



ENGLISH

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WENDANI - A SMALL GROUP: ENERGY SAVING JIKO SAVING US A LOT OF FOOD FUEL.

We Wendani - A small group, under Narumoro office, are happy for having been trained on development of Energy saving Jiko.

Our field trainers from Narumoro offices carried out a practical demonstration on how to construct this jiko. The demonstration took place at one of our member kitchen, Mrs. Mary Wamuyu Mwai.

All our 12 members attended this demo. We all learnt and we are now preparing ourselves to make the second jiko on our own. Our group comprises of 11 women and only one man. We are confident and determined to ensure that all our members have this kind of a jiko each.

WENDANI- GAKNDI KANIINI RIIKO RIA GUTUMIRA NKU INKAI GUTWONOKERIA UTUMIRI BWA NKU INYINGI CIA KURIGA IRIO.

Batwi wendani- gakundi kaniini ubicine ya Narumoro, abagwiritue ni untu bwa kuritanwa gwaka mariko ja gutumira nku inkai.

Aritani kuuma ubicine ya Narumoro ibombite kwonania uria mariiko jaja jakagwa. Uritani bubu bonanirue rikone ria mumemba umwe Mrs Mary Wamuyu Mwai.

Twinthe amemba 12 itwombire gwita uritanne bubu. Twinthe itwathomere na nandi itukwithuranira gwaka riiko ria jairi. Gikundi gietu kiithagirwa kiri na aka 11 na ntumurume umwe aki. Tukwona na turi na witikio ati amemba betu bonthe bakethirwa bari na riko riri.



English: TIST participants get an opportunities to learn on new technologies such as energy saving jiko when they come together. The picture show TIST members in a local seminar.

Kimeru:

We have witnessed the enormous benefits of this jiko. Firstly, Mrs. Mwai now uses less wood fuel. This has enabled her to spend less money on wood fuel. Secondly, the jiko is smoke-free hence makes cooking even enjoyable! It also reduces the risks of our small kids from getting burnt, as they get closer to cooking place as it happens when using traditional jiko.

Besides the making energy saving jikos, we have also been taught on Conservation Farming. We have practiced it during this long rain season and the crops are doing well in the fields. We are optimistic of having better yields this year.

During a recent local seminar held at Muriru Catholic Church, we learnt so many new things. Most importantly, we were taught on servant leadership and rotational leadership. This has helped us in managing our small group better.

We were also taught on importance of planting trees in regard to cleaning the air by reducing pollution levels. Members now feel that they have a role to play in making our atmosphere clean.

We are thankful to field trainers and TIST trainer for facilitating the seminar.

NARUMORO OFFICE: WHO'S A SERVANT LEADER?

One hand cannot nurse a child,
Admit a mistake
Listen to others first.
Do not command
Rather give directions.
Do not curse
Rather Bless.

Turin a ukuuji bwa riko riri. Bwa mbere Mrs Mwai nandi atumagira nku inkai. Bubu ibutumite ambiria gutumira mbece inkai cia kugura nku. Bwa jairi nagwiragua kuruga na riiko riri tontu riri togi. Kinya ritumba kwithia aana kinya beta akui nario ta riria ria tene.

Kuuma gwaka mariiko ja gutumira nku inkai, ituritani urimi bubwega(Conseravtion Farming). Iturimite urimi bubu na irio ibithongi mono miundene yetu na turi na wirigiro bwa guketha maketha jamaingi mwaka juju.

Kuumania na semina iria tuirari nayo rua kanisene ya Muriru Catholic itwaritanirwe utongeria bwa uthumba na bwa kithiuruko. Utongeria bubu ibuumbithitie gikundi gietu giita na mbere bwega.

Ituritani wega bwa kwanda miti niuntu bwa kuthambia ruugo na kunyia ruuo ruruthuku nthiguru. Amemba ibombite kumenya bari na ngugi inene ya kumba kutheria ruugo rwetu.

Turina kugwirua kiri aritani ba ubici yetu amwe na aritani ba TIST niuntu bwa semina iji.

UBICI YA NARUMORO: NUU MUTONGERIA WA UTHUMBA?

Njara imwe itiumba kumenyera mwana,
Itikiria mangaratania
Thikiira bangi mbere
Ukaathana na inya
Onania Njira
Ukarumana
Ejana itharimo



Speak no ill about others
Note that you are sailing
Even though you are a captain
Always be humble
To neighbours be ordinary.

Withhold no respect for others
Hear more, see more, talk less
Remember, "listen and silent" contain same letters
When criticized, take it easy
Listen keenly, you will improve.

Do not do something you aren't sure of
You won't regret
Act after consulting others
Do not defer important issues
Strike when the iron is hot
Keep the fire burning.

By **Patricia Wachuka**.

Ukaaria bubui bwa bangi
Menya uri rugendone
Kenya wethirwa nigwe mutongeria
Igita rionthe inyiiya
Kiri atuuri ithirwa uri wa kawaida.

Nenkera bangi heshima,
Thikiira mono, ona mono, aria bukai
Rikana "Kuthikira na gukira kii" kuri na ntemwa ing'anene
Jukia buri untu bubuthu akararua
Wathikiira bwega ukathithia bwega.

Ukathithia untu buria utigwitikia
Utirira amba kuria mbere utirathithia
Ukethirwa uri na mwanya kiri mantu jari na gitumi
Ringa chuma iri na mwanki
Kara mwanki jgiakanaga

Mwandiki ni, **Patricia Wachuka**



English: USAID Team sharing with TIST participants in an In-house training.

Kimeru:

KINYARITHA OFFICE: TIST SMALL GROUPS JOINING HANDS WITH COMMUNITIES IN WATER HARVESTING PROJECT.

TIST small groups in Limauru sub-location of the newly created Tigania district are teaming up with other community members in construction of water pans that harvest rainwater.

This initiative has received support from the area member of parliament, Hon. Kiremi Mwiria, who also doubles as an Assistant Minister for Education. Hon. Mwiria was impressed by this technology and has approached our Kinyaritha Office to extend our services to community to other areas. He's particularly appealing to our office to extend the program to Muriri area.

The communities and TIST small group are now able to nurture more seedlings in the nurseries as they get easier access of water from water pan points. This has resulted to a tremendous increase of new trees transplant in the farms.

We, Kinyaritha office are happy about this new best practice. We intend to replicate in other areas. As we focus on new areas of Kalithilia, Ndirine, Laare, Karama, Buuri and Muriri, we will also incorporate this technology in our trainings.

In new areas that we have already covered, such as Karama and Buuri towards Isiolo district, we have trained TIST farmers on Conservation Farming, HIV/Aids, Energy saving jikos and Tree planting. The farmers have embraced TIST program fully and they were happy to learn new things that will ultimately improve their lives.

In Buuri area, which is an arid area, farmers were anxious to learn Conservation Farming. They were optimistic and hopeful that they will make harvest from Conservation Farming. Most of residents in this area are nomadic pastoralists. They are now slowly adopting arable farming & conservation agriculture has impressed them.

UBICI YA KINYARITHA: TUKUNDI TUNIINI KUGWATANA NJARA NA BANGI NIUNTU BWA KUUTHURANIA RUUJI RWA NAGAI.

Tukundi tuniini twa Limauru sub-location twa District injeru ya Tigania abagirite amwe na antu bangi niuntu bwa gwaka antu a kuuthuraniria ruuji rwa ngai.

Untu bubu ibutumite mubunge umunini wa kithomo Hon Kilemi Mwiria agwirua niuntu bwa njira iji. Nacemete ubici ya Kinyaritha kenda bomba gutambia TIST guntu gukwingi mono ta Muriki.

Antu ba tukundi tuniini twa TIST nandi ibakumba kumenyera miti iri nasarine niuntu bwa gukinyira ruuji akui. Ibutumite miti ita na mbere kwandwa guntu gukweru. Itugwiritue mono turi ba ubici ya Kinyaritha niuntu bwa njira iji njeru ya kuuthurania ruuji rwa ngai.

Turin a ithuganio gwikia njira iji njeru guntu gukweru ta Kalithiria, Ndirine, Lare, Karama, Buuri na Muriri. Tugatonyithia untu bubu bweru kiri uritani bwetu.

Ituritanite uritani bwa urimi bubwega, muingo, mariiko ja gutumira nku inkai na waandi bwa miti guntu gukweru ta Karama na Buuri njira ya kerekera District ya Isiolo.

Ruteere rwa Buuri antu bari na wiiru bwa kuthoma urimi bubwega. Bari na wirigiro bwa maketha jamaingi niuntu bwa urimi bubu bwega. Antu babaingi ba guku ni antu ba gukara bakithaamaga. Nandi ibaambiritie gucokeera mpaara niuntu bwa urimi bubu bwega.



**KAGUIRIA SMALL GROUP:
IMMEASURABLE BENEFITS OF TREES.**

You are final in my life
The role you play is immeasurable
From giving fresh air to sheltering me
That's why my ancestors preserved you

Every creature on earth depends on you
They all require you for their survival
Where would birds make their nests?
Where would squirrels hide from predators?

Sometimes, we humans underestimate your
value
We destroy you with impunity
Lest we know that we destroy ourselves too
Without you there is no life.

TIST has come
As a friend indeed
Calling upon all people
To make you live
So you may give life to all
Plant a tree make a life!

By **Carol**

**GAKUNDI KANIINI GA KAGWIRIA: BAITA ITI
NA KITHIMI YA MITI.**

Niwe wa muthia uturone bwakwa
Ngugi iria uritaga iti kithimi
Niuntu bwa ruugo rurwega rwa gunkunikira
Nikio giatumaga bajuju bakumenyeera.

Nyamu cionthe cia nthiguru irio niuntu bwaku
Cionthe nikwendaga kenda ituura mwoyo
Inaa nyoni ciakaga itara?
Inaa tuuku twicithaga anthu batu?

Rimwe turi antu ba nthi tutimentaga wega
bwaku
Antu abakuthukagia
Itukumenya nika twithukagia twingwa
Guti mwoyo utio

TIST ikwija
Ta mucoore wengwa
Itugwita antu bonthe
Batume utuura mwoyo
Kenda utwa mwoyo twinthe
Aanda muti uture mwoyo

Mwandiki ni, **Caroline Karamuta**, Chugu Office.



English: A Local Administrator in a TIST farmer's groves. The Government through local administration is working hand in hand with TIST program in promotion of Tree planting among the communities.

Kimeru:

CHUGU OFFICE: TAKE CARE OF NATURE AND IT WILL TAKE CARE OF YOU.

Human beings have a tendency to think that we can survive without the rest of creation. This may not be quite so explicit, but our actions suggest this kind of thinking. Looking at pollution in the world today; air, water and soil are mercilessly abused.

Forests are becoming desert and wild animals experience little mercy from humanity. Sometimes, it is as if there is no one who really cares. It's now well known that we cannot exist if the other parts or locations do not exist. The Bible and science agree that before humanity existed, the earth with all its components existed; they existed before we did.

UBICI YA CHUGU: MENYEERA NTHIGURU NAYO IGAKUMENYEERA.

Antu bathuganagia ati no batuure mwoyo bati na biumbe bingi. Bwomba kwona teka tiu indi mathithio jetu niu jonanagia. Watega ruugo, ruuji na muthetu bionthe bithukangitue guti na kiao.

Miitu yathirirue ni antu bati na kiao na nyomoo cia kithaka. Rimwe gugakara ta guti muntu ukumaka. Itwiji twinthe tutiumba gutuura twinka bangi batio. luku ria murungu na natu babome ibetikagiria ati mbere ya muntu atireja nthigurune, into bingi bia nthiguru ibiario. Biario mbere yetu. Uria tugwetanagiorua na Murungu tiu tuthithagiria biumbe bibi. Muntu uria uti kiao na nthi ati kiao na antu bangi. Itubwirite kuriikana ituthangikite niuntu bwa kuthukangia nthiguru. Gintu kiria gitegagirwa oo ntuku oo ntuku ni mpara. Thiina iji iretagwa nimbi?



English:TIST field trainers from a Best Small Group Training others small groups. TIST encourages small groups to share experiences and best practices themselves.

Kimeru:

The way we relate to our God is confiscated by the way we react with this creation. A person who ruthlessly abuses nature is likely to be ruthless in dealing with himself and other people. This is because egotism is in play. But we need to remember that being part of creation, we suffer the consequences of the abuse inflicted on the earth and what it contains. One of the questions addressed day-by-day is "Famine disaster: what is the cause of this problem?"

The cause according to answers is poverty, and some may wonder what causes this poverty. My simple answer would be; nature has failed to provide because we have been merciless with it. One may have money, but if nature fails to provide, we all starve with money in our hands. Thus we cannot afford to underestimate the environment. Each bit of nature relies on the other to be. It is this mysterious symbiotic relationship that helps us appreciate the existence of God.

Christians should be in the lead in representing and preserving nature, something we fail to do. We leave it to a few personalities like professors. I wonder how many Christians use natural environment during prayers and meditation, how many humble people that call for preservation of our environment or how often people engage in tree planting events. Do we as people utilize the rains by planting trees? Praying for flooded or dry areas while carelessly abusing nature is like choking someone to death while at the same time imploring God to help the victim. Let us be practical. Why ask others to do what we are not willing to do.

Let us learn how to preserve land and stop living as if those who shall live after us will be so extraordinary, they will not need water or oxygen. Whoever thinks he can own the earth is a fool; in fact, nature does not belong to us but we belong to it and it belongs to God and we can only be faithful and respectful stewards.

We all need a serious reconciliation with our environment; and the time is now.

Icokio ni ukia na antu ibarigaraga kiumo kia ukia. Icokio riakwa ni ati nthiguru niregete gutunenjera biria bikwendekana, urigwa ni mpara kinya uri na mbeba njarene. O gantu kinya kaniini ka nthiguru kari bata kiri utuuro bwetu. Bibi nibio bitumaga tumenya Murungu natuuraga.

Antu baria baiji Murungu ibabwirite kwithirwa bari ba mbere kumenyera nthiguru. Indi tiu tuthithagia. Tutigagira antu bamwe. Ni antu bangana baria baiji. Murungu barombagira nthiguru ikara uria kwagirite? Ni antu bangana baandaga miti? Itutumagira ngai bwega na kwanda miti? Kurombera ngai yuura kuria itiruga, tukithukagia nthiguru no umwe na gwiita muntu mwanka agakua, na ugacoka ukamurombera. Twonanie na mathithio. Niki gitumaga wira bangi bathithie uria utikwenda kuthithia?

Reka tuthome kumenyeera nthiguru tutige gukara teeka baria bakeeja nyuma bakethirwa bari antu ba mwanya batienda ruugo rurwega kana ruuji. Muntu urathugania oomba gukamata nthiguru ni kiia. Kwaria ma, nthiguru ti yetu indi ibatwi turibayo na ni ya murungu na tubwirite kwithirwa turi atumwa babeega.

Twinthe itubwirite kwiganua na nthiguru, na kagita igaka.



TREE PLANTING.

The Importance of Trees

Trees are very important for environmental and material reasons:

A. Environmental improvement:

1. Trees cover soil, which protects it from wind and water erosion.
2. Leaves and twigs fall to the ground and provide the soil with extra nutrients.
3. Trees increase soil moisture by covering the soil and hence reducing evaporation.
4. Tree roots help bind the soil and therefore reduce erosion.
5. Tree roots also help water to enter the soil and hence improve underground water circulation.
6. Trees improve local weather conditions by increasing the amount of water vapor in the air (increased humidity).
7. Trees improve air quality by absorbing carbon dioxide and releasing oxygen.
8. Trees provide shade and shelter.

B. Material and nutritional value:

1. Construction materials (furniture, posts, fences, rope etc.)
2. Fuel wood
3. Medicine
4. Food/fodder

PREPARING SEEDLINGS FOR TRANSPLANTING (HARDENING OFF)

Seedlings first need to be prepared for the harsher conditions of the field. If seedlings have been properly looked after in a nursery, they may have received more water and shade than they will have once they have been planted.

KWAANDA MITI

Wega bwa miti

Miti iri gitumi kithiurukone gietu na niumaga into bingi.

A. Kuthithia biria bituthiurukite

1. Miti nikunikagira muthetu ikarigeria jutikaurutwe ni ruugo kana jukondorua ni muugwa.
2. Mabuura jagwa ijaongagira unoru muthetune.
3. Miti niongagiira ruuji muthetune na kujukunikira jutikaarirwe, ruuji ruthira muthetune.
4. Miri ya miti nigwatagiira muthetu jutigakondorue ni mugwu.
5. Miri nitumaga ngai ywuura.
6. Miti ninyunyaga ruugo ruria ruthuku ikareta ruugo rurwega ruria tukuchagia.
7. Miti niretaga kirundu na muunge.

B. Into Bingi biria miti ithithagia

1. Into bia gwaka (Gutuma into, ikingi, rwego, mirigi na bingi bibingi).
2. Nku.
3. Ndagwa.
4. Iriaa ria nyumo.

KUTHURANIRA NURSERI YA KUMITHIRIA MITI.

Miti ya kwaanda niendaga ithuranirwa bwega. Ikomba kumenyerwa bwega iri nursarine, niumbaga kunyua ruuji yaandwa na ikomba kuumiria mpaara mpaara riuga.

Gradually reduce the watering and expose the seedlings to full sunlight during this month.

As a general guide (remembering different species have different characteristics) good seedlings for planting out have the following characteristics:

1. The shoot should be twice the length of the roots or the pot.
2. The stem should be strong and woody.
3. The seedlings should have many thin roots in addition to the main roots.
4. Many seedlings will achieve these characteristics two months after germinating.

TRANSPLANTING

- 1 Transport the seedlings in an upright position
- 2 Mark out a circle with a diameter of 30cm in the field
- 3 Remove the topsoil and place in a pile
- 4 Remove the next soil layer to a depth of 30cm and place in a separate pile
- 5 Put in a 5cm layer of grass (dry grass in rainy season, fresh grass in dry season), (called mulching). Some groups add manure as well.
- 6 Remove the seedling from the polythene bag. Do not break the earth-balls around the roots.
- 7 Place the seedling in the hole
- 8 Replace the topsoil first, then the second soil layer.
- 9 Some groups do not fill the hole completely, but leave a gap of a few cm. This helps the rainwater enter the hole and infiltrate the soil.
- 10 Any remaining soil can be placed in a mound on the downhill side of the seedling. This will help trap any rainwater and divert it into the hole.
- 11 Water the seedlings.

Jaja jakagutongereria (riikana ati gakaringana na muti jungwa) miti imiega ikari ta uju: -

1. Muti juria jumagira iguuru ria muthetu jubwiriti kwithirwa juri na uraaja mainda jairi ja miri.
2. Ijubwiriti kwithirwa juri na inya jutikunyoka.
3. Kimera giaku kia muti ikibwiriti kwithirwa kiri miri imicheke amwe na mirii iu ingi.
4. Imera biu bikaonania biambiria gukara uju nyuma ya mieri iiri biathiria kuuma.

KUTHAMIA MITI KUUMA NASARINE.

1. Kamata miti yaku irungi.
2. Ikira arama ya tuthiruko twa 30cm, aria ukaanda
3. Ita muthetu jwa iguru ujuthuranie.
4. Rita muthetu juu jungi kworokera kwa 30cm, ujuthuranie mwanya.
5. Ikira nyaki 5cm, (nyaki injumu ngaine na imbithi riuene), ikundi bimwe biikagira mboreo.
6. Iita muti karatasine ka nylon utikwaragania muthetu.
7. Ikira muti irinyene.
8. Cokia muthetu jwa igiru mbere ucoke wikire juu jungi.
9. Ikundi bimwe bithikaga irinya buru indi tigia centimeter inkai itikuniki kenda ngai yumba gutonya.
10. Muthetu juria jugatigara jwikwe ruteere ruria rwinuki kenda jutethia kugwatiira ruuji.
11. Itikiria miti yaku ruuji.



Also remember that to give your seedling the best chance of survival you should plant the 2.5 - 3m apart. If you plant them closer together then the seedlings will not get all the water and soil nutrients they need because there is much competition. They will become weak and may die, so follow the best practice of a spacing of 2.5 - 3m.

WEEDING.

Now that the rains have started you should already have transplanted your seedlings into your groves. If you have not yet transplanted your seedlings you need to do so as quickly as possible. Your seedlings need to be transplanted now so that they can grow strong in the rainy season and survive the drier months.

You have seen in the section above how important trees are. We need to make sure we look after our seedlings so that they survive to become strong trees. The most important activity this month is to weed your seedlings. Keep the area where your seedlings are as clean as possible. Pull up any weeds that are growing near your seedlings.

Weeding is important for these reasons:



Rikana kwanda miti yaku na mwanya jwa 2.5 – 3 m, kuuma kiri muti gwita kiri jungi kenda jumba gukura. Ukeeja kwaanda iinyene, itiumba gukura bwega niuntu bwa gucindanira biakuria. Igakura iti na inya. Thingata ithimi bia 2.5 – 3 m.

KURIMIRA.

Mwanka nandi nubwirite kwithirwa wandite miti yaku niuntu ngai nirikitie kuura. Ukethirwa utithithitie uju thithangia na mpui. Nubwirite kwithirwa wandite nande kenda igwata na igia na inya kenda yumba kuumiria riu.

Bukurikia kumenya baita ya miti kwou itubwirite kumimenyera mono kenda ikura na inya. Kiria kiri na bata kagita gaka ni kurimira miti yaku. Theria aria waandite miti yaku buru. Kuura iria rionthe riria riri akui na miti.

Ya uria turikitie kuthoma urimi mweri muthiru, kurima iiria kuri bata mono niuntu bwa itumi bibi: -

English: TIST participants in a local seminar. Such seminars offers farmers a good chance to share best practices in planting trees.
Kimeru:

1. Your seedlings need water, soil nutrients and light to grow strong. If there are weeds they will compete with your seedling for these things. The weeds will use the soil nutrients and water that your seedlings need. The result is that your seedlings will be weaker and may not survive.
2. If your area is not weeded there will be more pests attracted to the area. Pests can damage and kill your seedlings. The fewer weeds there are, the less chance there will be of snakes and insects.

Here are some of the advantages of weeding your groves:

1. Trees grow faster because weeds don't take the nutrients and water from the soil
2. Trees will become stronger and grow taller in a shorter period of time
3. Trees can get the sunlight they need unhindered
4. Trees are not exposed to as many diseases
5. Trees are more protected from a fire spreading
6. Clean groves indicate that small groups are maintaining them and are good examples of the TIST program. This will attract many people to come and see your work.
7. Clean groves enable the quantifiers to count the trees quickly and accurately

It is important to protect the seedlings so that animals (e.g. goats) do not eat them or trample on them. Consider fencing the grove or surrounding seedlings with some thorn bushes.

1. Imera biaku ibikwenda ruuji, unoru bwa muthetu na weru kenda bikura bwega. Kwethirwa kuri na iria, bonthe bigacindanira into bibi. Muthiene miti yaku igakura iti na inya na yomba kuuma.
2. Gukethirwa aria wandite miti gutirimiri, tunyamu turia turijaga miti itwendete antu ta au. Oo uria iria riketherwa riri rikai nou kwithagirwa guti na njoka na tunyamu tuu tungi.

Mawega ja kurimira miti yaku: -

1. Miti ikuraga na mpui ninti guti na bia kumirira unoru kana kuminywira ruuji muthetune.
2. Miti ikagia na inya na ikarea na kagita gakai.
3. Miti ikagia na weru bwa riuu iti na gintu gia kurigiria.
4. Miti itiumba kugwatwa ni mirimo imingi.
5. Miti ikethirwa irigiritue mwanki gutaamba.
6. Miti iria irimiri bwega ni mbica injega ya TIST, igatuma babaingi beeja gucionera miti iji.
7. Miti iria irimiri nitumaga Atari batara miti bwega batigwaatia.

Kuri na ubatu bwa kurigiria miti yaku itikarigwe kana ikinyangwa ni nyomoo ta mburi. Gea na ithiganio ria kurigiria miti yaku.

WHY KUJENGANA IS A VERY IMPORTANT PART OF YOUR SMALL GROUP WEEKLY MEETING.

Kujengana is a very important part of your Small Group weekly meeting. It says in Ephesians 4:15,16 that we are to build each other up into the fullness of Christ. Each person in your TIST Small Group brings his or her own special talents and gifts to the entire group. One of the wonderful things that happen in the Small Group is recognizing, sharing and using those God-given talents.

Kujengana is a way to let those talents be seen and be used. There are two parts to Kujengana:

1. Before the closing prayer, every person in the group says one specific, positive thing that the leader did at that meeting. For example, smiled, kept to time, made good plans, encouraged all group members to speak, greeted me and made me feel welcome, pointed out something that was going very well in the meeting or in the work the group was doing, etc. Each member needs to say something different. This is not optional. Everyone gives Kujengana to the servant leader. Some groups also give Kujengana to the co-leader.
2. In addition, if someone sees a gift shown by the leader, a group member can also say that. This is optional.



KIRIA GITUMAGA GWAKANA KWITHIRWA KURI NA BATA MONO MICEMANIONE YETU YA KIUMIA TUKUNDINE TWETU TUNIINI.

Gwkana kuri bata mono twathiria micemanio ya tukundi twetu tuniini o kiumia. lukune ria Aefeso 4: 15, 16 riugaga itubwirite gwakanaga na riiwa ria Mwathani. O muntu wonthe tukundine twetu tuniini nethagirwa ari na kiegwa kiagwe mwanya. Mantu jaria mega jathithikaga kithagirwa kiri kiewa kia muntu.

Gwakana ni njira ya gutuma kiewa giki gitumirwa kuri icunci biiri bia gwakana: -

1. Mbere ya maromba ja muthia, o muntu akauga untu bumwe burio buria mutongerira uju athithia mucemanione juu. Ta uju, nakuthekaga, nakubangite bwega, nagwikagira amemba mwoyo baaria, ukiugaga untu bungwa buria bukwoneka. Mumemba nabwirite kuuga untu buri na mwanya na mumemba ungi. Ikundi bimwe ibiakaga kinya munini wa mutongerira.
2. Ukiongeera, mumemba akeja kwona kiewa kiri na mutongerira uju, nabwirite kuuga.

English: Members of a small group doing a drama on how to conduct 'Kujengana' in an In-house Training
Kimeru:

With Rotating Leadership, each week a new leader will receive Kujengana. Through Kujengana we encourage each other on the good things that week's leader did in the meeting and the talents the person showed.

Kujengana is also the way we learn to look for positive things about people and then say them. We all need to train our tongues to say the positive. In addition, the whole group learns what that group thinks is important in a servant leader. The next leaders will benefit from what they have heard in Kujengana about previous leaders and know what the groups think is important in being a servant leader.

In response to Kujengana, that week's servant leader just says, "Thank you." after each group member's specific, positive statement. There is no discussion about how it could have been done better, or differently. It is common for the person to be happy when he or she is told the good things he or she did during the meeting. Sometimes we learn things about ourselves we didn't know!

Kujengana helps the leader on that day recognize his or her talents and keep on using them. Kujengana also is a help to the Small Group because all the members improve their servant leadership as they learn. Kujengana is a double blessing!

Kumania na utongerira bwa kuthurukana o mumemba nethagirwa ari na kaanya ga gwakwa o kiumia atongerira.

Gwakana igwikagira mutongerira wa ntuku iu mwoyo.

Gwakana ni njira imwe ya kuritana muntu kwaragia mantu jaria mega aki. Itubwirite kuritana ruume rwetu kwaragia mantu jaria mega aaki. Bu ibutumaga amemba bathuganagia mantu jameega aki.

Mutongeerira nabwirite kwithirwa akiugaga "ibwega" untu bwaugwa. Guti kwariria kana kuuria kiuria. Mutongerira nabwirite kwithirwa agwiritue untu bwaugwa. Bu ibutumaga muntu amenya kiegwa kiagwe.

Gwakana igutumaga mutongerira wa ntuku iu akara akithithagia mantu jamega aki. Igutumaga kinya amemba ba tukundi tuniini bomba kuthithagia mantu jamega nkuruki. Gwakana ni kitharimo.