

# **The Kenya Grassroots Leadership Training Programme Phase II**

---



---

**The Institute of  
Cultural Affairs  
Kenya**

---

# **The Kenya Grassroots Leadership Training Programme**

**The Institute of Cultural Affairs Kenya**

## **Phase II Project Documentation**



## PROJECT LOCATIONS

### Groups of the Catholic Diocese of Murang'a Development Education Programme

#### Kirinyaga District

**Ithiga ria Njuki Women's Group**  
Mwea Division  
Murinduko Location  
Riagichere Sub-location  
Rianjuki Village

**Kianganga Women's Group**  
Ndia Division  
Mutiri Location  
Kathare Sub-location  
Kirimunge Village

**Kiang'ima Catholic Women's Group**  
Ndia Division  
Inoti Location  
Thaita Sub-location  
Kawakara Village

**Kiangombe Women's Group**  
Gichugu Division  
Kabare Location  
Gachage Sub-location  
Kiangombe Village

**Mbati-ini Women's Group**  
Ndia Division  
Mweru Location  
Kagio Sub-location  
Mbati-ini Village

**Mumbu-ini Women's Group**  
Mwea Division  
Murinduko Location  
Murinduko Sub-location  
Mumbu-ini Village

**Utheri wa Ngura-ini Women's Group**  
Ndia Division  
Mutithi Location  
Komboini Sub-location  
Ngura-ini Village

#### Murang'a District

**Gaichanjiru Small Scale Farmers Project**  
Kandara Division  
Gaichanjiru Location  
Kagumoini Sb-location  
Gaichanjiru Village

**Gatanga Women's Group**  
Gatanga Division  
Gatanga Location  
Gatanga Sub-location  
Gatanga Village

**Kirere Catholic Women's Group**  
Kigumo Division  
Kigumo Location  
Kirere Sub-location  
Kirere Village

**Kiriangoro Women's Group**  
Kigumo Division  
Kigumo Location  
Kirere Sub-Location  
Kiriangoro Village

**Mugumo Catholic Women's Group**  
Makunyu Division  
Ithanga Location  
Ngililya Sub-location  
Gatuikira/Mugumo Village

### Self Help Groups Mumias Division Kakamega District

**Amani Women's Group**  
Central Mumias Location  
Luveko Sub-location  
Mumias Township

**Babiri Women's Group**  
North Wanga Location  
Kholera Sub-location  
Babiri Village

**Khaimba Women's Group**  
East Wanga Location  
Isongo Sub-location  
Khaimba Village

**Mumias Development Self-Help Women's Group**  
Mumias Central Location  
Luveko Sub-Location  
Limino Village

**Mundere Women's Group**  
North Wanga Location  
Emanani Sub-location  
Mundere Village

**St. Elisabeth Women's Group**  
South Wanga Location  
Bugasi Sub-Location  
Bugasi Village

**Wakhungu Women's Group**  
West Wanga Location  
Indagalasia Sub-location  
Maraku Village

**Wekhonye North Women's Group**  
North Wanga Location  
Mayoni Sub-location  
Mayoni Village

**Wekhonye South Women's Group**  
South Wanga Location  
Buchifi Sub-location  
Eshikulu Village

**Yetta Self Help Group**  
East Wanga Location  
Malaha Sub-Location  
Embusia Village

## INTRODUCTION

"Development does not start with goods; it starts with people and their education, organisation, and discipline. Without these three, all resources remain latent, untapped potential."<sup>1</sup>

This observation has been proven true in countries around the world. Large-scale technological solutions, while appropriate in some instances, have often failed to bring forth the anticipated results. Development practioners and policy makers agree that successful development invests in people and requires participatory approaches. There is a strong sense that partnerships among grass roots groups, local development agencies and donors is a key strategy.

## BACKGROUND

The Institute of Cultural Affairs is a Kenyan organisation concerned with the human factor in development. For many years ICA has been researching, refining and demonstrating community development methods based on participation by the people. ICA Kenya's village training projects utilise these methods. Outside evaluations of the work in Kenya have found that it brings significant improvements to communities.<sup>2</sup>

The Kenya Grassroots Leadership Training Programme is designed to provide leadership and organisational training to village groups so that they will be better able to define their own development objectives and implement plans to achieve those objectives. Currently a number of self-help groups from western, central and the coastal areas of Kenya are involved. In central Kenya, the programme has been conducted in partnership with the Development Education Programme (DEP) of the Catholic Diocese of Murang'a.

The Development Education Programme of the Diocese uses a comprehensive approach to assisting church groups. Their input includes leadership training, seed funds and equipment and supplies for the groups' projects. An animator for each group participates in a series of leadership workshops over a one year period. Their skills and additional input from the DEP give a strong base for futher group activities. The KGLTP methods are intended to supplement and strengthen the programmes of the DEP.

1. E.F. Schumacher, Small is Beautiful: A Study of Economics as If People Really Mattered, London: Sphere Books, Ltd, 1974.
2. Mbindyo, Joseph M. and J. Makokha, Impact Study of Health and Agriculture Changes Through the Training and Utilisation of Village Leaders, Nairobi: University of Nairobi, 1984; and Khasinani, Dr. S. and Kigundu, Dr. C., Evaluation of the Kenya Grassroots Leadership Training Programme, Nairobi: Wamama African Research and Documentation Institute, 1991.



## **STRATEGY**

In 1988 ICA Kenya launched Phase I of The Kenya Grassroots Leadership Training Programme (KGLTP) with 22 groups from across Kenya. Phase II continued in 1990 with 40 groups, some from Phase I and some new to the programme.

The aim of the programme is to strengthen the capacities of rural groups to accelerate development in their communities. The leadership training introduces group members to management techniques that encourage:

- broad participation in setting development priorities,
- realistic objectives based on those priorities,
- comprehensive planning to achieve the objectives.

As a first step, each group was involved in a three-day project documentation exercise to review its history, struggles, and successes. This process opens up communication among members and increases each group's awareness of its capacities. The exercises are led by ICA staff facilitators, but the content of the discussions emerges from the group members themselves.

The following pages present results of the project documentation event for twenty-two new groups which entered the project in 1990. Kirinyaga and Murang'a District groups are associated with the Catholic Diocese of Murang'a Development Education Programme. Groups from Kakamega District were started through local self-help efforts. The group profiles are not intended to be an exhaustive research into the group history. Rather the profiles are more like a photo taken on a particular day of the events and aspirations which motivate the participants to continue to improve their group and community.

After the initial documentation, the KGLTP process includes strategic planning seminars in which the group designs the projects it will implement. Follow-up visits to groups are carried out to ensure that the methods have been absorbed. Finally, in order that the planning methods can be sustained by the groups themselves, leaders from each group are given training in ICA facilitation methods. Some groups, who joined the project before 1990, participated in advanced facilitator training and additional planning during 1990.

Phase III, beginning in 1991, will continue the basic planning and facilitator training process, as well as add a major income generation training component to further increase the group's journey toward self-sufficiency.



# Ithiga ria Njuki Women's Group

Ithiga ria Njuki Women's Group is in an area of approximately 4,500 people, within 990 families. They are predominantly Kikuyu, with some Wakamba who have bought land there.

The area has a good agricultural climate, and families have an average of 10 to 20 acres. They cultivate coffee, French beans, tomatoes, mangoes and pawpaws as cash crops. Maize, beans, potatoes, bananas, sukuma wiki and arrow-roots are the main local food crops grown. Grade cattle, goats, pigs, chicken, sheep and rabbits are also kept.

In 1984 the women decided to form a group, but it was not easy, for no one had experience in organising. However, women came and a committee was selected. They chose their name because of a local site where there is a big rock - *ithiga* - inhabited by bees - *njuki*.

Adult education classes were initiated with 35 participants. Some dropped out due to home problems, but 15 continued learning. In the same year a tree nursery was started with fruit and other types of trees. The trees were sold for income. In addition, they started a handicraft project of knitting, weaving baskets and making table cloths. They planted French beans, maize and other

crops. A merry-go-round project was also launched with members contributing five shillings each. The total was given in rotation to one woman each month who could buy whatever she needed.

Most of the members had poor houses, so the group contributed 550 shillings monthly until each home was upgraded.

When the homes project was completed, the group started helping orphans by sponsoring some children for higher education. The group also started bee-keeping which continues to be a worthwhile venture.

The Ministry of Agriculture was impressed by the dedication of this group and presented them with two wheelbarrows for their demonstration farm. The Ministry of Culture and Social Services provided a full time adult education teacher.

## TODAY'S APPROACHES

Meetings are held once a week to discuss together the problems facing the group and how the group's income can be improved. Constructive ideas are readily received, and the group attempts to work by consensus.

**Securing Current Projects:** At present the group is trying to secure the long-term future of the present projects by making a schedule of duties which are delegated to members.

**Training and Seminars:** With the help of the Ministry of Agriculture field officer, members received training on how to upgrade nursery trees, how to prepare papers for seedlings, and how to know good soil. Group leaders attended seminars organised by the Murang'a Diocese Development Education Office. This training helped them to expand their leadership skills.



*Documentation of group projects . The tree nursery has been successful.*





*Bee hives are a worthwhile project*

## **TOMMORROW'S SUCSESSES**

**Water Tanks:** The group would like members to contribute regularly to enable a water tank construction programme to begin.

**Permanent Houses and Grade Cows:** There are plans to build some permanent rooms in member's houses. For those who already have permanent houses, a grade cow will be given instead.

**Agriculture:** In the future the group plans to start using modern farming methods in their farms: digging terraces, planting with fertilizers and planting new seeds. They hope that this will enable them to produce enough food for both their families and for sale.

**French Beans:** If they get a water pump machine, the group will start planting French beans to expand their demonstration farm. Such horticultural crops are used for export and can increase their income.

## **LEADER'S PROFILE**

Mrs. Edith Wathitha was born in 1944 in Thwama. She was unable to attend school because of domestic problems, but at the age of 17 she went to learn in an adult class in Kianyuki. She married in 1963 and has nine children. She was chosen as the group's leader in 1986.

"Although I had no leadership skills, I tried to use my knowledge after I had a chance to attend one of the church's seminars at Kamweti in 1989 for a week. My second seminar was arranged by Murang'a Diocese Development Office for a day. Our problems are not too great because we meet regularly, once a week. My duty as a leader is to organise the members to follow group rules in order to ensure that everything is progressing well. A leader should always hope for goals, but to achieve any goal a leader has to struggle. My plan is to leave leadership to the younger members. As their first leader I have played an important role, and I think the next leaders will follow the same way."



# Kianganga Women's Group

Kianganga Catholic Women's Group is in Kirimunge village located on the slopes of Mount Kenya. The village is at an altitude of 6,757 feet and has a moderate climate. The population of 5,000 is predominantly Kikuyu, grouped in about 500 families. Farming is the major activity in the area. Cash crops grown include coffee, French beans and onions. Food crops for local consumption are maize, beans, arrow-root, green vegetables, oranges, bananas and potatoes.

The group was formed in 1990 on the initiative of the local Catholic Women's Association leader. Forty-six women responded to the call to form a self-help group. Leaders and committee members were selected and a registration fee of 20 shillings was fixed. This was subsequently increased to 100 shillings.



*Kianganga group is constructing a new church building.*

## **TODAY'S APPROACHES**

Since the formation of the group, members have been struggling to initiate a working project which will help them in the future. The group plans to participate fully in the activities of the Development Education Programme and want to raise funds for their group's projects.

Their first objective was to construct a new church, and they are working on this now. All church members are helping with this, but the women's group is doing the majority of the work. The building is almost finished, and members of the church are very happy and encouraged by this initiative taken by the group.

Through regular meetings twice a month, members are maintaining the courage to take action. The group is given full responsibility to make their project move, and members do not merely rely upon the initiatives of leaders. Every member is given the opportunity to voice their opinion and there is a great deal of respect among members

As part of the Development Education Programme of the Murang'a Diocese, it has been encouraged to develop good relationships with other organisations working in the location.



## LEADER'S PROFILE

Mrs. Josephine Wangithi Mugambi was born in 1944 in Baricho. She attended school at the Baricho Catholic Mission School, Kieni Girls Bording School and Egoji Girls Secondary School. She also completed a Secretarial Course. She worked for a short time before she married in 1970. She then accompanied her husband on his diplomatic missions abroad, spending 14 years overseas. While abroad she was a leader of the African Diplomatic Wives Group through which she gained a lot of experience. Her husband died in 1982, and she and her three children returned to Kenya. After a short period working with the Ministry of Foreign Affairs, she returned to her home area becoming a small scale coffee farmer. She joined the Kianganga Women's Group at its inception in 1990.

Mrs. Wangithi is ready and willing to work hand in hand with the members until they achieve their goals. She knows that it is difficult to be a leader as members expect a lot from their leaders. It is very important to cooperate with other organisations working in the area. She strongly believes that a leader should be "patient, considerate, humble and ready to sacrifice a lot of time and money for the progress of the group: these are the guide-lines and qualities of a successful leader."

## TOMORROW'S SUCSESSES

**Poultry Keeping:** The group will keep chickens and train themselves how to take care of them as a group project. They then plan to build chicken houses for the chickens of individual members.

**Demonstration Farm:** They want to have their own land so that they can start growing crops such as French beans and green vegetables. They wish to give this project

priority, but provision of enough water for the crops could be an initial problem.

**Toilets:** Ventilated pit latrines for every member are to be built in order to prevent diseases and improve domestic hygiene.

**Knitting:** The group intends to start a knitting project so that they can improve their income. Members will be trained in the skill in order to increase the group's capacity and output.

**Water pump:** A water pump could boost the idea of the demonstration farm and provide for irrigating the French beans, tomatoes, onions and fruit trees throughout the year.

**Paraffin:** The buying and selling of paraffin is another option to generate income of the group. In the long term this could be combined with the construction of a group store where other items could be sold.



*Women recalled their successes and problems during the Project Documentation Lab.*



# Kiang'ima Catholic Women's Group

Kiang'ima CWA is located on the slopes of Mount Kenya, about seven kilometres from Kerugoya town. The population is mainly Kikuyu farmers. Cash crops grown in the area are tea and coffee, and food crops include maize, beans and potatoes. Dairy cattle are kept for milk and meat production.

The Kiang'ima group was formed in September, 1984. Members wished to raise their standard of living and adopted the name *Kiang'ima* for their group which means *a place where maize meal is the basic food..* The group started with 10 women who agreed to pay a registration fee of five shillings. They decided to make monthly contributions of 30 shillings and

were able to collect 20,000 shillings over a period of time. The group is improving all the time due to the profit from their projects of buying and selling maize and beans, a demonstration farm and handicraft production.

The group feels that regular discussions and making decisions together have been the keys to their progress. They meet weekly and plan and make decisions through a process of consensus.

## TODAY'S APPROACHES

For the past few years, this group has experienced many hardships concerning how to start new projects and reach goals. But they feel their struggles have been worthwhile.

**Tailoring Project:** Since the launching of a tailoring project, the group has been able to purchase a machine. Subsequently they hired a tailor who is now making clothes for sale.

**Demonstration Farm:** Maize and beans are grown on the demonstration farm. After harvesting, they sell the crops and bank their money. There is other income from a small kiosk and sales of clothes and tablecloths.

**Leadership and Group Development:** Through seminars and events organised by the Murang'a Diocese Development Education Office, leaders are given a chance to exchange ideas and visit other groups.

Members are always ready to share ideas relating to the development of their community in their regular meetings. Presently younger members are being trained in tailoring and knitting.



Group members share ideas on development.



## **TOMMOROW'S SUCSESSES**

**Group Shop:** As their initial aim, the group plans to buy a plot in Kerugoya town. They will build a show-room to display their goods, thus encouraging more customers.

**Tailoring:** The group would like to expand the tailoring project so each member can have their own machine and implement their own projects. A further idea is to purchase a knitting machine.

**Savings and Credit Society:** Contributions will be made soon to start a Savings

and Credit Society for members by opening an account with the co-operative bank. Such a mechanism could help alleviate some of the family problems facing the members.

**Maize Production:** Renting a big storeroom for storing their maize will allow

them to sell it later at better prices. There is a big demand for maize and beans within the area due to the predominance of cash crops.



*Expansion of the tailoring project is in Kiang'ima group's future plans.*

## **LEADER'S PROFILE**

Mrs. Rose Wambura Mwai was born in 1941 in Mutira Location. She attended Mutira Primary School and Kamuiru Intermediate School. She was then employed as an untrained teacher for some time. She married in 1964 and has 10 children.

Mrs. Wambura believes in organising people through peace, love and unity, but she sometimes finds it difficult to bring people together because some are more educated than she. In 1987 she attended a Leadership Workshop in Mwea organised by the Diocesan Development Office for members of the Catholic Women's Association and gained courage and strength.

"A leader should not be a high-tempered person but be patient and try to discuss issues with the whole group. A leader must have a style of approaching people that allows her or him to represent matters in an acceptable way. A leader should put a great deal of effort to everything started by the group. They should be guided by the truth in whatever is said to people: a leader should be a brave and honest person. The work of a leader is to bring people together when there is a dispute and solve the problems within the group. This will make the team strong."



# Kiangombe Women's Group

Kiangombe CWA is in an area of approximately 50,000 people who are mainly Kikuyu. The area has a good climate for farming. Coffee and tea are grown as cash crops and potatoes, maize and beans are cultivated for local use. Grade cattle are kept through zero-grazing due to scarcity of land. Chickens and goats are also reared.

Kiangombe includes three separate groups which registered together as a single group. The three groups - Nyakio, Mwireri and Muteithania - had all started in 1980 with similar self-help objectives. The unified group, with a combined membership of 74, works together on large projects. However, the smaller units continue to meet and work on their own projects. Each unit has its own leader, and there is co-ordinator for the group's overall activities.

Kiangombe first sought to improve its income. They consulted the Development Education Programme and the Ministry of Agriculture and sent one member to a Farmer's Training Centre for a short period.

In 1985 a local harambee presided over by the Member of Parliament for the area raised 22,000 shillings. The money was divided between the three units. The members decided to

work together to complete their three buildings. Although each group had already established its own savings account, they also started another account for the Kiangombe group.

**Nyakio Unit:** This group started with a small demonstration farm where they grew cabbages, onions and sukumawiki. When planning for the long term, they realised the benefits of having their own building and began construction. A donation of 27,000 shillings from the Women's

means helper, was launched, weekly meetings were held where members brought contributions. They called these contributions their *song* because it assisted with maintaining the group. With help from the local authorities, pigs were purchased and a plot secured. They began rearing and selling the pigs to raise some income for the group. The members also operated a service assisting people in their homes and shambas.



Kiangombe Women's group at their church.

Bureau assisted them, but they still need to secure more funds.

**Mwireri Unit:** *Mwireri* means *to feed oneself*, and the group focused on this when they first began. They sold their labour, working on local farms. They also started a pig keeping project with the help of the Assitant Chief and a local councillor. They raised 7,000 shillings for materials for constructing their own building.

**Muteithania Unit:** When Muteithania, whose name

## TODAY'S APPROACHES

### Completion of Buildings:

The groups have been encouraged by their work and are concentrating on completing their buildings, having suspended other projects to focus on this task. The Nyakio Unit is already able to rent three rooms which gives them some income.

**Contributions:** All members contribute 100 shillings monthly to their Kiangombe group. They also



contribute to their individual units. They would like to hold a big harambee to boost their building projects.

**Meetings:** The three units meet every week to assess their current work and financial situation. These Sunday meetings, which take place after church services, have created a good atmosphere among all members.

**Church Commitments:** The groups are all active within their own churches, and the parish has generously supported their work. They are provided with spiritual teaching from the priest of the Kiruguya Parish.

**Advisers:** A strong relationship has been built with the Catholic Diocese of Murang'a which gives good development advice. The local Community Development officers also give them guidance on development aspects. The area's Assistant Chief has supported the group since its initiation, and they are in contact with civic leaders and the Member of Parliament.

### **TOMMOROW'S SUCSESSES**

**Income Generation:** Small income generating projects will supplement their monthly contributions. The first priority is completing the three buildings which will be rented, providing money for other projects.

### **LEADER'S PROFILE**

Mrs. Sarafina Muthoni Kangagi was born in 1938 at Njonguini. She completed Standard Four at Kirinyaga Primary School. She was unable to continue with her education due to lack of school fees. In 1954 she married, and she has eight children. She depends on income from her shamba.

Active in church activities, she was selected to lead the local Catholic Women's Association. Later she attended twelve leadership Workshops organised by the Diocese. Mrs. Muthoni's main problem, she feels, is leading women who are more educated and experienced than herself.

"A leader should be patient, obedient and willing to help solve problems. She should attend seminars in order to learn from the other leaders. If possible allow some members to participate with you in seminars. My daily work is to guide the group without being biased. If the group has some problems, we call a committee meeting to discuss it before forwarding it to the group to make a final decision."

**Selling handicrafts and vegetables:** Other ideas include a handicraft project making tablecloths, baskets and pullovers. Selling vegetables from the demonstration farm can provide additional income.



*Working on one of the unit buildings.*



# Mbati-ini Women's Group

Mbati-ini Women's Group is situated between Kagio town and Baricho Parish Centre. It is a good agricultural area with coffee grown as the major cash crop. Food crops include maize, bananas, potatoes, carrots and green vegetables. Primarily Kikuyu, the majority of men have migrated to the towns while the women remain in the village.

The Mbati-ini Group started in 1989 with 27 members whose purpose was to improve the standard of community life. Members contributed 25 shillings, which was used to buy utensils for group members. Also, each month a member was given 135 shillings to help support herself. While working on this merry-go-round project, the group surveyed the sanitation needs in the village and decided all members should have toilets in their homesteads.

They visited the health educators from the Ministry of Health to seek advice on the construction of pit latrines and general public health and sanitation. To date they have completed four toilets at a cost of about 2,700 shillings each.

Group members were instructed in preparation of cakes for community celebrations. Whenever there is a public event like a wedding, the group is hired to assist with the catering.

## TODAY'S APPROACHES

**Sanitation:** Since the formation of this group both the leaders and group members have been increasingly concerned to provide effective sanitation within their community. An ongoing project of pit latrine building has therefore been implemented by the group with the assistance of field health educators and the DEP.



*The nutritionist and public health officer from the Ministry of Health trained the group*

**Training:** Some of the leaders have been attending leadership training workshops scheduled by the Development Education Programme Office of Murang'a Diocese. The group leaders greatly benefited and subsequently shared their learnings with fellow group members.

**Co-operation:** The group has learned that unity is the key to development. Their success in working together is also the result of planning and scheduling activities one by one.

Members work together as a team, irrespective of their particular denomination, and are primarily concerned for the general development of the community.

**Group Resources:** Since the group is young, there is limited income. Members are committed to contribute their own money to see that the projects are maintained and their vision accomplished.

## TOMORROW'S SUCCESSES

Their success so far in realising the vision from which the group was born has encouraged them to look forward to the future.

**Water Tanks:** This is a project they wish to start immediately after finishing the toilets. They plan to contribute money for the construction of 7,000 gallon water tanks for each individual.





*Training each other in farming skills helps the group progress.*

#### **Handicraft Production:**

The group would like to start handicraft work as soon as possible to promote income generation within the group. They plan to divide into teams, one for knitting, one working on completing the toilets, and a third making baskets. Pullover making and tablecloth making are meant to engage the younger women in the group while the older ones will make baskets.

**Kiosk:** Renting a kiosk to sell their cakes could boost sales and earn the group substantial income, rather than having to continually rely upon money from their own pockets for contributions.

**Sharing Skills:** This group believes they should train one another and not rely only on external training. For example, the older women can train younger members to weave baskets. In this way every one in this group will have a skill to contribute. They would also work closely with

outside advisers to research a potential market.

**Livestock:** The group has also considered the possibility of introducing grade cows to the area to experiment with zero-grazing. This could be a source of income for both individuals and the group, as well as providing necessary nutrition for the children by providing regular supplies of milk. The group would introduce a merry-go-round system to buy a cow for every member.

#### **LEADER'S PROFILE**

Mrs. Grace Wambui Isaac was born in 1930 in Kibaratine Village. She attended Kiandanga Primary School but had to stop on reaching Standard Three because her parents were unable to educate her. She remained at home for some years, marrying in 1956 and moving to Mbatini.

When asked why she is a leader she responded, "Cooperation with the members, I think, made them select me. It is necessary for a leader to respect all the members. Mutual dialogue and consensus are also very important within a group. If there is a problem or a mistake done by one member, we call a committee meeting and talk about it. Then we inform the members, and we discuss together what to do. Now I have given them the responsibility to select another leader, because I am thinking to give others a chance to lead. I would like the group to achieve their vision and goals so they advance even further in the future."



# Mumbu-ini Women's Group

Mumbu-ini village is located about 15 km from Embu town. The village has an approximate population of 2,400, most of whom are Kikuyu. The area is fairly dry but the community is nevertheless experimenting with growing Robusta coffee which unfortunately is not doing very well.

Mumbu-ini Women's Group started in 1987 with 17 members as a result of an adult education class for local women run by the Ministry of Culture and Social Services. Since the formation of the group a number of women are still attending the classes.

The group is registered with the Ministry of Social Services and the Catholic Development Education Programme. Initially every member registered with a contribution of five shillings as a membership fee and the group then began a merry-go-round project to assist with educating their children and uplifting their standard of living.

## TODAY'S APPROACHES

### Demonstration Farm:

The group has one acre of land, which was given to them by the Chief, where they plant beans. Last season they harvested one and a half bags of beans. They have since enlarged the farm to two acres, and money from the sale of the beans has been used to buy fertilizer.

**Tree Nursery:** A tree nursery serves to boost the group's income. Different trees have been planted on land which had been donated by a group

member. They work once a week on the nursery project, and they have arranged duties for two members to come in the morning and evening to water the seeds. At their nursery they have oranges, pawpaw, guavas, mangoes, and passion fruit which they sell to the local community. Money from this project is deposited in the group's bank account.

**Adult Classes:** The class is still continuing. Fifteen of the group members attend classes three evenings each week.



*Mumbu-ini Group at their demonstration farm.*



## **TOMORROW'S SUCCESSES**

**Water Project:** As there are problems with water in the area, the group has decided to start constructing reinforced water tanks with the profits from their tree nursery and farm. Although the income is low, they are nevertheless determined to achieve their vision.

**Water Pump:** A future idea is to get access to a water pump so they can enlarge the demonstration farm and plant green vegetables.

**Income Generating Activities:** The group intends to build a classroom on their small plot. They would also like to construct rental houses. This would be followed by a chicken and pig house to start a livestock project. Such income generating activities are considered to be very important by group members so they can support themselves and their families and continue with the work of the group.

## **LEADER'S PROFILE**

Charity Wathitha was born in 1939 in Thuia village in Gichugu Division. She attended school and reached Standard Two, and then stayed at home. She is married with eight children. She depends mostly on her shamba for her living.

"A leader is gifted from God. I agreed to serve the group although I don't know why I was selected to lead the group." She has not attended any leadership seminars, but she has gained extensive experience through her work with the group. She says it is difficult to lead those who are educated more than her, but they are all members of the church so when any problem occurs they pray and sit down and think together to make a decision.



*Sale of fruit trees from the nursery is a source of group income.*

# Utheri wa Ngura-ini Women's Group

Utheri wa Ngura-ini Group is about five kilometres from the main tarmac road which goes to Meru. The population is predominantly of the Kanyeki-ini people of the Kikuyu heritage. One-quarter of the men are employed outside the area, while the rest are farmers. A variety of crops are grown in this area, and recently Robusta coffee was introduced in the area as the only cash crop. The food crops grown are maize, beans, bananas and potatoes, all in a small quantity. People keep goats, cattle, sheep and poultry.

Utheri wa Ngura-ini Women's group was formed in 1987 with 40 members to make life meaningful, happy and to raise the standard of living through income generation projects. They are registered with the Ministry of Culture and Social Services and the Development Education Programme of the Diocese.

The group first held prayers to spiritually uplift themselves and soon started a pig project. Each member was to receive weaners in turn after borrowing one from the group, but later the group changed its plan. They sold all the piglets, and between June 1989 and January 1990 they brought in 2,300 shillings. They purchased cups for all members and five goats and still had 1,450 shillings remaining.



*The group rotates pig feeding duties.*

## TODAY'S APPROACHES

The group meets monthly to discuss the next month's activities. In case of any urgent need the committee meets and schedules a day to resolve the issue. This enhances the group understanding and cooperation. Whoever fails to attend the meeting without prior notice is fined.

The group has learned that cooperation among themselves is the key to success and unity is the group motto. The church is a resource for advice, moral support and development assistance.

**Pig Project:** The chair-lady's husband, gave the group a small space to construct the pig house. The group has a rotational calendar for pig feeding.

**Goat Keeping:** The first goats were distributed to members. They intend to buy a goat for each member.

**Training:** Utheri wa Ngura-ini is the contact group for the Ministry of Agriculture, which has trained them in home economics, agriculture and maintenance of pigs and goats.





*Each member will have a goat.*

## **TOMORROW'S SUCSESSES**

**Wheelbarrows:** The group wants to buy a wheelbarrow for each member so they can carry water and take produce to the local market.

**Dairy Cattle:** For healthy children and also to promote income, the group will raise dairy cattle. Because the land is limited to a few acres in individual plots, they will use zero-grazing. This requires a good shed and adequate feed for each cow.

**Group Plot.** The group is very interested in buying a plot to build a shop in the nearby Kagio market. This would bring income to the group. They will appeal to a donor agency for help to start this project.

## **Permanent Housing:**

The group wants to see that every member of the group has a good permanent house. They feel that they can collect money, either through donations from the related people or contributions, to go towards purchasing materials and paying for labour.

**Sewing machine.** After renting a space at Kagio market centre, they will buy a sewing machine and start knitting cloths and selling other fabric garments. They will employ a full-time knitting person.

## **LEADER'S PROFILE**

Mrs. Margaret Wamutira Miano was born in Ngaru Sub-location in 1952. She attended Ngaru Primary School and completed Standard One. Currently she is attending adult education classes. She and her husband have six children.

While growing up she was active in church activities. She served the church as the chair person and food controller for the poor during the 1984 drought. She is adviser of the Kangai Church Welfare Committee, and chairlady of Mwaki wa Muthure Peter.

"Being a leader you encounter many problems because some are more educated than you, while others will want you to do everything for them. You want to encourage them to participate rather than being observers. A leader needs to be a trustworthy person and devoted to one's duty. Love other group members, and be ready to listen to member's ideas. You are the guide for members, and they are watching you."

Although Mrs. Wamutira has never had any outside leadership training, she is very experienced and has learned much in her church leadership roles. "What holds me together is the Bible that guides me everyday", she says.



# Gaichanjiru Small Scale Farmer's Project

Gaichanjiru Small Scale Farmer's Project is located at the Parish Centre in Gaichanjiru Village. It involves farmers from Gaichanjiru, Muruka and Muthithi Locations. Each location has approximately 80,000 people of Kikuyu heritage. One quarter of the population is self-employed in their own businesses. Cash crops include coffee, French beans and avocados. Maize, beans, bananas, potatoes, arrow-roots, cabbages and sweet potatoes are grown for domestic and local consumption. Grade cattle, poultry and goats are kept by a few individuals.

member is sustaining their family through growing vegetables for use at home and for sale.

The Diocesan Development Co-ordinator advised them to divide into small units of four or five people. If each unit paid a quarter of the cost of a water pump, the Development Office would provide the pump and pay the remaining balance.

One problem the group has faced is the difficulty of seeing that members across three locations get agricultural training. It has also been difficult to raise money to

the group leadership responsibility, so selecting the group committee will be a future issue.

## TODAY'S APPROACHES

**Water Pumps:** Five of the 20 registered units have water pump machines, and 17 pumps are expected from the Development Office. Three units have yet to pay their dues before they get the pumps. The five water pumps and improved methods have led to a net profit of 6,000 shillings. In the future they hope to have a water pump for each member.

**Demonstration Farm:** There are demonstration farms in every unit with a pump. The farms are used to train members who then practise on their own land, rotating the use of the pump. Each unit selects one of its members to be the contact farmer for the agricultural technicians who train members in appropriate methods. The land must be properly prepared before the pipes are laid for the initial irrigating, and fertilizer is needed for the demonstration farms.

**French Beans:** French beans, one of Kenya's major horticultural exports, are grown along with cabbage, sukuma wiki and green vegetables, for local sale and family consumption.



*Water pumps enable increased production and profits for group members.*

The Gaichanjiru group was formed in 1987 by three farmers, with the help of the parish priest, who continue as the interim committee. This parish project was launched with 28 members who each contributed 150 shillings. Their objective is to see that every

purchase the water pumps, and some pumps have been delayed due to import regulations.

Meetings are held once a month to discuss group activities, stumbling blocks and ways of resolving problems. The interim committee still holds





*An elder shows the farming methods used.*

## **TOMORROW'S SUCSESSES**

**Organising as a Co-operative:** The group wants to form a cooperative instead of each unit negotiating and selling their produce directly. They can employ a person to record all their produce, sales and expenses and can order farming

requirements such as fertilizers and chemicals through the association.

**Water Tank Construction:** This will allow for water storage in order to conserve use of the pumps and cut down on fuel costs. Ad-

ditional pipes are needed from the river to the water tanks to make them effective.

**Fruit Production:** Planting more fruit such as passion fruit and paw paw will increase the income of the group.

**Grade Cattle:** Another venture of interest to the farmers is buying a grade cow for every member. This will be done on a merry-go-round system with income from the French beans. Grade cattle will not only improve the nutrition of their children, but will make money because of increased milk production.

## **LEADER'S PROFILE**

Mr. Lawrence Ngigi Njugunah was born in 1937 in Gachanjiru village. He attended Gaichanjiru Intermediate School up to Standard Eight. He was trained as a veterinary officer working in the tick control section. Mr. Ngigi is married and has six children.

He has held many leadership roles in different organisations since 1963, and this has given him the experience he needs to be a leader. He attended the Catholic Men's Association seminar called 'Enabling Leaders'. Mr. Ngigi is the chairman of the Kenya Football Federation (KFF) in Gaichanjiru location and serves on the district KFF Steering Committee.

"The most helpful quality a leader can possess is patience. A leader serves others by helping them deal with activities they are willing to do. A leader should be ready to give your time, and sometimes your travel expenses, for group activities. A leader should stop and think before doing or saying anything. It is easy to be elected as a leader but very difficult to work with people of different capabilities and education levels and different family backgrounds."

When asked what future achievement he sees his group pursuing, he talks of wanting more people to join the group and having many water pumps in the locality. He sees the church as the major coordinating wheel of development in this group.



# Gatanga Women's Group

Gatanga village is about 15 km from Thika town. The area is densely populated because the land is very fertile and productive for farming. The major cash crop is coffee, and food crops are bananas, potatoes, maize, pawpaw, arrow-roots, cassava, beans and vegetables. Peoples' income comes mainly from the land.

Gatanga Catholic Women's Association started in 1976 and worked to alleviate the suffering of the needy by buying them food and clothes and constructing shelters for those who were homeless. This was financed by contributions from the 30 members.

After a member visited Kirinyaga Women's Group, she shared her discoveries. The group registered with the

The group receives its income from members' contributions. If there is a problem within the group they hold a meeting for free discussion until they came to a consensus

## **TODAY'S APPROACHES**

**Co-operation:** Since the membership rapidly increased from 30 to 250 members they have divided into 12 units, each with its own leader. Their ability to cooperate is measured by their working together on a number of different projects.

**Water tanks:** Twenty-six metal water tanks have been bought for members. Recently, the group was trained in constructing reinforced water tanks, so they are able to replicate the demonstration tank built in their

**Uniforms:** The group is buying uniforms for its members. Each member contributes towards the cost, and 80 outfits have been made so far.

## **TOMORROW'S SUCCESSES**

**Training:** Their first priority for the future is training in tailoring, attending Leadership seminars and educating other CWA members to uplift their knowledge.

**Dairy Cattle:** Each member would have a grade cow to provide milk for their families. They will seek advice from the local veterinary officer.

**Handicrafts:** If a market were to be secured the younger women would make tablecloths while the older ones would make baskets. This could enhance the group's earnings. Through such small scale industries the group feels that they can cooperate with other church groups to form a co-operative society for the sale of their products.

**Sanitation:** Good health depends on clean water and the group will continue to secure metal tanks for members in an effort to improve the area's sanitation. Completing this project will take a long time, but members are committed to



*The Gatanga group on the steps of their parish church.*

Development Education Programme of the Murang'a Diocese, which has assisted them in sanitation training, natural family planning, and annual prayer meetings.

sub-location. Iron sheets are an alternative to metal tanks for those members wishing to construct their own tanks. Sixteen members have opted to do this.



the idea of improved sanitation and preventing disease. This project will be supplemented with health training from a local Health Officer. The introduction of a reinforced cement water tank in their sub-location has provided a worthwhile alternative to metal tanks. Although the cement tanks are more durable, they also cost more money. Unless they can raise funds to buy the necessary materials, they will have to continue buying metal tanks.

**Educating their Children:** The group feels that merry-go-round contributions can help members to pay their children's school fees. Certainly if an able child cannot stay in school due to lack of funds, the group will make sure that the child can continue with his or her education.

**Tree Nursery:** As the place is in need of trees, the group would like to start a tree nursery. This would enhance availability of firewood for cooking and construction. This project will be a reflection of the National Plan of Kenya which is encouraging individuals to plant more trees to avoid desertification.

### **LEADER'S PROFILE**

Mrs. Cicilia Wangari Murigi was born in 1935 in Mwagu village in Muranga District. She was educated at Kiarutara Primary School and Mugoiri School. Mrs. Wangari trained at Riara Loreto College in Kiambu, graduating as a primary school teacher. She taught in Gatanga until she retired in 1988.

The respect she holds for group members encouraged her selection as group leader. Mrs. Wangari has attended different trainings in Project Management and Social Development at Mugoiri and with the Diocesan Development Office at Sagana. "Leadership demands being a volunteer and using a lot of your own time on group activities. But you have to give members free time to discuss so that they can give ideas as to what to do. The leader has to be punctual and use her time and money as a demonstration to others. Everybody is watching you carefully. Bible teaching guides the group and the leadership spiritually." She hopes that the younger women will pick up the leadership when she retires, and she feels confident about handing over leadership to them.



*Members discuss their group's projects and make plans for the future.*



# Kirere Catholic Women's Group

Kirere Village is in an area bordering the Aberdare Range. It is densely populated with each family owning an average of two or three acres of land. The climate is very suitable for farming; coffee is grown as a cash crop and maize, bananas, cabbages and arrow-root are grown for local consumption. Grade cattle are reared by zero-grazing and goats are also kept.

and 30 members left the group. The remaining number were keen to maintain their group and continued with the project of building the church altar. Numbers soon increased again, and they have since achieved a number of different projects.

Women from four surrounding villages, all members of the Kirere Catholic Church, are involved in the work of Kirere Women's

## TODAY'S APPROACHES

**Improved Jikos:** In 1984 a number of members attended a training where they learned to construct energy saving jikos (cookers). They began implementing a jiko project in an attempt to conserve firewood which is scarce in their area. Even non-members have now picked up the methodology from the group.



Energy saving jikos reduce the need for firewood.

This group started with 80 members, whose aim was promoting themselves spiritually. In 1984 they decided to do particular activities together as well as continuing with their prayer meetings. Members therefore began monthly contributions of 10 shillings and introduced a merry-go-round system enabling a number of women each month to buy necessary household items. When the area suffered a famine in 1984, contributions stopped,

Group. They have divided themselves into units called *Miaki - small Christian communities* - each with a leader who reports about their ongoing project every Sunday after Mass. If there is a need for the women to sit and discuss the work of the group, they select a day of the week to meet. Reports are given and decisions made collectively.

**Intensive Home Gardens:** After seeking technical advice from local agricultural officers, the group started intensive gardens in their homes to supplement their income. Crops grown include sukuma-wiki, cabbage and French beans.

**Household Project:** The original merry-go-round project for household items was renewed with the purchasing of wardrobes for each member. Contributions have enabled 85 out of 120 members to purchase a cupboard.

**Church Commitment:** The Catholic Women's Association has helped women as they establish means of helping themselves. The church itself has also been of support and assisted with the creation of realistic objectives for the group projects.



### **Piped Water Installation:**

Group members contributed for buying small pipes to link with the main pipe at Kigumo Water Project. Complications due to distance and the cost involved has meant, however, that few members have received piped water.

### **Burial and Sickness**

**Assistance:** This project was started by the group early in its history. A committee monitors activities, paying hospital bills or burial expenses for any member.



*Cupboards purchased through a merry-go-round system have*

## ***TOMORROW'S SUCSESSES***

**Water Sources:** A main problem affecting the group is water. If they can have water tanks in their homes for storage, it would alleviate many problems, and they could then focus on other activities. It is also hoped that the next phase of the piped water project will include more members.

**Poultry Keeping:** The group would like to begin a poultry keeping project because there is a need for eggs within the locality.

**Handicrafts:** The older women of this group will start making baskets for sale to

improve the group's income. The younger women will start a pullover-making project for local school uniforms. If they are able to develop the handicraft project, they would like to purchase a plot and open a shop to sell their goods.

### ***LEADER'S PROFILE***

Everlyne Wangui Ndungu was born in 1929 in Gatanga. She went to Kihumbuini Primary School and then joined a Domestic Science School in 1950. She married in December 1950 and has eight children.

Mrs. Wangui has been a local church leader since 1984 and initially began leading the women's prayer meetings. She has received training in leadership skills and endeavours to work closely with group members to co-ordinate projects. Mrs. Wangui would like to see the visible products of projects undertaken; water tanks built and subsequent green pastures. She says, "I enjoy seeing the commitment of members and believe they are guided by their faith in God to work for the good of their community."



# Kiiriangoro Women's Group

Kiiriangoro Women's Group is in a village of approximately 3,000 people in 600 families. The main heritage is Kikuyu. The area has an altitude of 7,800 feet, and coffee and bananas are the major cash crops grown. Domestic food crops include maize, beans, potatoes, sweet potatoes, sukuma-wiki and arrow-root. Cattle, poultry and goats are raised locally.



*Group members invested major resources in the church building.*

The group started in 1985 with 100 members, all from the local Catholic Church. The group was introduced to the idea of organising themselves after a visit from the Catholic Action Group. Kiiriangoro Group subsequently registered itself with the Diocese Development Education Office.

The Development Education Office has offered a series of trainings attended by group members including the WINDOW (Women in National Development of Women) workshop on the social development process. They have also attended home economic seminars and the Integrated Family Life Education Programme.

## **TODAYS APPROACHES**

**Contributions:** The group started with monthly contributions of 10 shillings per member. They were able to raise 1,000 shillings each month, and this money was divided between two members to enable them to purchase necessary household items, especially cupboards. Up to now half the members have received this assistance and the group is continuing with this merry-go-round project.

**Church Expansion:** The group has consistently supported the development of their local church. In 1986 they organised a harambee which raised 96,000 shillings. Ninety thousand shillings was put towards church development, and 6,000 shillings was given to women to buy church uniforms. In 1987 the group constructed a church water tank.

They organised a small church harambee which was supported by local businessmen, and 14,000 shillings was raised for the water tank.

**School Fees:** School fees are a major problem for some members who have a particularly low family income. Therefore, the group decided to support ten families and enable ten children to complete their secondary school education.

## **TOMMOROW'S SUCCESSES**

**Paraffin:** As a group, the women have decided to start a business of buying and selling paraffin. Paraffin is not available in the village and it would be a great benefit to the community if it could be purchased locally.



### **Securing a Group Plot:**

The group is planning to get their own plot so that they can construct rental houses, a shop, a hotel and a room for keeping firewood. They believe their income could be improved significantly though this project. However, they need funds to purchase it and are in the process of arranging a harambee which they hope will raise the necessary money.

**Posho Mill:** Local people travel five km to the nearest posho mill to grind their maize. To alleviate this problem the group wishes to raise enough funds within five years to establish a posho mill within Kiiriongoro.

**Pullover and Basket Making:** The group has women experienced in various handicraft skills. To utilise these talents, the group will divide into two groups and concentrate on making baskets and pull-

overs. Members will contribute towards the costs of materials.

**Demonstration Farm:** Group members want to upgrade their agricultural skills by attending appropriate seminars. Then they will introduce a demonstration farm

within the village. The farm should be a worthy source of income through the selling of green vegetables, potatoes, onions and tomatoes.

### **LEADER'S PROFILE**

Mrs. Maria Njeri was born in 1936. She attended school until 1947 when she reached Standard Five. She was married in the 1950's and has been blessed with three children. Her husband died in 1980 so she is dependent on herself.

The women elected her as their leader because she was a respected member of the community in her position as Treasurer for the church. She attended several seminars organised by the Catholic Women's Association and gained experience of leading other members.

Mrs. Njeri believes it is necessary for a leader "to allow every member to be free to say what ever they want and then reach a consensus as a group." She is working towards giving members good advice so that the young ones can remember her as a good example for their future. In this way she is determined to maintain and strengthen the unity of the group.



*Cupboards have been helpful additions to the members's households*



## Mugumo Catholic Women's Group

Mugumo Women's Group is in Gatuikira Mugumo Village. The area is very hot and dry, but maize, beans, peas, cabbages and some fruits are grown for local consumption. The area is populated predominantly by Kikuyu and Wakamba who had bought the land.

The group of 23 was formed from a prayer group which thought that it should also find a way to uplift their standard of living. They began

The Development Education Office of Murang'a Catholic Diocese has played a major role in helping the Mugumo women. For example, the group bought 13 wheelbarrows to transport water, and the Diocese subsidised 11 wheelbarrows. They also helped purchase ploughs. One group member was trained as an Adult Education teacher, another person was trained in Social Development and a third as the nursery school teacher.

**Demonstration Rain Catchment Water Tank:** The Diocesan Development Education Office assisted with acquiring the materials for the construction of a demonstration water tank, and staff from the Institute of Cultural Affairs (ICA) trained the group how to construct the water tank.

**Leadership Roles:** Through regular church meetings, parish seminars and training arranged by the Development Education office,



*Digging the foundation and weaving the basket framework prepare for the water tank.*

making weekly contributions and were soon able to buy prayer and hymn books. They then started on a merry-go-round project to buy cups and other household utensils. During the past eight years, their motto has been 'finish the implementation before thinking of another project'.

### **TODAY'S APPROACHES**

**Self-Help System:** After the initial project to buy household utensils for members, the group has started basket-weaving, digging wells and purchasing wheelbarrows through regular contributions. Such achievements have given members a sense of pride.

leaders maintain the courage of "doing the necessary action" instead of merely discussing what needs to be done. The leaders are well trained; they do not make decisions alone, but they give members a chance to decide and make a corporate decision.



## **TOMORROW'S SUCSESSES**

Group members are anxious to utilize the skills and resources they have acquired, and, they know that their success depends on their unity.

**Intensification of Present Projects:** Dressmaking, tie and dye, wall pictures, embroidery, crochet work and farming activities will be intensified. The group intends to explore strategies for acquiring more markets for their products and to establish a working space for production.

**Training:** A longer range plan is to have regular lessons in farming, tailoring, business administration, family health and community development.



*Amani women are planning a centre for group activities and care for handicapped children .*

**Amani Centre:** The group has decided to raise funds to buy a plot and develop an Amani Centre. All their activities and training would take place here. An important objective of the proposed Amani Centre is to work on the prevention, recognition and treatment of handicapped children and co-ordinate such activities from the centre.

### **LEADER'S PROFILE**

Mary Siero, the founder and current chairlady of the Amani Women's Group, was born in 1956 in Siaya District. She completed Form Four at Ngiya Girls Secondary School in 1971. She went to Rift Valley Tailoring College and was then employed with Kenya Uniform in Nakuru for a number of years. In 1976 she ventured into her own tailoring business. The business is doing well and it helps to support her family, which includes one secondary and two primary age children.

During her stay in Nakuru, she often talked with her friends about becoming independent. They shared the income generating experiences of their groups with her. This eventually led to the formation of the Amani group. She became chairlady because the members recognized her initiative. However, she gives much credit to the group members who helped create the regulations which make the group function smoothly.

She gives the following advice to other groups: "Listen carefully to your member's problems. Educate them on the group's rules and regulations. If they don't understand these things they will not become leaders." For the future, she believes her group will venture into big projects and be successful.



## Babiri Women's Group

Babiri Women's Group is in Kholera Sub-location where the population is approximately 3,000. Most people are of the Wanga group of the Luhya heritage. The whole area is covered with sugar cane, the major cash crop grown in the area. Sweet potatoes, pine-apples and coffee are also cultivated as cash crops. Maize is grown for domestic use along with cassava, wimbi, bananas and beans. Local livestock includes cows, goats, sheep, ducks and chickens.

In 1975 members of the five churches of Sango, Makhokwe, Halava, Bulimbo and Eremwa decided to use their spiritual unity towards their own welfare. Their original objectives were aimed towards self-help; the sharing of funeral expenses, building each member a house, and other emergency cases. In 1983 three churches pulled out due to differences among them, with Bulimbo and Eremwa remaining. The name *Babiri* was adopted because it means *two*..

By 1990, with a membership of forty, the group registered with the Ministry of Culture and Social Services. The group was unclear about which projects they should initiate, so they continued with monthly contributions until a substantial amount had been collected. They started buying iron sheets so each member



*The group's five acre farm provides substantial harvests.*

could replace their grass roofs. This system will continue until each member has an iron sheet roof.

### **TODAY'S APPROACHES**

Babiri Women's Group is still young, and they believe their achievements are limited, but they feel ready to cope with the modern trends they have observed taking place among other groups.

**Faith in Each Other:** A strong belief in Christianity helps the group to build faith in each other. Through this spirit they have solved many domestic problems such as paying school fees for their children.

**Group Organisation:** The group meets twice per month to discuss new plans and issues affecting the group. Monthly contributions are also collected. The group is committed to the worship of

God, and group guidelines guard the integrity of the officers and the group as a whole.

**Agriculture:** The group members have contributed enough money to rent a five acre farm at a cost of 40,000 shillings, including labour. The profit expected from the first harvest is 20,000 shillings. Each member also has a small vegetable farm at their respective homes. These farms are cared for corporately, and the average weekly income from them is 360 shillings.



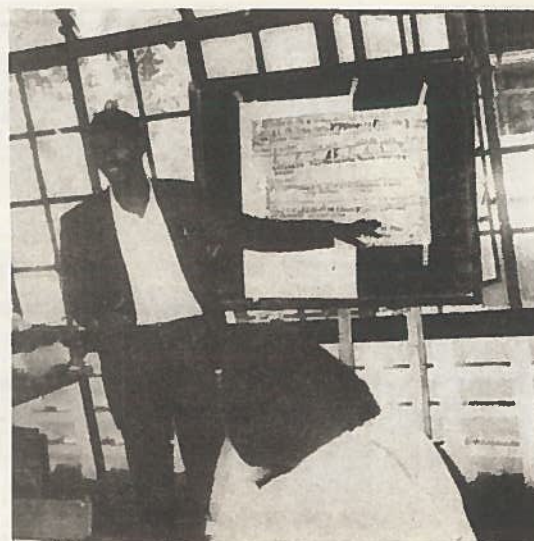
## **TOMORROW'S SUCSESSES**

**Expanded Farming:** The Group has rented one acre for maize and beans. The produce will be stored and then sold during the non-harvest season when prices rise. They also would like to plant vegetables to sell to schools. The poultry farm, now numbering 200 mature birds and 30 young ones, will continue. Three more cows will be added to the current one, and they will seriously pursue zero-grazing.

**Posho Mill.** A posho mill would help both members and the community who have to walk some distance to grind

maize. This would generate more income for the group. They already have the building in which to install the mill.

**Rental Houses:** A reliable fixed asset in the form of rental housing will provide a firm basis for their other projects. Plots will be secured in Mumias town for building rental homes.



*Leaders of all KGLTP groups attended facilitator training to learn new methods of planning and implementation.*

### **LEADER'S PROFILE**

Mrs. Sainab Abdalla was born in 1954. She began school in 1962 and completed Standard Six. Her parents were unable to raise school fees to continue her education, but while at home she learned how to make mats, tablecloths and pots. In 1972 she married and has since had seven children.

Mrs. Abdalla was selected to be a leader of the group because she is a very understanding person. She listens to member's problems, and she is quick to give advice and help. With her good sense and understanding, she cooperates with every one within the group and the community as a whole.

As a leader she hopes the group will be more creative. "Whatever mission we have should continue with the present spirit of co-operation with other groups, KANU and the Government. It is through cooperation and exchange of views that we can understand each other and learn more."



# Mundere Self-Help Women's Group

Mundere Self-Help Women's Group is situated north of Mumias town in an area of approximately 20,000 people. The crops grown are potatoes, cassava, groundnuts, sorghum, beans, maize and cowpeas, all of which are used for domestic consumption. The main cash crop is sugarcane which is processed locally. The local people are Luyha (Wanga), Teso and Luo.



*Mundere group harvests its maize.*

The Mundere Group began in 1981 at the recommendation of the village Headman. The group wished to become self-reliant and rectify constant problems which included soaring school fees, funeral expenses and caring for disabled members. The group registered five years later in 1986.

Their first focus was school fees. The group started monthly contributions of 10 shillings per member towards a revolving fund. This fund helped secure loans for any member who applied.

The group also engaged in farming activity. One member donated 1.5 acres of land which was planted with maize, and the seasonal yield ranged from 12 to 18 bags, making a profit of 2,880 shillings per year. The income was divided into various categories: a revolving fund, buying seeds, emergency, food, labour and celebrations.

## **TODAY'S APPROACHES**

**Corporateness:** Shifts have been made within the constitution which ensure that every member contributes equally to workdays and attends meetings. Failure to do so is always met with a penalty of five shillings.

**Seeking Advice:** The group has decided to work closely with the Ministries of Agriculture and Social Services as well as the Mumias Urban Council. This will enable them to attend appropriate seminars and trainings. They are also seriously looking for guidance on farming. They organised a joint workday with the Muslim Women Group in a nearby location and appreciated sharing learnings and advice with another group.

**Loan System:** All members are eligible for loans on the condition that requests are genuine. School fees are

always a first priority. Whoever takes the loan and fails to pay it back is summoned by the executive committee for questioning.

**Available Resources:** Group members have masonry and mat-making skills. They can also make pots and baskets. Most of the raw materials are found locally. These skills can be utilised to further generate income.

## **TOMORROW'S SUCCESSES**

**Maize Planting:** The 1.5 acres does not meet current needs, so they anticipate renting three more acres from one of the group members. The expected output would be 40 bags of maize with an annual income of 9,600 shillings.

**Groundnuts Farming:** The demand for groundnuts is on the increase, so they have



decided to expand the farm from one to two acres. They will then be in a position to boost their annual earnings to 6,000 shillings. Another proposal is to sell the produce on both a retail and a wholesale basis. This could triple the income and at the same time eradicate pricing exploitations

**Rental Houses:** As the area is expanding rapidly the group wishes to acquire rental houses in the near future. This would be one way of making the group financially stable. First they are going to research the availability of a plot, and then purchase a plot with the sales expected from their farms..

**Obtaining Wisdom:** Mundere group feels that it lacks modern farming technologies, and that it is necessary to improve the existing traditional methods. In order to gain skills, the group has decided to organise some visits to neighbouring women's groups, the Ministry of Agriculture, and local NGO's. This will expand their relationships with others, and they may discover other possible sources of money.



*Corporate work days ensure maintenance of Mundere's projects.*

### **LEADER'S PROFILE**

Mr. Haji Chebi, the founder of the Mundere Women's Group was born in 1945 in Mundere village. He attended the Lunganyiro Primary School and wished to continue at Secondary School, but his father could not afford the necessary fees.

In 1965 he went to Uganda for two years as a teacher. Returning home, he bought and sold maize and later livestock. He later worked on a relative's farm and later became a supervisor at Mumias Sugar Company. He then decided to volunteer his services as an adult teacher for three years. Then he resigned for yet another voluntary job as the village headman. He gained a lot of administrative skills through going to chief's barazas and many other group visits.

He organised and chaired the group for five years. Then Mrs. Mwanahamis Nyarotso was elected to be chairlady. The outgoing chairman says that dedication, faithfulness and always being ready to listen and assist your people are central qualities of leadership. Mr. Chebi continues to guide the new chairlady as she gains leadership skills.



## St. Elisabeth Women's Group

St. Elisabeth Women's Group is in Bugasi Village, a flat area with lush green sugarcane plantations, which along with groundnuts, are the major cash crops. Food crops are cassava, beans, sweet potatoes and millet. Local livestock includes cows, goats, sheep and rabbits. There are 4,000 people living in Bugasi village within 350 families of mostly Luhya and Luo heritage.

The group decided to call itself "St. Elisabeth" after a woman who did not have any children and was poor and helpless, with no food to eat and no clothing. In 1979 eight women from Bungasi village formed a group to fight such poverty and hunger.

The group met twice a month with every member contributing 40 shillings. After three months the membership had increased to 38. They built houses for the old people and introduced workdays to help their members cultivate land. The group now has 22 active members.

Other projects that the group undertook included handicrafts and poultry keeping. As the group was weak in management, they decided to call an official from the Ministry of Culture and Social Services who instructed the group on effective management of projects. In 1983 the Ministry

assisted them with 80 chickens. Due to lack of feed, the group discontinued poultry keeping.

At present the group is concerned with generating income: selling groundnuts, baskets, maize, ropes and mats. All the money they get from these sales is deposited in the bank

current problems. This enables them to enhance the spirit of co-operation. A committee of 11 members leads the group.

**Exchange Visits:** The group has attended various seminars and visited other groups. They learned about maintaining a compost-pit and building dishracks. They also



*Cooperation among members has led to a degree of self-sufficiency in food production.*

### TODAY'S APPROACHES

**Assistance:** St. Elisabeth Women's Group has helped many orphans and children from poor families by providing them with food, shelter and necessary school fees. The cooperation among group members has enabled them to achieve a degree of self-sufficiency in their food production.

**Regular Meetings:** Members are aware of the necessity of regular meetings for discussing future plans or

learned about the role of leadership and how to co-operate with other groups within the community.

The group maintains good relationships amongst its' members and with external institutions. They are registered with the Ministry of Culture and Social Services and work in conjunction with the local administration and Kanu Maendeleo ya Wanawake.





*Mats, baskets, tablecloths, pots and ropes provide good income for the group.*

## **TOMORROW'S SUCSESSES**

The group would like to continue with the current projects of making mats, baskets, tablecloths, pots and ropes because they get good income from their sales.

**Farming:** The group also intends to farm on their half acre plot and other land because this increases their income. They would like to plant groundnuts, cassava, maize and

beans. A sugarcane plantation will help generate revenue for the group. They intend to have enough food in order to feed the orphans and the needy plus themselves. Any surplus would be sold locally.

**Soda Business:** The St. Elisabeth Women's Group intends to sell sodas at Bungasi market where there is no soda distributor. There is a high demand for sodas so they believe it will generate revenue for the group.

**House.** In future the group would like to buy a plot on which to build a house to be used for group purposes.

**Posho Mill:** The group is also thinking of buying a posho mill. As there is no posho mill in the market this will benefit nearby communities.

**Grade Cows:** A grade cow would bring benefits to the group from it's milk and manure.

**Tailoring:** There is a plan to begin a tailoring project, a new venture which they feel will support and uplift them. Present members are enthusiastic to be pioneers of this project. Training will be needed, and they think that local schools will give them a tender to make uniforms.

## **LEADER'S PROFILE**

Mrs. Josphine Auma was born in 1943 in Buribo village. She never attended school but worked with her parents on the farm. She married in 1959. Both she and her husband are farmers. They have nine children and have put them through primary education.

She was chosen to lead the group in 1982 because of her leadership skills which had been enhanced particularly from attending seminars. Most of her time is spent on group work. She has never failed to transform what she learned in the seminars into action. She is making the group move forward with brilliant ideas and projects. She is much loved by both the group and the community and wishes to see the group continue with their hard work and not fail in their efforts.



# Wakhungu Women's Group

Wakhungu Women's Group is in Maraku village. Two rivers, the Nzoia and the Shianda, run through the area. The major cash crop is sugarcane. Food crops grown include maize, vegetables, beans, cassava, potatoes and bananas. Livestock, bees and fish farms provide other food sources.

Marakuru village did not escape the effects of the 1981 drought, and the community had a difficult time surviving. Five women from the community attended a horticultural seminar conducted by the YMCA and then decided to form a group to work against future disasters.

they registered with the Ministry of Culture and Social Services.

All members were encouraged to start vegetable gardens and a demonstration bee hive and fish pond was initiated. The honey harvested from the hive was sold. Fish were harvested after six months and distributed to members who had already dug ponds.

In 1984 the Ministry of Culture and Social Services donated vegetable seeds and insecticides. The vegetables yielded 1,800 shillings. Additional assistance for the fish farming came from the Ministry of Livestock and the

cups, tables and chairs, and a loan system for school fees and emergencies. The group has also developed traditional dancing as a popular activity.

## TODAY'S APPROACHES

To enhance and intensify their existing projects, the group formed small working groups which do various activities, reporting back monthly to the whole group.

**Team Work:** A rotation system cares for the bee hive, fish ponds and vegetable gardens. Leaders of the three working groups organise their own workdays using the corporate tools.

**Individual Responsibility:** Individuals demonstrate what they have learned from the group's demonstration farm by starting their own home gardens. A small percentage of any sale is donated to the group's account and serves as that member's monthly contribution.

**Acquiring Technical Skills:** In order for the group to increase their productivity, they visit Ministries and attend seminars or trainings. They share their skills in knitting, basket making, tailoring, midwifery and nutrition with each other. Educated women have become tutors for those who have less education.



*After six months, fish from the demonstration pond were put in member's new ponds.*

Monthly contributions of 10 shillings bought seeds, and vegetable gardens were planted by the five members. By the end of 1981 the women had demonstrated the effectiveness of working as a group and other women wished to join. In 1982, with a membership of thirty,

YMCA. They do not rely on these outsiders or feel a sense of dependency on them, and they prefer to organise their own monthly fundraisings to sustain the group.

Members have been assisted through buying supplies,



## **TOMORROW'S SUCSESSES**

**Fruit and Vegetable Farming:** The group plans to expand their vegetable farm to four acres. Products will be sold locally bringing in 500 shillings per month.

**Bee-keeping:** The group will seek advice on increasing production and also plans to buy harvesting gloves and taming chemicals. The group would like each of the 37 members to be responsible for one hive at their individual homes.

**Fish Ponds:** The fish ponds will be established at individual homes. Caring for the ponds would rest with individuals, and they would be required to turn in the profit to the group, leaving a small



*Bee hives (in bush behind man) have proved a successful venture.*

amount of fish for their own domestic consumption.

**Sugarcane Farming:** The group would like to invest in sugarcane farming because it has a guaranteed market. They have been researching a possible land purchase and will be holding a major fundraising event to secure additional funds.

**Rental Houses:** For more consistent income, the group would like to purchase a plot of land for building rental houses. The group has visited the urban council officials to apply for a plot.

### **LEADER'S PROFILE**

Joscah Omoto was born in 1947 at Luche Village. She attended Malaha and Munganga Primary Schools and Bumini Secondary School. She married in 1968 and delivered her first born that same year. Her ambitions for further education enabled her to pass the secondary school examination as a private candidate. She was engaged as the Divisional Adult Education Supervisor which enabled her to attend trainings and seminars.

Mrs. Omoto believes leadership requires facing great challenges. However, the support of a committee is very important and they would have accomplished nothing had they not established themselves as a team. "It is not easy to be a leader. You have to be cooperative and understanding, you have to be generous. Leadership brings a kind of enlightenment, everyone is looking at you and expecting you to be better. Be conscious all the time, put yourself last and adjust your approach to things, set examples and be punctual all the time. A leader must be active, self-sacrificing, patient and faithful. I have managed to steer my group this far by trying to live up to those ideas. I promise to further the same spirit in the future. "



# Wekhonye North Women's Group

Wekhonye North Women's Group is in Mayoni village. Sugarcane plantations are the major income source of the area, with ground nuts, maize, cassava and millet grown for local use. People are primarily Wanga from the Luya group.

Wekhonye North Women's Group was formed in 1977 with 12 members. The dominance of sugarcane was preventing growth of the grass needed to thatch the roofs. The women decided to each contribute one mabati (iron sheet) per month, enabling all members in rotation to construct a mabati roof on her home.

In 1978 the membership expanded to 36 members, and in 1981 the group registered with the Ministry of Culture and Social Services. The group started projects in tablecloth making, vegetable farming and groundnuts farming.

In 1984 two American Peace Corps volunteers introduced the group to Ceramic Jiko Technology. Two group members were selected to attend a two-week training at Bukura. Six demonstration jikos were built and sold.

One of the members donated a small plot where they started a tree nursery after receiving the seeds from the Ministry of Natural Resources. The seeds did very well and they sold the trees locally for 300 shillings.

In 1985, the group ventured into fish keeping. They bought 200 fingerlings for 100 shillings. Lake Basin Authority gave advice, and they harvested fish within six months, earning 500 shillings.

In 1987 their application for a plot at Mayoni market was approved, and for two years they worked on developing the

plot by constructing four rental houses plus one for the group's centre. The facility earns them 600 shillings per month. It is also used as a water selling stall from which the group earns an additional 50 shillings per month.

## TODAY'S APPROACHES

**Group Regulations:** It is required that all members participate in all the group activities and make monthly contributions. They have monthly executive and group meetings

**Team Work:** Workdays are organised so that everybody is engaged; men plant and weed the vegetable farm while the women sell and make tablecloths. Members's gardens are also attended to when necessary.

**Local Networking:** The group share their work with others by attending the Chief's Barazas and discussing their projects with local people. They also ensure that regular visits are made by group members to other groups in the area.

**Skills:** The group is well equipped with skills for making jikos, pots, native salt and tailoring. If any member attends a seminar she is required to hold a meeting for members to share her learnings.



*Wekhonye North Group has had success with ceramic jikos, a tree nursery, fish keeping and rental housing.*





*KGLTP groups were visited by evaluators from Wamama African Research and Documentation Institute (WARDI) who were investigating the benefits of the programme.*

## **TOMMOROW'S SUCESSES**

**Rental Houses:** Plastering the rental unit so that it is more attractive will bring larger rental fees. In the future the group plans to buy another plot within Mumias town to construct other houses.

**Tree Planting:** To cope with the increasing demand, Lusinia trees will be introduced. They hope to double their income, as well as improve the soil fertility. A separate nursery has been established for this purpose.

**Zero-Grazing Project:** Through a merry-go-round system each member is to have a grade cow. Advice from the Ministry of Livestock has been sought and a zero-grazing yard with water access has been set aside. The first cattle will serve as a demonstration of the benefits of zero-grazing.

**Fishpond Project:** The group has decided to expand the fishpond. Before they start the Fisheries officer will be invited to give the group further advice. However, equipment,

including nets for catching the fish are the first priority. Without nets the harvesting depends on assistance from the Fisheries officer.

**Management Training:** To update their existing system they wish to have a member trained in the basics of book keeping, leadership and project management. This is necessary, they believe, because they are expanding their income generating activities.

## **LEADER'S PROFILE**

Mrs. Christine Lanya was born in 1953 in Malinya village. She attended Malinya Primary School and completed Standard Eight. Due to the expense of school fees, she was unable to continue with secondary education.

In 1972 she was employed in her village as a Nursery School Teacher where she taught for two years. She then moved to Nakuru and joined the County Council as a Mail Clerk. She was sent to Nairobi for a six month secretarial course, and on returning she became one of the Council's secretaries. She married in 1975.

Experience has taught Mrs. Lanya that group consensus is effective within a small group. "To inject unity into the group, the best that a leader can do is study matters as they come and call a meeting to tackle the issue. In that way blame is not put on one individual, but the issue is considered to be the whole group's problem. I stand to see my group prosper in all aspects."



# Wekhonye South Women's Group

Wekhonye South Women's Group is in Eshikulu Village. They are mainly Wanga, a sub-group of the Luhya, with some Turkana, Teso and Kikuyu in the area. There are two annual harvests, with food crops such as sweet potatoes, maize, millet, beans, bananas, cassava and groundnuts. Much land is used for sugarcane farming which is the main cash crop of the area

When two women organised a fundraising event to assist a local family with funeral expenses, the community experienced a need to unite and work actively together to secure against such future shortcomings. In 1978 the informal group adopted the name *wekhonye*, which means *helping each other*.

In 1981 there was a disagreement among the 60 members which reduced the membership to 23. In 1983 they registered with the Ministry of Culture and Social Services.

Members feel the group is strong, but that their finances are still unstable, with a large proportion of their income being spent on domestic issues such as school fees and funeral expenses. Spending more than they earn is a constant threat.

## TODAY'S APPROACHES

**Sukuma and Sugar Cane:** Early activities included renting an acre of land and selling the harvest of sukuma. A four acre sugarcane plantation was also used to provide further income for the group. The 7,500 shillings which the farm produces each season is put directly into the group's bank account.

**Sand Scooping:** Another activity is sand scooping from the Nzoia River. The income from this activity depends both on the season and the client. Also those members working on this project are prone to malarial infections.

**Training:** The group has had visits from the Ministries of Water, Agriculture and Natural Resources and will seek further advice and assistance.

**Group Organisation:** Regulations have been laid down to guide the group; failure to adhere to them is always met with fines. The group meets during workdays, celebrations, funerals and in their monthly executive and group meetings. Decisions are made by consensus.

**Helping Each Other:** Whenever a member encounters a financial problem she will be given a loan. If the loan was used for school fees or funeral expenses, it is the responsibility of all members to help repay it. Members assist one another on their farms on a rotational basis.



*The group's four acre sugar cane plantation produces 7,500 shillings each season.*





*Workdays keep the group strong, leading to successful projects.*

## **TOMMOROW'S SUCSESSES**

### **Improving Tablecloths:**

The group has been making tablecloths, but the sales have not been good because of high competition from other groups. They intend to make improvements on designs and quality, and they also want to make pullovers and socks.

**Sales Promotions:** They will rent a shop for selling their products, with members working on a rotation basis. Better displays will increase sales.

**Fish Pond:** The women have decided to start a fish project on a piece of land donated by one member. This will serve the expanding market resulting from many people moving into the area. They will seek advice and then implement the project.

**Concrete Moulding:** Attracting even more customers by selling concrete blocks as well as sand could double the group's income.

**Rental Houses:** To relieve members from doing hard work like the sand scooping, they hope that within two years they can buy a plot and construct rental houses.

**Obtaining Wisdom:** Since many trainings are normally organised by the Ministries, they will visit the offices to acquaint themselves with the programmes. They can then begin attending available seminars.

### **Intensified Farming:**

One additional acre will be added to the four acres currently in sugar cane. Although it takes two years for a harvest, the income is significant. Sukuma and cabbages will be planted for sale between cane harvests.

## **LEADER'S PROFILE**

Theresa Kwenyu is the chairlady of Wekhonye South Women's Group. She was born in 1949 in Masana Village. Her mother died when she was two years old, but her brother took her to nursery school. She attended Asana and Tigoi Primary Schools, staying with her grandfather until she completed her Certificate in primary education in 1968. She went to Mombasa to look for work and after six months got married. After two years Mrs. Kwenyu and her husband returned home to start farming and a vending business. .

Mrs. Kwenyu believes patience, devotion and dedication are necessary qualities of a leader. "It is crucial for a leader to listen to problems but refrain from instant action. She should rather give time for things to work themselves out. A leader must console and be seen to play a reconciling role. This is very important because misunderstandings can happen very easily. The leader should not take sides on issues but must be willing to sit down with all."



# Yetta Self Help Group

Yetta Self-Help Group is in Embusia village. Most of the families are Luya, with some members who are employed outside the area. The area has bore hole water constructed by Kefinco, and cemented wells. This agricultural area has cash crops of sugar cane, coffee and sunflowers. Food crops include maize, beans, bananas, groundnuts, simsim, vegetables, sweet potatoes and cow peas. Grade cows, local cows, sheep, goats, chickens, rabbits, bees and fish and are kept for local and market consumption.

In 1988 the group registered with the Ministry of Culture and Social Service. They used member's shares to pay the registration fee, and the remaining money was used to help members with school fees or who had family problems. The group worked hard and participated in Location and Division harambees.

**Skills:** The women have different skills; most of them have been trained in knitting tablecloths and pullovers at the village Polytechnic. All these skills are used to train more members.

**Farming:** For their first project, they rented one acre of land to cultivate maize and beans. However, the harvest was very small. Later they rented land for sugar cane. They will harvest three times and anticipate good profits.

**Tablecloth Making:** The women make 10 tablecloths per month, and sell them locally for a small profit. This project has enabled the young women to be engaged in the group and provides self-help employment for a number of group members.

**Pots and Broom Making:** The women are making pots and brooms from local materials. This costs nothing except their own time and labour which is volunteered. By training the younger generation, they ensure that traditional skills are maintained.

**Fish Pond:** The group established one pond, and now the project will be expanded. The big fish are sold to members, bringing further income to the group.



*Unity and commitment to assigned tasks accomplishes the group's projects.*

The group was formed in 1987 in response to some issues among the local youth. Some young women decided to call a meeting and share ideas on how they could solve the issues. They invited married women and men to the meeting, which resulted in the formation of the Yetta Self-Help Group with 40 members. Rules, membership fees and monthly share fees were established.

## TODAY'S APPROACHES

**Cooperation:** The group has learned that they can accomplish their projects only through unity and commitment to assigned tasks. They believe the best way for a group to be successful is to work by consensus, come to a collective decision and later accept amendments to this decision where necessary.



**Cattle:** The women were hired to cultivate a farm, and they used the proceeds to purchase a local cow.

### **TOMORROW'S APPROACHES**

In the future the group sees increasing food production, group income, teaching skills and encouraging members to be self-reliant and self-confident.

**Posho Mill:** Women in the area spend much time walking a long distance to the nearest posho mill to grind their grain. The group wants to buy a posho mill which will not only help the community, but will provide income and employment.

**Grade Cattle:** They plan to expand their cattle project by purchasing one grade cow. This will benefit the members by providing a nearby source of



*Expansion of the cattle project will add a grade cow to the local cow purchased earlier.*

milk. The cow will produce calves which will greatly increase their income.

**Commodities Shop:** People walk as far as five kilometres to buy supplies since there are no shops in the village. With the establishment of the group shop the community will be able to buy locally. Additional income and employment for the groups members will result.

**Tailoring:** There is a need for local tailors in the area. They want to obtain machines and start making clothes and school uniforms, further increasing employment in the area.

### **LEADERS PROFILE**

Mrs. Christine Luta was born in 1962 in Eluche village. She started school in 1966 at Mumias Primary School, later joining Bunyole Secondary School. Then she went to St. Mary's Hospital for two years training, after which she was employed for one year as a nurse. She has three children.

The group selected her as a leader in 1987 because "she is trusted, knows how to read, write and how to talk with the old people." She says the group has been faced with the need to recruit more women and to get members to be more punctual about attending meetings. The group is always looking for additional ways of raising more income because a consistent priority for all members is having enough money to pay for their children's school fees.



---

## **The Institute of Cultural Affairs**

**P.O. Box 21679, Nairobi, Kenya. Telephone: 724314**

## **The Catholic Diocese of Murang'a Development Education Office**

**P.O. Box 734, Murang'a, Kenya. Telephone: 22239**