

FINAL REPORT

Identifying Best Practices Program: Women's Only Workshops Future Generations Arunachal (FGA)

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Summary

From February through the first week of March, I had the privilege to work with FGA in conducting "Women's Only Workshops" in three new sites: Yazali (Feb 7-11), Koyu (Feb 21-24) and Mechukha (March 1-3) circles. This report summarized **best practices** that we discovered while conducting these initial WOWs.

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Goals

As I understand the goals of the Identifying Best Practices Program, these WOWs were the initial stage of an important scaling up of FGA work:

- To open three new sites which can become self-reliant Learning and Doing Centers using the SEED-SCALE model for community empowerment and sustainable development-- in the first phase, to serve about a dozen villages; in following phases, to empower these villages to reach out to other villages in the site area
- To identify best practices in SEED-SCALE from the old sites, which will provide the substance for training programs in the new sites
- To develop sustainable Monitoring and Evaluation Systems to identify, improve and share best practices within and among sites and with partners¹

¹ Many NGOs speak of Monitoring and Evaluation Systems to describe their internal systems for tracking the effectiveness and outcomes from projects and programs. However, Future Generations might want to consider the

General description

Outcomes from these WOWs ranged from very good to excellent, although diverse challenges were faced (see Appendix 2 “Wow Assessments” for evaluations of each WOW). A total of fifty-eight women from about 21 villages participated. Women left with 6 week workplans--including plans to form a total of about 20 Action Groups. Training topics were in health, community empowerment, women’s roles, action group formation, SEED-SCALE principles of Future Generations. In each site, we identified four women who might have potential to be Trainers. If at least half of these can complete train the trainer programs this year, we can nurture six or more strong leaders to be Best Practice Trainers for at least 36 new villages in 2010 (and perhaps more) for a total coverage area of about 5 dozen villages. In 2011, these villages can set up Best Practices Training in more villages, with the possibility for the coverage area to double every several years (if adequate support systems can be developed).

We pre-tested diverse participatory action research methods for gathering data that can be used for: a) empowerment through the SEED process b) monitoring and evaluation systems for FGA. We gathered qualitative data on participants’ understanding of common diseases, community assets and problems, 10 year development goals, leadership, benefits of large and small families, government services (for results Appendix 6 “Data” and Appendix 7 “Maps”).

The WOW trainers that I call Master Trainers in this report brought various skill sets: including very experienced VWWs with rich experience in community empowerment in old sites--Palin, Ziro, Sille--as well as FGA staff who received training for the “pregnancy history project” in 2008. In addition, we had two VWWs without this level of “master training”, but who were good in health demonstrations and discussion of action groups and VWW roles. The WOW FGA teams were: Yazali circle=Biri Mema, Amko Tassar, Rina Punyo; Koyu circle = Hano Meena, Anyak Mize, Oyir Ering, Rina Punyo; Mechukha = Hage Yamang, Kago Yam, Oken Tatak, Hano Meena. Naku (family name?) provided excellent support in driving, logistics and social networking.

Key observations:

- FGA volunteers and staff are impressive. I found a wealth of thought, work ethic and developing skills that can be the basis for rapid scaling up of FGA programs--to “achieve in two years what took 11 years in the old sites” (in Dr. Kanno’s words). Everyone involved in FGA is to be commended for these successes--the village volunteers, FGA staff, FGA Executive Director and members of the FGA Master Coordinating Committee. Many challenges have been faced and overcome. I look to the future of FGA with hope.
- The WOW is a good methodology but needs improvement. The Pregnancy History method is a powerful but narrow method. It works very well when it works. But, if it is not implemented properly, it will not achieve its goals. It is like a traditional Adi hanging

notion of “Monitoring and Learning Systems” from the important work by Ruth Alsop, Mette Bertelsen and Jeremy Holland on empowerment (see Chapter 5 in their book *Empowerment in Practice: from Analysis to Implementation*, Washington DC: The World Bank, 2006). This is a model for making the research and evaluation units a dynamic part of an organization’s ongoing learning process. It involves clear identification of “essential data” needed to track outcomes and impacts, and, good systems to transfer this data rapidly among all stakeholders to shape decision-making about action programs.

bridge -- it is a powerful and flexible tool for quickly getting across difficult terrain, but if you step off of the straight and narrow path, you are in trouble.

- There is something special in training of village women by Master Trainers who started as village volunteers years ago, and, then became experienced leaders through their FGA work. The example and teaching by people like Hage Yam, Biri Mema, Amko Tassar-- were deeply inspirational. Village women attended to them with rapt interest--saying, again and again, “We want to be like them in a few years”.
- Success stories from the old sites are the best way to communicate the principles and possibilities of FG work. Concrete details of successes and failures from past FGA work can be conveyed by photos, videos, sharing of stories. However, direct communication from people who lived the stories is most powerful. This exemplifies the goal of scaling up by identifying best practices.
- The SEED methods which we pre-tested work well for empowerment--except for the “free-listing of diseases” (which is ok as a group exercise but too time-consuming as an individual exercise--although individual questioning produces the most reliable results).
- The SEED methods which we pre-tested can generate qualitative data that could be an important part of FGA Monitoring and Evaluation Systems. To do this, I would recommend that FGA pick the indicators that they are going to track, identify which method gets the best data and is cost-effective (in terms of staff training & time for gathering, inputting and analyzing data). Once this SEED toolkit is developed, it would need to be used systematically--done in the same way, in all WOWs, at fixed intervals (yearly?)--so that one can track the impacts of FGA projects on how people think about empowerment, leadership, development, illness, etc.
- Based on our experiences, I would recommend the following as a SEED toolkit that is used regularly that could be started right away (but this is only a recommendation--as FGA will have to balance multiple factors):

Variable	Indicator	Method	• Analysis
Empowerment	People’s understanding of their communities assets and problems	Listing of resources & problems in their village	Anthropac (software which will can track changes in clustering in “freelisting”). I gave FGA this software. It’s hard to learn, but easy to use once you know how.
	People’s understanding of what are the qualities of a good leader	Listing of “leader qualities”	Anthropac
Equity	People’s view of who is most vulnerable in their village and what they need	Listing of “equity vision”	Anthropac
Understanding of development	People’s understanding of illness	Freelisting of 10 main diseases in their village	1) for individuals: this question could be asked in repeat Baseline Survey 2) can also be done as a group exercise in WOW
	People’s dreams for the future	Listing of what they want to see in their village in	Anthropac

		10 years	
	People's ability to plan	Workplans	Quantitative analysis of what goals people set & success rate in achieving

- Based on our experience, I think there are several other qualitative methods which can be used as empowerment tools in WOWs and also generate rigorous data. However, these others would take a little more work to develop staff training & a reliable toolkit for gathering & analyzing data. The methods are: photovoice, stories, drama, village mapping. I have lots of ideas about this, if FGA wants to do this, plus there are many exciting international examples of these methods being systematically used for the dual purpose of a) empowerment b) NGO Monitoring and Evaluation systems.

Key components of WOW

The WOWs are a package of interventions that are integrated into a resource-efficient methodology for scaling up -- using community volunteer energy and 3-way partnerships.² After reviewing what the WOWs were able to accomplish and the self-evaluations by participants and the FGA teams, I would suggest that a successful WOW has the following six key components:

- 1. Group facilitation for empowerment** using the “pregnancy history method”. Women share their stories. This creates group unity, empathy and warmth as they listen to each other. Listening to the women’s stories, WOW trainers can adapt training to local conditions, and, help the women see the connections between their unique life stories and FGA training. The women empower each other through these group processes.
Methods used: pregnancy history, games, drama, storytelling, action learning, unity-building activities and living together
- 2. Training in SEED** (Self evaluation for Effective Decision-making)--which will evolve to be village-level component of FGA Monitoring and Learning Systems. In the WOW we did various activities to begin to develop capacity in SEED. SEED has two components:
 - 2.4. Self-evaluation:** to nurture vision (capacity to imagine, think and communicate about community development); to document community needs, assets and outcomes
Methods used: group discussion of Baseline Survey data; Participatory Action Research (PAR) exercises (village maps; listing of resources & problems; future vision; equity vision; freelisting of diseases; photovoice)
 - 2.5. Effective-Decision-making:** capacity to plan and implement action programs; to identify best practices; to understand cause and effect relationships
Methods used: workplan; causal analysis in group discussion

² This is only a suggested way of looking at the WOW. It is my attempt to integrate various conceptualizations of this evolving program with the SEED-SCALE model. The WOW is an intervention package that has been variously understood and structured in different settings and phases. Past programs provide the foundation for recent WOWs: earlier SEED-SCALE training programs for VWWs and Action Groups; the “pregnancy history” training manual and workshops developed with Nawang Gurung, Carl Taylor & Luke Taylor-Ide in 2008 which drew inspiration from Future Generations work in the Bamian region of Afghanistan. There were also general discussions about the WOW process with FGA staff in February and March.

3. **Training in behavior change modules**-- a module of basic health behaviors has been developed and is the core of current WOWs, but additional modules can be added as communities identify needs through the SEED process. Using a participatory design process, FGA can develop intervention packages for emerging topics, and refine old training modules
Methods used: lecture, success stories from old sites, group discussion, demonstration, drama, action learning, thought exercises, workplan, photovoice
4. **Action Group formation** leading to empowerment of village women and communities
Methods used: lecture, success stories from old sites, group discussion, workplan, photovoice
5. **Leader formation:** identification and empowerment of potential leaders who can become village-level Trainers for future WOWs in the next phase of scaling up
Methods used: success stories from old sites, group discussion, list of leader qualities, observation of WOW participants to identify potential leaders
6. **Training in SCALE**--which will lead to formation of Learning & Doing Centers (LDCs) that are self-empowered and able to build appropriate 3-way partnerships and partnerships with other LDCs
Methods used: lecture, success stories from old sites, group discussion

In addition, there are all of the background support systems that make the WOW work. (See Appendix One for detailed list and Appendix Two for evaluation of outcomes in each site).

Evaluations

Evaluations of WOWs by participants: At the end of each WOW we asked the participants to tell us a) what they liked b) what they didn't like and c) what changes they would recommend. For more detail, see data report in (Appendix 6) and very detailed descriptions in my fieldnotes (Appendix 5). In these wrap-up evaluations, the women were overwhelmingly positive. In Yazali site, the only changes they wanted were more details and more time to cover more topics. At other sites, they said they had no criticisms--everything was good. There was a striking depth of feeling in the women's descriptions of the WOW experience.

In Yazali site:³

One woman said she has "no heart" because she "doesn't want to go home". Another woman talked about how she cried listening to the other women's stories, it moved her heart so much. They were very surprised by what they learned. They liked how we [FGA team] all came from many places. They liked how we all brought different gifts to the training--one trainer would be silent, letting one person speak and then the others would add--so we added to each other & they didn't get tired. One woman said: "You came too late. You should have come a long time ago! Too many have died unnecessarily already!"

In Koyu site, the women said:

...they didn't have the words to express their good feelings about the workshop. They spoke about how well they learned, how much they learned, how much they want to learn. That they see what they didn't know before. Before, they had fears (of delivery,

³ Excerpts from my fieldnotes are given in italics throughout this report

pneumonia). That the workshop was “dil sé” (Hindi for “from the heart”). They were so inspired by Biri Mema. Others talked about how they had already been passing on to people in the villages what they were learning. One woman said her heart was so warm, she doesn't want to go back to the house. Another said that there was so much in her heart that she couldn't tell it. Before, they had heard that NGOs don't do any work. But now they have learned, after meeting us, that there is a good NGO. They didn't know about how they could form groups before, and what work they can do. The learning in the workshop was like eating. A woman who was trained as an ASHA gave an interesting comparison of this training to that which she got from the government--the ASHA training was also good, but it didn't teach about forming a group or empowerment. The ASHA training was like a book. It was systematic. It wasn't so heartfelt, didn't come close to life. Both are good, but this can make a difference.

In Mechukha, the women said: “it was all wonderful”. About the workshop training, one woman said “we learned how to develop oneself, and how to treat illness. **I feel like I got new life.**”

Evaluations of WOWs by FGA WOW team

Throughout this report are specific critiques by the WOW team on substantive issues. Overall, we felt that the WOWs ended up very well but that we had to surmount many difficulties. Key observations:

- Each WOW was very different from the others. Therefore, a crucial best practice for successful WOW team is the ability to balance a) adaptability and attentiveness to local conditions with b) consistency (in striving to systematically cover the key WOW components). This will take training and the ability to learn from experience. The social context in each site, affects the WOW strongly, so the more WOW team members can learn about local scene the more effectively they can adapt.
- In all of the WOWs, the first day or two were difficult--with a lack of emotional warmth, closeness or unity--so it is very important to have strong motivational exercises to build trust, mutual knowledge, interest and empowerment early.
- The Baseline Survey that led up to the WOW had positive and unanticipated effects. Walking from village to village, sleeping in village houses, often under physically taxing conditions, the surveyors gathered rich qualitative knowledge about the individual villages and built excellent rapport. However, this qualitative data was not recorded. In the future, a structured observational protocol could be developed, so that surveyors can do structured fieldnotes so that this wisdom can be passed on to new fieldworkers. This depth of understanding helped the first two WOWs greatly; the tragic loss of FGA staff who conducted the Mechukha Baseline Survey impacted the WOW there as we lacked important local knowledge and networks.
- The Community Dialogues that Dr. Kanno ran were very effective in beginning to build partnerships for WOW, and initiating selection process. Returning these data so quickly to the communities was a very powerful method and a good model for future.

Best Practices identified in key WOW components

One of the key goals of the Identifying Best Practices program is to **identify best practices** in SEED-SCALE from the old sites, which will provide the substance for training programs in the

new sites. A good definition of best practices describes them as “processes and activities that have been shown in practice to be the most effective.”⁴ Often studies of best practices are done in very controlled situations. For instance, medical procedures are studied in hospital settings or clinics, rather than in the very diverse contexts of community-based care and health promotion. In a good article, Lawrence Green shows the difficulties of identifying best practices in health promotion that can be applied across changing and diverse contexts.⁵ However, the Identifying Best Practices program attempts to look directly at how action and training programs work in real communities--in order to identify best practices that work for the SEED-SCALE model of a community driven development.

Many FGA people already watch for “success stories”--because one of the SEED-SCALE principles is “building from success”. In our team meetings, the idea of looking for success stories from the old sites -- seemed to come naturally to FGA people. These "success stories" became the most powerful teaching materials in WOWs. If we can systematically gather and analyze such success stories, we can develop categories and lists of possible “best practices” that can be tested in practice in the new sites to confirm that they are the most effective and help to constantly improve the FGA Monitoring and Evaluation systems.

This rest of this report carefully examines what happened in the field to pull out examples of “best practices” that I observed. I wrote this report with what is called a “grounded” method in qualitative research. By that, I mean that I went over my fieldnotes with great care, using NVivo software to code what happened and what was said. I tried to use categories in my coding that were grounded in what actually happened in communities, and in our discussions among FGA volunteers and staff. I am sure that my own biases distorted what I saw and how I analyzed (and I will be eager for feedback from FGA teams). But, I tried very hard to make my analysis stay as close as possible to facts on the ground.

1. Group facilitation for empowerment

1.1. *Pregnancy history method:* We learned the best way to do the “pregnancy history method” (PH) by making many mistakes, having one success--and doing (almost) daily self evaluations to understand what worked and what did not.

In **Yazali site**, we started by going around the circle. When we initiated the method, we asked the women to talk about their pregnancies and any difficulties, deaths, illnesses they might have had. After five women have told their stories we took a break and rethought the process. The feeling tone was formal and non-participatory. It felt like a medical exam in which we’re asking fixed, formal questions and they are passively responding. It didn’t have the warmth and intimacy for which the method is designed. The first women to speak happened to be young, without many years or much experience, to talk about. Therefore, we decided to make it a small

⁴ Definition taken from Data Warehouse Glossary, Information Technology, California State University Monterey Bay <http://www.csumb.edu/site/x7101.xml>

⁵ Green, Lawrence W.

2001 From Research to "Best Practices" in Other Settings and Populations. American Journal of Health Behavior 25(3):165-178.

group exercise, to encourage conversation among the women, and get them talking freely. We split them up into three groups of six each, with one of the team members taking notes on the topics that come up in their stories, so that we can organize the workshop training around these topics. This method worked well to "break the ice". The feeling became much more lively and intimate. After talking it over for the next several days, we decided that the problem might have been, in part, how we introduced the process. We decided that we had been too much shaped by the term "pregnancy history" and the experience of doing survey for the Baseline Survey.

In the **Koyu site**, everything worked with the "pregnancy history method" (PH). In Yazali, we had realized that the selection of the first women to start telling their stories was very important. Meena had developed a theory about this: she said needed to start with women who are "older, sincere, seems to be good storyteller, frank, honest." The willingness to be open about difficult matters seems important as does a sense of humor and the ability to capture life's lessons in vivid metaphors or stories. Meena seems to have developed a gift for identifying who to call on and in what order. In Koyu, we did a much better job of giving a positive introduction for the PH--emphasizing that we want to hear their story in a more feelingful, experiential way from youth, marriage, births and challenges as mother. Each day 4 to 5 women told their stories. The FGA team did an excellent job of pointing out, again and again, that we were tailoring instruction to fit their experiences--helping the participants understand the key SEED principle of iteration between experience & thought, and back again. In Koyu, we split the roles of notetaker and facilitator and were sitting in a well-lit, face-to-face circle. One woman refused to give her history.

In **Mechukha site**, we only were able to do 3 pregnancy histories (near the beginning of the second day). Things were so disordered that we just didn't have time for more. In addition, the PH were begun badly. The person on the FGA team playing the role of notetaker moved across the circle to the woman speaking, sitting very close in front of her, with her note pad, as if this were a survey rather than a group discussion. Without meaning to, by her physical position, she took control of the process, making it a closed "question & response" rather than an open-ended speaking from the heart to the group as a whole. By her physical position, the notetaker made it a two-way interaction between her & the woman, thereby cutting the woman off from peer-to-peer relationships with the group, and making it seem that the goal of the process was to write down the woman's answers. This gives too much power to the note-taker & to note-taking, which should be following humbly behind the group process, not directing & freezing of it. Once we realized that there was a serious problem, we tried to get things back on track by emphasizing that we wanted to hear their stories -- but it didn't work well (although the last woman's story was powerful and helped bond the group).

Best Practices identified for "Pregnancy History" method: (real-life examples from my fieldnotes given in italics)

- As a group facilitation method, the goals of the PH are: a) to help the women reflect on their own experience, and listen to each other's experiences; b) to help the FGA team learn about local social, demographic and medical patterns so that the training modules can be adapted to local contexts; c) to teach the SEED principle (reflecting on personal experience to take action and make behavior change)-- with FGA trainers repeatedly pointing out that the WOW is moving back and forth between their stories, and the systematic instruction.

An example of a best practice from Yazali: *Rina did an excellent job of explaining this at the very beginning of the WOW in Yazali. She said:*

*“Future Generations trainings are practical, starting from their real lives. When we learn the topics that matter to you, we will give teachings on that. The kinds of workshops the government runs go systematically but then the **topic does not “go home” for people** because they can’t relate it to their own lives. **“You know everything” and work grows with your energy.** If two women learn at this workshop, then they can each teach two more, and it makes four, and then they each teach two and that makes eight and so it grows.”*

*And, then, after the PH, she repeated these points. After first four pregnancy histories it was clear that pneumonia a problem, so we started with that module. Rina gives a little overview of symptoms of pneumonia and says: “we will be giving training in topics that arise from their life experience. This shows how much they learn from each other. We can all learn from our own & each other’s mistakes.” (In a dramatic way that captures their attention, she yells out) “who is the best doctor?” (and leads them to the answer that) **“mother is the best doctor!”**. She says that this is the **best development--when each one teaches one...**”*

It is important to keep repeating the SEED principle that their learning can arise from their life experience. For instance, Mema followed up on Rina’s points--developing good team work in WOW team in Yazali. In the fifth history, it became clear that cutting the cord with an old knife is the typical pattern of home delivery. We talked about safe delivery and cord-cutting and say will talk more deeply about it over next several days. The fifth woman was married as a child and Mema talks about the problems that flow from child marriage. This is good example of moving back & forth between woman’s story & systematic teaching--which is key goal of “pregnancy history” methods. Mema is helping them to think about the connections between their lives and the WOW teaching topics. This going back & forth should be highlighted & commented on as much as possible and made part of the shared teamwork of WOW team.

In Koyu WOW, team refined their ability to use PH to demonstrate the SEED principle. From my fieldnotes:

In doing the pregnancy history process, the FGA team is getting better at showing that we are cycling back and forth between their stories, and the training modules. Rina points out how much meaning there is in their stories that their stories can teach each other. Anyak comes back to this later, pointing out the meaning in their stories,

how many of them have experienced problems with too much hard physical labor during pregnancy, and lack of access to medical services for mothers.

- In the introduction of PH, be warm and inviting and emphasize that we want to hear their story, and for them to speak from the heart. If people seem not to be listening well, encourage respectful, careful listening.
- If the PH does not seem to be going well, do not push it -- but consider breaking into small groups, or doing some other exercise that creates emotional closeness and mutual respect first, then return to PH
- Think about which women to select, and in what order--starting with women who seem as if they can tell powerful stories, and who have years and wealth of experience to draw from. Make sure everyone gets a chance to speak, but it is probably best to not go around the circle.
- Each day, it seems best to do about 4 to 5 pregnancy histories as lead in to the day's activities
- **Team roles:** A key lesson learned so far is the crucial importance of teamwork. The WOW participants in all three sites praised our teamwork. For instance, in Yazali they said *"we like how you all brought different gifts to the training--some would be silent, letting one person speak and then the others would add--so you added to each other & we didn't get tired."* In our team self-evaluations we talked a lot about the diversity of roles that are needed for a successful WOW & the importance of collaboration, division of responsibility and mutual support. We identified the following rules that are needed for a successful WOW (one person can play several roles, except the note-taker who must be only note-taking)
 - **facilitator:** keeps aware of schedule, keeps a good flow, takes responsibility for group process, encourages equal participation, empowers, creates a warm atmosphere & freedom of interaction among the women, makes sure that learning goals are met, encourages critical thinking.
 - **storyteller:** communicates ideas in vivid stories, encourages others to tell their stories
 - **systematizer:** gives initial, short overviews of topics, and, periodically, summarizes the points that are being made, writing them in English on chart paper, taking ideas and facts that come up in stories and action exercises and making them clear and systematic. For instance, in Koyu, *after Oyir shared a success story from the old sites, Meena, playing the role of systematizer, would write the important points up on chart paper in clear way so that the participants could write it down.*
 - **dramatizer:** communicates ideas and facts by acting them out in exciting or humorous ways
 - **note-taker:** takes notes in a systematic way. Before a workshop there should be agreement about what to look for, although FGA staff should also note anything that they think is important. Ongoing staff training and mentoring in note-taking is important--as it is harder than it looks to do well. The note-taker cannot be doing a more active role at same time, since this role requires quiet observation. Therefore, if someone has to stop note-taking for a more active role, they should make sure someone else takes over note-taking. The role of notetaker should be

strongly separated from the role of facilitator. The notetaker should be inconspicuous, sitting back from the circle & writing unobtrusively.

- It can be good for the trainers to also share some from their own story, to encourage the women, but this needs to be done in such a way that it doesn't have negative effects (e.g., take too much time from women's stories, goes off in directions that don't help the group process).
- For PH, notetaker should watch for & record:
 - problems in pregnancy
 - social problems that affect mothering & women's empowerment
 - # of births
 - # & causes of child deaths
 - child & mother illnesses
 - miscarriages & gaps in pregnancy history
- We didn't talk about this, but on reflection, I think that the notetaker should not be writing the woman's name down. The women are giving confidential information sometimes, and without consent I don't think we should be keeping it in our records. This is not a survey, so we don't need to know the personal identity. We are only looking for local social and demographic and medical patterns. However, I strongly think we should get their age, because that is necessary to understand their context.
- It is important to be clear about what roles are, and ready to switch roles as appropriate. Kanno had a very good idea to ensure continuity in training between the sites--with one Trainer from each WOW participated in the following WOW to carry over the learning. In the first WOW, the Trainer took a leadership role, but then moved into a mentoring, supportive role in the next one. This worked well to build up the peer learning, mentoring and collaboration between the sites.
- The WOW team needs to go through a systematic process of analyzing the patterns of disease, health and social context that emerge in the PH so that they can organize the workshop around what they have learned about the local situation.

1.2. Overall feeling tone: "empowerment" is a kind of group energy that is hard to describe but can be sensed intuitively. Master Trainers can track the flow of this group energy, and, try to identify the many, different factors that increase or decrease it. It is a simple thing to observe, but a complicated thing to understand or encourage.

Best Practices identified for good feeling tone:

- Daily self evaluations by the WOW teams are a powerful way to track the feeling tone & flow of empowerment in the workshop. We discussed the "feelings" of the group--expressions on people's faces, the warmth or openness in which they talked with each other & us, the spontaneity of responses, the level of attention and interest, any signs of boredom.
- Evaluations by participants of WOW are also important. For instance, the WOW Trainers were very aware of the problems with WOWs in Koyu & Mechukha--but we were surprised at how positive the participants were--suggesting that tensions were necessary results of the context and that feelings and empowerment were more positive for participants than we had observed.

- If communities are already troubled by inequality, factions are other kinds of disunity -- it is harder to create good feelings and empowerment. However, these are the communities that need it most. Trainers should not be discouraged, but understand this means that their work is even more important and will take time.
- If the feeling tone is not good, many techniques can be tried until the right combination is found. For instance, we faced many difficulties in Mechukha and tried diverse techniques. One of the most effective was to have honest discussion of the problems. Yam did an excellent job in creating the emotional atmosphere in which women felt free to speak honestly about their problems and the “dependency syndrome” (see Appendix 3 “WOW descriptions” and Appendix 5 “Fieldnotes” for more detail).
- Games, fun and frequent changes keep a good “flow”--so that feelings, energy and empowerment stay high.

1.3. Group unity and bonding:

Factors that improved group unity were:

- Living together during the WOW in the same building--day & night sharing of cooking, visiting, sleeping together creates deeper sharing and a feeling of comradeship. *As Rina said in the Yazali WOW “If you don’t commit [to sleeping over at night], your minds won’t be here, your minds will always be off in your villages.”*
- Eating together
- Celebrating, dancing, singing together: E.g., in Yazali and Mechukha, the final celebrations were important. Such final night’s celebration could be planned from the beginning if people want.
- Self-help creates a sense of shared ownership: when villagers and participants were actively & collectively contributing to the WOW it seemed to increase their spirit of common purpose and participation--e.g., contributions of food, hospitality, lodging, emotional help, etc.

1.4. Participation level:

Master trainers watch carefully to see who is participating and speaking--and who is not. If there are inequalities in the village, they are likely to affect the workshop. Master Trainers watch for people who act as if they’re disempowered--keeping silent, hiding away in corners, covering their faces, not taking the lead, etc. --as well as people who act too powerful. It is very important for the WOW to be a space of equality.

- There are many techniques to shake up inequality and empower: group exercises to move people around, exercises in which everyone is asked to speak, small group work, projects that draw on people’s strengths (if many illiterates, than projects using their everyday skills).
- If inequalities are deep, then the next workshop may have to be only similar kinds of women, and, be in settings that feel very natural to them.

For instance, in Mechukha, educated school teachers & government officials dominated the discussions & led the activities. We did what we could, but concluded that workshops in the villages were necessary, without town elites, or, at the least, there

should be training for the educated women in empowerment (so they hold themselves back, and encourage the village women more).

- if some people are not participating, then more action learning might be good. For instance, in Mechukha, *It was quite hard to get women from some of the villages to speak & when they did they needed a lot of encouragement. It will be very important in future workshops in this area I think to do as many action exercises as possible so these women can get more experience in expressing themselves and taking on independent, self-reliant roles in public settings.*
- the beginning of a WOW is very important to set a warm and empowering feeling tone. We found it worked best to start with very short explanation of Future Generations, followed by heartfelt stories by the VWWs about how FGA has affected their lives and their villages. Then, it was very important to have an open discussion in which the women decide how many days they want to meet, and, any other logistical or other issues that should be collectively decided about how the WOW will be run. This is empowering & shows them they we're really committed to participation. We also explained some of the common rules: e.g., punctuality, listening, respecting each other, etc.

1.5. Meeting space:

The physical space has a huge effect on the WOW, so Master Trainers need to work with villages to evaluate what would be the best locations for different groups with different needs.

The factors which we identified were:

- does the size & shape of a room allow a circle in which all the WOW participants can see each others' faces?
- is it a comfortable temperature and climate? (not too cold or hot, enough air flowing but not too much).
- do the participants feel "at home" and comfortable in the space (especially the most disempowered)? Do the villages feel ownership of the space--feel like they're responsible for it, and empowered in the space?
- are logistics for food & refreshments smooth?
- are there any meanings connected with the space that would privilege one group over another (e.g., one religious or tribal group, rich or poor, in town or in village, too fancy or too rough, etc.).
- is it close enough to the communities, so that the WOW stays close to village life, so FGA team can learn, and villagers can feel connection / ownership of the WOW?
- is it separated enough from the community, that there is privacy? (When the WOW is going well, there are often private things that women are talking about that they might not want to share with the whole village).
- do lodgings allow the FGA team enough privacy and comfort--for team self-evaluation, documentation, downloading of photo and audiofiles, relaxation, personal tasks (like laundry, sleep, etc.)?

In choosing the location for a WOW, Master Trainers have to juggle many, changing, different factors--so it takes wisdom and, often, the ability to make the best out of a bad situation. For instance, in the Yazali site, the villagers chose the local Primary Health Centre. At first, it didn't seem so good--broken down walls, trashy mud floor. But it ended up being, perhaps the best

location of the three WOWs. The villagers felt ownership. The women cleaned it up every day and brought nice mats for WOW participants to sit on, plus several chairs. It felt private enough, but open to the village. The walls reached to almost chin level, so we had some privacy, but adult passerby's could look over the wall if they tried (primarily teenage girls and old women. The village men seemed to avoid the place--after Dr. Kanno (in Community Dialogues) emphasized "Women Only"!)). Open to nature, it was bright and sunny and refreshing, so that we could all see each other. The open space was flexible for different kinds of group activities.

The Mechukha WOW was negatively affected by the tiny, dark, cold room we had to use. But on the other hand, Yam was creative in adapting. From my fieldnotes:

the space was so cramped that the women often couldn't sit in a circle where they could easily look each other in the face. They often ended up in two rows, in a cramped square. There were no windows or electricity so the faces of those stuck in the corners were often impossible to see across the room. The higher status women from Mechukha town, tended to gravitate to the more spacious, visible places, with the shy village women piled up in dark corners. [One morning] It's unbearably cold, so we go outside. [Yam arranges for] makeshift benches [in a circle]. After the rain, the sun and clear skies [and snow clad mountains] are delectable... It lifts our spirits & ... was one of the best discussions of the WOW ... Yam explains very well to the women, the importance of Action Groups and workshops meeting in circles -- to create a feeling of unity, and so that everybody can see each other's faces.

2. **Training in SEED** (Self evaluation for Effective Decision-making). SEED is the foundation of Future Generations work--to think before act, then act, then evaluate and make mid-course corrections, then use SEED learning for participatory design of future action programs. SEED honors people's experience, and encourages thinking rooted in real life circumstances. Again and again in the WOWs, we designed activities to build the capacity for SEED.

SEED can have two purposes: a) to empower and build the community's capacity to act wisely and b) to generate data that can be used by the community and for FGA Monitoring and Evaluation System. In these WOWs, we focused on empowerment not data gathering. But, we pre-tested various SEED methods that could be powerful for both purposes. I think we now know enough to choose a standard set of SEED interventions that can be systematically used to both empower and gather rigorous qualitative data.

2.1. Self-evaluation: the WOWs used diverse methods to build capacity in their ability to think about their communities and their own lives.

2.1.1. vision: there were exercises to develop their "vision" of social transformation--their ability to look into the future and the past, their understanding of development, thinking about equity, their ability to dream and imagine. This is what Mema sometimes calls "future vision"--which she says in a crucial part of what villages get from FGA.

Best practices in building vision:

- respect their knowledge: when Master Trainers empower by showing that they value the ability of people to think and learn. *For instance, in Yazali, Rina would sometimes cheerfully call out “you know everything!” to encourage the women in thinking through a problem. Or, she called them “Dr. Ané” (Dr. Mother in Nyishi). In Koyu, in teaching about diarrhea, Meena got the women to speak more by asking them what herbal cures for diarrhea they use locally*
- encourage them to believe that they can learn: For instance, in Yazali, Amko gives them success stories of how SEED can work when she says that “...**in three years you will be better than Palin!**” *She describes how little she used to know, that she used to have red cheeks she was so embarrassed because she couldn't read. She says Future Generations “... is not like the government which runs workshops that are all theory and boring. But Future Generations is closer to where people are and is practical.”*
- demonstrate that SEED type learning and empowerment can go hand in hand: success stories can help them build a vision of social transformation with practical, applied knowledge. For instance, in Mechukha, Yam often said that “**Future Generations is like a “free school” for the community.**” *She gives many examples of how can transform communities if they learn to apply knowledge to their local problems. She says that knowledge about preventive health behaviors “is more powerful than curative” medicine’s strongest pills. Tells how FGA came to Hong, a very big village. But, she was the only from her little remote village, Sero. She goes back to her village women, they like the ideas, so start a group. The men are very suspicious (laughter at her description), the women meet in fields [to hide from the men that they were meeting]. She describes how used to have terrible diarrhea & cholera epidemic, but learn about health interventions (describes them) and start kitchen gardens, income generations. Now, almost no deaths. She talks about how much impact the Mechukha women could have in their villages--and that what is needed is KNOWLEDGE. Talks about importance of forming a group so they can learn together.*
- use success stories to show how villagers can “build from success”: the SEED process is an ongoing process, in which village volunteers can use their successes to help others learn to observe, think and act for development and empowerment. *For instance, Anyak in Koyu uses many examples from the Sille area work to show how people learn from positive experience. She says that now “People realize that people used to die more from TB--the village can see the difference” so the VWWs and Action Groups are getting more and more support and respect.*
- demonstrate that SEED type learning can help communities be stronger in their relationships with government and with experts: For instance, in Yazali, Mema talks about the power of data--tells about how, **in Palin, they gathered the data together from VWWs, to present to the District Medical Officer during their Foundation Day celebration last fall. Returns to the metaphor of Dr. “Maa” or “Ané” (Dr. Mother)--saying that mothers are actually better than doctors because the doctors just sit.**
- work with people to develop powerful ways to communicate a vision of development: *Yam came up with a good metaphor for development. In explaining what development is, she said that **our roots are community. “If roots are not strong, how will fruits come?”***
- accent the positive, while honestly confronting the negative: a Master Trainer finds positive assets in a community, to balance out any honest discussion of negative

problems. For instance, in Yazali, Rina skillfully wove together appreciation of the area, with open ended discussion of other factors, and “success stories” from older sites. She brings up the negative but in an empowering way that uses success stories from Palin:

Rina Talks about what a wonderful “God-blessed” place this Kuch Kuth area is -beautiful place, good fields & climate, can raise cold & hot season crops...[later she] does a good job here of bringing in data from the Baseline Survey...She notes how much they’ve accomplished by starting to boil their water, so now can start new changes. (... in 1996... church group came in... and provided medical help [in a cholera epidemic]. They advised the people to boil their water & most people have been doing that ever since. The area has some of the highest rates of boiling water & lowest rates of diarrhea in survey). Goes over what the survey showed re/ the lack of use of medical services in these villages. Asks them what they will do? Talks about how many sacrifices Mema has made to improve things in Palin. A woman responds enthusiastically “Yes! We will start & we will get others!”

- use many exercises to help the people look at their villages from a distance so they can think about the past, present and future, imagine new things: people get caught up in their everyday lives and have trouble looking critically, carefully and creatively at what is happening to them. This is knowledge as empowerment. The main methods we used for this were: group discussion of Baseline Survey data; Participatory Action Research (PAR) exercises (village maps; listing of resources & problems; future vision; equity vision; freelisting of diseases)

2.1.2. Identifying community problems and assets: in addition, to building their “vision” of development, people also need specific skills in identifying the concrete problems and resources of their village. We used several participatory action research (PAR) methods to help the women learn how to think systematically about the concrete possibilities and challenges of development in their villages.

Best practices in identifying community problems and assets

- freelisting of diseases: freelisting is a well established qualitative research method in which an individual is asked to “list all the [whatever is being studied] you know about”. We asked participants to list diseases in their village in their local language. This exercise can provide a profile of people’s medical knowledge. If it is regularly repeated (say every year), it will provide a way to track how FGA is changing their understanding of disease. It is very good that we pre-tested this research method-- because we had many problems in implementing it. However, we got suggestive data and I think can now develop a standardized protocol for rigorous implementation. This method is great for data but bad for group empowerment. (For detailed discussion of problems and recommended solutions, see my fieldnotes). One of the interesting findings here was that almost all of them listed symptoms rather than diseases based on causes. E.g., they talked about “ear ache” or “stomach ache”--tracking changes in this could show whether FGA is affecting understanding of causes of illness.
- village maps: mapping is a very powerful PAR method. It worked extremely well for empowerment, and it also generated excellent potential data (although will need more effort to analyze). We were able to implement this method in the same way in each site,

so the data will be comparable across sites. We did this midway in the WOWs, after group unity and empowerment had taken off. The WOW broke up into small groups, with all the women from one village forming one group. Each village group was asked to draw their village, showing special places, resources for development, problems and anything they wanted to add. Each group had a large chart paper, and magic markers. As can be seen in our photos, the women seemed to enjoy it very much, becoming very absorbed and talking animatedly with each other. Each village group then made an oral presentation to the whole group (which we recorded on audiofile). We photographed all of these maps (except for one that was taken back to Koyu village) and most of the maps are in the FGA office.

- listing of problems and assets: in this exercise, the women got into their village groups and discussed their maps among themselves, to come up with a list of problems and a list of assets (up to 10 of each). Later when they started to develop their workplans, they used these lists to identify what were important problems to start work on. (In Koyu, we had them identify the most serious problem, which probably would have been an interesting exercise in other sites). They presented these lists also to the larger group.
- future vision: in this exercise we asked the village groups what they would like their village to look like in 10 years -- and make a list of what they would see. This was a very good exercise, but unfortunately we only did it in Yazali. I think it could generate good data for FGA Monitoring and Evaluation systems to track changes in village vision of development.
- equity vision: in this exercise, the village groups were asked to look at their maps and lists and think about who in their village is the most disempowered and lacks access to resources. Unfortunately, we only did this in Koyu. I personally think it has a lot of promise, but it would take work to get the right wording so that it fits local cultural categories. It seemed hard for the women to think and talk through. The types of marginalized people they identified were the old, the widowed, people without family. We asked them to list the village problems and assets from the point of view of these people.
- photovoice: this is a PAR technique which is spreading rapidly internationally. People are given cameras so that they can take photos that show what they think is important on some topic. These photos show how people think about a topic--from what they show, how they show it, and what they do not show. It can show differences between different categories of people. For instance, men and women often produce very different views of the same place, as do adults vs. youths. There are many different methods for using photovoice. We did not do photovoice in a structured way, but did enough to learn that this could be a very powerful tool. In Yazali and Mechukha, we did photovoice in the sense that the FGA team took photos of scenes that they thought documented the state of development in village. The scenes they chose to focus on were: Primary Health Centres or schools that appeared to be in disrepair and not used (as a visual indicator of the quality of government services); examples of bad sanitation (animals roaming without fencing around households, bad drainage systems or latrines); churches; general appearance of homes and outbuildings (with particular interest in presence or absence of kitchen gardens). In addition, Mema gathered some photos that the WOW participants brought in to illustrate their stories (e.g., photos of dead children that one woman described in her pregnancy history). I think making little booklets with photovoice

depictions of the village at various stages could be a powerful tool for Action Groups to use in explaining the impact they are having on their villages. In Yazali, we tried to involve the women in photovoice--by asking if one of them would walk with us on the last morning to point out important things to photograph (we had explicitly told the group that wanted examples of bad sanitation -- I had worried that this would offend them, but the FGA team said it wouldn't, and it didn't seem to). However, for whatever reason, we got very little from the woman who walked with us -- in terms of stories or ideas.

We learned a lot from these exercises, about the women's view of their communities, about their communities and about the dramatic differences between the three sites (to see the raw data, see Appendix 6 "Data"). We have a lot of audio files which remain to be analyzed. One would need to standardize the application and analysis of these methods. If done over several years, they could track changes in the women's development vision. Categories to consider for such analysis: what categories of development assets appear (e.g., Yazali had development institutions like schools or health clinics, while Mechukha village women focused almost entirely on crops, soil and water patterns), who appears and who is excluded (unlike others, Mechukha village women showed no humans or animals, children were strikingly absent in pictures), how much detail (Mechukha has far less), how much danger (Mechukha showed more), ratio of problems to assets, what scale (individual household or whole village, connections outside village), conflicts (Mechukha town women showed government failings), success stories, signs of empowerment. For an example of such a qualitative analysis of village maps, see my analysis of village maps from Mechukha in Appendix 7 "Maps".

Baseline Survey as teaching tool in WOW: The charts from Baseline Survey were superb teaching aids in WOW. I was surprised at how effective they were, and, how well the women seemed to understand what the images meant. They were mostly in the form of bar graphs or pie charts with good choice of color. The 8 X 5' size seemed to be large enough for groups up to 20. In Mechukha, when we had almost 30 women in a bad space, we had trouble showing everyone. At one of the sites (I forget which one) the FGA team had the charts laminated. This was a great idea, as the charts could be passed around and touched by the women without damage.

In Yazali, the team did not use the data systematically, but when they did it was very effective. It is very unfortunate that the Koyu team forgot to bring the Baseline Survey data charts--however, Anyak remembered enough to occasionally talk about findings. In Mechukha, Yamang and I did a concerted effort to systematically bring in the Baseline Survey data for every relevant topic -- and it worked very well.

Examples of best practices in using the Baseline Survey data are:

- In Koyu, Anyak does a good job of using the Baseline Survey data which shows that villages don't do immunization. (*Observations from FGA team: they showed great interest in this*). Rina explains why did the baseline survey--says that in this area people know but do not practice. Describes the Jan 27 community dialogue in which the results were presented & that only 3 women came to it.

- In Mechukha: *Meena led [on pregnancy care]. She used the charts and statistics from the Baseline Survey-- in an effective way and used that as a springboard for some group discussion (this was very good, because as I've said there's a tendency for the FGA team to do too much lecturing at the people, and not enough teaching by encouraging participation). Out of this discussion comes some helpful reflection on the bad state of the local Primary Health Centers (PHCs) [which brought in local knowledge about government services that helped FGA team learn about local context].*

It might be worth considering developing annual booklets for each site with the Survey data--as one of the things people get from attending workshops. I can imagine people showing this when they get back home, to explain what FGA is accomplishing. It might also be worth experimenting with larger poster sizes to see if that is even more powerful for group work.

The Community Dialogues were also effective. The FGA team was able to refer back to the fact that the public leaders had seen the data & many women seemed aware of that--so they buttressed the authority and importance of the charts.

2.2. Effective-Decision-making: the second component of SEED is empowering people to apply their "self-evaluation" to action -- so they can do "effective decision-making" based on knowledge-based planning, and knowledge-based monitoring and evaluation. So, part of training in SEED is showing the possibilities for empowerment, self-help and practical results from knowledge-based action.

Here are some examples of best practices in showing these connections between knowledge-based planning, effective action and empowerment:

- *Rina says in Yazali “**You know everything” and work grows with your energy.** [this is the best development--when each one teaches one...]*
- *In Koyu, Anyak gave a description of the impact that VWWs have had in Sille area. How VWW sets a date for the immunization day, then in the evening she goes round and tells the people, then the immunization team comes around and people are waiting, and then she sends complete reports into the PHC. So "**the medical staff are not necessary**", the local people take care of it.*
- *In Koyu, I talked about self-determination--how the Action Group evaluates what their village needs, and sets their own priorities, so in all different parts of Arunachal, the local groups take on different projects in reaction to differing local realities. So it will be very important for them to think for themselves.*
- *In Mechukha, Yam gives an impassioned description of **FGA as a free school**. She says it which is greater? **Money or knowledge?** She says that "people's efforts are the most important thing in the world". This is what makes the change -- people's self-help. She talks about how many things have changed because people have been thinking and creating -- think about how people have created cars, airplanes, TVs! People can make so much. Look at what has been accomplished. **If this is true then we can make our own villages better** -- which is the most important thing. But she makes a strong plea for self-help. For ordinary people making it happen.*

2.2.1. Workplans: FGA has a very well developed model for teaching people how to make work plans. They are told to make four columns with the headings: what,

when, where, who. Then, they prioritize action projects and list appropriate information for each project, in each column. This method for work plans seems to me to be the most successful method used by FGA. It seems that everybody connected with FGA knows how to do workplans, understands and uses them. (Although some people say that groups do not actually follow their work plans). The teaching of this was very smooth, as the FGA staff were well experienced. It would be good to analyze the success of this workplan method, in order to repeat it with other methods.

3. Training in behavior change modules

3.1. health: the health module works well overall. The Train the Trainers manual was put together in 2008 during the first “pregnancy history” training workshops with Dr. Kanno, Nawang Gurung, Carl Taylor & Luke Taylor-Ide, and, draws on years of training programs for VWWs. It builds on massive international research into best practices for community-based health promotion over four decades. The FGA staff were conscientious in applying what they had learned. They are very concerned that they do not have the depth of medical knowledge that they should have--and hunger for more medical training and more detailed textbooks. I noticed gaps in their knowledge in some areas that are cause for concern. Seasoned VWWs (like Yam and Mema) seem to have the most rigorous medical knowledge, with the best understanding of medical causation and names of diseases and medicines.

For two workshops we were able to use teaching materials from Sille PHC and the ASHA program which were ok, but didn't have them for the Yazali WOW. The FGA teams are eager for more and better teaching materials--especially pictures and diagrams that are large enough and culturally appropriate (showing local costumes, housing, landscapes). It would be good if materials were portable, durable and eye-catching. The WOW teams spent a lot of time writing explanations on chart paper, which probably can be systematized and printed, once the curriculum is standardized. This could save time and keep them from turning their back on the participants when they write.

3.2. Other modules: teaching modules on other topics are not well formalized, but FGA staff & volunteers have built up wonderful expertise in other areas--especially Action Group formation, leadership development, empowerment, microcredit, agriculture and kitchen gardens, gender roles, alcohol and domestic violence. Most of this exists as a kind of oral culture that has been developed in the thick of action programs, and passed on verbally in the wide networks of FGA volunteers and staff. It will be exciting if FGA can gather these important insights and, and put them into training manuals and programs that are effective in the new sites.

One challenge is to have some systematic mechanism for gathering this wisdom, by “identifying best practices”. A second challenge is to translate this wisdom into good training modules with appropriate materials. A third challenge is to have some mechanism for identifying new issues for which formal training should be designed. If

new issues are not identified, the programs will stagnate and not keep up with the people's real needs.

3.3. Participatory design of new modules & participatory re-design of old

modules: This process of "identifying best practices" can simultaneously be: a) a way to evaluate and monitor what interventions are most effective in diverse settings and b) a system for participatory design of training materials in which "success stories" are gathered by experienced, scaled up FGA communities and transferred to new sites. These "success stories" now circulate informally. Our WOW teams spent some time talking about the possibility of setting up systematic workshops to gather "best practices" that can be used for participatory design of training modules. Team members were enthusiastic about doing this.

New information technologies can help greatly in this. In the fall, Manjunath Shankar brought in some grant money to pay for cameras for use by FGA staff. With these cameras, people have done a remarkable job of documenting FGA activities and success stories. They have built up an astonishing archive. However, it is not centralized, labeled or organized for easy retrieval for general use or analysis. I note in my fieldnotes in Yazali:

Mema has become an effective photographer of best practices & a good transmitter of best practices via these pictures. She's thinking a lot about how to use photos & other new technologies to better transmit "success stories" from old sites. She's very interested in the idea of participatory design of curriculum & is already forging ahead on her own in creative thought & action on this question. Amko has an incredible amount of songs & stories packed into her cell phone. Partly because she is a fantastic singer with deep knowledge of songs--but also is gathering images of best practices from her village work, but doesn't have good ways to download & transmit. Everyone is crazy for cellphones--they're all over & they use them for multimedia purposes, and this is a rapidly escalating process. If FG can harness new systems for using cellphones to transmit data--this would be real breakthrough in SEED.

The potential power of this was repeatedly demonstrated in the huge impact that Mema's photos from Palin had. Mema has used her photos to put together some powerful mini-modules on sanitation, child marriage, women's empowerment, the work of the Palin Community Learning & Doing Center (CLDC). From my fieldnotes in Yazali:

The night before, Mema & I had downloaded her pictures of Palin's successes in sanitation onto my computer--on her direction--showing this was a great success--especially her vivid pictures of feces that resulted from de-worming camps--with very colorful biodiversity of worms. These were so fascinating & popular, that a number of men and women stopped by the house in evening because the stories were circulating through the village about these pictures & people wanted to see. She also has photos of poor sanitation getting into water tanks & told the story of the Palin cholera epidemic.

In Koyu, even without Mema, these photos wove in well with the presentations from Oyir (VWW from Sille) about success stories in old sites, and, talk about WOWs in the new sites:

Oyir explains about how her Action Group works--gives the history. The women seem very interested. Rina tells about Palin, Biri Mema & Amko Tassar--giving an

emotionally compelling & dramatic description of their life stories as child brides, their sufferings, and their triumphs. She explains about how the men were going to kill a woman, and Mema put herself on the line. She talks about Mema's going to Delhi to meet the Prime Minister & what they talked about. She talks about what wonderful teachers they were in the Yazali workshop, and how they inspired the women. Rina is very effective in this tale--managing to do what Mema and Amko were able to do so well in Yazali -- to use concrete stories as a way to make abstract points about what community development is and what empowerment is....

To illustrate these stories, I show the women the photos on my laptop--of Palin & Mema and Amko--as in Yazali, the Palin CLDC Foundation Day pictures have a big impact. (OBSERVATION: It seems to convey something important about the efficacy of FGA. When the FGA groups demonstrate their remarkable abilities in dance, the beauty of their costume & their capacity to carry off a festive event with visiting dignitaries-- it seems to represent something more important than mere appearance & style...[these cultural productions] seemed to convey empowerment, community capacity, and the ability to get the attention of government--so these cultural processes are important for scaling up somehow--in ways I certainly wouldn't have predicted.) We also look at photos of the Yazali workshop & talk about that (and the upcoming Mechukha workshop) & they seem to register as a sort of "sister" events.

In Mechukha, I show the photos on my laptop of the Foundation Day, Women's Day March & fixing the water supply, etc. in Palin and it was a smashing success as usual.

4. Action Group formation: There is a well-developed informal body of knowledge among experienced FGA volunteers and staff about how to begin, maintain and strengthen Action Groups. To help in formalizing and writing this down, I list examples of best practices which came up in the WOWs.

4.1. Financial independence of groups: in all the sites, the women's first concern was how to get sufficient funds to begin and maintain Action Groups (this was usually in the context of wanting funds from FGA). An important part of our success in getting new Action Groups started, was the fact that there were VWWs or site coordinators in each WOW team who could describe from their own experience how their Action Groups raised their own funds. In Koyu,

Oyir explains in careful detail how the Action Group can gather monthly donations of Rs 5 or 20 or 40-- whatever the group decides...her group started with small donations and has now gotten bigger and bigger -- it sounds as if they have pretty extensive funds built up. She emphasizes that it is "as you want"--and that they can come up with their own ideas. She describes how some groups have started kitchen gardens--individual or collective--and have raised money that way. She describes how they set up revolving loans, give to one group member if need... The women listen very carefully and a number seem quite motivated.

In Mechukha,

...a long discussion of what action groups do and how they work: including income generation..., training, the fight against child marriage...Yam talks about how she worked to get women to join and stay in action group. Says started with

five members, with Rs. 100 membership fee (month? year? this is a lot more than Sille?). How they would sometimes meet in the paddy fields, to keep their husbands from knowing, because husbands were upset about their FGA work. How they set up collective workgroups to get income from work and paddy fields. They do social service, have good relationships with government officials who help them with their group and community (especially Agriculture Department). (The women are fascinated by Yam story. She does marvelous dramatization of walking in muddy roads, carrying babies and wood, etc.).

[a woman] asks about income generation. Discussion of organic farming. Discussion of Ziro groups' hopes of tourism projects--e.g., eco-tourism lodge. Discussion of the Sero (Yam's group) watershed Project. VWW's collection of monthly Rs. 40 (compare to above?). Discussion about how self-help groups work-- loan to the group members for 3% interest, 8% interest to others. Sometimes they give loans without interest to those in need, or even as gifts.

Oken gives good practical discussion of how an Action Group works --drawing on the best practices from Sille group experiences. She said that they collected amount regular donations each month from each woman. They also worked in the field as a group for wages. They deposited these monies in the bank. And gave loans to individual women who wanted to start businesses -- such as weaving or piggeries... Oken: says that her group got only Rs 40 in donations from each group, each month.

4.2. Future Generations groups based on service not self-interest: this point was made again and again by the experienced Master Trainers. At first, this seemed to turn some women off-- and there was a fair amount of pushback (especially in Koyu and Mechukha) wanting more money and aid from Future Generations. But in the long run this seemed to add to the attractiveness of Future Generations, as women pointed out that this was different from government Self-Help Groups and other NGOs. For several women in each group, this seemed to galvanize them and makes them very motivated. In Mechukha,

*Oken goes into more detail about rates of interest to charge to group members, and outside the group. Also how they set up systems for getting back the loans. Yam: described how in her area they worked for wages collectively & collected the amount to form group. They collected from Rs 5-20. It is best to start from lower level and go to a higher. **They do not take interest from the needy or people who are in trouble or have problems!** That is part of the values of service.*

*Talk about the collective service to community of FGA elsewhere. E.g., best practices in immunization. Oken describes how the women's group calls people to the kebang (which is like their community hall) & w/ help of nurses give immunization to children. They meet two times a month. They enter into the registration when they give alone. **They help each other.***

Yam talks about the eradication of small pox & how we can do that with other

diseases if we do bottom-up care. But we are not just working for ourselves, we are trying to make the whole village healthier. I join in on this--trying to give some epidemiological sense of how the individual efforts fit into larger movements for health.

*We talk about FGA values of service & volunteerism. I think it was Yam who said **you need courage to do this work**. One of the FGA team said something about FGA not discriminating in religion, tribes, etc. There is talk about what interests are acceptable, given these values.*

4.3. Conflict resolution: In Mechukha

The women discuss how they can control husbands, keep them from getting angry. Yam and others explain that FGA does not take the approach of the Women's Welfare Association--that they are trying to improve life for everyone & that when the men in other places understood (after several years) that the women's groups were improving life for their children, families & villages than they came along.

Yam describes how you don't have to have meetings, if the men at first are suspicious and jealous of meetings. Women can talk in fields or in working places-- from a distance it will look like they're working, but they can be having a meeting at the same time.

4.4. Start with those who are interested, build from success: In Mechukha,

*Yam points out how much further along the Mechukha women are, compared to how she and women around her used to be. Sero women didn't even know Hindi, compared to Mechukha women now. They ask her how to get started. She says to start with the people who are genuinely interested **from the heart**. You can tell by how somebody talks whether is from the heart. If it's not genuine then don't run after them trying to get them. If you can get a small group who are strongly interested and they can do much more than larger groups with light interest...*

4.5. Sources of group unity: size, age, odd number, similar interests, group name

In Mechukha, Yam says, it's best to start with maybe only five or six women, give your group a name... Same age group is usually best so that you can build unity and have common interests. Don't get women who are too old or too young

In Koyu, Anyak says if make group of same age, then think same = unity.

Others say groups of 5, 7 or 9 members is best. Odd number is better so that they can always come to a decision. If have an even number will get split votes when there is conflict.

4.6. Women's common interests: In Yazali,

*UNITY: Mema reminds them that this is a WOW--which means in English "Women's Only Workshop"--why a WOW? **Because it's a WOW is a chance for***

women to talk together about common problems. She talks about how far I came, all the way from America, to be with them in a WOW & that I'm a missus too so we have the same problems.

4.7. Diversity of Action Groups: In Yazali,

RINA Notes that different villages have different problems, so need VWWs & Action Groups in each village. With a few women can reach all their villages.

4.8. Building solidarity between Action Groups & sites: In Koyu,

A women from Kakki village asks if they form a common group in a circle [this is a political unit in India, sort of like a county in US]--e.g., if local Action Groups can band together into common coalition? (This seems to me like a very healthy stage in their thinking -- thinking about scaling up and building peer networks. We talk a bit about FGA organizational structure, and the idea of sites and "Learning and Doing Centers" (remind them about photos they saw). I get the feeling that they are beginning to get more interested in the wider FGA organization. But, there is a long way to go to make this emotionally compelling.)

5. Identification of leaders: this is a very important component of the WOW because it is urgent to quickly find natural leaders in the communities who can drive the next wave of expansion into new villages. However, we did not spend time systematically discussing this -- e.g. what the FGA definition of leaders, how to select them, what protocols are. I know that FGA has reflected on this. Among our WOW teams, consensus quickly seemed to emerge about who, among participants, seemed like potential leaders--and their approach seemed good, but it wasn't clear to me what their criteria are. But, we did not have the time (given other pressures) to systematically explore what best practices are for identifying leaders. In going forward, it would probably be wise to systematize this a bit to make sure that there is no bias (e.g., favoring the more articulate, educated or ignoring shy, village women who might turn out to be powerhouses in grassroots organizing).

In the workshops, we discussed "leader qualities" and the participants came up with lists of what they think are characteristics of good leaders. In Koyu, I asked the FGA team what list of leader qualities they would come up with--which was very interesting to me and to the participants. (See Data Report)

The WOW participants were supposed to be selected by their communities. This is important, but sometimes communities are unequal and make bad selections. The FGA team in Yazali, felt that the village selection process was good -- all but one or two women were highly motivated, there seemed to be a pretty good range of age, education and income. The Koyu selection seemed not so good -- many of the women chosen seemed to be connected to the wealthy or powerful. The Mechuka selection was a complete mess.

One solution to this problem is to allow some women to come out of interest, in addition to the women officially selected by the villages. This worked well in Yazali and Mechukha. That way, one can pick up strong potential leaders who are highly motivated, but have been

overlooked by the selection process. But, at the same time one has respected the existing village decision-making mechanisms.

6. Training in SCALE: in all three WOWs, I led this module. Based on the response, I made changes to improve from one WOW to next. The content seemed to make sense to the women, despite the language barriers. The FGA teams can improve on this, as they use local examples and make it more accessible than I could.

6.1. Principles & values of Future Generations: I summarized the **values** of Future Generations as: service, equity, future-thinking, action learning

To teach the **principles** of Future Generations, I first explained each one, and then we talked about a concrete example, or we did an action exercise so that they could learn-by-doing.

1. SEED: self-evaluation for effective decision-making
2. build from success
3. 3-way partnership
4. workplan resulting in behavior change

6.2. 3-way partnerships: in each WOW, we had excellent, heartfelt and thoughtful discussions about empowerment. These would take too long to summarize here. Here are some quotes from my fieldnotes that convey the flavor of these discussions:

6.2.1. bottom-up empowerment overcoming, dependency syndrome:

- In Yazali, *Amko describes how at first her husband was very upset by her FGA work--taking too much time. He was angry at FGA. He says "who's the owner of Future Generations? I'm going to go and hit that person!". But then they (her brother?) told him "we are" "we all are". So he watched and saw that and it was good for the children, and was fixing the village--and so now and she can go off and teach like this (because the men are supporting them).*
- In Mechukha, *Yam describes her past life, how she changed because of FGA, how she joined FGA. She says now she's an old woman & she used to be illiterate--now she's talking to doctors, officials, doing this work*
- In Mechukha, *a participant says that yesterday they learned the meaning of Self Help Groups. That before Self-Help Groups had been started in Mechukha [by another NGO and by govt], but they were not given training in the real meaning. They did not understand about rates of interest ...that shouldn't charge very high rates, because the goal of Self-Help Groups is to [MY ROUGH TRANSLATION: build community capacity and empower people], it's not just about making money. She is now excited about being able to tell others about what a self-help group really is -- and it's about building unity, and strength, and service to others. The others don't know*

6.2.2. Building partnerships with government:

- In Koyu, *Anyak: tells more about the 12 mile (a village near Sille) VWW & her activities. She became secretary in school by applying Future Generations*

principles. Describes how the partnership between FGA & government works in the Sille PHC. Describes how the PHC staff have a very different attitude from usual government PHC staff. They turn up on time, keep regular hours, everything looks so clean and nice. the doctors will use a broom and do clean up work along with everybody else. She describes how village people volunteered to clean up the PHC, and contributed materials and labor for the fence and other things. She says that the PHC staff does not sit "aram se" (this is Hindi for "at ease" -- meaning lolling about and not working). She describes how the doctors encourage the VWW & ASHA (govt volunteer village worker) to come & talk with them. The village volunteers and the PHC staff are close. They are not afraid of doctors. Their feelings become close.

- *After I draw a chart of the 3-way partnership we get into a long discussion about how Action Groups can relate to govt. They talk about how the Circle Officer doesn't listen to them. We have a good discussion of tactics & timing. How to work first on building up strength at "bottom up" level & then to scale up. After building up community strength, can get respect from officials like CO. I talk about my experiences in Sangram in 2006, when Dr. Kanno & I talked some govt officials into visiting a meeting with one of the FGA women's groups. I told them that I could tell that the government officials were not respecting the women's groups at first-- they were talking, and not listening. But Dr. Kanno and I were showing respect for the women, and the officials started to pay attention. The women stood up and told their stories, dreams, achievements and plans. By the end of the time, the officials had been turned around because they were so impressed by the women-- they were praising the women to me and public very strongly and said they would help in future. We also talked about how women's group in that area were upset because the immunization teams weren't coming, so they got on the bus and took a long trip to the medical officers -- who were so impressed that now they have regular immunization program. These are examples of the importance of timing, and building up your strength, so that the government has to listen to you, and making sure that you have the right "outside in" experts so you really know what you are talking about and are doing a good job. I felt like this was a good conversation -- and that we were thinking together.*

In the end of workshop evaluation, one woman suggested that it would have been good to include public leaders in the workshop somehow -- to give their Action Groups legitimacy (but all the other women seemed to think that would have a negative effect on their own interactions). Some of their work plans included community dialogue and communication with village leaders. In addition, we had several long and fascinating conversations in the workshop about how to connect bottom up empowerment with effective government partnerships (I am currently going through these audiotapes, to pull out key themes).

- *In Mechukha: Out of this discussion comes some helpful reflection on the bad state of the local Primary Health Centers (PHCs). Until recently, the medical staff have not been turning up for regular work, and they do not stock supplies-- especially*

drugs. The result is they do virtually no immunization and when people come in and they can't even request immunization...there's almost no medical services. ... [one woman] says the problem is that they're illiterate, so can't get things from the govt properly. If FGA can help than they can learn how to seek help from the govt...

6.2.3. building partnerships with other NGOs, outside-in experts, Local Coordinating Committees formation & Linkages among sites: these topics not systematically engaged in these WOWs

7. FGA systems: In this section, I summarize observed best practices in the invisible, support systems that made for success or lack of success in the WOWs. As I traveled and lived with the WOW team I was privileged to get a close experience of the difficulties in conducting these workshops in a land with such stupendous but difficult geography, across astonishing cultural and linguistic diversity, in communities swept by sudden socioeconomic change. One of the most important components of a successful WOW is the invisible one--the support systems which must be flexible, strong and adaptive to cope with severe difficulties in transport, communication, language, undependable technology and supplies.

7.1. Logistics: these are time consuming & difficult, but FGA staff have developed good systems of managing food, lodging, supplies, transport, helpers. It should always be noted what an achievement this is. I was very impressed by the cheerful good spirits, patience, hard work and creativity of the FGA staff and volunteers as we faced the manual labor of cooking and other life tasks in low technology settings, difficulty in getting food and other supplies, bad roads, lack of electricity or phones, perpendicular hikes, language barriers, etc.

A serious lack is in lack of supplies for surveying in monsoon: When I asked whether the field work (with lots of foot travel) for the Baseline Survey was too hard, they said no, was good learning experience, but said nobody should be sent out in the future, without essential equipment that would make them more effective:

- *good walking shoes (they were all wearing sandals and went through many pairs in the course of the survey),*
- *a rain hat*
- *a waterproof satchel to carry the surveys so they don't get wet.*
- *I think it would also be good to supply a water filtration pump to each team*

7.2. Training in teaching methods: diversity of teaching methods is very important--to reach out in empowering ways to people with diverse languages, cultures, backgrounds--with little to no experience of formal education. Methods that encourage participation and action are best--especially methods that use all the senses--e.g., sight, touch, sound, movement, feelings, etc. We tried to keep a lively pace of change between the following methods:

7.2.1. Games: games are extremely important. We watched the energy level of group & stopped for a game when gets low. Many games get people moving physically and energize

them. They are fun, they mix people up & make them happier and warmer and more playful with each other. They are good for building group unity and breaking down social inequality and barriers. Some games have meanings--so can use as basis for good discussions. The following games were successful (for more detail see fieldnotes): "This is my ear", "Whisper Game", "Fire on the Mountain", "Cat & Mouse", "Name game", "Namaste Game", "Sweets game", "Tiger game", "Elephant Game".

I strongly recommend that FGA staff and Action Groups gather successful games and put them into a book (that can be expanded when new games are found or invented that can be used in future WOWs and FGA staff trainings. I think the village women would enjoy taking this on as a collective Arunachal-wide FGA project.

7.2.2. Drama: also extremely important and successful as a teaching tool. We had many exercises in which women were given homework to create a drama that illustrated something important they were learning (see fieldnotes for detail). Also, some of the Master Trainers (especially Rina) were excellent in dramatizing your points, rather than simply lecturing in a boring way. This would be a good technique to encourage more widely.

7.2.3. Small group exercises: we had successful action exercises in which people broke up into small groups. This can allow shy or disempowered people space to talk and participate.

7.2.4. Group discussion: this is excellent way to get people thinking for themselves and listening well to each other. It builds people's ability to express themselves. It takes skill for Master Trainer to steer the discussion, keep it on track, challenge people to think clearly, and encourage them. There was not enough of this in the WOWs but when they happened they were great. Yam, in particular, has developed strong skills in this--creating an empowering open-ended give-and-take, while also keeping people on track & pushing them to think critically.

7.2.5. Stories, metaphors: Stories were very powerful in the WOWs. There also were some powerful metaphors. For instance, Master Trainers used a great metaphor when they said on different occasions: an "**Action Group is like a fence for the village....The mother is like a fence for the family....the immune system is like a fence for body**". Metaphors like this communicate a lot of ideas quickly and vividly.

In training Trainers it might be good to discuss what a metaphor is (translating into the local languages) -- so that they are thinking about lively, concrete ways to explain ideas. Watching for metaphor is also important in notetaking -- so can identify effective metaphors that the participants & Trainers used in group discussions--to make them best practices that can be used elsewhere. Some good metaphors that were used:

*We get into a discussion about how people "learn from success stories". Amko talks about how you motivate people. **She says people are like dogs. One starts to chase a car barking, then another joins in, and then another & another & soon dogs all of the village have joined in. That's how it is with FGA work -- just a few people get started & soon another person & another person will copy.***

Re/ safe delivery, a Trainer talks about how, for the baby, birth is like going to a whole new world--like me coming to India & looking around & thinking what kind of place is this?!

7.2.6. Learning by doing, action exercises: in which people actively solve a problem. The action learning exercises that we successfully used included: homework exercises where they have to review & digest what learned & present to the group in their own way (sometimes in dramas); village maps; lists of village assets & problems & vision for the future; workplans; but we agreed that we need to invent or find more methods for action learning that suit Arunachal.

7.2.7. Lecture: this method should be used as little as possible, and mixed in with other more active methods that encourage participants to think. It's a good way to convey systematic knowledge quickly, if people are highly motivated to learn and feel empowered. My biggest criticism of the WOWs was that there was too much talk at the participants.

7.2.8. Teaching style: the following were effective practices for Trainers:

- speak slowly and clearly and loud enough that people on the edge of group can hear well
- stand tall and confidently
- create interest, provoke thought, dramatize
- spatial organization: participants in a circle as much as possible, make sure that low status or shy people are not on the edges of the group, try to keep people at the same level as much as possible (there should not be a status difference in who sits on chairs, or in the front, etc.)
- visual contact so speaker and listener can look into each other's face
- wear locally appropriate clothes, and follow local cultural and language customs as much as possible
- Treat everyone equally and respectfully. As much as possible, teach by asking questions and listening, rather than lecturing.
- Intervene if any one person or type of person dominates discussion. Encourage the silent to talk, or find out why they are not talking.
- Watch the energy level of group.

7.3. Field knowledge and networks: FGA workers have built up an informal learning system for learning local contexts that is a crucial part of success. Systematically identifying and transmitting best practices will continue to be important. I would highlight the following areas:

7.3.1. local culture and history

7.3.2. local language

7.3.3. local social networks

7.3.4. chain of communication between central offices & sites, with backup systems in case of problems

7.4. Documentation systems:

7.4.1. In field

7.4.1.1. space & time: the physical situations greatly affected our ability to document. The erratic electricity made uploading photos & recordings to computer, & data sharing among our FGA team difficult. Some privacy was necessary for team self-evaluation in the evenings, note-taking.

7.4.1.2. proper technology: dependable implements that are appropriate to where you're going (e.g., electricity, smoke, dampness, etc.); systems to protect data from weather, loss, etc.; security to protect confidentiality

7.4.2. Return from field: possible systems to make sure that data from fieldwork are safely stored & easily accessible for ongoing FGA use:

- key monitoring & evaluation data in common computer files, with a master file in central office
- have common protocol for naming files [photos, documents, audio, etc]
- designate one person from existing FGA staff to be in charge of documentation systems, with responsibility for a) making sure fieldworkers are turning in photos, documents & data b) checking to make sure properly labeled & maintained & accessible.
- identify what are essential data on key indicators (e.g., infant mortality, births, deaths, empowerment indicators) arising in action & research projects and regularly enter into digital databases & aggregated at central office.
- use NVivo to label, analyze & retrieve photos, audio, documents, charts, etc.
- have two archives for photos: a) one for special photos [which can be used for Powerpoint presentation or are important data] . These should be carefully selected by fieldworkers & **completely** labeled [e.g., where, when, names of people, what is happening & why its important] b) another for other photos [but fieldworkers should still show discrimination--e.g., delete as many photos as can so avoid a glut--e.g., FGA is now flooded with photos!!]
- SEED archives in central office: have loose-leaf notebooks for each site, in which hard copy of the following materials are entered in chronological order, so that anybody going to the field can easily find & read the prior data & notes from earlier FGA work. These files would be confidential for FGA staff & consultants. After enthusiastic conversation with FGA staff we have come up with the following documentation that could be in these notebooks:
 - map of villages targeted by FGA programs
 - seasonal calendar [what activities people do in each month, when they're free to meet, what important festivals, etc.--so that can plan good/ bad times for field visits]
 - fieldnotes from FGA staff & consultants
 - data from participatory action research [e.g., photos of social maps, freelisting, timelines, etc.]
 - hard copy of important photovoice exercises

Appendix 1: WOW key components

3. Group facilitation for Empowerment

- 3.1.** Pregnancy history method
- 3.2.** Overall feeling tone
- 3.3.** Group unity and bonding
- 3.4.** Participation level
- 3.5.** Meeting space: size, physical comfort, participants satisfaction, social meanings

2. SEED

- 3.2.** Self-evaluation:
 - 3.2.1. development vision
 - 3.2.2. identifying community problems and assets
- 3.3.** Effective-Decision-making:
 - 3.3.1. workplans

4. Training in behavior change modules

- 4.2.** health
- 4.3.** other
- 4.4.** participatory design of new modules & participatory re-design of old modules

5. Action Group formation

6. Identification of leaders

7. Training in SCALE:

- 7.2.** Principles & values of Future Generations
- 7.3.** 3-way partnerships
 - 7.3.1. bottom-up empowerment overcoming, dependency syndrome
 - 7.3.2. building partnerships with government
 - 7.3.3. building partnerships with other NGOs, outside-in experts
- 7.4.** Local Coordinating Committees formation
- 7.5.** Linkages with other LCCs and MCC

8. FGA systems

- 8.2.** logistics: food, lodging, supplies, transport, helpers
- 8.3.** training in teaching methods
- 8.4.** Field knowledge and networks
- 8.5.** documentation systems

Appendix 2: Assessment of WOWs, Feb-March 2009⁶

Workshop component	Overall	Yazali	Koyu	Mechukha
1.0 Group facilitation				
	1.0 good	1.0 good	1.0 good, but pre-existing problems of inequality, dependency & lack of community energy	1.0 good but problems beyond FGA control (not enough facts to understand problems yet)
1.1 Pregnancy history	1.1 good, Δ	1.1 not good	1.1 excellent	1.1 bad
1.2 Feeling tone	1.2 good	1.2 excellent	1.2 good but pre-existing problems	1.2 good but pre-existing tensions & disorder
1.3 Unity, bonding	1.3 good	1.3 excellent	1.3 good but pre-existing problems	1.3 good but pre-existing problems of community disunity and lack of common energy
1.4 Participation	1.4 good Δ	1.4 good	1.4 good	1.4 town, educated women dominated. Village women too quiet.
2.0 SEED progress will come as Future Generations research, monitoring and evaluation systems are strengthened and formalized Δ				
2.1 Self-evaluation 2.1.1 vision	Overall, good pretesting of	2.1.1 lists of village assets	2.1.1 No future vision	2.1.1 No future vision PAR, no

⁶ The delta symbol, Δ, is the scientific symbol for “change”. In this chart it indicates that there are specific changes in this area, that can be quickly implemented, that I recommend in the text of report, (some problems are so long term that little change can be made in near future). When text is crossed out it indicates that a “participatory action research” (PAR) method was not done in this site, but was done in other sites--so that the reader can quickly identify where there were gaps in our data gathering.

	multiple methods, but need to systematize in future	in 10 years (detailed), no equity vision PAR	PAR , equity vision	equity vision PAR
2.1.2 problems, assets	Overall, good pretesting of multiple methods, but need to systematize in future	2.1.2 freelisting of diseases (partial); maps of 6 village; lists of problems, assets (detailed)	2.1.2 freelisting of diseases; maps & lists of problems, assets in 7 villages (but 2 villages are close so did together because only one woman from each. One village took map & lists home with them Δ (detailed)	2.1.2 freelisting of diseases (partial); maps of 7 or more villages (confusion in my data because they seem to have duplicated maps) & lists of problems, assets (lack of detail)
2.1.2 Baseline Survey as teaching tool in WOW	2.1.2 Charts of Baseline Survey were superb teaching aids in WOW-- color style, lamination & size = adequate format	2.1.2 very good, although we didn't use very often or systematically	2.1.2 bad, FGA team forgot to bring charts	2.1.2 very good, systematic use with appropriate modules
2.2 Effective-Decision-making	2.2 workplans are well-developed FGA methods	2.2 workplans for 6 villages. Good PAR.	2.2 workplans for 7 villages (I have only one for Tabi Ripo. Others need to be added to dataset)	2.2 workplans (I didn't keep this so I hope someone else has them. Are they from 7 or 9 villages?)
3.0 behavior change modules				
	3.1 health module is well developed & FGA has good training but	3.1 health completed 3.2 microcredit	3.1 health completed 3.2 microcredit discussed in	3.1 health not completed 3.2 microcredit discussed in

	needs more Δ 3.2 other modules are not well formalized, but FGA staff & volunteers have built up much expertise in some areas Δ	discussed a little 3.2 women's roles discussed in detail 3.2 kitchen gardens discussed some	some detail 3.2 women's roles discussed some	some detail 3.2 women's roles discussed in detail 3.2 participants bring up agriculture
4.0 Action Group formation				
	4.0 good, Δ (FGA staff & volunteers have built up good expertise & ability to teach this but needs more formalization for training modules)	4.0 excellent	4.0 good	4.0 good
5.0 Identification of leaders				
	5.0 good, Δ (FGA staff & volunteers have built up good expertise but needs more formalization into training modules and systematic intervention package). About 4 potential leaders identified in each site.	5.0 good discussion in audio file, but no PAR list of leader qualities	5.0 good discussion in audio file; PAR list of leader qualities; list by FGA team of leader qualities	5.0 no audio file but PAR list of leader qualities

6.0 Training in SCALE				
6.1 Principles & values of Future Generations	7.0 I did these modules in each site, but I did not work with FGA team to see how they handle this & to identify best practices & needed improvements. Δ			
6.2 Three-way partnerships	6.2.1 good start on empowerment	6.2.1 excellent start on empowerment	6.2.1 very strong dependency syndrome, but beginnings of empowerment	6.2.1 very strong dependency syndrome, but beginnings of empowerment
	6.2.2 Government partnerships: Kanno made very good start in the site Community Dialogues. Follow-up will be important	6.2.2 Excellent support from beginning to end from Anchal Samity leader & key gaonbura. Generous help & wonderful celebration that village leaders hosted. Good selection of WOW participants.	6.2.2 Not negative but not positive. No outreach or generosity demonstrated by public leaders. Some of the selection negatively shaped by patronage. Excellent workshop discussions in 3 way partnerships (on audiofile)	6.2.2 Bad problems initially. No cooperation & negative rumors. Selection process very bad. Women school teachers & some bureaucrats helpful. We hosted very successful final night event for public leaders.
	6.3 Local Coordinating Committees formation: some possible identification of potential LCC members by FGA team, but this needs more work Δ			
	6.4 Linkages with other LCCs and MCC: excellent sharing of best practices from old sites by the FGA volunteers & staff. FGA volunteers expressed much interest & pleasure in continuing this exchange. Organizational mechanisms need to be formalized & developed. Δ			

Appendix 3: Description of new sites & three WOWs⁷

Yazali site:

Geographical, socioeconomic, political context: The Yazali site is a wide area of villages to the west of the town of Yachuli (on the road from Assam to Ziro, about an hour south of Ziro), where population is almost entirely of the Nyishi tribe. The site villages cannot be reached by motor road. We held the workshop in Kuch Kuth, which is a centrally located village for about five other villages (all of whom sent participants to the WOW). In addition, six other villages were covered in the Baseline Survey, but no one from those villages attended the WOW--because Kuch Kuth was many hours walk. The next WOW will be in these villages and the FGA team anticipates excellent response (based on experiences during the Baseline Survey). Kuch Kuth can be reached from Yachuli town by a footpath of several hours.

My impression of these Nyishi villages was that this is an area of relative socioeconomic security and equality that has been moderately isolated from the wider world. The geography near Kuch Kuth is (for Arunachal's extreme geography) relatively gentle with wider valleys and rounded mountains--enough flatter land that most villages can have sufficient wet rice paddy fields to provide staples. We saw no signs of jhumming--making for fairly compact villages--not the highly dispersed households found in other Nyishi areas. One gets the impression of sufficient food, land, wood, pasture, water -- without many visible signs environmental destruction. A generalized & moderate wellbeing without apparent inequality--e.g., houses more lavish or showing conspicuous consumption. There seems to be less "dependency syndrome" (people used to clientalistic patronage systems, expecting payments, cynical about self-help and social service). The people were very generous with us and enthusiastically responded to the idea of self-help and we received far fewer requests for money, wages or favors than at the other WOWs. The workshop participants were younger than elsewhere, mostly young mothers with babies or toddlers. There is child marriage. Several women couldn't write or read at all. Most copied our notes carefully but not clear what literacy levels are. About 1/3 of them seem to be able to understand our Hindi well enough to follow main points, but for the great majority, repetition and translation into Nyishi is essential to grasp well--and to enjoy. When the discussion is in Nyishi, women seem more animated, happy and likely to participate. Fortunately, our FGA team members from Palin spoke only a slightly different Nyishi, and Apatani team member had some understanding of Nyishi.

Workshop participation patterns: The Yazali workshop had the most positive emotional tone among participants. The FGA team described it as **piyari** (Hindi for "loving")--with a sense of closeness, common purpose and self-reliant energy. As Rina said, "**three days went by like one day**". I felt that the topics of empowerment, leadership development and Action Group formation were seized with a kind of innocent, direct excitement that shifted easily into workplans. There was high level of detail in PAR mapping and listing of village assets, problems and future vision. From the beginning, the women showed consistent, strong attentiveness. They didn't fall into side conversations, or distractions. They were a bit serious the first day, but quickly moved into what seemed to be easy and equal participation. One or two

⁷ This is based on my direct field experiences, so is impressionistic and not based on rigorous data-- I didn't have time for anything else

women who seemed negative about things the first day, did not come back. On the first day of the WOW, we asked participants how many days they wanted. Nine women say that they want 5 days and seven say they want 3 days--but by the third day, all of them want to stay for full 5 days. We urged the women to sleep over in Kuch Kuth each night rather than go home to their home villages. After the first night, all of them stayed together in 2 homes--which greatly increased group bonding, warmth & unity.

The 3-way partnerships: Unfortunately, we didn't arrange for any meetings with local govt officials in bureaucratic side of govt. But, good relationships with the elected officials were a huge help. There were a number of ways in which public leaders and local men reached out in active positive gestures. Licha Birbal (Anchal Samity member) played a very important role in mobilizing Gram Panchayat and other leaders and helping us--arranging lodging, meals, and a very warm welcome. About half dozen local politicians from our target villages formally welcomed us on arrival in Yachuli (several walked hours into town to meet us). After lunch, we drove as far as we could on bad road to a point where over two dozen people had waited over three hours for us so they could to carry our supplies on the difficult walk to the village. That morning, men of the village constructed a bamboo raft to carry us across a wide river! During the workshop, several men smilingly pointed out to me that they were taking care of the children. At the end of the workshop, the villages and village leaders cooperated to produce a wonderful feast and celebration with formal statements of gratitude and commitment to self-help, very generous gifts and lots of song--with men, women and children of all ages crowded together into a village house. Women participants brought one live chicken each to roast. On the four hour walk out to the motor road, we also had a number of people who accompanied us.

We did not hear about any NGOs actively working in this area, although a northeast India church group 10 years ago had a big impact after cholera epidemic. People still remember the help they got, and the instruction to boil water -- almost every household now boils water! This demonstrates an already established community capacity to take action, in reaction to NGO advice. Christian churches seem to be strong, with many of the women active. Because of their Christian faith, nobody seems to drink alcohol.

Koyu site

Geographical, socioeconomic, political context: This site is outside of Pasighat in a sort of northerly direction about 5 hours along pretty good roads. We held the WOW in a govt "IB Building" in the settlement which is not a tribal village but a govt district headquarters with a schools, health centre and government offices with few tribal homes. This area is a Gallong Adi tribal area. The villages are mostly large and compact, mostly with considerable rice paddies in whatever flat lands are in the valleys. It is a prosperous area for several reasons: good local agriculture making for adequate food, earlier linkages with outside has drawn ambitious people from the villages for more education and outside jobs over several generations, so most households have people outside who are sending resources back. The valleys seem somewhat wider than in some other areas & the rivers have lots & lots of excellent fish. There is little jhumming. The population seems to be older -- a lot of old people in houses and few young adults. For years, powerful politicians have come from this area. There are signs of wealth in the homes (appliances, new additions or buildings) that come from outside money. Many of the "big people" maintain their homes in the village & come back for festivals, from emotional

attachment or for politics. The Gallong houses are attractive and large with thick, overhanging thatch over bamboo construction.

Workshop participation patterns: for the first two days, it was hard to keep the women's attention. There was a tendency to side conversations, and small clusters of laughter about things that were not shared. But, this improved. The women seemed to learn very quickly -- so we covered more substantive topics in this workshop than any other. We could not convince them to all stay together overnight--it's not clear whether it's because the IB bungalow is not a comfortable place for them, or whether this shows lack of interest, or whether it's something else. This decreased group bonding.

The people seemed to me to be quite politicized, status conscious and conscious of patronage systems. We received repeated requests for money, wages, grants throughout the four days there. There were problems in the selection: several of the women who were selected did not attend, and some of them did not seem appropriate because of a lack of interest and motivation. I got the impression (from clothing and life-style) that some of the participants were quite well-to-do. We had to keep repeating the FGA philosophy of self-help--by the end of the workshop, several women seemed to get more and more enthusiastic about this, while other women seemed to lose interest. The quality of the dramas and presentations by the participants was high in terms of intellectual substance -- lots of facts systematically woven into their dramas (e.g., a drama on immunization showed the whole sequence of proper immunizations with careful detail). The FGA team was very impressed by several of the participants -- identifying two or three as potential strong village leaders.

Three way partnership: Unfortunately, we didn't have any interaction with public leaders or government officials. This WOW felt more disconnected from village life. There was no effort by communities to create a group event, or show us hospitality (although several women did gather jungle greens for us). Perhaps this would have been different if we had held the workshop in a village. Meena had developed good relationships with some people during the Baseline Survey who provided good insights and networks -- e.g., a local schoolteacher who grasped Future Generations philosophy well. We heard a lot about an NGO which created a very bad impression in the area. The FGA team felt that the bad reputation of this NGO was a real obstacle for FGA-- making people cynical. People seem to have considerable activities in the Christian churches.

Mechukha site

Geographical, socioeconomic, political context: Mechukha is a day's drive northwest from Along, perhaps 15 miles from Tibet border. The area is predominately Memba--a tribal group which crossed from Tibet. Their religion is Tibetan Buddhist, and the language is similar to Tibetan. From Along to just south of Mechukha are various sub-tribes in the Adi cultural group, with distinctive dialects and cultures (the closest to Mechukha are the Adi Pai Libo)--most seem to now be Christian. The road from Along to Mechuckha reaches its highest point (over 8000 feet) about 40 minutes before the descent into the valley where the town of Mechukha is. The road twists and turns around precipitous, scary slopes. Mechukha town is in a wide valley, at about 7000 feet, surrounded by high mountains behind which are snow covered peaks which only became visible over the next 2 days as the rain clouds lifted--creating a severe and beautiful landscape. The broad, rich alluvial soils have only occasional wet rice paddies. The town is primarily an administrative center, with govt offices, military base and an airport. Memba houses are wooden construction, often with curving, decorative trim in a Tibetan sort of style. Roofs used to be wood but are now mostly tin. About a half dozen villages are visible across the circling mountains. There are large patches of pines, including the "blue pine" so beloved of the Apatani. Two Buddhist gompas are aesthetically placed on high points, framed by snow clad high mountains--locations which seem pull the eye from earth to heaven. The valley was very cold, and is reputed to have harsh winds which create difficult conditions for agriculture. The WOW participants described diverse soil conditions (mostly very bad), with terrible floods that strip the soil. The diverse and changing patterns of cold, wind, floods and soil seemed to create diverse micro-niches for agriculture and horticultural, which require a lot of local knowledge and adaptation.

The Baseline Survey found a very high percentage of the population regularly going outside for wage labor -- especially hard physical labor building roads. On the drive in, we saw many Memba, including girls and young women with babies and young children, moving boulders and smashing rocks, etc. Some Memba have become wealthy in long-distance trade and new modern businesses -- I am told that they can be found from Hong Kong to Bangalore. A central shopping complex in Itanagar is mostly Memba owned. The town of Mechukha has a great mixture of ethnicities, and was described by residents as being contentiously fragmented between religions, between tribes, and between Arunachal tribals and non-Arunachal Indians. Because of the distance and lack of time, we were not able to get out into the villages, so the workshop was disconnected from everyday village life. The Memba women seem to marry much later than in other tribal areas--a number reported that they married in mid- to late-20's--and I didn't hear of polygamy. The two Adi Pai Libo women married very early (one a child bride and the other deserted for 2 other wives) & child marriages were noted in these communities.

One of the striking differences between this site and others is the lack of a developed local marketing system. Yam had a lot of trouble procuring vegetables and meat, because the town didn't have markets for local produce or livestock--despite the large potential markets among military & govt officials. When people want cash, they go for wage labor on the roads, rather than develop local, diversified entrepreneurial ventures or markets. There is some adventure tourism, including European and lowland Indians.

Workshop participation patterns: From the beginning, the WOW faced many confusing disorders. Yam had reserved rooms at the official government "IB Bungalow" that would've been spacious. But, on arrival we found these reservations were not honored, and ended up in a private IB Bungalow, with very small, dark, cold rooms (no electricity & telephone is very unreliable). We soon heard that no women were coming to the WOW. The first morning, no selected women from villages in the Baseline Survey coverage turned up--except for three unmarried girls (12, 13 and 16 years old) who said they were selected. We heard all sorts of different stories about why the women were not turning up, including: an important puja, women not interested, too much work, the gaonburas (GB's) didn't spread the word, that the GBs were spreading an "upside down" meaning--telling the women not to come to the training because they wouldn't get any money, that husbands said that an American man had come so their wives couldn't come (the town officials thought "Betsy" was a man's name). We had no way of evaluating the truth of these rumors, but it was clear that there was a serious breakdown in the selection process, and that the public leaders were not facilitating the process. However, Yam rose to the challenge and creatively activated networks to draw in women who were local schoolteachers and government officials, who helped spread the word to get women to come. The result was that about half of the participants came from villages that were not in our coverage Baseline Survey. The selection process was sufficiently confused that we couldn't clearly identify who was selected by their village--but over half the participants seem to have come out primarily out of personal interest. Attendance was not continuous--ranging from 9 women the first afternoon to 28 the second morning.

All of us on the FGA team were rattled by these confusions, but started the WOW by 1:45 in afternoon. The WOW was a mix of negative and positive factors. The meeting room was tiny, dark and very cold -- so people couldn't sit in a circle where they could see everybody's face. We ended up with a few educated, female schoolteachers and government workers -- who tended to dominate, while extremely shy village women gravitated to the coldest, darkest, least visible corners of the room. This difficult physical context was compounded by serious linguistic barriers. No one on the FGA team can speak Memba, and many of the village women did not understand Hindi well. However, we were able to gradually build rapport, with much effort. It was hard to maintain the women's attention. They held side conversations and group unity was hard to build. More than in other WOWs, there seemed to be a fear of the PAR exercises. In the map drawing exercises, about 1/3 of the participants hesitated for a long time before they could be encouraged to start drawing --looking at others and seeming to be fearful of this process of putting their thoughts onto paper. The village maps that they drew had much less detail than in other sites and their development vision lists were focused on concrete things (mostly soil and crops) without discussion or images of people, animals or abstract goals like social or religious themes or development objectives like educations, etc. Many of these women were very shy about speaking, covering up their mouths, turning their heads and giggling. However, when we could get a game or something fun started -- women joined in with great and loud merriment. And, we had some very substantive discussions about important issues: e.g., self-help, overcoming factions, empowerment and leadership--in which the women debated frankly and powerfully engaged ideas with each other. Unfortunately, we did not have enough warm spaces for the women to stay over at night, so a number had to walk the long distances back and forth from villages, or stay with townspeople. This also limited camaraderie.

Three way partnership: the good outcome from all of the confusion was that we had to work hard to cultivate relationships with local people, some of which generated some excellent networks that promise to help build future 3-way partnerships. The “private IB” bungalow was run by a Memba man, Dewa Tesi, who was extremely helpful & insightful into politics and people. He provided invaluable ideas, contacts and creative management of group events -- and seemed to understand and value our work. We all felt that he could be an excellent liaison for future work. Several of the female schoolteachers and government workers who helped us, and who attended the WOW, also promise to be invaluable local mediators with communities, government and NGOs. With very creative facilitation by Yam and Dewa Tesi, we able to host a celebration on the last night which drew in key government officials, public leaders and was a great success (including two ASM members, gaonburas, directors of district level agencies in agriculture and education, head of an NGO, etc.)--with a good dinner, much local beer, a big campfire, lots of song, dance, merriment and warm cordiality. We had long and substantive speeches and debate about development and partnership: Yam greatly impressed the officials with her leadership and clear and thoughtful explanation of Future Generations philosophy and programs; the agency directors talked in detail about their vision of development and the possibilities for partnership; the founder of a Buddhist NGO in the area eagerly described possibilities for partnerships between his organization and Future Generations. People expressed grief about the tragic loss of the FGA team who had come to Mechukha for the Baseline Survey. Most of the WOW participants attended and the most vocal ones responded effectively to grilling from public leaders about what they had learned. To me, the image of different people from many walks of life sitting around the campfire, talking about development and the future, exemplified the best hopes and philosophy of Future Generations--three-way partnership, mutual respect and self-help.

We learn of two NGOs in Mechukha. One is the Women’s Welfare Association (several of the women in WOW are leaders) which has started Self Help Groups but does not have many action programs. Many men were very negative, saying that they are trying to make men inferior to women. The second is a Buddhist NGO started by Gebu Onge which runs two schools (Kasturba Gandhi School and a private school).

Appendix 4: WOW time logs

Women's Only Workshop [WOW], Yazali Circle Feb 7-11, 2009

Team members: Biri Mema, Amko Tassar, Rina Punyo, Betsy Taylor
Participants: between 16-18 women from the villages of Komp, Kuch Kuth, Lich Lith, Taib, Rubdi, Dalipagi
Location: in Primary Health Centre, Kuch Kuth village

Day One: February 7, 2009

9:00 A.M.: Introductions

- each woman introduces herself with her name and her village
- Betsy: talks briefly about Future Generations history
- Biri Mema and Amko Tassar tell their personal story of FGA work since 1997
- Rina describes ground rules of the workshop and leads the group in collectively deciding the schedule (e.g., when we will begin and end the workshop each day, when lunch, and how many days it will go)

10:00 A.M.: Tea Break

10:15-1:00: pregnancy histories

GAME: "A's & B's"

1:00-2:00: lunch

2:00-3:00: Rina begins pneumonia module

HOMEWORK: 1) drama re/ pneumonia. 2) breathing demonstration

END OF WORKSHOP DAY

4:00-5:00 WOW team with local village women, do an observational / photovoice tour of the village

Day Two: February 8, 2009

9:00-10:00 Freelist: diseases of their village

GAME: "This is my ear" song & dance

10:00-10:20 tea break

10:00-1:00 Rina explains the role of the VWW & continues the discussion of pneumonia
Mema begins discussion of pregnancy, safe delivery and immunization.
Amko & Rina discuss mother as doctor, and Action Group as support for mother.
Mema talks re/ WOW as chance for women to talk together about common problems.

1:00-2:00 lunch

2:30-5:00 immunization module

Drama #1: re/ woman who goes for antenatal checkup but lacks support from husband

Drama #2: re/ child who dies from pneumonia because the woman did not continue training and gave the wrong medicine

Drama #3: re/ child with pneumonia, and husband fighting the VWW

Mema & Rina discuss safe delivery

HOMEWORK: 1) safe delivery group presentation
2) immunization group presentation

Day Three: February 9, 2009

9:00-9:50 group presentations re/ safe delivery & immunization
10:00-11:00 Mema tells her story to illustrate pregnancy care (and how to form action group)
11:00-12:30 Amko tells her story to illustrate pregnancy care
Rina continues systematic discussion of pregnancy care & immunization

HOMEWORK: make a list of important things that you have learned from the WOW so far

1:00 lunch (and Dr. Kanno's arrival)
2:30 report on homework
3:00-3:25 go over pregnancy history lists
GAME: "Whisper Game"
3:30-4:30 mapping exercise: women from each of 6 villages make drawings of their villages to describe what is important in their village
4:30-5:00 they describe their maps

Day Four: February 10, 2009

9:10-10:00 sanitation module
10:00-11:00 Amko gives examples re/ sanitation drawing on her personal story
11:00-12:00 Rina goes over sanitation systematically
GAME: "Fire on the Mountain"
12:15 ORS demonstration
12:30 discussion
1:00 lunch
2:00-3:00 one drama on safe delivery

Day Five: February 11, 2009

8:30-10:00 Betsy gives module on Future Generation internationally, SEED & the four principles of build from success, 3-way partnership, evidence-based decision-making & workplan resulting in behavior change
GAME: "Cat & Mouse"
10-12:30 they use the back of the maps / drawing of their villages from Day Three for an exercise to list 1) what are the problems of your village 2) what are the assets from which you can build success and 3) what is you dream for the village in 11 years. Presentation and discussion of each village's vision.
1:00 lunch
2:15-3:30 module on formation of Action Group by Mema and Amko
3:30-5:00 develop workplan for next month in each village
Evaluation of WOW workshop by participants
Evening collective dinner with songs & dance & presentations

Day Six: February 12, 2009

12:00-1:00 WOW team meets to do self-evaluation of workshop

Women's Only Workshop [WOW], Koyu Feb 21-25, 2009

WOW Team members: Anyak Mize, Hano Meena, Punyo Rina, Oyir Ering, Betsy Taylor

Multipurpose team member: Naku

WOW Day One: February 21, 2009

12 women arrive

10:00 A.M.: Introductions

“Name game”: we split into pairs, and each woman introduces the other woman in her pair--giving her name and her village (this works very well)

Betsy: talks about Future Generations International programs

Anyak discusses about FGA

Oyir gives her story

Meena talks about WOW goals

11:00: Rina facilitates decision re/ schedule.

11:20 first woman tells her pregnancy history.

12:00-1:30 Rina leads discussion of pregnancy care (early marriage, safe delivery, antenatal checkup).

1:30-2:45: lunch

2:45-4:00: more on safe delivery. Rina talks about the metaphor of mother as fencing. Anyak translates and Meena shows pictures which gives details. Oyir discusses birth position

END OF WORKSHOP DAY

4:00-5:00 WOW team with one participant, do an observational / photovoice tour of the camp

Day Two: February 22, 2009

9:00 AM: FGA team meeting re/ time schedule, teaching methods & notetaking & topics for day.
8 women arrive on time, 3 women after ½ hour

9:40: “Namaste Game” lead by Anyak.

9:40-10:25 pregnancy histories of 5 women, (interspersed with some FGA discussion re/ medical problems discussed: e.g., drug dependence, problems in breastfeeding).

10:30-11:20 Oyir starts explanation of postnatal pregnancy care, including immunization followed by Rina & Anyak. I kick off discussion re/ local views of immunizations

11:20 “Whispering Game”

11:45 Anyak tells story re/ immunization best practices in Sille

11:50 “Sweets game”

12:10 Pneumonia led by Meena

1:00 lunch

2:00-2:30 drawings & explanation of their 6 villages

2:40 Anyak discusses sanitation.

3:50 “Tiger game”

4:00-5:00 Diarrhea discussed by Meena & Rina. ORS demonstration by Oyir

HOMEWORK: break up into groups, which must do dramas on following topics

1. group 1: pregnancy care, pneumonia

2. group 2: postnatal, sanitation

Day Three: February 23, 2009

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- 9:00 groups presentation of the dramas they have developed.
9:40 FGA staff review some information that was inaccurate in dramas
9:45 4 pregnancy histories
11:20 tea break
11:35 ELEPHANT GAME
11:45-12:30: FGA team goes over First Aid, care of fevers, eye problems.
12:30-1:30 lunch
1:30-3:30 We have a long discussion about Action Groups and development
Tea break & then we get back to the health training.
3:45-5:00 Meena leads on FAMILY PLANNING (with Rina & Oyir)

Day Four: February 24, 2009

- 9:20 begin with the "A & B game".
9:27-10:40 Betsy talks about the values & principles of Future Generations ACTION EXERCISES to illustrate SEED & building from success: analyze their village maps to 1) List the problems of your village, 2) The most important problem for next action project , 3) equity vision
10:40 Anyak led discussion on Action Group formation (with Oyir, Meena, Rina). Did seasonal calendar
11:55 leadership qualities. Workplans. Evaluation of WOW. Songs.
2:00 END OF WORKSHOP

Women's Only Workshop [WOW], Mechukha, March 1-3, 2009

WOW Team members: Tago Yam, Oken Tatak, Hage Yamang, Hano Meena, Betsy Taylor

Multipurpose team member: Naku

LOCATION: "Private IB" bungalow, Mechukha Town

Day One, March 1:

- 9:00 ONLY A FEW WOMEN TURN UP & SEVERAL YOUNG GIRLS. Much confusion.
1:45, were 7 women--4 from 3 villages (of which one was not in baseline survey) & the others from town. We started freelisting of village diseases with these women (so only have disease freelisting from 7 women).
by 2:30 9 women present plus one girl. Training started.
Introduction of FG by Betsy=short history of where & when programs. Tell about Koyu and Yazali WOWs. Introduction to FGA by Yam.
2:55: Yamang talks about WOW. Talks about baseline survey.
3:05 Oken talks about the role of VWW, and group formation. Discusses VWW care of pregnant women. Betsy & Yam adds reflections on VWW's role. Yam tells her story & success stories from old sites.
4:35: "This Is My Ear" Song "
4:40 end of the workshop day
6:00 self evaluation by FGA team:

Day Two: March 2, 2009

- 9:05 start. Take attendance (it vacillates between 10 to 28 women in attendance. Taking attendance takes time because there has been considerable change in who is attending from yesterday's. After lunchtime we have 18 women, with 3 more arriving by 2:00 o'clock, and 1 more by 2:15. Throughout the whole workshop only 11 women came from the

Identifying Best Practices Program (WOW), Future Generations Arunachal - Betsy Taylor (2009)

villages in the Baseline Survey.
9:17 Participants introduce themselves. Quick review of our introductions of Future Generations. Women who attended the first day tell the new arrivals what we covered yesterday.
9:45 3 pregnancy histories.
10:30: Meena led pregnancy care
11:45 elephant game
12:00 continue training in pregnancy care.
12:30 lunch
1:35 Yamang gives training in diarrhea & sanitation. Oken gives ORS effective demonstration. Meena on ORT
2:15: Meena gives pneumonia module. Good use of demonstration of techniques by Oken. Immunization training. Discussion of ASHA's work. Fever care. Nutrition.
3:00 tea
FAMILY planning module led by Meena
4:20 homework assignment : drama re/something important that they have learned
4:25 end session

Day Three: March 3, 2009

9:05 It's unbearably cold, so we set up outside.
9:30 twelve women are here so we start training. Yam leads the module on Action Group Formation supported by Oken.
10:15 tea
Homework: presentation of drama
12:00 Betsy leads discussion of Future Generations values and principles.
ACTION EXERCISE on SEED: make village maps
12:40 lunch:
1:20 group presentations on maps.
Listing of problems and resources:
Leadership qualities
Work plans
Evaluation of workshop:
4:00? End of workshop (my notes are not clear on time)
7:00-10:00 Final night celebration: food, drink, dance, song. Public leaders who attended:

- Dr. Gebu Onge (Sec'y / Mechukha Buddhist Society)
- Lulu Sharjo (Chair person of ASM, and village dai)
- R.K.Kamijan (SDO, Agriculture)
- Shri Lera Naksang (ASM) Pargey village
- Special Intelligence Branch, 2 persons
- Tekme Onge (ADEO, Education) (brother of Gebu Onge & Yangi Onge)
- Circle GB

Appendix 5: FIELDNOTES

Identifying Best Practices project & Comprehensive Primary Health Care Research Project
Future Generations Arunachal (FGA)
February-March 2009

Submitted by Betsy Taylor, consultant to Future Generations International

PURPOSE: There were three main goals to my trip:

1. to work with FGA staff in the launch of the “Identifying Best Practices Project” for rapid expansion of SEED-SCALE into new areas, by:
 - a. helping in training of Master Trainers and in the design and implementation of Women’s Only Workshops as the project’s initial activity
 - b. consultation on data systems
2. to work as mentor for the “Comprehensive Primary Health Care” project (CPHC) which is part of “Revitalizing Health for All: Learning from Comprehensive Primary Health Care Experiences”, an international collaboration coordinated out of the University of Ottawa and the University of Western Cape (with funding from Canadian IDRC). The research team for the Arunachal work is: Dr. Kanno (lead researcher), Dr. Hage Tam (research user), and co-mentors -- Manjunath Shankar (PhD student at Johns Hopkins School of Public Health) and myself.
 - a. Working with co-mentor, Manjunath Shankar, I developed workshops and ongoing training for FGA staff in qualitative and participatory research methods
 - b. Meetings with Manjunath Shankar, Dr. Kanno & Dr. Hage for planning and design
3. to consult with FGA as needed on training, documentation, monitoring and evaluation systems

TRIP LOG:

- arrive in Itanagar on Feb 1, 2009.
- Feb 2-6: meet with CPHC team & FGA staff, for preparation for Women’s Only Workshops (WOWs) and trainings in research design & research methods, including--
 - qualitative: fieldnotes, participant / observation, semi-structured interviews, focus groups
 - participatory: pregnancy history, free listing, pile sorts, scaling, mapping, seasonal calendar, daily schedule, timeline, participatory drama, photovoice, transect walk, games & action exercises for group
- Feb 7-11: conduct WOW in Yazali Circle
- Feb 14-19: meetings in Sille / Pasighat with FGA staff to reflect on Yazali WOW & the initial round of fieldwork for CPHC project, in Sille area
- Feb 21-24: conduct WOW in Koyu Circle
- March 1-3: conduct WOW in Mechukha Circle
- March 6-10: wrap-up meetings with FGA staff in Itanagar
- March 11: departure from India

Women’s Only Workshop [WOW], Yazali Circle Feb 7-11, 2009

WOW Team members: Biri Mema, Punyo Rina, Amko Tassar, Betsy Taylor

Multipurpose team member: Naku (what is his family name!?)

Local contacts: Mr. Licha Birbal, Post Office: Yazali, P.S.: Yazali, Dist: Lower Subansiri,
Phone: 03809-222969 (R) 9436634859 (M)

February 6, 2009

Naku and Betsy arrive at noon at the town of Yazali (which is headquarters for Yazali Circle--a political unit across which the target villages are scattered), where Mema, Amko and Rina are waiting. We have lunch at the home of Licha Birbal. He is Anchal Samity member who has been crucial in mobilizing Gram Panchayat and other leaders and his wife has been very generous in providing lodging and resting place for Baseline Survey group. Other local politicians from our target villages have walked several hours into town to welcome us -- including a Gram Panchayat member and other public leaders.

After a good lunch, we pile into the car to drive as far as we can. At the end of the road, we find over two dozen people who have been waiting three hours for us. This includes several men who are public leaders--e.g., gaonbura (GB) or Gram Panchayat members (In the semi-formal welcomes, here on the road & in town, some of the male public leaders are wearing daos with beautiful decorations on the belts--including teeth and shells--or a red GB vest -- do they usually do this? or are they making this a special occasion?) We have many supplies, so it takes everyone to carry the loads down the precipitous hill to the river crossing to the path to the village of Kuch Kuth where we will be staying. I am astonished at people's capacity to move down the hill as if flying. Compared to most Americans, I'm fairly good at mountain hiking, but I go about 1/10th of their speed-- staggering & clutching & fixating myself on the staff they made for me. I can't trust my balance the way they do--not just the villagers but also FGA team--some of whom are sort of townspeople. I've been in many parts of the Himalayas, but I don't think I've ever seen any folks so light on their feet, with such a sense of balance.

That morning, men of the village constructed a bamboo raft to carry us across the river. The raft was held together by big coils of rope and held up by three truck inner tubes that they carried the long distance from the village and, then, back with us to the village. With much pleasant laughter, we all get across safe, if a bit damp. We are conducted to the home of Birbal's second mother, which will be our village home. Rina and Mema have hired several teenage school girls to handle the cooking. They do an excellent job, including regular tea, juice and snack breaks which they carry to the training centre in Nyishi women's baskets. Having this logistical support is very important--allowing FGA trainers to concentrate on substance of workshop.

That evening, several women come from another village to ask if they can attend the workshop even though they were not selected by the village leaders. We say yes, women can attend if they are interested.

We go to inspect the "Primary Health Center" where we will hold the workshop. It's a bedraggled shack with the split bamboo walls badly deteriorating and a dusty dirt floor, but by the next morning the village women have fixed it up sufficiently to make a good meeting place--laying down tarps and then matting to sit on & bringing 4 chairs which we use when our backs hurt too much from sitting on the floor. The walls only come up to about chin level when standing, leaving a gap all around between wall & roof--this creates a sunny, airy feeling that was a good setting for WOW. It also is open to village bystanders--especially women, teenagers & children who often stop to quietly watch. (I am struck the whole week by how few men we see, but Kanno says that could be because he emphasized so strongly that this was for "women only" & he laughingly says that they must have been scared away!). They also bring blackboard & chalk from the school but these do not work well enough to use.

Thank you in Nyishi = "pa ya lin jho"

February 7, 2009: Women start gathering early. By our 9 am start time, we have 18 women and by end of day have 20 women. They are all carefully dressed in gulleh & quite serious. About 1/3 of them seem to be able to understand Hindi well enough to follow main points, but for the great majority, repetition and translation into Nyishi is essential to grasp well--and to enjoy. When the discussion is in Nyishi, women seem more animated, happy and likely to participate. (On the other hand, everything that is

written is done in English. Years ago, I used to object to this in FGA, but the Arunachal response I have received, is that English is what they're used to writing & is best. In the evaluation of the workshop, the participants spontaneously said that they liked the opportunity to learn how to write in English.)

About a third appear to be in their early 20s, with few seeming older than late 30s. The women in the Yazali WOW have more babies and young children with them, than any other WOW. The babies & young children change, as family members come and go to drop off or pick up children for child care. At any one time, about 1/2 have young children or babies with them.

9:00 A.M.: Introductions:

Each woman introduces herself with her name and her village. Betsy talks about Future Generations Arunachal history and goals of self help, service, local knowledge & action learning. Talks about Women's Action Groups, men's groups and Future Clubs in other sites. Talks about FGI programs in other countries. Talks about VWWs and introduces rest of team as Master Trainers--Mema and Amko as grassroots women like them who have built wisdom and experience over the past 11 years.

Biri Mema and Amko Tassar tell their personal story of FGA work since 1997. They encourage the women to ask if there's anything they don't understand. Tells about the early years in Palin when rumors circulated -- like that the Americans were coming in because the United States was preparing to take over now like the British did years ago. Amko talks about how naïve she used to be back then. She says Rs. 100 used to be a lot of money, and now she has a job and has learned so much. Says that FGA is not like Christian groups which care for the invisible. It is not like the government which runs workshops that are all theory and boring. But that **Future Generations is closer to where people are and is practical.**⁸ (It is striking that FGA people use the English word "boring" a lot. For instance, Amko and Mema are usually very careful not to use English words in the villages -- and critique other FGA staff for their habits of sprinkling English words throughout their speech in all settings. However, Amko here used English "boring". I asked FGA folks why they used "boring" -- is that because things weren't boring before the outsiders came in, so they didn't need a word for it before? I never got a real answer to this question, but people thought it was funny. Nobody could come up with a word in local languages that means boring exactly. But it is a word that FGA staff at least use a lot).

Rina describes how Future Generations operates. She points out that she has written a schedule because Future Generations operates on a careful time schedule to avoid waste. To develop Arunachal needs to learn to be punctual and efficient. Future Generations trainings are practical, starting from their real lives. When we learn the topics that matter to them, we will give teachings on that. The kinds of workshops the government runs go systematically but then the **topic does not "go home" for people** because they can't relate it to their own lives. **"You know everything" and work grows with your energy.** If two women learned at this workshop, then they can each teach two more, and it makes four, and then they each teach two and that makes eight and so it grows.

Rina leads the group in collectively deciding the schedule (e.g., when we will begin and end the workshop each day, when lunch, and how many days it will go). Nine women say that they want 5 days and 7 say they want 3 days (but by the third day, all of them want to stay for full 5 days). Rina explains that they need to stay overnight each night. They seem resistant but she explains that is necessary to build unity, by sleeping together & talking and sharing. **If don't commit like this, their minds won't be here, their minds will always be off in their villages.** (She tells me later that she got this idea from her church meetings where she has seen this work).

⁸ When someone uses a particularly vivid phrase or metaphor that conveys important FG ideas well, I highlight in bold.

A very old woman who has stopped by to watch speaks up and says to him that the men in this village are very smart, because they go off outside the village. But the women are not smart because they have children, chickens and fields to take care of, and don't get learning from elsewhere. So she thinks this workshop is a very good thing.

We do the "A's & B's" game from the *Participatory Learning & Action* book, but it's confusing to them and doesn't work.⁹ We find that the games with very simple instructions work better, given language and other barriers. Some of the most effective are children's games--like "This is my ear".

From 10:15-1:00, we do the "pregnancy histories". We start going around the circle. After five women have told their stories we take a break and rethink the process. The feeling tone is formal and non-participatory. It feels like a medical exam in which we're asking fixed, formal questions and they are passively responding. It doesn't have the warmth and intimacy for which the method is designed. Therefore, we decided to make it a small group exercise, to encourage conversation among the women, and get them talking freely. We split them up into three groups of six each, with one of the team members taking notes on the topics that come up in their stories, so that we can organize the workshop training around these topics. This method worked well to "break the ice". The feeling becomes much more lively and intimate. However, after talking it over for the next several days, we decided that the problem might have been, in part, how we introduced the process. We decided that we had been too much shaped by the term "pregnancy history" and the experience of doing survey for the Baseline Survey. Therefore, when we initiated the method, we asked the women to talk about their pregnancies and any difficulties, deaths, illnesses they might have had. In next workshop, we will develop a more positive introduction which highlights that we want to hear their story in a more feelingful, experiential way from youth, marriage, births and challenges as mother.

After first four pregnancy histories it is clear that pneumonia a problem, Rina gives a little overview of symptoms of pneumonia and we restate that we will be giving training in topics that arise from their life experience. Say this shows how much they learn from each other. We can all learn from our own & each other's mistakes. In a dramatic way that captures their attention, she calls out "who is the best doctor?" and leads them to the answer that "**mother is the best doctor!**". She says that this is the **best development--when each one teaches one...**

In the fifth history, it becomes clear that cutting the cord with an old knife is the typical pattern of home delivery. The woman says that her husband (who was much older than her) refused to take the children to clinic when sick so lost 3 out of 6 children. We talk a little about safe delivery and cord-cutting and say will talk more deeply about it over next several days. The fifth woman was married as a child and Mema talks about all the problems that flow from child marriage, including the physical problems of early motherhood for still immature bodies, but that child marriage causes so many later problems. This fifth pregnancy history is much more powerful--an older woman who has emotionally compelling story--would have been better to start with her rather than the very young first four. (This is good example of moving back & forth between woman's story & the systematic teaching--which is key goal of "pregnancy history" methods. Mema is helping them to think about the connections between their lives and the WOW teaching topics. This going back & forth should be highlighted & commented on as much as possible).

Pneumonia seems a problem, so we decide to start with that after lunch.

⁹ Jules Pretty, Irene Guijt, John Thompson, Ian Scoones *Participatory Learning & Action*. London: International Institute for Environment and Development. 1995.

We serve a collective lunch, rice packed in leaves with excellent greens (although they give me a spoon & plate), everybody lined up in a long row on floor in the home of Birbal's mother.

From 2:00-3:00, Rina begins pneumonia module & gives homework to them to do a 1) drama re/ pneumonia or 2) a demonstration of pneumonia breathing.

When we set the day's time schedule, the women wanted to end at 3 pm, because they needed to go home to prepare for days away (and some had an evening church meeting). By the end of the day, there the feeling tone has loosened up with more laughter. They are very attentive & seem to have long attention spans.

The WOW team does an observational / photovoice tour of the village with a few local village women. The women say that this is an old village, that it's been here as long as people can remember. It's an unusual open valley with a lot of relatively flat land, so they have extensive rice paddies, and have largely stopped jhumming. The forests around look unusually thick, with no signs of prior jhumming. They have very few kitchen gardens, saying that there's nowhere to sell the produce so not worth it. One orange plantation. We had just asked them to show us important places in their village & do not ask many probing questions and the women do not volunteer much, so this approach doesn't yield much history or cultural background. It's a beautiful location with open, swelling, rolling flatlands nestling into surrounding mountains which roll away majestically. More than usual, this openness gives a long view out over the mountains.

We visit the Middle School & boys' and girls' hostels which are bamboo-weave shacks in very bad repair, and very dirty. The kitchen consists of a fire and a pot. No fencing, so signs, no décor. (Later we hear an interesting story about how there is a strange spiritual phenomenon at one of these hostels--a loud boom and then voices that come from a crack in the ground. There's another site where this happens but I forget where. It would be great to gather these folk tales sometime. It seems that people think this is a spirit?). The Baptist church is the best maintained public village with signs re/ activities and meeting times and flowers and plantings and fencing.

Most of the women go to their own villages in evening. We stay in the house of Birbal's "mother" (actually one of several wives of father I think, who shares it with another wife?) for all 5 nights. It's a very happy time, with constant jokes and people coming and going, as we sit around the fire and talk, sing. This house has one of the few TVs in village, which attracts many (especially youth) and stays on til at least 11 at least. When I try to write or work on my laptop (since we have good electricity from the nearby hydrel plant) people cluster around to find out what I'm doing and to make sure I don't feel lonely. All this makes for a terrible atmosphere for note-taking. In addition to the noise and people, a worrisome amount of soot from the fires settles thickly and quickly on my computer.

At the end of almost every day, we have a self-evaluation for the day--focusing today on the problems with the pregnancy history method. We decide in the next WOW to try to go back to the original model of doing the pregnancy histories in a big group--but to strongly emphasize the warmth & spontaneity of personal story-telling.

February 8, 2009

9:00-9:40 We begin promptly. Only 16 women come today--we are told that possibly because is Sunday & some went to church.

They start with a lovely welcome song they have prepared (in audio file):
[Yazali_WOW_2009_2_08_recording_1_welcome song by participants]

To get some baseline data on what their perception of disease is, we use the qualitative research technique of “**free listing**”--in which we ask for them **to list the diseases of their village** in Nyishi. In each of the WOWs this technique proved to be much harder to do in a systematic way, than I expected. Even though I emphasized that we wanted the local language, the lists were mostly a mix of English and Hindi. There seem to be several problems here:

- In part, this seemed to have to do with the fact that I hadn't explained clearly enough that we were trying to get their worldview in their own words, so some FGA staff didn't understand the importance of local language. This suggests that it is crucial to explore *why* we're using certain techniques so staff follow through on protocols.
- But English words for some diseases seems to have entered local usage--these seem to be diseases that they have heard about from medical personnel--e.g., “gastric” or “gastic” for gastritis, or “pressure” for high blood pressure--which don't seem to have local language names
- But, another problem seems to be that the women themselves change their language in response to what they think the interviewer can understand. So, that Biri Mema got the best response--mostly in Nyishi & very local--but the younger FGA staff had more of a mix.
- Another problem seemed to come from the very idea of a “list”--women told personal stories about their own experience rather than an overview list of all diseases.
- A final problem was in understanding what this meant--e.g., the broader cultural context in the understanding of disease. The lists we got were mostly descriptions of symptoms, with very little indication of how they understood causation.

GAME: “This is my ear” song & dance: led by Mema, this was a great hit, even tho it seems a simple child's game. It can be sung in one language after another, which seems to heighten inclusion.

10:00-10:20 tea break. They asked me questions about America: “what grows in your fields? (and they meant my personal fields)” “what import/export businesses are there between US & India?” “What do you make in US?”

10:00-1:00 Rina explains the role of the VWW & continues the discussion of pneumonia (describes symptoms & explains treatments can give at home but importance of getting medical care if needed). Notes that different villages have different problems, so need VWWs & Action Groups in each village. With a few women can reach all their villages.

Mema begins discussion of pregnancy, safe delivery and immunization. Talks about how women in her village didn't understand about what happens in pregnancy. Women were ashamed about pregnancy & giving birth, deliver in private because of shame. Good nutrition is crucial. Talks about a woman in Palin with 21 children who couldn't remember all of them to give a pregnancy history--so they had to get grains for her to count them out. Women get old delivering so many children (I think she said unlike me?), so then the husband will marry a younger woman. Discusses immunization.

Amko explains that “prevention is better than cure”--that FGA work is about simple ways to stop illness before it begins. **Action Group is like a fence for the village. The mother is like a fence for the family.**

A woman says, “**You came too late. You should have come a long time ago! Too many have died unnecessarily already!**”

Rina unpacks the metaphor of fencing in detail in terms of all the components of making a fence--gathering materials, constructing, etc. And equates “dao”, “man”, etc. with all the components of the

“fence” of the Action Group’s work: “safe delivery, immunization, boiled water, nutrition, care for children”

Rina calls out again “who’s the most important doctor in the world?!?” till they call back loudly “Mother!!”. She talks about the Action Group as support for mother.

Mema reminds them that this is a WOW that means in English “Women’s Only Workshop”--why a WOW? **Because it’s a WOW is a chance for women to talk together about common problems.** She talks about how far I came, all the way from America, to be with them in a WOW & that I’m a missus too so we have the same problems.

1:00-2:00 lunch

2:30-5:00 Discussion of immunization. Rina does systematic explanation & writes summaries on chart paper of what & when & why--plus we all pitch in to explicate particular points. They pay very careful attention & most of them write everything down carefully, even if it’s a slow process for some. We make sure that key points are translated into Nyishi verbally. However, one of the fascinating things in Arunachal is that people in public settings seem to write in English while talking in a mix of Hindi, Assamese and local languages. This is true in schools, in FGA note-taking, in FGA surveys, in FGA workshops like this. Somehow this seems to work, although at various times I have strongly urged against writing in English. But, people disagree with me & feel that it’s easier to use English for notation. One of the results is that the English is creative & non-standard--considerable misspellings & grammar mistakes on things like these chart paper summations of training (including by FGA staff)--I never made comments about this unless asked because it’s not clear to me whether this is important or not (since my Hindi is not grammatical, I’m aware of the challenges).

I talk about my visit to Rakso outside of Palin in 2005. How the women tell me about what how sorrowful they used to stay back in 1997 when I was first there--turning to alcohol & grief from repeated loss of children. Now they haven’t had a child die in the whole village for years--all because of the immunizations & good care from VWV & Action Group. Mema tells more stories about Rakso--how they started so many kitchen gardens & got the idea to go to Don Bosco school & suggest that they get tuition in exchange for vegetables. That they don’t get income from gardens so much but get vitamins.

Rina talks about Hong (her home village, right?)--how the women’s groups build their sense of unity & self-help til they could build their own building for a Learning & Doing Center (details about how the men laughed & didn’t think could do it & the mistakes they made).

Talks about what a wonderful “God-blessed” place this Kuch Kuth area is--beautiful place, good fields & climate, can raise cold & hot season crops.

Pregnancy care instruction: Rina does very funny dramatic descriptions--including pantomimes that get the women roaring with laughter. Says too many tribal women are ashamed of going for medical check up. Hide & are ashamed of pregnancy & delivery. She says she’s not married & hasn’t had a child, but has learned things from book & internet. We talk about different ideas about birth--positions for giving birth, dangerous practices for getting the placenta out. (Later some women tell Amko that they didn’t think unmarried staff knew what they were talking about & weren’t sure whether to believe them--but could tell from these pantomimes that did know).

Move into discussions re/ men & the problem of multiple marriages.

PRESENTATION OF HOMEWORK: three different groups have worked hard at night to develop dramas that illustrate something important that they learned on Day One.

Drama #1: re/ woman who goes for antenatal checkup but lacks support from husband. One woman portrays a husband who is very careless of his wife's health. Wife tells him should go for antenatal checkup, he won't. VWW comes & says you got the training why haven't you continued with care? Finally, they go to the doctor. On audio file [**Yazali_WOW_2009_2_08_recording_2_group drama on checkup**]

Drama #2: re/ child who dies from pneumonia because the mother did not continue training and gave the wrong medicine. On audio file [**Yazali_WOW_2009_2_08_recording_3_group drama on pneumonia**]

Drama #3: re/ child with pneumonia, and husband fighting the VWW who's trying to give good care. On audio file [**Yazali_WOW_2009_2_08_recording_4_group drama on pneumonia2**]

Mema & Amko discuss safe delivery & then Rina asks women to explain what the main points of their explanation were & puts onto chart paper. (This was good process because it was active learning for the women--Rina didn't just lecture--but let the women draw out the key points & Rina wrote it down.) On audio file [**Yazali_WOW_2009_2_08_recording_5_Mema Amko on safe delivery**]

One of them talks about how, for the baby, birth is like going to a whole new world--like me coming to India & looking around & thinking what kind of place is this?! Mema gets lots of laughter from her description of cutting the cord but I didn't understand this. Traditional way is to cut cord with a household knife. Talk about colostrum being beneficial--amazes women who thought it was dirty & useless.

HOMEWORK: make presentations re/ 1) safe delivery or 2) immunization

Day Three: February 9, 2009

(One of the things I've observed in many different parts of Arunachal is that people are very likely to name the year & sometimes the date, in which something happened. This seems to be much more frequent than in equivalent settings in US. I have no idea as to whether this shows their good memory, or even if the dates are accurate. But, when telling stories people apply specific numbers of dates of occurrence, even for minor events, much more than I expect.)

18 women arrive today.

9:00-9:50 presentations assigned as homework--re/ safe delivery or immunization. Individual women stand up to report on their small group discussion about one of these topics. After the first group, we urge others to ask questions of the presenters. Soon there is much more back-and-forth -- with the audience jumping in and asking hard questions. (This is a good example of active learning--which is needed to balance out tendencies towards lecturing at)

10:00-11:00 Mema tells her story to illustrate pregnancy care (and how to form action group). This is very rich discussion which I won't try to summarize as it is on tape. Every time Mema or Amko spoke about their personal experience, the women were rapt. In talking about the Future Generations work, Mema talked about how scared she was when she went outside Palin for first time for FGA training. Stayed in a hotel for first time. Men around she didn't know. Tells about how angry the Palin men were for years. Finally, the men got together and decided they would kill one woman, and to get the other

women in line. But the women said **we will die for our rights and the rights of girls** -- and Mema volunteered to die first.

On audio file [[Yazali_WOW_2009_2_09_recording_1_memas story](#)]

11: 00-11:15 Amko tells her story to illustrate pregnancy care. This is also powerful & is on audio file [[Yazali_WOW_2009_2_9_recording_2_Amkos story](#)]

11:15: discussion of pregnancy care & immunization. Rina continues to take on the role of systematic presentation--putting points onto paper in systematic outline--which the women carefully & slowly copy. Rina is very good at drama & pantomime in this--gets much laughter & interest with dramatic renditions of positions during delivery & unsafe methods for removing placenta that she has observed growing up--e.g., by wrapping cord around foot & pulling fiercely. Emphasis on "right age of marriage" for health mother & child (18-35 years). Personal stories from her, Amko, Mema. (it seems from what women are saying that the typical position for delivery is holding onto something--like a rope--above the head, and a little in front, and then half sitting--but there also seem to be various positions used).

Rina does a good job here of bringing in data from the Baseline Survey. (The women are very serious about writing down results). She notes how much they've accomplished by starting to boil their water, so now can start new changes. (there's an interesting story behind this: in 1996 or thereabouts there was a bad cholera (right?) epidemic. A church group came in (forget name--something about "Northeast" something) and provided medical help. They advised the people to boil their water & most people have been doing that ever since. They seem to show the highest rates of boiling water & some of lowest rates of diarrhea in survey). Goes over what the survey showed re/ the lack of use of medical services in these villages. Asks them what they will do? Talks about how many sacrifices Mema has made to improve things in Palin. A woman responds enthusiastically "**Yes! We will start & we will get others!**" They want to know what their relationship will be with FGA and does FGA want money from them (this is a welcome relief from the questions elsewhere about getting money!)

Mema talks about the power of data--tells about how, **in Palin, they gathered the data together from VWWs, to present to the District Medical Officer** during their Foundation Day celebration last fall.

Returns to the metaphor of Dr. "Maa" or "Ané" (Dr. Mother)-- saying that **mothers are actually better than doctors because the doctors just sit.**

HOMEWORK: make a list of important things that you have learned from the WOW so far

1:00 lunch. Dr. Kanno & his wife drop by. (They are impressed that I was able to walk down that steep hill from the car road. She said as she walked, she said, how did Betsy get down here?)

2:30 report on homework: each woman stands to speak about one thing she's learned. There is an audio file that is group discussion of immunization--it's either this discussion or the earlier one? [[Yazali_WOW_2009_2_9_recording_3_group discussion immunization](#)] this file shows vividly how many babies there were! because of background noise...

3:00-3:25 break into small groups based on which village the women are from--so 6 groups for following 6 villages: Lich Lith, Dilipagi, Kuch Kuth, Rubdi, Taib, Komp. Get them thinking about their village problems.

GAME: "Whisper Game"--group in a circle. One woman starts a phrase which is whispered to her neighbor & so forth around the group, til the last person announces to the group what she heard. Amko started with the phrase "FGA activities are very good" (I think it was in Hindi--can't remember) which ended up as "child of a deer" (in Nyishi). This process was riotously funny to the women. We

then had a discussion about what this game means. They said that it showed the importance of not spreading rumors & of "trust and faith" (I didn't quite understand--that you had to learn what reports are rumors & what you can trust?) Also, the importance of "speaking frankly" (again, this wasn't entirely clear to me-- were they saying that if you speak frankly, you won't get trapped in distorting rumors?).

3:30-4:30 mapping exercise: women from each of 6 villages make drawings of their villages to describe what is important in their village
4:30-5:00 they describe their maps

In audio files:

[Yazali_WOW_2009_2_9_recording_4_village drawings1]

[Yazali_WOW_2009_2_9_recording_5_village drawings2]

EVENING: we have a delicious chicken dish cooked by Rina. At almost every meal we have had tasty "khathi subzi" (wild greens gathered from the rice fields). There are many different sorts, and most of them seem to be known by the FGA staff because they are eaten elsewhere -- it would be fascinating get more data on what species are used, and how important they are in the diet). Every evening people stop by to talk, and often want to look at the photos on my laptop -- especially the ones they've heard about from Palin. They ask for photos of America, and are very disappointed that I have little to show. I plug my computer into one shaky connection, high up the wall, under the sole light bulb in the room --as lots of people crowd around--with funny but scary zizzzty sounds as the plug connects & disconnects, crackling ominously. This light is usually on all night, making it hard to sleep. Constant laughter & jokes create a steady feeling of happiness and mirth. Amko is particularly good about going to sit with the women in the other house, or by the fire for long chats (saying that it is an important part of teaching to sit with people) --and all of us do that as we have the emotional energy and at the end of long days. Just attending to life's necessities takes a fair amount of time. We have to bathe and wash our clothes in the middle of the day, because that is the only time that the water is warm enough to be bearable. With all of us, this takes over an hour at lunch time--making us a bit late for afternoon sessions sometimes--which the women note in the workshop evaluation. Another learning for me was to learn how to walk up the steps to the house as everyone else did--bounding up a log with notches in it for footholds without needing to grab for balance with my hands. Every day I trained myself to master another step, hands-free--till on the fourth day, I earned the name "Four Step". Each of us earned different nicknames...which were source of hilarity & expressions of affection.

There are thousands of chickens of all ages. At night they go into the chicken house, and are locked up to protect them. But early in the morning, they are let out, so one is awakened by a sea of chicken sounds swelling and subsiding under the high bamboo floor. There's an amazing diversity of colors and dramas and social roles in these eddying mobs of chickens--young, defeated males with most of their feathers pecked off; two adult females in a fierce fight; chicks swirling around their mothers legs, a large perfectly groomed and gorgeously feathered rooster crowing with his whole body, etc.

Day Four: February 10, 2009

9:10-10:00 sanitation module: personal, household & village. The night before, Mema & I had downloaded her pictures of Palin's successes in sanitation onto my computer--on her direction--showing this was a great success--especially her vivid pictures of feces that resulted from de-worming camps--with very colorful biodiversity of worms. These were so fascinating & popular, that a number of men and women stopped by the house in evening because the stories were circulating through the village about these pictures & people wanted to see. She also has photos of poor sanitation getting into water tanks & told the story of the Palin cholera epidemic. (Mema has become an effective photographer of best practices & a good transmitter of best practices via these pictures. She's thinking a lot about how to use photos & other new technologies to better transmit "success stories" from old sites. She's very interested

in the idea of participatory design of curriculum & is already forging ahead on her own in creative thought & action on this question. Amko has an incredible amount of songs & stories packed into her cell phone. Partly because she is a fantastic singer with deep knowledge of songs--but also is gathering images of best practices from her village work, but doesn't have good ways to download & transmit. Everyone is crazy for cellphones--they're all over & they use them for multimedia purposes, and this is a rapidly escalating process. If FG can harness new systems for using cellphones to transmit data--this would be real breakthrough in SEED.)

10:00-11:00 Amko gives examples re/ sanitation drawing on her personal story. She tells how she had no idea about sanitation. But other women in the village came back from the first FGA trainings and told her all about sanitation -- she became very interested. **She realized her house was not sanitary.** So the Action Group then decided to do "social service" (this is used in English & means that people work collectively to physically clean public spaces). This made people mad, but they kept at it. They gave fines (I don't know if this was to members of the FGA groups, or to ordinary village people) & also prizes for good sanitation. There are other stories here which I didn't capture, which had the women really laughing.

11:00-12:00 Rina goes over sanitation systematically

(by this point, the women are a little passive, but fairly attentive, given the amount of talking at them this morning)

We get into a discussion about how people "learn from success stories". Amko talks about how you motivate people. **She says people are like dogs. One starts to chase a car barking, then another joins in, and then another & another & soon dogs all of the village have joined in. That's how it is with FGA work -- just a few people get started & soon another person & another person will copy.**

She describes how at first her husband was very upset by her FGA work--taking too much time. He was angry at FGA. He says "who's the owner of Future Generations? I'm going to go and hit that person!". But then they (her brother?) told him "**we are**" "**we all are**". So he watched and saw that and it was **good for the children**, and was **fixing the village**--and so now and she can go off and teach like this (because the men are supporting them).

One of the women asked the question "what report do we put together for you?" "Will you three come back to help us?" (I note that I'm not included in this! I hope that that meant they thought I had too far to travel). Amko says that **in three years you will be better than Palin!** She describes how little she used to know, since that she used to have red cheeks she was so embarrassed because she couldn't read. She talks about how much success their village can have. The women say they have lots of interests. **But they want the same people to come back.** We explain that on Day Five, we will teach them how to do a Work Plan--so that will be their chance to decide what to do. Then, when the FGA staff comes back they will have already done some projects & FGA will know who's really interested.

GAME: "Fire on the Mountain" (Amko tells me that I was the one who taught this game back in the very first workshops in Palin--but I have no memory of it).

12:15 ORS demonstration by Amko

12:30 discussion. They have questions about "gastric" (FGA staff say this is "gastritis".) In each WOW, this is the most repeated complaint. Also ask re/ jaundice. They talk about many jungle plants they use to deal with illness, including diarrhea.

1:00 lunch

2:00-3:00 one drama on safe delivery. They want workshop to end early today (we later find out that it is because they want to prepare for a big celebration on Day five in the evening).

Amko goes home with some of the women to a fairly distant village to spend the night. At night I hear an owl but I almost never heard bird calls, or saw birds, in most places in Arunachal (except for the last phase of drive to Mechukha) --apparently the men's love of hunting birds decimates them in most areas with humans.

Day Five: February 11, 2009

8:30-10:00 (we start early because want to be able to cover everything) Betsy gives module on Future Generation work. Talk about the programs in different countries & when started. Talk about first years in Arunachal. Say that SEED is the foundation of FG work--to think before act, then act, then evaluate.

Future Generations values are: service, equity, future-thinking, action learning

Discuss the four principles of FG work, following each principle with a concrete example (by the last WOW had developed the best flow for this, so that had good action exercise for each principle):

1. build from success: use Amko's metaphor of people being like dogs barking, who spread the barking to other dogs. (a fantastic metaphor!)
2. 3-way partnership: drew a diagram & talked about bottom-up self help, outside-in (help from old sites & FGA staff), and top down (govt)--this worked pretty well. They seemed to understand
3. SEED / evidence-based decision-making: talked about the example that Mema had given of the Palin FGA Learning & Doing Center gathering the VWW data & presenting it to the District Medical Officer. Talked about reflection they are already doing--e.g., the maps they made.
4. workplan resulting in behavior change

GAME: "Cat & Mouse": this was wonderfully energizing

10-12:30 do ACTION EXERCISE to illustrate **SEED & building from success**: they break up into their six village groups, and look at the maps they made. They use the back of the maps / drawing of their villages from Day Three for an exercise to list

1. what are the problems of your village
2. what are the assets from which you can build success
3. what is your dream for the village in 11 years.

Presentation and discussion of each village's vision, in audio files:

[Yazali_WOW_2009_2_10_recording_1_village_drawing_Delepagi]

[Yazali_WOW_2009_2_10_recording_2_village_drawing_Lichlith]

[Yazali_WOW_2009_2_10_recording_3_village_drawing_KuchKut]

[Yazali_WOW_2009_2_10_recording_4_village_drawing_Rubdi]

[Yazali_WOW_2009_2_10_recording_5_village_drawing-Taib]

[Yazali_WOW_2009_2_10_recording_6_village_drawing_Kamp]

1:00 lunch

Presentation of homework on immunization? Somewhere in here there seems to be a presentation from a participant. It's in audiofile:

[Yazali_WOW_2009_2_10_recording_7_immunization_presentation]

- 2:15-3:30 module on formation of Action Group by Mema and Amko: the participants ask **when they can become Master Trainers like them**. Talk about “self-help” and not asking for others to do--getting over dependency syndrome. Talk about “leader qualities”. In audio file: [Yazali_WOW_2009_2_10_recording_8_Mema Amko on Action Group]
- 3:30-5:00 develop **workplan** for next month in each village. The FGA folks decided to have a competition for the women to select the best potential VWW (and receive some of the little gifts & chocolate I had brought with me). I was hesitant about this idea--feeling would generate problematic feeling of competition--but it seemed to work fairly well & they also gave out little treats to everyone because “everyone did such a good job”. They chose a quiet older woman who had lost two children to disease and her husband (she brought photos of them which Mema put in our archives).

Evaluation of WOW workshop by participants: We wrote a list on chart paper, but it does not capture the richness and feeling. The women used very feelingful language in talking about the experience. One woman said she has **"no heart"** because she **"doesn't want to go home"**. Another woman talked about how she **cried listening to the other women's stories, it moved her heart so much**. They were **very surprised by what they learned**. They liked how **we all came from many places**. They liked how we all brought different gifts to the training--some would be silent, letting one person speak and then the others would add--**so we added to each other & they didn't get tired**. Management was ok & time table.

One woman who was trained as an *anganwadi* talked about how different this training was--**content & language less fixed**.

Positive

- Food was good
- Slept well
- We all slept together
- Training was very interesting
- Participants appreciate FGA because they gave training
- Pneumonia module was very helpful
- Amko and Mema's stories were very helpful
- Learned English words
- Demonstrations were good--e.g., ORS
- Homework assignments were good--e.g., dramas, group presentations
- were able to improve their writing
- gave thanks to Betsy for training, because came from so far
- gave thanks to all the trainers--all very good
- liked learning about all the diseases
- teaching style was very good

Negative

- wanted more details re/ pneumonia, wanted demonstration
- weren't completely punctual (after lunch)
- didn't cover the topic completely enough
- wasn't enough time to cover all topics

Evening collective dinner with songs & dance & presentations. This was a wonderful, event.

Without our realizing it, they had been preparing this event yesterday when they asked for early end to workshop day. Everybody brought something to contribute to the meal--baskets full of wild greens and rice. Everyone brought a chicken which were then held over the fires by their legs to roast before being chopped up in stew. It was delicious but a lot of work. Most of the work was done in the neighboring house, with loud laughter. Because these are Christian villages, there was no alcohol.

When the celebration began, the main house was packed with men, women and children. The elected local leaders, reading from notes, thank us enthusiastically and give us very generous gifts--handmade baskets, handwoven clothing, beads. The women participants sing, followed by a group of teenagers (boys & girls) including the school girls who did such a good job of feeding us all week. We respond (with Rina using her terrific humor for gracious response, Mema also very funny and conveying carefully thought through insights into development process, Amko showing her extraordinary skills in singing). The feeling is very warm, playful and celebratory--with a strong sense of community, good accomplishments and promise for the future.

Day Six: February 12, 2009

In the morning, we walked around the village to do some photovoice. The day before we had talked with the women about photovoice. They liked the idea of documenting their current problems with sanitation so can show progress. One of the participants showed us around--but again the process did not yield much concrete history or social context--for reasons not clear.

Then, we loaded up for the long walk back to Yazali town. Because we had eaten or used most of the supplies we brought, we could avoid the steep hill leading to motorable road & could walk the rolling mountains to the car. Local people can do this walk in 2 hours but it took me almost 4 hours! We set off with a dozen people in our group--the gram panchayat member who has been such an important supporter, about 5 of the women from the workshop, the school girls, us. They've all come to help us & see us off. People are pretty impressed that I make it okay. Our school girl chefs have organized a really good picnic lunch which we eat on the ground in an open area seems to be a regular lunch spot. When we get to about 30 minutes outside of Yazali town, one of the school girls carrying Rina's back pack lets out a wild scream & we're all jumping around in disarray trying to figure out what danger we face. Finally, we figured out that Rina's cellphone started to pick up a "tower" and set off her ringtone of a baby crying. The school girl thought this eerie sound was a "bhoot" (spirit). Our collective panics and leaping about, then, became more fodder for our chronic joke-making--adding to the general good fun...altho' we let Rina know this seems a stupid choice of ringtone.

It's a beautiful walk, most of it through mixed use landscape (about ½ in fields, the rest in wooded areas, with fairly compact villages sprinkled in -- not the highly dispersed households found in Nyishi areas more dependent on jhumming). In the last hour, we go through extensive jungles which are lush. There is a dramatic increase in the amount of moisture in the ground. It is a lovely happy trip. All of the visible villages have extensive wet rice paddy fields. In this whole area, one gets the impression of a general well-being -- sufficient food, land, wood, pasture, water -- without many visible signs of overuse or environmental destruction (except for the possibility that the deforestation has cut down on water supplies). A generalized & moderate wellbeing--without much appearance of inequality--e.g., houses more lavish or showing conspicuous consumption.

We arrive at Licha Birbal's house in Yazali (the Anchal Samity member who has done so much for this effort and who seems to understand FGA principles & to be sincerely enthusiastic). They end up fixing

us lunch & a half dozen public leaders join us, eager to know what we thought of their villages & how everything went.

12:00-1:00 WOW team meets to do **self-evaluation of workshop**. It's been very hard to carve out private time for our group to reflect -- but we have been able to on most days. We have to push to break away from Birbal's family--at the risk of seeming rude. For the evaluation I suggested that we cover four big topics:

1. the tone of emotional feelings
2. methods: teaching, group facilitation
3. content of workshop
4. documentation

Feelings: the adjective that we all agreed best conveyed feeling tone of the whole workshop was the Hindi word **piyari** (piyar means love, so that means loving)--there was warmth & caring & a sense of closeness. In the beginning, for the first day or two it felt a little "confused" or "boring" (latter in English). But by the second day the participants developed a feeling of trust and built "unity" (this word also in English). (Later, when Rina was describing the WOW to other FGA staff, she said that "**three days went by like one day**".)

Methods: it was agreed that the pregnancy history method needs to be done carefully. (In a later evaluation I say it's like a narrow Adi bridge--excellent if you hit it right, but dangerous if you get off course, if get off course, the method does not easily allow you to get back on.) We agreed that the method had been contaminated by its use as a research method. If you approach it like a survey question, it is too cold, and the women feel shy. Therefore, it is very important to emphasize that we want to hear the real life experiences and stories of the women from their heart. We decided that the next WOW we would try to go back to the original method of doing that pregnancy history in a big group, going one by one, so each woman can tell her story. But to focus on making the emotional climate more warm.

We talked a lot about how effective it was that we all took on different tasks and roles, and kept shifting those rolls around.

We have been looking back at various videos and audio recordings of the workshop, and that has been a good learning experience for self-evaluation of our methods. For instance, Amko & Mema both felt on observing themselves that say weren't "systematic" (word in English) enough-- that they jumped back and forth too much in a big mixup. The rest of us disagreed and strongly said that their stories were very powerful for the women -- who pay the most attention to them. But Amko felt that she could learn how to do both. We felt our system worked really well of having stories and general discussion, followed by one person systematically writing points up on chart paper. We noted that the story-telling can get time consuming but is worth it for the attention they create. After they look at videos of last day, Amko & Mema both make the comment that they should not have sat in chairs--should have sat on the ground, so not setting themselves above the women. I say that I thought ok because some of us have bad backs & moved back & forth to protect our backs. They said it still would have been better for this important session to sit in the circle with the women.

Very important to keep repeating points.

The systems for food, serving & general logistics were excellent. This made a huge difference. And, it wasn't easy--it was very complicated to procure, carry, transport, handle all the supplies -- with possibility for bad snafus (But, someone was snitching food from our supplies--we think we know who & that it wasn't the food preparers).

Content: we talked a lot about the need to redesign the training manual -- specifically need more concrete "success stories" (English phrase used) from the old sites to illustrate the Future Generation principles, SEED, Action Group formation, "leader qualities". We talked about how very powerful the photographs from Palin were.

I asked what they thought of a participatory design process--bringing together more experienced VWWs and other leaders from the sites. They liked this idea very much & thought that at a minimum would need about 5-7 days in a group to discuss & distill out the best practices from experience.

Documentation: we agreed this was our biggest problem in this in this WOW. To my surprise, they also were bothered by the TV on at all hours & found all the people made it hard to take notes & think things through (I thought it was just my cultural mindset as an American that me react in this way). They suggested that this means that it is not a good idea for the Master Trainers to live in the village house during the workshop. Because there's no privacy to write up fieldnotes. On the other hand, we all loved the closeness with people. So, this is a difficult issue.

Overall, we felt the WOW was "**first class**" (in Mema's words).

Feb 13-14: in Itanagar, staying at Audrey Apang's house. To get laundry done & rest. Write a preliminary report on the first WOW. I am wonderfully taken care of by her people & love having time with her girls & in that pleasant place.

Feb 15: drive from Ita to Sille with Naku, where we meet FGA staff playing a game of cricket so enthusiastic that some of the staff are sore the next day--which I could join as umpire with Yam (neither of us actually know cricket rules). All of us stay at downtown hotel in Pasighat so that can be together & share. During the day, we drive out to Sille to meet in the FGA office for discussions about fieldwork for the "Comprehensive Primary Health Care" project (CPHC) and to share results from the WOW.

Pasighat seems impossibly noisy and polluted after Yazali. The air is so acrid with exhaust belching vehicles, burning and dust that I have a chronic cough that takes several days to leave me after we go back into villages.

Feb 16-19: meeting with FGA team in Sille. The CPHC fieldwork

The FGA team working with Manjunath Shankar have conducted seven days of field work in the Sille area for the CPHC project including:

- Ethnographic observation of the "pulse polio" immunization program in several villages--the goal is to compare the efforts by the Sille Primary Health Center (which is administered under a partnership between FGA & Arunachal govt) with the other PHC's to see whether are any observable differences in effectiveness or community participation
- Interviews: former FGA staff, LCC member, VWW, PHC staff
- photovoice with youth in Sille
- timeline with PHC staff
- archival analysis--going over PHC records
- focus group with Mangnang Sanitation Committee--the village group for community input into the PHC subcentre

- self-reflection: they have spent one whole day, and in self-evaluation sessions at the end of most days -- going over each other's interviews, so they could critique each other and learn from their mistakes.

They talk about how challenging fieldwork is: keeping fieldnotes is very hard (deciding what to include and not to include, doing it regularly), how nervous they feel doing participant observation. They are confused and worried by the conflicting and diverse viewpoints they are getting -- don't see how it can be integrated into common analytic frameworks. They are concerned that most of the interviews last only 30 to 40 minutes -- fearing that they are not going deep enough, or that people are just too busy or uninterested to care about the topics.

Analysis: Manjunath notes that the staff often looks at data with an action perspective--thinking about what it means about FGA work, rather than about the research questions. Many dilemmas come from the fact that they have two roles: 1) researcher, 2) NGO staff working on action projects. As researchers they are obligated to take an objective and neutral stance when negative or conflicting data comes out about FGA programs or staff, but as NGO staff they have habits and responsibilities which pull them in directions that are contrary to research.

To demonstrate what the analytic role is for a researcher, Manjunath has started to draw out "**themes**" from the post fieldwork discussions. We have a very productive session over one afternoon as a whole group, in which we put his list of themes up on a white board, and discuss them. Then, we use these themes to identify **causal variables** that have emerged as important in the data gathered over past week. We put each causal variable onto a card, and then we break up into smaller groups -- each of which is given a cluster of variables and must a) develop causal patterns b) eliminate the less important variables. This ends up being like a card game--with some very interesting patterns emerging. It is good for the research analysis, but it is also a very good learning exercise in teaching FGA staff how to abstract out causal variables and causal patterns. Because of its game-like qualities, it is also fun. (In fact, after several hours of work, they develop an amusing card game with the rejected variables).

We spend some time explaining the larger context for the Arunachal CPHC project: a little about the "health for all" movement, Canadian IDRC funding for a number of regional groups, how the regional groups are peer learning networks that share their findings so they can learn from each other, how the Arunachal project is within the South Asian regional group which is coordinated out of Bangalore where Kanno & Manju went for October workshop that brought the six Asian projects together, but that FG will be presenting the results of the current research and an important workshop in Bangalore and December 2009 which will be linked with Arunachal government planning process, how the goal of the project is to link NGO and government officials together so they can figure out how to do research on community-based health in a way that affects long-term policy, that this Arunachal research is very important because it could allow FGA to influence the govt & create international awareness of FGA achievements & FG models.

I was very struck by the impact of this history on the FGA staff. Even though they had been working on this project for some months, it seemed they hadn't really understood this background, or the big goals of the project. It seemed to surprise, impress and motivate them -- I felt that they felt more ownership in the intellectual work of the project. It seemed an important discussion that helped develop a richer understanding of what research is, and why it is important.

Manjunath comes up with excellent metaphor for research-- **it's like a lever than can be used to move policy & action programs.**

Anyak says that she knows how the villages have changed over time but **she can't write it...** Mema & Yam both say spontaneously that they have **so many ideas in their hearts** but haven't put them into words--about development work and empowerment.

Training in research methods

I spend about six hours listening to interviews that the CPHC team has done & discuss with them my analysis of field methods & whether are achieving their goals. They have done a good job of critiquing each other, based on the Feb 2-8 training in Itanagar (e.g., identifying when they have ask leading questions, and discussing what would be better wording, etc). In fact, I now suggest that they should relax and not get too self-critical, self-conscious or hesitant. They are getting a little too fearful of making mistakes, which will make the fieldwork awkward. I emphasize the most important thing is to build warm, mutually respectful, strong relationships with people -- this will get the best quality data. Good relationships in the field can overpower small mistakes by the field researcher. (Which is not to say that they should forget the ground rules from training). The biggest problem that I see is difficulty in probing to go beneath the surface, to ask follow up questions. I suggest that the most important thing is to keep thinking about the research questions, so can be thinking with the people, and develop good judgment about when need to probe more, and what questions to ask. There are also some problems of objectivity, learning to relate and listen in an unbiased way, and to move out of their action role as NGO workers. We discuss the difference between their role as action NGO workers & their role as researchers--but this is a difficult topic that needs to be thought through carefully in future documentation and research -- e.g. what data are confidential, who gets access to what data, how to handle controversial topics or contradictory data.

We don't have time to go in depth, but I and Manjunath teach several more methods for research & analysis: power maps, social networks, kinship charts, critical events, fishbone diagram of causality, causal mapping.

WOW TRAINING

REPORT ON WOW TO FGA STAFF: The Yazali WOW team reports on past workshop. Rina puts together a PowerPoint from our photos. Listening to Rina's report, I realize that she's emphasizing aspects that I was not aware of while they were happening--showing how much one can miss. In telling their peers what happened, my WOW teammates describe far more anxiety about whether the workshop would work, and the logistical arrangements than they showed at the time.

Earlier in WOW planning with staff, I mentioned how powerful participatory drama is in Arunachal village work--based on my 1997-98 experience. FGA staff says drama has been used off & on in FGA work. Maximum dramas in 2003. And, did one in Bamin on sustainable development.

I put together a PowerPoint with some analytic points about the "pregnancy history" method in general:

A method designed to combine the best from two kinds of learning:

1. Experience-based
2. Systematic instruction

Each of these two kinds of learning has its distinctive strengths & weaknesses:

	Strengths	Weaknesses
1. Experienced-based	Stories Feelings Interest Empowerment Practical SEED: knowledge coming from real life; knowledge returns directly to real life action Appropriate to local context Respects local knowledge	Not systematic presentation Open-ended & unpredictable Hard to control Goes this way and that way: zigzag Gaps Uneven quality More work for “outside-in expert”
2. Systematic	Covers everything in an orderly way Good quality control Straightforward Easy to control Easy for “outside-in expert”	Boring Arrogant Not necessarily appropriate to local context Not necessarily leading to local or real-life action

Master trainers: teamwork brings together many gifts so can join systematic and experience-based approaches

- VWWs:
 - practical wisdom, wonderful communicators, powerful stories, role models for village women
- FGA staff:
 - Makes systematic points
- Note-taker:
 - Structured observation of group energy, what works, what doesn’t work
 - Careful fieldnotes, documentation

MEETING OF WOW STAFF TO PREPARE FOR UPCOMING WOWs: in addition to the meeting with the general FGA staff, we had a smaller meeting of the staff who would be conducting WOWs. We talked about their concerns, went over the schedules, discussed logistics & the differentiated roles of WOW team members.

Topics covered in this meeting:

1. **CONTENT OF TRAINING:** we briefly go over topics that are covered in the WOW Training Manual as well as that came up in the Yazali WOW. Yam suggests that would be good to talk about the definition of health (physical, mental, social, economic) and the role of woman (mother, teacher, doctor, leader, foundation of the family, etc.) and her responsibilities (to care for family, field, child, husband, etc.).
2. **TRAINING METHODS**
 - a. what games to use? We discuss how important games are, how we need to watch the energy level of group & stop for a game when gets low. We discuss which games have worked & which haven't & brainstorm for new ones.
 - b. importance of introductions, emotional tone & storytelling: we decide the order of initial stories & emphasize the importance of warmth and hospitality & fun
 - c. pregnancy method:
 - i. what worked, what didn't work
 - ii. how introduce: go over wording & goals
 - iii. roles: need to divide role of facilitator & questioner from the note-taking role so that the women do not feel examined
 - iv. note-taking: what to watch for & what to record:
 1. problems in pregnancy
 2. social problems that affect mothering & women's empowerment
 3. # of births
 4. # & causes of child deaths
 5. child & mother illnesses
 6. miscarriages & gaps in pregnancy history
 - d. action learning exercises: I emphasize the importance of action learning, saying that there was still one main weakness I saw in Yazali workshop-- a tendency to do too much lecturing for too long, without chances for participants to think through problems or ideas for themselves. One of the goals of action learning exercises, is to get people to think about the thinking process itself -- to become more self-conscious about learning from experiences, learning from best practices, learning from others, getting "future awareness" (this is a phrase that several FGA people have used in English, not sure who started it).

The action learning exercises we explored as possible methods included:

- i. drama
 - ii. homework: e.g., exercises where they have to review & digest what learned & present to the group in their own way
 - iii. thought exercises: e.g., making village maps, developing lists of village assets & problems & vision for the future.
 - iv. workplan: learning how to do them, learning how to self-evaluate past workplans
 - v. Group reflection & discussion--in which they speak to each other not just between Trainer & participant
 - vi. games that have a meaning that can be discussed & thought about
 - vii. ??? New methods??? We agreed that we need to invent or find more methods for action learning that suit Arunachal.
2. **TEAM ROLES:** A key lesson learned so far is the crucial importance of teamwork. We talked a lot about the diversity of roles that are needed for a successful WOW & the importance of collaboration, division of responsibility and mutual support. We should all be clear about what

our roles are & should switch roles as appropriate. We divide up roles. Kanno & I had wanted continuity in training for WOW Master Trainers, so one Trainer from each WOW will participate in the following WOW to carry over the learning. So Rina will be joining the Koyu WOW. However, she will move from the leadership role she had in Yazali to a supportive role in Koyu--staying in the background to help, observe & provide wise counsel from her earlier experience. This way we can build up the peer learning and sense of collaboration between the sites. Then Meena will go to Mechukha. (If we'd done this systematically, Yamang would have gone to Yazali, which unfortunately means that Yamang did not get as much training).

We identified the following rules that are needed for a successful WOW (one person can play several roles)

- a. storyteller
 - b. systematizer
 - c. dramatizer
 - d. note-taker (the note-taker cannot be doing a more active role at same time, since this role requires quiet observation. Therefore, if someone has to stop note-taking for a more active role, they should make sure is someone to take over note-taking)
3. DATA to be gathered:
- a. freelist of illnesses in villages (to be done with individuals before WOW starts)
 - b. photovoice of villages
 - c. names of participants: to be gathered each day
 - d. village maps
 - e. list of village assets & problems
 - f. vision for village in 10 years
 - g. fieldnotes
 - h. workplans for new action groups
4. SUPPLIES NEEDED
- a. markers
 - b. chart paper
 - c. materials for ORS & pneumonia demonstration
 - d. charts from Baseline Data Survey
 - e. training manuals
 - f. teaching charts & illustrations (the Sille PHC has materials for training VWWs that Meena & others will get)
 - g. groceries and other supplies: this was a huge effort that I did not get involved in but was a big component of the work for Master Trainers. Figuring out what food & supplies can be found locally & what needs to be brought in from outside is tricky. Shopping took hours for Master Trainers. Transport was also complicated --since supplies were too much to fit into our FGA vehicle. Depending on local circumstances some of the supplies had to be shipped in advance by bus & some Trainers went in advance by "Sumo" (private cars that sell out seats & are somewhat more comfortable than the govt buses). Reserving FGA vehicles for foreigners takes valuable resources--as do many of the other time & resource-consuming arrangements for foreigners.

We note how effective **drama** is.

SILLE GENERAL FIELDNOTES

We are fortunate to be in Sille on the day of the major Mishing festival (I'm told it's called "Ani Aye Li Gang")--which is celebrated to bless the planting of new crops in spring. There is a concentration of Mishing in a village near Sille, where a FGA Learning & Doing Center was built. This is the community of Bobita, a long time FGA volunteer & staff who was one of the first FGA VWWs from my time--and she invited us to stop at her house in the evening. During the day there was a large public celebration attended by neighboring (mostly Adi) communities as well as Arunachal political leaders. Many dozens of Mishing women also had a dancing procession along the main road (Meena got a good video of this). There are two lines of dancers-- in one line are married women who wear the distinctive Mishing sarong wrapped high around the torso and over other clothes (which is a sign of being married), in the second line are unmarried women. The Mishing have beautiful and distinctive weaving -- but with lots of red; vivid plaids mixing bright yellows, reds and other primary colors; red stripes across a big expanses of white (similar to distinctive Assamese weaving, suggesting mutual influences from the Mishing's time in the plains?).

We arrived at Bobita's house right before sunset. She greets us dancing and, leads us into her home. She, Yam and I reminisce happily about the old days from 1996-7 when we worked closely together in the challenging, exciting beginning of FGA. We are plied with rice beer, and all sorts of special dishes as we sit around the hearth. She has had a key leadership role in the festival. She shows us her remarkable collection of recent craft projects. She has kept up her beautiful Mishing weaving, from which she is sewing together all sorts of products-- experimenting with various designs to keep up with current tastes - - for instance she has several cell phone bags, different designs of purses which include cell phone pockets. She also has a line of products which she describes as "sustainable" (uses English word) -- which she has made from the wrappers from small packages of mass-marketed, fast food--e.g., potato chips, Indian snacks, cookies & sweets. These are brightly colored, thin plastic wrapping--which she picks up from the roads, or has children send her from school, or gets from various acquaintances she has told to gather for her. She goes through a time-consuming process of preparation -- sorting the wrappers by color, flattening and trimming. She showed us her large cache of these--neatly stacked and bound together and organized by color. Then, she folds them very tightly in such a way that they weave together, and overlap like brightly colored fish scales. From this she builds up an astonishing array of different artifacts -- including a sun hat, all sorts of baskets (some sturdy, some very ornamental), vases, shelves & other contraptions to display things. She shows us lots of photos of what she took her to the recent Arunachal craft show in Itanagar. She also brings out some examples -- which seem remarkably strong and functional. They also are attractive in the color designs -- which is a real achievement, since she is using so many different types of wrappers. She talks about how this is good for the environment.

By the time night has fallen, the dancers arrive -- several dozen women, with a couple older men who help lead call and response singing with various percussion instruments. The dancers are going house to house to bless. The singing and dancing are wonderful & everyone seems joyful (some of the older men helped by the generous flow of beer). They dance in front of Bobita's house, while dozens of us watch from the porch. Bobita translates one particularly beautiful dance, in which the women's dance moves convey the village activities & meaning behind the festival: first going into the forest, cutting the trees, preparing the soil & rice paddies, planting the rice, harvesting, celebrating. For each stage there is a distinctive set of hand movements that basically means "now that's done". After a while, with a bit of encouragement, I join the dance (after Bobita wraps the sarong like cloth around me to signify that I'm married). It is a surprising amount of exercise, but beautiful, and I am lavished with plaudits afterwards. Later in the night, we gather inside around the hearth, because Bobita and her husband insist they have fixed a special dinner for us--which includes a special local rice that they grow for very special events like the festival (it's like sticky Chinese rice), lots of rice beer served in a bamboo cut at an angle (a container which I brought home with me--they told me to season it by hanging it over my fire at home--assuming that I have an active hearth everyday like they do), "local" meat (throughout this time in Arunachal I am struck by the repeated use of the English word "local", used as a positive thing-- I wonder if this is only

among FGA influenced people, or a general trend in Arunachal or India?). Bobita gives generous gifts of crafts she has made. In response, we try to offer them songs -- which leads into some hours of happy singing -- ranging from old traditional songs from various times, to Bollywood. FGA folks have terrific musical & dramatic gifts.

I was distressed to learn that the Sille mahila mandal (about the first Action Group to form back in 1997) had gathered in one evening because they thought I was going to visit. Some sort of miscommunication as I hadn't heard about these plans.

Had an interesting tour of the Sille Primary Health Centre. They highlight: big posters on public display showing patterns of malaria incidence and treatment (they explain is part of effort to increase their research capacity), the new delivery room, laboratory. I describe my memory of the clinic from late 1990s--filthy, animals around, almost no activity, erratic hours by medical staff. To illustrate the change, Dr. Pertin points out the many shelves of **medical records from before the beginning of the govt / FGA partnership** in 2006--it's a how half wall of messy, dirty papers in visible disarray--he says it's so disordered that they can't find anything but they have to keep it by law. He shows their current records--including tidy files by household, so that they can understand people in their social context & track what's happening in the whole household.

Women's Only Workshop [WOW], Koyu Feb 21-25, 2009

WOW Team members: Anyak Mize, Hano Meena, Punyo Rina, Oyir Ering, Betsy Taylor

Multipurpose team member: Naku

Feb 20: drive to Koyu: we drive north from Pasighat. A little way out of town we stop to pick up Oyir Ering who is a VWW who has been leading a successful Action Group--who is the volunteer who will be helping us teach. She has a reputation for being very hard-working -- with all sorts of crafts and farming ventures on her own land. She is incredibly hard-working during the WOW--working incessantly cooking & cleaning, rising before anyone else. She's clever at making things. This is her first teaching experience & I was told that she was very nervous, although it wasn't visible to me except perhaps in a certain stillness of expression.

As we drove north from Pasighat we passed through mostly flat lands, planted in rice paddies stretching extensively. It seems to be fertile, and one gets the impression of agricultural prosperity in the villages -- and with diverse horticultural plantings (pineapple, vegetables, etc.) which look like they bring in cash this close to urban markets. After an hour or more, the mountains start. Throughout the drive to Koyu, it looks to be high rainfall area. About two hours of this drive was through very lush jungles-- with an incredible variety of ferns, trees and (to my joy) birds, finally. The valleys get wider and soil looks consistently moist. There is a lessening for me of the chronic sense of accelerating eco-catastrophe that I feel in much of India and elsewhere.

The road is good in some places, bad in others. The villages are mostly large and compact, mostly with considerable rice paddies in whatever flat lands are in the valleys. This is Gallong Adi area. FGA team describes it as prosperous area for several reasons: good local agriculture making for adequate food, earlier linkages with outside has drawn ambitious people from the villages for more education and outside jobs over several generations, so most households have people outside who are sending resources back. The valleys seem somewhat wider than in some other areas & the rivers have lots & lots of fish. There is little jhumming.

They say that the population seems to be older -- when they went to households for the Baseline Survey they found a lot of old people in houses and few young adults. For years, powerful politicians have come

from this area. You'll see signs of wealth in the homes (appliances, new additions or buildings) that come from outside money. Many of the "big people" maintain their homes in the village & come back for festivals, from emotional attachment or for politics (like the Apatani). The Gallong architecture was very interesting to me--I really liked their appearance. The houses are large (bigger than Sille Minyong Adi homes or Nyishi homes) and almost square. The thatch is thicker and hangs over the walls much further--almost to the point where you have trouble seeing the walls--like someone peering out from under their hair. Many of them have attractive porches where you can sit and look out (thro the overhanging thatch). Also have good looking wood posts and carvings. There is a feeling of spaciousness inside & in villages (suggesting lack of land scarcity?).

As always, the FGA team sings almost constantly while we drive along--very happy and playful and an incredible diversity of songs...and good skills-- I wish I had the musical ability to remember or understand more about this...

I am finally understanding how significant the Baseline Survey was for the FGA staff -- emotionally and personally and professionally. On the drive to Koyu, when we'd pass certain points, the stories would spill out about events at those locations. Along this path, it was an incessant downpour of rain & they had repeated attacks of diarrhea which was very difficult while walking diarrhea was a problem because people would always offer them water when they arrived at houses, and it would be rude to turn it down). At another spot, they talked about the terrible leeches-- altho' leeches were general problem almost everywhere because it was the rainy season. They pointed out places where footpaths were particularly precipitous & muddy-- including some which were almost impossible because so slick. Another spot, they were delighted, even in the rain, to get a ride on top of a truck. Even though it seems to have been very difficult, I also got the impression that it ended up being an adventure & that they were proud of what they accomplished. They talked about how much they learned about each village and particular people in the village -- because they had to depend on the local people for hospitality, food and information about directions, people. In setting up the WOW, these contacts became crucial "social capital" for FGA staff -- people who had been helpful in the Baseline Survey became crucial contacts for helping to network for the WOW and gave information, advice and help. When I asked whether it was too hard, they said no, was good learning experience, but Rina said nobody should be sent out in the future, without essential equipment that would make them more effective: good walking shoes (they were all wearing sandals and went through many pairs in the course of the survey), a rain hat, a waterproof satchel to carry the surveys in so they don't get wet. (I think it would also be good to supply a water filtration pump to each team).

The FGA team talks about the psychology of the Gallong--describing them as more like the Apatani in that they hide what they think. They are very smart--which some thought comes from the amount of fish that they eat. The FGA folks (who are all Apatani or Adi) say that these groups of Adi & the Apatani are difficult to do community work with for this reason--not open-hearted & spontaneous like the Nyishi. On their face they will look sweet but you have no way of knowing what's in their heart. And there are things they hesitate to talk about. Rina says that the Apatani took Audrey survey very badly -- they did not want to talk about the dead -- because "dhuki" (sadness)--said that "they (the interviewers) brought them (the dead) back to life". People were very angry and she described one household that threw the interviewers out. Rina points out another example of Apatani reserve in incident in Itanagar. Mema had lost her adopted daughter to pneumonia the day after she got back to Palin from Yazali & left a message (thro Amko) with me & Rina. I asked an Apatani in FGA office if it would be appropriate for me to call Mema or if I should give her a few days of privacy before I sent condolences--this Apatani said "no, no, better not to call today"--which Rina (Apatani herself) said was exactly wrong for Mema's way of thinking--we ended up calling & Mema seemed to appreciate it. Rina says that FGA needs to find a new, more culturally appropriate approach to really make FGA programs work with the Apatani. In Koyu area, say people are very concerned with money & assume that should get handouts, payments for any kind of

volunteer / development work. Strong “dependency syndrome” in sense that don’t have a concept of NGO or self-help.

We arrived at the “IB bungalow” by 4 pm. (Inspection Bungalow--maintained by the govt for traveling officials -- a term originally used by British colonial govt). It is well painted & well maintained. The IB bungalow is on a lovely location on a sort of promontory overlooking a bend in the wide river. There’s a wonderful feeling of peace and quiet so deep you can hear it. After the din of Pasihat’s traffic and crowds and the bustle of people and chickens in the Yazali village where everyone was engaged (seemingly) in everyone’s business-- it was delicious to my American cultural sensibilities to be in this quiet & stillness. However, I felt guilty about my reaction, because this setting is much more isolated from real village life. The IB bungalow is removed from Koyu settlement--which is itself not a village but a govt district headquarters--which 2 schools, a PHC, govt buildings & a few scatted homes, many of them of non tribals. The valley is quite wide, with considerable bottom land left behind from past meanderings of the river. The promontory we’re on has maybe 100’ cliffs dropping to the river, which is beautiful and twisting with great boulders, rapid water & still pools. Anyak takes us on a path down to the river & along it, demonstrating the ingenious traps people use to catch fish. The air is sweet & lots of bird calls. People say “fresh, fresh” (English word).

Someone has caught a mess of fish for us (with a net placed in the river)--it’s an extraordinary array--at least 20 different kinds of fish & one eel, with only several duplicates! Incredibly delicious. We had fish almost every other day.

Anyak & Meena have not been able to find anyone to cook the food & clean -- they thought they'd gotten some local schoolgirls but they do not prove responsible. This becomes a bad problem. FGA staff and Oyir are very burdened by the labor of cooking which takes their attention away from the workshop. I tried several times to help, but am incompetent in this style of cooking and kitchens--and made them nervous. (I laugh when realize that they’ve deputed Rina to keep me occupied & away from the kitchen--we all laugh about it when I let Rina know I’ve figured out what she’s doing. They keep saying to me “no, no--you are an old woman, let us do the work”. I mostly do my own laundry & such like but they keep trying to do it for me. I appreciate their care and hard work to make my time happy & comfortable).

This location is less interesting cause so far from villages & we learn much less about local context, but it’s more restful. It’s also excellent for self-evaluation, note-taking, uploading photos & recordings to computer, & data sharing among our FGA team, because we can withdraw in evening (usually) to our rooms where we can close the door and talk with more privacy & openness. We do self-evaluation most evenings. We have about 2 hours of electricity a night, from generator that some fellow starts up for the encampment.

A woman selected for the workshop stops by day before, as does a husband. There is some indication that they’re angling to get paid for attendance. During the workshop there are repeated requests for payment for workshop attendance & for FGA “volunteer” work later. This is repetitive and only gradually lessens as we repeatedly explained the importance of voluntary self-help. This is very different from Yazali, where our explanations of the FGA philosophy of self-help and volunteerism were early accepted (and rationale approved).

WOW Day One: February 21, 2009

12 women arrive

10:00 A.M.: Introductions

- “Name game”: we split into pairs, and each woman introduces the other woman in her pair--giving her name and her village (this works very well)

- Betsy: talks about Future Generations International programs (this was the least successful of my village presentations. Perhaps I talk too much about other countries which they knew nothing about. Perhaps they understand Assamese better than my inadequate Hindi. Perhaps they are a slow to warm up group and I needed more stories and drama)
- 10:45 Anyak discusses about FGA in Adi in audio file [**Koyu_WOW_2009_2_21_recording_1_Anyak on FGA**]

Oyir gives her story. She takes this literally, asking Anyak to draw a map & pointing out where she lived in what year, giving specifics re/ what she grows & who in the extended family she has cared for. A key item of labor is the preparation of *apang* (local rice beer) for older family members (e.g., husband's parents)--which has also been something she has emphasized in informal conversations with me. It seems that this is very time consuming (can it be an hour or more a day?)--becoming one of the main categories of what keeps her busy (on top of what is a clearly daunting, round-the-clock schedule of agricultural & domestic labor plus her many hours of volunteer work as VWW & FGA action group leader). Since she's an incredibly hard worker who was self-effacing about her labor for WOW and the opposite of a complainer--I was struck by her comments about *apang* making. Alcohol has become a contested issue for Arunachal women--in terms of women's rights and religious / moral issues. I had always thought this primarily had to do with domestic violence, and, the significant drain on household finances caused by hard liquor. Her story got me to wondering whether there is also a labor issue--whether it's a major burden of work on women, or on young people who have to make for older powerful generation. The other issue is growing the rice or millet--someone (who?) told me that there was much more alcoholism now in Apatani villages because they didn't used to have surplus millet to make that much *apang* (but is it labor time as much as grain availability?).

This was Oyir's first such teaching, and others told me she was nervous and not sure what to do. Later in the workshop she would be excellent in giving clear demonstrations and explanations about specific techniques (medical and group formation and leadership), but initially the group reaction to her was different from the reaction in Yazali to old site VWWs--there were some periods with laughter & give & take (mostly when she spoke in Adi) but she did not seem to me to command the rapt attention that long time VWWs did as Trainers in Yazali. Oyir seemed to not engage in the broad questions of empowerment, community mobilization, personal transformation, leadership and ethics that teachers like Mema, Yam and Amko weave into their (also good) pragmatic instruction (but I couldn't understand the Adi). This suggests various questions: should there be nurturing of conceptual skills (in this area) for the role of Trainer? Do we need to analyze how some grassroots leaders have developed gifts of eloquence, storytelling and analysis of best practices that makes them such mesmerizing trainers for village level audiences?

There is an audio file from this morning which has a variety of people speaking in variety of languages--it should be listened to, to clarify what all is on it. I think it primarily covers Meena & Rina in following planning, but it may include some from Oyir above.

[Koyu_WOW_2009_2_21_recording_2_Meena Rina on planning]

- Meena talks about WOW goals

- 11:00: Rina facilitates decision re/ schedule. She describes the WOW in Yazali.

11:20 first woman tells her pregnancy history. Meena picked an older woman who was the perfect selection. She looks like she's about 40, and had a dramatic story that she told with great power and emotion with vivid images. (The detailed pregnancy histories are in Meena's fieldnotes). The story

galvanized the women who paid careful attention. A recurrent theme was physical challenges for pregnant women -- very hard physical labor (construction of fields & houses, carrying heavy timber) and domestic violence--plus the dangers of self delivery because of the lack of access to medical facilities. These ended up being recurrent patterns with other women. These women work extremely hard in the fields & around the house & walk long distances on bad mountain paths. At end, Rina says **“Your story is very big. Your story has much taste to it.”** (good translation? aap ki cahani bohot bariyah hai, bohot mazar hai!)

In audio file:

[Koyu_WOW_2009_2_21_recording_3_preg hist 1]

The selection of the first person to give pregnancy history is very important. Meena says she had an "intuition" (uses English word) about who to pick--someone older, sincere, seems to be good storyteller, frank, honest. The willingness to be open about difficult matters seems important as does a sense of humor. Meena is very good at this selection process!

12:00-1:30 Rina leads discussion of pregnancy care (early marriage, safe delivery, antenatal checkup). audio file:

[Koyu_WOW_2009_2_21_recording_4_pregnancy care]

None of the women went for checkups. Regarding their local customs, they say that they cut the cord with a knife or dao. They feed the placenta to the pigs.

The women overall are markedly less attentive than in Yazali, looking around, talking among themselves. One elderly woman yawns loudly repeatedly and says very loudly “I’m falling asleep”. I feel as if the FGA team is doing too much lecturing at the women, and that we are not getting good buy-in. When Rina gets to the specifics of safe delivery they become markedly more attentive.

One thing that is different from Yazali, is that FGA team was able to stop by the Sille PHC & get lots of pictures & charts that they use for training VWWs. When these come out, the women get more attentive. They are amazed to learn that the fetus turns around in uterus about 6 months & look with great interest at the pictures.

1:30-2:45: lunch

(SUBJECTIVE OBSERVATION: One of the things that the FGA team notices on this day is that the women seem very interested in money. I hadn't really noticed it, but during the breaks they are apparently selling each other fairly expensive necklaces & make-up. But, looking at photos, I realized that's what they are doing. Something about this seemed inappropriate to the FGA team, on top of the repeated pushing to get some kind of pay for workshop attendance & FGA work.

Especially in the first day or two, there is a curious emotional tone-- it is different from Yazali. I notice that little clusters of women will have side conversations among themselves that leads to laughter that seems as if it might be mocking. Don't know if it's true, but I had the strong feeling that these are people who are used to being in situations where they or others can be shamed -- where there is some kind of social status system, where people feel like they're social reputation is on the line. My feeling was that it was almost as if these women want to put down other people before they get put down themselves. There was a quality of self consciousness and potential mockery as if people didn't feel really calm and in possession of their own dignity. In Yazali, the women were much shyer. But, I didn't get this feeling that they were looking at each other (and us) as if ready to judge each other (and us). While they were

hesitant, they didn't seem self-conscious in the sense of worrying about how they were coming across, and did not seem poised to categorize others. This quality lessened in Koyu, but there was never quite the same feeling of unity and joyful playfulness that I felt in Yazali. My intuition is that there is much more chronic experience of inequality[at least social inequality if not economic] in the Koyu area -- and the people have been affected by competition over social status?)

There are 10 women left after lunch. For some reason, the tone seems better in afternoon (not sure why-- is it because the women who were only hoping to get money have left?). Women are more attentive. Perhaps it's because Anyak does more translation into her Adi--which is somewhat different from the Adi they speak here but they understand it. I personally feel that they talk much more when Anyak talks (they speak in Adi & Assamese), but I'm not sure the rest of the FGA team agrees with me.

2:45-4:00: more on safe delivery. Rina talks about the metaphor of mother as fencing. Anyak translates and Meena shows pictures which gives details. The pictures work very well -- the women seem extremely interested.

Oyir discusses birth position well. Rina gives an amusing description of how NOT to get placenta out-- she's a superb dramatist & comic. In audio file:

[Koyu_WOW_2009_2_21_recording_5_pregnancy care]

END OF WORKSHOP DAY

One of the complexities of this workshop is that most of the women don't seem to buy into the idea of staying together overnight--it's not clear whether it's because the IB bungalow is not a comfortable place for them, or whether this shows lack of interest, or whether it's something else. The first night we have only one woman staying (who seems to have a great interest in me -- the FGA team end up thinking that she was trying to curry favors from me). Each night more women stay and have a good time sleeping all together in the main meeting room--with some singing & lots of talk. But, this workshop never has the warm communal feeling that Yazali had.

4:00-5:00 WOW team with one participant, do an observational / photovoice tour of the camp

We take an evening ramble around the town. The PHC is a wreck--three buildings which are boarded up & unused, except for several rooms--dirty, broken down, with cows wandering through. Walk up steep path to the (Baptist?) church on hill overlooking the town. They've painted rocks white along the path & cleared the jungle & made plantings. The building itself is a thatch house, primarily a large room with benches, with table as altar at front with cut flowers on it, colored streamers draped from ceiling.

We pass a horse in the central commons that Meena remembers from the Baseline Survey--she says people say the horse thinks it's a cow--was raised with cows & acts like a cow.

Children & teenagers are running around at all hours around the hostels for middle & secondary schools (if children are going to go beyond primary level, they mostly have to board at one of these hostels, in towns or villages that can be quite distant). They are described as being on their own--doing the cooking, management of hostels with almost no supervision. It looks to me as if things get boring & wild & disordered. This seems to me to be an excellent possibility for some FGA / govt partnership--it looks to me that this could be a pretty bad & unsettling experience for youth--without enrichment, structure or nurturance. We do pass one house where there seems to be a lot of chanting (seems Donyi Polo) which seems to include youthful voices so maybe they're getting some mentoring.

ADI LANGUAGE: Namaste= kumdu; I am very happy = “ngo ma canou”; measles = “rampang”

Day Two: February 22, 2009

9:00 AM: FGA team meeting re/ time schedule, teaching methods & notetaking & topics for day. I review some concerns (especially importance of action learning not lecturing & swapping off note-taking, end-of-day write up of notes & self-evaluation. I also talk about the goal of having participatory design of training manual drawing on self reflection on best practices from old sites)

8 women arrive on time, 3 women after ½ hour

9:40: “Namaste Game” lead by Anyak. This was popular.

9:40-10:25 pregnancy histories of 5 women, (interspersed with some FGA discussion re/ medical problems discussed: e.g., drug dependence, problems in breastfeeding).

1. (Rotte village)

3 children, one boy, two girl. All home delivery. Her assist, no help. (Observations from FGA team: truth not speak. Not well spoken. Actual feeling hide)

Audio files for pregnancy history #1 & 2: (first recording goes into preg hist #2 & second continues briefly)

[Koyu_WOW_2009_2_22_recording_1_preg hist]

[Koyu_WOW_2009_2_22_recording_2_preg hist]

2. (Kakki): 3 child. Forced marriage. 1995 finished class 7, 1998=19 years. Her older sister was arranged marriage, but she was forced marriage. First child took antenatal, 2nd or 3rd did not. Second child, malaria. Labor pain very hard. Her mother in law nursed the child. (Observations from FGA team: seems confused, didn't speak everything. Asked for a “promotion”--I think this means she wanted FGA to give a job, or help network with job?)

3. (Tabi-ripo) love marriage. 15-16 years. 10 children. 4 boys, 6 girls. one miscarriage (second last). home delivery. no problem. on her own for delivery. fixed everything ready in advance. Mother in law gave help but she felt shame. (Observations from FGA team: has hearing problem, speaks only Assamese. Doesn't understand sometimes well) (I felt that participants show great interest in this story)

Audio file:

[Koyu_WOW_2009_2_22_recording_3_preg hist]

4. (Koyu) 1973 birth. Love marriage. 1986 menses. 1987-marriage (14 years old) 1988= first child. 5 children. One boy. One daughter died = one year, 1 months, (realized now is pneumonia, but husband said was asthma at the time). Was fast breathing. (Observations from FGA team: she speaks from heart, they feel that she's best participant in this workshop, think she has real potential to be a leader, to work sincerely.)

Audio file:

[Koyu_WOW_2009_2_22_recording_4_preg hist]

[Koyu_WOW_2009_2_22_recording_5_preg hist]

5. (Kakki) 1995 marriage. 15 years old. didn't know she was pregnant. Oct marriage. Nov child came (was surprised). Has 2 girls, 2 boys. Child had tumor in leg. Had an operation, but it

returned in 1 month. Four months later, did prayer, Healed by Jesus. child is now 13 years. Adi home delivery described. (Observations from FGA team: she speaks from the heart.)

Audio file:

[[Koyu_WOW_2009_2_22_recording_6_preg_hist](#)]

In traditional Gallong Adi houses in this area, there are two separate entryways into the house -- 1 for females and one for males (also I think this doesn't kick in until adolescence?)

10:30-11:20 Oyir starts explanation of postnatal pregnancy care, including immunization. Speaks of the "Six Killer Diseases". Says that mother's colostrum is the "first BCG" -- e.g., good for immune system because like a vaccine.

Rina talks about the govt card on which record is kept of immunizations -- that people are supposed to keep-- and she describes as fencing against disease. She talks about the eradication of polio, and something about what's happening in her work in Bamen -- where they have a health center "in name only" (e.g., staff doesn't turn up and nothing happens there).

Anyak talks about the 6 killer diseases (in Adi)--they respond very well when she speaks in this language-- more participation. She does a good job of using the Baseline Survey date which shows that villages don't do immunization. (Observations from FGA team: they showed great interest in this). Rina explains why did the baseline survey--says that in this area people know but do not practice. Describes the Jan 27 community dialogue in which the results were presented & that only 3 women came to it.

I interrupt to ask why they don't get immunizations (I do this for 2 reasons: 1) I feel that there has been assumptions made as to why they don't do and 2) I feel trainers should be listening more & encouraging debate & self-reflection on the participants). What comes out at this point is a fascinating discussion about the rumors that circulate about immunization. Unfortunately I didn't get all of this translated. But it seems to come mostly from older people who say that immunizations cause children to die. That's it's a policy of the government, for birth control. They say that after immunization children cry & don't sleep. They say that they never took it & they're now alive. This seems to be a real discussion & one that encourages more active thinking by the women. Bomm Kakki says used to be good environment, now bad. Anyak gives good explanation that maybe there weren't so many illnesses when the old people were young, because there were fewer people and they lived in more scattered ways, and now there are many people close together and they live without good sanitation. (an interesting hypothesis which would be interesting to explore. Anyak thinks environmentally). Women say they don't know what to think.

11:20 "Whispering Game" (I suggest this game because of their discussion re/ rumors in village re/ bad effects of immunization). We have a discussion about what the moral is of this game -- led by Rina, Meena and Anyak. Unfortunately, this is another lively discussion for which I did not get adequate translation (my fault). But they said something about how the Action Group can have "one mind"-- I think this meant that if people don't listen to rumors, then the action group can achieve unity, but that if people just spread rumors, than will have all sorts of inaccurate, and fragmenting stories?

Rina continues the discussion of mother's being like a **fence for family**. Asks what mother needs to do for children after immunizations. Answer = education. Yabing Kai the older woman who has had trouble staying awake, said "balanced diet" -- and discussed well. One of the women doesn't understand that "fencing" is a metaphor & keeps talking literally about how to build fencing--it's never clear whether she finally understands. (*OBSERVATION: One of the things in it is very important in training Trainers is to explain what a metaphor is -- this probably means translating into the local languages are least Hindi or Assamese -- so that they are thinking about lively, concrete ways to explain ideas. It is also important in notetaking -- a weakness in the notes that FGA team took was a lack of attention to stories*)

and metaphors-- which was unfortunate because we missed a closer look at effective metaphors that the participants & Trainers used in group discussions.)

Talk re/ balanced diet, TB & sanitation. (I wonder if occasionally bringing around a microscope would be an effective way to explain about germs. It's worth reflecting whether the existing curriculum does a sufficient job in teaching about causation, and training people how to think about cause & effect).

11:45 Anyak tells story re/ immunization efforts by Sille action groups-- this was very effective and the women were very interested. She describes how the VWW goes around the village to mobilize women to get immunization & how the Sille PHC works with the community. Talks about how VWW feelings come from within (is sincere). People realize that people used to die more from TB--the village can see the difference.

11:50 "Sweets game": FGA team tied candy onto a string, at even spaces, and strung across the room a bit above head level. Women had to put hands behind back, and compete to grab the candy with their mouths. Folks had a marvelous time -- great laughter and fun. It's great for energizing, getting people moving, breaking down social barriers. When we talked about the meaning of game, they said "what you aim for, you can get".

12:10 Pneumonia led by Meena. She tells a story about diagnosing pneumonia that **she** describes as coming from Future Generations' recent work in Afghanistan (but it actually came from Carl Taylor's work in the Punjab in the 1960s). She describes how the doctors were trying to train the VWWs to care for pneumonia, but said that the doctor has to diagnose the illness (using special tests). But, the VWWs spoke up and pointed out that they could tell from how quickly the child is breathing. She says that the "VWWs knew better than the doctor". Rina tells a story about pneumonia in her own family -- because of the symptoms of pneumonia people thought it was a spirit because the ill person was trying to talk to someone in delirium. Oyir then gives a very clear and effective demonstration on how to diagnose pneumonia -- including putting a paper on the chest, if it's hard to count the breaths. For this demonstration, Oyir has put together a wonderful model "baby". She started with a large bottle, wrapped some of her shirts around very cleverly and wrapped string in such a way that looked like a baby. (She's very inventive.)

One of the women realizes that her baby probably died from pneumonia.

We talk regarding the improper use of medicines for illnesses like pneumonia -- as this can create resistance to medications.

1:00 lunch

2:00-2:30 drawings of their 6 villages (Rina, Saku, Koyu, Kotte, Taberipo, Kakki). They explain their drawings in audio files:

[Koyu_WOW_2009_2_22_recording_7_drawing Rina]

[Koyu_WOW_2009_2_22_recording_8_drawing Saku]

[Koyu_WOW_2009_2_22_recording_9_drawing Koyu]

[Koyu_WOW_2009_2_22_recording_10_drawing Kotte]

[Koyu_WOW_2009_2_22_recording_11_drawing Taberipo]

[Koyu_WOW_2009_2_22_recording_12_drawing Kakki]

2:40 Anyak discusses sanitation. The pictures brought from Sille PHC are particularly effective in this.

3:50 "Tiger game": this was very good game for energizing the group and building solidarity through fun.

4:00-5:00 Diarrhea discussed by Meena. We asked them re/ local systems for treating diarrhea. They say with hot water, herbal treatment (describe plants with much detail), guava leaf, peach flower--all of these work really well to stop diarrhea. They use a mix of lemon/sugar/salt -- which seems to come from having heard about ORS, but they do not measure & seem to use large amounts of salt--making this potentially dangerous. Rina talks causes of diarrhea.

ORS demonstration by Oyir (she describes how should taste like a tear). Meena talks re/ ORT & using local flours (which is good that she brings this up).

One of the women asks about "pressure" (used English word) --her husband was told at clinic he has it-- when he gets it, she notices he gets angry & difficult & she wants to stop it to prevent that. I explain about causes & treatment. They are surprised that salt can affect blood pressure. *(This open up interesting medical question. I have noticed that most Arunachalis seem to use astonishing amounts of salt. In the meals I have observed, someone walks around after people have served themselves with heaped up salt in a leaf with a common spoon (sometimes with other spices). People take the spoon & put what looks like 3/4 of a teaspoon or more, beside their food, which is then worked throughout the dish by hand. One teaspoon salt is about 2300 mg of sodium which is the recommended daily dose for sodium -- so it looks to me as if people could be eating far more than that in a day. I think this could be an interesting study. In many areas, the salt used to be valued in traditional society, and people had trail routes for salt -- e.g. the trail the Apatani used to go to Assam. Perhaps this past historical hunger for salt has translated into overconsumption come on now that it is cheaply available. But maybe in their hard work in the fields they need more salt?).*

HOMEWORK: break up into groups, which must do dramas on following topics

3. group 1
 - a. pregnancy care
 - b. pneumonia
4. group 2
 - a. postnatal
 - b. sanitation

Day Three: February 23, 2009

9:00 Begin with the groups presentation of the **dramas** they have developed. We have these on film

Group 1: safe delivery: this drama is careful enactment from beginning to end with about 4 attendants for woman, with a large doll suddenly popping out, followed by a "placenta" on a string--cutting of cord, careful examination of "placenta", colostrum, etc.

Pneumonia: also very careful, including counting of breath & treatment with stream.

Group 2: immunization: also very careful. A woman goes through the entire immunization cycle, with repeated trips to the clinic. The "doctor" has a convincing homemade "syringe" from wood, Polio drops, etc. And carefully writes everything down on the "card", etc.

Diarrhea: this one dramatizes the full cycle of germs as a child with severe diarrhea (amusingly acted out) infects others, finally VWW fixes ORS

These dramas show a lot of care with detail. While they are enjoyed by the group, the focus seems less on being amusing, and more on conveying substance.

9:40 FGA staff review some information that was inaccurate in dramas re/ TB and clarification of where immunization are given.

9:45 **pregnancy histories: these continue to go well.** Women are attentive & the FGA team is effective in keeping a "flow", with warm, supportive emotional atmosphere.

1. (Loglu village)

was in government service, but had to come home because of illness-- which lasted a long time. Had local puja for healing. 1992 marriage. 93 first child, girl (delivery was upside down) 94 Nov 2nd child, boy. She fell into a small river in the position of the baby changed, she was in big pain. Carried to Pasighat by villagers. Big gap (?). She was prescribed medicine for "gastric" (gastritis) went to Silapater pharmacy, took medicine. thought that would have no children if gastric. 97 third child which was ok. Fourth child, much bleeding (from 2-9 months of pregnancy), she had to do much work, carrying wood, building house, working in the field field, was beaten by husband. Had a check up in Rami PHC. And she didn't know was pregnant. She was given small pills. Much bleeding, like water, became unconscious. Some women brought home. Local puja. Now the boy is in class 2. Took five injections in Pasighat (what does this mean?).

In response to this story (and its theme of very heavy physical labor -- which many of these women had) the FGA team showed pictures re/ pregnancy & dangers of heavy work. Much interest from women.

2. (Tabi)

1997 wedding. 99 == had 2 children. Went for checkup, ultrasound. But didn't go back. One child died after 7 months. Now has 3 children. For some reason, she says "I don't have any children" (?). She says she has a maid servant so has to do no work. (she's the best dressed in group) (One of the women, said that if she had had children in hospital, maybe death would not have happened.)

3. (Rotte)

In 73 was born. married at 14 years old, in 87. Pregnant but didn't know. 4 days, 4 nights was in labor by herself. Husband went to fields. 2nd & 3rd child reversed position. All were home delivery. (some talk about drug use? I didn't get this, but something about addiction)

4. (Rotte)

Asks what they should do if child doesn't drink from breast. She has a physical problem.

Based on these histories, talk about nursing, care of breast, breast cancer. The women are very interested in the pictures. These women really seem to like to learn, to get systematic detail. They are quick in learning. We cover more topics than in 5 days of Yazali workshop.

In doing the pregnancy history process, the FGA team is getting better at showing that we are cycling back and forth between their stories, and the training modules. Rina points out how much meaning there is in their stories, that their stories can teach each other. Anyak comes back to this later, pointing out the meaning in their stories, how many of them have experienced problems with hard work during pregnancy, and lack of access to medical services for mothers. Anyak says something I didn't get, but that got them all laughing a lot about "two fingers". I think she is talking about action groups and how to keep them going.

11:20 tea break

11:35 ELEPHANT GAME: this is a great game for getting people laughing, physically moving, shaking away effects of sitting too long--altho there is no particular moral or meaning to it.

11:45-12:30: FGA team goes over First Aid, care of fevers, eye problems.

12:30-1:30 lunch

1:30-3:30 We have a long discussion about Action Groups and development--which gets more open-ended and interactive (which is good & needed, there continues to be too much talking at rather than interaction between)

It was a big mistake not to tape this conversation (but I'd been unable to download audio the day before because of problems with electricity), or at least to make sure I was getting it well translated--I missed what Anyak & Oyir said in Adi & that was important and well received. Also periodically other FGA team would speak in Assamese which also was better received by the women but left me out.

Oyir explains about how her Action Group works--gives the history. The women seem very interested. Rina tells about Palin, Biri Mema & Amko Tassar--giving an emotionally compelling & dramatic description of their life stories as child brides, their sufferings, and their triumphs. She explains about how the men were going to kill a women, and Mema put herself on the line. She talks about Mema's going to Delhi to meet the Prime Minister & what they talked about. She talks about what wonderful teachers they were in the Yazali workshop, and how they inspired the women. Rina is very effective in this tale--managing to do what Mema and Amko were able to do so well in Yazali -- to use concrete stories as a way to make abstract points about what community development is and what empowerment is. (Later in Itanagar, Rina describes this to Mema -- telling her that she has become famous, like a movie star in the new sites--that if she goes to Koyu, all the women will gather around to see this celebrity!).

To illustrate these stories, I show the women the photos on my laptop--of Palin & Mema and Amko--as in Yazali, the Foundation Day pictures have a big impact. (*OBSERVATION: It seems to convey something important about their efficacy of FGA. When the FGA groups demonstrate their abilities in dance, the beauty of their costume & their capacity to carry off a festive event with visiting dignitaries-- it seems to represent something more important than mere appearance & style. It would be interesting to have a discussion with seasoned grassroots leaders about this--about how to convey "best practices" & "success stories". The Foundation Day type events (and the good looking Learning & Doing Center) seemed to convey empowerment, community capacity, and the ability to get the attention of government--so these cultural processes are important for scaling up somehow--in ways I certainly wouldn't have predicted.*)

We also look at photos of the Yazali workshop & talk about that (and the upcoming Mechukha workshop) & they seem to register as a sort of "sister" events. (*altho' I'm not sure we did as much as we could with conveying that the new sites can be in a peer learning process with each other. Somehow the other new sites & workshops didn't seem as if they were that real to the women -- I think it will be extremely important to bring leaders from each of the new sites together to form a sense of solidarity-- so they will start to build the kinds of cross-tribal, cross-site relationships that I remember as important back in 97.*)

Rina talks about sustainable development and Empowerment. Anyak translates Rina & added more. Unfortunately, I never got this translated, but I think it was important.

(*NOTE ON RELEVANT CONVERSATIONS OUTSIDE WORKSHOPS: Anyak feels deeply about environmental issues. As we have traveled around, I have noticed that she pays attention to the state of the forest and land, kinds of species & that she brings it up more than other FGA people. I mentioned to her that I have noticed that -- and she touches her heart saying "I feel it, I feel it in my heart"--talks about how it pains her to see the changes in the land. She started to see it as a child as she moved between different places. She's very worried. We have a rich conversation about this -- and I feel as if she has been thinking a lot about these issues, and maybe hasn't been able to put them into the action programs. But, unfortunately I did not take notes -- so I can't adequately reconstruct it. But, as*

particular FGA staff develop particular interests emerging from their fieldwork, it could be very powerful if the organization builds capacity to harness these emerging interests and let the staff grow in new directions. Also had a good talk with Rina, who feels that she has observed in the fieldwork that the happiest and most can-do villages are the ones which are not too far from a road, but far enough that it has not affected self-sufficiency. I didn't take notes so can't capture accurately. She feels that a certain amount of development (basic health care and education, awareness, etc.) is good, but beyond that problems develop--like the "dependency syndrome"-- but also environmental & economic problems. For instance in the Koyu area, it she thinks the greatest success will come in the villages that are not attending this workshop because they are too far away -- but they are generous and innocent people, ready for self-help programs. The money hunger hasn't hit & they are more likely to take responsibility and creative action for themselves. She had some quotes from local people about development which I didn't capture but they were good.)

One of the women had concerns that FGA empowerment work would require literacy-- so we've responded in different ways to say no, literacy is not compulsory -- as was explained in the meetings that Dr. Kanno held with the gaonbura. We told about how in the beginning Biri Mema listened from a distance to the FGA trainings, but thought she couldn't participate because couldn't write. We talk about other grassroots volunteers who were illiterate but have risen up in FGA work to become leaders. The women listened very closely to this.

Anyak gave a description of the impact that VWWs have had in Sille area. How VWW sets a date for the immunization day, then in the evening she goes round and tells the people, then the immunization team comes around and people are waiting, and then she sends complete reports into the PHC. So **"the medical staff are not necessary"**, the local people take care of it.

I talked about self-determination--how the Action Group evaluates what their village needs, and sets their own priorities, so in all different parts of Arunachal, the local groups take on different projects in reaction to differing local realities. So it will be very important for them to think for themselves.

Mopi Rina asks if Action Group starts activities, who will give money? She says that money is needed for any activities.

Oyir explains in careful detail how the Action Group can gather monthly donations of Rs 5 or 20 or 40-- whatever the group decides. She says something that I didn't understand -- but I think it had to do with how her group started with small donations and has now gotten bigger and bigger -- it sounds as if they have pretty extensive funds built up. She emphasizes that it is **"as you want"** -and that they can come up with their own ideas. She describes how some groups have started kitchen gardens -- individual or collective -- and have raised money that way. She describes how they set up revolving loans, give to one group member if need. (Again, this was important & had details but I didn't capture it--unfortunately). The women listen very carefully and a number seem quite motivated.

Discussion of self-help, explanation of why it's important for groups to have independence & a volunteer attitude. At one point, I express myself unusually strongly on the "dependency syndrome" -- saying that anybody who gives you money has power over you. As I am saying this, I'm afraid this I'm being too undiplomatic and direct, which seems confirmed by the fact that their faces go completely blank. I later asked FGA staff if I went over the line, but couldn't get any feedback from them--which I assume means that I did. I had some bottled up frustration from observing negative effects of "dependency syndrome".

Anyak: if make group of same age, then think same = unity. She talks about various techniques for income generation to build up the capacity of groups.

Anyak & Rina: explain that FGA will only give training. Not grants for projects. Mope Rina asked if they'd have to pay us. Anyak says that is not necessary. If we bring people in from outside (to give trainings or other help) FGA won't ask for any payment from communities. For instance, might bring in some experts in horticulture or agriculture. Explains that this is what FGA does -- it provides resources for people to build their own capacity to help themselves.

Anyak: describes a FGA group in Sille & their workplan. (I didn't understand all this! because of language barrier) Something about how if funds are going to last, need to let account mature, & leave some. (Taken from Meena's notes: If some money than will be their loss. Mangnang VWW & her activities, Asha, anganwadi & GP chair person wife...time management)

Rina talks about what an Action Group is. Anyak explains that this is why we are doing the WOW training -- to help them form Action Groups. Rina & Anyak say a mother is the best doctor-- this is why give training. Talk about empowerment movement.

Anyak: tells more about the 12 mile (a village near Sille) VWW & her activities. She became secretary in school by applying Future Generations principles. Describes how the partnership between FGA & government works in the Sille PHC. Describes how the PHC staff have a very different attitude from usual government PHC staff. **They turn up on time, keep regular hours, everything looks so clean and nice. the doctors will use a broom and do clean up work along with everybody else. It describes how village people volunteered to clean up the PHC, and contributed materials and labor for the fence and other things. She says that the PHC staff does not sit "aram se" (this is a need for "at ease" -- meaning lolling about and not working). She describes how the doctors encourage the VWW & ASHA (govt volunteer village worker) to come & talk with them. The village volunteers and the PHC staff are close. They are not afraid of doctors. Their feelings become close.**

Tea break & then we get back to the health training.

3:45-5:00 Meena gives teaching about FAMILY PLANNING. In response to the question: what are the **"demerits of a big family"**, they respond: (I'm using the wording from what the FGA staff wrote in English on chart paper)

- "tensions" (I can't remember what the women originally said, but the FGA staff wrote this on the chart paper with the English word "tensions" which they then used in discussion)
- not enough food
- lacking education
- division of property causes violence

merits of a big family

- more boys, more name (I guess more people to carry on the family name)
- more girls, more mithuns (e.g., more bride price)

merits of a small family

- less tensions
- good clothes, food
- good education
- don't have to divide the lands

demerits of a small family= opposite of big family merits above

They go over types of family planning methods. Meena tells the funny story about someone who came to family planning training, where they demonstrated condom (as she does) putting it over the thumb.

Several months later the woman comes back angry because she's pregnant--said she & her husband did put condom exactly as said over their thumbs & look what happened! Rina gives extremely amusing & dramatic & forthright discussion re/ family planning which has them collapsing with laughter. She's got a terrific actor & has a remarkable gift for capturing their interest with vivid ways of expressing.

HOMEWORK: GROUPS 1 & 2: give presentations on what learned today.

Day Four: February 24, 2009

9:20 begin with the "A & B game". Again, there's something about this that doesn't work very well in Arunachal context.

9:27-10:40 I talk about the **values** of Future Generations:

1. service
2. equity
3. future-thinking
4. action learning

I talk about the **principles** of Future Generations (Anyak translates for me & expands)--using examples that have come up in our workshop & changing order so can weave systematic explanation in with action learning exercises:

4. SEED: self-evaluation for effective decision-making: talk about the Baseline Survey
5. build from success: point back to what learned re/ Palin
2. 3-way partnership: (draw chart) point back to Sille PHC. Talk about how Action Groups can relate to govt. They talk about how the Circle Officer doesn't listen to them. We have a good discussion of tactics & timing. How to work first on building up strength at "bottom up" level & then to scale up. After building up community strength, can get respect from officials like CO. I talk about my experiences in Sangram in 2006, when Dr. Kanno & I talked some govt officials into visiting a meeting with one of the FGA women's groups. I told them that I could tell that the government officials were not respecting the women's groups at first-- they were talking, and not listening. But Dr. Kanno and I were showing respect for the women, and the officials started to pay attention. The women stood up and told their stories, dreams, achievements and plans. By the end of the time, and the officials had been turned around because they were so impressed by the women-- they were praising the women to me and public very strongly and said they would help in future. We also talked about how women's group in that area were upset because the immunization teams weren't coming, so they got on the bus and took a long trip to the medical officers -- who were so impressed that now they have regular immunization program. These are examples of the importance of timing, and building up your strength, so that the government has to listen to you, and making sure that you have the right "outside in" experts so you really know what you are talking about and are doing a good job. I felt like this was a good conversation -- and that we were thinking together
4. workplan resulting in behavior change

DO ACTION EXERCISE to illustrate SEED & building from success: they break up into their village groups and look at the maps of their villages from Day Two that they made. The goal of this exercise is for them to practice how to turn thought into action & decision-making, using reflection and talk about their maps as a way to develop skills in abstraction. I try to explain that this is a chance for them to do

SEED--to think about their villages, so can learn to do self-evaluation. And, to learn how to “build on success”.

1. List **the problems of your village**: They write the list on the back of their maps
2. The **most important problem for next action project** : after much discussion, they chose one problem as the first to work on (we told them to mark this with asterisk). We ask them to choose which is the problem that
 - a. is important
 - b. they can have success with that will get village involved, and/ or impress village & get village motivated to support the Action Group
3. And, after they did that, I reminded them about the Future Generations principle of EQUITY: asked them to look at their list & think about their village from the point of view of the most vulnerable or marginalized (we had a lot of trouble translating this idea into language that made sense to them--that process would have been interesting to record as an example of difficulties in linguistic & cultural translation). This seemed to be a difficult perspective for them to take on their village--perhaps because they don't see certain groups as more marginalized, or because there isn't that much inequality or inequity, or because they are from more powerful groups in village, for some other reason about cultural perspective or linguistic barriers.

LIST OF PROBLEMS (this is taken from their lists which were in English, but unfortunately the transcribers corrected some of the spelling--I would have liked to have had it without the corrections)

Kakki village

*toilet

water tank

teacher (not good & don't come regularly)

night school

dustbin

pregnancy delivery

non pregnant (infertile women given no love)

handicapped

telephone

problems of the most vulnerable

- widows poor, not sufficient money, food

Tabi Ripo village

water

*toilet

night school

hospital

electricity

telephone

problems of the most vulnerable (none listed)

Loglu & Saku villages

water tank

pig

night school

*toilet

hen house

medical

road

store [written as “hopekeuper” meaning shopkeeper]

garden

telephone

problems of the most vulnerable

- poor women, girls, men, boys

Rina village

night school

toilet

tailor

duccan

medical

*unclean [no village sanitation committee]

telephone

television (they wrote “telebegion”)

problems of the most vulnerable

- “tumbo open”= widows poor
 - money
 - food
 - clothes
- “nima open”= old people without children
 - money
 - food
 - clothes
 - pigs
 - chicken

Koyu village (they took their list of problems with them)

*toilet

Rotte village

toilet

*water tank

dustbin

craft centre

problems of the most vulnerable

- poor
 - rice
 - money
 - poor widows
- old age
 - eyes
 - ear
 - glasses

10:40 Anyak discussed how to form Action Group: same age, limited members works better. Forms unity & creates accountability.

The following discussion (over one hour) on Action group formation was rich, with lots of back & forth between participants, Oyir & FGA staff. It's all on audio file:

[Koyu_WOW_2009_2_24_recording_1_Oyir Anyak on action group.msv]

Oyir added more discussion about the formation of group in Napit (her village) and talked a long time about possible income generation projects. She said that this was the first time for anything like this in her village. They had to learn from other villages. She said that **"you are lucky, Anyak didn't give direct training to us!"**. "We learned from Sika Toda village and Berung village" (her birth place). She heard about it when she went home -- and thought it sounded good, so got together with others in Napit to start a group. Have 8 members-- which is a good number (it it's too big, it doesn't work). They started with money collection of Rs 10/ month / person. But, can also do Rs 2 or 5. Now they give Rs 20, and put into bank. But since bank is far from here, can give to one person to have "in their hand". Inside group, they give loans with 2% interest. Outside the group may give with 5% interest. They have gotten government grants for weaving and watershed monitoring. **"We give rice to poor & help them cut their rice harvest, fix bad water pipes, clean village meeting place, (put goats inside, cleaned whole thing very carefully), put up fence."** In group, one member's house was burned down. Adi custom is to separate family if house burns down. They gave help: nice clothes, utensils, rice, blankets, 3 stoves. "We thought so hard for them!" Her group is invited to Siang Festival (every year) to exhibit their sewing, weaving, mushroom, pickles-- and people think it is very very good.

The women are fascinated by her detailed description -- and it is clearly motivating.

Meena added re/ Action Group's meaning. Rina describe why number of members should be odd so that they can always come to a decision, without any kind of votes.

We talk about what's important for good action group

- volunteers
- groups of 5, 7 or nine members
- plan and act for community (village)

A woman from Rina asks re/ what to say to Circle Officer (the main govt official with which they have to deal for village questions--is the next administrative level up from the village). We get into a long conversation about how to approach government officials in an effective way.

A women from Kakki village asks if they form a common group in a circle--e.g., if local Action Groups can band together into common coalition? (This seems to me like a very healthy stage in their thinking -- thinking about scaling up and building peer networks. We talk a bit about FGA organizational structure, and the idea of sites and "Learning and Doing Centers" (remind them about photos they saw). I get the feeling that they are beginning to get more interested in the wider FGA organization. But, there is a long way to go to make this emotionally compelling.

We talk about schedule--trying to get a seasonal calendar so that really know when is good time to have workshops & to visit them. The only good times for workshops -- when they don't have too much else to do are in January and February. It again becomes clear that they are very very busy with manual labor.

Anyak: explains that FGA can be flexible. That in Sille area, the women talk about how tired they are during June & July. In August, have to cross the river to get to Mangnang village. It's a hard time. She

gives an amusing pantomime of how they are so tired, that have to hold the meetings with everyone laying down. She says, in Mangnang, **when they sleep, I do same.**

11:55 we talk about the **leadership qualities**. This is a good discussion. We are finally getting to the point where there is active participation and you get the feeling that they're really thinking for themselves. We're getting away from the top down lecture teaching mode.

We start by asking them what they think are characteristics of good leader in their experience. They say:

- Leadership quality
- Strong/courage
- action leader
- educated
- transparency (fair)
- respectable (common mind)
- observation (village problems)
- treat equally
- polite

It would be worth listening to the recording of this discussion because I felt that they are not thinking culturally the way I do. To list these qualities on the chart paper, the FGA team ended up translating into English words, but the meanings of these “English” words do not fit the sorts of definitions I would use: e.g., ‘respectable’ as ‘common mind’. The discussion of “observation” was particularly interesting to me because they seemed to be talking about an openness (not just mental but also emotional and social?) to the existence & reality of village problems--seemed to mean an active looking for problems and a willingness of the powerful to be open to the disempowered.

Following discussion on “leader qualities” on audio file:

[Koyu_WOW_2009_2_24_recording_2_leader quality discussion]

The FGA staff make the point that there are different kinds of leaders: national, state and village. They talked about "public leaders" -- but I didn't quite follow what they were saying ("public leaders" is a phrase that is used a lot in Arunachal and it doesn't mean only elected leaders or high status--as far as I can tell -- it seems to mean people with what is sometimes called "pull" in rural US? But it would be interesting to explore this in more systematic way. Manjunath has also noticed this). Talk about the qualities that Biri Mema shows. I think I was the one that can ask the FGA team what they thought leadership was. Here's what we came up with:

- patience
- future plan
- sustainable/long-lasting
- empowering to others
- build trust
- vision

Workplans: they develop workplans for the next 6 weeks in their 7 villages. These workplans tend to focus on the issue that they identified in earlier exercise as most important. (I only have one of these workplans in my notes!

Evaluation of WOW: I did not take careful notes but recorded the whole session, on audio files:

[Koyu_WOW_2009_2_24_recording_3_WOW evaluation]

[Koyu_WOW_2009_2_24_recording_4_WOW evaluation]

What was written on the chart paper is only a summary which doesn't convey the richness or emotion of what they said. What was written:

GOOD:

- learned all topics
- good time
- good food
- nice venue (they really like the IB bungalow)

BAD: no bad

GOOD: I was surprised at how emotional and how positive the comments were. Since it was hard to build emotional unity and motivation for volunteer activism -- I guess I was thinking that the workshop hadn't been that positive an experience for the women. But many of them seemed very moved, saying **they didn't have the words to express their good feelings about the workshop**. They stood up one by one to speak. A number of them mentioned the specific topics that they found helpful or interesting (pneumonia, sanitation, cord cutting, pregnancy, etc.) They spoke about how well they learned, how much they learned, how much they want to learn. That they see what they didn't know before. But before, they had fears (of delivery, pneumonia). They spoke about how far I had traveled. That workshop was "**dill sé**" (Hindi for "from the heart"). **They were so inspired by Biri Mema**. Others talked about how they had already been passing on to people in the villages what they were learning. One woman said **her heart was so warm, she doesn't want to go back to the house**. Another said that there was so much in her heart that she couldn't tell it. Before, they had heard that NGOs don't do any work. But now they have learned, after meeting us, that there is a good NGO. They didn't know about how they could form groups before, and what work they can do. **The learning in the workshop was like eating**. A woman who was trained as an ASHA gave an interesting comparison of this training in which she got from the government--the ASHA training was also good, but (I'm not getting exact phrases, I might have misunderstood) it didn't teach about forming a group or empowerment. There training was like a book. It was systematic. It wasn't so heartfelt, didn't come close to life. Both are good, but this can make a difference.

BAD: they said there was nothing bad, except one woman makes the interesting suggestion that should have brought public leaders into this event so that they could understand the goals of the work in the village, and give their support. Most of the other women seem to say a strong no to this idea -- that the men would have changed the workshop in bad ways. I suggest that maybe a final wrapup meeting with public leaders would be a good compromise -- and people seemed to like this. (This worked very well in Mechukha--where we implemented this idea).

END OF WORKSHOP: the workshop did not end well, in that there was confusion about timing. We had planned 4 full days of workshop & the FGA staff had been assuming that this meant an evening with "campfire" and celebration at the end. However, in Koyu, we always went through training modules faster than we expected (which is interesting). So, by the last morning, it became clear that we could end the workshop at 1 or 2 p.m. When the women realized this, the majority seemed to realize that this meant that they could get to their home villages that evening. That created a pressure to finish and get away. The women said strongly that this was because they had so far to go, and it was dangerous when dark started to fall. As I got concrete details about their paths home, I agreed with them. Some of them had

five hours to walk, or had to cross truly dangerous rivers. The FGA staff, however, did not seem to take this well -- they thought it showed a lack of commitment on the part of the women -- and a lack of openness to group bonding and, it must be said, a lack of generosity. It certainly was a contrast to Yazali, where we were showered with generous gifts and communal feast making, and village celebrations with dance, song, and spoken tributes (which brought men women and children together).

We did end with a short song, on audio file:

[Koyu_WOW_2009_2_24_recording_5_song]

After the women leave, we enjoy a walk around the encampment. We try to find the Circle Officer to give our greetings and nurture support for the Action Groups, but he is out of station.

I notice the attractive necklace that Oyir is wearing (she always looks great -- a good sense of color, a harmonious appearance) -- which it looks like antique coins--I wish I remembered which coinage. It was British Raj era -- I think about 1907. She explains that they are actually imitations -- it seems to be plastic -- are still fairly expensive, and look real. This got me to wondering about where this was manufactured, and who got the idea for the design -- because I would think that this would be fairly specific to Arunachal tribal areas -- where they used the British coins in this way? If so, then it must be our regional entrepreneur who got the idea? But, then where was it manufactured-- are there factories in Arunachal or nearby, that are able to produce this quality? Or, would the idea come from Arunachal but be implemented somewhere else? Or, is this a fashion used in other places in India or other former British colonies -- which could make it a pretty international market?

We visit a home that Meena describes as her family--it is where she stayed on prior visits starting with the Baseline Survey. They are local Adis, originally from a local village. He is a school teacher in the nearby school. His wife is sad because her pet dog recently died. They are just terrific -- very funny and playful, seeming to be extremely supportive of the work, and ready to lend a hand, warm towards Meena, calling her daughter. They shared stories and good laughter about past events. They seem to have good judgment and help us understand local politics. We are all amused when they tell us that several of the workshop participants stopped by earlier today (to return bedding that they had borrowed in order to stay at the IB bungalow). This couple laughingly complains that the women lectured them -- sternly telling them that they should not allow dogs into the house and explaining about the diseases dogs carry--so, they say, we are already having an impact on the villages! They say the women thought the workshop was wonderful -- although these women are still talking over the question as to whether they may or may not get any money from it in the future! It is going to take a long time to undo the "dependency syndrome" which makes people expect that they will get handouts for development work!

They tell us more about the NGO that we've heard so much about from the women. Several years ago, a man and some workers came to the villages, doing a survey like FGA did in the fall -- saying that he was setting up an NGO for Koyu area -- and making all kinds of promises (like that he would buy pigs for people) people didn't like all the questions they were asked, but most of all they were really mad as he got their hopes up and never came back. (Some said that this man was from the Koyu area originally). They decided that NGOs are bad things, and don't do any real work. This negative experience seems to have really affected people's view of FGA -- making them cynical. So making it clear how we're different from we had to do actively throughout the workshop. The women came back repeatedly to this story.

This shows the close connections that were formed during the Baseline Survey that have become important social capital for FGA staff -- networks through which a lot of knowledge and advice flow that are essential for future action programs. This is an example of important but not very visible connections between research and action programs.

February 25, 2009: in the morning we take a visit to two neighboring villages. Again, one gets the impression of relative prosperity. There are a number of houses that seemed to have additions that might be bought by money being sent in from the outside. In each village, we visit a house where Meena stayed during the Baseline Survey. In one was an old man and woman. When they see us pull our cameras out, they run off downstairs to get her massive necklaces, and his red gaonbura coat. In another village we come across two old men. When we stepped talked to them to ask about the village, they pull out their letters of appointment as goanburas (from years ago). I get photos & enjoy very much the clever toys that boys in each village made -- a truck made from wood, with a fabricated metal ladder attached to the back, a metal plaque on the front like the kind trucks have sayings on, headlights, something like a sardine can on the top of the cab like a rack; others toys were made from plastic bottles -- like a soda pop bottle that created the impression of a sleek race car & others that looked like engine oil bottles that were cut out to look remarkably like trucks--one with a cargo with tarp over it.

As always, the trip out is filled with the enthusiastic and skillful singing that FGA team can do non-stop for hours...

Oyan tea garden, Feb 25-26

I have two very much needed days of (relative) solitude and recuperation in the quiet of the tea garden-- which allow me to do laundry, notes, phone calls. At the Sille PHC, they exert heroic efforts to get me onto the Internet for some pressing stateside work--using their petrol to run the generator for hours. It is wonderful to be able to walk quietly around the tea garden. We have some of the most fierce lightning and thunderstorms I have ever seen-- with monsoon like downpours combined with North American like pyrotechnics. The violence makes me worry about climate change (predicted violent swings between too much & too little rain). It has been unusually dry -- and I have been struck by how dehydrated things look in most places since I arrived, compared to my memory. But when the sun comes out on the last day, it is glorious because the pollution has washed away -- and everything feels the way the way India used to feel when I was a child -- lush green, sweet air carrying many fragrances, bird calls.

I go to visit the home of Basu Tatak in Sille village--who was one of the regional VWWs from 1997. She has gathered under a dozen women from her village to meet me and remember the old times. They gave me a beautiful bag and are extremely warm. We reminisce. Her daughters are going for some kind of graduate degree in Shillong. In addition to women from the very first Action Group, there are about four from a group that is just formed that calls itself (in Adi) the "New Shoots". Basu Tatak's husband shows us some video he took of women from their action group performing dances for the recent Baptist Convention in Pasighat (I think this is the convention that some of Koyu women were talking about-- I think that they said that they'd seen a Future Generations group perform there and were very impressed). He pulls the video up so we can watch it on their large TV. The filming quality is good, and he is adept at the technology. They ask me lots and lots of questions about the US. Her husband brings out a large coffee table book with photos of US as well as a very nice, solid globe--so that I can point out where my home is. He's a school teacher & knows an amazing amount about geology -- e.g., formation of mountains. Basu Tatak's house is changed from before--more appliances (fridge, TV, etc.) many more store-bought items. It was a lovely visit.

Women's Only Workshop [WOW], Mechukha, March 1-3, 2009

WOW Team members: Tago Yam, Oken Tatak, Hage Yamang, Hano Meena, Betsy Taylor

Multipurpose team member: Naku

LOCATION: "Private IB" bungalow, Mechukha Town

INFO ON LOCAL PEOPLE: Cheren Sona, Mechukha Town, code-no 03793, phone-no 222306; Cheren Sona, Singbhir village, 03793-342-222379;

(Yam Didi says that in the Feb 6 meeting she was talking with Mechukha Bazaar Sec'y & he said that in Jan 26 Republic Day festival, the Chief Guest announced that the govt gave Rs 25000 to each of the families of the 4 people who died in the accident--which is inaccurate as far as we know)

Yam & Yamang left Pasighat Feb 26 to gather supplies in Along. On Feb 27, Meena, Naku & Betsy drive from Pasighat to Along where meet the others to stay at the Anchal Hotel.

Feb 28: Yam & Meena leave early by Sumo with supplies that won't fit in the Bolero. We follow two hours later. There had been four days of exceptionally heavy rain, including Feb 27 night, so we were concerned about the state of the roads. The road from Along to Mechukha is narrow, winding through precipitous mountains with inadequate roadside guards on bad curves--so weather is of concern, because of landslides and slippery roads. Two hours beyond Along, there was a considerable landslide where Yam & Meena had been held up for over 2 hours. After 40 minutes, the BRO (Border Roads Organization) had it cleared for passage. Most of the way, the mountains were looped with veils of mist, with periodic light rain.

For the first several hours of driving, houses were in the distinctively Gallong Adi style. Compared to the Minyong Adi houses (in Pasighat area), the houses are larger, with thicker thatch that overhangs til one can barely see the wide porches. They are so wide that some houses are almost square. However, they differ from the Koyu Gallong houses, in their long wooden legs, with a distinctive cross pattern, that are an impressive sight on hillsides that are almost vertical. For the first 5 hours drive, the jungle is lush and moist, with occasional tall, wide tree & infrequent jhumming. The villages are mostly on the mountaintops & ridges so we often saw jhums but not villages. Further on, by the time we reach Tato, the land starts to get much drier, with more scrub and less lushness. However, in the last several hours of driving, the pine trees started, and, there were old growth trees up to 4' in diameter. As we neared Mechukha, more bird calls--can it be that the Buddhists are less likely to kill birds? Except for the Oyan Tea Garden & Audrey's house there has been a frightening lack of bird calls in all places we've been on this trip in Arunachal, except for the deep jungle. I'm told that people kill birds to eat & we see a number of youth with sling shots. We see lots of cows that are a mix of lowland cow & mithun--which I call "gaithun" (perhaps my most popular joke of the whole trip).

We stop at the site of the road accident that tragically killed 3 FGA staff in the fall--to pay our respects & to grieve. Comparatively, the terrain is not so dangerous--it is relatively straight, flat with good road surface (about 3 hours from Along). It is tragically clear that driver's error was the primary problem.

The highest point (over 8000 feet) is about 40 minutes before the descent into the valley where Mechukha is. The road twists and twists around precipitous, scary slopes. Mechukha is in a wide valley, at about 7000 feet, surrounded by high mountains behind which are snow covered peaks which only became visible over the next 2 days as the rain clouds lifted. The Apatanis among us were fascinated with the similarities with Ziro Valley. The broad, rich alluvial soils have only occasional wet rice paddies. The town is primarily an administrative center, with govt offices and some markets. Memba houses are wooden construction, often with curving, decorative trim in a Tibetan sort of style. Roofs used to be wood but are now mostly tin. About a half dozen villages are visible across the circling mountains. Large patches of pines. Two Buddhist gompas are aesthetically placed on high points, framed by snow clad high mountains--locations which seem pull the eye from earth to heaven. Samtin Yangcha, the old gompa, is just visible down the valley to the northwest. Samtin Cheling is a new gompa on a hill behind Mechukha town, about a 30 minute walk, which was dedicated by the Dalai Lama (in 2004 I think?). (The name of the old lama in the old gompa is Tardin Chirji Lingba).

Yam had made reservations at the Guest House, but when we arrive it is fully occupied by people for 15 days. It has a good meeting room for WOW meetings, so this is a difficult problem. Yam made many calls & visits to try to find an alternative. She had contacted educated women she had met at the Feb 6 meeting who promised help--including Lulu Sharjo (Chair person of ASM) and Yango Onye (teacher in primary school). She went to ASM house, but she was grieving from accident (her truck had fallen off the cliff above town over 260', but incredibly the driver survived). Yam went by car to each of the GBs house to ask them to call the women for WOW.

We ended up at the "private IB" bungalow run by a Memba man, Dewa Tesi. It had a tiny room, which we used for the WOW meeting. This was a huge problem because the space was so cramped that the women often couldn't sit in a circle where they could easily look each other in the face. They often ended up in two rows, in a cramped square. There were no windows or electricity so the faces of those stuck in the corners were often impossible to see across the room. The higher status women from Mechukha town, tended to gravitate to the more spacious, visible places, with the shy village women piled up in dark corners.

On the other hand, this was a terrific location because Dewa Tesi was extremely helpful & insightful into politics and people. He provided invaluable ideas, contacts and creative management of group events -- and seemed to understand and value our work. We all felt that he could be a crucial liaison for future work. We ate meals and hung out in the evenings around his family's fire, in the distinctively Memba style common room/ cooking area--where his clients mingle with his family coming & going (including daughter & son-in-law. The son-in-law is lama at a gompa for large Buddhist community in Bangalore (or is it Mysore?) & I think is Tibetan in origin). The furniture is well-made from large local timber pieces. Like Tibet, there are long shelves across one side of room, filled with metal dishes, with some good Chinese china bowls, etc. and marked with painted white dots in patterns. In the corner, are two large, attractive wooden storage bins, which Dewa Tesi says were traditional for millet.

He gets a number of tourists. (His cook says we get lots of foreigners--but when I ask where from, he says Bombay, Delhi, places like that). Dewa tells us stories about some of the foreigners--I'm particularly interested in the German woman who has been gathering stories from the women. He says that she speaks excellent Memban & she looks like me except is much younger. He gets his file of the foreigners permits (her name is Gromthorne. At Rajiv Gandhi U, Dr. S. K. Chaudhuri tells us she's from Hamburg University). She must be the reason that people have asked me right off the bat--"so you must speak Memba?"--& look confused & surprised when I say no.

Day One, March 1: This morning was supposed to be the start of the workshop, but it was instead a festival of confusion. The only females who turned up who said that they were selected for the workshop were three girls--two of whom were no more than 11 or 12 years old--Yamang and Meena explained that they were much too young & sent them away, but let Karma Goiba, the third girl attend--who is class 12 unmarried. She was good participant, helping much in translation, and very interested, thoughtful & responsible. One older woman, Dabi Goiba, arrived at 9 AM (sent away by house girl) returned at noon. She's was not selected, but came out of interest--from Baranggang village which is not in baseline survey. She heard about training from her son who was at the ASM house & showed Yam to the school teacher, Yange's house.

We heard all sorts of different stories from different people about why the women were not turning up. Lacking depth of knowledge of the people speaking, it was impossible to evaluate the truth. The explanations included: an important puja, women not interested, too much work, the GBs didn't spread the word. When some women straggled in, in the afternoon, some said that their husbands said that an American man had come so they couldn't don't sleep there (the town officials thought "Betsy" was a man's name). That evening, Dewa Tesi, said he'd heard from villages, that the gaonburas (GB's) were

spreading an “upside down” meaning--telling the women not to come to the training because they wouldn't get any money and they had too much work to do. At that, someone said that the GBs here, “**naam ka GB hai, kaam ka nayin**” (GB in name only, not in their work) and can't be trusted for this kind of work.

Yam made many phone calls. She went to school teacher Yange Onye's house. On the way, ran into two town women who are Adi Pai Libo tribe, who heard from Yange Onye about the training. They ended up being perhaps our 2 most enthusiastic participants -- intensely interested. They didn't come Sunday, March 1 morning because they are Christians & go to church. They invited Oken Tatak to church (one is Baptist, the other Revival). Oken said they gave good description of FGA work at church & women very interested. They said that Oken has a beautiful singing voice and inspired congregation greatly.

by 1:45, were 7 women--4 from 3 villages (of which one was not in baseline survey) & the others from town. We started freelisting of village diseases with these women (so only have disease freelisting from 7 women).

by 2:30 9 women present plus one girl. Training started.

Introduction of FG by Betsy=short history of where & when programs (on chart paper, list other country programs, and FGA old sites & new sites). Tell about Koyu and Yazali WOWs. The young girl (Karma Goiba) translated very well (she was a terrific help & got very interested in the 2 days she attended).

Introduction to FGA by Yam. She gives excellent overview of principles of the work, by telling the story of her FGA volunteer work for many years in Ziro valley. In audio file:

[**Mechukha_WOW_2009_3_1_recording_1_Yam history of FGA in Sero Hong**]

Non-profit, non-religious. [GOOD METAPHOR] **FG is like a “free school” for the community.** She says that they teach how to prevent illnesses. **This is more powerful than curative.** Tells how FGA came to Hong, a very big village. But, she was the only from her village, Sero. She goes back to her village women, they like the ideas, so start a group. The men are very suspicious (laughter at her description), they meet in fields. She describes how used to have terrible diarrhea & cholera epidemic, but learn about health interventions (describes) and start kitchen gardens, income generations. No, almost no deaths. She talks about how much impact could have in their villages--and that what is needed is KNOWLEDGE. Talks about importance of forming a group.

2:55: Yamang talks about WOW. Talks about baseline survey. In audio file:

[**Mechukha_WOW_2009_3_1_recording_2_Yamang intro to FGA**]

Says that we do this in memory of the 3 friends we lost (“**we don't work in the places where everything is ok**”). Work for prevention. Work from the grassroots level. Discusses the schedule for the workshop, explaining that the women can decide times to begin & end. They want to start 9 & end 4.

3:05 Oken alks about the role of VWW, and group formation. Discusses VWW care of pregnant women (ex: antenatal, postnatal checkup). In audio file:

[**Mechukha_WOW_2009_3_1_recording_3_Oken Tatak on VWW role**]

How VWW helps in emergency, reports to PHC, assists pregnancy, delivery. They give awareness to the villager. (says that previously people said the foreigners were going to come to destroy their village but now that's changed) For group, trust is must. (Oken is quite effective--clear in presentation & she does some philosophic analysis -- e.g., re/ trust -- although not with the rhetorical power, range & depth of Yam, Mema or Amko).

Somewhere in here we learn more about the Self Help Groups already in Mechukha, which seem to be connected with a state-level women's organization (Women's Welfare Association)--several of the women in WOW are leaders in these. However, they say they are not doing action projects & that the Self Help Groups focus only on money & charge high interest rates with little concern for equity (they didn't talk like this, I'm summarizing the implications in my own language.) So, they have not created the kind of negative feeling that the defunct NGO created in Koyu, but they also are not much of a model for FGA style empowerment & self-help.

A woman asks where they can get training as VWW. Betsy & Yam adds reflections on VWW's role and how they can get more training. Betsy says that **Oken, Yam & other VWWs are heroes**. They and other women in Action Groups in different parts of Arunachal have made totally improved their villages. The women discuss how this is important for their villages.

One of the women says literacy is necessary. But, Yam leads group discussion re/ how literacy isn't necessary (exploring her experience), followed by a really rich discussion of what an action group & empowerment is. Includes great & funny story about women building Learning & Doing Center in Sero--including how got men to help. In audio files:

[**Mechukha WOW 2009 3 1 recording 4 Tage Yam on empowerment**]
[**Mechukha WOW 2009 3 1 recording 4 Tage Yam on empowerment**]

Yam describes her past life, how she changed because of FGA, how she joined FGA. She says now she's an old woman & she used to be illiterate--now she's talking to doctors, officials, doing this work. This leads into a long discussion of what action groups do and how they work: including income generation (someone talks about people dying from hard work), training, the fight against child marriage (something about child being kidnapped from the field in forced marriage). Yam talks about how she worked to get women to join and stay in action group. Says started with five members, with Rs. 100 membership fee (month? year? this is a lot more than Sille?). How they would sometimes meet in the paddy fields, to keep their husbands from knowing, because husbands were upset about their FGA work. How they set up collective workgroups to get income from work and paddy fields. They do social service, have good relationships with government officials who help them with their group and community (especially Agriculture Department). (The women are fascinated by Yam story. She does marvelous dramatization of walking in muddy roads, carrying babies and wood, etc.)

Cheren Sona asks about income generation. Discussion of organic farming. Discussion of Ziro groups hopes of tourism projects--e.g., eco-tourism lodge. Discussion of the Sero (Yam's group) watershed Project. VWW's collection of monthly Rs. 40 (compare to above?). Discussion about how self-help groups work-- loan to the group members for 3% interest, 8% interest to others. Sometimes they give loans without interest to those in need, or even as gifts.

(One woman is not understanding). (Two women are discussing among themselves) The level of attention is less than in last two WOWs--Women do not show long attention spans & seem easily distracted into side conversations. It's not clear if this is because the room is so dark & small, because arrangements have been disordered, or what.

We talk about women's situation and how men angry men got in other sites at first. I tell how America we have this traditional expression-- that you have to know **when to give a horse a carrot, and when a stick**. They liked this & it became a kind of short hand for managing men...and other problems in motivating the village. One woman talks about how her husband beats her. I talk about how much child

marriage there used to be in Palin, how the group stopped it. Yum translates and expands on all of this. Yam talks about how FGA does social service & kitchen garden.

4:35: "This Is My Ear" Song -- this, as usual, is a big success even though it's a simple song. We give them the assignment of translating it into Memba so that we can sing it tomorrow.

4:40 end of the workshop day

6:00 self evaluation by FGA team: for all that logistical and political problems that we had in Mechukha, the lodgings turned out to be very helpful for our teamwork. We could all gather around the large hearth fire in Dewa Tesi's commodious quarters. Needless to say, Mechukha was COLD (I wore the down coat I was wearing when left US in ice storm)--so was delightful, after our cold dark small meeting room, to gather around his fire and drink Tibetan tea. It created a good spirit for our group discussions, despite our chronic feeling that we were walking on thin ice & that the whole WOW might spiral into failure--without solid supports for success in Mechukha.

We review the day's events, and what seems to be a serious breakdown in the selection process for workshop participants -- going around and around possible explanations for what is going wrong. Yam points out that she thought the Community Dialogue meeting with the goanburas in January was very good, but the leaders didn't go back & didn't do good selection. Yam is concerned that we don't have the kinds of intermediaries & local leadership that are necessary to get Action Groups going and to give them ongoing mentoring while FGA staff are not around. She says that when you have successful programs you need someone like (in Palin) Rima, Lambya Aka (sp?) or Rocket--who give background support. It helps if some of these people are literate. We wonder whether the schoolteachers can provide this. At first Yam is quite hopeful about this. I, however, say that I am not -- that I think there is a problematic gap between the town and village, between the educated and uneducated. I am afraid that the schoolteachers will be like some of the schoolteachers in the early years of FGA -- imposing their own perspective on the village people, and not empowering. I also say that we don't know what's going on in the villages -- because we don't have good representation from them. It could be if FGA can get out in the villages that they've will find that things don't look as problematic as they do now.

We are very concerned about the language gap. None of the FGA staff know Memba, so we are all having to speak Hindi-- which most of them don't understand very well. We note that two or three women do not seem to be able to understand anything, unless it is translated. We decide to be more careful about trying to get translation. There also is a tendency for the women to speak at once, carrying on multiple sub-conversations with each other. Yamang says that the women are shy, but she thinks that if things start to work, they will work quickly.

One of our biggest problems, of course, is that none of us were here for the Baseline Survey. The FGA women from that survey were tragically killed, and the male staff, of course, cannot be involved in a WOW. So we don't have the rich social capital and knowledge that we had in the other sites.

Yam is getting the sense that the people here don't have much unity. Also, we learned a fair amount about the Self-Help Groups that are already here, and they seem to be doing very little, and to not include a notion of empowerment and holistic self-help. Therefore, there is not a basis here of good activism and volunteerism. They need to be taught what NGOs, self-help, volunteerism is. The "dependency syndrome" is very strong. They don't want to do anything unless they're getting paid for it. One of the distinctive features about this area is that the Baseline Survey found that a high percentage of the people (men and women) are away from their villages doing wage labor. To an extent that is unusual, the women do hard physical labor building roads -- including young women with children or adolescent girls -- who are away on their own for long periods. This is extremely hard labor (as we saw when we were driving) -

- smashing boulders, moving rocks, etc. This is done for the GRIF (?road-building agency on borders of India?)

The FGA team has hired the help of the "Private IB" bungalow staff in cooking. The tea breaks & lunches worked well.

Unfortunately, we don't have the space for the women to stay overnight, so that they go home (for some several hours walk) every day or stay with friends or family in town. This decreases the possibilities for bonding--such as we saw in Yazali.

However, despite all these problems, we do know that there was some good discussion and some good stories. We decided that the pregnancy history method could have been good to really bring this out more.

In evening we went to visit the house of Yangi Onge, who is a school teacher who's been able to attend much of the workshop & was at the January Community Dialogue meeting. She seems very intelligent and with real interest in community work. Her house is made of heavy planks of wood, like others in the town (presumably local) and the rooms are large and square. Each house looks rather American in some ways. We sit by a wood stove (which is not like the usual open hearth that you find in most of Arunachal). She serves us about 3 cups of Memba tea (strongly salty & churned like Tibetan tea). She also has a snack which people eat a lot locally -- it is kernels of corn that are dried, then soaked, then cooked somehow (did she say fried?), then soaked--it's good but not easy to chew. Also served popped corn. I had hoped she would want to talk about the workshop -- but the conversation stayed on things like making tea, her outfit (which is a Memba traditional dress called a "pumé" -- which is a long wrap around, over a blouse (very like Tibetan). Like many people here, she is quite tall and angular. The Memba community hall is called "gbua".

Later that night, Yam, talks about the difficulties when she was a volunteer trying to keep Action Groups going. She got pneumonia twice from going house to house to get people to meeting.

Day Two: March 2, 2009

9:05 start. Take attendance (it vacillates between 10 to 28 women in attendance. Taking attendance takes time because there has been considerable change in who is attending from yesterday's. This will be compounded by the fact that women wander in, or wander off, during the day. After lunchtime we have 18 women, with 3 more arriving by 2:00 o'clock, and 1 more by 2:15. **(Throughout the whole workshop only 11 women came from the villages in the Baseline Survey).**

(This variability in attendance compounds other problems in Mechukha. It lessens the intensity of the emotional bonding among the women. It makes it hard to do any kind of cumulative curriculum because we can't build from one day to the next in learning. About half of the villages represented by attendees weren't in the Baseline Survey--including the several women from Mechukha town which was not in the survey. One of the questions we wrestle with is whether there should be an Action Group in the town & whether focus should be on that--at beginning Yam thought the town women might be the catalyst group for the rest of the valley, but later she's not so sure & is more inclined to my point of view which is that the dynamism will be in villages if can get a real bottom up process going.)

9:17 go around the room and the participants introduce themselves. Several of the village women are almost too shy to speak -- rather like Palin in the old days.

Because we have so many new women, we do a quick review of our introductions of Future Generations.

Then, Yam has the excellent idea of asking women who attended the first day to tell the new arrivals what we covered yesterday. (*PERSONAL OBSERVATION: Yam thinks creatively like this-- I am impressed with how she moves between thought and action & back again. When she is in the field, she keeps good control over what the program is trying to do substantively, but also pays attention to the human relationships. When there are problems she is quick to identify them, come up with mid-course corrects, and creative interventions to solve problems. She's able to take bold action when necessary. This kind of independent management from critical analysis to creative & appropriate action--is only possible, I think, if one is thinking a lot about the basic principles of community development and empowerment -- and it is not just a job, but a vocation that absorbs one on and off the "job". She also has developed excellent skills in communication. There never was a time when she was speaking when she couldn't be heard by the whole group. In group discussions & public presentations, she speaks loudly, clearly, pleasantly and (most of the time) slowly (this is not easy, and must take work, because in ordinary conversation she talks faster than just about anyone in the world except maybe South Indians). She positions herself so that she could be seen by everyone--whether that meant standing up or moving about. She also paid attention to the physical layout of the group--trying to get people into a circle so they could see each other, bringing people in who were silent--and explaining to them why that is important--which helps to train community people in communication skills. She has a self assured calm way of speaking to different sorts of people which inspires confidence and projects competence--standing straight and centered.*)

This summary of Day One by participants is on audio file:

[Mechukha_WOW_2009_3_2_recording_1_review_of_day_one]

Yanya speaks up with strong feeling about yesterday. She says she feels very very good about yesterday. That we learned how to develop oneself, and how to treat illness. **She feels like she got new life.** She even told her husband about the training. She's very excited to do all this, and to join the training.

Yachuk says that yesterday they learned the meaning of Self Help Groups. That before Self-Help Groups had been started in Mechukha , but they were not given training in the real meaning. They did not understand about rates of interest (I wish I recorded this because she said alot & it seemed to be full of thought & emotion--but, I just got the highlights.) She went over it in some detail what we had said about rates of interest -- that shouldn't charge very high rates, because the goal of Self-Help Groups is to build community capacity and empower people, it's not just about making money). She is now excited about being able to tell others about what a self-help group really is -- and it's about building unity, and strength, and service to others. The others don't know.

9:45 we start pregnancy histories. (*One of the useful things that came from pregnancy history is that Memba women seem to marry later than elsewhere. Can this have to do with inheritance patterns? Is this true in general population or is there some selection going on in participants? It wasn't that unusual for women to say they were married in mid to late 20s*)

1) (from village of Singbir). Was married at married age 20. First birth at age 21. Has two sons and four daughters. They were all home deliveries. They use a knife for cutting the cord. For three days do not move outside, sleep for three days. She had an arranged marriage.

2) (from village Barangang). She has five children, three daughters and two sons. She fit them all with Amul (powdered milk) because all the children were ill after delivery and she had a problem in feeding babies. She was married at 26 years. First birth at 28. Lots of body aches which got worse after family-planning. Had no antenatal checkups

(*PERSONAL OBSERVATION: These pregnancy histories do not go well-- they are stilted, formal, and*

are evoking no responses from the women. I think the problem is that the notetaker, Meena, moved across the circle to the woman speaking, sitting very close, right in front of her, with her note pad, as if this were a survey rather than a group discussion. Without meaning to, by her physical position, she took control of the process, making it a closed "question & response" rather than an open-ended speaking from the heart to the group as a whole. We have been reviewing the goals and techniques of pregnancy history method as we've gone along in the WOWs--in Koyu reflecting on the importance of not being intrusive in note-taking, and, reflecting on lessons learned before Mechukha WOW. Immediately after the session, Meena said that she'd made a big mistake. It seems to be one of those unintentional mistakes we all make. We were all rather unsettled by the confusions in Mechukha so it was hard to keep one's mind on all the dimensions of the workshop.

So, there were two problems: 1) the role of notetaker should be strongly separated from the role of facilitator. 2) the role of the facilitator should be to encourage a warm atmosphere & freedom of storytelling & interaction between the women, and, to help people think about thinking--e.g., to emphasize for them the connections between reflection about their own lives & the topics in the training. I forget who was supposed to be facilitating the pregnancy history process. By her physical position, Meena made it a two-way interaction between her & the woman, thereby cutting the woman off from peer-to-peer relationships with the group, and making it seem that the goal of the process was to write down the woman's answers. This gives too much power to the note-taker & to note-taking, which should be a following humbly behind the group process, not a directing & freezing of it. Yam was signaling to me that she was worried. I don't have it in my notes but I think it was Yam who stepped in & said something about how we wanted to hear their stories and tried to convey more about what the process was really about.)

3) (from Mechukha town) (from one of the Adi tribes along the road to Along) speaks up & says that she wants to tell her story. (*PERSONAL OBSERVATION: She struck me as a thoughtful, wise person. There was something about the way she said this that suggested she was aware of the importance of storytelling, and was not just trying to tell her story, but was giving her life story so the younger women could learn from it. At this time, and in later conversations, I felt like she was rapidly understanding the principles and methods of Future Generations -- including the importance of self-help, storytelling and reflecting on one's own experience, and sharing it so others can build from success. I think she spoke because she wanted to creatively get the group process going in a better direction.*)

She doesn't know how old she was, but well before she was 12 years old her father died. She hadn't started menstruating yet. She was sold by her uncle into a child marriage. Her husband's age was like her father's. However, her father in law loved her so much, that he was like a father to her, so that helped the situation. Unfortunately, she forgot the road to her home village, so she couldn't escape. She feared to sleep at night. She was pregnant before she had menstruated. She had two children, and the one son died. Her husband tortured her because she had a girl child. Even told her that he would marry another woman. **She was so young that she even grew in height after her first pregnancy.** Her last pregnancy was very hard. She went into labor pain while in the jungle, struggled back home, 3 days labor pain, then had terrible pain all night with a delivery at eight a.m. She went to a small room by herself, no help from others. (Cut cord with a knife?). She had a son and was very happy. She called her husband for help (and cutting the cord?) And he was very happy to see the son. It was very difficult to feed her children. She had to do extremely hard work in the paddy fields. She also sold local wine. She seems to have had some other business. She went to great efforts to get a job for her husband-- walked barefoot to see an MLA and begged him to arrange a job for her husband (I think she said she did this several times -- there were a lot of details). She was god blessed and he got service. But her son (did I get this right?) Suffered vomit and diarrhea and died at 10 months (she thinks now from cholera). (There was some illness that lasted three months -- but it wasn't clear to me who suffered it -- perhaps it was her). They practiced local rituals and sacrificed many cows, there was no doctor in hospital. Her life has been very hard (so she says

she's very happy about FGA because it's what they need -- I didn't get all the details of how she was relating her life story to FGA).

10:30: given what came out in the pregnancy histories, we decide to do a module on pregnancy care, which Meena led. She used the charts and statistics from the Baseline Survey-- in an effective way and used that as a springboard for some group discussion (this was very good, because as I've said there's a tendency for the FGA team to do too much lecturing at the people, and not enough teaching by encouraging participation). Out of this discussion comes some helpful reflection on the bad state of the local Primary Health Centers (PHCs). Until recently, the medical staff have not been turning up for regular work, and they do not stock supplies-- especially drugs. The result is they do virtually no immunization, and when people come in and they can't even request immunization. Basically, people describe situation where there's almost no medical services. However in 2007, on Adi doctor came and started actually practicing medicine. People appreciate this very much. (In evening, we ask Tewa Desi about this & he agrees. He said that PHC used to be very good, many years ago--when first opened. Then, it got worse, became "nothing". But now doctor has "gotten control of staff" & got regular supplies.)

11:45 elephant game-- a big success. I think this is also when we do the "This is my ear" song. Yesterday we told them that their homework was to come prepared to sing this in Memba. The terrific teenage girl, Karma, had come prepared come up with the translation carefully written out in all the verses.

12:00 we continue training in pregnancy care. Demonstrate the delivery placenta. Women are getting interested in the training.

12:30 lunch: The "Private IB" bungalow staff have arranged a good lunch in the back yard--with a table for serving & chairs set around for participants. It's beautiful in sun & helps to get warmed up after cold dark little room.

1:35 Yamang gives training regarding diarrhea & sanitation.

Oken gives ORS effective demonstration. I was pleased that Meena also told about ORT since many medical experts think this is the most effective technique to teach at village level (because data show strong tendencies for ORS to be incorrectly done which makes it dangerous--e.g., when salt & sugar levels are incorrect).

2:15: Meena gives pneumonia module. Good use of demonstration of techniques by Oken.

(I am still concerned about the fact that the village & uneducated women are more silent during sessions. We're having trouble getting full group participation.)

Immunization training. Discussion of ASHA's work.

Fever care.

Yam explains that the body needs vitamin like vehicle needs petrol. She urges women to take care of their diet. Says women work too much for others & do not take care of themselves. She says "**women are foundation of house.**" Says rather than wait till after husband, "We must eat before husband. Because of weakness illness come to body." (the women look sort of shocked and pleased at this statement which I think was what Yum was going to do). She talks about the eradication of small pox & how we can do that with other diseases if we do bottom-up care. But we are not just working for

ourselves, we are trying to make the whole village healthier. I join in on this--trying to give some epidemiological sense of how the individual efforts fit into larger movements for health.

3:00 tea

FAMILY planning module led by Meena

The women say that the “Merits of small family” are:

- education
- health
- happy family
- good nutrition
- if have property will be handed to one son

“Merits of big family”

- bigger capacity
- greater daily wages
- if more, can help parents more
- if more boys than outsiders can't dominate the family
- (I think someone also said that can get more money for voting--but that wasn't written on the official list)

4:20 give homework assignment to create a drama out of something important that they have learned

4:25 end session

That evening, we go to visit Meena's aunt. She was an Apatani who fell in love with a Membra (who is in govt service) and has been here since--raising their family. It's a wood house like everyone else's--has an open hearth of the kind Apatani love. We do a lot of joking & talking happily. She fixes us a famous Apatani “chutney” called “pikay”. It is made from bamboo, red pepper, the dried tail of an old pig (to get good flavor), (plus other people tell me there are various herbs & that family recipes differ)--all of this strained through burnt millet. This dish is designed to go with “chang” (millet beer). Chang takes 3 days to ferment in the summer & 5 days in the winter. It is an amazing combination of tastes! When I ask what kind of pepper is used, Naku (with his always clever insights & jokes) says the name is “can't talk”!

Walking back in the dark, across rocky, muddy, winding paths -- I am again impressed at the differences in balance capacity. I am pretty agile for an American, but I struggle to keep my balance leaping between boulders, rocks to avoid trashy or muddy pratfalls, while my Arunachali colleagues move with grace as if effortlessly.

Day Three: March 3, 2009

We have been in some perplexity as to how to decide what topics to teach. Given the lack of time & the confusions--we decide not to even try to do the pregnancy histories today but to focus on activities to encourage Action Group formation so that can come back & do future workshops with better on-the-ground mobilization. Our thinking is that this is a sort of pre-test of the Mechukha WOW & will need to follow up with real WOWs (I keep pushing idea that will need to be in the villages, but we don't all agree on this).

9:05 the women arrive. It's unbearably cold, so we go outside. Some clever person (is it Dewa Tesi?) fix a makeshift benches of long plank's, on 3 X 5s (wood seems plentiful here). After the rain, the sun and clear skies are delectable, although in high mountain air the sun is strong & we have to go inside after 2 hours. We can see magnificent snow-covered mountains on both sides of the valley finally, although a few of the highest are still wreathed in clouds. It seems to lift our spirits & I thought it was one of the best discussions of the WOW (*could the physical setting be affecting us that much? At the least, the difficulty in seeing other people in the dark room is a big problem. Also, we keep ending up in a square not a circle--where everyone can't see each other. Yam explains very well to the women come the importance of Action Groups and workshops meeting in circles -- to create a feeling of unity, and so that everybody can see each other's faces.*)

9:30 twelve women are here so we start training. We try to break up into village groups, which gets complicated for some reason.

Yam leads the module on Action Group Formation supported by Oken. They do an excellent job. I recorded all of this, so just give highlights here. In audio file:

[Mechukha_WOW_2009_3_3_recording_1_Yam on action group]

Yam asks them re/ existing groups. It's great that she gets a back-and-forth sort of conversation going -- **she starts by asking them what has been going on in their community.** This is always a good technique of empowerment, because she let's them find their voice first, and makes it more equal, showing that she has something to learn from them by listening first, and, also, learning good information about the local context, so that her comments can be better grounded in local conditions -- which is a key goal of Future Generations work. Yam does a very good job of listening carefully, demonstrating respect. She gets a description of the work of the Women's Welfare Association. They say, it is government recognized, focuses on child marriage, includes various age groups, and has had visits from the state level leaders. However, they say it hasn't had any activities, and say that they don't really know what its purpose is. It did make the men very upset, which they do not want to repeat. Yachuk went to meet ADC for allotment to build office (which I think was successful?).

9:57 2 more women arrive.

Yam gives a long, fascinating history of her work in Ziro valley, which is recorded & rich -- it will deserve careful listening & some transcribing of important parts, so I won't summarize all of it.

She points out how much further along the Mechukha women are, compared to how she and women around her used to be. Sero women didn't even know Hindi, compared to Mechukha women now. They asked her how to get started. She says to start with the people who are genuinely interested **from the heart**. You can tell by how somebody talks whether is from the heart. If it's not genuine then don't run after them trying to get them. If you can get a small group who are strongly interested and they can do much more than larger groups with light interest. It's best to start with maybe only five or six women, give your group a name (right?). She describes how you don't have to have meetings, if the men at first are suspicious and jealous of meetings. Women can talk in fields or in working places-- from a distance it will look like they're working, but they can be having a meeting at the same time. Same age group is usually best so that you can build unity and have common interests. Don't get women who are too old or too young (Meena throws in that odd number is better).

10:15 tea

by this time 16 women have arrived. The women discuss how they can control husband keep them from getting angry. Yam and others explain that FGA does not take the approach of the Women's Welfare

Association--that they are trying to improve life for everyone & that when the men in other places understood (after several years) that the women's groups were improving life for their children, families & villages than they came along.

Oken gives good practical discussion of how an Action Group works --drawing on the best practices from Sille group experiences. On audio file:\

[Mechukha_WOW_2009_3_3_recording_2_Oken on action group]

She said that they collected amount regular donations each month from each woman. They also worked in the field as a group for wages. They deposited these monies in the bank. And gave loans to individual women who wanted to start businesses -- such as weaving or piggeries.

Digi Kigere: started to raise various questions about money and resources. I think she started by mentioning that they used to have traditional system of working in exchange, of working collectively for each other? (Is this right? Am I misreading my notes?)

We talk about FGA values of service & volunteerism. I think it was Yam who said **you need courage to do this work**. One of the FGA team said something about FGA not discriminating in religion, tribes, etc. There is talk about what interests are acceptable, given these values.

Talk about the collective service to community of FGA elsewhere. E.g., best practices in immunization. Oken describes how the women's group calls people to the kebang (which is like their community hall) & w/ help of nurses give immunization to children. They meet two times a month. They enter into the registration when they give alone. **They help each other**.

Yam says that the point is to be an example for others. But, some of the women come back to say that if FGA will only give some resources (I think they said something like Rs. 40,000) to start, then they can get up to Rs. 100 in wages. (I'm not sure I'm transmitting this properly. Need to confirm by listening to tapes.)

Oken: says that her group got only Rs 40 in donations from each group, each month.

Yam: gives an impassioned description of **FGA as a free school**. She says it which is greater? **Money or knowledge?** She says that "people's efforts are the most important thing in the world". This is what makes the change -- people's self-help. She talks about how many things have changed because people have been thinking and creating -- think about how people have created cars, airplanes, TVs. People can make so much. Look at what has been accomplished. **If this is true then we can make our own villages better** -- which is the most important thing. But she makes a strong plea for self-help. For ordinary people making it happen.

Yamang says "if you don't know about how to make income than is no value." (I think she was meaning that if you get knowledge then you can make income).

I described how I first was involved in the formation of FGA in 1997. Many groups formed at that time. And then I came back in 2006 and I was so delighted and impressed at how much improvement those groups have made. They had built partnerships between the community and the government. They had done many projects (and I summarized what had been said earlier about these projects). I said that all of these improvements in the community cannot be measured in money -- they are more valuable -- money is not everything. **I talk about Rakso and how the women say they are no longer weeping over the death of their children**. I say these gifts of health and wellbeing go beyond money. I also say that when government or organizations come in and give money, then the programs never work anyway.

(I think that) D.K says the problem is that they're illiterate, so can't get things from the govt properly. If FGA can help than they can learn how to seek help from the govt.

(PERSONAL OBSERVATION. I thought this whole discussion was great. Because the women, led by one or two were being very honest about money questions, and persistent. But our WOW team had the strong feeling that the women were listening, and many of the participants agreed with the analysis that the money would not actually solve the problem and might make it worse, and that it was important to cultivate self-help. It felt like a real honest debate, with most of the women happy at the direction it was going. For instance towards the end, the woman who brought up the money question -- said she agreed with us, but that she knew this is how people in this area think, and what they would be saying, so that's why she brought it up. If we are going to do anything we need to be addressing this. At the beginning of the workshop this woman seemed almost frivolous to me -- clearly very smart, but rowdy and joking and seeming to not take things seriously. By the last evening, she seemed strongly engaged and we had the feeling that she could be a leader).

Yam: appreciates what they are saying. She gives more examples of best practices from elsewhere. She tells the story of Palin's cholera epidemic epidemic. This led to the formation of the women's group for Palin. She describes how it used to be when you went to Palin-- there were flies flying all around the women because their bodies were so dirty -- but now see how much they've changed!

I added to this by saying that in 1997, the husbands used to often beat the women very badly. But when I went back in 2006 I was astonished to find that the women were giving loans to their husbands at high rates of interest, without the fear there used to be. (I said I'm not recommending high interest rates. That they had made that decision but it's not one I would do. But, it's interesting to see how women had gotten over their disempowerment in just 9 years). Yamang: added re/ empowerment of women.

Oken goes into more detail about rates of interest to charge to group members, and outside the group. Also how they set up systems for getting back the loans. Yam: described how in her area they worked for wages collectively & collected the amount to form group. They collected from Rs 5-20. It is best to start from lower level and go to a higher. **They do not take interest from the needy or people who are in trouble or have problems!** That is part of the values of service.

Women can gather to do some good work & ask help from govt official. Yamang: FGA will link up to govt for their priority problem. We continue discussion. I show the photos on my laptop of the Foundation Day, Women's Day March & fixing the water supply, etc. in Palin and it was a smashing success as usual. One of the FGA team tells the story about Babuji's three monkeys.

*****END OF AUDIO FILE

DRAMA: we've been pushing the women to do their homework drama, but they stall because not all the people have turned up. Finally, they do one which they seem to have done work on--but the school teachers seem to have dominated the process, so it didn't seem a learning experience for the less educated women.

12:00 by this point we've gone back inside. I go through the same outline of **Future Generations values and principles** that I did in Koyu. But I try to illustrate ideas with examples from best practices we've already talked about in Mechukha workshop.

In explaining what development is, Yam uses a good metaphor, She says that **our roots are community. "If roots are not strong, how will fruits come?"**

VILLAGE MAPS: To help them understand SEED and to give them practice in doing SEED, they do drawings of their villages. They were told to break up into groups based on their home villages--they formed 9 groups & produced 9 maps. But, two of these groups seem to duplicate village names of other groups. Two maps were labeled "Singbir" and one map was labeled Baranggang and another Barangang (are they the same village?). We also got one map each from Mechukha Town, Mechukha Village, Domchenjab / Dechengthang (are these two villages? near each other?), Parge, Dorjeeling. (Someone needs to confirm whether this is duplication--does this mean that there are social divisions which seem to have made the women of Singbir, at least, divided into two groups?)

12:40 lunch: another good one, well-managed by the staff of the "Private IB" Bungalow. During the break we put the nine maps up on the walls and under each map put a sheet of paper with two columns--"problems" and "resources"

1:20 for each of the 9 maps, one woman from the group stood up to explain it. (*PERSONAL OBSERVATION: It was quite hard to get someone from some of the villages to speak & when they did they needed a lot of encouragement. It will be very important in future workshops in this area I think to do as many action exercises as possible so these women can get more experience in expressing themselves and taking on independent, self-reliant roles in public settings.*)

LISTING OF PROBLEMS AND RESOURCES: to help them understand the concepts of "building from success" and planning, we have them look at their village maps, to do a listing of the **problems and resources** in their village. "Resources" are what they can build success on. The list of problems can help them as they prioritize what projects to tackle in their work plans, and, when.

(*PERSONAL OBSERVATION: the maps that the women made were different from other sites in fascinating ways.*)

It should be noted, that the Mechukha town group was different map from others-- -- more detail, more writing, no concern about agricultural matters, much concern about signs of govt incompetence. They were all educated people--school teachers, govt workers, etc. Almost all the writing on other maps (as I remember) came from Mechukha Town women who went to help the others (right?).

*There are **no people** in these maps--except for one slight figure in the Mechukha Town map. It is striking that there is nothing about children in any of these drawings.*

*Overall there is far less detail about living things--e.g., **no animals, fewer plants**. Altho, there seems to be a piggery (right?) in Singbir.*

Water is a dominant concern--there's either too much of it or too little. In fact, in 4 out of 9 villages, water is one of the biggest actor in the picture:

- *Baranggang village: (written in English by schoolteacher from Mechukha town who helped them) "water falling from mount", "ricefield is not good grow due to the shortage of water", "mud-land"*
- *Parge village: it is particularly moving to look at because it has a huge circular shape that is bigger than anything else, and at the top of the map, that looks like a big snake like monster curling over the village as if to spring. This shape is the spring floods which wash away "all their soil & fields". It's the biggest force that they represented in describing their village.*
- *Baragnang village: the biggest image is of the floods flowing on both sides of a house at top of picture & the bridge (right?) that is threatened.*

- *Mechukha village: shows river washing fields away and threatening the bridge (right?)*

Geography, soil quality, and, crops were the other factors of overwhelming interest. When they listed their assets, it was almost entirely a list of what kinds of crops they can grow & how bad (or good) their soil is. As far as I remember, they did not list any of the “institutions of development” that one might have expected to be assets for development--e.g., schools, clinics, key businesses, religious centers. Except that Domchenjab / Dechengthang listed the Anganwadi centre, a chorten, two water mills--and Barangang shows a little shrine (right?).

*There are a few non-useful plants--in at least three maps, the women showed small patches of **flowers** that they planted & when asked if they used them, said that they liked to look at them.*

Infrastructure is of concern--especially in Mechukha town, where they are upset & gave detailed descriptions of how govt corruption and incompetence have delayed maintenance of water quality & flow, electricity, roads. Singbir & Baranggang villages are concerned about the lack of electricity. Bridges are prominent in Singbir, Baranggang, Mechukha village, Domchenjab / Dechengthang, Barangang (in others it's not clear if some images are bridges).

*But, virtually the only living things, are **plants**, especially those that are useful for humans. The detail in all the maps (except for town where none of participants are farmers) was lavished on crops--all the village maps are primarily detailed drawings of the fields and the crop plants in fields--with careful distinctions drawn between different kinds of crops & fields.*

Compared to other sites, some of the maps are very stark--just a few lines and images--e.g., Dorjeeling, Singbir, Gyana. It could be that in these areas, women have had little experience drawing or representing things, or that it shows something about how they perceive things, or their cultural world-view. These are questions that would require more research to answer.

And this is what they want to talk about. In what we could see from this exercise, improving crop yield seems to be their view of development. This is a stark contrast to Yazali--where a diversity of factors played in their dreams for the future--football fields, schools, clinics, NGOs, etc. One gets the impression, that the Mechukha women lead lives of a distinctive kind of hardship--that leads to a world view that is very focused on certain utilitarian challenges. Meena says to me “they don't understand development” -- she's concerned that in these group discussions we've had trouble getting them to talk about the human side of development, to think about people as assets in development. We try to push them in this direction by asking questions about it, but as far as I can tell, we do not seem to be communicating. It could be miscommunication because of the language barrier or something else--or it could be something about how they think.

Others on the FGA team note that they seem to focus on individual houses--not showing village as a whole.)

There were problems with how we handled the group process for these very important thought exercises. It was very hard to hear what the women were saying about their maps, or the lists of resources and problems. Part of the problem was the shape, darkness and coldness of the room-- as well as the tendency in this area for the women to keep side conversations going. We couldn't get too strict about this, because some of this was translation into Memba.

Things felt a little fragile. It was hard to communicate the goals of this exercise. We had to go over the ideas several times, and the town educated women jumped in to help translate and explain -- which was helpful, but they (I thought) seemed to have the effect of overpowering the villagers (I don't think they intended to do this). Plus, I felt like they might be mistranslating ideas. The teenage girl Karma did not

turn up on the last day -- she seemed to me to be the most accurate translator and was not intimidating. In any event, even though there seem to be things wrong with the process, I felt hesitant about intervening in case it made things worse. The village women seemed (to me) to be scared and confused by the challenge of drawing something -- and seemed to be waiting for others to do something first, so they could follow -- as if they didn't feel self-confident in plunging ahead themselves.

For the reflections on "Problems" and "Resources", rather than have the women write the lists (as we did in Koyu), the WOW trainer wrote down while the women stood next to the map on the wall and talked. This was a problem because while Yamang was writing on the wall, she got so involved in listening to the woman standing next to her that it ended up being like a private conversation -- with both of them keeping their backs to the rest of the group, and almost none of the rest of us being able to hear what was being said. The rest of us tried to shift the dynamic, but it continued a problem. One solution is for the FGA trainers develop the habit of making their voices reach all listeners, and to never turn their backs on listeners. Another solution would have been to let the talking woman stay seated, so that she would be part of the circle, and the FGA person and everybody else would have to be turned towards her and each other. Another solution would be to have the people write down their lists (with help from literate people) in their small groups (as we did in Koyu) so that when it was put on the wall, it was just something that they could talk to the whole group about--to avoid a narrow one-on-one conversation that cuts off everyone else. Perhaps the most important thing is for FGA staff to be always paying attention to these practical problems of communication and space -- so they can identify the problem while they are happening and make a mid-course correction that is appropriate to local circumstances. Developing the habit of speaking loudly, clearly and slowly can prevent many communication problems.

Unfortunately, I am not sure we did a great job of documenting this exercise. The lists on the wall did not seem to me to adequately represent the complexity of the circumstances about which the women were speaking -- for instance, while the women were going into some detail about the devastating effects of flooding (soil erosion, destruction of crops, etc.) the list of problems only said "water problems". We probably need to work on developing documentation processes so we are identifying basic cause-and-effect relationships, rather than coming up with general labels that do not lead to causal analysis that can help FGA and local people move towards solutions. I know that Meena was also taking notes on these conversations, but for some reason I neglected to get these--they likely have good detail as Meena has become the best note-taker in my observation. I very much regret that I didn't get a recording of this conversation, but the way things were structured, it was impossible to get close enough without disturbing the group process.

Despite these problems, I felt that this was a very important exercise. It got the women doing some active SEED, some action learning, plus it gave them the chance to learn skills in representing and analyzing their own realities. It taught the WOW team a lot about how these women think. We need to go deeper in understanding their worldviews -- but at least it showed us how much we were not understanding about what is important to them.

A fascinating dimension of this conversation was the turn it took into talking about the deep social divisions within the valley & the problems of governance. This started with the reflections on the Mechukha town map. The women laid out fascinating patterns of conflict--there are so many different groups brought together in a settlement whose sole function in to be headquarters for government agencies. Therefore, there are little enclaves of people from different tribes, different religions and different parts of India--but a significant lack of "unity" (used English word) so that the township has not been able to act together for common goals. Second, there is a repeated pattern of projects of public service being started and then not finished -- or done badly. They gave concrete examples of water tanks, hydro-projects, cell phone towers being promised and then mismanaged. Basic government services do not work. (One of the things that has interested me is that people in Arunachal do not seem to take the

Postal Services seriously -- when I suggest mailing something they look at me like I'm crazy and say it will never arrive. People seem to think that it could never be made to work).

Leadership qualities (from the participants) (written in English):

- trust build
- good management
- punctual
- frankly nature
- patience
- courage
- good speech
- impartial
- good maintenance of register

WORK PLANS: each village came up with a work plan. However, I did not keep notes of them.

EVALUATION OF WORKSHOP: (I did not take careful notes. My memory (which could be wrong) is that we did not write their comments up on chart paper on the wall (if so, I think that this was a mistake because I think it's good for them to see the writing going up so it's vivid to them that we value their opinion and are taking note. Also, this forces the note-taker to simplify the list so that it's easier to aggregate with other lists from other sites.) I think Meena took notes, but unfortunately, I did not make sure to get them from her. (By the end of these WOWs, Meena has become a really good note-taker).

Given all the problems we had keeping the Mechukha WOW going -- I was astonished at how positive the women were. At first they could find nothing wrong with it -- they said it was all wonderful. They said they liked everything. We pushed and pushed for more detail -- and still could not get strong negative comments. I usually held myself back from making any direct comments about things -- but I did jump in and say that I thought there was a communication problem -- and it was very hard for FGA to communicate with Mechukha from Itanagar. So, several people volunteered to be .people -- to facilitate communication -- and we set up a system for that and got contact information. Mostly, the conversation about the workshop evaluation turned towards planning for the future.

After the workshop, the schoolteacher, Yange Onye, pulled me aside, along with a village woman. Yange laid out a plan which she felt very strongly was the only way that Future Generations work would succeed in Mechukha. She had already been an intense conversation with this village woman and was very impassioned in her idea. She said that the work plans would not succeed, and that the women would not be capable of going back to their villages and starting Action Groups. She said that what was necessary was to put all of our resources into one village which would become a "model village" where everything would be done right and could demonstrate that this can work. Only then, will the other villages believe that change is possible. I was delighted by her enthusiasm, and asked her if she was willing to help in the next steps-- which she is. However, I tried to gently explain that the "self-help" values of Future Generations mean that we cannot preselect a village in this way. I said that our principle of "building from success" fits very closely with what she's saying -- except that there is no way of predicting which village will become the successful one. That it is better to let people try, and see which one starts to catch fire -- and let it become a model in a spontaneous way. I said that it is almost always the case that plans do not predict where empowerment is going to happen. I try to talk about what empowerment means -- letting the local people build their own capacity. She was very open and I felt that this was a good honest conversation -- but I felt that she was not convinced by what I was saying. I called Yam over because I knew that she would be interested and excited by Yange's ideas and enthusiasm. It continued to be a good conversation. Yam explained very well to Yange that what she was proposing would not fit Future

Generations values because it would become a "favor system". By pre-defining which village would be the "model village" and by picking leaders, we would be setting up the kind of "favor system" that undercuts other development efforts, and discourages "self-help" orientation. Yam talked warmly about how crucial leaders like Yange are to the success -- that they can become essential mentors, to nurture the empowerment process. Yange says she is very committed to do this.

Self-evaluation of workshop by WOW team:

- the venue has been confusing.
- learning how to respond well to unexpected situations is a crucial part of community-based work
- the people do not have a clear concept of development and their own assets
- they are very oriented towards wanting money, and it will take time to nurture a sense of "self-help" and empowerment
- there are social gaps between town / village, different religions, ethnic groups
- we need better teaching materials, which are portable
- the Baseline Survey charts were helpful and were used effectively throughout the workshop on various topics
- the poor telephone connections mean we have to have excellent local leaders handling future events. The school teachers, the two Adi women, Dewa Tesi can be a crucial intermediaries & leaders in future work
- the next WOWs in this area should be in villages

Final night celebration: we invite the WOW participants and public leaders for a last night reception / dinner at our lodgings at the IB bungalow. While difficult to pull off, this event was a terrific success, and laid a good foundation (I believe) for community/government partnership. It is too bad we didn't do something like this in the other WOWs! (I think the idea for this event came from the Koyu woman who proposed it in their WOW evaluation. If so, this is a good example of how self-evaluation can lead to new ideas that can then spread from one site to other.)

We never would've been able to pull this off without the foresight and ingenuity of Dewa Tasi and Yam. Through many phone calls and strategy sessions -- they wrestled with significant problems and came up with workable solutions despite limited resources. The first problem was the cramped quarters in the IB bungalow. Since we were inviting dignitaries, an inadequate setting could have been a very negative thing for FGA. Dewa Tasi decided it had to be outside -- and cleverly arranged an area in the back with a large campfire, with chairs for VIPs on one side, and makeshift low benches on the other for ordinary people. On one side, he set up a large table for serving the food. This area had looked a little trashy to me, but by evening he had it fixed up so that it looked fine -- especially as night fell and the fire flared up. It must have been quite nerve-racking for Yam to be coordinating this along with everything else. Meena played a crucial role, doing a lot of the work and supervision in the kitchen. Dewa Tesi was wonderful. He worked tirelessly, and made sure that his staff did a good job. Naku, as always, was great--pinch-hitting, doing good work & keeping spirits up & coming up with smart solutions.

Some of the women had had to go home to their villages, but an impressive majority of them came about 5:30 pm. The two Onges, Kamijan and Circle GB arrived about 6 pm. We paid for *chang* from Circle Head GB which was zealously served by one of the workshop participants. Then, there was a very nervous period in which it looked as if we were not going to get any dignitaries! Meena & others mobilized to head off such an embarrassment. Naku, Meena and Yania Komi got into the FGA car and drove around to personally pick up leaders (which was a resourceful and smart thing to do). I and others of the team had been taking a walk, when we ran into the two Special Intelligence officers who had interrogated me on the first day. They greeted us warmly. Naku had the good presence of mind to suggest that they be invited to the event. One of them was quite erudite & a big help as a very good

translator for me & became a strong advocate for our work. These public leaders and some others who came out of their own interest, arrived about 7 pm

Invited but did not come:

P.W. Sona-- ex MLA

ADC - Mechukha

Dr. J. Kato, physician at PHC

Pema Philley (Apex Bank Manager)

Set Ang (In Charge, Child Development Officer)

Attended:

Dr. Gebu Onge (Sec'y / Mechukha Buddhist Society)

Lulu Sharjo (Chair person of ASM, and village dai)

R.K.Kamijian (SDO, Agriculture)

Shri Lera Naksang (ASM) Pargey village

Special Intelligence Branch, 2 persons

Tekme Onge (ADEO, Education) (brother of Gebu Onge & Yangi Onge)

Circle GB

On one side of the fire, are the people on chairs (almost all male, except for me and Yamang) and on the other side of the fire are the much more densely packed, close-to-the-ground seats of the women participants, with lots of kids. (So, social status is very clearly demonstrated by height and width of seating). I keep trying to get Yam to sit down in a chair next to me, but mostly she stands or runs around working. She keeps trying to get Dewa Tesi to sit down with the dignitaries -- but he is self-effacing and doesn't stay put-- jumping up to do things. He's working like crazy behind the scenes.)

After everyone had eaten, Yam opens up the formal part of the evening very well. She gives a superb overview of Future Generations work, values and goals. (After she speaks, the officials near me leaned over to me with amazement, saying "your organization has very high caliber leaders" and that she is very impressive as a person and in her ability to communicate. When I tell them that she started out as an almost illiterate, volunteer village level worker and has worked her way up, they are amazed and say they are even more impressed. They say this is exactly what India and Arunachal need. They were extremely strong in their praise of her. The Agricultural Officer is originally from UP & the Intelligence Officer is from Delhi. Both of them strike me as very well educated and intelligent -- so I think this was a very good compliment for Yam and FGA). At some point (I can't remember when) I speak, trying to explain the international side of Future Generations -- both to impress the officials so they treat the women and their action groups well and to explain the principles of community / government partnership.

The SDO gives a sort of formal appreciation of what we're doing. He asked the women, "What did you learn?" They responded after some shyness--with very complete description. At some point the woman ASM pitches in (in a helpful way) to help the women get started & explicate about community-based primary health activities (she is a dai--a lay midwife--so understands better than the other officials what the women are trying to say).

He responds urging them to do kitchen gardens, self help group, piggery, poultry, fish pond / paddy rice, wet rice cultivation. He says that he's been telling & telling them to start kitchen gardens, self help groups but they don't listen. So FGA is doing the work that he has been trying to do. They shouldn't start small. If get 10, 15 cabbages, then get 100--get tomatoes, Golden tobacco, potatoes. They should plant enough that they can buy groceries for family, put money in the bank, start self-help group. He has observed that women do most of the field work. If they make money they give to their husband. The

men don't work, and live "free", getting govt salaries by not working. He keeps telling the men to help women start kitchen gardens, but **they just eat the govt money.**

He says re/ empowerment: marriage is like a car, both wheels must go in same direction, so it is good if wives give service to husband, but not too much. But if the husband makes a mistake then it is their obligation to correct him with love, but to correct him, twist his ear, or slap him. If he comes back drinking chang, comes back dirty--and they don't correct, it will become a habit. (he's looking at the men. Some of the women nod their heads with approbation. The men don't look happy.) If you do a good job in starting projects, he will get them govt schemes. He listed govt schemes that he could get for them (e.g., watershed projects & others). He strongly offered to help them get money. If you do from your full heart, and don't abandon the work, he will give them help.

Dr. Gebu Onge (he's an engineer)

Noted the meanings of "future generations". Remembered the three who were lost with sadness and much appreciation. Praised us for continuing the work. Had heard of FGA from Omak. Praised the work. That he's started an NGO, run two schools (Kasturba Gandhi School and a private school). "Just as I have started an NGO, I am ready to partner with you. My NGO is new, and can benefit from a well established NGO." (our feelings were that he's very sincere).

Tekme Onge (ADEO, Education) starts with a long complaint about the baseline survey. He says that we had a question asking villagers why they did not send the children to government schools and that one of the biggest responses was because the fees are too high. He was very upset by that because government schools do not charge fees and this gives the wrong impression. He went on at great length.

Then he talked with some emotion about when baseline survey team came. He says that he gave them much help, as did the SDO & Circle GB. They helped identify where villages are, what the villages are like & much discussion re/ which villages to pick. Loaned his car for them to go around. He talked about his grief at the accident, and how sad the people of Mechukha Valley were. He gave a heartfelt call for carrying on the work in their honor.

In the baseline survey, he saw that women carry most of the water. What remedial remedies are there for this? Asked what our organization can do about that.

Circle GB: added re/ fee. Talked about women's empowerment.

The other officials spoke in praise of the work and everyone offered their help. A number of these men spoke strongly about the disorder that came from the Women's Welfare Association. They came in campaigning "against men", trying to reverse things -- make women more powerful than men, with lots of activism about marriage. They hoped that FGA was not going to do that.

Yam was ready for this with very diplomatic answer. Also Yanya Komi spoke very sweetly and seductively about how good women's empowerment would be for the men.

I was very proud that Yamang spoke up very effectively to respond to the comments re/ the Baseline Survey about school fees. She was not shy in responding on the substance in diplomatic but firm way--responding to multiple questions / comments from them.

After this we had a lovely time with lots of song and dancing. The men mostly sat & drank chang, but most of the women danced. One of the things I loved was that people were very much into learning dances from other tribes. Oken and Yam are gifted singers with fantastic memories & knowledge about

Nyishi, Apatani, Adi dances. Meena's aunt also shared. Our people were happy to learn Memba dances which they didn't know at all. I had a great time dancing. Of course I was asked to sing and dance something American -- which can be a disaster as I have no musical ability -- but mercifully Meena had the wits to suggest "We Shall Overcome" which many of them know in English and Hindi.

After everyone left, we were all stayed up celebrating with a great sense of relief, sitting around Dewa Tesi's fire -- and had great conversation with him and his people about development and the future. We learned a lot about the area. He said he'd do whatever he could to help us. He fixed us the special Memba dish.

FGA people complimented him on his service to the community and all the entrepreneurial ventures he has going (his farm on the edge of town is progressive, he's trying all sorts of horticulture, etc. plus his tourism business--all of this is very appealing to the Apatanis among us). He said that one of the problems in this area is it people don't have a sense of future orientation. They get caught up in working short-term for wages on the road, which is hard labor, when they could make more money, and have more security, if they would put that labor into building up small businesses, agriculture. "They don't think more than one month ahead". For instance, if key team has been fascinated by how hard it is to get vegetables or meat in this area. There are almost no good little markets around where you can buy local produce. But, there is a large potential market because of all of the government officials stationed here, and the military. However, people in this area we don't have the mindset to start kitchen gardens for market. Our projects could have a big impact in this and other areas.

His daughter lives in Bangalore (or Mysore?) where there is a large Buddhist community--she's married to a priest & came to stay for some days while we were there. Many Memba are there.

March 4: early the next morning the two most enthusiastic WOW participants came to see us off -- we had a lovely breakfast with them and great conversations. They are both from the Adi Pai Libo tribe from towns we passed through in the last few hours of the drive from Along to here. Yachuk Ragyor (PWD peon, President WWA) (her ex-husband was Zillah Prashad member, and abandoned her for 2 more wives, she understands FG because she had to do 'self help' for herself) She wants to start an action group in Tato (her home town). She says "**Your work is like church. The work of the church is preaching, but yours is teaching.**"

Yanya Komi wants to start an Action Group in Rego (her hometown).

They both think that we should go to villages, that not much can be accomplished in town. Yanya says "**You are like God, it rained as if the mountains would fall before you came.**" She said that they were in Along market and they ran into the ADO & they talked about our workshop. They thought that we couldn't come. "**But, when you arrived, the sun came. If you stay it is good because will keep the weather good!**" They talked about could see from the weather that God is blessing our work.

Yamang talked about how much she is learning. Both of them emphatically told Yamang not to marry. Yanya said "Watch the boy for 5 years, don't marry quickly." Yachuk appreciated how quickly the FGA staff have learned--being so young. In their own marriages, was so much worry, work.

Yachuk took me to see that big bird that a man captured by the river & everyone has been so perplexed by--only one old man recognized it--saying it was that bird from Tibet who eats humans. It is huge, larger than an eagle & I get pictures. (I find out in Itanagar that it's a Himalayan Griffon--a kind of vulture--so the old man is right in that the Tibetans leave their dead for the vultures to pick the bones clean before burial).

Yanye's husband later arrives (she said that he was getting dressed up to meet me)--they seem to have built a happy marriage now. We all take pictures & the parting is heartfelt & prayerful.

It is a sparkling, sunny day as we drive up the mountain & look back over Mechukha. Everything is beautiful--the dark pines and other trees, the powerful river, the snow covered high mountains. We are so relieved & so grateful that the WOW went well, that we break into hymn upon hymn--Christian, Donyi-Polo, Hindu (they requested something American, so I launch into "America the Beautiful" because I can sing it & it honors mountains)--as we drive around the first terrifying stretch of road. The atmosphere is radiant with joy & a sense of serving larger purposes.

On the last stretch of road, we reach the edge of Gallong Adi territory, leading towards Nyishi areas on the way to Itanagar. I see one house which is an unusual mix--the roof is that large thatch of the Gallong, but the house is made from Memba style wood. I say its hair is Gallong but its body is Memba--maybe a Gallong marrying a Memba? To this Naku responds in English "local architect"--and we all collapse in laughter. *(I was fascinated by how often Arunachalis used the English word "local"--with many meals in the village, people would speak of "local" chicken, "local" greens, "local" medicine, etc. I'm wondering if this is just the people influenced by Future Generations? Or, is it a wider phenomenon in India? It seemed to carry big meanings--e.g., not just be a literal description, but it seemed to have political & cultural import---e.g., as part of sustainability? Or, a sort of swadeshi implication, of reclaiming control over the economy? The use of "local" might be a helpful indicator -- but not sure what it's an indicator of..)*

March 6-10: very intense schedule of wrap-up meetings with FGA staff in Itanagar re/ WOW, CPHC & Kitchen Garden projects. One day trip to Rajiv Gandhi University.

March 11: departure from India

Appendix 6: DATA REPORT

Women Only Workshops

Identifying Best Practices project

Future Generations Arunachal (FGA)

February-March 2009

PREGNANCY HISTORY DATA

Yazali

Method used: First, five women gave their histories. Second, broke into three groups, in which all women told their histories to each other, while FGA Trainer took notes

Individual histories

1. first woman: home delivery five years ago of child. Since then no pregnancy, new menses. Wants more children. Had a love marriage
2. second woman: home delivery of child in 2005, no problems. Had checkup. Love marriage
3. third woman: married in 2008. Is pregnant. Gets advice from other women.
4. Fourth woman: two sons, one daughter. Delivery more than nine hours. Cut cord with old knife. Half of the immunizations. No antenatal checkup. Pneumonia.
5. Fifth woman: lost two children & husband. Did all checkups. Cut cord with old knife. (I think she said was a child marriage like Mema?).

Group histories

1. Problems that emerge in first group discussion: early marriage, immunization, delivery problems, breast-feeding, TB
2. problems in the second group discussion: delivery problem, breast-feeding, child marriage, immunization, antenatal care, TB
3. problems in the third group discussion: child marriage, delivery problems, antenatal care, immunization, TB, pneumonia, malaria, education

Koyu

Method used: 4 to 5 individual histories at beginning of each day, first 6 were recorded.

1. first woman (Meena has notes)
In audio file:
[Koyu_WOW_2009_2_21_recording_3_preg hist 1]
2. (Rotte village) 3 children, one boy, two girl. All home delivery. Her assist, no help. (Observations from FGA team: truth not speak. Not well spoken. Actual feeling hide)
Audio files for pregnancy history #1 & 2: (first recording goes into preg hist #2 & second continues briefly)
[Koyu_WOW_2009_2_22_recording_1_preg hist]
[Koyu_WOW_2009_2_22_recording_2_preg hist]
3. (Kakki): 3 child. Forced marriage. 1995 finished class 7, 1998=19 years. Her older sister was arranged marriage, but she was forced marriage. First child took antenatal, 2nd or 3rd did not. Second child, malaria. Labor pain very hard. Her mother in law nursed the child. (Observations from FGA

team: seems confused, didn't speak everything. Asked for a "promotion"--I think this means she wanted FGA to give a job, or help network with job?)

4. (Tabi-ripo) love marriage. 15-16 years. 10 children. 4 boys, 6 girls. one miscarriage (second last). home delivery. no problem. on her own for delivery. fixed everything ready in advance. Mother in law gave help but she felt shame. (Observations from FGA team: has hearing problem, speaks only Assamese. Doesn't understand sometimes well) (I felt that participants show great interest in this story)

Audio file:[**Koyu_WOW_2009_2_22_recording_3_preg_hist**]

5. (Koyu) 1973 birth. Love marriage. 1986 menses. 1987-marriage (14 years old) 1988= first child. 5 children. One boy. One daughter died = one year, 1 months, (realized now is pneumonia, but husband said was asthma at the time). Was fast breathing. (Observations from FGA team: she speaks from heart, they feel that she's best participant in this workshop, think she has real potential to be a leader, to work sincerely.)

[**Koyu_WOW_2009_2_22_recording_4_preg_hist**]

[**Koyu_WOW_2009_2_22_recording_5_preg_hist**]

6. (Kakki) 1995 marriage. 15 years old. didn't know she was pregnant. Oct marriage. Nov child came (was surprised). Has 2 girls, 2 boys. Child had tumor in leg. Had an operation, but it returned in 1 month. Four months later, did prayer, Healed by Jesus. child is now 13 years. Adi home delivery described. (Observations from FGA team: she speaks from the heart.)

[**Koyu_WOW_2009_2_22_recording_6_preg_hist**]

7. (Loglu village) was in government service, but had to come home because of illness-- which lasted a long time. Had local puja for healing. 1992 marriage. 93 first child, girl (delivery was upside down) 94 Nov 2nd child, boy. She fell into a small river in the position of the baby changed, she was in big pain. Carried to Pasighat by villagers. Big gap (?). She was prescribed medicine for "gastric" (gastritis) went to Silapater pharmacy, took medicine. thought that would have no children if gastric. 97 third child which was ok. Fourth child, much bleeding (from 2-9 months of pregnancy), she had to do much work, carrying wood, building house, working in the field, was beaten by husband. Had a check up in Rami PHC. And she didn't know was pregnant. She was given small pills. Much bleeding, like water, became unconscious. Some women brought home. Local puja. Now the boy is in class 2. Took five injections in Pasighat (what does this mean?).
8. (Tabi) 1997 wedding. 99 == had 2 children. Went for checkup, ultrasound. But didn't go back. One child died after 7 months. Now has 3 children. For some reason, she says "I don't have any children" (?). She says she has a maid servant so has to do no work. (she's the best dressed in group) (One of the women, said that if she had had children in hospital, maybe death would not have happened.)
9. (Rotte) In 73 was born. married at 14 years old, in 87. Pregnant but didn't know. 4 days, 4 nights was in labor by herself. Husband went to fields. 2nd & 3rd child reversed position. All were home delivery. (some talk about drug use? I didn't get this, but something about addiction)
10. (Rotte) Asks what they should do if child doesn't drink from breast. She has a physical problem.
11. One woman refuses to give her history

Mechukha

Method used: because of external disorders could only do PH on the second day. PH process was bad so could not effectively do more in an already disordered situation with time constraints.

1) (from village of Singbir). Was married at married age 20. First birth at age 21. Has two sons and four daughters. They were all home deliveries. They use a knife for cutting the cord. For three days do not move outside, sleep for three days. She had an arranged marriage.

2) (from village Barangang). She has five children, three daughters and two sons. She fit them all with Amul (powdered milk) because all the children were ill after delivery and she had a problem in feeding babies. She

3) (from Mechukha town) (from one of the Adi tribes along the road to Along) speaks up & says that she wants to tell her story.

She doesn't know how old she was, but well before she was 12 years old her father died. She hadn't started menstruating yet. She was sold by her uncle into a child marriage. Her husband's age was like her father's. However, her father in law loved her so much, that he was like a father to her, so that helped the situation. Unfortunately, she forgot the road to her home village, so she couldn't escape. She feared to sleep at night. She was pregnant before she had menstruated. She had two children, and the one son died. Her husband tortured her because she had a girl child. Even told her that he would marry another woman. **She was so young that she even grew in height after her first pregnancy.** Her last pregnancy was very hard. She went into labor pain while in the jungle, struggled back home, 3 days labor pain, then had terrible pain all night with a delivery at eight a.m. She went to a small room by herself, no help from others. (Cut cord with a knife?). She had a son and was very happy. She called her husband for help (and cutting the cord?) And he was very happy to see the son. It was very difficult to feed her children. She had to do extremely hard work in the paddy fields. She also sold local wine. She seems to have had some other business. She went to great efforts to get a job for her husband-- walked barefoot to see an MLA and begged him to arrange a job for her husband (I think she said she did this several times -- there were a lot of details). She was god blessed and he got service. But her son (did I get this right?) Suffered vomit and diarrhea and died at 10 months (she thinks now from cholera). (There was some illness that lasted three months -- but it wasn't clear to me who suffered it -- perhaps it was her). They practiced local rituals and sacrificed many cows, there was no doctor in hospital. Her life has been very hard (so she says she's very happy about FGA because it's what they need -- I didn't get all the details of how she was relating her life story to FGA).

VILLAGE ASSETS, PROBLEMS, VISION

Yazali

Village name & map	Resources	Problems	Vision for 10 years in future
Lich Lith	Separate pig houses Boiled water No child marriage	Poor village sanitation [mithun & cattle roam]	Road Fencing Good water tank Markets for local products Income generation Concrete house Car
Dilipagi	Boiled water Personal & household sanitation	Poor village sanitation [mithun & cattle roam] No proper fencing	Road Modern facilities [stores, market] Fencing Adult education Good jobs Concrete house Car Unity for whole village
Kuch Kuth	Boiled water Household sanitation	Poor village sanitation No adult education No proper fencing	Road Commercial facilities [market, office]

		No good toilet No water sanitation [tank is open & comes from Dilipagi]	Primary Health Centre FGA Learning & Doing Centre
Rubdi	Boiled water Household sanitation Good care for children Teeth brushing Personal sanitation [clothes are clean] Don't raise pigs Don't raise goats Toilets are good [are pit toilets]	Poor village sanitation No adult education Polygamy No market for local products No road Alcohol Bad words Early marriage	Road Markets for local products Complete training for all in pregnancy care Become Master Trainers like Mema Biri & Amko Tassar FGA staff always coming to village Car [to carry FGA staff]
Taib	Rice mill Boiled water Light in houses Tap water Water tank Wearing clean clothes Houses are clean Toilets are good [are pit toilets] Kitchen gardens Separate chicken house Balanced diet	No road Alcohol Poppy cultivation Tobacco Smoking Dog running free No KG school No community school No football ground No street lights Forced marriage	Road by 2012 Football ground by 2010 KG school 2010 Community school 2011 Street lights 2010
Komp	Food is available Christian Social service performs Boiled water Toilets WAKA [Welfare Association of Koyam Area] creates unity No child marriage system No forced marriage Separate house for pigs	Malaria, typhoid, pneumonia Many leeches Dogs roam	Electricity Road by 2015 Fencing Proper water tank Adult education Govt scheme like irrigation facilities Football ground Primary school Community school Primary Health Centre [for Kuch Kuth Panchayat but could be located in any village]

Koyu

Village name & map	Problems	Top priority problem	Equity vision
Kakki	toilet water tank teacher [not good & don't	toilet	widows poor, not sufficient money, food

	<p>come regularly] night school dustbin pregnancy delivery non pregnant [infertile women are given no love] handicapped telephone</p>		
Tabi Ripo	<p>water toilet night school hospital electricity telephone</p>	toilet	none
Loglu & Saku (these villages are close together & only had one person from each)	<p>water tank pig night school toilet hen house medical road store [“hopekeuper”=shopkeeper] garden telephone</p>	toilet	poor women, girls, men, boys
Rina	<p>night school toilet tailor duccan [lack of store] medical unclean [no village sanitation committee] telephone telebegion [television]</p>	unclean [no village sanitation committee]	<p>“tumbo open”= widows poor (need: money, food, clothes) “nima open”= old people without children (need: money, food, clothes, pigs, chicken)</p>
Koyu (FGA does not have map)	[they took their map & list of problems with them]	toilet	
Rotte	<p>toilet water tank dustbin craft centre [lack of]</p>	water tank	<p>poor (need: rice, money) poor widows old age (problems of eyes, ear, lack of glasses)</p>

I do not have Mechukha lists of problems, resources--FGA staff will have raw data. See my fieldnotes for discussion of this process and maps in Appendix 7

Confusion in breaking into small groups to make maps of villages. We seem to have 10 maps of 7 villages as follows:

- one map of Barangang
- one map of Baranggang
- one map of two (adjacent?) villages: Damchenjab & Dechengthang
- one map of Dorjeeling
- one map of Gyana
- one map of Mechukha Town
- one map of Mechukha Village
- one map of Parge
- two maps of Singbir

FREELISTING OF DISEASES¹⁰

Yazali

Village of respondent	Name of disease as given	English translation
Rubdi	“gastic”	gastritis
	[no menses]	
	“malaria”	
	“diarrhea”	
	“typhoid”	
	“jaundice”	
	“pneumonia”	
Rubdi	agu	fever
	“typhoid”	
	“jaundice”	
Rubdi	dumpho achi	headache
	akhi/kipho achi	stomach pain
	[pain in bones]	
	aha	itching

¹⁰ in quotes if given in English, in brackets if interviewer translated into English without writing local language, no quotes if given in local language (Yazali = Nyishi; Koyu = Gallong Adi; Mechukha = Memba or Adi Pai Libo), if in some other language, in quotes with name of language in brackets.

	“malaria”	
	“jaundice”	
	“diarrhea”	
	aso	cough
Rubdi	asum	urination problem
	agu	fever
	tader	tape worm
	“malaria”	
	dumpho achi	headache
	akhi/kipho achi	stomach pain
	talung doli	measles
Kuch Kuth	huang achi	back pain
	aha	itching
	acak achi	heart problem
	[bone problem]	
	“malaria”	
	satung sala	pneumonia
Taib	aha	Itching
	aso	cough
	acak achi	heart problem
	tari achi	TB
	talung	measles
	ena	diarrhea
	dumpho achi	headache
Taib	neeru achi	ear problem
	talung	measles
	“malaria”	
	satung sala	pneumonia

	aso	cough
	huang achi	back pain
Kamp	“gastic”	gastritis
	asum	urination problem
	satung sala	pneumonia
	“malaria”	
	“typhoid”	
	acak achi	heart problem
	“acora” [in Assamese]	mental illness
	“sinus”	
Delipaji	“malaria”	
	“TB”	
	dumpho achi	headache
	“typhoid”	
	“jaundice”	
	satung sala	pneumonia
	“hepatitis”	
	ena	diarrhea
Komp	saktung sala	pneumonia
	garbang achi	pain in the front of head & in the back
	dumpo achi nyu pum achi	sinus, headache, drainage
Komp	satung sala	pneumonia
	domchi hardar linda	headache, sweating
	huang achi	back pain
	tari gula supan	TB
Kuch Kuth	dompa dumchi	malaria
	kipho achi	stomach pain
	ami achi	pain in eyes
	nyarung achi	ear pain
	nyu pum achi dumpo achi	sinus
	ale achi	pain in knee

Kuch Kuth	tamdar achi	malaria/ shivering
	TB	
	garbung achi	pain in the front of head & in the back
DiliPaji	“hepatitis”	
	dumpho achi	headache
	acak achi	stomach pain
	satung sala	pneumonia
	talung doli	measles
	garbung achi	pain in the front of head & in the back
	tari gunam	TB
	alom ariu achi pan	TB of bones
LichLith	[jaundice with swelling in leg]	
	[upper back pain]	
LichLith	[malaria]	
	[typhoid]	
	[upper back pain]	
	[bones weak]	

Koyu

Village	Name of disease as given	English translation
Saku	[Backache]	
	[chest pain]	
	[pain (abdominal) at mense period]	
	aaup	(rib bone) broken
	[fever & vomiting]	
	[shivering]	
	[difficult in speaking]	
	[stomach pain]	
	[headache]	

Rotte	[headache]	
	[jointpain]	
	[stomach]	
	[bodyache]	
	[typhoid]	
	[malaria]	
	[abnormality can't walk]	
	[backache]	
	[leg pain]	
	[abdominal pain (menses periods)]	
Tabi Ripo	“malaria“	
	akhi achi	stomach pain
	ale achi [in Gallong Adi] & “bori bikh” [in Assamese]	leg pain
	“Mata bikh” [in Assamese]	headache
	Ayi achi	Toothache
Tabi Ripo	“Malaria”	
	“Bori bikh” [Assamese]	leg pain
	“Mata bikh” [Assamese]	headache
	“Soku bikh” [Assamese]	Eye Problem
	Ayi achi	Toothache
Sipu	Esik Bemar	Sneezing
	Ramnam	fever
	Aki Jukla / Rayou	diarrhea
Rina	Ramnam	fever
Koyu	[Malaria]	
	[Typhoid]	
	[Eye problem]	
Rotte	[Malaria]	
Kakki	[Malaria]	
	[Eye problem]	
	[Asthma]	
	“Gastic”	gastritis

	Dumpo Kidu	headache
Loglu	Dumpo Kidu	headache
	Ale kom inla mang	problem to walk
	Ale Alak joint kila yubyem kom kila	pain in hands and legs joint and problem in sleeping
	Angking kila	chest pain
	“Gastic”	gastritis
	Aki kila abat baddung	stomach pain & vomit
	Ugiing sida la kuma	problem to straight due to backpain
	[Menstrual problem]	
	[Bone T.B]	

Mechukha

Village	Name of disease as given	English translation
Barangang	Dogonan	gastric
	Libsarn	bodyache
	Lopkichun	cough
	Dogojon	diarrhea
Mechuka Town	kanglak sikpe sarn	joint pain
	Gudumlangn [or “mata chakkar” in Hindi]	dizziness
	kepnan	backache
	meenan	eye problem
	iching nas donglung nas	dysentery
	zinbe nas	throat problem
	Namjo nas	ear problem
	go nas	headache
	dogojong	diarrhea
	chheb nas	malaria
Barangang	“gastric”	Gastritis
	[backache]	
	[throat problem]	

	[eye problem] Siktingjin / chhanbe	cough
Phargi	[stomach pain of children]	
	[cough]	
	“kamar dard” [in Hindi]	backache
	Dogobin / “gastric”	swelling of stomach
	gonan	headache
	Kanglasikoni [check spelling?]	body pain
	domrumgian	fever
	meenan	eye problem
	manjosarn	ear problem (fluid coming out from ear)
	nugunangnithaden	bleeding from nose
	kapakpanan	problem in skin of head
	sonan	toothache
	sobusan	cavities
	khongnenan	TB
now resident in Mechuka town, but originally from Tato village--an Adi Pai Libo tribal area	“kichibidu” [in Adi Pai Libo]	diarrhea
	“gastric achi du” [in Adi Pai Libo]	gastritis
	“hepatitis” [in English]	
	“dompo achi” [in Adi Pai Libo]	headache
	“kipo achi” [in Adi Pai Libo]	stomach pain
	“high pressure, low pressure” [in English]	hypertension
	“tali achi do” [in Adi Pai Libo]	small pox
	“tabum achi do” [in Adi Pai Libo]	chicken pox
	“lurdu” [in Adi Pai Libo]	Mental sickness
	“ahe achi du” [in Adi Pai Libo]	Body pain
	“ále lekek du” [in Adi Pai Libo]	paralysis
	“TB achi du” [in Adi Pai Libo]	TB
	“cancer” [English]	
	“jaundice” [English]	
now resident in Mechuka town, but originally from Rego, an Adi Pai Libo village	“kichibidu” [in Adi Pai Libo]	diarrhea
	“anyi achi du” [in Adi Pai Libo]	eye problem
	“nyaru achi du” [in Adi Pai Libo]	ear problem
	„nyadu tepama“ [in Adi Pai Libo]	hearing impaired
	“iju achi” [in Adi Pai Libo]	toothache
	“dumppo achi” [in Adi Pai Libo]	headache

	“uge achi” [in Adi Pai Libo]	backache
	“lopo achi du” [in Adi Pai Libo]	bone pain
	“eche chidu” [in Adi Pai Libo]	dysentery
	“saram achi du”[in Adi Pai Libo]	cold & cough
Damjingyap	“gastric”	
	“cancer”	
	“eye problem”	
	shep	chicken pox
	kepnan	backache
	dhonne	small pox
	khongne	TB
	budakne	asthma
	gonan	headache
	kiloga	throat problem

PHOTOVOICE

Type of data	Yazali	Koyu	Mechukha
Primary Health Centre	X	X	
School	X		
Houses & yards	X	X	X
Sanitation	X		X
Church, Gompa	X	X	X

AUDIO FILES

1. Koyu_WOW_2009_2_21_recording_1_Anyak on FGA
2. Koyu_WOW_2009_2_21_recording_2_Meena Rina on planning
3. Koyu_WOW_2009_2_21_recording_3_preg hist
4. Koyu_WOW_2009_2_21_recording_4_pregnancy care
5. Koyu_WOW_2009_2_21_recording_5_pregnancy care
6. Koyu_WOW_2009_2_22_recording_1_preg hist
7. Koyu_WOW_2009_2_22_recording_10_drawing Kotte

8. Koyu_WOW_2009_2_22_recording_11_drawing Taberipo
9. Koyu_WOW_2009_2_22_recording_12_drawing Kakki
10. Koyu_WOW_2009_2_22_recording_2_preg hist
11. Koyu_WOW_2009_2_22_recording_3_preg hist
12. Koyu_WOW_2009_2_22_recording_4_preg hist
13. Koyu_WOW_2009_2_22_recording_5_preg hist
14. Koyu_WOW_2009_2_22_recording_6_preg hist
15. Koyu_WOW_2009_2_22_recording_7_drawing Rina
16. Koyu_WOW_2009_2_22_recording_8_drawing Saku
17. Koyu_WOW_2009_2_22_recording_9_drawing Koyu
18. Koyu_WOW_2009_2_24_recording_1_Oyir Anyak on action group
19. Koyu_WOW_2009_2_24_recording_2_leader quality discussion
20. Koyu_WOW_2009_2_24_recording_3_WOW evaluation
21. Koyu_WOW_2009_2_24_recording_4_WOW evaluation
22. Koyu_WOW_2009_2_24_recording_5_song
23. Mechuka_WOW_2009_3_1_recording_1_Yam history of FGA in Sero Hong
24. Mechuka_WOW_2009_3_1_recording_2_Yamang intro to FGA
25. Mechuka_WOW_2009_3_1_recording_3_Oken Tatak on VWW role
26. Mechuka_WOW_2009_3_1_recording_4_Tage Yam on empowerment
27. Mechuka_WOW_2009_3_1_recording_5_Tage Yam on empowerment
28. Mechuka_WOW_2009_3_2_recording_1_review of day one
29. Mechuka_WOW_2009_3_3_recording_1_Yam on action group
30. Mechuka_WOW_2009_3_3_recording_2_Oken on action group
31. Yazali_WOW_2009_2_10_recording_1_village drawing_Delepagi
32. Yazali_WOW_2009_2_10_recording_2_village drawing_Lichlith
33. Yazali_WOW_2009_2_10_recording_3_village drawing_KuchKut
34. Yazali_WOW_2009_2_10_recording_4_village drawing_Rubdi
35. Yazali_WOW_2009_2_10_recording_5_village drawing_Taib
36. Yazali_WOW_2009_2_10_recording_6_village drawing_Kamp
37. Yazali_WOW_2009_2_10_recording_7_immunization presentation
38. Yazali_WOW_2009_2_10_recording_8_Mema Amko on Action Group
39. Yazali_WOW_2009_2_8_recording_1_welcome song by participants
40. Yazali_WOW_2009_2_8_recording_2_group drama on checkup
41. Yazali_WOW_2009_2_8_recording_3_group drama on pneumonia
42. Yazali_WOW_2009_2_8_recording_4_group drama on pneumonia2
43. Yazali_WOW_2009_2_8_recording_5_Mema Amko on safe delivery
44. Yazali_WOW_2009_2_9_recording_1_memas story
45. Yazali_WOW_2009_2_9_recording_2_Amkos story
46. Yazali_WOW_2009_2_9_recording_3_group discussion immunization
47. Yazali_WOW_2009_2_9_recording_4_village drawings1
48. Yazali_WOW_2009_2_9_recording_5_village drawings2

WOW evaluations by participants

(wording from what the FGA staff wrote in English on chart paper)

Yazali

Liked

- Food was good
- Slept well
- We all slept together
- Training was very interesting
- Participants appreciate FGA because they gave training
- Pneumonia module was very helpful
- Amko and Mema's stories were very helpful
- Learned English words
- Demonstrations were good--e.g., ORS
- Homework assignments were good--e.g., dramas, group presentations
- were able to improve their writing
- gave thanks to Betsy for training, because came from so far
- gave thanks to all the trainers--all very good
- liked learning about all the diseases
- teaching style was very good

Didn't like

- wanted more details re/ pneumonia, wanted demonstration
- weren't completely punctual (after lunch)
- didn't cover the topic completely enough
- wasn't enough time to cover all topics

Koyu

Liked

- learned all topics
- good time
- good food
- nice venue (they really like the IB bungalow)

Didn't like: no bad

Mechukha

Everything good

Family size

(wording from what the FGA staff wrote in English on chart paper)

Yazali

Did not do

Koyu

"demerits of a big family",

- "tensions" (I can't remember what the women originally said, but the FGA staff wrote this on the chart paper with the English word "tensions" which they then used in discussion)
- not enough food
- lacking education

- division of property causes violence

merits of a big family

- more boys, more name (I guess more people to carry on the family name)
- more girls, more mithuns (e.g., more bride price)

merits of a small family

- less tensions
- good clothes, food
- good education
- don't have to divide the lands

demerits of a small family= opposite of big family merits above

Mechukha

“Merits of small family” are:

- education
- health
- happy family
- good nutrition
- if have property will be handed to one son

“Merits of big family”

- bigger capacity
- greater daily wages
- if more, can help parents more
- if more boys than outsiders can't dominate the family
- (I think someone also said that can get more money for voting--but that wasn't written on the official list)

Leadership qualities

(wording from what FGA staff wrote in English on chart paper)

Yazali

Did not do

Koyu

From participants:

- Leadership quality
- Strong/courage
- action leader
- educated
- transparency (fair)
- respectable (common mind)
- observation (village problems)
- treat equally
- polite

From WOW FGA team: (wording from what FGA staff wrote in English on chart paper)

- patience
- future plan
- sustainable/long-lasting
- empowering to others
- build trust
- vision

Mechukha

Leadership qualities (from the participants):

- trust build
- good management
- punctual
- frankly nature
- patience
- courage
- good speech
- impartial
- good maintenance of register

WORKPLANS

Yazali

What to do	Where to do	When to do	Who inside	Who outside
Meeting for Action Group	Dalipagi	February 20	Women	Goanbura
Self delivery camp	Dalipagi	March 1	Women	
Meeting for Action Group	Rubdi	February 14	Women	
Self delivery camp	Rubdi	February 17	Women	
Meeting for Action Group	Taib	February 15	Women	
Immunization	Taib	February 15	Women	
Meeting for Action Group	Lich Lith	February 15	Women	
Social service	Lich Lith	March 9	Women	
Immunization	Lich Lith	February 21	Women	
Meeting for Action Group	Kuch Kuth	February 20	Women	
Antenatal	Kuch Kuth	February 21	Women	
Social service	Kuch Kuth	February 21	Women	

Meeting for Action Group	Komp	February 21	Women	
Immunization & antenatal	Komp	February 16	Women	

Koyu

What to do	Where to do	When to do	Who inside
Meeting for Action Group	TABI RIPO Dere	26 February 2009	Women
Toilet			

I don't have rest of workplans, FGA staff should have

Mechukha

I don't have, FGA staff should have