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TANGAZA COLLEGE

INSTITUTE OF SOCIAL MINISTRY

MUGUMO SELF-HELP GROUP AS SOURCE OF WOMEN'S

EMPOWERMENT IN KISERIAN PARISH, KENYA

A FULL SCALE PROJECT THESIS

SUBMITTED IN PARTIAL FULFILMENT

FOR THE (BA) DEGREE IN SOCIAL MINISTRY

BY

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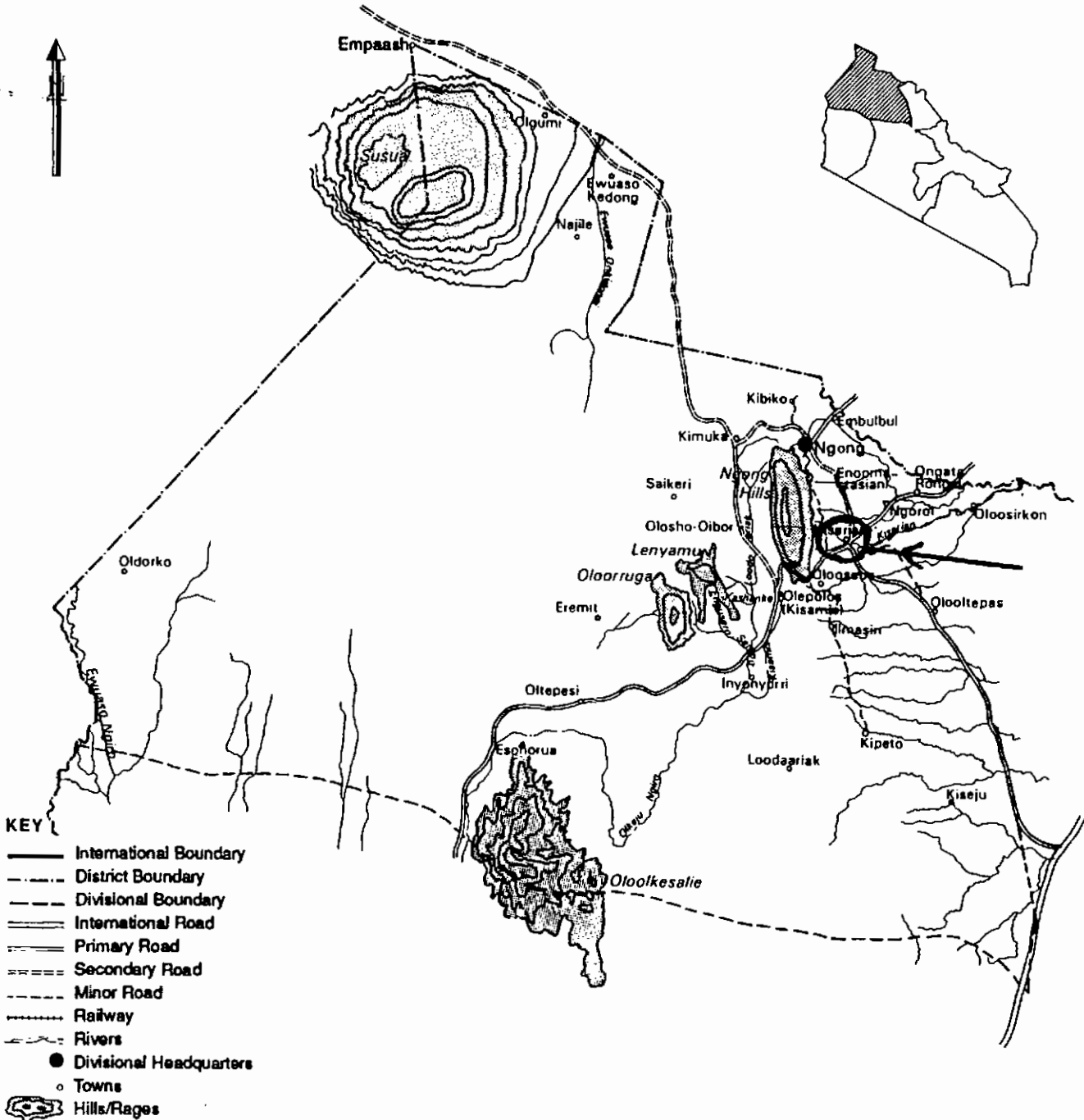
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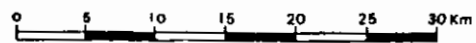
LOCATION OF KAJIADO DISTRICT IN KENYA



TOPOGRAPHICAL MAP OF NGONG DIVISION - KAJIADO DISTRICT



○ Kiserian area in Ngong Division
 Kiserian Parish is within the area



DECLARATION

PROJECT THESIS ON MUGUMO SELF-HELP GROUP AS SOURCE OF WOMEN'S EMPOWERMENT

I, the undersigned, declare that this full-scale project thesis is my own original work achieved through scientific research, personal observations, reflections and experience. This project thesis has never been submitted to any university or college for any credit or approval. I therefore acknowledge all the information entailed here in and their sources.

Signed: *S. K. Mwanza*

Date: *13 April, 1999*

Approved by: *[Signature]* . (Supervisor)

Date: *13. April. 1999*

DEDICATION

This work is dedicated to my beloved father and mother, to my brothers, sisters, relatives, to my beloved Congregation of Our Lady of Kilimanjaro, my home Diocese of Moshi-Tanzania and to my benefactors for their spiritual, moral and physical support.

"ALL FOR THE GREATER GLORY OF GOD AND FOR THE SALVATION OF HUMANITY"

ABSTRACT

This project research examines the efficiency of Mugumo Self-Help Group as source of women empowerment in all aspects of life particularly economic wise. The study emphasizes on the importance of making women aware of their poverty in their quest for liberation. The Church and society are urged to be conscious of women issues so as to take part in promoting women economically. In this study, collective effort must be made to mobilize women to get united into groups where they can tackle their common enemy, namely, poverty and helplessness.

The researcher chose to analyse Mugumo Self-Help Group so as to find out how best self-help groups should be the source of women's empowerment and the way to self-reliance. Women and men members of Mugumo Self-Help Group were selected randomly with the group. They answered questions during interviews and questionnaires elicited information about Mugumo Self-Help Group as source of empowering women economically.

It is therefore the hope of the researcher that this piece of work will act as a promoter of women self-help groups in Kenya and in other parts of Africa.

ACKNOWLEDGEMENT

It is God's Providence that at last this work came up after hard labour. I acknowledge this with great love and reverence. For what have been done, may thanks be to God for His faithful love and care.

My special thanks go to my superiors and to all members of my congregation, Sisters of Our Lady of Kilimanjaro (CDNK), for their spiritual, moral and financial support. Particular thanks go to my sisters serving in Kenya, St. Joseph community-Nkoroi, Ngong' Bishop's House and St. Thomas Aquinas Seminary communities. Their help was immeasurable; so may God bless them in return.

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Sincere thanks to my parents, brothers and sisters for their prayers and moral support. My wholehearted thanks go to all who in one way or another have contributed to the accomplishment of this piece of work. May God bless each and every one accordingly. Let what has been done be for the greater glory of God and for the liberation of humanity so as to promote women's empowerment from family to community levels.

LIST OF ABBREVIATIONS

AMECEA	:Association Members of Central and Eastern Africa
App.	:Appendix
Br.	:Brother
CWA	:Catholic Women Association
CUEA	:Catholic University of Eastern Africa
Eph.	:Ephesians
Fr.	:Father means priest
Gn.	:Genesis
Jn.	:John
Lk.	:Luke
Mk.	:Mark
Mt.	:Mathew
MSHG	: Mugumo Self-Help Group
NGO	:Non Governmental Organisation
NGO's	:Non Governmental Organisations
NT	:New Testament
OT	:Old Testament
Rom.	:Romans
SED	:Small Enterprise Development
SCC	:Small Christian Community
SCCs	:Small Christian Communities
Sr.	:Sister
UNICEF	:United Nations Children Fund

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GENERAL INTRODUCTION

This project has five chapters.

Chapter One.

This chapter gives the introduction to the project. The second part of the chapter gives the statement of the problem, main objectives, research questions and basic assumptions.

Chapter Two.

Aims at providing in details, a review of the related literature on the concept of women's empowerment. It also discusses areas and ideologies that in one way or another promote or hinder women's empowerment particularly in Africa context.

Chapter Three.

Research Methodology. This section is based on the case study in which interviews, group discussions and questionnaires have been employed. It also based on personal observation, experience and participation in how self-help groups can become source of integral women's empowerment in Kiserian, Kenya and Africa.

Chapter Four.

Presents the analysis of data collected, results of the findings and discussions arising from them. The discussions are related to main objectives, research questions and basic assumptions. Section two of the chapter gives future plans, recommendations, summary and conclusion.

Chapter Five.

Chapter presents the sample of a project proposal in response to the needs of women in

CHAPTER ONE

INTRODUCTION

1.1. BACKGROUND OF THE PROBLEM

Women in the history have been credited as the source and sustainers of life. It is accepted world wide that women by their nature have special experience in life than men. As a result, their life is more occupied by all activities that assist families to eam a living. Indeed, Pope John Paul II says:-

Parenthood-even though it belongs to both. is realised much more fully in the women, especially in the prenatal period. It is the woman who pay directly for this shared generation, which literally absorbs the energies of her body and soul.¹

Therefore, it is not by mistake that in Africa, women are identified as the heart of the house and life sustainer. The reason why women in Africa are given this honour of being life sustainers, despite the fact that many families are of patriarchal society, is clear. Women in Africa have a long experience with children than their counterparts. From conception, it is the mother who stays very close to the child, nurturing it step by step until the time for independence as Kabaji affirms:-

When a child is born, the mother spends more time with it than anyone else. Women therefore educate their children at every stage until they grow up and become adults.²

¹ Pope John Paul II, Dignity & Vocation of Women, (Nairobi:St. Paul Publications, on 15 August 1988), 69.

What is still painful is that, although African women have irreplaceable position, they are at the bottom of society priorities. They are poor and more illiterate than men. Most African societies have forgotten that women who are very much neglected are at the same time foundation of every generation. Therefore, their being handicapped is an automatic obstacle to the wellbeing of the whole society and nation.

This deteriorating situation of women in Africa raises many questions in our contemporary world, particularly in Africa. People are asking themselves, what can be done to make women and society aware of their vulnerability? What steps have to be taken to improve women's contribution to life sustainability? Kiserian Parish is one of the few organisations which have shown concern with regard to women problems. The parish has come up with some practical ways to empower family and society at large by empowering women. Following the teaching of the Church, Kiserian parish believes that if women are empowered economically, educationally, socially, religiously and politically, for sure they can be more effective and efficient in their ministry as mothers, wives, moulders and feeders of human family.

In collaboration with the Diocesan Development Office, the parish has initiated and encouraged women to join hands with men to form a self-help group known as 'Mugumo'. In this group the participants learn to help one another in small businesses so as to improve their domestic income and successfully enter into business enterprises. However, to empower women as an individual is not an easy task. That is why Kiserian Parish encouraged women to join groups to 'pool' their energies together because unity is strength. "Women have to come together and

² Egara, Kabaji, Women in Development, (Eldoret: Zapf Chancery Eldoret, 1997), 3.

fight their common enemy in this case poverty", said Fr. Munishi the parish Priest of Kiserian on 2/10/1998.

This study analyzes how Mugumo Self-Help Group (MSHG) has tried to empower women economically and morally. Although the group involves both men and women, the study focuses mostly on women because of the belief that when you empower women you empower the whole society, Church and nation. In the analysis, the researcher is going to present personal observation and involvement in MSHG.

The study is divided into five chapters including a written project proposal. It follows qualitative methodology with the integration of See, Judge and Act procedures. In order to facilitate the subject, various tools of research methods have been utilised, as elaborated in methodology chapter.

1.1.2. Location and Brief History of Kiserian Parish

Kiserian Parish is found in Ngong Division which is part of the Kajiado District in Kenya. It is located within a small town of Kiserian that joins a link between other three small towns namely Ngong, Karen and Ong'ata Rongai with Nairobi city. Climatically, Kiserian parish falls under the great Rift Valley that runs from North to South Africa. Its vegetation is dominated by shrubs and savannah grass lands that originally serve the Maasai for grazing their cattle.

From history Kiserian parish started around 1977 with very few Christians. By that time, Kiserian town was also very small. As the town grew the parish also grew. The growths were due to immigrants from other town particularly from Nairobi who came to search for employment, housing and business. Other immigrants were from upcountry looking for employment and or land for cultivation and settlement. Thus Kiserian parish from the beginning to the present

moment gives service to the employed, job seekers and business people, and the villagers including pastoralists and farmers.

From ethnic composition, Maasai are the original ethnic community. Later the Kikuyu came for agriculture and business. Then followed by other tribes such as Kamba and Luo who mostly came for business, employment and housing. As a result, the grazing land of Kiserian slowly developed into villages as we see it today. Something worth noting is that few Maasai did not move, but adopted mixed farming and business as the new comers. Originally, relationship between the Maasai and new ethnic communities came in Kiserian was good. All the ethnic groups live together in spirit of sisterhood and brotherhood, helping one another in times of difficulties and shared works for their common good. Moreover, intermarriage has brought people together progressively. But from 1992 these tribes have been experiencing a kind of tension and disputes which were initiated by political reasons and not enmity within ethnic communities as such.

Economically, Kiserian area is steadily growing particularly in the sectors of small business, house renting and food production. These are the main reasons for the population growth in Kiserian town as well as Kiserian parish. Another reason is that, the town owns a big butchery which supplies meat to neighbouring towns of Rongai, Ngong', Karen and Nairobi city. Kiserian also supplies fresh foods, fruits and vegetables to the mentioned towns. Despite its economic growth, there is a lot of competition in business transactions. However, today life in Kiserian is becoming more difficult every day, especially for the low income small business people and new comers who are looking forward to earn a living from small business. The struggle of these people to survive is likely to be swallowed by the well off business people and the new investors.

1.2. STATEMENT OF THE PROBLEM

Kiserian parish as it is portrayed in the background study, accommodates all types of people comprises very poor families, small businesses, and big enterprises. In this diversity, women suffer most because of their role they play in the family. The church as a mother and father, felt obliged to serve everyone particularly women to lead a decent and dignified life as the African Synod *deplores and condemns all the customs and practices which deprive women of their rights and the respect due to them*.³ Responding to the Synod, Kiserian parish initiated MSHG to assist and encourage families to start operating small businesses. In this way, it hoped to enhance their domestic income by reducing women's poverty and through making profit for further development.

By initiating of MSHG the parish was trying to serve humanity being totality, that is body and soul. On the other hand the church agrees that the human race is made up of both sexes. The project would thus be more helpful by including both men and women in groups to share talents together for the improvement of family life. Moreover the group is an ecumenical one. Colour, religion or political ideology are not the criteria for membership of MSHG. In this way, the church in Kiserian proves her call to witness and serve all human beings without discrimination as Christ did. Despite the efforts have been made the Church to enhance the living standard of people, still women in Kiserian need various empowerment strategies, socially, politically, spiritually and economically so as to be self-reliant and fully dignified people.

³ Pope John Paul II, *The Church in Africa: Ecclesia in Africa*, (Nairobi: St Paul Publication on 14 September, 1995), 88.

Women can stand and become self-reliant and liberate themselves from their apparently perpetual begging posture, dependence syndrome and submissive status due to poverty and lack of self confidence.

1.3. MAIN OBJECTIVES OF THE STUDY

Among the various ways of empowering women in Kiserian, MSHG hopes to be an effective source of women's empowerment. As the way to foster self-help groups in Kiserian, Kenya and in AMECEA countries, the study has three main objectives.

1. To sensitise women in Kenya particularly in Kiserian to be more aware of their poverty and helpless situations.
2. To conscientize the Church and society in Kenya on the importance of women's empowerment, MSHG as an example.
3. To mobilise women to join self-help groups so as to become self-reliant and improve the living standard of their families and that of society at large.

1.4. RESEARCH QUESTIONS

The research is going to be guided by the following questions:

1. Why are women generally poor and helpless?
2. What can the Church and society do to empower women economically?

3. Which are the best means of empowering women in Kajiado District, Ngong' Division in Kenya?

1.5. BASIC ASSUMPTIONS

The study was initiated by the following assumptions:-

1. That women are poor and helpless because they lack empowerment avenues.
2. That the Church and society are not doing enough to promote women's empowerment.
3. That MSHG is an effective source of women's empowerment.

CHAPTER TWO

2. REVIEW OF THE LITERATURE

2.1. INTRODUCTION

Empowerment of women in the developing countries particularly in Kenya will become actualized after the community is made aware of impediments towards women's empowerment. This chapter is an analysis of the various factors which influence the poor conditions of African women in Kenya, specifically in Kiserian. Supported by literature review, the study provides motivation for women to rise and work for their better future, their families and society at large.

2.2. WOMEN IN ETHNIC TRADITIONAL SET-UP

Women in Kiserian, like many other African women, are subjected to traditional customs of the society. They are bound by many taboos. Many of these taboos hinder their integral development. For example among the Luo, it is traditionally accepted that women are inferior to men. Therefore, women occupy a rather subordinate social position in their male dominated society. Consequently, as Wachege highlights, "A typical Luo woman has to be submissive and obedient to men even to men with lesser abilities.⁴ Moreover, it has been accepted that in male dominated families, healthy foods such as eggs, fish, chicken and liver are for men, but are taboo for women. To such societies Wachege again comments:-

"It is a taboo to eat some foods which are strictly for men. It so happens that such restricted foods are the most delicious and appetizing. This in itself is exploitation where women are

⁴ Patrick, Wachege, African Women Liberation, (Nairobi: Industrial Printing Work Ltd., 1992), 46.

brainwashed into the inferiority complex of adhering to tradition and their place is in the kitchen..." 5

In Kiserian, women are to some extent controlled by ethnic traditional elements. This has become a hindrance to their full maturity and development. That is why the study aims at sensitizing women in this particular area to work for their self actualization and total liberation.

2.3. WOMEN AND CULTURAL OPPRESSION

In Africa and Kenya in particular, women are victims of cultural oppression. Generally speaking, from various aspects of life, women have no say. After all, they are not counted as full human beings but only as a subsidiary part of a male dominated society. On the issue, Aloys Ayako and Katumanya remarked that, gender bias is still rooted in the country's cultural and ethnic traditions and has discriminated against women by denying them their rights.⁶ Cultural oppression of women, in fact, starts with the birth of a girl child. One example is the Kikuyu community as Wachege says:

"When a woman gives birth to a baby boy...., is given first class treatment by the husband and the jovial community. But if the baby is a girl, the reception and incorporation into the community with the accompanying rituals are less dramatic and more boring."⁷

Not only that, position of women in patrilineal society is always overshadowed by oppressive rituals and sayings such as, "Man is the head of woman, women are cowards, inferior, fragile, weak in all aspects of life and ignorant. On the other hand, women somehow blindly approve the inherited negative attitudes towards them. A woman can be heard telling another woman; "you are clever,

5 Wachege, (1992), 48.

6 Aloys, Ayako & Musambayi Katumanga, Review of Poverty in Kenya, (Nairobi: Institute of Policy Analysis and Research, 1997), 24.

7 Wachege, (1992), 49.

and strong like a man, and vice versa. This shows that even women themselves encourage cultural oppression which is an obstacle to true development that involves both man and woman. To counteract cultural oppression against women, Kiserian parish initiated MSHG as an attempt to empower women in Kenya. To get rid of the *deep rooted cultural oppression which is perpetuated by gender bias*,⁸ both men and women must become active participants of the battle.

2.4. WOMEN IN MODERN SOCIETY

It is worthwhile noting here that African women in the modern society are still under traditional oppression. Most of the hindrances to their true development are poverty, illiteracy, discrimination, exploitation and disease. When one compares the life of women today to that of the past, there is no much difference. The reason is that, despite the changes and development efforts which have occurred in the society, women still remain at the bottom. The influence of modernisation has never fully benefited the women of Kenya. For that matter, women need some liberation not only in Kiserian but all over Kenya and Africa at large. This liberation is a felt need for the betterment of whole society as Wachege notes:

"While appreciating that women form the vast majority in our country, we acknowledge their cry for liberation as not only realistic but also noble and unparalleled commitment. It is crucial to collaborate fully in their emancipation and ample recognition of their worth."⁹

⁸Ayako (1997), 24.

⁹Wachege (1992), 37.

2.5. WOMEN AND POVERTY IN AFRICA

It is said that two thirds of the poor people in Africa are women. Yet women are the main contributors in family and national economy. Nasimiyu once observed that, Kenya women are main producers of subsistence crops. They till the soil to produce enough food to sustain their families although they are counted as weak and ignorant.¹⁰ Talking on the reality of the workload of women, she lamented that women,

"often do eight hours of work in their professional field, and for eight more hours they are busy in house works which include hard physical labour such as sowing, weeding, fetching water, grinding corn, gathering wood, caring for the children, and preparing meals for the whole family."¹¹

Above all, duties women hardly own anything in the family, even what they themselves produce. The society in this situation has become passive in empowering women physically and morally. In that case, women are more vulnerable to poverty than men. When there is no food, cooking oil, salt, and vegetable at home, women are the first to experience the cry of innocent children and drunken husbands.

2.6. ECONOMIC STATUS OF WOMEN

Economically, women are regarded as weak in Africa and Kenya is no exception. In Kiserian, for example, the majority of women have no access to economic means as men do. They do not own wealth or resources such as land, houses, vehicles, business premises among other major sources of income. Also what women produced is owned and controlled by men superiors. This situation is explained by Wachege:

¹⁰ Anne, Nasimiyu, "Women's Condition in Africa" In Seed Magazine of March, 1989, (Nairobi: Consolata Missionaries, 1989), 14.

"African women are more hard workers than men. Yet among patrilineal tribes such as Luhya, Kamba and Kikuyu, a wife has no claim over the house hold property. She owns nothing. Rather she herself is literally owned by the husband."¹²

Commenting on the deprivation of women economically, Kabaji complains that despite women's contribution in the working force, they are discriminated against and still occupy dependent positions in society.¹³ Women have been deprived of their control over resources. This calls for restructuring of the social system in order to end the imbalance and introduce a system where by men and women can participate equally in development. In order to help women to break through the shackles of poverty in Kiserian, Kenya and Africa, Wachege's call to women is relevant:

"Women should be given a chance to participate in family

business, having in mind that they are among the leaders of the family despite the fact that they are women. After all, a woman knows better than a man the needs of family and in most cases she is more cautious not to squander money with useless hedonism."¹⁴

Here Wachege stresses that African women need to be empowered in order to be effective in their roles as mothers and care-takers. Society should appreciate that to liberate women from poverty is to liberate family and the whole human race.

2.7. WOMEN AND SELF-HELP ENTERPRISE

Self-help enterprise is a means of empowerment. Women as well as men can advance economically when engaged in self-help enterprise. For women in particular self-help enterprise is more beneficial. This is true since women hold a vital part in the well-being of the family as Kabaji also agrees, "*Mothers occupy a central position. Women perform many duties in our society in*

¹¹ Ibid.

¹² Wachege, (1992), 17.

¹³ Kabaji, (1997), 1.

¹⁴ Wachege, (1992), 118.

relation to the maintenance of the family unity."¹⁵ Thus self-help enterprise could be the best tool to empower women to become effective and efficient maintainers of their families. But this is not the case due to women's inferior positions, poverty, ignorance and helplessness. Many women are not aware of what they can do to improve their lives and that of their families socially and economically. Even the few who are aware are pressed down by social, cultural and ethnic ideologies. However, today there are some Non Governmental Organisations (NGOs) and Church organizations which are trying to empower women to dare involve themselves in self-help enterprise. One of these organizations is the Kiserian parish in collaboration with Ngong' Diocese Development Office.

2.8. POLITICS AND WOMEN'S EMPOWERMENT

Currently in Kenya, the status of women in political and legal sphere is not yet recognized nor appreciated by many both, men and some women alike.¹⁶ Rarely people, are including women themselves not convinced that a woman can lead an organization let alone leading a state. Women are considered to have smaller brains and not able to lead. They are incapable for leadership in the society.¹⁷ On the other hand, women's status in politics and legal spheres in Africa and Kenya is ignored not only by ordinary people but more so by the governments.

¹⁵ Kabaji, (1997), 3.

¹⁶ Simon, Muriithi, Empowerment of women in Kenya, Submitted to the Institute of Social Ministry Tangaza College, Nairobi, for the Diploma in SM, 1998), 6.

¹⁷ Ibid.

Simon Muriithi's feeling on this issue explains that; "A woman has to be appointed to lead women's ministries because they are ministries that pertain to women matters."¹⁸ In decision making, women are poorly represented. Women rights are violated without proper laws to defend them. The government seems to do very little to protect such women. Wachege elaborates more on this issue;

"In the eyes of the state women are intimidated, ridiculed, dictated to, raped and coerced despite the fact that they are the living cornerstones of our nation and the mothers of the family."¹⁹

As far as women's empowerment is concerned, there is need of transformation for change in politics in Kenya and Africa as a whole. It is the duty of the government now to open up and give women equal chances in political spheres. Politicians have to reconsider the rights of women as full citizens and not as subordinates of men. Mass media on its part must promote women's image in politics and society. It has to stop portraying negative images on women as fragile and incompetent creatures.

2.9. EDUCATION AND WOMEN'S EMPOWERMENT

Education is one of the major tools for development. Education enables a person to adjust to changes that occur in time and place. In Kenya, education is a foundation that facilitates war against human achievements namely poverty, ignorance and disease. As for women's empowerment, education plays a vital role in promoting and improving women's status socially, politically, spiritually and economically. But from time immemorial the government and society have been neglecting women's education in all spheres. For example, among the Mbeere community in

¹⁸ Ibid.

¹⁹ Wachege, (1992), 68.

Eastern Province of Kenya, girls are obliged to walk very long distances to fetch water every morning before they go to school. "*This hardship leads to poor attendance and consequently failure in examinations.*"²⁰

All in all, the above realities prove that the education given to women in Africa and Kenya in particular, is still far from being a tool for women's empowerment. It has been very shallow as compared to women's role in the society. That is why it is justifiable to conclude that, in no way can women in Kenya and Kiserian be liberated from social, economic, spiritual and political oppression without a sound comprehensive education from their childhood.

2.10. RELIGION AND WOMEN'S EMPOWERMENT

The creation history presents that God created man and woman in his own image. He entrusted to them an obligation to become co-creators and co-workers with him (cf. Gen. 1:26-28). So in God's view, there is no gender discrimination whatsoever. In the development of the Old Testament (OT), Jewish attitude manipulated God's word to fit the patriarchal view of men superiors-dominant and women inferior subordinates. This Jewish mentality reduced women to objects of men. Women cannot pray in one room with men, speak in front of men nor hold responsibilities in the society. In the New Testament (NT), Christ broke the chain of discrimination against women. First of all, he chose to be born by a woman and to be saved by women (cf. Lk. 1:31-32; 8:1-3). He communicates with them, encouraging and forgiving them (cf. Jn. 4; Lk. 13:10-13; 7:49). After Christ's mission, the first Christian community respected women, even gave them responsibilities-

²⁰ Muriithi, (1998), 18.

Phoebe a deaconess (cf. Rom. 16:1-2). But as the days went on Jewish mentality of women discrimination came in (cf. Eph. 5:21-27).

Some Fathers and Doctors of the Church as well contributed to women's domination. For instance, St. Thomas Aquinas says that, "*woman by nature is subordinate to man. Thus she has to be intellectually subject ruled by man*".²¹ Also St. Francis de Sales, lawyer and theologian, saw women as incomplete and lesser humans in comparison to men. To him, men would continue to be women's heads hence superiors.²²

On the other hand some Popes such as Leo XIII, in *Rerum Novarum* and John Paul II, in the *Dignity and Vocation of Women* have tried to defend women's dignity. But no concrete steps have been taken to empower women. Up to now, the Holy Church, without clear reasons denies women's ordination. Therefore, one may conclude here by saying that apart from Jewish mentality which dehumanizes women through irreligiosity, the Church's doctors from the patristic to medieval ages unto 20th. century have done the same. Religion as well as the secular community have not done much to empower women to become better and effective co-creators and equal partners to men. The Church has confined as an instrument of segregation and oppression to women. When it comes to decision making on vital matters pertaining to the Church, men in the hierarchy exclusively decide for women.²³

20 Muriithi, (1998), 18.

21 Muriithi, (1998), 22.

22 Ibid.

23 Wachege, (1992), 98.

2.11. CHRIST THE MODEL OF WOMEN'S EMPOWERMENT

Of all sons of women, Jesus of Nazareth the son of Mary and Joseph has become the first fruit to empower women. He liberates them from the past and present inferiorities that hold them back.

Christ is a liberator who restored the women's dignity which had been distorted by conservative society. He challenged his contemporary community on mistreating women. Jesus brought equality and justice in the law (cf. Lk. 19:1-6) Quoting Boff's Christology Wachege sees Jesus as a liberator from socio-economic and political injustices, and other attitudes that hinder fraternal equality and God-intended liberty.²⁴ Jesus is the liberator who is an expert in establishing health and interpersonal relationships. He gives hope to the hopeless and never sees people in a discriminative way. He respects all people/persons in their own rights; the pharisees as pharisees, scribes as scribes, the sinners as sinners and the sick as sick. Jesus has the right word and

corresponding gesture for every person. ²⁵For instance, Jesus showed respect and appreciation of women and their work:-

And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Mag'dalene,....., and Joan'na, the wife of Chu'za, Herod's steward, and Susanna, and many others, who provided for them out of their means (cf. Lk. 8:1-3).

On defending women's dignity and equality Jesus did not condemn the prostitute woman; rather He forgave her and set her free. Jesus told the woman; Neither do I condemn you; go and do not sin again (cf. Jn. 8:7-11).

²⁴ Wachege, (1992), 147.

²⁵ Ibid., 150.

Nevertheless, Jesus cared for the physical and spiritual health of women without fear of being condemned. Instead, he rebuked religious leaders for their hypocrisy:-

You hypocrites! Is there one of you who does not untie his ox or his donkey from the manger on the Sabbath and take it out for watering? And this woman, a daughter of Abraham who Satan has held bound these eighteen years was it no right to be loosed from this bond on the Sabbath day? (cf. Lk. 13:15-16).

By being the liberator *par excellence*, Jesus becomes the reference when one thinks of women's empowerment. He is the only man under the sun who treats women positively in all aspects. Therefore, he is able to guide the Church and the world towards women's empowerment.

2.12..WOMEN'S EMPOWERMENT: A CHALLENGE TO THE CHURCH IN KENYA

Empowerment of women is a hot debate in the contemporary Church and society. This prevalent as the society and the world become more aware of the woman's role. This awareness challenges the world on its role to promote women's dignity. Steps taken by Non Governmental Organizations (NGO's) such as United Nations International Children Education Fund (UNICEF) to empower women, youth and children are a good example.

Church and religious organizations are in the same way challenged by poverty and helplessness of women. The Church has to be in the fore front in uplifting human's value without discrimination, knowing that she is the conscience of the society. Concerning uplifting the dignity of the human person particularly women, Wachege shares that Boff's liberation theology was provoked by the situation of oppression and poverty in his country. Similarly, African liberation theology has to start

from the context of the African culture and religious heritage with specific reference to African women's exploitation and oppression.²⁶

As regards to Boff's and Wachege's Liberation Theologies, the Church is directly involved in transformation of individuals, society, nation and the world at large. Therefore, the Church in Kenya is highly responsible for the well-being of peoples' spiritual, social, economic and political conditions from grassroots to the national level. The Church has to work hard to eliminate inhuman conditions namely poverty, ignorance, disease, corruption, war, injustice, ethnicity and political instability. All these have drastic effects on human lives, especially women and children. In-fact, the oppressed, poor, ignorant and inferior women are the women who gave birth to the Church and society of today. In other words, the poor conditions of women in Kenya will automatically become the poor conditions of the Church in Kenya today and tomorrow.

For the above reasons, women's empowerment as a challenge to Church in Kenya and Kiserian is a reality which needs to be acted on now.

1.13. THE ROLE OF WOMEN SOCIAL MINISTERS IN THE PROMOTION OF WOMEN'S EMPOWERMENT

Women Social Ministers are the Christ of today. As Christ came to liberate humanity from all human misery, so are the women social ministers. Their vital role is to make the Church and society aware of inhuman conditions within their midst. Further, they must take steps towards a more humane world. In other words, women social ministers are co-workers and co-liberators with Christ. For that matter, they have to be well trained so that they can work for effective

transformation. Women social ministers are obliged to prioritize women's empowerment as the way to transform the society from family level, Church and nation.

In conclusion, women social ministers have to focus on liberation for integral development: the liberation that touches on all aspects of human the person. They have to work for liberation that frees people from oppressive economic, social, political and spiritual conditions. Moreover, they have to empower people to be responsible for their destiny by creating a better future, Finally, women social ministers have to assist people to free themselves from sin and lead a meaningful lives with all the humanity and the rest of God's creation.

The following chapters will present how the Church in Kiserian involves herself in empowering women and society in Kiserian.

26 Wachegge, (1992), 180.

CHAPTER THREE

3.0. RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

Generally, the qualitative method integrated it with the SEE, JUDGE and ACT methodology was applied in the study. The main methods used to collect data included interviews, using questionnaires with open-ended questions and by surveying, and by both published and unpublished records. The research was conducted among members of the MSHG. The population under the study involved women as majority in the group with few men. The group had 52 members, 42 of them women and 10 men. All were urban and rural. The data gathered was obtained from primary and secondary sources. Due to time limit, sampling method was used in making observations and conclusion regarding the whole population.

3.2. RESEARCH DESIGN

3.2.1. Sampling Design

The study selected MSHG in Kiserian as a case study. However, it was not possible to collect data on every member of the group under the study. Out of 52 members, 30 members selected randomly responded to the research questionnaires. Also, members from the group were randomly interviewed or visited in their businesses.

3.3. DATA CATEGORIES

Data were collected using questionnaires, interviews, schedules, observation and the available literature from different libraries including those of Tangaza College, Catholic University of Eastern Africa (CUEA), and from the group files and from Diocesan Development Office. The collected data was based on the research's objectives, questions and basic assumptions.

Data concerning poverty and helplessness among women were gathered to help in understanding clearly the need for women empowerment. It also intended to reinforce the wareness that women's situation needs to be improved.

Data on the Church and society's duty to recognize the importance of women empowerment, were to assist in assessing how best the Church could and society promote women's empowerment. Moreover, they aimed at challenging the Church and societal structures on women's impact on the whole human life. Data on women mobilization to join self-help groups were meant to promote self-reliance from the family to national levels. In joining self-help groups, women would be empowered economically, resulting into the improvement of the family living standards.

Data on the advantages gained by women in the groups and recommendations or suggestions to the study were meant to enable the analysis to highlight the benefits women and community have gained from self-help groups.

3.3.1. Sources of Data

In obtaining data, two sources were used. These are the primary and secondary sources. Primary data involved direct observation by the researcher during the process of administering the

questionnaires. It also entailed discussions with the group members, group leaders, Church leaders and other officials from FAULU Kenya, Small Enterprise Development (SED) and the Diocesan Development Office. In doing so the researcher also made use of personal experiences and personal observations. Secondary data was obtained from published and unpublished documents, mainly from the group's constitution, Development Office and libraries.

3.4. TOOLS AND TECHNIQUES

3.4.1. Tools

Three Questionnaires were administered. Each questionnaire was composed of 10 open-ended questions formulated and administered by the researcher.

Questionnaire (1): carried 10 questions aimed at bringing about awareness on women's poverty and helplessness in Kiserian. The questions were addressed to 10 people who responded to the research quest: "Why women are generally poor and helpless"

Questionnaire (2): was composed of 10 questions meant to conscientize the Church and society on the importance of women's empowerment. The questions were addressed to 10 people to find out: "What the Church and society can do to empower women economically".

Questionnaire (3): had 10 questions which were addressed to 10 people. The questions were meant to mobilize women to join self-help groups. This questionnaire responded to the research question: "Which are the best means of empowering women in Ngong' Division found in Kajiado District in Kenya".

NOTE: Before handing the questionnaires, the researcher explained to the respondents the aim of the research. The respondents were voluntarily picked up. The answers were given in written form.

Below is a table showing type of questionnaires, number of questions in each questionnaire and number of respondents to each questionnaire.

Type of Questionnaires	Number of Questions	Number of respondents
A	10	10
B	10	10
C	10	10
Total	30	30

3.4.2. Techniques

Observation was the vital technique in the study. The researcher observed the case study in its totality. This entailed, for example, how members of the group behaved in every meeting each week, their interaction and reaction towards their achievements, failures and; how they viewed their future. All these were of great help to the researcher, especially in contextualising the various situations.

Group discussion was a vital technique. The researcher asked face to face questions that were relevant to the study. This method elicited different views from different people, in turn enriching the discussion in the next chapter. This technique was very appropriate because the researcher had a chance to participate in group discussions, meetings and evaluations. Character and cultural diversity were the effective channels for innovation and improvement of potentialities at individual and group levels.

Probing was another technique that facilitated the digging out of realities. The researcher used probing to find out what people were or were not aware of; things that could discourage or encourage their goal achievement. Their transparency and self determination to succeed were found out through probing.

Feedback technique was an effective means to prove the participatory benefit. Through feedback the researcher was able to measure the impact of the study. At the same, time it made a favourable atmosphere for an effective response.

3.5. DATA ANALYSIS METHODS

The collected data were analysed by using different methods so as to facilitate in drawing sense and meaning from the data. Distribution table was used to show the number of research subjects responded to certain questions. Also it was used to display the age group, gender, marital status and occupation.

Grouping method facilitated the showing of age, men and women respondents, their marital status and number of children under their care and occupation. For clarity, pictorial presentations such as tables, histograms and maps were applied so as to help the researcher make the necessary inferences. Description of the table presenting personal data from the respondents was also of great help in giving the nature of the people in the study. Deductive and inductive reasoning were also used to draw up a reasonable conclusion. Appendix I shows project activities; Appendix II shows budget sheet; Appendix III shows personal data; Appendix IV shows questionnaire 1; Appendix V shows questionnaire 2 and Appendix VI shows questionnaire 3.

CHAPTER FOUR

4.0. RESULTS, FINDINGS AND DISCUSSION

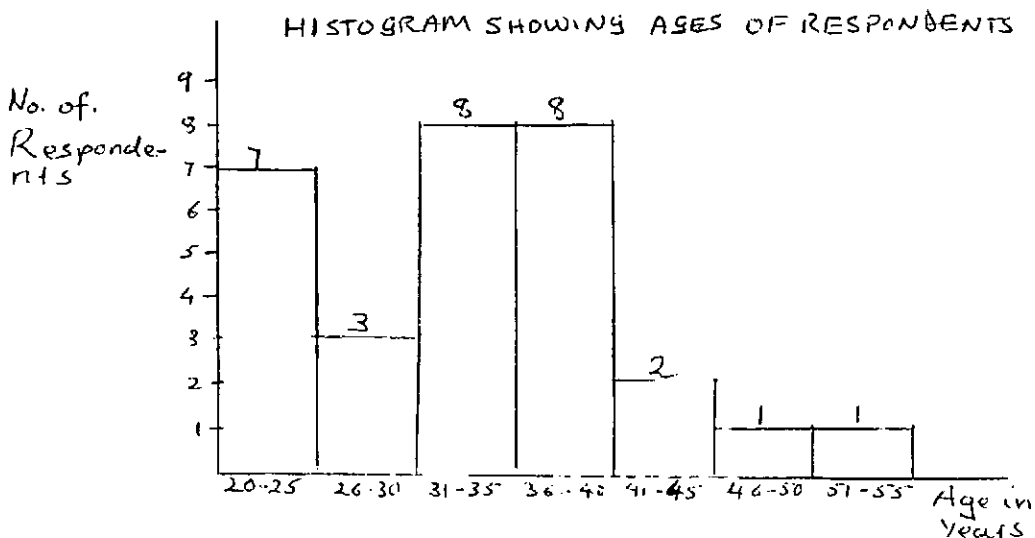
4.1 INTRODUCTION

This study was set to analyse the MSHG as a source of women's empowerment in Kiserian Parish, Ngong' Division in Kajiado District. The main aim of the analysis is to alert women on their poverty and helplessness; to consciencitize the society and the Church on the importance of women's empowerment; and to mobilise women into joining self-help groups so as to be empowered economically. This chapter presents first, the analysis of the data collected; second, results of the findings and third, the discussion of the findings.

4.2 PERSONAL DATA ANALYSIS

In this study, MSHG is a source for women empowerment in Kiserian. The researcher came out with the following personal data analysis:

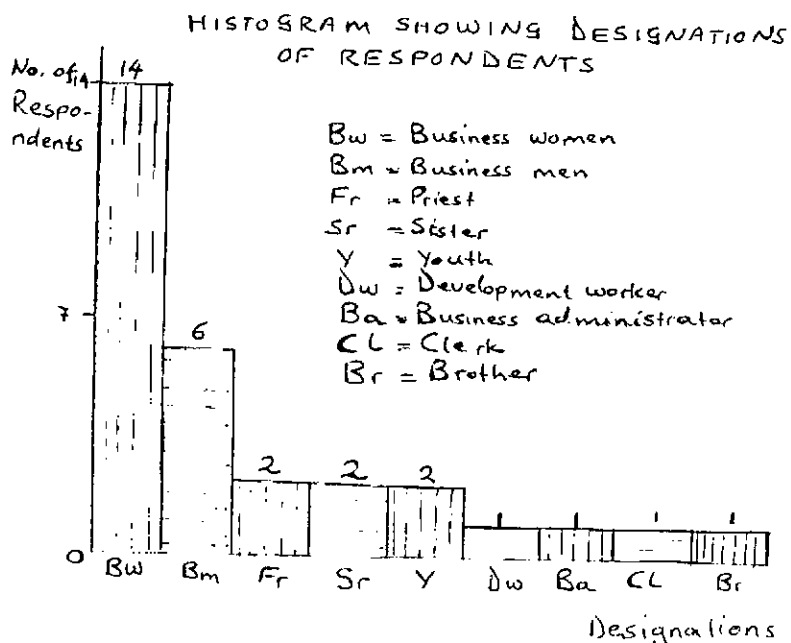
The age of the respondents varied from 20 to 52 years. Majority of the respondents aged between 20 and 40 years. This is the age of active people. The histogram below is showing the ages of respondents.



As regards sex, out of 30 respondents 18 were women while 12 were men. More women were purposively involved than men because the study based on women empowerment.

Coming to marital status, 10 women out of 18 were single while eight were married. On the other hand, six men out of 12 were single while six were married. Thus the study showed that more men were married, while many women were single while seven were married. On the other hand six men out 13 were single while seven were married. Thus the study showed that more men were married while more women were single. Interestingly, out of the 10 women who were single, four have children. Asked for the reason, they responded that many times husbands are a hindrance to economic empowerment of women. From cultural implications these women preferred not to work under men who seemed to dominate them the majority being Kikuyu.

Data concerning occupation revealed that out of 30 respondents 20 were in business; 14 of them women and six men. Two priests; two religious sisters; two youth - a boy and a girl; one religious brother; one development worker; one clerk and one business administrator. Below is the histogram showing designations of the respondents.



4.3. RESULTS OF THE QUESTIONNAIRES

Three questionnaires with the total of 30 questions were answered in different ways as the study requires. Each questionnaire had 10 questions which were distributed to 10 respondents who responded to them in written. The answers for the first question of each questionnaire are found in personal data analysis. Other responses to questions two to 10 are displayed bellow. The findings of the questionnaires are discussed after the results. The discussion is based on the related objectives, research questions and basic assumptions.

4.3.1. QUESTIONNAIRE (1): Sensitization of women in Kiserian on poverty awareness.

4.3.1.1. FINDINGS

Question 2: Ways in which women generally experience poverty.

In this regard, seven respondents out of 10 said that, generally women experience poverty in domestic maintenance, particularly when they do not have sufficient and efficient family basic needs such as food, clothes, shelter and education fee for their children. One highlighted that when their husbands abandoned them through divorce, drunkardness, laziness or polygamy women experienced real poverty. Another indicated that through low family income, cultural women discrimination and illiteracy; women experienced poverty. Another person mentioned that women have no access to loans; they do not own property such as land and building. Women constitute the great percentage of the rural population where they undertake hard labour in the agricultural sector where they earn very little to maintain their families.

Question 3: Areas in which women experience poverty in their community.

Out of 10 respondents, eight indicated that women experience poverty in the areas of their families' sustainability, and in bringing up their children by providing food, shelter, education and clothing. Two respondents were of the view that many women are left in the villages toiling, as their husbands worked in towns, forgetting their homes.

Question 4: What contributes to women's poverty and helplessness in their community.

Out of 10 respondents, seven pointed out that illiteracy, cultural prejudice such as women being regarded as inferior to men, lack of property ownership and lack of self-awareness was greatly contributed to women's poor situation. Two respondents mentioned the drunkard and irresponsible husbands, and unemployment. One respondent cited the issue of having many children which they cannot afford.

Question 5: Awareness level of women regarding their poverty and helplessness.

Out of 10 respondents four agreed that many women are aware, but due to illiteracy they cannot do otherwise. Three respondents agreed that some women are not aware that they lack anything. The other three respondents maintained that some women were aware, and they had taken some steps to join in self-help groups, apart from taking time to educate parents on the importance of educating girls.

Question 6: How best the community could sensitise women to have confidence in themselves.

Out of 10 four respondents recommended creating awareness in women and promoting women education through adult education. Other four suggested by organising women into self-reliance groups by starting income generating projects and letting women have access to loans

from banks, NGOs and other lending institutions. The remaining two mentioned involving women in decision making and giving them leadership responsibilities.

Question 7: What the community has been doing to promote awareness on women's situation.

Responding to this question, three people observed that the community has been conducting seminars and adult education for women to enlighten and conscientise them on their capability to improve their lives and that of their families. Other three noted that the Church has established the Catholic Women Association (CWA) in every parish where women have a chance to discuss their spiritual and physical matters. Here, women learn how to be creative and self-reliant. Also two respondents said that the creation of MSHG to empower women economically and raise their living standards.

Question 8: What the Church can do to minimise women's poverty and helplessness in Kiserian, Kenya and Africa.

In Kiserian: According to six people, the Church has to organise more women groups, educate them and encourage them to start self-help groups and promote sustainability in those projects. Two respondents suggested that the Church has to educate men to be more responsible to their families. Other two stressed that the Church has to promote spiritual formation without forgetting aspects of women advancement.

In Kenya: Five respondents underlined that the government has to create equal chances for women education, empowerment and involvement in economic and political activities. Three people recommended that the government could guarantee the taking of alcohol during daytime (working hours) and force some men to work so as to sustain their families. Two were of the

^ 31
from that
of men

government has to educate women on their rights and give them opportunity to develop their talents.

In Africa: The view of four people were that, Africa has to come up with a big organization with sites in some countries to cater for women's economic empowerment. This organization could generate funds to assist women in uplifting their living standard. Other three saw that Africa has to minimise the use of alcohol because it is a leading factor to women's poverty beginning from the family. The other three mentioned that Africa has to prioritize women education through conscientization and involvement of women in all fields of development.

Question 9: Various ways in which women can move from poverty and helplessness to a more advanced condition.

Responding to this item, five people mentioned formation of self-help women's groups at community level, beside conscientizing and educating them in how they can move from their present situation to a better position. Other two picked an education for girls as a priority in order to break the chain of illiteracy in women. Again, two respondents underscored that loans be accessed to women for their economic empowerment.

Question 10: What the Church has been doing to sensitise women on their disadvantaged conditions.

According to four respondent, the Church has encouraged formation of women groups and facilitation of income generating activities. In these groups, women have a chance of education and awareness of their opportunities and the impediments. Three respondents recommended that the Church establish self-help groups mainly for women. Women who need loans can be served through these groups. Other three put it that through SCCs and CWA, women had a chance to be aware of their issues and what could be done for improvement.

4.3.1.2. DISCUSSION

Objective 1: To sensitize women to be aware on their poverty and helplessness.

From questions related to first objective, many respondents revealed that women in Kiserian experienced poverty in all aspects of life. This is true not only in Kiserian but also in the rest of Kenya and Africa as a whole. As it is evident from the findings, women mostly experience poverty at family level. As wives, mothers and life-sustainers women are often times victims of destitute situations which were beyond their ability to change. For instance many women are constantly faced by the sight of their hungry and naked children, their rugged shelters, their drunken husbands, and many other situations that contribute to women's poverty.

Unfortunately, many women in Kiserian are not very much aware of their poor conditions. The few who are aware are not very much conscious of what they are lacking and how to recover from the deficiencies. Neither the Church nor the society are fully aware of women's need to rise from poverty and inferior conditions.

As was evident from the findings, women as intellectual beings can take up initiatives to alleviate the inhuman conditions surrounding them and, in this way, bring about transformation. But as other respondents commented, women have generally become victims of all those inhuman conditions due to illiteracy, the negative self-image that the society, have upheld for centuries ignorantly. These weaknesses have persisted, allowing things to be as they were in the beginning and now and ever shall be, unless something is done.

From the above discussion it is right to call for society sensitization on women conditions. There is no way women liberation from poverty and helplessness can be effected without self-awareness on the part of women and society. The Church as the conscience of the society is

much more obliged to work for this sensitization in various ways including that of promoting women through self-help groups such as MSHG.

Research Question 1: Why are women generally poor and helpless?

Findings related to this question verified that women are poor due to variety of reasons. In Kiserian for example, some respondents advanced that three quarters of illiterate people were women. And three quarters of people who experienced destitute poverty were also women. Again, people who worked harder and owned very little were women. From the above facts, there is every reason in concluding that women are generally poor and helpless.

Majority of women have no access to education. As a result, they do not know how to challenge their immediate situation of poverty. Since they are ignorant to their abilities and rights, they cannot avoid inferiority complex, fear and withdraw from facing realities of life even those that are at their reach. From the above explanation, the research question was answered, and circumstances contribute to women poverty and helplessness were cited.

Basic Assumption 1: Women are generally poor and helpless because they lack empowerment avenues.

It was hypothesised that generally women in Kiserian experience poverty and helplessness particularly in maintaining their homes. The hypothesis was true to most of the respondents both men and women. The researcher discovered that there are many factors that contribute to women's poverty and helplessness. The main ones are illiteracy, social cultural prejudice and lack of social, political, spiritual and economic empowerment. Women have to remain dependance to men although they are capable of many things. At this point one may find that

many women are comfortable with the situation they find themselves in no matter how bad the situation is. Or they some may take very minimum effort to challenge the situation.

Thus the first objective of the research is an answer to women's situation. That they need to be sensitised so as to be more aware on their poverty and helplessness. By being aware they will be inspired to struggle for some alternative to solve their economic problems.

4.3.2. QUESTIONNAIRE (2): Conscientization of the Church and society on women's empowerment.

4.3.2.1. FINDINGS

Question 2: Ways in which the Church works towards eradicating women's poverty in Kiserian.

Out of ten respondents six responded that the Church has been providing business education and forming self-help groups such as MSHG for self-reliance. The small groups enabled women to improve their domestic income, even make profit. Two noted that the Church had provided maternal child care in Kiserian; moreover, the Church had been employing women in some areas as Catechists, secretaries, nurses and casual workers. There is good co-operation between women and Church leaders.

Question 3: How best the Church could promote women's empowerment.

Five respondents out of 10 cited promoting social and self-esteem in women, achievable through education, training them on leadership qualities and discouraging gender discrimination

right from family level. Three respondents named conscientizing women on their vital role in the society, thus allowing them take equal responsibilities and decision-making powers just as men in the Church.

Question 4: Areas in which the Church could prioritize in the process of women's empowerment.

Five respondents out of 10 answered that the Church had to prioritise education for women in all aspects and at all levels. Through proper education, girls would be prepared for responsible motherhood. Four responded that the Church needed to initiate income-generating projects for women, involving them fully in leadership and decision-making.

Question 5: How the SCCs could work towards alleviating women's poverty in Kiserian.

Three respondents out of 10 indicated that SCCs could initiate group activities through which the less fortunate women would be helped financially or materially. The other three saw this as feasible through SCCs, education and seminars, a way to conscientize women on their role in families and advancement. In addition, they could organise small generating projects at local level for women's empowerment. The contribution of two was that SCCs could identify women's situation and then act to transform the situation. Other two urged that SCCs could encourage the society to fight against gender discrimination, laziness and poverty at family level. Out of these, the women would be in a position to develop their potentialities to overcome their poverty.

Question 6: Issues SCCs could prioritise to empower women economically.

Four respondents underscored conscientizing women at grassroot level through CWA. In this way, they would be aware of their God-given talents, overcome their inferiority complex and

join self-help groups for economic empowerment. Three respondents underlined that SCCs had to promote girl-child education from grassroot level. This would lead to enhancement of women's dignity.

Question 7: What the Church leaders could do to promote women's empowerment in Kiserian.

Seven out of 10 respondents insisted that Church leaders prioritise women's spiritual, moral, social and economic promotion through adult education, seminars and workshops. Two that Church leaders had to involve women equally in Church responsibilities and leadership. One commented that Church leaders be more sensitive to women's issue, and address women's problems more realistically.

Question 8: The role of religious women in Kiserian in promoting women's empowerment.

Two respondents saw that religious women had joined SCCs where they could encourage and advise women on how to face their domestic problems. Other two acknowledged that women religious could care for women and children's health through dispensary and maternity. Two more proposed that women religious assist in youth formation through seminars and children formation from kindergarten to primary. Youth and children are prepared to become able women in the future.

Question 9: Ways in which the CWA in Kiserian, work towards women empowerment.

Four respondents maintained that CWA had brought together women from all different backgrounds. Through seminars and workshops, CWA encouraged women to improve their roles as mothers, wives, teachers and and the rest of the humanity. Three respondents

observed that good works of CWA leaders had proved to the society and the Church that women could become effective and efficient leaders. Through members of CWA, many men have become more understandable and respectable to women's role in the society.

Question 10: Opinion on the importance of empowering women.

Three respondents out of 10 noted that women empowering was very important because women played a vital role in the integral development of human beings. Two pointed out that it was only through women empowerment that society would overcome gender discrimination. Both men and women worked in mutuality for the betterment of the human family, society and nation at large. Two other respondents commented that women empowerment encouraged women overcome negative attitudes towards themselves and be able to share activities with men for the common goal. Women empowerment was important because it helped them detect signs of time and take appropriate measures to face it more realistically.

4.3.2.2. DISCUSSION

Objective 2: To conscientize the Church and society on the importance of women's empowerment.

Relating this objective answers from the related questions, it becomes evident that even the Church and society need to be awakened so as to tackle problems affecting women. The respondents cited that the Church has taken some steps towards spiritual and physical development of all people. Through SCCs and CWA in particular, the Church has tried to reach women at grassroot level. But as some of respondents showed, the Church's activities for women are not an entirely devoted work. That is why on assessing how best can the Church in Kiserian and Kenya could promote women's empowerment, some advocated that the Church could first of all promote women's self-esteem. Such promotion would be through education,

training and conscientizing women on leadership qualities. At the same time, it would entail discouraging gender prejudice and discrimination from family to Church levels. The findings raised concern on the Church's need to prioritize women's education in all aspects and to involve women in decision-making and administration.

On the other hand, the society has not totally ignored women's empowerment. 'Harambee' sometimes have been named after women's empowerment. The government and local governments should create equal chances for women education and other fields of human development.

Research Question 2: What the Church and society can do to empower women economically?

Responses of the findings relating to research question two, hypothesised that the Church and society have been performing some specific items to empower women economically. But when compared to what has been done to women's needs, the study proved that the Church and society are not doing enough to the subject. Thus the research questions: what can the Church and society do to empower women economically in Kiserian and Kenya as a whole? It means that still there is much to be done. Findings call the Church to prioritize education for women that will empower them socially, culturally, spiritually and economically. Only these will bring about transformation in women's situation.

However the Church has to become a forefront in promoting women's esteem and promote their motherhood qualities. The Church moreover has to give example in trusting women and involve them in Church activities and leadership. Here the Kiserian parish can be commended for

having women members in the parish council and in one of its outstation has a woman as a chairperson of the parish council.

The society alike can prioritise women's education from family level to university. Knowing that education is the key to success, local governments and the state can educate the mass on the importance of women's empowerment for they contribute enamously to the integral development of humanity in all stages of life. Both the Church and society hence can initiate income generating projects particularly for boosting women's economic advancement.

Basic Assumption 2: The Church and society are not doing enough to promote women's empowerment.

it was hypothesised that the Church and society particularly in Kiserian have been working to improve women's situation in various aspects. The Church for example has established Women's Development Groups all over the diocese. Schools and institutions have been built to boost women's dignity physically, spiritually, intellectually socially and economically. Mugumo Self-help Group is a vivid example in which this study based on its findings. Something noted is that, with the mentioned steps taken by the Church already, still it can do more than that. For instance, the Church can extend further its services for women. Still it can be more sensitive to the signs of times and fight some discriminative traditions that lead women to physical, spiritual and intellectual poverty.

The society as well has been doing something to empower women. On the other hand what has been done by the society is very little compared to what the women contribute to the wellbeing of the society. As a result the society talks very often on women's poverty but what it does to minimize the poverty in women is very little.

Therefore the Church and society need to take concrete steps in order to empower women effectively. Some of the immediate steps must include promote women education, women involvement in decision making, development programmes and leadership management. To be able to achieve these steps, the Church and society need to be conscientised always on the importance of women's empowerment.

4.3.3. QUESTIONNAIRE (3): Mobilization of women to join self-help groups

4.3.3.1. FINDINGS

Question 2: How best MSHG could become a more effective source of women's empowerment in Kiserian.

Three out of 10 recommended the giving of women more knowledge, business opinions, house welfare and projects for management. Other three proposed by encouraging of self-actualisation in women so that they could risk to join business groups. Some other three people responded that the MSHG could act as a catalyst to encourage more women to benefit from joint efforts.

Question 3: How effective women in Kiserian could be mobilised to join self-help group.

Out of 10 respondents, four intimated that this could through education, for instance, local and public meetings on the importance of self-help groups for their integral development. Three responded that conscientization and mobilisation of women was important in summing up their efforts to fight their common enemy which is poverty.

Question 4: Ways in which priests could mobilise and sensitise women to join self-help groups.

Three out of 10 respondents said that, using CWA is vital for mobilising and conscientising other women to appreciate the benefit of joining self-help groups and other business groups for self-reliance. Two saw this feasible through teaching women on how to deal with their domestic economic problems, encouraging them to work hard and help one another. Other two urged for promoting leadership qualities in women through seminars on awareness and development.

Question 5: How best religious sisters in Kiserian could mobilise women to join self-help groups.

Five respondents out of 10 recommended visiting women groups regularly and encouraging them to be more independent. This is to guard the negative attitudes that women must always depend on their husbands. Three saw that religious sisters could conscientise and mobilise women on their capabilities, besides encouraging them to pool their talents in small groups to fight poverty together since unity is strength. One observed that sisters themselves, being aware on the importance of these groups, could educate other women on the matter and challenge them to avoid idleness.

Question 6: Ways in which the SCCs could mobilise women to join self-help groups.

Out of 10 respondents, five had that SCCs themselves could start practising a 'merry-go-round' system where women would be motivated economically. Four held that educating women at that level to start community self-help projects would do away with their poverty. Two considered encouraging women to join co-operatives recognised by the Church as a vital. Another saw the answer in encouraging women to open savings accounts for the proper management of their small income.

Question 7: The impediments women faced in joining self-help groups in the community.

While four out of 10 respondents cited ignorance, lack of confidence, and technical knowledge, three located that problem of disunity among women themselves and individualistic behaviour. Two pointed at lack transparency, trust and fear of failure, while other two named lack of women's involvement in decision-making and social cultural prejudice such as women are people of the kitchen only.

Question 8: Ways in which women can themselves take initiatives to mobilise one another to join self-help groups.

Out of 10 respondents four suggested that this was possible through helping one another and sharing ideas and talents on how women can improve their living standards. Three remarked that it would be by forming 'merry-go-round', help each woman begin micro scale-business such as that selling vegetables. Two proposed that through seminars educated women can sensitise and mobilise other women for greater achievements. Whereas one respondent intimated that women have to be merciful to one another and avoid any kind of jealousy on the achievements of others.

Question 9: How best men can mobilise women on the importance of self-help group.

Five respondents stressed needed of men empowering women and giving them chances to join self-help groups. Three underlined men having positive attitude towards women and giving them chances to own property, and support them morally even financially. Two noted that husbands could allow their wives to attend educative seminars and workshops, apart from encouraging women that they can sustain their families even in the absence of their husbands.

Question 10: How the community in Kiserian views women in self-help groups.

Here the respondents were to highlight advantages and disadvantages of self help groups.

Advantages, Four out of 10 respondents realised that women members of self-help groups had become more self-sufficient, not depending too much on their husbands. The groups had empowered women economically, being able to educate their children. Tiding up themselves and their homes. Three underlined that self-help groups had improved the neighbourhood, development at family level, brought up unity, work towards environmental empowerment and social interaction healthy for human development. Other pointed out that in these groups women could discover their fundamental rights and work towards their actualisation.

As for the disadvantages, Tow respondents out of 10 observed that at times, there was fear that the self-help groups might fail to meet the objectives and cause frustration to women concerned. Other respondents were of the view that meeting of the groups take time money. One lamented that self-help groups could lead to domestic problems. This was because once women are aware of their abilities and rights, some could overlook their husbands. Another one was worried that self-help groups encouraged gossip among women. Four out of 10 did not respond to the question on disadvantages.

4.3.3.2. DISCUSSION

Objective 3: To mobilise women to join self-help groups so as to become self-reliant and improve the living standards of their families and that of the whole society.

Questionnaire related to the third objective explained several ways in which women could be mobilized into joining self-help groups. Earlier, the respondents defined the positive impact of self-help groups on women's empowerment. They however, regretted the failure of women to

join self-help groups because of negative attitudes towards women groups and the ignorance of the society as a whole.

As a result, the respondents proposed some ways through which to mobilise women so that they themselves could be determined to join groups for their own benefit and the benefit of the society. In other words the findings relate to the third objective confirmed that self-help groups are the best source of women's empowerment in Kiserian. That is why the respondents proposed first and foremost to improve the existing self-help groups. This may act as a motivation to attract more women to join the groups become aware of the achievements. Out of the achievements the groups are the agents of women mobilisation.

The findings also highlighted the areas where women need to be mobilized. These include education, cultural, spiritual and social areas. By education, women will know their situation and their environment better. This awareness will encourage women to join their efforts to overcome their daily problems and deficiencies.

Despite the goodness women can draw from joining self-help groups, the findings also noted that only very few women had taken the risk to join groups. What had been blocking them included: ignorance, fear of failure, lack of registration fee, social cultural prejudices such as women are not supposed to own or to enter into business and other negative perception some people have towards such groups. For that matter, the third objective has a vital place in this study. It is rightly calling Kiserian community, Church and nation to effective mobilization of women to join self-help groups for their empowerment.

Research Question 3: Which are the best means of empowering women in

Kiserian Parish in Kenya?

Findings from respondents related to the research question said that among the best means of empowering women is to empower women to participate in self-help groups. This is the best means because it equips women with fundamental knowledge of self-reliance. The groups form their participants in such a way that each member has to practice a type of business to sustain his/her life and that of their families.

The policy of the self-help groups is that of self-evaluation. Every week the members meet for their ordinary contribution and evaluation of the achievements at group and individual level. If there is any problem the group participates in finding appropriate solution.

Observation from Mugumo Self-help Group practically supports the hypothesis and answer the research question three. Three quarters of the Mugumo members are advancing well. Women who had never dreamed on opening a bank book account, today have done it every week they save some amount of money. This is wonderful achievement in the women side and their families. Thus the study may conclude that; self-help groups are the best means of empowering women in Kiserian, Kenya and Africa.

Basic Assumption 3: The Mugumo Self-help Group is an effective source of women's empowerment.

It was proved that Mugumo Self-help Group in Kiserian has become a source of women's empowerment. This is seen particularly in the views of the society on advantages and disadvantages of women in self-help groups as presented in questionnaire three, question number 10. The mentioned empowerment is not only economic but social, cultural, spiritual and

psychological. Women who have joined self-help groups are more self sufficient, knowledgeable, aware of the changes in the world and thus able to face their situation optimistically as compared to those have not.

As to encourage the advantages, many of the respondents in the study highlighted various ways in which women can be mobilised to join self-help groups. From the results and observations one may believe that through self-help groups women are going to become self-reliant and improve their home economy. Therefore, there is no doubt that, self-help groups are the best means of empowering women in areas where women are generally poor and helpless. As for Kiserian, Mugumo Self-help Group is truly an effective source of women's empowerment.

4.4. FUTURE PLANS AND RECOMMENDATIONS

4.4.1. FUTURE PLANS

The study has attempted to show the effects of Mugumo Self-Help Group as effective source of women empowerment in Kiserian. The research would therefore project future plans for more achievement as follows:-

- Generally self-help groups are the sure way to self-reliance especially for families with poor source of living. Therefore the third world countries including Kenya have to encourage creation of self-help groups especially in rural without underrating urban areas.
- MSHG is a green light for better economic achievement. Thus Kiserian community has to keep this ray of hope burning. It is hoped that this light will shed its luminous to other villages adjacent to Kiserian. For this reason MSHG becomes an agent of economic transformation to women and their families.
- Formal and informal education for women's is a key role for women empowerment. Kiserian community is proposing to improve adult education from SCC to parish level. It has also a plan to promote primary education through St. Anne Academy. Through Bosco Training Centre the parish plans to equip youth with appropriate technology through which they will become self-employed. These plans are paving ground for women empowerment.
- The Diocesan Development Office is planning to strengthen the already formed groups by frequent assessment. For the groups with low performance the office is going to offer more training and supervision. To the groups performing better the office is proposing to promote them to advance further.

4.4.2. RECOMMENDATIONS

Women's empowerment is a call to the whole world, the Church and society to revisit the position of women in the history of creation, redemption and development. In the creation woman was a co-partner with God and with man to develop the world and maintain it. In redemption woman collaborates with God to bring forth the Redeemer and she shared the work of liberation from Bethlehem to Calvary. While in development woman she has a key role from human's conception to the last breath. The woman has become the heart of everything pertaining to human and world development. Therefore the word women's empowerment is a call and challenge for the human race to see how effectively these women are empowered so as to perform their God given roles effectively.

In responding to the call, Kiserian parish has come up with Mugumo Self-help Group in order to empower women economically and make them more able mothers, caretakers and life sustainers. After analysing how far this group is responding to the call, the study recommends the following:

- The diocese has tried very much to empower women through creation of self-help groups, by giving them loans and monitoring them. Despite these efforts the study recommends that the diocese should extend further these services to villages where the majority of women are destitute.

- The study further recommends that the diocese should train sufficient social workers to work for women sensitization. They will also sensitize society at family and village level to encourage women to join small business groups for self-reliance.

- Women's sensitisation must be a priority to the diocese, parish and SCC.

Without self awareness however, women cannot respond positively to the economic empowerment process. Therefore workshops and seminars for sensitization are very important and are highly recommended by the researcher.

- The Church and society should give women more chances to practice their God's given talents. These bodies have to know that to talk for women is not enough without acting for them. Action speaks more the words. Therefore women's empowerment should be given more attention.
- Mobilisation of women to join self-help groups should be a priority in the Church and community meetings. Every meeting should be a chance of stressing on the importance of women's empowerment in our present world.

4.5. SUMMARY AND CONCLUSION

4.5.1. SUMMARY

This study has justified that women need various empowerment strategies, particularly economic empowerment. This is the type of empowerment that will lead women into self-reliance and fully dignified life. From the findings the research verified the extent to which MSHG has become source of women's empowerment in Kiserian. The aim of the entire analysis is to sensitize women in Kiserian, Ngong diocese, Kenya and Africa to be more aware on their poverty and helplessness.

Despite what the Church and society have done towards women advancement, the Church and society need to be more conscientized on the importance of women's empowerment. The study highlighted some areas where the Church and

society can empower women economically. These include women education, creation of income generating projects and involvement of women in decision making and leadership positions. Fortunately Mugumo Self-help Group in Kiserian proved to be effective source of women's empowerment. That is why the study also aimed at mobilizing women to join self-help groups so that they may be empowered economically. There is no doubt that when women are empowered economically the whole society will be empowered. It is only the empowerment of women in all aspects of life particularly education that will break a fiscal cycle of poverty and helplessness that entangles women in Kiserian and elsewhere in Kenya and Africa as a whole.

4.5.2. CONCLUSION

This research on women's empowerment is aimed at enabling women themselves discover their potentialities so as to employ them for their good and the good of society. Thus the aim of Mugumo self help group in relation to development should not only be a business enterprise. Rather it should be an alarm that reminds the Church and society on their mission to transform the world in every aspect of human development in Kiserian, Kenya, Africa and the rest of developing world. This integral development will hardly be attained without involvement of women the majority.

However MSHG has shed a light by empowering women economically, morally and psychologically. Out of these achievements the study hoped the light which has been emitted by Mugumo group will spread all over Kiserian, Kenya, AMECEA countries and the rest of the world especially where women are oppressed by poverty and other inhuman conditions. Moreover Many self-help groups will be formed for the same purpose to empower women. Once women are empowered humanity as whole shall be empowered.

CHAPTER FIVE

PROJECT PROPOSAL IN RESPONSE TO THE NEEDS OF WOMEN IN THE STUDY

1. **PROJECT NAME: SOAP MAKING FOR WOMEN'S EMPOWERMENT IN KISERIAN PARISH.**

2. **PROJECT OVERVIEW**

2.1 **Background of the Project**

Kiserian Parish is found in Kajiado District, located in Rift-Valley Province in Ngong division, in Kenya. The subsistence of Many families in Kiserian is of mixed farming with few Pastoralists. Due to drought and lack of technology many families are pressed by poverty as a result of poor economic income. Women as the makers of homes are the one to feel most this pain of poverty, which is found in all aspects of life including social, educational and economical.

2.2 **Statement of the Problem**

Since women are the life sustainer and homemakers in Kiserian, are the most victims of poverty. For this reason they need to be empowered so as to play their role effectively. Thus women in Kiserian need to be empowered in all fields of development, particularly economic empowerment. In this case soap making proves to be the best way to empower women economically in this particular area.

2.3 Beneficiaries

- Women in Kiserian are going to benefit because they will be able to get soap at a reasonable price and the same time improve their homes economically and healthy-wise.
- Children and husbands are going to benefit from the achievements of their mothers and wives.
- The Kiserian community and Kenya as a nation are going to benefit.

2.4 Justifications

Soap making is an appropriate project to women in Kiserian today. Due to economic constrains in families. Women and society at large are going to welcome it full heartedly. Hoping that through it women and society are going to improve their living standard at the moment and in the future.

2.5 Project Goal

The goal is to empower women economically so that they may play their role as homemakers effectively.

2.6 Main Objectives

Main objectives of the project are: -

- To make women aware on their ability to improve their homes.
- To mobilize women into groups of self-reliant.
- To make soap available in homes at a reasonable cost and at the same time to empower women economically.

2.7 Research Questions

The research will be guided by the following questions:

- Why do women generally feel inferior in matters that concern their improvement in their homes?
- Why women do fight their poverty individually instead of putting their efforts together in self-reliance groups?
- Why is soap in Kiserian scarce and expensive?

2.8 Basic Assumptions

- It is assumed that in Kiserian women are not aware on their talents to improve their home economy.
- That mobilizing women into groups of self-reliance could be the best way of making women aware of their capacity.
- That soap is not available in homes and above all it is expensive.

2.9 Risks

Women in this particular area, majority belong to patrilineal society where men are dominant. Therefore to organize them into groups of self-reliant will be difficult.

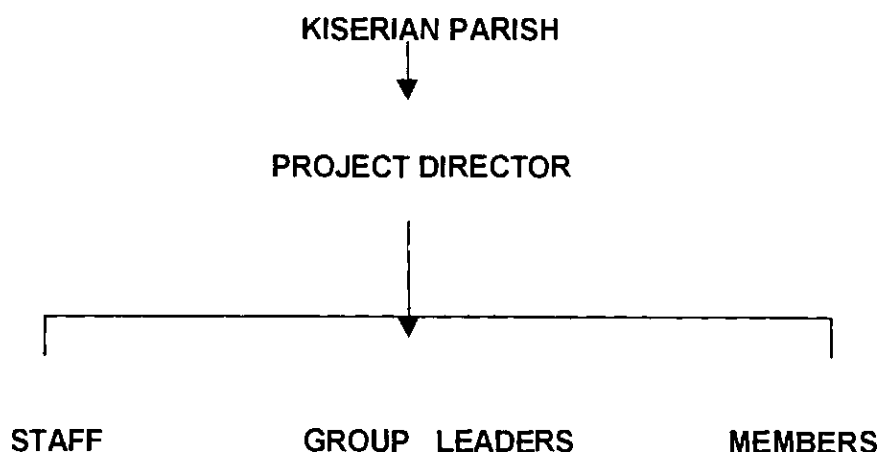
2.10 Propensity to Succeed

Despite the risk there is hope that women are going to favour the project. Because women are eager to improve their living standard and that of their family through economic advancement.

3. PROJECT MANAGEMENT STRUCTURE

The project will be managed by Kiserian Parish.

- The duties will be implemented by the executive director assisted by two trained social workers and untrained personnel but with experience.
- The administrative structure of the project will be of horizontal lineal approach - open system.
- The person responsible for completing the project on time, within budget and according to specification is the Project Director.



4. PROJECT ACTIVITIES AND SCHEDULE

The project will cover the period of 72 weeks or 18 months. The activities are divided into three phases. I & II phases are for 12 weeks each = 3 months and phase III is of 52 weeks = 12 months.

These details of activities and descriptions are in appendix I.

5. PROJECT BUDGET

The budget will be in Kenya currency. The cost estimate of the project is KSH. 1,262,700/= equivalent to US \$. 21,045. The amount will cover three phases of the project in 18 months. The details in appendix II.

6. CONCLUSION

Women in Kiserian need to be empowered economically so as to be effective and efficient homemakers. It is hoped therefore that this proposal will be met and implemented on time. More over it is hoped that the project will uplift the living standard of many families and empower women economically, socially and politically.

.....

For: Kiserian Parish

APPENDIX 1

PROJECT ACTIVITIES AND SCHEDULE

	OBJECTIVES	ACTIVITY	DESCRIPTION	TIME ESTIMATED IN WEEKS
1.	To make women aware of the ability to improve their homes	1. Research 2. Identify people 3. Seminars on Sensitisation	1.1 Make a feasible study of the area 1.2 Analyse the economic situation of people 2.1 Contact Church leaders 2.2 Contact and identify important people 2.3 Chose an office for organise 3.1 1 elect team members 3.2 1 seminar for Church leaders 3.3 2 seminars for women at parish level 3.4 evaluation of the phase one	2 1 1 1 1 1 1 1
2.	To mobilise women into groups of self-reliant	1. seminars on mobilisation 2. Organise groups 3. Elect leaders	1.1. 2 seminars for women at parish level 1.2. 4 women seminars at SCCs 2.1 Organise formation of groups 3.1 Elect leaders 3.2 1 seminar to group leaders 3.3 Evaluation of the second phase	2 4 3 1 1 1
3.	To make soap available at a reasonable cost and to empower women economically	1. Elect Centre 2. Purchasing 3. Soap making	1.1 Elect a Centre i.e. two rooms 1.2 Renovating, fittings and clearing 1.3 Elect the staff 2.1 Buying soap making materials 2.2 Fixing 3.1 Organising the work, start 3.2 Supervising the work of soap making 3.3 Evaluation of phase three 3.4 Evaluation of the whole project 3.5 Closing the project	1 4 1 1 2 3 24 4 4 8

APPENDIX II

PROJECT BUDGET

SOAP MAKING FOR WOMEN IN KISERIAN PARISH IN 2000/2001 AT THE ESTIMATE COST OF US\$ 21045
(KSH.1,262,700) CER 1US\$ AT KSH AT KSH. 60/=

PARTICULARS	PHASE I	PHASE II	PHASE III	TOTAL COSTS IN KSHS
	1 JAN. 2000 TO MARCH 31, 2000	1 APRIL 2000 TO JUNE 30, 2000	1 JULY 2000 TO JULY 31, 2001	
1. Transport				
Research and visiting for 3 people 2000/- per month each	6,000.00	6,000.00	-	12,000.00
2. Shopping stationeries				
50 metres manilar paper @20	1,000.00	-	-	1,000.00
10 maker pens @45	450.00	-	-	450.00
20 reams duplicating papers @350	7,000.00	-	-	7,000.00
10 tubes ink duplicating @300	3,000.00	-	-	3,000.00
3. Renovation				
Two rooms painting and fitting	-	-	15,000.00	15,000.00
4. Purchasing equipment				
1000kg. Caustic soda @140/- per kg	-	-	140,000.00	140,000.00
1000 litres salad oil @135 per litre	-	-	135,000.00	135,000.00
150 boxes for shopping soap @100 each	-	-	15,000.00	15,000.00
Packing materials	-	-	10,000.00	10,000.00
5. Salaries/wages				
Executive Director @10,000 per month	30,000.00	30,000.00	120,000.00	180,000.00
2 trained Social Workers @ 10,000 per month	-	-	240,000.00	240,000.00
1 untrained but experienced @8,000 per month	24,000.00	24,000.00	96,000.00	144,000.00
6. Local contribution				
One office at 1500 per month	4,500.00	4,500.00	18,000.00	27,000.00
2 rooms @300 per month	-	-	72,000.00	72,000.00
Manual work from beneficiaries 10 people part-time @ 3000 per month	-	-	360,000.00	360,000.00
Food subsidy for beneficiaries @150 per person for 50 people for 10 seminars	22,500.00	52,500.00	-	75,000.00
Sub-total	81,000.00	111,000.00	906,000.00	1,098,000.00
Contingencies at 15%	12,150.00	16,650.00	135,900.00	164,700.00
GRAND TOTAL	93,150.00	127,650.00	1,041,900.00	1,262,700.00

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APPENDIX III

PERSONAL DATA ANALYSIS

Qustio- naire	Respo- ndents	Age	Sex		Marital Status		Design- ation	
			M	F	s	m		C
1	1	32		v		v	5	B
	2	31	v			v	1	Dw
	3	27		v		v		B
	4	32	v			v	1	B
	5	46	v			v	3	B
	6	36		v		V		B
	7	20		v	v			Y
	8	38		v	V		3	B
	9	25		v	V			B
	10	40		v	V		5	B
2	11	25		v	V			Sr
	12	35	v			v	3	B
	13	40	v		V			Fr
	14	21		v	V			CL
	15	29	v		V		2	Ba
	16			v		v	3	B
	17	38	v		V			Fr
	18	39		v	V			Sr
	19	20	v		V			Y
	20	45		v	v		2	B
3	21	38	v			v	3	B
	22	30	v			v	1	B
	23	35		v		v	6	B
	24	52		v		v	6	B
	25	24		v		v	2	B
	26	35		v		v	5	B
	27	44		v	v		5	B
	28	38		v	V			B
	29	25	v		V			B
	30		v		v			Br

M=male, F=female, s=single, m=married, c=children, B=business, CL= Clerk
Dw=development worker, Fr=Priest, Y=youth, Sr=Sister, Ba=business administrator, Br=Brother.

APPENDIX 1V

RESEARCH QUESTIONNAIRES

QUESTIONNAIRE (1)

Sensitization of women in Kiserian on poverty awareness and helplessness.

For six women and two men selected randomly.

1. Personal Data:

- | | |
|---------------------|-----------------------------|
| a). Name..... | b). Village..... |
| c). Age..... | d). Ethnic group..... |
| e). Occupation..... | f). Number of children..... |

g). Marital Status:

- i. Single.... ii. Married... iii. Widowed... iv. Divorced....
(Fill in applicably).

2. In which ways do women in general experience poverty?
3. In which particular areas do women experience poverty in your community?
4. What do you think contributes to women poverty and helplessness in your community?
5. Explain whether or not, women are aware of their poverty and helplessness?
6. How best can the community sensitize women to have confidence in themselves?
7. What has the community been doing to promote awareness of women's situation?
8. What can the Church do to minimize women's poverty and helplessness in:-
 - i. Kiserian
 - ii. Kenya
 - iii. Africa as a whole?
9. Explain the various ways in which women can move from poverty and helplessness to a more advanced condition?
10. Up to now, what has the Church been doing to sensitize women on their disadvantaged conditions?

QUESTIONNAIRE (2)

Conscientization of the Church and society on women's empowerment.

For 10 people:- two priests, two religious women, two lay men, two lay women and two youth - a boy and a girl.

1. Personal Data:

- | | |
|---------------------|-----------------------------|
| a). Name..... | b). Village..... |
| c). Age..... | d). Ethnic group..... |
| e). Occupation..... | f). Number of children..... |

g). Marital Status:

- i. Single... ii. Married... iii. Widowed... iv. Divorced...
(Fill in applicably).

2. In which ways does Church work towards elevating women's poverty in Kiserian?
3. How best can the Church promote women's empowerment?
4. In which areas does the Church have to put priority in the process of women's empowerment?
5. How can Small Christian Communities (SCCs) work towards elevating women's poverty in Kiserian?
6. What issues do the SCCs have to prioritize in order to promote women's empowerment?
7. What can Church leaders do to promote women's empowerment?
8. What are religious women in Kiserian doing to promote women's empowerment?
9. In which way does the Catholic Women Association (CWA) in Kiserian work towards women's empowerment?
10. What is your opinion on the importance of empowering women?

QUESTIONNAIRE (3)

Mobilization of Women to Join Self-help Groups.

For 10 people picked from different groups.

1. Personal Data:

- | | |
|---------------------|-----------------------------|
| a). Name..... | b). Village..... |
| c). Age..... | d). Ethnic group..... |
| e). Occupation..... | f). Number of children..... |

g). Marital Status:

- i. Single... ii. Married... iii. Widowed... iv. Divorced...
(Fill in applicably).

2. How best can self-help groups (MUGUMO) become more effective sources of women's empowerment in Kiserian?

3. How effectively can women in Kiserian be mobilized to join self-help groups?

4. In which ways can priests mobilize and sensitize women to join self-help groups?

5. How best can religious sisters mobilize women to join self-help groups?

6. In which ways can the SCCs mobilize women to join self-help groups?

7. What are the impediments of joining self-help groups in your community?

8. In which ways can women themselves take initiatives to mobilize one another to join self-help groups?

9. How best can men mobilize women on the importance of self-help groups?

10. Explain how the community views women in self-help groups?

- a). What are the advantages?
- b). What are the disadvantages?