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RN 322283

(832)

(a) UNIVERSITY OF NAIROBI  
(b) Institute for Development Studies  
Working papers

THE WOMEN'S GROUP PROGRAMME IN KAPENGURIA

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WORKING PAPER NO. 231



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August 1975

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IDS



095306

IDS/WP 231

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This is the first of a series of case studies on the Women's Group Programme in the six Special Rural Development Programme (SRDP) areas of Kenya, prepared in conjunction with the 1976 I.D.S. Evaluation of the S.R.D.P. The entire report on the Women's Programme, including the initial overview section, is presented in the form of I.D.S. Working Papers Nos. 230 - 236.

THE WOMEN'S GROUP PROGRAMME IN KAPENGURIA

The following discussion is mostly based on information drawn from official reports and correspondence available in Department of Social Services (DSS) files and from Programmes for Better Family Living (PBFL) materials. Some data obtained in interviews with several local officials and members of women's groups are used. The latter information is not as extensive as one would wish because the IDS study team had only a very limited time for visiting the Kapenguria area. It was found that information from the various sources was often unclear and confusing, even contradictory, on certain points. This state of affairs hampers review and evaluation efforts, and is itself a serious shortcoming of the Programme in Kapenguria.

LEADERS' TRAININGSeries 1

This series was a failure. Only the first phase of Series I training was held (during August 1971, according to a report by the District Community Development Officer-West Pokot).<sup>1</sup> When the second phase was due to begin, only 6 of the original participants in Phase 1 turned up. Because of the low turn-out and also because of accommodation problems, the second training session was cancelled. The poor attendance was attributed to several factors, including: pregnancies, departure from the area because of recent marriage to men living elsewhere or to join husbands working in other places, and refusal by husbands to allow their wives to attend the course again.

Accounts differ as to how many attended the first phase of training and also as to the time it was held. The Kapenguria case study in the 1972 IDS SRDP Evaluation reports that 28 women attended the course; a report by the DCCO (cited above) gives the figure as 25; and PBFL Report No. 15 cited the figure of 16. At any rate, there was a poor return for the second phase.

The selection of participants for Series 1 was rather poorly conducted. The groups were not always allowed to choose the people they would have preferred to represent them. Evidently, some local administrative officials obstructed the selection of genuine leaders by sending their wives to the course.

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1. See "Case Study on Women's Programme - Kapenguria SRDP," presented to the Provincial Women's Seminar, Rift Valley Province, February 1975, Nakuru.

## Series II

The first phase of Series II training was held in August-September 1973 (3 weeks). There were 25 (DCCO's report, cited above) or 26 (PBFL Report No. 15) women attending. Judging from other records, the figure of 25 is probably the correct one. These women represented a total of 21 groups.

The course included instruction in such topics as : community development, home management and improvement (cooking, nutrition, child care and development, etc.), family planning, health, adult education, animal and crop husbandry (including vegetable growing and poultry keeping), leadership skills, social welfare, handicraft production, and sports.

As in leaders' training elsewhere, the course curriculum seems too ambitious in retrospect. A wide variety of topics was covered in a relatively short time. Not only is it doubtful that the participants were able to absorb all of the instruction, but given the diffuse subject matter, the limited field staff, the transportation difficulties and the large geographical area involved, it was simply not possible to provide the kind of field follow-up necessary to reinforce and build upon the lessons taught. Also, the tight lecture schedule meant that there was insufficient time for practical demonstrations and field visits by the participants to relevant projects. The tight schedule was in part a consequence of the inclusion of less important subjects like sports. As in courses in other areas, a more focussed and manageable set of topics seems to be called for. Not only would course participants be able to absorb the instruction more effectively, but extension staff would be more able to concentrate their resources in follow-up activities. The problem of selection of non-leaders which existed in the Series I course was not wholly counter-acted in Series II. Some of the women attending the first phase of Series II training did not have their own groups at the time, although later follow-up established that three of these were eventually able to attach themselves to groups. Once again there was the problem of local officials selecting certain individuals to attend in disregard of group consensus.

Further problems with Series II, Phase 1 training were identified by DSS staff and group members. It was strongly felt that some of the instruction given was not possible to implement as the groups lacked the proper equipment or resources. Also, illiteracy amongst some of the leaders was said to be a problem (especially by DSS Staff). This is a difficult matter. While more educated, younger women might be better equipped to follow the instruction at the level given, and might even be more receptive to it, it is the older, less educated women who often command the respect

and credibility necessary for effective leadership. An older and less educated woman who can function effectively as a group leader is probably to be preferred over a younger person who is unable to meet these criteria.

A report submitted to the FBFL by the Assistant Community Development Officer-Kapenguria (8 October 1974) included observations on group progress after Series II, Phase 1 training. Sixteen of the groups represented in the /<sup>course</sup> received follow-up visits by field staff. Seven of the groups were said to have undergone no improvement, i.e. they were reported as still "weak." One group characterized as "weak" before the training was noted as improved and now considered "strong." Four groups previously seen as "strong" were said to have improved and were now even better. The other four previously "strong" groups were seen as still "strong" although no improvement was noted. Thus, improvement was noted in 5 of the 16 groups visited. If this may be considered a kind of measure of the effectiveness of the first phase of Series II training, it is a rather loose one and we hesitate to draw any conclusions from it.

There is a lack of clarity in the records relating to this training follow-up exercise. The minutes of an evaluation and review committee meeting of 19 July 1974 (held in the Kapenguria SRDP Area Co-ordinator's Office) mention that after Phase 1 training for 25 women, follow-up visits were made to only 16 groups since the remaining 9 women trained were "without groups at the time." Yet in the ACDO's October report (cited above) on this follow-up process, 21 groups are listed, 5 of which are said not to have been visited by field staff. There are further differences between these two accounts. The minutes say that one of the 5 groups which the ACDO's report lists as "not visited" was visited. It is also noted in the minutes that one group which was visited (according to both accounts) never sent a leader to Phase 1 training.

It was apparently not recognized in the July meeting that whereas 25 women attended the Phase 1 training, in 4 cases groups were represented by more than one person. Three groups sent 2 women, and one group sent 3. Supposedly, illiterate leaders were allowed to bring literate women who would be able to help them in the course. It is not clear whether or to what extent this arrangement was followed. Be that as it may, if in fact there were '9 women with no groups to lead' attending the Phase 1 course, 5 were at least attached to groups as members. The records show that the 3 women who were said to have "found" groups later all came from this group of 5. As for the other 4, their names were set down against group names in the list of course participants. If these women were actually without groups, then they were group leaders on paper only, and the groups listed were perhaps 'paper' groups as well. Membership figures are also

listed for these four groups: if in fact groups do not really exist, then this is even more misleading. One is left with several questions: Why were women without groups listed as leaders of specific groups? Was this connection arbitrary or did they belong to the groups without being the genuine leaders? Do the four groups listed actually exist? If so, why did the genuine leaders not come for training? If not, then why are membership figures given?

All of this may sound very confusing, but it is merely a reflection of the information in the available documents. It is this sort of confusion (and contradiction) in the records of the Kapenguria Women's Programme which makes evaluation a difficult exercise.

The second phase of Series II training consisted of a two week course held in August 1974. According to the ACDO's report (8 October 1974), 12 of those who attended Phase 1 did not attend Phase 2 (Note: PBFL Report No. 15 gives the number of drop-outs as 10). Of the twelve, eight were from Sook Location, the most inaccessible location in the Division (poorest roads and transport facilities). Apparently, the transport which had been arranged for these women failed, but this is not entirely clear. Of the remaining drop-outs, two were unable to attend because of "pregnancy coupled with domestic," and two were replaced by their groups with newly chosen leaders. In all, 22 women attended Phase 2, representing a total of 21 groups. Eight new groups were represented (but note that some of the new groups were represented by women who attended Phase 1). Reportedly, there were actually 9 women attending Phase 2 who did not attend Phase 1. Most of these represented newly formed groups.

Information on improvements in groups with leaders trained in Phase 2 is not yet available, to our knowledge. Follow-up visits are supposed to be in progress, but transport problems are hampering this effort considerably.

#### THE GROUPS

##### Membership

Women's groups in the Kapenguria area are typically made up of those who are married and have children, who have little or no education and are at best poorly literate, and who work at farming in addition to their domestic chores. The very high rate of illiteracy is a salient characteristic of the women in the area, and is seen as a major problem both by the officials working with the Programme and those who are involved as participants. Even amongst the leaders, most are said to have started learning reading and writing only recently, through adult literacy classes. (In the low-land areas, there is said to be an additional dimension to the illiteracy problem, namely: the traditional exclusion of women from congregations of men. Thus female attendance at literacy classes where men are being taught is discouraged by local attitudes.) In those few groups visited by the study

term, most of the women said they have husbands whose primary source of income is derived from farming. Around the centres of Kapenguria and Makutano, more women have husbands with employment outside of farming, especially Government employment. Superficial observation yields the impression that the groups may form along ethnic and religious lines, but this question needs fuller investigation. Some of the groups, anyway, seem to have fairly 'closed' membership.

We are unable to say with any certainty how many different groups there are within the SRDP Division or the total number of individuals involved. Information on membership varies widely between sources. A 1974 report by the DCDO-West Pokot, states that for the whole District there are 29 groups with a total membership of 407. Of these groups, 19 are said to be active with membership averaging 20. For the Kapenguria Division, 12 active groups are reported (although this figure covers only four of the five locations; see PBFL Report No. 14 pp. A13-A20).

The October 1974 report submitted by the ACDO-Kapenguria to the PBFL gives a somewhat different picture. Here membership figures are given for the 21 groups (representing all five of the SRDP locations) which were supposedly represented in the Series II, Phase 1 training session. Total membership is reported to be 476, and the average works out to between 22 and 23. As indicated above, there is some question as to whether all of these 21 groups actually exist.

When the study team visited Kapenguria in December 1974 and interviewed the ACDO and other personnel connected with the Women's Programme, the total number of groups in the Division was reported as 36 or 37. Several of these groups were said to be functioning very poorly. A list of groups and their membership sizes drawn up by the Adult Education Supervisor contained 37 different groups with a total membership of 575, and an average membership of around 15-16. Differences in the figures quoted for specific groups between this list and the ACDO's October 1974 list (cited above) are frequently substantial, with the latter giving the higher figures.<sup>2</sup>

A report prepared by the DCDO, West Pokot, for the FAO/PBFL Review Mission (March 1975) gives the figure of 29 for total number of groups in the SRDP area, and of 36 for all <sup>of</sup> West Pokot District. Average enrollment of the SRDP area groups is here said to be between 15-20.

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2. When the AES's list is compared with a list prepared for the Social Services' 1974 Annual Report for West Pokot, one finds a general increase in membership among those groups which were regarded as showing improvement following Series II, Phase 1 training.



In light of these varying accounts, the best we can do is to give loose figures for membership. Thus, we would say that the Women's Programme in Kapenguria involves roughly 500 women, the total number of groups is somewhere between 29 - 37, and that average membership is somewhere between 15 - 20. There is no clear indication of how many of the total number of groups are inactive or marginally active, but it seems likely that five to ten can be put into these categories.

There is obviously room for great improvement in the reporting and monitoring system in Kapenguria. It is recognized that part of the problem lies with the inability of field staff to visit a substantial number of the groups with any frequency or regularity due to severe transport difficulties. Infrequent and irregular visits mean that it is very hard to keep track of group membership or general welfare. Nevertheless, more care ought to be exercised in the formulation of statistics for reports relating to the Programme.

#### Activities and Plans

The groups usually try to hold meetings once a week. Some are able to meet in local churches, but frequently meetings must be held out-of-doors. Attendance in many of the groups is reported to be irregular. This appears to be a function of adverse weather conditions (especially for outdoor meetings), the long distances often involved in travelling to the meeting place, and the lack of materials and resources necessary to generate and sustain members' interest.

Group activities include: handicrafts (basketry, beadwork, sewing, knitting and embroidery), vegetable growing, sunflower and pyrethrum cultivation, home improvement activities (e.g. learning how to make improved stoves, sun tables, and latrines), lessons in cookery, and sports (netball). The groups which are located in the proximity of Makutano and Kapenguria receive occasional visits from extension workers, mostly the Home Economist, the Nutritionist, and Community Development Assistants (CDAs). Some of these groups may be visited as often as once or twice a month, depending on whether the field workers can find transport, or are able to take time to walk the sometimes considerable distances to the meeting sites. Groups which are further afield are less frequently visited. Indeed, these groups are virtually isolated from extension activities.

One group which the study team visited is earning money through shamba work to start<sup>a</sup> a poultry project. Another group is reported to be constructing a building to be used for group meetings and functional literacy classes. Among the groups in general, there are plans for such things as the expansion of current handicraft and homecraft activities, the building of meeting places, and starting functional literacy classes, poultry projects and vegetable and sunflower growing. It appears that these plans are sometimes only very loosely formulated.

An outstanding and commendable development among women's groups in the area to which some attention ought to be given here is the founding of a District-wide women's groups coalition known as the "Kiletat Women's Organization" ("Kiletat" in the Pokot language, means "progress"). This group has no connection with the national Maendeleo ya Wanawake organization.

The first attempt to bring the women's groups of the area together was made in 1969, when the present Nutritionist stationed in Kapenguria organized a joint meeting of several groups to establish priorities for collective action and discuss common problems. In 1970 a collection was started for a much needed maternity ward at the District Hospital in Kapenguria. This effort faltered but was re-vitalized in 1971. Over the next few years, funds were raised on a Harambee basis, but these were insufficient to cover the costs of the permanent structure which was originally planned. It was then decided that a semi-permanent ward would be constructed, and this was accomplished with the help of additional funds approved by the District Development Committee and aid in funds and equipment from overseas sources. Work was hindered by shortages of materials, possibly due in part to diversion into private hands, but the building was eventually completed. The project is noteworthy in that the need for it was identified by local women who also initiated the fund-raising and generated the interest necessary to carry it through. The successful construction of the ward owes to the joint effort of various agencies and individual parties who were able to enlist support locally and from overseas.

Kiletat is said to have about 36 member groups at present, only a few of which are fully paid up. Member groups are supposed to be those recognized by the Social Services Department and whose leaders have been to training. The membership of Kiletat is not restricted to Kapenguria Division, but draws from other areas in the District as well.<sup>3</sup>

There are ambitious plans for the Kiletat organization to become involved in a consumers' co-operative shop in Makutano training centre. In addition to handling consumer items, the shop would also serve as a handicraft outlet. Plans for such a shop have existed for some years: it was mentioned in the Kapenguria case study in the 1972 IDS Evaluation of the SRDP. Fund-raising for the maternity ward took precedence over the co-op project, and this might partly explain why the latter has been moving so slowly. Kiletat has been assigned a plot in the market centre by the County Council, and over shs. 2000/- has been raised. However,

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3. Yet as far as is known, only women leaders within the SRDP area have thus far received training.

substantial additional capital is thought necessary in order to get the shop off the ground. In order to become a member of the co-op, each individual is supposed to pay shs. 20/-, but one must be a member of a group which is affiliated to Kiletet and has paid the shs. 30/- fee. In addition to individual subscriptions, there are plans to raise money through the holding of dances /<sup>and</sup> through handicraft sales. The Kiletet organization's need for financial assistance has been endorsed in principle by local Government staff involved with women's groups (see below).

Local officials have considered various 'economic' projects for women's groups to become involved with, and some specific proposals have been submitted. At a committee meeting held at the SRDP AC's office in September 1974,<sup>4</sup> five proposals for aid were put forward and endorsed:

1. It was proposed that the Kiletet organization be aided in its attempt to establish the combination consumers' co-op and handicraft shop. It was noted that shs. 20,000/- in aid was required and that the local Co-operative Development office has committed itself to assist (it is not clear in what capacity) and that plans are being drawn up.

2. A proposed weaving project at Chepereria was recommended for aid in the amount of shs. 25,000/-. The idea for this cottage industry originated with a Catholic Sister who already runs a small weaving establishment at her station in Ortum (outside the SRDP area). The objective of the Chepereria project would be to get local women involved in the growing, processing, spinning and weaving of cotton.

3. Four local women's groups were reported ready to start poultry projects and aid was recommended in the amount of shs. 7500/- per group.

4. The cultivation of sunflowers as a cash crop was reported to offer good prospects and aid in the amount of shs. 15,000/- was suggested in order to get groups started in this enterprise.

5. Finally, to encourage interested groups to become more involved in /<sup>vegetable</sup> growing, shs. 1000/- in aid was recommended for use in providing seed and necessary inputs.

These proposals were forwarded to the Commissioner for Social Services by the ACDO in a letter of 2 October 1974. However, specific forms for aid subsequently filed with the Social Services office in Nairobi in

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4. This meeting was attended by the following personnel: SRDP Area Co-ordinator, District Community Development Officer, Assistant Community Development Officer, Social Welfare Officer, Assistant Agricultural Officer, Assistant Co-operatives Officer, Adult Education Supervisor, Nutritionist, a Community Development Assistant, District Officer - Kapenguria, and the SRDP Project Advisor.

January 1975 do not seem consistent with the original proposals, and in fact the later forms introduce some confusion.

For the poultry project, aid was requested in the amount of shs. 13,800/-, to cover costs for 200 laying birds and the necessary equipment and supplies. Aid was requested on behalf of a group in Cheperaria, although two other groups were mentioned as "also involved." It was not made clear just how these other groups would be involved, as they are located in different areas. Furthermore, nothing was said about the fourth group which was mentioned in the initial proposal. It was also not clear why the request was submitted in this form when the original idea was to supply each of four groups with 100 birds and related equipment and supplies.

A request for aid was filed on behalf of the Makutano Women's Group for the purpose of starting a posho mill. In the earlier recommendations there was no mention of such a mill. The Kiletat organization is listed in this request as "also involved" but there is no indication as to the nature of this involvement or how the mill relates (if at all) to the proposed Kiletat Co-op Shop.

Nothing is mentioned in the January 1975 requests concerning the earlier proposals - i.e., the consumers' co-operative, the weaving project in Cheperaria, or the sunflower and vegetable growing schemes.

#### PROBLEMS AND PROSPECTS

The Women's Programme in Kapenguria is hampered by several serious problems, most of which have already been noted. Foremost amongst these are:-

1. Leaders' training courses. Several weaknesses have been identified here. These include: over-ambitious course curricula, selection of non-leaders, and high drop-out rates between the two phases. There is also some evidence of poor management in other respects. In one case, a technical assistant who had been asked on several occasions to participate as a trainer was finally moved to complain to the person organizing the training that the letters of invitation arrived late and that there was no provision for transport to and from the training venue. He requested to be excluded from the trainers's list in future.

2. Poor communications and transportation facilities. Extension staff are unable to make regular or frequent visits to groups except to those located near their base of operation. Not only does this prevent the supply of instruction and advice to those groups most in need of it, but it makes it very difficult to carry out the follow-up activities necessary to determine the effects of leadership training, the problems which are confronting the groups, etc. This<sup>is</sup> a major contributor to the next problem.

3. Monitoring and Evaluation of the Programme. Substantial improvement is needed in this area. Planning exercise/call for accurate and consistent records, and these are often lacking for the Kapenguria women's groups, as we have seen.

4. Resources for group activities. Kapenguria area groups often lack the basic material and/or financial resources required to act upon the lessons and ideas which their leaders learn about in training. This situation may quite possibly lead to the discouragement of members and their withdrawal from group activity. For training lessons relating to innovative group activity to be effective, they must be practicable: either the necessary resources to implement them must be supplied, or their content must be more closely geared to what it is possible to achieve with locally available resources, or both. In this connection, there needs to be greater involvement of departments other than the DSS in extension activities. There is in particular a need for more participation of agricultural extension workers (other than the Home Economist) in the Programme. Many of the groups would benefit from the instruction these workers could offer in such areas as crop husbandry.

5. Income-generation. Lack of markets for handicrafts is a problem felt by nearly all of the groups in the area, and it is one reason why most are impecunious. The lack of outlets for handicraft items is so severe that many groups have become discouraged from engaging in their production. If the poor market outlook continues, this negative attitude will be quite adaptive, in the sense that there will be no point in carrying on with handicraft activities in the face of repeated frustration when it comes to sales.

Not enough care has been taken to date in the organization and submission of proposals for group projects of a commercial nature, or in the general co-ordination of planned projects. As noted, proposals once submitted do not seem to be consistently followed through. Prospects for larger-scale income-generating projects amongst the groups seem generally poor. The SRDP Project Advisor is quite pessimistic as to the viability of any one of the commercial projects recommended for Kapenguria women's groups in the staff meeting of September 1974. He has himself explored the potential for poultry-keeping in the area in some detail. According to his projections, only if chickens could be kept on a rather large scale might the enterprise be profitable. This is not to say that poultry-keeping would not bring benefits in the form of better nutrition. However, women who want to engage in the activity on a small or medium scale should not be led to expect any significant monetary returns. In any case, it appears advisable to start off such projects using local rather than grade hens, due to the expense involved with the latter.

In relation to the proposed Kiletat Co-op, while the development of a District-wide marketing structure would be a welcome innovation in principle, and one that would be necessary if handicraft sales are ever to generate any measurable income for the groups, there are real problems with having a handicraft shop in Makutano. As the 1972 IDS SRDP Evaluation pointed out, the area does not yet have a viable tourist market. The local market for such items is doubtful. It would perhaps be better to operate a small handicraft sales counter in the shop and to have the facility mostly function as a collection point from which the items could be sent on to markets in Nairobi or elsewhere. Such agencies as the National Christian Council of Kenya (NCCCK) might be able to assist in this connection. What the consumer side of the proposed shop would involve is nowhere clearly spelled out, and an evaluation of its prospects is not possible until it is known what items the shop will handle. In the case of this and the other projects which have been discussed, there is no sense in embarking upon an enterprise unless it is known that markets for products actually exist and can be effectively exploited. This requires much closer scrutiny of the feasibility of projects than has heretofore been accomplished (with the exception of poultry-keeping).

The Kiletat Co-op has been long in the conception phase, and this should be viewed with concern. If the Co-operative Development office is actually committed to the project, then what is the nature of this commitment and where is the evidence of it? Firm plans should have been drawn up by this time, or at least there should be some indication that this is in progress. The Co-operatives office in Nairobi has received nothing in the way of specific proposals. There has not been enough in the way of solid action on this project, and unfortunately its prospects do not appear good at this time.

6. Illiteracy. This is a widespread problem among Kapenguria area women, and it is not unknown among the group leaders. While literacy is no doubt a desirable attribute for leaders, a blanket policy that women must be literate in order to obtain training would have its drawbacks, as discussed earlier.

7. Lack of adequate meeting places. Many groups must hold their meetings outside since indoor facilities are not available. This disrupts the continuity of group activity very markedly during periods of adverse weather.

## RECOMMENDATIONS

### 1. Training Courses

Course curricula should be tailored to ensure that (a) participants are not confronted with such a number and range of topics as to be unable to absorb the material and (b) the material presented is both relevant to women's potential in the development process and practicable in terms of local resources or those which can be made available.

More care should be exercised in organizing the logistics of training courses. Steps should be taken to make sure that course participants living in more remote areas have adequate reliable transport to and from the training venue. People who are asked to participate as trainers should receive timely notification of planning and training sessions and of how their transport is to be handled.

### 2. Transport and Extension Personnel

It is difficult to suggest measures to help cope with the transport problem in Kapenguria, as the problem is great and available resources are weak. Unlike some other areas, West Pokot has very little in the way of public transport facilities which extension personnel could rely on to reach more remote groups. It can only be urged that there be greater integration of effort between departments in dealing with the problem. For example, if agricultural officers are planning to visit one of the less accessible places on a particular day, word could be passed to those interested in visiting women's groups in that area and transport offered. (This is already practiced to some extent.)

### 3. Monitoring and Evaluation

The reporting system for group membership, leadership, activities and progress seems very weak. CDAs and other extension personnel should be reminded of the importance of obtaining reliable information on groups.

Over and above the problem of information collection, the information on groups which is available is treated in an overly casual manner, and this should be corrected. The information which is currently on file should be worked into a more consistent, less confusing account.

### 4. Group Activities

Several of the commercial activities which have been recommended by local staff on behalf of various groups must wait upon the delivery from outside sources of major inputs (i.e. money). Efforts to obtain outside aid should by no means be terminated, but there are some important, less ambitious projects which need not wait upon such aid. For instance, many groups in the Kapenguria area would like to have an indoor meeting place. Such structures can serve the group as well as the community in general (e.g. adult literacy classes). Construction of a simple building is something that can be done on a self-help basis. Local possibilities

exist for obtaining modest amounts of money to support this kind of activity. For example, funds may be earned through shamba work, pyrethrum cultivation (in the highlands), or perhaps through a group's contracting as a unit on Government labour-intensive roads projects.

Another way in which available resources could be used for group advancement is the more extensive involvement of agricultural extension workers to offer advice and demonstrations in livestock and crop development.

#### 5. The Initiation of New Projects

In regard to initiating new projects, making recommendations and submitting requests for aid, there is room for substantial improvement. A variety of recommendations and requests for aid for specific projects have been forthcoming from local officials, but these have not been consistently followed through. There has been in general a lack of co-ordination and focus in such matters. The possibilities of one project should be followed up and exhausted before other suggestions are considered and/or acted upon. Furthermore, there has been a tendency to advocate ambitious schemes without due attention to their feasibility.

#### 6. Kiletat Women's Organization

The Kiletat Organization should be encouraged as much as possible. This is a significant and innovative development among women's groups in the region. The organization has the potential for making major contributions benefiting women throughout the District. Working through such an organization, West Pokot women can accomplish a great deal in the areas of identifying and discussing their needs and priorities and formulating a programme of action. It might be possible in future for Kiletat to supply member groups with modest amounts of aid for various projects. The organization's plans for a co-operative shop for consumer goods and handicrafts should be encouraged, in principle. There are however major problems with which to deal. On the handicraft side, the major market should be sought outside the District for now. In this connection, an effort should be made to consult agencies like the NCCK in Nairobi. Care should be taken in organizing the shop in Makutano: initial objectives should be modest. Before it is decided what goods are going to be handled by the shop, an assessment should be made of local market possibilities. The co-op has been in the discussion stage for far too long a time. If the idea is to materialize, then immediate steps should be taken to consolidate and clearly define the project plans and the role the Co-operative Development office will be asked to play. At the present time, it seems that little of substance has been accomplished.