

## **Philip Vincent Otieno: Diary from ACTED CLTS Training in East Pokot**

**Sunday 24<sup>th</sup> Jan 2011**

In the company of Agency for Technical Cooperation and Development (ACTED) we travel from Nairobi to East Pokot in Churo division where we shall be conducting a CLTS training. The journey takes roughly 6 hours. Most of the road network from Nairobi is tarmacked. The distance from Nairobi to Churo is 355Kms. The last 75 Kms is rough road.

I gather from my colleagues, that the communities that live in Churo are mainly agro-pastoralists, who lead a semi-nomadic life. They have by far and large settled on their homelands. However, during drought season, the youth who are energetic migrate with the livestock to other parts of the country in search of greener pastures and water. The crops grown by the community are maize, beans, kales and onions. The communities mostly keep cows, goats and camels. Livestock is revered in the community and considered a form of wealth. Wealth is not measured in terms of monetary value, but in terms of the number of cows or goats a person possesses. A person who is employed and earns a good salary is considered to be very poor if he does not have livestock.

Education is not highly valued in the community. The literacy level stands at 3%. The community prefers that their children take care of the livestock rather than go to school. However, this attitude is gradually changing, and more and more people are appreciating the value of education.

Churo is a sparsely populated area with hot and dry spells most part of the year. However, it can get rather cold at night. The area is inhabited by Pokot ethnic community, which is a sub ethnic of the Kalenjin people.

I also learn that the people are very friendly and hospitable and have high regard for ACTED. They hold the organization in high esteem as it has helped them a lot during famine, through emergency supplies. This is particularly important to the community as the area is drought prone. The organization also runs projects in food security, water, and sanitation and livestock production.

I am made to understand that security in the area is very good. One can walk any time of the day or night, freely without being disturbed. This is mainly attributed to the peaceful nature of the locals, as there is very little presence of security personnel.

We arrived at around 8:00pm. Churo is a very small center, where most of the buildings are semi-permanent. It is dusty and without running piped water, and the residents mainly depend on water from a spring rehabilitated by ACTED. The center is connected to electrical power. This is one of the achievements the residents attribute to the current government.

Mobile network is unreliable. There are no internet facilities. You can also not watch television (TV) as the signals don't reach the town. However, a few people who can afford the DSTV satellite dish are able to watch TV. Newspapers don't reach the town unless one makes a special order with a matatu (informal commercial public transport) driver to buy for you one at Marigat, 97 Kms away from the center.

This is the environment in which I prepared to conduct CLTS training the following day.

### **Monday 24<sup>th</sup> January 2011**

The training is conducted at the ACTED offices. I arrive in good time in readiness for the training. Ideally TOT CLTS training should be a residential one. Unfortunately there are no places in town that can host a residential training. In this town residential trainings can only take place during the school holidays, as the schools are the only institutions with residential facilities. This being a time when schools are in session, we have to make do with a non-residential training. This has its own challenges especially with regard to the issue of punctuality from the participants. The situation is aggravated by the fact the participants have to walk between 2 to 7 KM to the training venue every day as there are no affordable alternative means of transport. One cannot fail to admire the sheer resilience and determination of the participants to access information that can transform their lives.

In total there are 16 participants. Amongst them are the location's Chief and 2 assistant chiefs. The assistant chief is a government appointee in charge of the smallest administrative unit otherwise referred to as the sub-location. The chief is their immediate supervisor and is in charge of a location. The others were ACTED staff and community representatives. The ACTED staff who participated in the training were those who come from the local community and speak Pokot, the local language. They are also the ones who are directly involved in sanitation and hygiene campaigns in the community. It was recommended by the participants that I conduct the training in Kiswahili (National language of Kenya).

During my discussions with the participants it emerged that the act of defecation is considered a taboo subject in the community and open defecation is rampant. 95% of the community practice open defecation. They mostly do this in the bushes near their homes. There is plenty of uncultivated land, and bushes all over providing a suitable environment for open defecation.

The participants tell me that defecation is a taboo subject and calling shit by its crude name in the local language is unthinkable. They appear apprehensive about the nature of our discussions. I break the ice by telling them that where I come from people call me "Director". I ask them to guess what I am a director of. Some say I am a director of health, others say education, another says Plan International etc. I tell them they are all wrong. I ask them if they want to know what I direct. They all answer in the affirmative. I tell them I am a director of "shit". This comes like a bombshell to them and they burst into a huge laughter. Some of them say. "Puuu! Puuu!" This is a local exclamation that is close to saying, "God forbid! God forbid!" I could see some talking amongst themselves wondering whether they got me right. I then repeated myself for

clarity. I tell them that I talk and think about shit all the time, and before I walked into the room I had gone to defecate. There is more rapturous laughter. This in a way helped them to relax and to be at ease with me. I then ask them to go into pairs and discuss their last open defecation.

Then I ask each person to introduce their partner and tell us their last day of open defecation. At first there is hesitation on who is going to start. Then a pair volunteers to start and it goes something like this, “my friend here is called Samuel, and his last day of open defecation was yesterday evening”. This elicits laughter in the room, and I ask the participants to clap for the person. This encourages the others, helps calm down whatever reservations that there was. Every one now opens up and is eager to share and there is general amusement in the room.

I then ask for the crude word of shit in the local language, and with great amusement to the rest, someone tells me it is “piyat”. I then encourage the use of this word whenever appropriate. One of my greatest achievements in this day is to still the fear and embarrassment associated with discussion on defecation. Participants would later tell me that I am the first person they have come across in their lives who freely talks about shit, and dares ask people about their last day of open defecation.

We were also able to discuss some of the cultural beliefs associated with defecation and some interesting revelations were made. For example amongst the Pokot it is believed that when one “puts shit in hole, it is like one is burying themselves and this is likely to attract bad omen”. This belief therefore encourages open defecation.

Since defecation is a taboo subject in the community, even when one suffers from diarrhoea, they will never openly admit it. Instead they would rather say that they are “feeling pain in the stomach”, and it is then up to the listener to draw their conclusions.

In this community people also take special care to ensure that they are never seen going for defecation. It is very embarrassing to be seen going to defecate. Defecation is therefore carried out secretly and without the knowledge of other people.

It is also considered to be a taboo for the in laws or members of the opposite sex to go to the same place for defecation

I take time to reflect on some of the issues discussed during the day and what I have observed, and it is clear to me that CLTS will encounter some unfavourable conditions in this community. Some of these conditions include:-

- This is a sparsely populated area
- The area is usually very hot and dry most part of the year. This may make it difficult to come across fresh, wet and disgusting type of shit that works well during trigger sessions. Shit here is likely to dry very fast because of the hot climatic conditions.

- The entrenched culture in this community seems to favour open defecation.
- There is plenty of uncultivated land and bushes everywhere creating a favourable environment for open defecation.
- Many people defecate when going to herd their goat, or when fetching firewood or water far away from their homes. This may lead people to feel that their shit is harmless especially because it is far away from their homes; and further more the shit dries very fast becoming inoffensive and harmless.

On the other hand the rampant open defecation, and the fact that there is an organization willing to stick its neck out, also provides real opportunity for CLTS implementation. If the fire of CLTS can be ignited, and the concept is accepted and internalized by the locals, then the potential unleashed will be simply astonishing!

### MEMORABLE QUOTES OF THE DAY

*“It is taboo in our community to even discuss such matters as farting...in case some one farts accidentally where people are, he will feel very embarrassed and walk away in shame.”*

*“We just assume that human beings go for defecation, but it is very embarrassing to see someone going for defecation”*

*“I thought you are a mad man when you said that you are a director of shit. A person cannot talk like that in our community.”*

### **Tuesday, 25<sup>th</sup> January 2011**

The day started well, and the training was graced with the local councilor. She was present through out the day, and she gave a thumb up to CLTS. She also gave her commitment to support the process, as she was equally concerned about the high levels of open defecation in the community and its consequences.

On this day we go into the details of what CLTS is about and how triggering is done. It emerges from our discussion, that by far and large there has been no systematic large scale interventions on sanitation. To that extent there has been minimal subsidies on latrine constructions in the area. However, there have been a few interventions on sanitation. An example was given where a latrine that had been done at a public place had the door vandalized. No one then accepted to defecate in such a latrine where they would be exposed to passersby. Another example is where one of the NGOs in the country had done a few subsidized latrines at the household level. The project however, failed because of the following reasons:-

- There was an insufficient consultation with the community; and not enough awareness was created on the need to have latrines.

- The community was not ready to abandon their culture of open defecation and use the latrines, which they felt was contrary to their norms, where it is believed that, “putting shit in hole, is like burying oneself and this is likely to attract bad omen”. This belief therefore encourages open defecation.
- As a result of the above the latrines were turned into stores for keeping household goods, and some were used for keeping kids (goats’ offspring) to protect them from attacks by wild animals like baboons, and also to protect them from harsh weather.
- Some of the beneficiaries vandalized the latrines and removed the doors and the roofing iron sheets and used them for other purposes.
- People did not like to use the latrines because of the bad smell.
- Finally they did not factor in that some of the beneficiaries had nomadic characteristics. Such beneficiaries soon abandoned the latrines when they migrated to another locality in search of greener pastures.

Following discussions on the failure of subsidized latrines that have happened in other countries and other communities in Kenya, there seems to be good appreciation amongst most participants on the futility of subsidized latrines at the household levels. The participants are particularly fascinated about how a neighboring community; the Turkana ethnic community had embraced the concept of CLTS and were already constructing latrines without any subsidy. They say that there is no way the Turkana will beat them in this exercise. This is not surprising taking into account that the Pokot and the Turkana are known to be traditional rivals who compete for scarce resources such as pasture and water during drought seasons. They are both pastoralists and are known to raid each other for livestock. At first I was hesitant to show the slides on the good work being done by the Turkana to a Pokot audience. I feared that it might elicit a negative reaction. I was pleasantly surprised, that the opposite happened. Indeed the Pokot took it as a positive challenge. They said that “if the Turkana can do it, then the Pokot will do it even better!” Some of the participants also felt attracted to construct latrines similar to the Turkana ones. One of the lessons I learn here is that communities relate and identify more with examples of situations that are close to them, than with examples from far away places.

Coming to the triggering tools, the participants were simply in shock. “There is no way a Pokot will take you to where he defecates” they said. “It is abomination to carry shit and bring it to where people are gathered”, some said. “It is a taboo to use the word ‘piyat’ in a community meeting” another complained. “We shall be thrown out if we try these things you are telling us”, they protested.

I explained that these are the CLTS tools, and they have been successfully employed in other communities in and outside the country and there has never been any reported hostility from the targeted communities.

The day ended well but I could not help wondering whether I was pushing my luck too far with this CLTS business. Is it possible that the CLTS tools are unsuitable in certain cultures? I kept asking myself.

**Wednesday, 26<sup>th</sup> January 2011**

The day starts on a very inspiring note, when two participants say that after the previous day's session, they soul searched and made a decision to construct their latrines. It was one Mr. Charles T and Mrs. Lydia K. I have made verbatim quotation of what they had to say.

First is Lydia who is 26 years old, married and has 5 children. This is what she had to say,

*"I have been touched by the CLTS training and I felt ashamed that we did not have a latrine at home. We have a good house, plenty of livestock and we have a good income but without a latrine. I feel embarrassed that inspite of our achievements in life, we don't have a latrine, and yet it is very basic thing. Because of this realization, I called my husband who works in Meru, and discussed the matter with him, and we agreed to immediately start constructing a latrine."*

The other one was Charles who is 55 years old, is married and has 8 children, had the following to say,

*"I have learnt from the training that contaminated water results in diseases. This contamination is caused by open defecation. I realized immediately that I was contributing to the problem through my act of open defecation. That is why I have made a decision to construct a latrine. I also believe that it will not be possible for me to convince my neighbours to stop open defecation and construct latrines unless I set a good example to them. I am a church elder, who preaches the Word of God. With the same zeal that I preach the word of God, I will also preach against open defecation."*

I personally feel touched by the testimony of the two. This is the first time that I have conducted CLTS training, and had participants attending the training, coming out in the open to confess that they don't have latrines, and are prepared to do something about it. It is worth noting that they did this without being prompted. It is normal and indeed very common to have community members owning up during CLTS trigger sessions, and agreeing to construct latrines. But during CLTS TOT training, it is unusual for the participants to do that. This is the first time that I am coming across it.

This is also the day that we have planned to carry out the first CLTS trigger. According to the plans we made the trigger is supposed to take place in the afternoon in a village called Tepelekwa. The morning session is planned to polish the triggering skills of the facilitators/participants. It is however, brought to my attention that the community was mobilized to wait for us in the morning hours. I ask if information can be relayed to them that we shall meet them in the afternoon as per our original plan. I am told this is not possible, as Wednesday is a market day, and most people go to the market in the afternoon. Rebecca, ACTED staff who is working closely with me on this training, informs me that we have no choice but to go to the meeting site and reschedule the meeting to a convenient time. She tells me the information she has is that people were already converging at the venue, and there is no other way of communicating with them other than physically going to the site. The area is

outside mobile network coverage and so we cannot make a call and reschedule the meeting. If we do not go there, I am informed that it will be difficult to mobilize another meeting in that village.

I agree that we go to the village and communicate our apologies, and have the training continue in the afternoon. We drive off to the village, and we find a sizeable crowd waiting for us. It is clear to me that had we not made an effort to come here many people would have been disappointed. We discuss with the gathering about our situation and there is unanimity that the meeting be rescheduled to Saturday morning.

In the afternoon the training session reconvenes and spends considerable time sharpening facilitation and triggering skills of the participants. At the end of it all, I see participants who are confident, excited and raring to go. The initial fear and reservations about CLTS triggering tools are now replaced by enthusiasm and confidence. I am happy that the participants have overcome their fear and shame. This gives me confidence that we are now ready for CLTS triggering sessions that will start tomorrow.

### **Thursday, 27<sup>th</sup> January 2011**

This is the day for practical CLTS trigger. Two villages have been identified for CLTS trigger. These are Chepelo and Kasalangwa. Two teams are formed to undertake the task ahead, and we then proceed to the field.

I join the team going to Kasalangwa. We arrive there and find nobody at the meeting site. My colleagues go out to try and mobilize the community. After waiting for a while and nobody seems to be showing up, I excuse myself so that I can go and monitor what is happening at Chepelo. I leave my other colleagues going on with mobilization, but I promise to be back after a while.

As we drive to Chepelo, the driver tells me that the Kasalangwa community is a “very difficult” community that hardly attends meetings even when good mobilization is done. I take note of it but I don’t make any comments.

We arrive at Chepelo, and find the community already gathered and the CLTS trigger is just about to start. I join the meeting; however, I am linguistically challenged as I don’t understand Pokot the medium of communication in the meeting.

I can tell the facilitators are really up to the task and the process seems to be moving on very well. The community is excited and very cooperative. They actively take part in both the village mapping and the defecation mapping. I am able to hear the word “piyat” frequently used. The community also readily accepts to go for the transect walk, though a few remain behind. They lead the facilitators to the near by bush, and within a short time shit is found. But because of the hot weather, the shit is not wet. They still search around for one that is still fresh and wet but this does not happen. They only come across mostly dry shit.

People reconvene at the meeting site, but one can clearly see that they are disgusted about the site of shit. One can tell this by the fact that many of them are busy spitting, and don't quite want to look at the direction of the shit.

All the triggering tools are applied, and the facilitators did not shy away from using any tool. At the end of the day the community commits itself to stop open defecation, and says they will become an open defecation free village within a period of three months.

There were some hilarious moments during the triggering. For example during the shit calculation some one said that, "we all produce small amounts of shit except the chief who produces a lot because he earns a salary every month." Another person who was concerned about the effects of open defecation in the community said that, "Please tell us how we can block shit from coming off our body because this thing is going to finish us."

We also learnt that in this village there are only 5 homesteads out of a total 162 that had functional latrines. This confirms that open defecation is very rampant in this village.

On the positive side, the community appeared very receptive to the whole CLTS process, and totally discounts the fears earlier held by the facilitators. They used the word "piyat" freely, went for the transect walk and did all that was expected from them. On the other hand I have this nagging feeling that something was unusual about the community. Specifically I did not see the emotions of "fear" and "shame" expressed. Feelings of disgust were definitely there. People were spitting and looking away from the direction of shit. But feelings of shame where you see sorrowful and remorseful faces did not come out clearly according to me. People were mostly laughing at the situation that had been presented to them. Could this have been caused by the facilitators cracking too many jokes? Or is it possible that there is something unique about this community in respect of how they express shame, which is different from other communities that I have encountered? Or is it possible that I just misread the situation?

We managed to return to Kasalangwa, but only a few community members had showed up. After consultations a decision was made to call off the meeting and reschedule it to Saturday.

### **Friday, 28<sup>th</sup> January 2011**

This is a day that we plan to reflect on what happened the previous day during the triggering sessions, and we are also expecting the community representatives from Chepelo to share with us their feedback.

I have recorded some of the verbatim feedback from the facilitators. This is a sample of what they said,

*"I feel that all my fears have been overcome."*

*“I was afraid that the people will not appreciate our work. However, we were well received by the Chepelo community, and I now feel more confident to do CLTS work.”*

*“I never imagined that the Pokot would call shit by its crude name. From what happened yesterday I feel confident about this approach”*

*“I was feared that the community would be hostile and abandon the meeting the moment we start talking about shit. Contrary to my fears the community was very receptive to our message. I could not believe that the community was even ready to show us where they go for defecation.”*

*“When we started the CLTS trigger, I was pleased that everyone was happy with us, and all agreed that we should discuss and talk about shit freely. Many people accompanied us for the transect walk and were happy with the exercise.”*

*“I was afraid and fearful about the CLTS triggering process. I thought the community would be very hostile and chase us away...I have now realized that the most important thing is to have good facilitation skills. A good facilitation skill is what is essential and critical to success.”*

*“Throughout the training, I was not convinced that CLTS can work. I am now fully convinced about the power of CLTS.”*

*“I am happy that the outcome of the process was that all agreed to change their open defecation behaviuor.”*

*“What impressed me most was that the community welcomed the concept...I was personally full of shame and fear about this topic of shit, but I am now very open and can discuss it freely.”*

I am happy that the facilitators too are satisfied with the outcome of their efforts. One the key lessons learnt is that CLTS depends a lot on good facilitation. The fear about the triggering tools is also more of a psychological fear amongst the facilitators than actual reality out there in the field when you go to trigger. These team of facilitators need to be appreciated for not allowing their initial fear stand on their way. They were courageous enough to give it a try, and they were not disappointed with their efforts.

The community representatives of Chepelo are also with us on this day to present their action plans and the outcome of CLTS trigger that happened in their village the previous day. The following are some of their quotations,

*“We were trained in the past on the importance of good hygiene and sanitation practices following a cholera outbreak in our village, but we did not take it seriously. This time round after what we saw when the facilitators came to our village, we must do something, we are going to change.”*

*“When I saw the amount of shit produced by our village that goes into our dam, I got very alarmed and concerned.”*

*“We have decided in our village that everyone must have a latrine.”*

*“When we were elected to the sanitation committee, we held a meeting and decided to be an example to everyone. We are going to be the first ones to construct latrines in our homes. We are prepared to sell a few of our goats and buy the materials required to construct a latrine.”*

I also took the community representatives from Chapelo through some of the sanitation options available to them. I showed them slides on different types of latrines from different parts of the world. They were equally very fascinated with the latrines done by the Turkana. They kept on remarking, “we will do like that of the Turkana! We will do like that of the Turkana!”

They were also in agreement that based on the available options, latrine construction is not an expensive undertaking, and every one in the community should be able to afford a latrine.

The day’s session ended early at 1:00 PM. The reason being that; the participants wanted to go and pay their last respects to a highly regarded community elder who was being buried in the afternoon.

## **Saturday, 29<sup>th</sup> January 2011**

This is another day when we plan to go for CLTS triggering in two villages; Tabelekwa and Kasalangwa where the villagers had failed to show up on Thursday.

The triggering teams are formed and each goes to their respective site. I join the team headed to Kasalangwa. Upon arrival we find about 4 people waiting for us. I stay there for a short while and the number does not seem to be improving, and then i decide to go check what is going on at Tebelekwa.

At Tebelekwa I find close to 70 people gathered and the village mapping is in progress. The triggering tools are generally well applied and the villagers are very cooperative. They actively participate in all the triggering processes including the defecation mapping and the transect walk. People seem to be excited about what is going and are eager to participate.

Some of the interesting observations are that the villagers were truly shocked that in their entire village of 87 homesteads, there was only a single latrine. They were also amazed to discover during the shit calculation that their village produced 14 lorries of shit every year.

The villagers reflected on their situation resulting from the trigger and accepted to stop open defecation. There was a moment during the discussion when one of the elders got concerned

that some people were falling asleep during an important discussion. “How can you sleep when we are discussing important things in our village? We will not tolerate this!” he reprimanded them. The other people present agreed that everyone should be attentive to the discussions going on.

There was a suggestion that the sponsoring organization ACTED should construct a centralized latrine at the market center where anyone wishing to defecate can use. This suggestion was however, overruled by majority of the people present who insisted that everyone should have their own latrines at the homestead level. It was argued that it will be difficult for people to come to the market place every time they wanted to defecate.

At the end of the triggering process there was consensus to stop open defecation, and the meeting resolved to become ODF within three months. A sanitation committee was formed to oversee the process.

The main challenge was that the day was very hot and this had its effect on the members present. For example some pregnant women and elderly people, had to stay in the shade. This stopped them from participating in the village and defecation mapping that was done in an open field.

Once again the villagers at Kasalangwa did not show up. The triggering session was therefore postponed indefinitely.

### **Monday, 31<sup>st</sup> January 2011**

On this day we meet to get feedback from the sanitation committee formed at Tabelekwa and also to develop the action plan for the workshop participants.

The sanitation committee from Tabelekwa was very happy with the CLTS triggering that happened in their village the previous day. They reaffirmed their commitment to construct latrines and stop open defecation. They informed us that some people had already started constructing the latrines. They said the triggering had made them realize the negative consequences of open defecation.

The following is a sample of their quotations:-

*“I thought that we had a good life and good sources of water...yet we have been drinking and eating our own shit...I now know that the diseases we suffer from come from eating shit”*

*“We have seen that open defecation can endanger our lives and our livestock”*

*“I felt very ashamed when shit was brought to the meeting...this made me realize that we have been living a bad life”*

*“It is common and natural to practice open defecation in our community, but we are now prepared to change our ways”*

*“You have liberated us. Our people were living in bondage. In our community one does not open up and tell you when they are suffering from diarrhea. Some time back my husband almost died from diarrhea but he could not let me know what he was suffering from, because it is a taboo to discuss matters related to defecation. Now our people feel liberated to talk about defecation freely without feeling ashamed. This is what has really touched me”*

It was refreshing to spend time with these community representatives. It was clear that what happened during the CLTS trigger had transformed their lives and perceptions. I began to wonder whether a silent cultural revolution was taking place in Pokot!

During this time there was also an interesting discussion where one of the participants said that, “though I accept to construct a latrine in my home, there is no way I will ask my in-laws when they come visiting to use my latrine. It is taboo to do such a thing.” This elicited immediate reaction from the other participants, with one saying that such an issue can be addressed by constructing separate latrines, where one can be used by the in-laws when they visit. Another participant countered by saying that, “Pokot customs require that when you are visitor you should do as the host does, and no Pokot can do contrary to the norms and values of the host, and therefore if in your home you use a latrine, a visitor will also be obliged to do the same.”

After getting the feedback from the community representatives, the participants developed an action plan for CLTS implementation for the next 6 months.

We had also got information that some people at Chepelo village had started constructing their latrines. We had therefore made plans to visit them in the afternoon. However, there was a heavy downpour on this day that made such a visit impractical as the road to Chepelo is impassable when it rains.

## **Tuesday, 1<sup>st</sup> February 2011**

This is the day of my departure from Churo, but I still feel I have unfinished business. I would go home a half fulfilled person if I returned without meeting some of the people who had started constructing latrines. It is not possible to visit Chepelo due to the heavy rains of the previous day, and so the only other alternative is Tebelekwa. So I decide to go and spend about an hour in the village where work had started, before embarking on my journey back to Nairobi.

In the company of some of the ACTED staff we drive to Tebelekwa and we are received by Joseph T, one of the natural leaders and a member of the sanitation committee who had already started constructing his latrine. Shortly afterwards we are joined by two other leaders, Simon P and Joseph K. We leave the vehicle by the roadside and walk to Joseph T’s home and confirm that he had indeed started constructing his latrine. We ask to visit a few other people, but there are two challenges. One is that a lion had invaded the village and had killed a few animals in the

last couple of days. This had created anxiety in the village, and some of the people to be visited were in a meeting planning how to immobilize the lion before it could cause more havoc. Secondly, some of the homesteads to be visited were way off the road, and the driver said he could not access them. After further consultations with the natural leaders, another home was identified but we had to walk for about a kilometer to access it. We decided to go there and confirmed that indeed construction work had started.

My discussions with the natural leaders and some of the community members that I met on this day revealed to me that there was change taking place in the community and there was determination to stop open defecation.

I returned to Nairobi feeling satisfied that this was time well spent.

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