



**EMBU UNIVERSITY COLLEGE**  
**PROCEEDINGS FROM**  
**THE 10<sup>th</sup> ANNUAL DECOLONIZING**  
**THE SPIRIT CONFERENCE**



# PROCEEDINGS FROM THE 10<sup>th</sup> ANNUAL DECOLONIZING THE SPIRIT CONFERENCE

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# FOREWORD



Prof. Daniel Mugendi Njiru (Ph.D),  
Principal,  
Embu University College

**H**umanity continues to seek solutions to global and local challenges as well as advancing knowledge and innovations to enhance wellness. In such endeavors, there is continued misconstruction that interpretation of indigenous knowledge, customs, philosophies, ideologies, solutions and reactions must necessarily be done from an internationally defined arena which has been based on the assumption that internationalism is westernism. In the recent past, there is a growing paradigm shift and ‘detachment’ from this concept. Agitation for recognition of the indigenous concepts, ideas

and innovations in enhancing and tackling challenges affecting humanity, whether from developing or developed countries, is like a stone rolling downhill with minimal barriers that must reach its destination.

The Annual Decolonizing the Spirit conference examined knowledge production and resistance to colonial and post-colonial domination. This conference brought together scholars, researchers, practitioners, elders, community leaders, community/digital/media activists and artists, and educators to participate in a dialogue on (re)claiming and use of Indigenous pedagogies as tools for response to colonial fragmentations.

This three-day conference provided a forum for participants to strengthen and build confidence. It indeed endeavored to address how indigenous knowledge, ideologies, philosophies, mechanisms and customs can be of importance in shaping our destiny and that of the globe.

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# **AWARENESS, ATTITUDE AND PRACTICE OF CONTRACEPTIVE USE AMONG IN-SCHOOL AND OUT-OF-SCHOOL ADOLESCENTS IN THE SUNYANI WEST MUNICIPALITY OF GHANA**

Portia Yizo (Ms)

Department of Psychology and Education,

University of Education, Winneba, Ghana

P. O. Box 25 Winneba

Ghana.

West Africa

portiyizo@yahoo.com

&

Rev. Kwesi Nkum Wilson (Ph.D.)

Department of Psychology and Education,

University of Education, Winneba, Ghana

P. O. Box 25 Winneba

Ghana.

West Africa

nkum04@yahoo.co.

knwilson@uew.edu.gh

## **Abstract**

The study examined the awareness, attitude and practice of contraceptive use among in-school and out- of- school adolescents in Sunyani West Municipality of Brong Ahafo Region of Ghana. The study was an embedded mixed method which involved both quantitative and qualitative data A self-developed questionnaire with reliability co-efficient of 0.78 (Cronbach's alpha) was used in collecting the quantitative data, while interview guide was used in collective qualitative data. Simple random sampling technique was used to select sixty (60) in-school adolescents and accidental sampling techniques were used to select sixty (60) out-of-school adolescents. Six of the respondents were later interviewed. Inferential statistics were used in analysing the data. The results indicate that there was no significant difference among in-school and out- of- school adolescents' awareness, and practice of contraceptive use. However,

there was no significant difference in their awareness and usage of contraceptive use among in- school and out- of- school adolescents. Based on the findings, it is recommended that access to reproductive health services needs to be improved especially among the in-school adolescents. There is the need to incorporate the right contraceptive information in the school curriculum. Finally, out-of-school adolescents should receive periodic dissemination of appropriate Behaviour Change Communication (BCC) on the relevance of contraception.

**Key words:** Awareness, Attitude, Practice, Contraceptive Use, In-School, Out-of-School & Adolescents

# Introduction

Despite the expansion of national health infrastructure, the reproductive health profile of many developing countries populations remains poor. Expansion of family planning services and contraceptive method choice has yet to meet existing contraceptive needs. About 75 million of the estimated 180-200 million pregnancies that occur in the world annually are reportedly unintended, and a high proportion of these occur in adolescence (WHO, 2004). The steadily decreasing age of menarche and increasing age at marriage have created an ever widening window of time for premarital sexual intercourse and pregnancies. Even in countries where age at first intercourse has risen, age at marriage has risen faster (WHO, 2004).

World Health Organization (WHO) (2004) estimates unsafe sex to be the second most important global risk factor to health. Adolescents (10-19 years) especially females, are most vulnerable to unsafe sex. They also bear the brunt of the consequences. It is estimated that nearly two-thirds of premature deaths and one-third of the total disease burden in adults are associated with behavioural factors that began in youth and unprotected sex is mentioned among these factors (WHO, 2008). However, as school enrolment is quite low in many sub-Saharan African countries especially Ghana, the population of out-of-school adolescents presents a substantial proportion of young people. This is not surprising, considering again the accessibility of school youth compared to youth who are not in school.

Ghana Demographic and Health Survey (2003) reports that 16 percent of birth in Ghana are unwanted, unplanned birth rose from 36 percent in 1998 to 40 percent in 2003. Also, the highest rates of infection with Sexually Transmitted Diseases (STDs) including Human Immune Virus (HIV) are among the young people aged 20-24. WHO (1998), estimates that, 60 percent of all infections are among 15-24 years old.

There are psychological reasons for not using contraception. Many young people underestimate the seriousness of pregnancy and child bearing (Steinberg & Belsky, 1991). When teenagers see these as disastrous to them they are much more careful to indulge in sex. This willingness to take chances is also encouraged by adolescent egocentrism and personal fable that they are not susceptible to the problem that befalls other people.



However, it appears that parents; teachers as well as adolescents have different perception about the need to provide information on contraception as a result of cultural and religious beliefs. This makes the issue more worrying and a thought of researching to finding solutions to the above. The study's findings will help increase in and out of school adolescents' awareness, attitudes of contraceptives, as well as its usage/practice. This problem if solved will help check rapid population growth, reduce illegal abortion, sexually transmitted diseases, unwanted and unplanned pregnancies.

Furthermore, it would draw the attention of the general public to acknowledge the fact that in and out of school adolescents and young people are actually sexually active and they ought to be helped in order to prevent themselves from the many social and health problems like illegal abortion and contracting HIV/AIDS. In addition, the study would alert the government and parents for the need to put measures in place that would enable young people and adolescents to have free access to quality information about sexual and reproductive health. This could be done by counselling and talks by health personnel.

Moreover, the study would enable Ghana Education Service and Ministry of Education in collaboration with Ministry of Health to come out with a plan of action which would make it possible for teachers to discuss with students issues concerning their reproductive health in schools so as to curb the problem of teenage pregnancy and STD's infection among adolescents.

In this study, In-school adolescent refers to students in the Senior High School between the ages of 15-19 years, while Out- of-school adolescent refers to adolescents who have completed JHS and could not continue, school dropouts from either primary, JHS and SHS who are apprentices in dress making, hairdressing, carpenters and mechanics.

# Methodology

The research design used by the researchers for the study was descriptive survey. It determined and reported the way things were, thus it involved collecting data in order to test hypothesis or answer research questions concerning the current status of the subject of the study (Osuala, 1990). The study was an embedded mixed method which involved both quantitative and qualitative data that was aimed at assessing the in- school and out- of- school adolescents' awareness, attitudes and practices of contraceptives use in Sunyani Municipality.

According to the Ghana Statistical Service (2013), Sunyani has a population of 248,496 people. It has several higher education institutions. There is also a nursing training school. Several primary and secondary and technical schools can be found within Sunyani. The Sunyani main market enjoys large patronage by traders and visitors from Ghana and neighbouring countries. Out-of-school adolescents are found in every part of the market hawking their wares.

Simple Random sampling technique was used to select Sixty (60) participants represent the in-school adolescents from forms 2 and 3 classes. Adolescents in the market were selected using the accidental sampling technique to obtain total participants of sixty (60) representing the out of school adolescents. Three participants from each group were interviewed, to supplement their responses from the questionnaire.

A self-administered, 4-point Likert type questionnaire was developed by the researchers for the data collection. The instrument had four sections; these are the bio-data on respondents, the awareness, the attitude and practice of contraceptive use. The instrument had a reliability coefficient of 0.78 Cronbach's alpha. Content validity was strengthened through an extensive review of the literature.

The researchers visited each school and interacted with the headmaster and with the heads assistance, the researchers appointed a research assistant to assist in data collection.

After sorting out the questionnaires, the data were computed and analysed using the Statistical Package of Social Sciences (SPSS) version 16.0. The statistical analytical tools such

as independent T-test, One Way ANOVA were used according to respective hypotheses of the study. The qualitative data was reduced to themes and embedded in the discussion of the results. Protocol guidelines on ethics were strictly complied with by the researchers.

## Data Presentation

Factors Predicting Students' Attitudes towards Contraceptives Use

### Results

**Hypothesis 1:** *In- school and out-of-school adolescents' awareness, buying decisions, and frequency of use will not predict their attitudes towards contraceptives use in this study.*

The research Hypotheses 1 examined the collective power of three independent factors (frequency of use, contraceptive buying, & awareness) in explaining adolescents' attitudes towards contraceptives use in the Sunyani Municipality. The results of Hypothesis 1 are presented in this segment.

Using multiple regressions, Hypothesis 1 used three independent factors (frequency, awareness, and buying problems) to predict in-school and out- of - school adolescents' attitudes towards contraceptive use in this study. Table 1 presents the mean and standard deviation (SD) scores for the factors used in the regression model for Hypothesis 1. On a four-point Likert-type scale, participants' views ranged between 1 (sometimes) to 4 (disagree).

**Table 1: Descriptive Statistics of the Four Factors Used on the Regression Model**

Independent Factors	Mean	Std. Dev.	N
Contraceptive awareness by students	2.2708	.87396	120
Buying decisions	2.8833	.61060	120
Frequency of contraceptive use	1.2405	.36620	120

**Source:** survey data 2015

The test of significance between the independent factors (attitudes towards contraceptive use), and the dependent factor (attitudes) are presented in Table 2, the results reveal that three factors

were significant ( $p < .05$ ). Thus, the mean scores (see Table 1) obtained on the independent factors by adolescents differed significantly on the attitudes towards contraceptive use in this study.

**Table 2: ANOVA Table for Multiple Regression Model**

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	5.286	3	1.762	4.840	.003 <sup>a</sup>
Residual	42.228	116	0.364		
Total	47.514	119			

a. Predictors: (Constant), Frequency of contraceptive use, Problems buying contraceptive, Contraceptive awareness by adolescents

b. Dependent Variable: Attitudes towards contraceptive use

**Source:** survey data 2015

The statistical significance differences recorded by the adolescents on the three independent factors provided the basis of testing the percentage of variance explained in the dependent factor as stated in Hypothesis 1. Consequently, Table 4.8 indicates that there was a moderate significant association ( $R = .334$ ,  $p < 0.05$ ) between the independent and the dependent factors used in the regression model. Collectively, the three factors accounted for 11 per cent ( $R^2 = 11$ ) of variance in adolescents' attitudes towards contraceptive use in this study.

However, the researchers witnessed 3 per cent shrinkage in predictive power for the regression model. In other words, if the entire population was used in this, the coefficient of determination ( $R^2$ ) will be 8.8%; the researcher can conclude that the regression model did well in explaining the amount of variance in the dependent factor.

**Table 3: Model Summary<sup>b</sup> for Hypothesis 1**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. Change
1	.334 <sup>a</sup>	.111	.088	.60335	.111	4.840	3	116	.003

a. Predictors: (Constant), Frequency of contraceptive use, Problems buying contraceptive, Contraceptive awareness by students

b. Dependent Variable: Attitudes towards contraceptive use

**Source:** survey data 2015

Even though the regression model fairly accounted for the variance in adolescents' attitudes towards contraceptive use, a look at the beta values (Table 4) indicated that only contraceptives buying behaviours was significant ( $p < 0.001$ ) in predicting adolescents' attitudes towards contraceptive use in this study. The two other factors (awareness and frequency of use) were not significant ( $p > 0.05$ ). Indeed, contraceptive buying behaviours alone has accounted for 31.2 per cent in adolescents attitudes towards contraceptive use.

**Table 4: The Standardized Coefficients Beta Table**

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.593	0.340		4.683	0.0
	Contraceptive awareness by students	0.073	0.066	0.100	1.106	0.271
	Problems buying contraceptive	0.323	0.091	<b>0.312</b>	3.564	<b>0.001</b>

### **Revised Regression Model explaining adolescents' Attitudes towards Contraceptive use**

Since the two independent factors were not significant in explaining adolescents' attitudes towards contraceptive, a revised regression model was computed to account for the only significant independent factor (contraceptive buying). Table 5 reveals that the revised

regression model did better than the original (Table 3) by gaining 0.8 per cent in the Adjusted R<sup>2</sup>. Also, the independent factor alone has accounted for 9.8 per cent variance in adolescents' attitudes towards contraceptive use. *In conclusion, in-school and out- of-school adolescents' attitudes towards contraceptives use was significantly explained by problems associated with buying contraceptives in this study.*

**Table 5: Revised Regression Model Summary**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error of the Estimate
1	0.313 <sup>a</sup>	<b>0.098</b>	0.090	0.603

a. Predictors: (Constant), Problems buying contraceptive

**Source:** survey data 2015

Hypothesis 2: In-school and out-of-school adolescents' scores on contraceptive awareness will not differ significantly in this study.

The study also examined in-school and out- of –school adolescents' awareness knowledge on contraceptive use in the Sunyani Municipality. The findings of this study have implication for guidance and counselling coordinators. Table 6 shows the mean difference between the two groups.

**Table 6: Contraceptive Awareness by in-School and Out-of-School adolescents**

Independent Factor	N	Mean	SD	Std. Error Mean
In School	60	2.2056	.91563	.11821
Out of School	60	2.3361	.83276	.10751

The results for hypothesis 2 is presented in Table 7 with the test for equality of variances using Levene's test with statistically significant ( $p > .05$ ) outcome for the two groups; a critical

assumption necessary for parametric testing (t-test). The Levene's t-test showed that both-in-school and out-of-school adolescents' deviation from their means did not vary significantly in this study.

Upon satisfying the equality of variance test, the independent sample t-test was used to compute the group differences on awareness of contraceptive use among in-school and out-of-school adolescents in the Sunyani Municipality. The test for equality of means indicated that the mean difference between in-school and out-of-school adolescents on contraceptive awareness was not statistically significant ( $p = 0.21$ ).

**Table 7: Independent Samples Test for Contraceptive awareness**

Contraceptive awareness by students	Levene's Test for Equality of Variances		t-test for Equality of Means					95% C.I. of the Diff.	
	F	Sig.	T	df	Sig. (2-tailed)	Mean Diff.	S.E Diff.	Lower	Upper
Equal variances assumed	1.90	.170	-.82	118	.42	-.13	.16	-.44	.19
Equal variances not assumed									
			.817	116.95	.42	-.13	.16	-.45	.19

**Source:** survey data 2015

Therefore, we failed to reject the null hypothesis that adolescents' knowledge on contraceptive awareness will not be influenced by either in-school or out-of-school adolescents' knowledge. Consequently it is concluded that both groups have equal knowledge on contraceptive awareness in this study.

Hypothesis 3: In-school and out-of-school adolescents' frequency of contraceptive use will not differ significantly.

Hypothesis 3 postulated that both in-school and out-of-school adolescents' frequency of contraceptive use would not differ statistically. Using independent samples t-test, there was no statistical significant difference between the groups (see table 8). Therefore, the researchers failed to reject the null hypothesis and concluded that both groups' frequency of contraceptive use were statistically similar in this study.

**Table 8: In-School and Out-of-School adolescents Frequency of Contraceptive Use**

		t-test for Equality of Means					
Frequency of Contraceptive Use	T	df	Sig. (2-tailed)	Mean Diff.	S.E. Diff.	95% C. I. of the Diff.	
						Lower	Upper
Equal variances assumed	1.07	118	.29	.07	.07	-.06	.20
Equal variances not assumed	1.07	98.46	.29	.07	.07	-.06116	.20

**Source:** Survey data, 2015

## Discussions

In this study, the discussion of the result is presented according to the hypotheses with some of the major findings highlighted. Many studies have been conducted all over the world to study the awareness, attitude and practice of contraception in adolescents and young adults. In this study, the researcher wanted to examine Awareness, Attitude and Practice of Contraceptive use among in-school and out- of- school adolescents in Sunyani Municipality.

The result of hypothesis one postulated for the study revealed that there was no significant different between the two groups in relation to awareness of contraceptive, this is because both groups have equal knowledge on contraceptive awareness in the study. Even though this study



has shown that condom was the commonest method of contraception used by both groups, this is similar to finding from many studies (Allan 2006, NPC and ICF, 2009, Odeyemi, Onajole & Ogunnowo, 2009). However, this study was in contrast with Study conducted in Uganda about reproductive health behaviour among in-school and out- of- school youth in Kabarole District, the study assert that of concern is the low knowledge/use of modern contraceptives and the widespread view among adolescents (both in and out-of-school) that oral contraceptives are dangerous and have many side effects. This implies that with the above assertion both groups have low knowledge about contraceptive use.

Data collected from in-school and out-of-school adolescents, awareness of contraceptive use, the respondents' answers were similar so only few have been stated. The respondents were asked to explain contraceptive, some participants of in- school gave the following explanations: J. K. explained it as; "it is any substance when taking prevents one from unplanned pregnancy or sexually transmitted diseases ".Y. A. also explained as: "they are drugs which are used to protect ourselves during sex making". when they were asked to mention some examples of contraceptives they know and where they heard it from, majority of them mentioned "condom, pills, diaphragm, IUD, injectable" about the source of their knowledge participants gave common answers like; I heard about them from radio, tv, school, parents friends etc" with the same questions for the out- of - school adolescents, majority of them gave common explanation as: "It is a birth control method use to prevent unplanned pregnancy and sexually transmitted diseases" with the examples and source of their knowledge, respondents gave similar answers such as" condoms and pills and injectable" and the sources:" radio, tv, friends, and school " were mentioned.

This indicates that both in- school and out- of- school adolescents have almost the same awareness about contraceptive use. This is consistent with study conducted by Adogu et al, 2014 in the participant's focus group discussion. The above results/findings call for a well-organized information, education and communication through peers to bring about behavioural change. Level of awareness of contraceptive use therefore is similar between in- school and out- of- school adolescents. This is because both groups know at least one type of contraceptive.

The result of hypothesis 2 also postulated that in- school and out-of- school adolescents' attitudes towards contraceptive use was significantly explained by problems associated with accessing contraceptives in this study. This can be inferred that the adolescents of both groups have some negative attitudes towards contraceptive use but the adolescents also have some perceptions in accessing contraceptives. This is in line with Batwala et al, (2006) who posited that out- of- school had a less positive attitude towards the use of contraceptives because majority of participants believed it encourages sexual promiscuity among the youth. The result is consistent with a study conducted by Gaise & David, 1974 about attitudes of contraceptive use which was revealed that a negative relationship existed between educational status and the proportion of women opposing the idea of family limitation. However, the difference between this study and Gaise et al, 1974 is that they related the attitude with the educational level of respondents. Yet numerous other studies have found that young people's perceptions of condoms tend to be negative Abiodun & Balogun (2009) and such youth in Sub-Saharan Africa still engage in risky sexual behaviour. Studies have also documented that young people have concerns about condom safety and breakage, condom ineffectiveness, the negative effect of condom use on sexual enjoyment, the low quality of condoms especially those that are free and condom use signifying infidelity or having an STI ( Batwala, 2006).

Data collected from in- school and out- of- school adolescents, about attitude towards contraceptive use respondents were asked whether it is necessary for adolescents to use contraceptive and if he/she will advise others to use it, some participants of the in- school adolescents gave the following statements: A.M said "it is necessary because it prevents unplanned pregnancy "and three of them also gave similar answer like " I will advise others to use in order to prevent STDs" however, other participants have different views about the advice. A female in-school adolescent said " if the person will abstain from sex, it is good that I advise the fellow to use contraceptives" a male in-school adolescent said:" No, because they are too young to engage in sexual acts and my religion does not encourage this" Another female in-school adolescent also said: "No, because there is time for everything , if you are not marry you don't need to have sex"; The out -of-school adolescents were asked the same questions. These were some of the answers given; three of the respondents said : it is necessary for adolescents to use contraceptive because it prevents unplanned pregnancy and sexually

transmitted diseases” While three also gave different views like, male said; “It is not necessary because it introduces the adolescents to premarital sexual activities.” A female and male out - of- school adolescents also said: “It is not necessary because it promotes sexual promiscuity”

This implies that some of the in- school and out- of- school adolescents have positive attitude towards the use of contraceptive while others also have negative attitude towards contraceptive use. From the above viewpoints of both in- school and out-of-school adolescents, it can be deduced that both groups have some degree of negative and positive attitude towards contraceptive use. This is in line with a study conducted by Adogu et al, 2014 on focus group discussion, it was revealed that both in-school and out-of-school participants frowned at encouraging the use of condoms. Majority believe it encourages sexual promiscuity among the youth.

All in all, in-school and out - of – school adolescents have some degree of positive and negative attitude towards contraceptive use. This might also be the reason for the low usage of contraceptive.

In the current study, hypothesis 3 stated that in- school and out-of- school adolescents frequency of contraceptive use will not differ significantly. This hypothesis was supported as both groups’ frequency of contraceptive use was statistically similar in the study. This implies that there was no significant difference in contraceptive use, among in- school and out- of - school adolescents, though out-of-school adolescent were highly aware of contraceptive use.

This study is consistent with the work of Batwala et al. (2006) because in his study it was also revealed that there was no significant difference in contraceptive use, though out-of-school adolescent had a higher percentage usage.

However, the result is in contrast to other studies done in Ghana, Sallah (2009) and in Uganda Ndyanabangi et al, (2004) where in-school adolescents significantly used contraceptives more than out-of - school adolescents, and the 2008 NDHS report that increased condom or contraceptive use is associated with increasing level of education NPC and ICF (2009). The reason for the low level of contraceptive use in both groups’ attitude towards contraceptive use

was significantly explained by problems associated with buying contraceptives in the study. Major reasons for non-use of contraception among the sexually active in-school adolescents were that (18.33%) agreed that fear of parent and ridicule from friends (18.33%) and 20.0% strongly agreed that shyness on the part of buying and the feeling of embarrassment in buying one. While the reasons out-of-school adolescents gave were fear of parents (18.33%), strongly agree that they feel shy in buying contraceptives (16.67%) and 20.83% disagree to the fact that their friends ridicule is the reason why they do not use it and 19.17% also strongly disagree to the fact that it is expensive that is why the non-use of contraceptives.. This is in contrast to studies done in Owerri, Okereke (2010) and Ilorin Abiodun & Balogun (2009) where a higher proportion of adolescents (43.5%) and (77.5%) expressed fear as the major reason for not using any contraception. Fear was the major reason pointed out during the focused group discussions where female adolescents indicated they may not insist on condom use because they may were afraid of losing their lovers, or the source of their monetary support however, the fear of the respondents in this study was their parents because they did not want to be seen as promiscuous. Also, some fear that the use of contraception could render them infertile. In another African country, the major reason was that they felt safe with their partners (Allan, 2006).

From the data collected, participants of in-school and out-of-school adolescents were asked to mention the type of contraceptive they use and why they use them; three of the participants said: A female "I use pills and condoms because it is easy and cheaper to buy."

A male "I use condom because it helps in preventing STDs" Another female also said "I use condom because it does not give any side effect and simple to use" the other participants gave similar answers like: "None, because I have never engaged myself in any sexual activity" on the part of out of school adolescent, the story wasn't different they also gave varying views; a male and a carpenter said: "I use condom because it prevents unplanned pregnancy and STDs"; a female seamstress said "I use pills because it prevents unplanned pregnancy." Another female seamstress also said: "I use pills because it prevents unplanned pregnancy". Three other respondents shared similar view, one of them said: "None, I do not involve myself in sexual activities and it is also against my religious beliefs and abstinence is the best" From this one can

infer that some of the in school and out of school adolescents use contraceptives and some do not use because of their religious beliefs. The result is similar to a study conducted by Adogu et al, 2014. In their focus group discussion, it was realised that most attributed their non-use of it to fear of side effects as one of the discussants puts it.

The researchers can conclude by saying that though the adolescents know at least one type of contraceptive, it does not influence their usage. The fear of side effects, parents religious beliefs etc might influence their non -use of contraceptives. This therefore accounts the low usage of contraceptive in Sunyani Municipality.

## Conclusion

The study aimed at examining the awareness, attitude and practice of contraceptive use among in-school and out-of-school adolescents in Sunyani Municipality. The findings revealed that, there was no significant different between the two groups in relation to awareness of contraceptive, this is because both groups have equal knowledge on contraceptive awareness in the study. Even though this study has shown that condom was the commonest method of contraception used by both groups. On the part of the respondents' attitude towards contraceptive use, there was significant difference between the two groups.

Some of the in- school and out-of-school adolescents have positive attitude towards the use of contraceptive while others also have negative attitude towards contraceptive use.

However, in relation to practice of contraceptive use, contraceptive use among the two groups was low. More out-of- school adolescents were contraceptive users, although not significantly different existed from the in-school and out of school adolescents.

Contraceptive services should be made more accessible to those who are sexually active. Strengthening of the school health programme and establishment of out-of- school adolescent health programmes by the Health Sub-Districts and scaling up of outreach activities by the Family Planning Association of Ghana are urgently needed.

Also, there is the need to educate the adolescents. This can be done by proper dissemination of reliable information on its advantages, safety and efficacy by extensive advertising campaign through seminars, television talk shows, radio programs, school-based magazines and printed media. Making access to contraception easier, such as providing contraception through school-based health centres, pharmacies, convenience stores or other environments where students are comfortable seeking health care services and products without any shy, might help many adolescents especially the female adolescents to avoid the trauma of an unplanned pregnancy, STDs and perhaps a subsequent illegal abortion.

## Implications for Counseling

The implication of the finding of this study is that there is the need to create awareness of the use of contraceptive as the sexual behaviours of adolescents can lead to sexually transmitted diseases and teenage pregnancy and consequently abortion and death. The following are some of the implication for counselling:

- The sexually active adolescents required the assistance of well-meaning adults, guidance and counselling coordinators who are genuinely committed to their successful development.
- The adolescents attitude towards sex has significant influence on the spread of STIs especially HIV/AIDS, hence the need for counselling services to these in school and out of school adolescents.
- Apart from STIs contractions, unwanted pregnancies and abortions which plague this group of individuals should be checked through counselling. Adolescents receive most of their information about their sexuality from their peers and friends which often leads to misinformation.
- These adolescents need structured formal and informal learning environments with the age appropriate programmes to address issues of sexuality through counselling services. These programmatic models may be available within schools and community based settings

## Recommendations

Based on the findings of the researcher, the following recommendations are made:

- The Ministry of Education should incorporate the right contraceptive information in the school curriculum.
- Ghana Health Service and media practitioners should provide periodic dissemination of appropriate Behaviour Change Communication on the relevance of contraception especially in the local languages to the out -of-school adolescents.
- Parents/guardians in the Sunyani west Municipality of Ghana should be well informed about contraception in order for them to talk to their children freely and compassionately about sex education at home.
- The Ministry of Health should enhance the promotion of contraception to encourage their usage and making them easily accessible in hospitals, pharmacy stores, and family planning clinics at a little or no cost. There should be regular advocacy programmes such as public campaign, mass education and reorientation of youth is urgently needed to raise their low level of contraceptive practices.
- The government and its partners should encourage outreach services in the Sunyani west Municipality of Ghana especially to in - school and out-of- school adolescents, whilst improving the capacity of health service providers to deliver adolescent friendly service.
- Counsellors in the Sunyani west Municipality of Ghana should ensure the well-being of the in-school and out -of-school adolescents by providing them with appropriate contraceptive information.

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# Community Development and Devolution of Resources

By

Prof. David Macharia BA (Hons) London, MA (Adult Education and Instructional Communication (Syracuse University, NY, EBS  
College of Education and External Studies, University of Nairobi, Kenya

## Abstract

This paper is based on the premise that meaningful community development, and also sustainability of community effort, must be based on genuine participation and self-reliance of all community members. Such a level of participation should generate an emotional feeling of ownership of community projects thus ensuring provision of the requisite human and material resources, besides protection of the common efforts. Kenya has decided to devolve its community development efforts and to this end has put in place progressive policy direction and also the needed resources that would enable each community determine its own destiny and implement this – while, hopefully, still being a proud part of the bigger whole. Regrettably, and due to Kenya's history of centralized governance and also blatant bigotry and impunity at all levels of governance, the devolution will not be an easy ride. Hence the paper proposes provision of transformative and empowering education at all levels and also creation of assertive, transparent and accountable people's organizations to monitor leadership efforts and behavior with the view to ensuring that devolution works – an action that would inevitably turn this resource-endowed nation into the Garden of Eden it was supposed to be.

**Key words:** sustainable development, devolution, transformative education and leadership.

# Introduction

This paper defines community development and also expounds on the concept of devolution. It hails the decision to decentralize the development effort as an idea whose time has come and which, if properly executed, will transform the country in all manners. However, the new nation needs to learn from its past. To ensure sustainability of the development efforts, the nation needs transformative leadership; and also, as crucially, the empowerment of the ordinary citizens so as to genuinely participate at all aspects of their development effort.

## Meaning of Community Development

Community development is a process where community members come together to decide on their needs and then take collective action to generate solutions to common problems. Issues at stake should cover all aspects of community life, be they economic, social or political.

A crucial principle in community development is participation. Genuine participation, as opposed to any imposed from elsewhere, becomes an empowering process that enables community members acquire new knowledge and skills that lead to self-confidence and self-esteem – conditions that are necessary for sustainability of common projects. It is also crucial that such projects should benefit all members of the community, and not just the usual “majority”: for, if not “all”, what criteria would be used to discriminate?

Also, for sustainability of the common action, it is important that the community is self-reliant: in other words, it should base its development on the available community resources - be they natural, human or man-made. Dependency on external resources, be they from the government, donors, etc. often leads to exploitation or being involved in projects that may be of no real value to the community. Further, as often happens, when the sponsor withdraws, projects inevitably collapse as they lack a firm support base. Thankfully, generally communities have the resources they need for their development or should be in a position to get such resources.

Sustainability also demands the creation of transparent, democratic and accountable community leadership at all levels that ensures that the people's efforts are maintained and that they serve all. To ensure that the leadership and also the projects perform as expected, there is also the need for the people to put in place mechanisms that constantly monitor the situation so as to put in place, and on time, the needed corrective measures. This monitoring action is important as it would be naïve – as is evident from the daily press on misuse of resources; accusations and counter accusations among national and county leadership; etc. – to assume that differences of opinions, diversion of common resources to individuals; selfish motivations that might lead to sabotage, etc. will not occur.

## The Concept of Devolution

The first Kenya's development blueprint, (after the 1963 independence from Britain) the Sessional Paper Number 10 of 1965 on African Socialism and Its Application to Planning in Kenya (Republic of Kenya, 1965), involved concentrating the national investment capacity in the areas with the greatest absorptive capacity, with mere surpluses being directed to marginalized areas. This has inevitably resulted into a skewed political and economic power dispensation in favour of a few regions and also individuals for the first 50 years since independence. (Othieno Nyanjom, 2011). It was therefore inevitable that following the new democratic Constitution of Kenya 2010, a new more equitable governance dispensation would be sought.

Consequently, Kenyans have decided to devolve their community development efforts to some 47 Counties; while at the same time recognizing the role of the national government. The primary objective of Article 174 of the Constitution of Kenya 2010 is to devolve power, resources and representation governance down to the local level. Not only does this provision recognize the right of communities to manage their own affairs and further their development, but it also provides for an equalization framework.

Certainly the decision to decentralize is a bold move. This is so because Kenya's political climate since independence has been poisoned by ethnic chauvinism that has eventually led

to violent clashes. And as Wikipedia would record, these so-called tribal clashes, have led to political, economic and humanitarian crisis starting all the way from the first real multiparty elections in 1992. However, the real crisis occurred after the disputed December 2007 elections when over 1,300 people lost their lives and up to 600,000 others lost their homes. Many of these still remain internally displaced persons (IPVs), living in intolerable conditions.

Also, as the devolved 47 units are basically tribal, a non-compromising effort must be put in place to ensure a continuous emotional feeling in every citizen of not only being a member of the one Kenya nation, but also being responsible in protecting the other to also belong. To this end, various laws have been enacted by Parliament to create strategies for the implementation framework and the adoption on which objectives of devolution can be achieved. There is also need for transformative education at all levels and forums for all Kenyans to appreciate each one's responsibility to make devolution work as envisaged.

Since this paper main focus is on community development and devolution of resources, with Kenya as a case, it is important to recognize the effort that the Kenya nation has made to entrench both the principles of equity and affirmative action. For example, under Article 204 that establishes Equalization Fund, the Constitution proposes that for the first twenty years such funds be used to provide basic services such as roads, health, water and electricity to marginalized areas with a view to bringing quality of these services to a level generally enjoyed in the rest of the nation. This provision is crucial since, as has been recorded, distribution of resources and services has been glaringly unequal over the first 50 years on Kenya's nationhood.

## Steps in the Right Direction

It is thus exciting to note what is happening in the Counties only a few years since the devolution law was passed. On the 23 June 2016, the Daily Nation reported on the State of Devolution by Council of Governors for the period 2013-2016. This presentation wishes to highlight the following development efforts from that report:

Agriculture: Increased mechanization with 328 tractors in 23 counties; 1293 green houses in 31 counties; 1086 cattle dips in 30 counties and 1.2 million metric tons of fertilizer in 31 counties.

Health: 1,500 more facilities built; infant death per 1,000 live birth reduced by 15%; and health personnel increase with nurses from 6620 to 16,000 and doctors from 874 to 44,500 Water Services and Sanitation: 3939 to 5378 boreholes and 35 to 54 dams.

Roads and Infrastructure: 87,000km developed; 379km tarmacked; 9,572 km rehabilitated; and 19,148 km new roads opened Polytechnic and Youth Empowerment: 312 polytechnic built and 282 rehabilitated; enrollment rising from 50,635 (34,708 male and 24,927 female) to 80,905 (46,340 male and 34,585 female) Early Childhood Education (ECE): 5951 centres built and 598 refurbished; with enrolment rising from 1,691,286 (with 881,436 male and 809,850 female) to 2,074,060 (with 1,046,948 male and 1,027,112 female); and 30,049 teachers and assistants recruited.

These are staggering efforts and are obviously only a highlight of what is happening all over the Counties as people prioritize their development needs and ensuring that these get implemented; utilizing resources generated locally and also from the national Treasury.

## Two Steps Forward One Step Back

Yet, and in spite of successes such the ones mentioned by the Governors, the process of devolution is in serious trouble. It is disquieting to note the daily disagreements between the national and county leadership on distribution of funds and responsibility for various services, although the Constitution spells this out. It is also embarrassing to note the inability of county leadership to manage even casual conflicts thus leading to open violence among them in full view of the media. There is also unacceptable and illegal misuse of development funds by county leaders at all levels and all over the land; and also the leaders' concentration not on development duties assigned to them, but rather on using their positions and the public resources at their disposal to ensure their tomorrow.

Though completely unacceptable, this behavior is not confined to Kenya. Othieno Nyanjom in his *Devolution in Kenya's New Constitution* (2011), records situation in India in almost similar words: "...for the new breed of professional politicians, national interest is the last priority. Power for its own sake or for personal ends has become the supreme value. Those in government remain so occupied in the struggle for sheer survival that they have not time for serving the people".

It is due to the kind of leadership (as pertaining both in Kenya and India) that if devolution is not handled properly, Kenya could be turned into 47 small, polarized, divided and suspicious entities. The situation would be intolerable especially as it concerns the use of common inter-county resources such as rivers and transport systems; actions that would inevitably lead to political instability and possible violence. Such kind of behavior is unacceptable because if Kenyans cannot live at peace and harmony in their "big country", they need to ask themselves how they will survive in "the tiny global village" where they must live without choice.

## Learning from Yesterday

It is important to emphasize that the positive development that we have highlighted in the Counties is not new to Kenya. It is tempting to equate Kenya's new and progressive Constitution 2010 to the 1963 Independence Constitution as both gave the people the needed power, resources and enthusiasm to do their own thing at their local levels.

Especially through a feeling of empowerment after the defeat of colonialism and also through having a government they trusted and that they felt a part of, the people of Kenya and their government cooperated to put together development programs in all areas of human endeavor. These areas included training in leadership, life skills and education especially for adults in all areas such as literacy, better agriculture and nutrition, environmental and other forms of hygiene, community and family water supplies, cattle dips, family planning, etc. that completely changed all people's lives all round in the first five years of independence.

Regrettably, mainly due to the centralization policy of the time, a benevolent government took charge of every aspect of the development with policies initiated in the capital and then transmitted and implemented by civil servants all the way to the local levels. This action by the government negated people's enthusiasm to actively participate in their own development, an action that led to the collapse of most of the projects since the people waited for "owners", that is, the government to, for example, repair a broken water pipe that the community had the power and the means to handle. In some instances, the community itself vandalized the projects as it considered them "mali ya serikali" that is, government property and never theirs.

Kenya now has over fifty (50) years of self-governance and experience; and needs to learn from its past successes and failures. It has also invested heavily in education, infrastructure of all sort, including technology, and has also unprecedented positive international relations and support. With this new and positive situation, it is easy to foresee staggering results arising from the current devolution efforts that could make the highly hailed success stories in development in all areas of human endeavor in the 1960s and 1970s after defeat of colonialism look like a joke. But, as warned in this section, the devolved dispensation must provide for genuine people's participation or else history could repeat itself.

## Devolution as a Reality

Kenyans have decided overwhelmingly to decentralize; and going backwards is certainly out of the question, and, in any case, it would be a very retrogressive action that would certainly lead to serious violence all over the land. It is therefore necessary to revisit the Draft Devolution Policy 2005 to learn what was proposed, review it and also suggest a possible way forward. It is also necessary, even at this early hour as Kenyans review their performance, to learn on best practices from other developing countries that have tried devolution. To this end, this presentation wishes to selectively pick relevant key provisions in that Policy and liberally interpret and expand these provisions as it believes that if what is proposed is seriously implemented, the proposed devolution would easily achieve its objectives.



- a) The national and the county governments need to respect the provisions of the Constitution especially as it concerns devolution of power and the resources needed for an effective devolution dispensation. For example, it is necessary to agree on what services to devolve; and also the need to keep reviewing the size of the allocation to the Counties as dictated by current needs.
- b) The national and county governments need to implement the proposed education and training, including civic education, for county staff at all levels not only to be effective administrators, but also to appreciate their key responsibilities as pillars of development at the county level and also nationally. To this end, county governments would benefit a great deal by cooperating with universities on setting up tailor-made courses for their senior administrative staff.
- c) The people of Kenya and international community should support the creation and sustainability of assertive local level people's organizations to monitor and expose the performance of both national and county governments as per provision of the law.
- d) The national, county and the civil society should institute an empowering and transformative education provision at the local level that would not only help ordinary citizens appreciate the heavy responsibility entrusted to them in ensuring that devolution works as envisaged, but also give them the needed tools to that end.

## Key Challenges as Kenya Embarks on Devolution

This paper wishes to highlight a few key challenges as the nation struggles to ensure that devolution works as envisaged.

### **i) Mentality of dependency**

The first challenge arises from Kenya's history. For the first 50 years of independence, national governance, both politically and economically, has been highly centralized leading to a mentality of dependency on central government even on petty issues. There has been a general lack of trust on local people's ability to govern themselves and hence the feeling that

decentralization would only result in poor service delivery. At times such thinking has led not only to challenging decision by county governments, but also to holding back the needed devolved resources for development as prescribed by law.

## **ii) Low level of education and empowerment**

The second challenge is the low level of basic education and empowerment of the adult. We need to recognize that the adult persons are the decision makers and that their decisions affect the nation today and tomorrow; including the operationalization of the Constitution's Chapter 1 Section 1) that gives all sovereign power to the adult Kenyans. For good governance, both at the national and the devolved dispensation, the adult person needs to thoroughly understand and also internalize his/her crucial responsibility under this provision of the Constitution. This is certainly not possible as currently almost 40% of the Kenyan adult is illiterate with males being slightly better than women at 64% and 58% respectively: thus making it impossible to participate meaningfully in general societal development activities. Also, regional disparity is huge with Nairobi recording the highest achievement in adult literacy at 87.1% and counties in the former North Eastern Province recording the lowest at 8%.

It may be true that the County Governments have religiously invited citizens to participate in meetings on policy, budgets and the like, to satisfy the demands of the law. However, and inevitably, this has been a waste of resources as few citizens have responded and, in any case, without the exposure we have in mind in this section, they would contribute little even if they attended. Regrettably therefore, this leaves the few in the elite class to continue dominating the affairs of the nation at the local level as they do at every other level.

## Progressive and transformative leadership

What is needed is a progressive and transformative leadership that has the future of this nation in their hearts and hence will respect the provisions in the Constitution on their role and that of the people. The leadership also needs to accept and hence pronounce openly and widely that we all belong to one nation and that divided we have no future. That kind of progressive

leadership that provides for freedom and empowerment will certainly lead to the needed emotional feeling and acceptance of ownership of this nation as the common home of all and at all levels. With such an emotional feeling, relationship between and among counties would be positive, friendly and brotherly – each learning from the other and cooperating in all areas especially in developing common/adjacent resources such as water sources, tourist attractions that cut across counties, airports, transport systems and many more.

## Conclusion

Let us conclude this paper with two crucial thoughts. The first comes from “Our Common Future: the Brundtland Commission Report (1987). For Kenya to have a progressive and peaceful future, it is suggested that the nation, including the counties, adopts the Report’s definition of sustainable development as “social and economic advancement that assures present human beings a healthy and productive life, but one that did not compromise the ability of future generations to meet their own needs; where people – especially the poor – can build a future that is more prosperous, more just, and more secure – based on policies that sustain and expand the environmental resource base; and in which the world is seen as an interdependent system that connects space and time”. It is crucial for the adults today to accept that they have borrowed this earth from their children; and, as goes with anything rented, it must be returned to the owners better than it was received. The leadership at all levels needs to be cautious that it uses the resources under its care sustainably as per Report’s definition of the term.

The second thought comes from Paulo Freire, the renowned Brazilian educator and philosopher. In his *Pedagogy of Hope* (1994) Freire asserts that hope helps us to understand human existence, and the struggle needed to improve it; as without hope, any struggle would “be weak and wobbly”, and hence directionless. In other words, hope inspires us to “reaffirm our commitment to a new world based on justice and freedom” for all struggling people, but particularly for the poor and marginalized. As stated elsewhere in this paper, Kenya has all it needs to become the Garden of Eden that the God of All Creation (as glorified in the National

Anthem) planned it to be. And it is possible with transformative and selfless leadership and empowered citizenry.

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# Daily Spiritual Experiences a Catalyst for Education Advancement in Persons with Disabilities, Kenya

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Theme: Role of Indigenous Discourse and Innovative Technologies to catalyse Development and Human Wellness.

Ciriaka Gitonga (Ph.D.)  
Pan Africa Christian University  
Senior Lecturer Department of Psychology  
Email: [ciriaka.gitonga@pacuniversity.ac.ke](mailto:ciriaka.gitonga@pacuniversity.ac.ke)

## Abstract

In the African context, spirituality has implications on how disability is viewed and defined. In most cases, disability is viewed as a curse from God/gods. Even though, several models of disability have been applied to enhance the understanding of the concept of disability, the role of the Christian church in enhancing the understanding of the disability cannot be ignored. Christianity has been an instrument in strengthening persons with disability through the biblical teachings. This paper examined the relationship between daily spiritual experiences in the Christian faith as lived by persons with disability and its relationship to education advancement. Daily spiritual experiences are expressed through prayer, forgiveness, compassion, a sense of belonging and love from the transcendent. The study adopted phenomenological design and the sample was drawn using the maximum variation. A total of 12 respondents who had attained post-secondary education and living with various disabilities were selected. Data was gathered through in-depth interviews. Each account of lived experiences was generated as

it relates to daily spiritual experiences, presence of disability and education advancement. The application daily spiritual experience was found to correlate positively with education advancement in all the respondents.

**Key words:** Disability; Daily, Spiritual, Experiences; Education

## Introduction

Several models of disability have been applied to enhance the understanding of the term disability. According to World Health Organization, (1990), disability is defined as impairment or abnormality of psychological, physiological or anatomical structure or function; a disability is any restriction or lack of ability to perform an activity in the manner or within the range considered normal for a human being. The International Classification of Impairments, Disabilities, and Handicap (ICIDH) adopts a broader definition by viewing an individual's functioning within the society as being critical. This approach looks at the interactions the person with a disability makes within the environment that they function in and the personal factor (WHO, 1990). This definition pays attention to the intricate interactions between the environment and personal factors within the larger society, which can result in limiting the performance of the individual. In essence, the societal experiences becoming more disabling than enabling. Oliver, (1981) refers to this as social oppression for persons with disabilities which is characterized by exclusivity and restriction.

## Indigenous worldview on disability

Banks and Banks (2001) define culture as a social process for allocating power and the means of managing behaviour and governing human interactions. They further argue that systematic cultural experiences offer the means of constructing knowledge, thoughts, feelings and all human activities. Culture offers a definite pattern of human behaviour. This pattern of behaviour determines the interpretations given to various cultural phenomenon. Therefore people within

a given cultural context are able to explain and offer meaning to puzzling occurrences such as the birth of a child with a disability. In the view of this, the concept of disability is considered puzzling in the African culture.

Even though gains has been made in explaining disability from a medical perspective (Ogechi & Ruto 2002), the reason or cause of the disability from the indigenous knowledge is considered paramount, because culture is more trusted. Disability is a culturally defined and to understand it's meaning, the indigenous worldview within each cultural setting is crucial. The indigenous worldviews are known to expresses disability in terms of what individuals can do or not do. Where an individual is not able to engage in basic communal activities this person is considered disabled and often left out and denied an opportunity to participant in the community determined activities, rituals, and practices. The degree to which a disabled person is able to take part in the community activities is therefore used as a means of defining who is disabled and who is not. This state is prevalent and continues to be applied in hindering persons with disability access critical services such as education, health employment and other public services (Ogechi and Ruto, 2002). So really, various forms of disability and degrees in which an individual is affected play critical role in determining acceptability and inclusion accord to (Devlieger, 1995).

The African beliefs about God/gods are quite varied and this has an influence on how phenomena are explained. The set of beliefs a community holds about disability will be explained in terms of spirituality because culture determines. Therefore in the most traditional African context, disability is explained in spiritual terms. In most cases the beliefs that disability is a punishment from gods/Gods are prevalent (Chimahenga and Musarurwa, 2011). As a result, people struggle with questions such as "Is God or gods punishing us?" "Have we wronged the ancestors?" (Ogechi and Ruto, 2002). Ogechi and Ruto, (2002) further argue that where a family perceives a disability as a bad omen and struggles with ancestral issues, accepting the child as a member of the community becomes difficult. This has lead to stigmatization and discrimination. In extreme cases, children are banished, killed or abandoned by the families.



# Christianity, Disability and Education Advancement

The education for children with disabilities in Kenya began in the 1940s with the work of Missionaries (Mutua & Dimitrov, 2001; Maclure, 2006). The missionaries established schools and played a significant role in the advancement of education for persons with disabilities. The aim of the missionaries was to enlighten the people on the need to abandon traditional beliefs and adopt biblical teachings in order to embrace disability. With many people embracing Christianity, there has been progressive change characterized by people abandoning traditional beliefs and attitudes that viewed persons with disabilities as a curse. Consequently, people from the most community in Kenya have become more accommodative and inclusive to persons with disability (Zhang & Bennett, 2001). Christian faith presents a set of beliefs, and attitudes that encompass spirituality within a cultural setting. Christianity, therefore, allows a person with a disability to participate and form their identity in their local communities (Watson, 2002). Creamer (2008) further argues that Christianity has been found to provide some form of explanation on issues related to the presence of a disability. He further argues that the practice of Christian faith is about the improvement of the quality of life as opposed to eradicating an illness or disability through daily spiritual experiences.

Christianity puts emphasis on a set of spiritual disciplines that helps an individual form an identity. These spiritual disciplines are expressed through daily spiritual experiences that are outcomes of activities such as prayer, worship, and forgiveness. These experiences vary from one person to another and have been reported to help an individual counter-stereotype and cultural perceptions that are considered disabling. Such a person becomes empowered biblically to appreciate that disability is not a sickness, illness, sinfulness, or demons possession, but rather a state that every human experiencing (Reeve, 2004).

The presence of Transcendent/God through faith and belief makes a person builds a set of habits that propel the disabled and the non-disabled person to overcome odds and thrive. Hernandez (2005) states that the presence of disability prompts spiritual awakening to all people and that daily spiritual experiences are critical in the formation of a positive disabled

or non-disabled identity. The daily spiritual experiences such as worship, prayer, fellowship and communion with God's people becomes agents or catalysts that free an individual from the disabling cultural attributions, perceptions, and attitudes that prevail in society. Vennon (1999) stated that these spiritual experiences contribute to answering the deep and intrusive questions.

This paper, therefore, examines the daily spiritual experiences the persons with a disability employed to answer the deep and intrusive questions of "why me" and advanced in education, against a background of an indigenous worldview that continue to colonize the spirit of persons with disabilities and alienate them from accessing education. The role played by the spiritual programs offered in schools provides room for daily spiritual experiences. Since the majority of successful persons with disabilities have largely benefited from the education offered in Church sponsored schools in Kenya since the 1940s, this paper focuses on the daily spiritual experiences for advancement in education. The main objective was to examine the spiritual experiences that persons with disabilities applied on a daily basis to overcome the colonizing indigenous knowledge leading to advancement in Education.

## Methodology

The Phenomenological research design was used to determine how persons with disabilities applied daily spiritual experiences for advancement in education. Phenomenological studies allow one to examine the lived experiences (Hyncer, 1958). Phenomenological studies regard two to ten respondents sufficient to reach saturation (Boyd, 2001).

Maximum variation sampling was used in selecting the respondents (Patton, 1999). Patton further argues that maximum variation sampling allows room to accommodate a great deal of heterogeneity because individual cases are so different from each other. This applies to disabilities because each disability presents different sets of challenges. The common patterns that emerge in practice of daily spiritual experiences reveal the diversity in the respondents.

This research design and sampling method allowed the researcher to reach diverse characteristics in disabilities as well as varying degrees of daily spiritual experiences. This method also allows one to generate data that is high quality and useful in documenting uniqueness of each case presented and to generate shared patterns and experiences by the respondents while appreciating the variations in their experiences (Patton, 1999). The respondents were drawn from a cross-section of professional fields. The respondents had different forms of disability congenital in nature and all of them had attained post-secondary education.

This study used items adapted from the Daily Spiritual Scales (DSES) by Underwood and Teresi, (2002) a tool that is developed to specifically measure ordinary or daily spiritual experiences. The items used measure the life spiritual experiences, which are known to vary from one person to another. These include prayer, worship, forgiveness and a sense of closeness to God. The outcomes of daily spiritual experiences are the formation of an identity, connection with God, peace and harmony, experience love and acceptance. An interview schedule was developed from a pool of 14 items to measure daily spiritual experiences were developed. Each respondent was interviewed separately. Data was put into themes related to outcomes of daily spiritual experiences. The frequency of the daily spiritual experience was used as an indicator of dependence or no dependence on the God. The researcher was able to generate themes based on the lived experience of each respondent and the results are presented descriptively.

## Results and Discussions

Daily spiritual experiences, as lived experiences are unique and vary from one person to another. The frequency of the daily spiritual experience, tangible outcomes after spending time with God was expressed in terms of "many times", "everyday", "most times", "someday", "once in a while" or "never" (Under and Teresi, 2002). There were respondents who stated that they had frequently daily spiritual experiences many times, others had felt daily spiritual experiences everyday which was considered as normal or ordinary level spiritual experiences, others felt that they had daily spiritual experience almost always, others felt that they had irregular and unpredictable spiritual experiences (some days), others who felt that they had

spiritual experiences after long period of time (once in a while) while others felt that they had never had any spiritual experience (Never). These provided the variations in their experiences.

All respondents had different types of disabilities. There were 4 respondents with physical impairment, 2 respondents with albinism, 4 respondents with blind, 1 respondent with hearing impaired and 1 respondent dwarfism. All the respondents were different professions and had attained a postsecondary education. The majority of the respondents were brought up in rural areas and after completion of the academics had secured employment within the City. All the respondents reported that they experienced cultural stigmatization at varying degrees (Oliver, 1981, Banks & Banks 2001, Ogechi & Ruto 2002).

All the respondents reported that they had attained their education at a primary and secondary level in church sponsored public schools from a formative age to high school. A total of 7 respondents had attained university education from public universities. The rest had attained diploma qualifications in various colleges. They all affirmed that the presence of disability made it difficult to cope with daily tasks and often found they needed support. Most of them stated that during adolescent stage, the reality of having a disability within the community was quite harsh. All the respondents affirmed that all the schools they attended had spiritual programs through which various daily spiritual experiences were taught and practiced. The majority of the participants also stated that they had come from families that considered church important except one whose family did not consider church going very important.

## Daily Spiritual Experiences

It was evident that through structured school spiritual programs provided an opportunity to develop their spirituality, which was evident through the quality of daily spiritual experiences reported. The following were specific outcomes that were attributed to the daily spiritual experiences while in school:

### **a) Identity formation**

The results revealed that all respondents acknowledged that they felt God's presence during their school years that contributed to the formation of their identity. The respondents were aware of the cultural attributions to their disabilities and stated that sometimes they doubted if God really loved them (Creamer, 2008, Canda, 2001, Reeve 2004). The majority of them felt that God helped them form an identity that helped them come out of the titles that the society had assigned them. One of the respondents stated, "For a person with a physical impairment, like me, growing being called 'kiwete' was not easy as reported by (Ogechi & Ruto 2002). Most times I found movement difficult, not easy, one is always late and slow, catching up with others is really difficult but I always reassured myself that God was present. In such moments I felt God was with me so I did not give up." Another stated, "My mother always reminded me that at school God was going to be there too. This made it easier for me." Another respondent stated, "I felt God's presence but was keen to state that this, however, was during the assemblies or prayer meetings." Another respondent stated, "I was the first in my family to embrace Christian faith after joining high school, and my parents thought something had gone wrong with me when I told I knew God is with me." This respondent stated that disability affected his early years significantly. As a result, he enrolled in school very late at the age of 9 but 'appeared underage'. He stated, "I felt God's presence and this helped him make adjustments at school and community, but it was really difficult". All the respondents indicated that experiencing God's presence was an important factor in personal identity and this helped them focus on academics for they felt support while at school by embracing faith developed through the regular programs.

### **b) Connection with God**

The majority of the respondents stated that they became comfortable that their disability was not their fault neither their parents'. All respondents felt a deep connection with God most of the times, which enhanced their ability to take part in all structured school programs. Most of the respondents indicated that a sense of connection with God was characterized by their personal prayer lives and faith developed over time. This helped them succeed in pursuing education to the highest level they were able to. There were notable differences in how the respondents felt their resilience was developed. Some respondents felt that during

worship held in various times they felt connected with God and this gave them joy, which lifted them out of daily concerns associated with the disability as stated by (Watson, 2002). One respondent stated, "Many times during worship, joy flowed in my life and I became less afraid of the disabling condition at these moments. This propelled me to focus on the studies I was undertaking". Another respondent stated "I always asked myself why this did happen to me. Why should I be the one? But the only time I felt the concerns were lifted was during the service".

This connection with God was found to correlate with the significance the respondents attached to the spiritual and religious activities (Derlieger, 1995, Zhan & Bennett, 2001, Creamer, 2008). The majority of the respondents stated that they found strength most times in school in their spirituality and that provided hope for the day and ability to endure difficulties. However, one respondent did not find strength in the spiritual experience and often struggled with "Did God really care about him".

### **c) Peace and harmony**

The practice of the daily spiritual experiences helped the respondents experience a deep peace and harmony from within as reported by (Reeve, 2004). One respondent stated "Having peace settled my heart and mind which helped me to concentrate on school work. Many times I was really afraid that I would not be able to complete school. However, I found the peace that helped me settle." Two respondents stated that they always prayed that they would be peaceful every day. They stated that life was really challenging and it was so hard to find peace within because the reality outside was rather difficult.

To find peace, the majority of respondents agreed that they always prayed for "God's help most of the times to cope with ordinary daily tasks". All respondents felt that it was very difficult to cope, and many times they felt like giving up. But asking God for help was quite calming and fulfilling. "That is why I made it" stated one respondent. Even though they all prayed for help, one respondent stated "Even though I prayed, I did not constantly ask God for help in difficult times, at one time I almost gave until another classmate told me, "Ask God to help you like He is helping me". Another respondent stated "My disability is a permanent condition, sometimes

I asked God to remove it like it is written in the Bible. I also learned that prayer is not just about healing, it also about accepting what one cannot change, so I prayed to be at peace with God's help." It was evident that the connection with God empowered the respondent to overcome encountered difficulties as reported by (Canda 2001) that emanate from the societal stereotypes (Banks and Banks, 2001), and this helped them find peace and harmony within and without.

#### **d) A sense of love and belonging**

One respondent stated that there were days when it was really difficult and those days, they felt God's love and yet on others days they did not feel His love. God's love was also felt or experienced through the love they got from their schoolmates. The majority of the respondents felt that their classmates empathized with their situation and they were always close by to help. However, some respondents felt that they felt God's love through others once in a while. The quality of the relationship with God was found to provide a sense of completeness as reported by (Creamer 2009, Reeve, 2004). This enhanced a sense of strength and comfort, perceived love and inspiration from within. The respondents found this connection important and explained their success in education and professional lives.

The respondents perceived God's love for them through others. The emotional support of feeling loved by others in an educational setting was considered important. The respondents felt loved by teachers and other students, from which they formed good support systems and this propelled them to succeed. Experiencing God's love directly and through others contributed to self-confidence and a sense of self-worth. The respondents felt that many times they were not treated well but they were able to forgive.

## Conclusion

The respondents attributed their academic advancement to with daily spiritual experiences such as worship that helped channel their day-to-day concerns to God. Transcending the difficulties of present physical ills or psychological situations they faced, focused their energies

on school experiences. The respondents felt that spirituality and religion provided them strength and comfort. The reality in all disabilities is that extra strength is required on a daily basis.

Through the spiritual experiences, the respondents felt that their psychological well-being (Ano, Gene, Vasconcelles, and Erin, 2005) was enhanced which resulted in a feeling of wholeness when the person felt overwhelmed, stressed, or depressed. The respondents felt that they had the expectations that God would meet their needs. They reported that experiencing divine intervention or inspiration provided them the sense that God was the enabler. Most of the respondents sought divine interventions to become successful.

From the above, this paper argues that daily spiritual experiences are a catalyst for education advancement in persons with disabilities. Spirituality can decolonize and remove retrogressive cultural beliefs that make a person with a disability unable to participate like other members of the community. Retrogressive cultural practices can colonize an individual with a disability. Most indigenous cultural practices offer no positive support to persons with disabilities, but rather spell doom. Christianity, on the other hand, is freeing and liberating. Biblical teachings put emphasis inclusivity and that all human beings are needy. This paper provides evidence that there is a close relationship between one relationship with God and ability to overcome difficulties and thrive. God in this paper is perceived as a source of power in helping individuals with disabilities deal with stigma and marginalization. Even though the findings of this paper are limited to small sample there is need to examine extensively the role of daily spiritual experiences in a larger sample with the view of incorporating it in the school-wide enhancement program.



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# Decolonizing Development: Devolution, Emocratization and Development in the Postcolonial Period

By

VUNDI NASON (PhD)

Lecturer Department of Development Studies,

ST. PAULS UNIVERSITY LIMURU, KENYA

[nvundi@spu.ac.ke](mailto:nvundi@spu.ac.ke); 0722-273 052

## Abstract

This paper attempted to address the need for decolonizing development in order to enhance the benefits of devolution and democratization which are the attributes of development in the postcolonial period. Decolonizing development gives the countries of Africa a unique opportunity for enhancing sustainable developing the continent endowed with immense resources and opportunities. Devolution and democratization of development further promotes inclusion and participation of citizens in their development process, this gives the communities chance for self-determination, relevance, social justice, adding of the local agenda, legitimization of the bottom to top approach, and most importantly indigenization of technology and methodologies. Inclusion of the local practices enhances contribution of the indigenous intellectuals. The paper concluded that reversal of the pervasive ideologies and practices akin to neoliberalism in the post-neoliberalism era will promote sustainable development through enhancement of social justice, inclusion and collectivity of the citizens. Decolonizing development is critical for bringing core issues in center of development; the issues are: power, epistemology representation and identity. Beyond the concern for grants, and completion of projects if sustainable development will be realized decolonizing development in the postcolonial era is critical.

# Introduction

Development concept now is over seven decades old; it has come from far and equally made gains and errors at the same time and thus earning love and hatred from different quarters (Berendsen et al., 2013). Although it is not within the confines of this study, it can suffice to mention that notable constituencies of scholars feel the concept's usefulness and suitability is neither here or there. Those stakeholders who have faith in development have consensus that revising the continuities of the obvious errors accrued over time is the way to enhance development's suitability and practicality of the practice as a way of eradicating poverty worldwide (Juma, 2011). Great minds of the yester years warned us of the futility of throwing away the child and bathwater; therefore prudence dictates the wisdom of saving the baby as we discard the bathwater. Therefore development can be salvaged today in the postcolonial era by decolonizing the concept and practice; enhancement of devolution as an idea whose time has come; speeding democratization, and carrying out a radical revision of the unnecessary residue accumulating over years from the complex colonial period (Fraenkel, 2008; Hau'ofa, 2008; Mukonza & Chakauya, 2012).

Colonialism has ended globally; however the spirit of decolonization lives on as a way of shedding light in some grey and dark corners that still exist in various practices and professions (Nyanjom, 2011). Therefore, the theme and spirit of decolonization in particular among the academia sector has gained prominence and currency more than ever in the 21st Century. The emphasis of decolonization involves reversal of practices by the State, business fraternity, agencies, and organizations. The critical aim is to directly their control over the process of development; and by so doing devolve power to the citizens. Chambers (2009) refers to the reversal as putting the last first.

## Defining decolonization

Decolonization is truly one of the buzz words; however it may have earned popularity without the users knowing the meaning of the concept beyond the metaphorical implications (Nyanjom, 2011). Decolonization is essentially reversing the pervasive thinking, practices, attitudes, tendencies, and models that were shaped by colonialism. Agreeably, colonialism was not just a period in history, the years of domination shaped all life's sectors in the interest of colonizers to gain effective control of the colonies. Scholars remain divided about the nations' profitability if any from the dynamism of the colonial empires. However, the spirit of decolonization provides as a middle ground and purpose: to rid from development the pervasive practices and errors littering it (Saito, 2010). Therefore decolonization is bringing a shift in development thinking by creating enabling environment where the citizens can add their agenda, and participate fully in the pursuit of their community's self-determination (Murombedzi, 2008). Further, decolonization is seen as indigenization of technology and methods in the process of development. This thought brings the idea of partnership in development by the locals and the experts whereby each has something to bring to the table, and the possibility of mutual learning through the recognition of the indigenous intellectuals. In the context of development, decolonization can conclusively be viewed as the continual process of radically shaking up the mainstream thinking dominating development thinking and practices in order to enhance self-determination; making of decisions and taking own action (Nyanjom, 2011; Murombedzi, 2008; Noman, 2012; Saito, 2010).

## Freedom from the tyranny of modernization

The famous modernization theory predominant in the 1960s was nothing more than colonial matrices of power and foundational to 'coloniality' which resulted to the development impasse experienced in the 1980s. In reality the full fruit of modernization theory was making development to become the burden of Westernization. Rather than development being the way people respond to their felt needs, in modernization it was about Western civilization,

technology, power, and epistemology (Moyo, 2009). Therefore decolonizing development is about having some conversation and interrogation of development's deep imbrications in the Western's knowledge, global imperial designs and tendencies: that is the very essence of decolonization today. The scope of the intended conversation and interrogation should address itself to the main pillars of decolonizing development which are: knowledge, power and identity (colonial or Euro-America-centric was patriarchal, hierarchical, and racial and by thus undermining the African identity, indigenous knowledge and political power; hence the reinstitution of the three pillars knowledge, power and identity (Seabright, 2001). The narrow view of what the West peddled as development was progress, civilization coated by their worldview; at its best then the whole process amounted to 'subjectivization' and enunciation only. Thus, decolonizing development goes beyond surface deep change: it conclusively incorporates the underlying Western beliefs impended and perpetuated by the whims and windlass of colonialism (Westbury & Assan, 2013).

Discarding the whole tyranny of modernization will enable us to decolonize development which otherwise has been colonized and held hostage by the invisible colonial matrices of power. The words of Valerie (2001, p.34) helps to clarify the point raised here about decolonization, "It is about ending dominance, neocolonialism, and imperialism by exposing the power relations that benchmark the colonial period and thus construct new relations that show equity, partnership, fairness and justice the entire process of development."

When this paper talks of reversal, it is about putting the last first as Chambers (2009) says; or what Mulwa (2008) refers to as community driven development. One of the importance of the concept of decolonization generally is it helps the formerly oppressed people to assert their identity and foster self-definition and determination as they pursue sustainable development. During the colonial period, such values were suppressed. So as it were, the indigenous people were not given time to bargain for equal standing and recognition especially to determine and articulate their needs, or to determine the direction of their development (Valerie, 2001).

## Pitfalls of colonial approaches in development

Colonialism is the practice of invading other countries and territories and imposing one's will over the conquered people; mainly the conquerors' for the purpose in all known history have been enhancement of settlement, resource exploitation and economic development. For example, in justifying the conquering Rhodesia (Zimbabwe today), Cecil Rhodes is quoted to have said, "We must find new lands from which we can easily obtain raw materials and at the same time exploit the cheap slave labour that is available from the natives of the colonies. The colonies would also provide a dumping ground for the surplus goods produced in our factories." (Aldrich, 2001).

Thus the main claim by the colonial governments in the world was to raise the living standard of indigenous peoples, through development and good governance (Valerie, 2001). For instance the continent of Africa was viewed as lacking in great measure law and order. However, after many years of colonialism, the Western countries instead plunged the continent into deep economic impoverishment, and myriad of fatal new diseases. For example, in sub-Saharan Africa today, people suffer from high rates of killer health conditions like diabetes, cancer, tuberculosis, hepatitis, HIV/AIDS, obesity complications which is a new trend, lifestyle diseases like high blood pressure and cardiac troubles (Murombedzi, 2008). The claims of this paper are threefold; one authentic development calls for a development paradigm that puts the citizens at the center of their development; two there must be reversal in the relationship between the citizens, governments and agencies in doing development; three, the people must have choices, and voice in development, that is what is referred to as democratization. Development in the colonial spirit was about self-servicing of the elites; the local peoples' needs were not on the focus. Decolonizing development therefore is about empowering the local citizens so that they can defend their interests and resources. Postcolonial development brings the vulnerable, powerless, voiceless and marginalized at the center of their development: to control and give direction as they pursue their destiny (Mulwa, 2008; Chambers, 2009).

The colonial government was not eager about the transformation of the Africans; all the socioeconomic activities implemented by the colonial government were according to their

interests and not to the needs and demands of the locals. At any rate, the colonial government was out to defeat the African resistance to modernity. Their agrarian system was rearranged in order to force the Africans to produce cash crops. Thus the Africans were turned into peasants, workers, paupers and domestic servants. Saito (2010) puts it better, "Pushing Africans out of their models of life and production into the evolving capitalists one, where they participated mainly as source of cheap labour force was used to co-opt these forms in the service of ends other than those to which they had been directed."

Dismantling the African systems made them vulnerable and easier to comply with the new systems introduced by the colonial system. Putting the practice into today's context, the elites of the day in the form of States, practitioners and agencies have little that they do in the interest of the local citizens. Systems are reengineered to favour their interests at the expense the local citizens. Decolonizing development in this context means development should be done to meet the needs of the locals (Aldrich and Connell, 2006). To enhance development that is needs driven calls for all stakeholders to let development be community/citizens dictated by their priorities and needs. Governments at any of the two levels and tiers cannot think or act for the local people (Mulwa, 2008; Seabright, 2001). Therefore, the state driven development system which was inherited from the colonial government needs to be dismantled through the decolonization of development (Murombedzi, 2008).

According to Saito (2010), the authoritarian development approaches left behind by the colonial government in Africa has been correctly described as a dead end. Thus the postcolonial Africa had too little to show if any; it has left the society fragmented thus lacking societal cohesion, economic crisis, ethnic Balkanized communities with weak nationalism ideologies; inefficiency, bureaucratic and seemingly rundown banana nations (Mukonza and Chakauya, 2012). At any rate, the colonial economy in most of the sub-Saharan Africa was deliberately structured to improve the economy of the colonizing powers. Indeed, in real sense what mattered was how to turn the colonial economies to benefit the colonizers per se. As Aldrich and Connell (2006) shows that decolonized development means having functional institutions that guarantee good governance, fairness, justice, equity and fair distribution of resources in the society concerned. Therefore all resources whether natural, human or even monetary were for improving the welfare of the colonizers; the



indigenous people remained invisible in that regard (Shokpeka and Nwaokocho, 2009).

Tuck (2012) shows that there is no amount of justification that can be made to justify the colonial rule in sub-Saharan Africa; simply put, colonialism was not in any way benevolent political system at all. A critical review of the colonial government's balance sheet governance in Africa indicates that the colonial legacy left behind more negative traditions than positive heritages. One is able to see political 'footprints' of a functional bureaucracy, a dysfunctional educational system, inefficient government system and uneven development. The colonial governments treated the colonies with impunity and contempt; for example the indigenous people were referred to as barbaric, pre-modern, overly traditional, and backward (Valarie, 2001). The negative treatment was a deliberate way of keeping the local people in the shackles of colonialism, and made the fetters of colonialism seemingly hard to shake off. It is against that background that the spirit of decolonizing development needs to continuously and objectively assess the impact colonialism has had on postcolonial-development (Robbins et al, 2010). In particular decolonization show interrogate how colonialism is currently reshaping socio-economic development and the way agencies, practitioners and the elites, especially the educated see their world in the lenses of the colonial worldview. Critical questions must be asked about the impact of colonialism in shaping the attitudes of the post-colonial development practitioners and peoples' choices in community development. Undeniably, the government is the prime actor in development; it sets the development agenda, development policy and distribution of resources within the borders of a country (Mulwa, 2008). But the government's structures and practices are greatly influenced by the colonial and post-colonial experiences; without a careful audit of governments' practices in development, may mean clinging to colonial tendencies: that makes decolonization of development sensitive, delicate and critical.

Amartya Sen (2009) argues that while living in the heart of modernity and whims of civilization, we witness daily the rapidly deteriorating social disorders arising from destructions of social safety nets founded in the rich bed of African culture. The new governments in Africa modeled after the European governments became tyrannical, unresponsive and disrespectful to basic human freedoms and rights. Development agenda and process was heavily influenced by the same governance malpractices; the results and developmental products were not only tainted but also

poor. Development approaches tended to remain centralized, executive controlled, isolated the citizens, and often a mismatch of their real needs. According to Robbins et al., (2010), the State alone seemingly monopolized and drove development agenda, policy and the process. In the sub-Saharan Africa the results of development story was the same: inefficiency, isolation, bureaucracy, corruption, waste of resources, marginalization, unfair distribution of resources, inequality, increasing poverty gap between the rich and the poor; injustice and emphasis on the infrastructure and economic growth at the expense of human development. There has been consensus therefore that the way forward in continent's development is to decolonize development, and give people more autonomy and democratic space to drive their development and construct their destiny (Armartya Sen, 2009; Valerie, 2001).

## Authentic development and democracy

Freedom from tyrannical and unresponsive social systems and structures is one of the desired primary ends in the process of development, and the means of realizing authentic development. The process of development comes with expanded freedoms for the citizens; it brings choices and alternatives as critical barriers like poverty, deprivation, exclusion, neglect, oppression, and marginalization are removed from the way. Armartya Sen (2009) in Valerie (2001) has summarized these freedoms in the following manner: political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security. When applied to the process of development, the implications are thus, citizens should freely participate in the process of their development, and the whole process should be marked by fairness, justice, inclusivity and equitable distribution of resources. In today's world, communities are becoming more and more diverse; to overcome the perceived diversities, embracing of processes and structures that promote inclusivity and equitable distribution of resources is the normative (Mulwa, 2008). Therefore the colonial development models like the conventional top to bottom approaches need to be decolonized, make them more responsive and people driven.

History has shown that the conventional development approaches as they are demonstrated in Modernization development theory they did not tackle the problem of poverty; if anything poverty worsened, the citizens did not develop, rather dependency syndrome marked their social realities (Robbins et al., (2010). The emphasis on infrastructure development, economic growth, and employment of heavy technology in industrialization did not bring the envisioned trickle of good things such as improved education, healthcare, employment, and service delivery to the masses (Tuck, 2012). Doing things in the same way in development and expect better results is a fallacy. A radical purge is therefore needed to bring about authentic development hence the call for decolonization of the development process (Nussbau, 2000; Mulwa, 2008).

## Devolution, democratization and development

The concept of devolution is not new in Kenya; for example, the independence Constitution of 1963 had the provision of majimbo or Counties (Nyanjom, 2011). That meant the country was to have two tier governments: the central government and county government. The roles assigned to the county government have remained the same: taking care of the health services, housing development and the promotion of community development. Decolonizing development is critical for the promotion and preservation of the indigenous technology and methods in development. The colonial development approaches enshrined in the once populous development theory the Modernization; it preached the universal adoption in the developing countries the developmental path used in Europe (Mukonza and Chakauya, 2012). The Eurocentric approach in development typifies colonization of development process hence the need to decolonize the process in order to make it sustainable, locally relevant, contextual, autonomous, and owned by the local citizen at the grassroots level (Aldrich and Connell, 2006). Noman et al., (2012) declares that devolution as a global phenomenon has won many hearts and minds as an effective framework for enhancing efficiency, stewardship and equity nationwide. However, it has remained elusive to give the concept a universally accepted definition partly because of diverse political orientation; and secondly devolution is dynamic and has been evolving overtime. Commenting on the felt frustration to give the concept a precise and concrete definition, Jacobs and Chavhunduka (2003, p.2) notes, "The

concept of devolution has evolved over time and in the process has undergone changes in terminology and meaning". Perhaps the definition that seemingly summarizes the nature and role of devolution is which is offered by Mukonza and Chakauya (2012, p.101), "...a form of decentralization through which authority to formulate policies in selected areas of public policy is conferred to selected sub-national levels of government." By public policy the reference is to the constitutionality of devolution. When the citizens own their development they are able to promote transparency and accountability. The current corruption epidemic only thrives where transparency and accountability are thrashed aside. One of the most serious development gaps in colonial era was lack of ownership by the local citizens. People only have ownership where there is inclusion and participation. Devolution enhances ownership because the local communities create enabling environment where local participation and inclusion ensue. Participation comes with fair distribution of resources, equity, fairness and justice. Decolonizing development therefore becomes the doorway to sustainable development as the people add their local agenda, engage in resource mobilization, and prudently implement their actions by consensus (Chitere, 1999).

Westbury, et, al. (2013), point out that devolution is a way of decolonizing development by: one enabling the local citizens to make relevant and correct decisions regarding priorities of their own locality development. Secondly, devolution enhances democratization by having administrative and political power transferred to the local people from the central government to the county governments. Thus the counties have more say to determine the direction of their development, and a chance to exercise discretionary powers as they make decisions on matters affecting their counties. In a multicultural/ethnic nation like Kenya, and indeed many others, devolution is a contemporary tool that may help people of divergent views and political persuasion to coexist peacefully.

According to society for International Development (2011), one of the overarching objectives of devolution is equity especially for the people presumed to have been marginalized in the older development approaches. In this regard, devolution comes to change the development narrative by providing an enabling environment to exploit opportunities for providing a roadmap for national development (Westbury, et, al., 2013).

## Conclusion

This paper established that authentic development takes place when power and control in development is fully devolved to the citizens. Decolonization is about reversal of neoliberalism malpractices and pervasiveness like economic exploitation is tackled. Postneoliberalism values such as inclusivity, social justice; constitutional commitment, community's self-determination, relevance and sustainability and citizens' collectivity are enhanced. Through democracy the people determine what is best for them, and how they can attain it. Development in the postcolonial era must promote inclusivity, participatory, justice and fairness. Development process and outcomes are greatly influenced by the power welded by experts, agencies and practitioners. Often the relationship between the communities and development partners is marred by the insistence by the latter to make choices, treat the former with negative assumptions or otherness attitudes. Therefore, the postcolonial development urgently calls for a critical audit in order to rid it of unethical practices carried over from the colonial era; correct the unpleasant outcomes in development such as dependency syndrome, apathy, lack of participation isolation and marginalization. Power in development projects must be devolved to the people through enhanced democratization, and empower the people to drive their own development agenda by putting them at the driver's seat. The local people must be seen as the subjects of their development and not objects or consumers. It is hypocritical and deceitfulness for the leaders and elites to assume paternalism and 'guardianism' are vehicle for the development of the local people; the people should be the drivers of their own development.

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# Decolonizing The Media: What our Media has to Offer

Author1: Jacinta Kagendo Magaju, Kenya Methodist University, Kenya

Email: jacinta.magaju@gmail.com

Author2: Ruth Njoki Kambo, Kenya Methodist University, Kenya

Email: kamboruth@yahoo.com

## Abstract

The most basic functions of the media are to report news, inform, educate, entertain, and act as a key for socialization besides profit making. After exiting Africa, the Western colonizer ensured that the continent remains mentally colonized by pushing their thoughts through among other avenues, the media. Mental colonization involves specialized education and exposure to carefully controlled media. Today's big guns of colonization are the print media, television, radio, video recordings, internet and the social media. Data for this study was attained by purposively sampling the top two newspapers in Kenya, Daily Nation and The Standard. Their content was stratified into categories of what these papers report weekly and an analysis was done to reveal gender representation, source and type of content presented. The television stations purposively sampled were Citizen, KTN, and KBC because they are deemed national. They too were categorized in terms of content, time allocation for programs and the extent to which the aired programs were relevant to the Kenyan audience. Out of the many radio stations in Kenya, KBC radio, Citizen Radio, Classic FM and Kiss 100 were purposively sampled because they represent the major categories of radio stations. They were analyzed according to the programmes aired and their relevance to the audience. The social media was investigated for topics discussed with the aim of finding out the content. The findings of this study revealed that the media is yet to be liberated in terms of content, and relevance of programs featured



for consumption irrespective of the type of media. This study also established that media is a powerful tool which if properly guided and utilized is able to free the minds of Kenyans and unify them for development.

**Keywords:** media, colonize, development, decolonize, minds, uses and gratification, audience

## Introduction

Media is the plural form of the word medium borrowed directly from Latin which meant “an intervening agency or means or instrument.” It was first applied to refer to newspapers two centuries ago. Media includes every broadcasting and narrowcasting medium such as newspapers, magazines, TV, radio, billboards, fax, telephone and the internet. It is also used to refer to the main means of mass communication namely broadcasting, publishing and the internet. (Oxford Dictionary). The modern print media in Kenya was started by the missionaries and the British settlers with publications like the Taveta Chronicle which was published by Rev. Robert Stegal of the Church Missionary Society in 1895 and later the Leader and Uganda Mail in 1899. The basic objective of these papers was to provide information for the missionaries and settlers of news that came from home (England). It was also a “device to maintain the status quo” by legitimizing the rights of the colonial masters to rule Kenya and providing a channel for social communication among the settlers in Kenya from different parts of the country. Later the Asians ventured into the business of ownership of some sections of the media with the aim of using it to legitimize their second place to the whites in Kenya while the Africans on the other hand ventured into the media ownership basically to use it media as tools for putting across their demands for freedom, justice and equality with a hope of fully getting decolonized. Today, technology has become an important part of everyday life for many people and mobile networks and the internet have enabled people to communicate globally in real time. The tools most people use include mobile phones, laptops, tablets and other technological devices which have become inseparable part of our daily lives. (Ochilo, 1993).

Guerrillero (2009) in defining term “decolonized” says that the term is very loaded and hard to pin down. It has been used to mean ‘to free minds’. The process of decolonization, he says, should not place colonization as the central point of our culture, nor should it romanticize our indigenous past. Rather, “decolonization” should be a process of changing the way we view the world and leaving behind germs of rot which we must clinically detect and remove from our land and from our minds as well. Many lingering effects of colonization impact our communities today. Sometimes in our urge to break free from mental colonization, we become ensnared in the same thought processes of the things and people we despise. In other words, the African culture will not automatically bring political freedom.” Cultural symbols will not decolonize our minds, neither does wearing Maasai jewelry and sporting native tattoos mean one is decolonized. The residue of colonization allows for the continued stratification of people, selfishness, egotism and discrimination. The media in Kenya has played this role by segregating women, in editorial positions, presenting news that portrays Kenya as a dark nation, sacrificing local talent and abilities in favour of the West by airing foreign programmes and playing foreign music. They show uncolonized minds by continually discussing non-issues on radio call ins.

The social media remains uncolonized by perpetuating hate, discriminatory remarks that take us back to the colonial days where some races were treated and ranked above others.

Colonized and de-colonized minds Dascal says that a ‘colonization of the mind’ is characterised by the intervention of an external source namely the ‘colonizer, in the mental sphere of the subject, ‘the colonized’. This intervention affects central aspects of the mind’s structure, mode of operation and contents. Its effects are long lasting and are not easily removable. There is a marked asymmetry of power between the parties involved and because they may or may not be aware of their role of colonizer and colonized, they participate in the process voluntarily or involuntarily. Dascal (2007:1) in Uhuru Hotep (2008) in Dascal developed a strategy that he believed would decolonize the African mind. He says that it is through what he calls a seasoning, a process which he argues entails “reversing the colonization process in a constructive way to frame a psycho educational approach for cleansing African minds of European or Arabic cultural infestation”. He contends that it is obvious that such a reversal process which implies

the demise of an existing operating system and its replacement by another, amounts to no less than a revolution.

Further, he warns that this calls for total war even though the battleground is the mind. The combat thus involves the virtually simultaneous identification of the vestiges of colonization to be eliminated and of the colonized's traditions remnants which the Africans will immediately use, "as the colony is being dismantled", in order to "fill the liberated space with those life-sustaining social values, beliefs and customs. It is by recovering and reconnecting in this way with "the best of traditional African culture" that "European dominance of the African psyche" will end for Africans, therefore, decolonization is re-Africanization" Dascal (2007:14). Decolonization of the mind therefore has the characteristics of transmitting accepted beliefs, patterns of behaviour and thought and ideologies that are considered to constitute those of a community, society or nation's culture or identity. This includes systematically keeping out of view all that might cause a change in his opinions especially for the African youth. A decolonized mind defends culture by defending the root of who people are and accepting their past, appreciates their present and creates their future. Ironically, sometime in our effort to break free from mental colonization we may become ensnared in the same thought process of the people we ourselves despise.

Ngugi, in explaining what a decolonized mind describes it as a quest for relevance, the search for a liberating perspective within which to see ourselves clearly in the relationship between ourselves and to other in the universe. He looked at this quest for relevance not to just writing of literature, but to the teaching of literature in schools and universities.

He goes on to say that although there is literature in Africa and in the world, it is important to know the order in which it should be presented to a child. s this involves two main processes: the one of the choice of material one of the attitude to, or of, interpretation of, that material. These two processes will themselves affect and be affected by the national and the class bases of the choice and the attitude to the material chosen. Finally, the national and even the class bases of our perspective will affect and be affected by the philosophic base from which we look at reality, a matter over which there can never be any no legislation. Ngugi means that our spirits will have to be decolonized so that our attitude which resides in our souls may be receptive of the physical

material in form of African literature that he deemed the best to be consumed by Africans, a belief that made him take to writing most of his books in Gikuyu language. (Ngugi, 2008).

## Uses and Gratification Theory

Mweene (2001) observes that one of the theoretical approaches to the use of the media by people is the Uses and Gratifications Theory. It began in the 1940s when researchers became interested in why audiences engaged in various forms of media behavior such as listening to the radio and reading newspapers. This approach studies the audience as an important component in the communication equation and assumes that media users are not passive and have the power over their media consumption because they assume an active role in integrating media into their lives. Uses and Gratification theory predicts that people have existing needs and that these needs determine media use. This is an approach that looks at why people use media rather than the effect media has on people. Whereas in the 'effects tradition' perspective people are perceived as an alienated, passive and that media messages have a strong and more or less universal effect on all people exposed to them, U & G theory places emphasis on the active role of the audience in making deliberate choices and being goal-directed in their behaviour of media use. It also posits that the media compete against other information sources for the users gratification. Ruggiero (2000). Uses is defined as the purpose or reason to which media contents is used. Audience deliberately choose media that will serve the purposes of relaxation, distraction from unpleasant thoughts, kill boredom and allow one to enhance knowledge by acquiring useful news and increasing social interactions. Gratifications is the other side of the same coin (uses) and refers to what is achieved by media users. Gratification vary from the type of media to another in that one may provide psychological reassurance, immediate access to information, recognition and escape (Kiong L. & Korpi, M., 1986). One of the most cited lists of gratifications created in the 1970's and 1980's found nine different gratifications for the media usage. They include relaxation, companionship, entertainment, social interaction, information, habit, passing time and escape. After these initial lists were created, studies have found numerous other gratifications, such as problem solving, persuasion, relationship maintenance and status (Jitti, 2015).

Media dependence and deprivation theory is a sub-theory of U & G which postulates that media influence is determined by the interrelations between the media, its audience and society. Media messages are characterized by the cognitive, affective or variable effects because the desire of the audience for media is variable. Dependency on media is therefore high when the satisfaction for the need relies on the information from the media system. Ultimately the combination of gratification sought and dependency produces media effects. For example the gratification from killing boredom, escape from unpleasant memories or relaxation will make a person to get dependent or even addicted to television watching. To the consumers, the deprivation is not only related to media variables like exposure and involvement but also social orientation and activities with friends and family. (Liu, 2015).

Low-level and Variable audience activity theories suggest that factors that lead to a less active audience include different time relation, variability involvement and ritualistic or habitual use of media. For example young people watching a soap opera, football or political news will get time to watch, form program centred groups and discuss the program content. Variability of involvement explains that the motivation to use a mass medium is also affected by how much the audience relies on it and how well it satisfies his or her need. For example, ritualistic and habitual listeners to a talk radio show who call in think that more rewarding than a face to face communication because they could listen for more hours a day than the listeners who did not call in. Jitti (2015) emphasizes on this by saying that people actively guide their media usage and choose the media source that best satisfies their needs and to help them actively participate in the communication process.

Katz et al (1974) suggest that social situations in which people find themselves can be involved in the generation of media-related needs in four ways. Firstly, social situations can produce tensions and conflicts leading to pressure for their easement through consumption of media. For example in the 2007/2008 political instigated ethnic clashes came as a result of the results that were announced and the users of the social media expressed their satisfaction or dissatisfaction as the case would be towards the same. The responses that followed as a result of expression of both sides this particular issue is what led the country into turmoil that had never been witnessed before or even envisaged initially by the users who were using the

media to express their feelings and by extension getting gratification by getting information and having a sense of companionship in various players at that time.

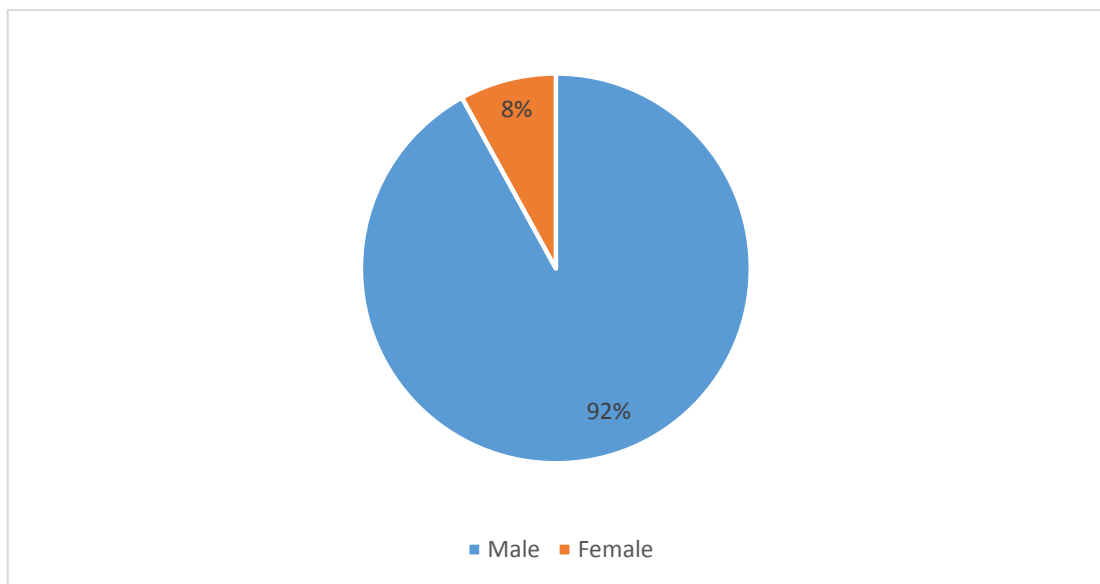
## Findings and discussions

### Print media

A media measurement service, Geopall (2015) reports that the Daily Nation and The Standard are Kenya's top newspapers by audience size. The Daily Nation had an average readership of approximately 4,379,400 daily while The Standard had an average of 2,223,500. This translates to 40% share for the Daily Nation, 20% for The Standard, 10% for Taifa Leo and 8% for People Daily (Elliot 2015). This showed that the two sampled newspapers are consumed by a big share of Kenyan population. The news, reports and opinions should therefore be well conducted. The analysis on the Daily Nation and The Standard revealed that the editorial team in both newspapers is mainly composed of men and very few women. An editor holds a very important place in the media because after writers of columns and opinions, correspondents and reporters have gone to the field to cover an event or collect stories and information, it public for consumption until the editor concerned has read, vetted and given a go ahead for publishing. This study revealed that the senior managerial and editorial team of the Standard newspaper is 92 percent male. (See figure below).

**Table 1. Journalists gender representaion in The Standard newspaper**

	Male	Female
National news	12	0
Editorial	3	0
Today in business	2	0
Fever pitch	2	0
Sub-totals	57	5
Total	62	
Percentages	91.9%	8.1%



**Figure 1: Journalists gender representation in print media**

The Chief Executive Officer (CEO) of the paper, the director editorial, managing editor, special reports magazine editor, revise editor, print creative manager, creative designer and the in charge of photography. The only senior position held by a female is that of the production editor. This line up already shows a media that is prejudiced against women and begs for reason why a high ranking newspaper would omitting and cause it to be viewed as going back to the older days when the woman and her opinion were not considered important. This is considering that many issues in society that affect men affect women in equal measure if not more and would therefore do better with a woman opinion. As a matter of fact, the management seemed so colonized that they seem to have remembered to consider to apply the 1/3 rule in the composition of the management team as provided by the Kenyan constitution. In the Daily Nation, the situation is no different. The Chief executive is male and so is the editor in chief, the group managing editor, the deputy managing director and the chief graphics designer. Only three positions have been allocated to women; graphics designer, features editor and photo editor. Both newspapers reveal a media and management whose mindset is that women do not have much to offer and therefore have little impact if they were left out.

According to Van Dijk (2002) observes that in communication the one who controls the topics in the newspapers, contents in magazines and topic change in discourse is the first step towards control of the mind. Mind control involves more than just acquiring beliefs about the world through discourse and communication. In terms of news coverage and reporting same phenomena come up again. It was discovered that majority of reporters in the national news, county news, the opinion column, letters to the editor and the column writers are male. In matters of opinion, what reader's say and reader's feedback it was clear that most often, the opinion of women did not count.

Both newspapers run magazines daily with The Standard featuring Crazy Monday on Mondays, Business Beat on Tuesdays, Wednesday life on Wednesdays, Home and away on Thursdays, the Weekend on Fridays, Eve magazine on Saturdays and Next Generation on Sundays. The Daily Nation on the other hand features DN2, Smart Company, DN2, DN2, My Network, the Weekend and Lifestyle on the respective days. In this area too writers whose content touches

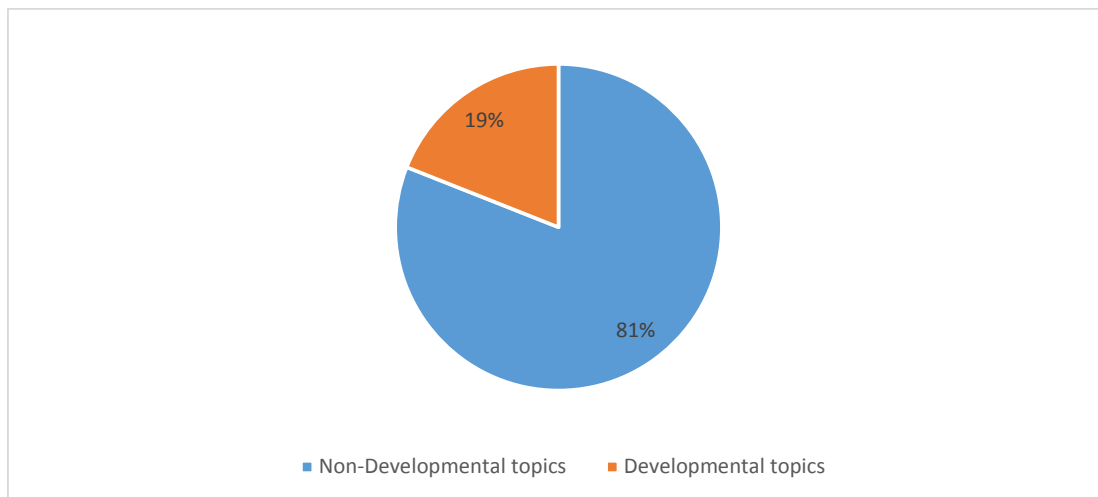


on women directly. In event that a woman reported or wrote in the magazines, it it would be on topics that are socially constructed to belong to female gender such as grooming, fashion, cooking, nutrition, health and sex. Opinion on matters like politics, business and investment were relegated to the male gender. This kind of positioning reveals a colonized media that continue to portray a women as an object of beauty, who still belongs to the kitchen and is only consulted or has her opinion sought if other options completely ran out.

Another aspect that this paper sought to find out is the content the print media presented to readers. Is it content on development projects going on at the national and county level. The content that the newspapers reported was sampled from the county, national, regional levels. An analysis of the two daily newspapers revealed that apart from a few reports and news on development, sensitizing the public, informing and educating. The news covered was on matters of drought, insecurity, witches burnt by the citizens, battling senators and arrests of political. The following table and chart captures the scenario.

**Table 2. Topics discussed in The Standard newspaper**

<b>Level</b>	<b>Developmental topics</b>	<b>Non-Developmental topics</b>
<b>Regional (Africa)</b>	<b>1</b>	<b>6</b>
<b>National</b>	<b>5</b>	<b>15</b>
<b>County</b>	<b>2</b>	<b>12</b>
<b>Sub-totals</b>	<b>8</b>	<b>33</b>
<b>Total</b>	<b>41</b>	
<b>Percentage</b>	<b>19.4%</b>	<b>80.5%</b>



**Figure. 2 Developmental vs Non-developmental topics**

The news reported often portrayed the counties as always in crisis of one type or another like rapes, murders, arson attacks, famine, lack of medical supplies and infrastructure among other ills. At the national level, the nation of Kenya was presented as perpetually corrupt and in unending political crisis. The media was seen to be so colonized that when the rains failed for only a week, the media quickly came up with special heading with the catch-word “DROUGHT WATCH” with accompanying pictures of dying animals and humans that showed the world that Kenya was in starvation. (The Standard on Sunday 30th, 2016). In as much as the mandate of the media is to inform and educate, carrying the paper negatively portrayed a negative picture and exaggerated the situation. It would make sense to instead publish some research findings from the metrological department warning Kenyans of the danger of famine so that they could be better prepared.

At the regional level, this study revealed that the media reported about events in Africa, the focus was mainly away from regions that are seemingly peaceful and developing. Africa is made up of four regions namely Eastern Africa, West, North and South Africa. In reporting on issues about East Africa, the focus was on Rwanda and Burundi where there has been cases of tribal wars and leadership crisis. In Western Africa, the trending country was always Nigeria because of the deadly Boko Haram menace. Countries such as Togo, Benin and Ghana and

other western Africa countries are peaceful and have development projects that the media would have focused on instead of the unending focus on countries that portray Africa as backward, in the dark and primitive. (Daily Nation, Friday 24th September, 2016 pp. 35).

For the media to be decolonized, it must address matters of gender inequality. Women have an equal place in development and must be incorporated in reporting, writing and giving their opinion in matters that concern them and the world at large. The media is responsible for its own people and must portray nationalism and patriotism for their country. As the editors censure news for hate speech, sexist, racist and ethnic reports and presentation, they must do the same when reporting for the counties, the national and regional level as a whole. In terms of content that is presented by the print media, a media that is decolonized should present content that offers sensitization, advisory and education in matters of social, economic and political development. Researched content by experts in the area can be presented instead of alarmist inflammatory and incitiful publications.

## Television

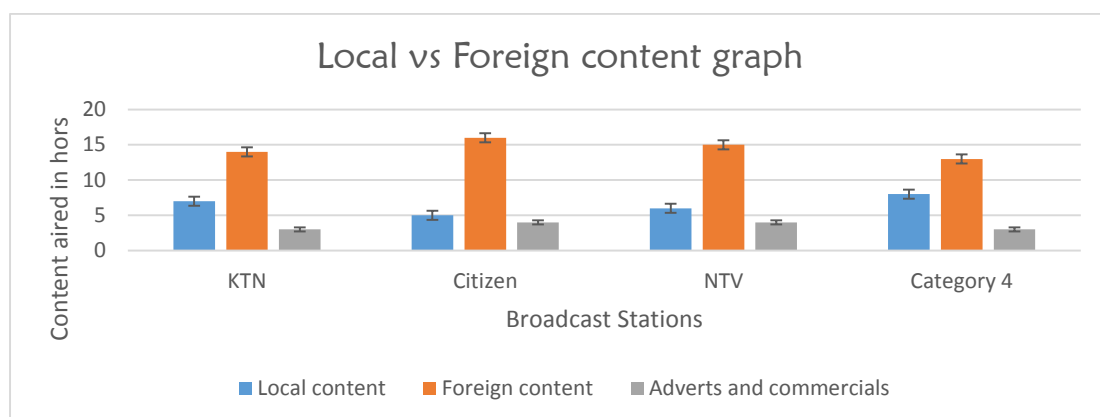
The average television viewer watches up to three stations on a weekly basis and spends an average of 26 hours. During prime time (6pm – 10pm), most time is spent watching soap operas which often come immediately after the news. (Synovate 2011). Viewers of television are motivated by a number of things including search for excitement, relaxation, and search for information for specific content. Kenya has more than 15 television stations which is a good development and a welcome relief from monolithic state-owned and controlled broadcasters and limited communication avenues. Populations that were previously excluded from the media by a range of socio-economic factors have access to television.

This study however revealed that most major TV stations air foreign content especially in the area of entertainment. Notably, the highest number of foreign soap operas programmes that are aired are Nigerian, South American and Indian. Nyamnjoh in Wasserman (2011) confirms that throughout Africa, Kenya included, the public television stations feed heavily on

Nollywood, videos (through popular digital channels like Africa Magic). The above scenario has been accelerated by the tendency for Africans to view movies in their own homes, without necessarily having to go to the movies as the case was in the yester years. With little or no regulations on copyrights, a dealer of the same tools of trade, armed with only a computer and many empty CDs burns movies for the Kenyan market. An analysis of programmes aired on four main TV is presented on the table above and graph below.

**Table 3. Local and Foreign content in hours and content**

	KBC	Citizen	NTV	KTN
Local content aired in hours	7	5	6	8
Foreign content aired in hours	14	16	15	13
Advertisements and commercials aired in hours	3	4	4	3



**Figure 3. Local content vs Foreign content**

The television is a media that is used to inform, educate and guide among other things. The major indicator of colonization as the shown above is that 90% of entertainment if foreign, foreign movies receive a high percentage of time. The foreign content is not on topics of development but mainly soap operas. The amount of airtime they It would have benefit the country more if owners of media houses such as Royal Media Services Group and others houses would televise more Kenyan products because that would also build Kenyan talent as well as create employment for the youth instead of importing. Some of the local programmes that are widely watched include Machachari, Tahidi High, Papa Shiradula, Mother in-Law and Inspekta Mwala. These programmes good and are family friendly unlike the Western soap operas that often come with many embarrassing episodes, Ironically all of them rum for a maximum of 30 minutes, a duration that is not enough for one Nigerian movie that takes almost two hours. The annual Kenya Music and Drama festivals is an event where best artists show case their talent. By tapping on this opportunity, our televisions would be rid of foreign content and that would mark the beginning of decolonizing the media and consequently the Kenyan audience and consumers who would be convinced of the slogan "buy Kenyan, build Kenya. The local universities such as Multi Media University, Daystar are leaders in training graduates skilled in art, drama and theatre who would constitute many Lupita Nyongos.

## Radio

According to a survey by Synovate (2011), an average weekly radio listener listens to three stations a week for approximately 37 hours with radio stations broadcasting in Swahili having the highest number of listeners. Due to the high penetration and level of access to radio, weekly radio listenership generated the highest levels. The FM radio stations in Kenya have grown from one station, Kenya Broadcasting Corporation to a staggering 94 FM stations. Many people in Kenya now have access to FM radio stations that broadcast in the local languages.

The main items presented in radio, being an audio channel are mainly news, entertainment (drama), advertising and music. In the late 1960s, 70s and the news main focus was development and nationalism with the news, programmes and music all centered on these main themes. Since the 1990s the radio of the 1970s and 80s is no more. With social, political

and economic changes in Kenyan society, the radio landscape has completely changed and the early morning every day in virtually all radio stations are call - in programmes hosted by some two or more “popular celebrities” who pick a topic and one of them speaks for and the other opposes it. The U & G theory confirms this trend as being in order because ritualistic and habitual listeners to a talk radio show who call in think that it is more rewarding than a face to face communication because they could listen for more hours a day than the listeners who did not call in. They therefore find it more gratifying because they personally called in and were listened to (Lui, 2015).

Gathigi (2009) indicates that due to the increased competition, audiences are segmented in order for the radio stations to capture a particular market segment for themselves. These radio stations are classified into major categories based on the language of broadcast, the philosophy, the stations area of reach and the content of broadcast. Classification based on philosophy ownership and who funds it include the public service, commercial and community radios. Kenya Broadcasting Corporation falls in this category because it is funded by the government. It has two stations namely *Idhaa ya Taifa* (National Service) which broadcasts in Kiswahili and the General Service that broadcasts in English. It provides information and education to Kenyan population and amplifies the state voice on varying issues likely to get a divergent perspective from other media houses. Parliament debates, annual budgets, government functions and national celebrations are broadcast through this media house. The General Service airs the school broadcasts most part of the day in an effort to attain education for all. Kiss FM and Classic FM are categorized as commercial radio stations. They are individual, institution owned and their main goal is to maximize profits for the owners as they deliver to the audience. The main income is derived from advertisements. (Mogambi, 2011) These radio stations engage in biased political discussions with no political experts to moderate the discussion, a situation which may generate negative sentiments in the general population. The music that these stations play is mainly foreign and what is considered ‘local’ has aped the non-African styles such as hip hop, soul and rock. This is evident in the slogans for these radio stations where Classic 105 FM is No. 1 for Soul and great Hits! While that of Kiss 100 FM is Kenya’s No. 1 Hit Music station. The audience are still colonized and think that the Western products are more superior than the local. (<http://tunein.com/radio/Kiss-100-1003-s25976/>) In regard to local and

foreign content that most radio stations broadcast, this study established that only a small percentage is local. This trend at one time caught the eye of the Chief Executive Officer for Film and Broadcasting Ezekiel Mutua who threatened to shut down all the radio stations that centred their discussion on sex and what he deemed culturally inappropriate topics (Peralta, 2015). Unfortunately, that did not go down well with the media house owners and reporters claimed he was overstepping his mandate. Consumers too were enraged, a clear indication of a brainwashed audience whose use of radio programmes just gratifies the need for personal expression, sense of satisfaction and escape from uncomfortable realities in their lives. It revealed a media who seemed so colonized that they did not want to sit back and audit what they present to Kenyan population.

## Internet

A half of the people who access the internet in Kenya on a monthly basis use their mobile phones and the major activities carried out on the internet are 'chatting' on the social media and emailing. According to the Uses and Gratification theory, the internet meets three categories of gratification namely content gratification, process gratification and social gratification. In content gratification, users of internet used it to research on specific information or material hence are gratified. The process of gratification is met when users purposively navigate or randomly browse the internet in its functional use. Through browsing, users may be able to stumble on information that could gratify their individual context or social gratification. Social gratification uses a wide variety of forming and deepening social ties through channels like WhatsApp and Facebook (Liu, 2011). Internet usage in Kenya today is done on mobile phones unlike the case in the past when people had to move to the cyber cafes in order to use desktop computers to access internet. The ability to determine what content users search for and which need they gratify is hard to get because the mobile users do it in the confines of their privacy. As a result of this private use the internet, journalism virtues that are associated with ethics, accuracy, honesty truth, impartiality fairness, balance and respect for people's autonomy may be highly compromised. This is because with the use of the internet, there is no legal way of policing neither are there legal penalties associated with it in Kenya. This is the dark side of

the internet that unless the media practitioners are guided by their professional ethics and a decolonized spirit can cause a lot of harm in media practice. (Nyabuga & Booker, 2013).

## Mobile phones

According to a report published in the Daily Nation of 19th October 2016: 38, the number of Kenyans buying new phones stood at 65% closely following South Africans whose figure stood at 78%. Kenyans using their phones to watch short videos was reported to be 45% while those who used their phones to read news was 44%. 7 out of 10 Kenyans are addicted to the mobile phones and 53% of Kenyan population access their telephones before bed. An increase in Mobile Telephony Service Providers (MSP), availability of cheaper handsets and value added services offered by the different MSP have facilitated an improved mobile penetration rate which stands at 67.2% per 100 inhabitants (Synovate, (2011). Mobile phones come installed with applications that have made life easy. These include dictionaries, the Bible and Quran, calculators, radios, cameras, and recorders where one can always play back. Microsoft office applications are all available in the smartphones. Kenyans have been able to harness the power of the mobile phone to do developmental and innovative things such as banking, shopping and buying. Mobile banking and money transfers has become popular with the use of the world renowned M-pesa service enables which people conduct business like buying online and in the transport system where a smart card enables passengers to pay for their fare. Being a fairly new technology in Kenya and due to the nature of mobility and constant access it is very popular. The uses and gratifications of the mobile phone differ based on location and audience. The gratifications fulfilled by its use include immediate access, communication, mobility, sociability, psychological reassurance, fashion/status and entertainment.

Despite positive attributes associated with the mobile phones, there is a negative side too. Rotich & Goldstein (2008) reveal that digitally networked technology, specifically the mobile phones and the internet, were a catalyst to both predatory behavior such as ethnic based mob violence that Kenya suffered in the 2007/2008. In the 21st century they say, citizens are increasingly doubling as creators and disseminators of news and information. One such short text message



from a citizen read "Fellow Kenyans, the Kikuyus have stolen our children's future... we must deal with them in a way they understand... violence. An affirmation reaction read, "No more innocent blood will be shed. We will slaughter them right here in the capital city. For justice, compile a list of Luos you know... we will give you numbers to text this information." Rotich & Goldstein (2008:4). These inflammatory statements must be checked in mobile phone usage. Laws should also be put in place to deal and guard against such incitiful and unacceptable content in mobile phones. Proposed ways of beating mobile addiction include buying alarm clocks instead of using phone to ensure the day does not begin on the mobile phone. Signing off for a weekend, checking the purpose of frequent use and responding offline to messages. Altering settings where alerts and applications are disabled can be done as well as deleting addictive applications. Blocking the internet temporarily when at work can eliminate a mind that is colonized or is likely to be colonized by unchecked use of the mobile phones.

## Social Media

WhatsApp, Facebook, Skype, Snap Chat and Twitter are the major friend-networking sites that are mainly used in Kenya. The users use them mainly for making new friends, self-status seeking learning about events, finding old friends, creating social functions, and feeling connected. According to the U&G theory, these channels serve the gratification of affection and recognition. In socializing, users are interested in talking and meeting with others to achieve a sense of community. (Liu 2011), Kuira and Makinen (2008) allude to this fact following to what happened during the 2008 post-election violence. When the government specifically the Minister for Internal Security barred the media against reporting anything about the contentious election results, the social media generated an alternative public sphere which widened the perspective about the crisis and enabled the 'new kind of citizen' to participate in discussing the situation. Bearing in mind that the Minister nor the police could not be able to know what was happening in the social media, it was used to spread hate speech, inflammatory remarks and incitement against Kenyan communities some of which led to serious consequences. The social media is meant to supplement and not replace the conventional media. They serve to widen the public expression and opinion. This makes the media have a very powerful role of

increasing transparency in social economic and political issue. Through the social media the citizens are able to engage and follow the decision-making processes and hold discussions about issues that concern them and the nation. (Kuiru and Makinen 2008). In situations of crisis when the mainstream media suffer restrictions do not cover many events and grassroots opinions, the social media offer opportunities for a diversity of voices to be heard and connect with each other. Another most recent illustration of how ignorant and dangerous use of the social media can do is when Sasha Obama the daughter of the President of United States of America, recorded the President during a family dinner as he talked to his family about the negative and positive implications of social media, specifically about the Snap chat which he had read about becoming popular among his daughter's age cohort. Unknowingly, the whole time Sasha was recording the whole conversation and later sent it to all her friends. That was at the time of the American elections and was unfathomable to think what would happen if the president would out of context discuss, even remotely a matter touching on state and the same leaking to the whole nation through the social media. (Daily Nation October 30th, 2016).

The Kenyan government is increasingly using Twitter as a tool to shape opinions that are favorable and less critical of the current leadership. The President, his Vice President, some Cabinet Secretaries, Permanent secretaries, Governors and senators are now using the social media to update their daily activities and show the development programmes taking place during their regime. In most instances, hash tags have been created such as #2yearsOfSuccess to shape the narrative on Twitter among Kenyans in celebrating achievements by the current government. Sometimes however, the same have been met with counter hash tags such as #2YearsOfFailure or a hijack of the initial hash tag to highlight the failures rather than the successes of a system. All in all the social media should be used for the common good of the Kenyan people by harnessing the differences that abound in them.

## Factors contributing to a colonized media

Media ownership is one of the major contributors to a colonized media. The concentration of media outlets in the hands of a small number of owners, often with strong political affiliations, contributes to partisan deals in the media world. Many local journalists admit that their election coverage of 2007/2007 required self-censorship to accommodate the interests of their respective media houses. Despite these fundamental roles of the media they face a number of obstacles that seriously and negatively impacting their roles. These include political, economic and financial problems, infrastructural problems, human resource and training problems, the excessive political, legal and extra-legal constraints. These undermine the capacity of the media to appropriately and effectively fulfill their functions in building democratic societies and protecting and defending basic human rights of the people. (Opubor & Nwenuli (1993). Competition between major media house owners is a second factor. After independence the only media house was the government owned was Kenya Broadcasting Corporation. It had the sole monopoly for news and advertisements until towards the 1990s which came with the end of single-party rule. With it came an explosion of media houses because the media space had increased and freedom of expression was allowed. Consequently, the media industry intensified the search for profit by owning a variety of platforms such as print lines, radio, and television. Big media companies have swiftly moved slowly stifling diversity and plurality of opinion through ownership of newspapers, television stations. The leader in this venture Royal Media Services which owns two television stations and fourteen FM stations. Following closely is Nation Media Group with two newspaper production, two television stations and a FM station. These giants look out for command of the Kenyan audience and advertising revenue share. In addition, the media are sometimes unwilling to invest in the production of expensive local digital content (Opubor & Nwenuli 1993).

Lack of journalistic professionalism results to poor journalist's working habits. Coupled advancement in technology journalists are expected to be multi-skilled. Traditionally reporters were accompanied by photographers who would help them cover events as they reported. Today reporters carry their own digital cameras and take their own pictures especially in far

areas where the companies does not want to incur the cost of two members of staff. This results to staff who are demotivated and consequently poorly researched stories and writers resorting to mediocre type of work that disregards their training. In an effort to get for audience and profit, almost all media houses have engaged programmes that lacks in educative or informative content. It is for this reason that Ezekiel Mutua the Chief Executive Officer Kenya Film Classification Board announced the banning advertisements of some items that were causing discomfort to the Kenyan media consumers. The said adverts were displaced on billboards, featured during prime news business break while others were programmes that run on radio programmes and are aired in the mornings and evenings prime hours. The said programmes were very sexually explicit and vulgar to the embarrassment of viewers and listeners. The most popular are run Classic 105 every morning and Kiss 100 'Busted' that is aired in the evening as Kenyans most Kenyans are leaving their work place for home. According to Nyambane (2010), lack of clear legislation contributes to poor media performance. Kenyan laws are ambiguous with regard to the freedom of the media. The law has not embodied the concepts of press freedom in her fundamental laws and others are ambiguous in relation to the freedom of the media and the way with which they may be able to deal with the various political, economic, cultural and social issues.

Currently, there is no clear law regarding the rights of social media usage. For example, people who abuse the use of social media are prosecuted using laws against wrong journalism which again turn out to be an abuse of the law. The General Assembly of the United Nations documented in the Universal Declaration of Human Rights of 1948, Article 19 provides for the right to freedom of opinion and expression including that of freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontier. The Kenya Information and Communications Act (KICA) 2013 Section 29 states that "a person who by means of a licensed telecommunication system sends a message or other matter that is grossly offensive or of an indecent, obscene or menacing character or sends a message that he knows to be false for the purpose of causing annoyance, inconvenience or needless anxiety to another person commits an offence. The offence is punishable on conviction to a fine not exceeding fifty thousand shillings, or to imprisonment for a term not exceeding three months, or to both." The above law in a way criminalizes legitimate freedom

of expression by criminalizing the use of tools such as smart phones, the internet, laptops for self-expression on social media platforms which when and if used within the provisions of the law can be garnered for development in Kenya. (Nyambane, 2010).

## Positive contributions of the media

Martin et al (1983) notes that the distinctive roles and functions of different types of media will differ in different societies. Primarily, the media is free from government controls and has the key function of keeping the government from overstepping its bounds (the watch dog role).

In addition, the media informs, entertains, and provides a basis of economic support through advertising as one of the ways of being able to ensure financial independence. In other words, the media under liberal systems have a dominant role in the social interaction, political and economic discussions and the formation of “public opinion” without undue hindrance from the government. According to Kenya Entertainment and Media outlook, the value of online Kenyan advertising industry by the end of 2013 stood at Ksh.165 billion and this is forecast to rise to over Ksh.301 billion by 2018. Brands are now appointing bloggers and influencers as brand ambassadors. The ICT Sector Statistics Report for the period October to December 2014 (Q2 FY 2014/15) by the Communications Authority of Kenya (CA), show that mobile penetration grew by 2.1 percent to stand at 82.6 percent during the quarter under review up from 80.5 percent reported last quarter. According to the report, the total number of data/internet subscriptions grew remarkably by 10.8 percent to reach 16.4 million from 14.8 million subscriptions reported last quarter. Compared to the same period of the previous year, the number of data subscriptions has grown by 24.8 percent. Greater political interaction and participation in politics and the affairs of government have been facilitated by the new technologies. It is now possible to access government information via the internet, which was hardly possible a couple of years back. This is not a consequence of technology alone, but also the consolidation of democracy, and transparent and accountable political leadership. The media in Kenya should tackle such matters as promotion of better health for children and the promotion of various sound environmental programmes. For example, UNICEF together

with Ministry of Education has continued to popularize the concept of social mobilization and advocacy under her various child survival, protection and development programmes. Under these programmes the use of Oral Rehydration Therapy (ORT) and the Expanded Programme on Immunization (EPI).

The Social media and Post-Election Crisis in Kenya 2008 report conducted by University of Pennsylvania says that it is during the 2007 Kenyan general elections, that power of blogs and social media platforms such as Facebook was first seen in the way that Kenyans were able to express their opinions, views and critique of the government and political leadership in a way that enabled many other Kenyans to read and share those views with such ease and speed. (Kuiru & Makinen 2008). Indeed the first Kenyan blogs such as mentalacrobatics.com, thinkersroom.com and kenyapundit.com played a huge role in providing news and information following the five day live broadcast media ban that was declared on December 30th 2007 following the presidential results announcement. Due to the news blackout, many Kenyans especially the youthful population turned to other means of getting and relaying information. Blogs are becoming a tool for whistle blowers to employ on exposing corruption and misappropriation of public funds). Notably, through social media, peace came back to the nation through an online campaign called Ushindi (Kiswahili for victory) when within a week of the outbreak of violence in Kenya a small group of Kenyans located throughout the diaspora joined hands to spread awareness about the violence that was devastating their country. Notable was one David Kobia, an administrator for an online site called Mashada who launched "I Have No Tribe" which explicitly centered on the constructive dialogue. "I Have No Tribe" showed posts from Kenyans around the country and around the world wrestling with the statement "I have no Tribe, I am Kenyan". Kobia then redirected the Mashada site to the new site and it rapidly filled with comments. It contained of combative as well as supportive poems and prayers for Kenya. Another great example of the empowering effect of the social media through is Mzalendo. Mzalendo (Kiswahili for "patriot") is a Kenya Parliament Watchdog which is mainly used during election periods to let citizens know about the performance of their representatives. (Ushahidi.com. 2008). All these shows a media that is freed in the minds and is used in empowerment of the citizenry.

## Conclusion

The study reveals the media in Kenya plays a major role in informing, educating and entertainment. The new constitution that was promulgated on August 2010 provided for freedom of media as a right and fundamental freedom. Section 34 guarantees the independence of electronic print and all other types of media. However, it does not extend to any expression of propaganda for war, incitement to violence hate speech or advocacy of hatred all of which reflect media that has not decolonized. Media in Kenya is yet to divorce itself from gender discrimination, show value for local content as well fair distribution of coverage. Professional journalism is still lacking because of unchecked growth in the media, selfish media houses and competition among players. Unethical practices, publication of dubious material racism, obscenity, sexism are currently in rampant in print media, television, radio and the social media. The Kenyan media should be seen to shun divisions and to stand and preach peace and coexistence of all Kenya people.

An overall framework of policy and law is not adequate for reference in the digitized media in Kenya because the existing framework of policy and law was formulated for the analog era. Currently print, television and radio are owned by a few personalities. Politicians are seen to dominate the sector hence influencing content and media coverage. As they pursue profit, media house owners must protect the journalistic principles of fair reporting, independence and impartiality. It has been established that if media is well utilized it can boost the image of Kenya as a nation and Africa in general. Further studies are recommended in order to establish whether a legal framework has been put in place and the extent to which the said frameworks has been provide for guidelines to the media in Kenya. In order to uphold our cultural values, nationalism and patriotism, a sound and clear law and regulation should be put in place indicating the amount of local and foreign content is allowed in programmes, music and advertisements consumed daily by Kenyans.

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# Effectiveness of Implicit Teaching Methods on Learners' Achievement in Kiswahili Composition Writing Authors

1. Dr. Zachary Njagi Ndwiga, Lecturer Dpt of Education (KeMU); email; njagizachary@gmail.com or zanjagi@yahoo.com.au ;
2. Prof. Paul Amollo Odundo, Ass.Prof & Chair Dpt of Educational Communication Technology (UoN).Email odundopaul@yahoo.com
3. Dr. Grace Nyagah, Snr, Lectuer,Dpt of Educational Administration and Planning (UoN). Email: nyagah\_grace@uonbi.ac.ke;
4. Dr.Evans Murage Mbuthia, Snr Lecturer, Dpt of linguistics and Languages (UoN). Email; mbuthiaem@yahoo.com;

## Abstract

Pedagogical methods influence learners' achievement in education continuum. While appropriate methods enhance learner achievement, inappropriate methods inhibit knowledge acquisition, retention and application. Implicit teaching methods anchor on indigenous educational practices where the teacher-student relationship is socially constructed to provide inclusive environment. In this aspect of decolonizing teacher domination in the classroom, the learner is able to relate with learning material. While most empirical studies focus on general Kiswahili performance, this study examined the linkage between implicit pedagogical methods and learner achievement in Kiswahili composition writing. Quasi experimental design was used for the study with one experimental and control schools respectively. Primary data was obtained from 250 Form One students and 7 Kiswahili teachers respectively from Garissa County. A mixture of probability and non-probability sampling procedures were used to select students and teachers for inclusion in the study. Questionnaires tested Kiswahili compositions, lesson observation schedule were used to collect the data. Linear regression model at 0.05significance level was used to make statistical inferences about the data. Two implicit methods under investigation were highly rated with a mean of 4.25 in the experimental

school while rating in the control school was 3.58. A p value of 0.889 in the experimental school indicated that there was no significant relationship between the variables while a p value of 0.006 in the control school meant that there was a significant linear relationship between the variables.

**Key words:** Pedagogical methods, implicit methods, learner achievement, competence, pre-test, post-test.

## Introduction

It is widely acknowledged that teaching as a classroom experience embraces interaction between the teacher and the learner that subsequently yields effective learning. While effective teaching produces demonstrable results in cognitive and affective development of the learner as indicators of learning achievement, ineffective teaching stifles learning achievement (Cabrera & La Nasa, 2002). In an effort to realize effective learning, the learning process is anchored on either explicit or implicit pedagogical methods with the teacher as the fulcrum of the pedagogical process as espoused by Schweitzer (2006). While Odundo and Gunga (2013) acknowledge that pedagogical methods can either be teacher-centered, learner centered or mixed, quite often teachers prefer methods that render their work easier based on their beliefs, personal preferences and norms of their disciplines. To realize this effectiveness in teaching and learning composition writing, the teacher equips the learner with skills that enhance exploration of ideas that they ultimately put in writing as indicated by Daniel (2008).

From pedagogical point of view Msanjila (2005) argues that, composition writing, as a basic language skill has to be taught unlike the other skills namely; speaking, listening and reading which can be naturally acquired. To support this Chandler (2003) and Min (2006) indicated that even in Britain where English is the first language, teachers pay attention to practice in composition writing in class so as to encourage students familiarize with language structure and acquire expressive abilities through appropriate writing method. Thus features used to organize linguistic operations in writing are necessary to teachers in teaching composition writing so as to apply them correctly and appropriately (Koross, Indoshi & Okwach, 2013).

Implicit pedagogic methods involve directing or enabling the learner to infer rules without awareness (Tutunis; 2012). In doing so, Ellis (2009) argue that it seeks to provide learners with experience of specific examples of rules or pattern while focused on the meaning. As a result learners internalize the underlying rule without their attention being explicitly focused on it. For this reason Odundo and Gunga (2013) argue the methods are learner-centered since they actively engage the learner in the learning process for effective mastery of the subject matter and promotion of a positive attitude towards the subject.

The main thrust in the implicit methods therefore, is to impart the ability to share and foster social interactions where learners are never taught the actual rules but deduce their own form of rules based on the examples given. While concurring with Cook (1991), Mutiga (2008) affirm that implicit methods view language as utilitarian and sociological tool for communicating ideas and information. To underscore this significance Mukuthuria (2008) contends that Kiswahili Composition Writing lays the ground for expression in contemporary issues.

In favour of this KIE (2006) and Ngugi (2007) emphasize that implicit methods concretize classroom learning in Kiswahili Composition Writing and further broaden learner's thinking of beyond the classroom or passing of examinations. This draws us to the interactional approach indicated by Mutiga (2008), which involves activities that are highly significant to learners for self awareness. Thus the apt way of reaching this self-awareness in Kiswahili Composition Writing is use of implicit methods since it entails expression of concepts that totally relate to human life therefore improving learners' communication skills.

In concurrence, Brown (2007), Sadker and Zittleman (2007) underscore that, implicit methods give the learner an opportunity to create own schemas for understanding rules instead of memorizing specific rules which enables long-term memory retention. In further support of implicit methods Odundo and Gunga (2013) allude that the methods are advantageous in promoting democratic participation in the learning process, encouraging critical thinking, meeting learners' communication needs and improving performance. The same view is shared by Chika (2012), Cummins, 2007 and Kumar (2006) when they assert that, the interactive nature of the methods makes them powerful in enhancing learning achievement as opposed to didactic classrooms of explicit methods.

When it comes to brainstorming as an implicit pedagogical method, the focus is on individual or group generating ideas, increasing creative efficacy, or finding solutions to problems. In brainstorming, every learner's response that applies to a given topic is acceptable (MIE, 2004; Wilson, 2013). The ideas are captured and recorded (brainstorming) after which time reflection on the ideas is allowed thus making it motivating and enjoyable to learners (Wilson, 2013). Its effectiveness therefore, lies in its capacity to engage learners in free flowing conversation, giving them an opportunity to express their opinions and ideas as well as hearing those from their peers and the teacher.

In cognizance of appropriateness of brainstorming in Kiswahili Composition Writing, it is imperative to delve into its effectiveness in learning achievement. Wilson (2013) raises pertinent effective reference areas that Kiswahili teachers can utilize. One, its potentiality to provide ideas that may not surface any other way thus rendering it very effective. To this end MIE (2004) intimates that it gives the learners opportunity to think through issues and generate own ideas. If well utilized, Kiswahili teachers can get ideas from the learners that may not arise in other forum predisposed by other methods of teaching.

Secondly, the method is quite effective in quick generation of a variety of ideas by learners thus saving a lot of time in content delivery (Wilson, 2013). According to MIE (2004) this is one way of determining learners' knowledge before delving into a topic, thus giving the teacher an opportunity to know what requires more time. Besides that, the method is very democratic in generating ideas if well facilitated (Wilson 2013) and thus become a foundation for respecting other learners' ideas and opinions. Above that, it is one way that ensures collective ownership of ideas generated by the group (MIE, 2004).

In terms of resources, the method requires few material resources thus quite effective in places where these materials are limited. In addition the method is also effective in providing social interaction when learners share ideas together (Wilson, 2013). This particularly encourages the learners who are quite hesitant to enter into discussions (MIE, 2004). With regard to handling sensitive and controversial issues MIE (2004) hint that the method is very effective in that it offers fertile exploratory grounds before consensus can be reached.

Group discussion on the other hand is a learning activity where the teacher and the learner engage to share opinions, views or information about a topic or issue (Were; 2003). The method permits open interaction between the teacher and the learner as well as between the learner and the learner making it motivating and enjoyable (MIE (2004). Were (2003) further explores two approaches to discussion; 'expository-oriented' and 'inquiry-oriented' discussion. In expository, the teacher defines objectives of the lesson, explains learning activities, allows discussion, and invites questions before concluding the activity. In inquiry discussions, the teacher arranges the discussion on a given issue in an open-ended way and serves as a leader while the learners carry out the discussion. The group discussion focused in this study is inquiry oriented in that implicit methods pre-suppose learning as an outcome of creative inquiry and active student participation (Christian, 2007; Tutunnis, 2012).

When applied to Kiswahili Composition Writing the effectiveness of group discussion therefore, lies in its capacity to engage learners in free flowing conversation, giving them an opportunity to express their opinions and ideas as well as hearing those from their peers and the teacher (MIE; 2004). According to KIE (2006) the effectiveness of group discussion in Kiswahili Composition Writing cannot be divorced from appropriate selection of group tasks. Thus Kiswahili teachers ought to be observant of certain issues for its success.

One, during the lesson preparation the teacher needs to evaluate the group activities so that they are in line with the specific instructional objectives. Secondly, the Kiswahili teacher should ensure that the group members range from three to ten and preferably odd numbered for easy decision making where there are debatable issues that may require voting. In selecting group members, Kiswahili teachers are advised to group members of different abilities in order to enhance learning from each other. It is also advisable not to have permanent groups so as ensure learners interact virtually with all class members in active group discussion. The fourth reason for effectiveness of this method is based on one of the advantages of the method. Since the Kiswahili teacher plans for group work in advance, it becomes easy to plan for respective resources and instructional approach. Based on this principle the Kiswahili teacher can also effectively select the topic(s) of discussion and guide the learners as well (KIE; 2006).

Another principle of effectiveness of this method in Kiswahili Composition Writing is the ability by the Kiswahili teacher to induce learning environment and monitor the lesson progress. In doing so the Kiswahili teacher is in a position to identify and assist groups experiencing difficulties. In addition the teacher is able to utilize time constructively by giving the groups adequate time for engagement. According to KIE (2006) the selection of group tasks should be manageable and interesting to the learners thus rendering the method more effective. If the selected topic or issue is not appealing, or is beyond the level of the learner understanding, it becomes difficult and demoralizes them.

The sixth principle which makes group discussion effective in Kiswahili Composition Writing lies in the fact that groups become more effective because of leadership (KIE; 2006). As such effectiveness in use group discussions in Kiswahili Composition Writing requires that the groups need to have a chairman who directs the activities of the group and a secretary to take note of the deliberations. With good leadership in place, the groups become effective in articulating issues and ensure active participation by all members. It also makes them organized, disciplined and improves leadership skills.

The other principle that makes group discussions effective in Kiswahili Composition Writing is giving the learners opportunity to present their points (KIE; 2006). This agrees with Kumar (2006) 'sharing of experiences'. According to Kumar (2006) it is not sufficient to have an experience, if such is not discussed and shared. With regard to Kiswahili Composition Writing this improves the application of knowledge and skills acquired lest it is rapidly forgotten. With the teacher guiding, making additions or substantiating issues that prove difficult, learning becomes more internalized and gives room for diverse learning styles among the learners. Odundo and Gunga (2013) observe that it encourages active involvement and is a basis for understanding individual weaknesses.

Based on the foregoing discussion composition writing is a complex process that involves both the physical mechanics of handwriting and the cognitive component of organizing of ideas logically. As such the teacher needs to equip the learner with skills that create masterful writers. Wragg (1997); Ornstein, Pajak and Orstein, (2009) agree that this is achievable through

designing classroom experiences that unlock the writing potentials in the learner. To support this, Mahapatra (2004), Maurine, Indoshi, Okwach & Osondo (2012) and Brennen (2001) emphasize that the role of the teacher in the pedagogical process fulfills the objectives of teaching and learning process. Thus to achieve this in Kiswahili Composition Writing, the teacher ought to employ effective methods for subsequent learning achievement.

In favor of implicit methods Christian (2007) argue that process of inquiry in learning process anchors around reflective thinking, thus the methods become effective in helping learners use their own experiences in the writing process. This is further supported by Mutiga (2008) and Hamza (2009) when they posit that effectiveness of implicit methods is pegged on utilitarian and sociological nature of language. Similar view is shared by Mukuthuria (2008) due to the interactive nature that concretizes classroom learning with social life. In essence this produces Kiswahili composition writers who are competent in communication and writing skills.

The same view is the core for curriculum objectives for teaching Kiswahili Composition Writing in secondary education in Kenya as entailed in the school curriculum. This entails producing learners with competent writing skills in life after school, developing in learners the ability to write in a given topic, developing language competence in learners, promoting competent communication and writing skills, nurturing and developing creativity among learners (KIE, 2006; Musau & Chacha, 2001; Njogu & Nganje, 2006). However, concerns have been raised about low standards of Kiswahili in real life situations, employment sector, universities and in public examination yet it is a national language and an official language, let alone being compulsory and examinable subject at primary and secondary syllabus (KNEC, 2014; Mocho, 2012).

Based on the same view Ngugi (2007); Mutiga (2008) and Mukuthuria (2008) observe that the current state of Kiswahili composition writing in Kenyan secondary schools leaves a lot to be desired. Arguably this arises from failure to adopt teaching to the local needs of the learner and tendency by Kiswahili teachers opting to use familiar pedagogical methods, which may in turn affect learning achievement negatively as further advanced by Mwanda (2002) and Odundo (2005). It thus worth noting that the teacher's success in disseminating knowledge



and values, lies in the pedagogical methods used. This has a bearing on learner's achievement and subsequently the performance in a given subject as intimated by Koross, Indoshi & Okwach (2013) in their study concerning pedagogical methods used in teaching writing skills.

## Statement of the problem

Composition writing skills are not an option but a necessity. Besides that, the basic definition of literacy underscores both reading and writing skills thus, poor writing proficiency should be recognized as intrinsic part of failure in learning achievement. Arguably writing skills thus puts more linguistic demands on teaching and learning achievement. This makes composition writing an integral part through which learner's ability to express ideas is examined. Given that teaching Kiswahili composition writing in secondary school is firmly grounded in secondary school curriculum and that it is a requirement for performance in the language as examined in the Kenya Certificate of Secondary Education (KCSE), then teaching it effectively is an escapable necessity. In addition developing masterful Kiswahili composition writers in students, Kiswahili teachers need to align their instructional methods to befit particular situations and conform to particular conventions of particular topics in writing, subsequently creating the envisaged opportunities for students to familiarize with composition writing skills. This enhances effectiveness of the process in terms of learning achievement.

## Study objective

The study sought to establish the effectiveness of implicit pedagogical methods on learner achievement in Kiswahili composition writing in secondary schools in Garissa County.

## Study Hypothesis

Based on the foregoing study objective the study tested the following hypothesis;

Ho There is no significant relationship between effectiveness of implicit pedagogical methods and learner's achievement in Kiswahili composition writing.

## Materials and Methods

The study used quasi-experimental research design and employed pretest – posttest non-equivalent control group design. The design was considered appropriate for this study because of its ability to test descriptive causal relationships about manipulable causes (Shadish, Cook & Campel, 2010). The study targeted an accessible population of 17 public secondary schools, 27 Kiswahili teachers and 11861 Form One students respectively in Garissa County.

The sampling procedures employed both probability and non-probability sampling techniques. Two schools were randomly selected while respective Kiswahili teachers and were purposively selected. A sample of 250 Form One students was randomly selected for the study. To test the achievement of these learners, standardized tests on four compositions namely; barua rasmi, ratiba, insha za mdokezo and mahojiano were given and the scores compared. A questionnaire with 16 statements on likert scale was used to establish teachers rating of appropriateness of explicit methods.

Using the formula  $\alpha = Nr / (1 + r (N - 1))$  a reliability coefficient of 0.90 for the teachers' questionnaires were established hence the instrument was deemed reliable. The reliability of the scores of the tested Kiswahili compositions was 0.72 established using the Pearson Product Moment Correlation (r) given as;

$$r = \frac{\sum (zx) (zy)}{N}$$

This indicated that the pre-test and post test scores had moderately strong correlation.

A research permit was obtained from the National Commission for Science, Technology and Innovation (NACOSTI) and subsequent clearance sought from relevant authorities. The raw

data collected underwent data organization procedures for errors identification to eliminate unusable data that may influence data analysis. The data was then coded for analysis. The quantitative data collected was analyzed using descriptive analysis tools such as frequencies, means, mode, percentages pertaining to the characteristics of the population under study. To make statistical inferences about the study observations a linear regression model was run to describe the influence of one variable on another and the linearity using the equation  $y=mx+c$ ; where  $y$  is the dependent (outcome variable – in our case this is the score in tested composition),  $X$  is the input or independent variable (in our case this is explicit method used), while  $C$  is a constant of which is a part of the outcome but is not influenced by the input variable, and  $M$  can be construed as the slope, or correlation. Hence  $m=(y-c)/x$  or if  $c=0$  we have  $m=y/x$ . The significance of the variable within the model was set at 0.05 of level significance.

## Results and Discussions

The study sought to establish effectiveness of implicit pedagogical methods on learner' achievement in Kiswahili composition writing in secondary schools in Garissa County. Based on this the researcher sought to examine Kiswahili teachers use and rating of two implicit methods namely group discussion and brainstorming against four types of compositions. These are; barua rasmi, ratiba, insha za mdokezo and mahojiano. To establish the linear relationship between Kiswahili teachers rating of use of implicit pedagogical methods and learners' achievement in Kiswahili composition writing, a simple linear regression model was carried out against learners' scores in the four tested compositions.

## Rating effectiveness of implicit methods

To examine the Kiswahili teachers rating as captured in part B of the teachers questionnaire a mean rating of their responses was calculated using the five point likert-scale of Strongly Agree (SA) = 5 Agree (A) = 4 Undecided (U) = 3 Disagree (D) = Strongly Disagree (SD) = 1. The total sum of the responses for the likert questions in one item were counted from SA to SD.

These were added up and then divided by 5 which, was the number of options in the likert. The scores obtained were multiplied by the value in each category and then divided by the total sum. Dividing the sum by 5 revealed the mean. The data on their responses is presented in table 1& 2 respectively.

As indicated in table 1 Kiswahili teachers in the experimental school were very positive on effectiveness of implicit methods as revealed by a mean of 4.25.

**Table 1: Teachers’ rating of effectiveness of implicit Methods in experimental school**

Statement	Mean	%
1. Group Discussions may be a better alternative method to teach <i>Barua rasmi</i>	4.67	93.0
2. If I brain-storming in teaching use to teach <i>Barua rasmi</i> he results would be better	4.00	80.0
3. If I use group discussions to teach <i>Ratiba</i> the results would be equally good	4.67	93.0
4. I can engage brain-storming to teach <i>Ratiba</i> and achieve good results	4.33	87.0
5. I have always found group discussions producing better results in teaching <i>Mahojiano</i>	4.33	87.0
6. Brain-Storming can be effective to teach <i>Mahojiano</i>	4.33	87.0
7. Group Discussions can produce good results in teaching <i>Insha za mdokezo</i>	4.67	93.0
8. I consider brain-storming less effective teaching <i>Insha za mdokezo</i>	3.00	60.0
Total mean score	4.25	

As revealed in table 1, Kiswahili teachers rated very highly effectiveness of group discussions in teaching both barua rasmi and ratiba. This was shown by a mean of 4.67 or 93 % in each. Equally teachers rated highly the effectiveness of brainstorming in teaching barua rasmi and ratiba as indicated by means of 4.00 and 4.33 respectively.

The data in table 1 also reveals a similar trend with regard to rating of the methods in teaching mahojiano and insha za mdokezo. This arises from the realization that implicit methods achieve higher learning achievement in Kiswahili composition writing as demonstrated by Odundo (2005) with regard to teaching Business Studies in secondary schools in Kenya.

Mwanda (2005) revealed similar results with teaching of Geography.

When teachers in the control school were asked to rate the effectiveness of implicit methods in teaching Kiswahili composition writing a lower coefficient of 3.58 was revealed. This data is presented in table 2.

**Table 2: Teachers' rating of effectiveness of implicit Methods in Control School**

Statement	Mean	%
1. Group Discussions may be a better alternative method to teach <i>Barua rasmi</i>	3.33	67.0
2. If I brain-storming in teaching use to teach <i>Barua rasmi</i> he results would be better	3.67	73.0
3. If I use group discussions to teach <i>Ratiba</i> the results would be equally good	4.00	80.0
4. I can engage brain-storming to teach <i>Ratiba</i> and achieve good results	3.67	73.0
5. I have always found group discussions producing better results in teaching <i>Mahojiano</i>	4.00	80.0
6. Brain-Storming can be effective to teach <i>Mahojiano</i>	3.33	67.0
7. Group Discussions can produce good results in teaching <i>Insha za mdokezo</i>	4.00	80.0
8. I consider brain-storming less effective teaching <i>Insha za mdokezo</i>	2.67	53.0
Total mean score	3.58	

The data in table 2 indicate that brainstorming was better rated in teaching barua rasmi with a mean of 3.67 compared to a mean of 3.33 rating of effectiveness of teaching the same composition. When it comes to teaching ratiba, teachers rated group discussions higher than brainstorming as shown by a mean of 4.00 compared to 3.67 revealed for engaging the latter method.

When applied to teaching of mahojiano and insha za mdokezo, group discussions was also better rated than brainstorming. This is as indicated by a mean of 4.00 (80%) in affirmative to the method achieving better results in teaching both mahojiano and insha za mdokezo. The table also indicates that teachers tended to be neutral on brainstorming being effective in teaching both compositions. As intimated by Wilson (2013), teachers may tend to avoid the method due to its complexity of gathering and sorting out of ideas. Instead group discussion seems to be more favorable in terms of organization as argued by KIE (2006).

In conclusion, the lower rating of implicit methods in the experimental school seems to affirm that probably explicit methods were considered more effective in control school compared to implicit methods. This school concurs with Kenya National Examination Council (KNEC) (2007) that teachers tend to embed their teaching to the highly structured secondary school curriculum and its examinable areas. This is further confirmed by Njogu and Nganje (2006) as well as Ngugi (2007) when they assert that the structured nature of the curriculum is examination oriented and explicit methods become more feasible to realize meaningful learning achievement given the time allocated in the subject.

### **Relationship between rating of methods and learners' achievement.**

To establish the effectiveness of implicit methods on learners' achievement in Kiswahili Composition Writing a regression test was carried out to determine how teachers rating of implicit methods influenced learners' scores in tested compositions. The linear regression model in table 3 was run against 2 variables. The first one is the input variable of Kiswahili teacher's responses on the cumulative effect of 16 statements regarding effectiveness in use of implicit methods captured in the questionnaire. The second is the grand score for the tested Kiswahili compositions, which formed the output variable. Using the regression linear equation  $y = mx + c$ , where  $y$  is the output/outcome variable (grand score),  $x$  is the independent variable (teachers' rating of appropriateness of methods) while  $C$  is a constant of which is a part of the outcome variable but is the cumulative effect of other influencers of the outcome variable.  $M$  can be construed as the slope, or correlation. Hence  $m = (y-c)/x$  or if  $c=0$  we have  $m=y/x$ .

The results from the experimental school are presented in table 3 based on testing the hypotheses that;

### **Null Hypothesis**

1.  $H_0$  – There is no relationship between effectiveness in use of implicit pedagogical methods and learners' achievement in Kiswahili Composition Writing

## Alternate Hypothesis

- Ha - There is a relationship between effectiveness in use of implicit pedagogical methods and learners' achievement in Kiswahili Composition Writing

**Table 3: Linear regression of implicit methods and learners' pre-test scores.**

Source	SS	Df	MS	Number	of obs = 117	
Model	104.0898	1	104.0898	Prob	> F = 0.2912	
Residual	10646.49	115	92.57819	R-squared	0.0097	
Total	10750.58	116	92.67742	Root	MSE = 9.6218	
effect_m et~1	Coef.	Std. Err	T	P>t	[95% Conf. Interval]	
q2_pretest	0.281545	0.26552	1.06	0.291	-0.2444	0.80749
_cons	52.39357	2.667205	19.64	0	47.11035	57.67679

If the p value of the significance model is greater than 0.05 you accept the null hypothesis and reject the alternate while you reject the null hypothesis and accept the alternate if the value is less than or equal to 0.05. In our case the p value is 0.291 thus we reject the null hypothesis that there is no significant linear relationship between effectiveness of implicit pedagogical methods and learners' achievement in pre- tested Kiswahili compositions.

A further test to establish the relationship was done using learners' post test scores and the data is shown in table 4.

**Table 4: Linear regression of implicit methods and learners' post-test scores.**

Model	1.824528	1	1.824528	Prob	> F = 0.8891	
Residual	10748.76	115	93.46745	R-squared	0.0002	
Total	10750.58	116	92.67742	Root	MSE	
effect_met~1	Coef.	Std. Err	t	P>t	[95% Conf. Interval]	
gndscore	0.007415	0.05307	0.14	0.889	-0.09771	0.112536
_cons	54.5896	3.482298	15.68	0	47.69183	61.48736

In our case the p value is 0.889 thus we conclude that there was no significant linear relationship between effectiveness of implicit pedagogical methods and learners' achievement in post-tested Kiswahili compositions.

The R-squared statistic that measures the strength of the input variable in explaining or influencing the output variable was 0.0002 or 0.02%. Therefore, the model with input variable effectiveness scores explains 0.02% of the outcome (score) variable. The t value is set at 0.14 while p value is 0.889 which are inversely related. The coefficient 0.007415 denotes m while the constant 54.5896 denotes C. therefore the model equation is  $Y = 0.007415x + 54.5896$ .

To establish the same influence using the control school a similar regression model was run to determine the effectiveness of the conventional methods used by Kiswahili teachers. The results are indicated in table 5

### Null Hypothesis

1. **H<sub>0</sub>** – There is no relationship between effectiveness in use of conventional pedagogical methods and learners' achievement in Kiswahili Composition Writing

### Alternate Hypothesis

2. **H<sub>a</sub>** - There is a relationship between effectiveness in use of conventional pedagogical methods and learners' achievement in Kiswahili Composition Writing



**Table 5: Regression analysis of effectiveness of conventional methods in control school**

Source	SS	df	MS	Number	of obs = 113	
Model	32.0057	1	32.0057	Prob	> F= 0.0055	
Residual	443.835	111	3.998514	R-squared	0.0673	
Total	475.8407	112	4.248578	Root	MSE = 1.9996	
effect_met~1	Coef.	Std. Err	T	P>t	[95% Conf. Interval]	
gndscore	0.061723	0.021816	2.83	0.006	0.018492	0.104953
_cons	48.59436	1.342111	36.21	0	45.93488	51.25384

In our case the p value is 0.006 thus we conclude that there is significant linear relationship between effectiveness of pedagogical methods and learners' achievement in Kiswahili compositions. The results therefore strongly indicate that the instructional methods adopted by the teacher significantly influence learning achievement

The R-squared statistic that measures the strength of the input variable in explaining or influencing the output variable was 0.0673 or 6.73%. Therefore the model with input variable appropriateness score explains 0.02% of the outcome (score) variable. The t value is set at 2.83 while P value is 0.006 which are inversely related.

The p value describes the significance of the variable within the model at 0.05 level of significance. Thus any value above this, the variable is concluded not significant while any variable with a p value less than or equal to 0.05 is considered significant predictor of the outcome variable. The coefficient 0.061723 denotes m while the constant 48.59436 denotes C. Therefore the model equation is  $Y = 0.061723x + 48.59436$

### **Summary, Conclusion and recommendations**

The purpose of this study was to establish the effectiveness of implicit pedagogical methods on learners' achievement in Kiswahili composition writing. To achieve this, primary data was sourced from two secondary schools and respective Kiswahili teachers. Form one students in the two schools were used for testing in written compositions.

Data on Kiswahili teachers rating of effectiveness of implicit methods and Kiswahili composition writing in experimental school revealed that they highly rated implicit methods as indicated by a mean 4.25 compared to a low mean rating of 3.58 revealed in control school. This implies that implicit methods are considered more effective in enhancing learning achievement. The study also revealed that group discussions was rated higher in teaching both barua rasmi and ratiba with a mean of 4.67 compared to respective means of 4.00 and 4.33 of brainstorming in teaching same compositions. A similar trend was noted with regard to teaching mahojiano and insha za mdokezo thus implying that group discussions was considered the most effective by majority of teachers. The same pattern is seen to be revealed in the control school where means for group discussions were higher than brainstorming in regard to given compositions. However, brainstorming seemed to more favored in teaching barua rasmi in the control school with a mean of 3.67 compared to a mean of 3.33 rating for use of group discussion. This still affirms that teachers have their own preferred methods of teaching certain content.

Both pre-test and post-test regression results revealed no significant linear relationship between Kiswahili teachers rating effectiveness of implicit methods and learners' achievement in Kiswahili composition writing. That is  $p = 0.291$  for pre -test and  $p = 0.889$  for post-test scores. However, similar test with control school revealed a significant relationship ( $p = 0.006$ ). This indicates that teachers do acknowledge that different methods can yield different learning achievement and that they need to align their methods to learning styles of the learners.

Based on the foregoing revelation, it is imperative that teachers should align their teaching methods to the learning styles of their learners. It is also important for teachers to utilize their preferred methods to situations that would optimize learning achievement given that they are trained in application of various methods. It is also appropriate for curriculum developers to organize seminars and workshops to bridge between teachers preferred methods and learners learning styles. Since the study did not delve into specific methods for teaching various types of Kiswahili compositions, it is suggested that further research be conducted in that perspective.

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# Emerging Innovations in Senior Secondary Education Curriculum as Pragmatic Approaches to Decolonizing Nigerian Youths in the 21st Century

By

ALADE, Ibiwumi Abiodun (Ph.D)

Department of Educational Foundations

College of Specialised and Professional Educational (COSPED)

Tai Solarin University of Education

Ijagun, Ijebu-Ode, Ogun State, Nigeria

E-mail: [curritech66@gmail.com](mailto:curritech66@gmail.com), [ibiwumiabiodun@yahoo.com](mailto:ibiwumiabiodun@yahoo.com)

Mobile: +2348032437263

## Abstract

Education during the pre-colonial era in Nigeria was utilitarian because the citizens were equipped with marketable skills commensurate with their abilities to contribute effectively to the economic and social well-being of the populace. The Colonial administrators on arrival tampered with its value because of their aim to prepare colonized populace for their service works. The reflection of this interference could even be seen in Nigeria education after independence. However, the education reforms and attempts after independence which are decolonizing effort raised, high hopes at all levels of education in Nigeria. Of much concern in this paper are the "Emerging Innovations in Senior Secondary Education Curriculum as pragmatic Approaches to Decolonizing Nigerian Youths in the 21st Century". Attempt is therefore made to review Nigerian education in the pre-colonial period and post-colonial education. Thereafter, the more recent emerging innovations which have much to do with school-going youths in Nigerian secondary schools are examined in term of features and marketable opportunities to decolonize youths from the curriculum of many academic varieties which still hold onto the apron of the colonial culture. In spite of the decolonizing



attempts in curricula reforms in Nigeria, the challenges be-deviling the emerging innovations are also discussed upon which possible recommendations are put forward to catalyze youth for grainful employment or job creation and social development.

**Key Words:** Curriculum Decolonizing, Innovations, Youths

## Introduction

A well-articulated development of any nation embraces the whole spectrum of human endeavours, and education is a part in human development, the product of which often results from relevant and functional curriculum through which the citizens are trained to develop occupationally. When citizens, including the youths are trained to acquire specific and relevant skills, they become employable, either by themselves or by the government and industries. The acquisition of such skills, should span from primary to tertiary levels of education.

Records of how societal development including its education, take place, however, spread from the past and projects into the present with a view to providing useful and valuable explanation for the future. To be specific, the present is the future of the past, as a result, in the context of this paper, Nigerian education via its various curricula and the emerging results as well as issues, without any doubt, reflect the colonization of the past alien administrators. This observation is affirmed by Alade and Yisa (2009) who assert that during the colonial era (1842 – 1960), the colonial curriculum blazed the trail in singling out for emphasis, respect for a child's right to religious freedom in school as key to a nation's progress. They further lent credence to their assertion by citing Ndelekwute (2000) that Nigeria as a British colony inherited a number of institutions and values from the British immediately after her independence. One of the inherited values was preference for liberal education and white-collar jobs it fetches.

The fact must therefore be said from the introduction of this paper that colonization comes before decolonization. From the preceding paragraph, it is obvious that a significant reason which gives direction to the focus of this paper is the historical record of the past in Nigerian

education. That one of the obvious factors which is responsible for the education crises in Nigeria as well as many other developing countries of the world today is the past colonial education history enforced on the entire populace. As a result, the subject matter of this paper is likened to the “rear view mirror of a car”. The “rear view mirror of the car” is meant for the driver to look behind as he or she is driving forward. In this light, the approach used in this paper is a safety measure against any accident.

The illustration above means that the rear view mirror, in this context, is the colonial educational history in Nigeria while the present state of education vis-à-vis its curriculum is the car being driven into the future ahead. The drivers collectively, are all stakeholders of education making efforts to decolonize the tenacious parts of the colonial past in the countries education. Succinctly put, Professor Wole Soyinka, the Nobel laureate once said, “forget the past and forfeit the future”. By implication, this period is most appropriate to foster and further decolonization.

As a result, from the historical evidences that education during the pre-colonial era in Nigeria was utilitarian to the entire populace, but that its values were tampered with by colonial administrators on their arrival, the educational reforms and attempts after independence which are decolonizing efforts raise high hopes for educational development in Nigeria. All put together prompted the paper which examines the “Emerging Innovations in Senior Secondary Education Curriculum as Pragmatic Approaches to Decolonizing Nigerian Youths in the 21st Century”.

## Nigerian Education in the Pre-Colonial Period

Before the arrival of the missionaries in Nigeria, traditional education which was characterized by the social nature and values of social groups was prevalent. It operated an informal curriculum with emphasis on religious concepts and principles, morality and vocational skills relevant to the needs of the traditional society (Alade, 2014). Thus, one of the valued aspects of traditional education and Nigerian curricula at large is vocational and technical education. Meanwhile, traditional education is the education which Nigerian community hands down

to the succeeding generation before the arrival of the western formal education brought to Africa by the whitemen.

The system of traditional education then provided everybody in the society with knowledge and skills used to transfer or transmit cultural values, heritages and aspirations from one generation to another. The knowledge and skills acquired were required to make a living such as in farming, hunting and crafts which were necessary aspects of making life possible and convenient for man in the traditional society. The acquisition of the knowledge of the gods, the weather phenomenon, language and culture were equally important aspects in the traditional society all over Africa. Thus, the form of education in Nigeria was community-based. The home was an important traditional institution for the inculcation of the right attitudes among members of the families. Apprenticeship systems existed to provide the necessary skills in all facets of occupations existing in the society.

Apparently, Nigerians in the pre-colonial days had an inestimable regard for manual work. All that was needed was the procurement of basic life needs-food, clothing and shelter. In addition, in the pre-colonial period, many children, for example, learned the arts of farming from their fathers by a routine association with their parents in their work. In vocational skills acquisition, on-the-job training and apprenticeship were predominantly the systems of mastering the arts or techniques of operations like weaving, carpentry, blacksmithing and other apprenticeship work in which practical and technical training were supplied (Alade, 2013).

The emphasis placed on vocational education in the pre-colonial era in Nigeria is indeed an educational programme that is directly related to the preparation of individual for a career in an occupation. Through it, individuals are specifically prepared for self-support. It includes technical, agricultural, home-economics (home-making), musical, fine and commercial arts education. Some skills and occupations then were exclusively opened to all community members, others were kept as family secrets. Age grade and secret societies in some areas dominated certain occupations and so become empowered and domineering. Hence, education in the pre-colonial Nigeria was indigenous and utilitarian because citizens were equipped with marketable skills commensurate with their ability to contribute effectively to the economic and social well-being of their culture.

In sum, education (traditional) in pre-colonial era in Nigeria concerned itself with the teaching and learning processes of the natives. Its curriculum structure in term of the objectives, content, learning activities, methodology, organization and administration were entirely patterned to reflect the beliefs, customs and experiences of the society in which the child lives. The goals and methods of approach in this indigenous system of education differ from place to place, and people to people. In all, this form of education is a local means of initiating the citizenry of a society into their value system and a preparation for good living. On the whole, traditional education system prevailed before the advent of the western-oriented education system and functionalism guided its operation (Alade, 2012).

## Nigeria Curriculum During the Colonial Rule

A glimpse into historical records as reported by History World show that Nigeria contains more historic cultures and empires than any other nation in Africa. The historic cultures dated back as far as the 5th century BC, when communities living around the southern slopes of the Jos Plateau make wonderfully expressive terracotta figures – in a tradition known now as the NOK culture, from the Nigerian village where these sculptures are first unearthed. The NOK people are Neolithic tribes who had acquired the “iron technology” spreading southwards through Africa. Although, the Jos Plateau is in the centre of Nigeria, but the first extensive kingdom of the region are in the north and northeast, deriving their wealth from trade north through the Sahara and east into the Sudan.

By and large, trading empire grows up around Lake Chad during the 9th century, but it soon extends to Bornu on the Western side. West of Bornu, along the northern frontier of Nigeria, is the land of the Hausa people well placed to control trade with the forest regions to the south. Despite the fact that the Hausa developed a number of small but stable kingdoms, they were often threatened by larger neighbours (Mali and Gao to the west, Bornu to the east), but the Hausa traders benefit also from being on the route between these empires. In the savanna

grasslands, and the forest regions west of the Niger, between the Hausa kingdoms and the coast, the Yoruba people are the dominant tribes. Within Yoruba territory, Ife is on the border between forest and savanna, and very famous in its sculpture which flourish from the 11th to 15<sup>th</sup> century.

In the 16th century, a larger Yoruba empire develops, based slightly further from the forest at Oyo. The profits of trade were used to develop, and Oyo grows in strength during the 16th century. By the end of the 18th century, the rules of Oyo were controlling a region from the Niger to the west of Dahomey. From within the forest, the best known of all the Nigerian kingdoms in the 15th century Benin becomes a name internationally known for its cast-metal sculpture in a tradition inherited from Ife. A century later, Benin stretched from the Niger Delta in the east to Lagos in the west. Benin is the coastal kingdom which the Portuguese discovered when they reached the mouth of the Niger in the 1470s and the report was brought back to Europe as a superb African artifacts and of the ceremonial splendor of Benin's Oba/king.

Among the Hausa in the northern Nigeria are the Fulani tribe whose leaders in the early 19th century became passionate advocates of strict Islam, and 1809, Fulani capital was established at Sokoto from which the centre and north of Nigeria is effectively ruled for the rest of the 19th century. But during the same period, there has been steady encroachment on the region by "British interest". Between 1806 and 1830 there was continuing interest of the British explorers, antislavery activists, missionaries and traders in Nigeria. Within these periods, the explorations of the British to Nigeria made the European traders very familiar to the environment, and all seems set for serious trade.

Further exploration continued up till 1900, but the British expedition between 1841 and 1900 was almost disastrous in terms of loss of life due to malaria infection. The intervention of Dr. William Baikre led expedition witnessed the administration of quinine to his men and suffered no loss of life. Its proven efficacy against malaria was a turning point in the European penetration of Africa. The British anti-slavery policy boosted the trade in palm oil, liberation of the captives from slave ships of other nations and to settle them at Freetown in Sierra Leone. From 1849, the British government accepts a more direct involvement in the liberation

of African people from slavery, and a consul, based in Fernando Po was appointed to take responsibility for the Bight of Biafra and Benin. He undertook direct negotiations with the king of Lagos, the principal port from which slaves were shipped. Eventually, in 1851, Lagos was attacked and captured by a British force.

During the remainder of the century, the consolidation of British trade and British political control moved hand in hand. The series of policies directly and indirectly on Nigeria were not just a Nigerian creation. It dated back to the colonial period. Akinwumi (2014) opined that the forceful imposition of colonial rule in 1900 meant the introduction of policies that were to favour the colonial government to achieve their primary objective and the economic exploitation of our resources. To achieve this, he buttressed that authoritarian system of government was imposed.

The substance of Nigerian curricula when the missionary arrived about the middle of the nineteenth century emphasized evangelism and literary education. It revolved around the Bible, religious stories, folklores etc. the Bible and Quran were the main instruments of academic drill. Religious publications were used as textbooks for the education of the people. The religious foundation of the curriculum emphasized abstract and symbolic content such as Geometry, Latin, Algebra, Trigonometry, English, etc. The early secondary schools established were grammar schools founded after the British system. Education increasingly came to be regarded as means of avoiding manual work during the colonial rule.

As in most former British colonial territories, education in Nigeria as recorded by Fafunwa (1974) and cited by Alade (2013) was conceived largely as purely literary education. Most of the early educated men and indeed scholars in Nigeria were erudite scholars in literary studies. The literary education and the university degree became a symbol of prestige in Nigeria while practical subjects like agriculture, technology, crafts work, among others, particularly at the sub-professional level were not esteemed. Studies and training for qualifications other than literary education degrees, especially in technology were not popular.

Missionary efforts on curriculum matters improved through educational ordinances of between 1882-1887, ordinance of 1961 (Lugard's Philosophy); Phelps-Stokes Commission of 1922 which called for the adaptation of contents of the curricula to the environment of youths; and 1925 Memorandum which advocated for a balanced and diversified curriculum different from Europeanized content of the school curriculum.

The curriculum guidelines put forward by Phelps-Stokes reports and 1925 memorandum were unsuccessfully executed because of financial and administrative constraints in Nigeria. In brief, the school curricula in Nigeria before independence were mostly of academic varieties made up of Latin, Greek and Divinity. European values, preferences in art and literature dominated the institutions. It yielded school products who are Nigerians in blood but English in values, opinions, morals and intellect (Alade, 2014).

## Post-Colonial Secondary Education Curricula Efforts as Means of Decolonization in Nigeria

From the background that the British colonies established the British way of life, the language, the culture and the morality, and that the school programmes under their rule were replica of the programmes in England, this is pure colonization. The philosophy of liberal education was not acceptable to the political class in Nigeria because it fostered the existence of an aristocracy that engaged in no menial work and a working class of serfs, labourers and slaves who labored and liberated the aristocrats from the chores of occupational and domestic life (Bebefiani, 2000:189). Thus, the Europeans liberal education yield school products who were only offered white-collar jobs. Consequently, people became critical of the parochial nature and the shallow content of the curriculum and besides, the curriculum was British-oriented.

However, the intervention strategies which are indeed, means of decolonizing in Nigeria included the report of Ashby Commission set up by the Federal Ministry of Education in April, 1959 and the 1961 Banjo Commission which recommended the plan for the development of post-secondary

courses for the training of technicians in some half dozen technical institutions and the need for diversification of the curriculum of education in Nigeria. These respectively played significant roles in curriculum development after independence. A dynamic and crucial progress bothering on curriculum became heightened at the instance and input of Comparative Education Study and Adaptation Centre (CESAC) and Science Teachers Association of Nigeria (STAN) in 1968. In addition, it was exactly in 1969 that the first national curriculum conference came up due to the criticisms levied against the colonial type of education and its curriculum for being bookish, too academic and theoretical, and its failure to meet the yearnings and aspirations of the country. The agitation of stakeholders at the 1969 National Curriculum Conference was a call for a more functional education. This brought about the introduction of the 6-3-3-4 system of education.

The secondary education curriculum, to be specific, was expanded in the 3-3 aspect of the 6-3-3-4 system of education so as to foster preparation for useful living within the society; and preparation for higher education. This attempt in Nigeria is the undoing of colonialism which is otherwise called decolonization. The spirit of colonization inherent in a more pragmatic approach to secondary education in Nigeria after independence implies “the withdrawal from the colonies of a colonial power of education for white-collar jobs. Recommendations were made that the secondary school curriculum should be diversified to produce useful experiences for the differences in talents and individual differences of the youths. The realization of the importance of skill-acquisition to man’s survival in the world of work through 6-3-3-4 education structure and system has led to the introduction of pre-vocational and vocational subjects like basic technology, business studies, home economics and food and nutrition among others.

In addition, the National Policy on Education, among other things in Nigeria, deplored the unfavourable public attitude towards vocational and technical education because of their social relevance for secondary school-going youths and post-secondary education. This decolonizing effort not only implies the gradual removal of the domination of “non-indigenous forces” (colonial dominance) within the geographical space and different levels of education of the colonized, but it also refers to the “decolonizing of the mind” from the colonizers’ ideas and legacy that made the colonized skilled-based education seem inferior to the all-bookish curriculum of the colonial masters.



The trends in Nigerian secondary education curricula show that the objectives of the junior secondary school are too fold: pre-vocational and academic. It is expected that all basic subjects which will enable students to acquire further knowledge and develop skills are to be taught. In the initial plan, it was stated that the products of these junior secondary schools would thus be able to proceed to senior secondary schools or leave and go for vocational training. The senior secondary school will include academic, technical, commercial and vocational courses so that junior secondary school leavers who want a complete secondary education can have it and become immediately employable or proceed to institutions of higher learning. This is the basis for 3-3 secondary education and its curricula in Nigeria after independence.

However, a close observation of the implemented secondary school curricula in Nigeria over the years show that almost all students stream to the senior secondary school after junior secondary education. In effect, the entire school system has continued to operate as if it were all academic (Bebefiani, 2000). This observation among others has various further implications for Nigerian educational development and such implications have been continuously addressed in Nigeria till date.

## Reflections of Colonization among Nigerian youths and the Wider Nigerian Society

Nigeria is an exciting country, with a wide variety of people (young and old), terrain and climate, but some of the social problems facing Nigeria have been crippling the socio-economic survival and growth of its citizenry. The criticisms have been levied on the improper education for work and job placement. With appropriate skills, attitude and compliance, youths should be able to work with their hands (Isibor, 2011). Nonetheless, unemployment phenomenon in Nigeria has been very disturbing for some years now (Egbri & Nwadiani, 2011). Dike (2010) describes unemployment as a situation in which the segments of the labour force willing to work at the prevailing wage rate are unable to find employment. Where job exists a good number of graduates today are unable to fit in the labour market because of lack of proper training in the school.

Further, despite all the acclaimed job opportunities available in the Nigerian society, obviously, many graduates are not gainfully employed as expected due to defective training. When they go for interview, they are not able to manipulate and consequently fail simple aptitude test. Why? It is lamentable to note that education and technical policy, which ought to be given priority, are not given adequate attention by government (Albieyi & Ibrahim, 2007). In the opinion of the authors, these observations in the available literature are the reflections of the hang over effect of colonial curricula which gave premium to liberal education. Though, the educational reforms and attempts raised high hopes, the emerging values, modifications in values, and changes due to the dynamic nature of the society still hold on the reflection of the past (Alade & Yisa, 2009).

Emerging Innovations in Nigerian Secondary Education Curricula – The Decolonizing Spirit of the 21<sup>st</sup> Century.

The responsiveness of a country to get rid of colonization or be free from being dependent on another country in one form or the other is decolonization. Decolonizing spirit thus stem from the mind. That is, a wholehearted attitude to look inward for indigenous and more appropriate means of finding solutions to one's societal problems without any external influence.

Nigerian secondary education curricula along with other levels of education have witnessed significant improvement since the beginning of year 2000 (21st century) till date with a view to a more reliance and pragmatic education as against the form introduced by the British colonial administration. This is to make the education more functional and effective. In form of curriculum innovation, which is a systematic adjustment, restructuring and introduction of new novels into the education domain, secondary education has been given a further face-lift apart from the initial curriculum offerings comprising both academic and pre-vocational subjects that all students should take at the outset. More importantly, the reform strategy in Nigerian secondary education since the beginning of the 21st century provides flexibility for students who complete junior secondary school to be streamed into either the senior secondary school, the technical colleges and out of school vocational training centres or an apprenticeship scheme. The target is to achieve a student transition ratio of 60:20:10 to these

levels: Senior secondary (60), technical college (20), vocational training centre (10) and the apprenticeship scheme (10) (Osuji, 2004).

In order to consolidate the efforts of various Nigerian governments in response to global reforms, the Nigerian Educational Research and Development Council (NERDC) in the last few years restructure the senior secondary school curriculum towards job creation, poverty alleviation and wealth creation. Apart from the compulsory cross-cutting subjects which are: English Language, General Mathematics, Civic Education and Trade/Entrepreneurship Studies, secondary school education curriculum is aligned into four distinct fields of studies which are: Science/Mathematics, Technology, Humantics and Business. Any secondary school in Nigeria can stream into all four or any combination of four distinct streams with a view to bringing an appropriate degree of comprehensiveness on the education system.

In the decolonizing approach to further break away from any indication of theoretical learning and desk-bound knowledge acquisition, the following 34 trade subjects from where students will choose one or two trade/entrepreneurship subjects are identified by the Federal Republic of Nigeria (2004) in its National Policy on Education: (1) Auto body repairs and spray painting (2) Auto Electrical Works (3) Auto Mechanical Work (4) Auto Part Merchandising (5) Air Conditioning and Refrigerator (6) Welding and Fabricating Engineering Craft Practice (7) Electrical Installation and Maintenance Work (8) Radio, Television and Electrical Work (9) Block-Laying, Brick-Laying and Concrete Work (10) Painting and Decoration (11) Plumbing and Pipe-Fitting (12) Machine Woodworking (13) Carpentry and Joinery (14) Furniture Making (15) Upholstery (16) Catering Craft Practice (17) Garment Making (18) Textile Trade (19) Dying and Bleaching (20) Printing Craft Practice (21) Cosmetology (22) Leather Goods Manufacturing and Repair (23) Stenography (24) Data Processing (25) Store Keeping (26) Book-keeping (27) GSM Maintenance (28) Photography (29) Tourism (30) Mining (31) Animal Husbandry (32) Fisheries (33) Marketing (34) Salesmanship.

The emerging innovations in Nigerian secondary education curricula suggest that students are to offer all the four (4) compulsory cross-cutting core subjects namely: English Language, General Mathematics, Civic Education, and one Trade/Entrepreneurship Studies: Students are

also to select one (1) Trade Entrepreneurship subject from the list 34 Trade/Entrepreneurship subjects identified above. Students may then chose two (2), three (3), four (4) or five (5) subjects from any of their preferred field out of the four field of study depending on their potentials, interest and capacity. The core subjects in specialized field of study are:

**Humanities:** - Nigerian Language, Literature in English, Geography, Government, Islamic Studies, History, Visual Arts, Music, French, Arabic, Economics and Christian Religious Studies.

**Science and Mathematics:** - Biology, Chemistry, Physics, Further Mathematics, Agriculture, Physical Education, Health Education and Computer Studies/ICT.

**Technology:** - Technical Drawing, General Metal Work, Basic Electricity, Electronics, Auto-Mechanics, Building Construction, Wood-Work, Home Management, Food and Nutrition, Clothing and Textile.

**Business Studies:** - Accounting, Store Management, Office Practice, Insurance and Commerce. In all, students are to take a minimum of eight (8) subjects or a maximum of nine (9) subjects (Federal Republic of Nigeria, 2004). This development and innovations are to further curtail the trend of unemployment in the society and also serve as a pointer to the academic tertiary institutions to further review their programme of studies, programme of activities and programme of guidance for a better turn-out of employable graduates and job creators. All these would no doubt drive the development of appropriate skills for social and economic transformation as against the colonial education for white-collar jobs it paraded. However, these emerging innovations in Nigerian secondary education and its curricula are not without challenges in this growing millennium.

Challenges Affecting Curricula Innovations in Nigerian Secondary Education: Threats to Decolonization.

Despite the progressive efforts so far made by Nigerian government shortly before independence and thereafter to break away from colonialism in the theory and practice of education, the curricula innovations in policy terms and implementation are not without challenges. Some of these obvious challenges are as follows:

- (1) Inadequate planning and preparation of the appropriate teaching personnel to implement the curriculum documents of nearly all the 34 trade/entrepreneurship subjects in secondary schools – Most of the newly introduced subjects in secondary schools lie un offered by students due to lack of adequately skilled teaching personnel.
- (2) Poor public enlightenment – The citizenry, most of which are parents/guardians lack adequate information as to the value of the loaded senior secondary school curriculum. As a result, their guiding roles on their wards' choice of career from the secondary school level are yet to give recognition to the values embedded in the most of the subject groups, especially trade/entrepreneurship subjects.
- (3) Inadequate instructional materials, facilities and equipment to implement the many new subjects curricula now in senior secondary schools.
- (4) Lack of adequate professional development training for the existing teachers in the secondary schools, most of which are being employed by most school administrators to put the emerging curriculum innovations into practice.
- (5) Inadequate provision of fund for the take-off of the trade/entrepreneurship subjects curricula implementation in secondary schools – Most of the trade subjects require laboratories/workshops, equipment, facilities and consumables among others which are not readily available due to inadequate funding.
- (6) Implementation problem – For instance, poor administration, over-crowded classes, shortage of instructional materials, inadequate personnel and poor methodology among others are still threats to the success of secondary school curriculum innovations in Nigeria.
- (7) The shift of attitude and values in Nigerian education from one, that is too academic, very theoretical, literary-based, and highly selective to a more socially realistic, practically-based and culturally-relevant has not actually gained much ground among many Nigerians since the pursuance of most combinations in trade/entrepreneurship subjects/courses in Nigeria are still likened to “menial jobs” and mere “service works”. It is a question of value crises and value disintegration in Nigeria since many Nigerians' hearts in thoughts and practice still hold on to the apron of the colonial culture

## Conclusion

This paper has examined the trend in Nigerian education from the pre-colonial era till the present innovations installed in secondary education curricula. Upon a discussion of the utilitarian values of pre-colonial education which fostered functionalism in the practical acquisition of skills, the advent of colonial administrators which ushered in literary education and brought enlightenment to Nigerian populace was also discussed.

However, the addiction of the colonial era in Nigeria to education for white-collar jobs called for decolonization as recommended by some commissions and memoranda before independence in form of the call for relevance and the need to make Nigerian curricula meet the needs of its entire populace. The emerging innovations in Nigerian education system thus gained more attention in the recommendations of the 1969 national curriculum conference and it had a significant impact on the secondary school education curriculum in Nigeria. Further innovative elements in secondary education curricula from year 2000 lend credence to the decolonizing spirit of Nigerian stakeholders of education till date, all for a more result-oriented secondary education curricula as discussed in this paper, the challenges notwithstanding.

## Recommendations

In order to catalyze Nigerian youths for gainful employment and job creation, and to maximally achieve the objectives of secondary education for useful living as well as for higher education, the following recommendations are suggested to the concerned stakeholders of education.

- (1) There is the need for training, retraining and employment of relevant teaching personnel to handle the new subjects trade/entrepreneurship curricula and some other specialized subject fields in Nigerian secondary schools.
- (2) Adequate and continuous sensitization as well as public enlightenment on the values of the emerging curricula innovations in secondary schools.
- (3) Adequate fund allocation for effective implementation of the innovative elements in Nigerian secondary education.

- (4) There is the need to call on the management of Nigerian universities (public and private) on the need to harmonize their educational programmes with what operates in Nigerian secondary schools because a good number of the introduced trade/entrepreneurship subjects and some of the compulsory cross-cutting subjects are not available in many Nigerian universities. Thus, the universities concerned usually reject such subjects in the ordinary level results of students as part of the subjects to be added to the required credit passes before gaining entrance into the university, and such students are often denied admission except they have some other General Certificate of Education (GCE) Ordinary level subjects (result). This observation and recommendation(s) requires urgent attention.

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### **Authors' Profile**

ALADE Ibiwumi Abiodun (Ph.D) is the current Sub-Dean, College of Specialised and Professional Education, (COSPED), Tai Solarin University of Education, Ijebu-Ode, Ogun State, Nigeria.

# Empathy-Related Behaviour In Nursing Practice

Pius Gitonga\*<sup>1</sup>, Samuel Kimani<sup>2</sup> and Anna Karani<sup>2</sup>

<sup>1</sup>School of Nursing, University of Embu, KENYA

<sup>2</sup>School of Nursing Sciences, University of Nairobi, KENYA

\*(E-mail: piusgvg@gmail.com)

## Abstract

Empathy is a moral-cognitive response to human suffering or pain. The response is mainly behavioral. Empathy is a valuable skill in human relationships. Empathy related behaviours have been implicated with better patient healthcare outcomes. Despite their importance, empathy related behaviours have not been described. The aim was to determine awareness of importance of empathy related behaviours among nurses. An explanatory study design was used to conduct a quantitative study among 50 purposefully selected nurses from medicine and surgery at Kenyatta National Hospital. A peer reporting reflective process was preferred. Data analysis was conducted at 95% confidence interval. Results: A self and peer reported reflective process on empathy was a well-received concept among nurses. Importance of empathy was to improve therapeutic relationships significant, Honest expression of self-pain was reportedly more emotionally constraining (86%; n=43) compared to effective communication of self needs to others (14%; n=7). All respondents considered honest and timely planning of nursing interventions crucial in provision of nursing care. Knowledge of patient care protocols was viewed as a motivator to self-awareness by 78% of respondents (n=39). Awareness of patient care protocols was high (96%; n=48). Conclusions: Reflections of professional values, social wellness and empathy helped nurses make significantly rational empathetic nursing care decisions ( $p=0.001$ ;  $p = 0.05$ ). Empathy was noted as a component of care which made nursing interactions achievable, productive and professionally rewarding.

**Keywords:** Emotion, Empathy, Empathy related behaviour, Motivator, Competence

# Introduction

## Decolonizing Empathy in Nursing

Nursing is a profession founded on providing health care to a person; whether the person is sick or well (Henderson, 2006). In the past, nursing was considered a religious role and mainly practiced by women; for example catholic nuns provided free health services to the poor. The term sister was used to refer to nurses. Providing 'nursing care' was a religious role for the nuns, and there was little call for science (McHugh, 2012). The mentality for 'little call for science' has transcended across generations and social groups, bringing forth a wave of rampant trivialisation of what nurses do. Nursing has been exposed to stereotypes leaning to gender based propaganda (nursing being labelled as a woman's profession), innuendos and accusations aimed to making nurses seem ruthless.

In nursing practice, there are isolated cases of massive trivialization of nursing efforts by general public and some patients who accuse nurses of behaving harshly. Meanwhile, nurses' efforts to provide interpersonal and emotional support are swept under the carpet, taken for granted and devalued (Gray, 2009). It can be a worse experience in circumstances when the doctors, hospital administrators and the general public take nurses for granted. It is important to note that nurses have emotional needs, too. They need support. When the nurse is overwhelmed by emotional burden of caring for patients, s/he may not be as supportive as usual. We need to make everyone understand that even the strongest amongst us needs support, sometimes.

In our experience as authors, we have encountered a variety of utterances that do not resonate with human dignity, equity or rights. These are made by some biased persons or groups meant to attack nurses. Using terms like 'you do not need a degree to carry a bed-pan', or 'what nurses do is make beds and take temperature' and other harsh utterances towards nurses are simply demeaning. These attributes and many others justify the consistency in negative mentality towards nurses and nursing.

Empathy has not been lucky enough to avoid human attacks. Actually, empathy has been misunderstood, dismissed or just assumed that it will come to us as a miracle on its own. The unfounded propaganda that only nurses must be empathetic is severely damaging. The point we, the authors are stressing here is that, although nursing has evolved and vastly developed as a scientific and caring profession, the attitude towards nurses and nursing has not kept the phase. As we might all know, attitude determines behaviour and both attitudes and behaviours are binary in nature; either positive or negative. Negative empathy is as communicable as positive empathy. When we harshly judge nurses and accuse them in all perspectives, they may not be able to consistently demonstrate positive empathy related behaviours for very long. This may be as a result of emotional fatigue and hopelessness.

Finger pointing is a commonly acquired scapegoating strategy to accuse nurses of not being adequately caring. Do we care to understand what nurses go through in a single day on duty? Until that time that people recognise the value of nurses in healthcare and support the nurses, our negative behavioral empathy will remain as a tool for social stratification, professional victimization and prejudice.

## Contextualising Empathy in Therapeutic Relationships

Empathy is a moral-cognitive response to human suffering or pain. The response stems from the apprehension of another person's emotional and physical state of constraint. Empathy related behaviours are professional competences in nursing. Empathy related behaviours in the social-therapeutic relationship have related to the aims of such relationships. Irrespective of the context of the nurse-nurse, nurse-patient or patient-patient relationships there are common core aims of such connections. Mercer, Watt, and Reilly (2001) recognised a set of common purposes of empathy. These includes and are not limited to initiating supportive, interpersonal communication in order to understand the other person in a helpful ways and construct positive perspectives, empower the patient learn how to cope effectively, and intervening to reduce the health problems.

Clinical experiences in nursing practice has revealed that engaging with patients over a period of time 'numbs' feelings and this may be considered as erosive or wearing off of empathy over time (Mercer & Reynolds, 2002). The nurses' personality and situational competences have exposed nurses to social environments of patients and has capacity to develop clinical empathy. The nurse has evolved in professional personality to experience clients' perspectives, understand the nature of health need and communicate the processes to the patient for implementation. Barret-Lennard (1981) developed 'empathy cycle' with three phases. These phases included; one – empathetic listening, reasoning and understanding, two – conveying empathetic understanding to the person experiencing pain, and three – ability to accurately receive the communication in perspectives of empathetic understanding. This cycle shows the connectedness that needs to co-exist between nurses and patients.

## The concept of empathy in different perspectives

Empathy has a great role in nursing profession. Communication and understanding between the nurse and patients has a great influence in achieving the desired therapeutic results (Pembroke, 2007). There seems to be some rotary conceptualisation concerning the precise behavioral relationship of "clinical empathy" to patient's outcomes. Therefore, analysing further this concept is considered necessary to clarify its importance and operational meaning. Empathy related behaviours have been implicated with functional patient-nurse interaction and better patient health outcomes. Despite its importance, empathy has not been well achieved. Inadequate understanding of empathy by our populations have negative effects in the overall perception and actual importance of empathy among nurses.

A study by Langford et al, 2006 published in "Science" magazine revealed that the human beings are not exclusively the only organizations in nature having empathy. Researchers at McGill University in Canada put mice couples to look at one another as one of the two animals received pain stimuli. They remarked with surprise, that there was a statistically significant behavioral change in pain even in the mouse-observer. Mercer and Reynolds (2002) argue that empathy is not always as the result of previous experience, but painful experiences can instil

fear and behavioral changes towards sharing emotions of feelings of distress; especially when taking perspectives to understand other person's emotional-social status. Empathy related behaviours are mainly «non-verbal» contacts between people towards care (Goldie, 2000). In this context, what is important is the degree of empathy assumed by the individual and not as necessarily attributed to the stimulus.

Emotionality and behavioral representation of empathy has a wider locus than earlier thought. Both emotions and behaviours have intentionality or non-intentionality. According to Blackman, 2013, an emotion's intentionality supervenes on (but is often not identical to) the intentionality of only one of its subvening members, specifically, the evaluative representation. Behavioral manifestation of empathy has a variety of values. These values include social imagination; the ability to correctly imagine what another person is feeling, effective communication; ability to confer the right messages about feelings of self and others, and showing kindness.

Empathy is therefore, a powerful communication skill that stems from emotional – cognitive response to human suffering or distress. It is often misunderstood and underused. Health sciences consider empathy a teachable, learnable life-skill that has tangible benefits for healthcare providers, families and social institutions (Ioannidou & Konstantikaki, 2008). Empathy-related behaviors involve efforts to successfully listen and be listenable, understand and be understood by those in our immediate social and physical environments. Such behaviors are informed by personality traits, social competence and emotional intelligence. Although to show empathy related behaviour sounds good and is in some perspectives a social responsibility, it is associated with downsides like vulnerable to misconceptions, prejudice, misogyny, poor and negative perspective and above all, encounter exhaustion of ability to show empathy.

# Demonstrating Empathy

Connectedness between human beings underpins the nature of their relationships. Ability to connect is a life-skills and it promotes social value amongst people (Silvester, Patterson, Koczwara and Ferguson (2007). Mostly, the behavior we demonstrate towards others determines whether the connections we make are maintained or lost. Social behaviors can be attractive or repulsive. Attractive behaviors are key to maintaining a peaceful social environment. Empathy related behaviour, likewise can be positive and negative. Positive empathy is considered as substrates of ethical-moral values. Negative empathy is manifested in crime, mob justice, generalized negative perceptions about something or someone and persons being advocate in unethical practices.

The mandate for nursing practice relies on public goodwill in propagating importance of nurse-patient relationships based on effective communication of needs, care and the assurance of a peaceful environment. The empathy related behaviors are the abilities to: understand own feelings, actively or emotionally listen to others, hear what others are saying, feel what they are feeling without getting into their actual situation (social imaginations), and strength to express own emotions in a productive manner (Goleman, 1998). Nurses, through altruistic morality have shown the ability to control self-wishes and to delay their fulfilment, to regulate self-mood in response to others' mood, to isolate feeling from thinking, to place self into another's shoes and to hope in another person's perspective. Empathy related behavior involves a range of life-skills such as self-control, persistence, zeal and ability to motivate others (Davies et al., 1998). Empathy related responses according to Cherniss, 2014, have been the topic of research in areas such as leadership, performance, workforce issues, health care delivery, gender equality, and professional valuing in nursing. These responses involve emotional positioning by the nurse to be able to participate in the emotional experience of another individual without becoming part of it (Keen, 2007).

## Problem statement

Until recently, nurses in Kenya have endured accusations that have been consistent from the clientele. They have been targeted with a negative characteristic behaviour towards clientele. This negativity has been generalised and identified as a brand, and a social norm in nursing practice. Since empathy is bidirectional, there is need to understand the nurses' perspective on empathy related behaviours.

## Research objectives

To determine the awareness and importance of empathy among nurses and to analyse the empathy related behaviours.

## Literature Review Empathy-Related Behaviors in Nursing Practice

Nursing constitutes a variety of interdisciplinary interactions. Nurses are trained to altruistically offer nursing care within and outside of the therapeutic environments; nursing homes, hospitals, schools clinics and in all social and clinical encounters. In each encounter, the nurse's behaviour can be easily accepted if she uses the concept of empathy and emotional reasoning more than often. Emotional reasoning is a type of connection between the care provider and care giver that is used to inform clinical empathy. In relation to nurses' practice and delivery of nursing care, Coulehan et al. (2001) defines empathy-related behaviours as the efforts and the ability to understand the patient's situation, taking perspective and sharing feelings so as to communicate that understanding to the patient and check its accuracy; and, or to act (empathetically respond) on that understanding with the patient in a helpful (therapeutic) way. Empathetic responses can be influenced by a number of variables; gender, personality traits, interpersonal style, social culture, status of the working environment and the effectiveness of



communication skills that have been applied across the healthcare delivery system (Allgood, 2000). In medicine, nursing and other healthcare professions, a good deal of learning the skill and competences goes into the preparation before certification or licensure to practice. Practicing medicine or related disciplines requires proficiency level or expertise to build social-therapeutic relationships. Social relationships rely on emotional communication of needs, care and ability to thrive in a peaceful environment. Empathy related behaviours include and are not limited to kindness, gentleness, effective listening and communication, accurate social imagination, peacefulness, compassion and a caring attitude.

## Challenges in Empathy - related behaviours

Emotional support is not an easy task to do. Although it is easier said than done, we are scared by emotions and unwilling to acknowledge the difficulty of assuming another person's situation temporarily. No matter how temporarily it may seem, it leaves some untoward sub-conscious effects. Several encounters and prolonged performance in the emotionally demanding environments like hospitals predisposes to emotional fatigue. It is possible that sometimes painful feelings that are often part of caring for patients cross over to the healthcare provider (Gray, 2009). The main challenge in emotional support for persons in patient care is that emotions are professionalized to present an impersonal approach of medicine to staff, colleagues, patients and wider society. This professionalization is certainly one strategy to cope with: difficult professional experiences, particularly death and dying (Kelly, 2000). In some occasions, it can progress to emotional numbness. This status of numbness is associated with continual hurt, loss and frustration acquired from investing into other people's situations without the adequate skill for maintaining a safe distance from such emotionally demanding situations. However, some situation are so contagious and overwhelm our ability to maintain that distance, making us vulnerable for being hurt. We want to suggest professional support and counselling for nurses, in such circumstances that overwhelm their reservoir for emotional strength to consistently show empathy.

## Methodology

A cross sectional design was used to conduct a quantitative study among a sample of fifty purposively selected nurses from medicine and surgery at Kenyatta National Hospital. Data was collected using a self-administered questionnaire. A peer reporting reflective process was preferred. Descriptive statistics and correspondence analysis was conducted using SPSS v 23 at 95% confidence interval. Outputs were briefly described and shown as tables and figures.

## Findings and Discussion

### Findings: Awareness of importance of empathy

The respondents were aware of the importance of empathy in nursing practice. The respondents gave multiple responses that were binary in nature. Enhancement of a quicker recovery processes (90%; n=45), foster team spirit in the nursing profession and nursing practice was important (88%; n=44), promotion of friendliness among nurses and between nurses and patients (83%; n=42), improved nature of therapeutic relationships in the hospital and clinics at 100% (n=50) making work environments better 94% (n=47), patients are healed and or their recovery process is faster 90% (n=45). Empathy was considered important in achievement of a peaceful death by all respondents. This information is shown in table 1.

**Table 1: Awareness of Importance of Empathy**

Importance of empathy	Percent (%)
Enhancement of an expedited recovery	90
Enhance team spirit	88
Promotes friendliness	83
Improved therapeutic relationships	100
Make working environments better	94
Healing and recovery is faster	90
Peaceful death	100

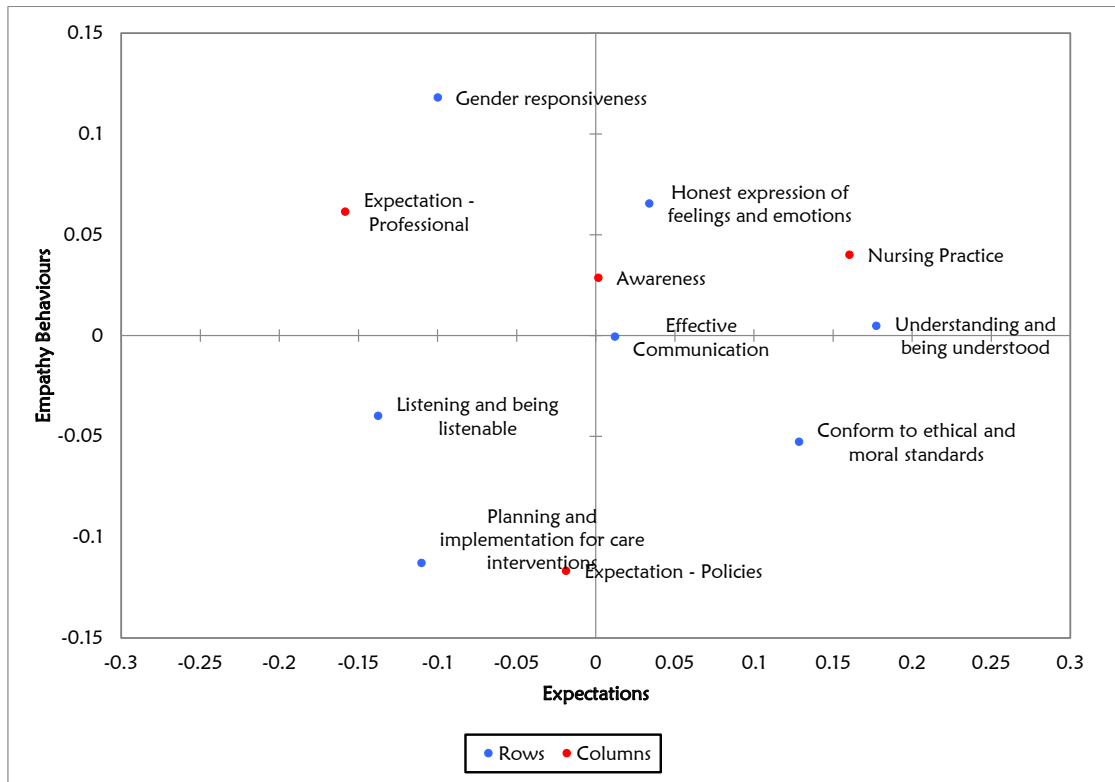
## Empathy related behaviour among nurses

The respondents identified behaviours that are associated with empathy; ability to conform to ethical and moral standards, effective communication and effective care interventions were considered mandatory behaviors by all the respondents (100%; n=50). Behaviours of gender responsiveness (90%; n=45), understanding and being understood (96%; n=48), listening and being listenable (88%; n=44) and honest expression of feelings and emotions (64%; n=32) were identified as shown in table 2.

**Table 2: Empathy related behaviors**

Empathy related b	Percent (%)
Conform to ethical and moral standards	100
Gender responsiveness	90
Understanding and being understood	96
Listening and being listenable	88
Effective Communication	100
Honest expression of feelings and emotions	64
Planning and implementation for care interventions	100

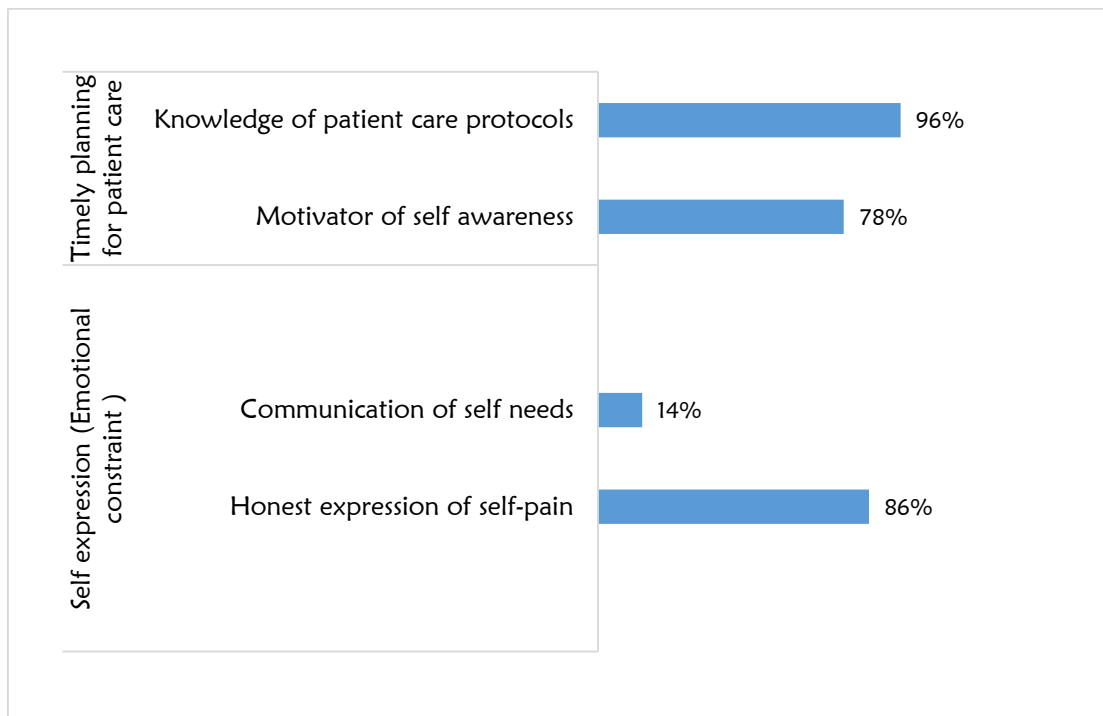
Correspondent analysis showing the variable relationships ( $p=0.005$ ) shown that there existed a significant relationship ( $p=0.002$ ). Key variables were; consistency in planning for interventions and expectations by policy, nursing practice and ethical standards, effective communication and being understandable and listenable as shown in figure 1.



**Figure 1: Correspondence analysis**

## Planning for care and Communication of needs

Respondents reported that honest expression of self-pain was reportedly more emotionally constraining (86%;  $n=43$ ) compared to effective communication of self needs to others (14%;  $n=7$ ). All respondents considered honest and timely planning of nursing interventions crucial in provision of nursing care. Knowledge of patient care protocols was viewed as a motivator to self-awareness by 78% of respondents ( $n=39$ ). Awareness of patient care protocols was at 96%;  $n=48$ ). As shown in the figure 1



**Figure 2: Planning for care and communication of needs**

## Discussion

Awareness of empathy was identified as a major motivator in caring for patients. This awareness improves communication and understanding amongst nurses and between the nurse and patients. It has a great influence in achieving the importance of empathy, identified as desired therapeutic results by Pembroke, (2007). The precise behavioral relationship of “clinical empathy” to patient’s outcomes has been associated with expressing emotional and empathy concerns in patient care. Empathy related behaviours demonstrate professional and social behaviours. However, as argued by Gray (2009) it is possible that sometimes painful feelings that are often part of caring for patients cross over to the nurse and affect the ability to empathize and therefore the related behaviour can be untoward or undesired.

Empathy has been implicated with improved social awareness, self-management and emotional stability or calmness (Fitzpatrick 2004). These implications and values of empathy and professional preparation for nurses are influenced by gender, personality traits, interpersonal style, social culture, and status of the working environment and the effectiveness of communication skills (Alligood, 2000). Nurses will have to learn, relearn and apply the skills of empathy to achieve health goals for all patients under their care. Behavioral adjustment and tolerance are also important in helping the sick persons recover to their full functional potential.

## Conclusion

When nurse have reflections of professional values, social wellness and empathy the decisions made are significantly rational. The rationality is founded on positive emotions and behaviour that portray empathetic concern in nursing care decisions. Empathy was noted as a component of nursing care which made nursing interactions with nurses, patients and other persons in or away from the hospital environments to be achievable, productive and professionally rewarding.

## Declaration of conflicts of interests

The authors declare that there are no conflicting interests

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# Factors affecting Production and Acceptability of Soybean in the Lake Victoria Basin

Fredrick M. Njoka\*1, Richard C. Cheruiyot2, Yasinta C. Muzanila3, Doris M. Kakuru4, Innocent R. Kamy4

1 Agricultural Resource Management Department, University of Embu, Kenya.

2 Plant Sciences Department, Kenyatta University, Kenya.

3 Nutrition and Food Science Department, Sokoine University, Tanzania.

4 Sociology Department, Makerere University, Uganda.

(njokafm@yahoo.co.uk)

## Abstract

Most East African communities live in extreme poverty and suffer from malnutrition particularly lack of proteins. Soybean (*Glycine max. L.*) is a good solution to this problem and ranks highest among other legumes due to its high protein content and nodulating ability though ranks low in terms of acceptability, production, and prioritisation. This article reports findings of a survey conducted on factors that contribute to this problem in the Lake Victoria Basin. Specific study areas included Buyanga and Bulamangi Sub – Counties of Iganga District within the Busoga Region (Uganda), Nyatoto Location, Central Division – Suba District in Nyanza Region (Kenya) and Lubungu, Mwambanza, Kabila and Nyanguge wards in Magu District in Mwanza Region (Tanzania). Baseline data was collected using 180 questionnaires, 10 FGDs (5 female and 5 male) and in-depth interviews were conducted per country. Data was subjected to statistical analysis using SPSS. The study showed that most people engaged in soybean growing are subsistence farmers who lack adequate knowledge and access to improved varieties. A number of soybean varieties such as Mawalampa, Kabonge and Dodo were grown by the studied communities, mainly as an intercrop. Few farmers had knowledge of the processing and

consumption of soybean and particularly did not know how to prepare soybean which made acceptability difficult. There were some cultural beliefs and practices favouring, and others hindering soybean production and utilisation in Kenya and Uganda but not in Tanzania. It is recommended that people should accept the new varieties and their methods of preparation and avoid negative beliefs that hinder soybean production and acceptability. Acceptance of new varieties will create job opportunities, help in poverty alleviation and lead to general wellness of the communities in the East African region.

**Key words:** Soybean, baseline survey, acceptability, legumes, Lake Victoria.

## Introduction

Legumes, including soybeans (*Glycine max.* (L) Merrill), provide good quantities of protein, riboflavin, calcium, and iron (Messina, 1999). Soybeans have been used in the prevention and treatment of protein energy malnutrition in young children, and in improving the nutritional status of communities. Therefore, soybean is a good alternative to expensive animal-source proteins. It is one of the most popular pulses in the world (Borget, 1992; GTZ, 1996). It has been known to man for a long time since its first record goes as far back as 2500 BC in China and Machuria (Morse, 1950). It is generally conceded that soybean originated in China probably in the northern and central regions (Gibson and Benson, 2002). The major areas of soybean production were restricted to temperate regions until the mid-1940's when the areas of production started to expand to tropical and sub-tropical regions (Tukamuhabwa, 2002). Since then, there has been renewed interest in the cultivation and utilisation of the crop for both home and industrial use (Nassiuma, 2002).

It is also known for its high nodulating and nitrogen fixing abilities (Kasasa et al., 2000). Despite the high potential, scientists have identified some constraints to soybean production in the tropics which include poor nodulation in some varieties leading to poor nitrogen fixation, lack of certified seeds, lack of sufficient information on appropriate methods for production and

processing, poor infrastructure, and negative cultural beliefs and practices (Reenberg, 2011). These problems are also evident in East African communities living in Lake Victoria Basin whereby the demand for soybean has not been met. Furthermore, rapid increase in population in the East African countries has led to subdivision of land resulting to smaller farm sizes. This has led to continuous cropping, hence rapid decline in soil fertility and low crop yields (Kastner et al., 2012).

## Materials and Methods

The baseline survey was conducted using questionnaires, focus group discussions and in-depth interviews on key informants. In Uganda, the baseline survey was conducted in Buyaga and Bulamagi subcounties in Iganga District within the Busoga region. In Kenya, baseline survey was conducted in Nyatoto location, central division, Suba Sub-county. In Tanzania, the baseline survey was done in Lubungu, Sukuma, Mwambaza, Kabila and Nyanguge wards in Magu District.

A total of 180 questionnaires were used in conducting household surveys in areas with evidence of soybean growing in each of the three countries. Survey respondents were selected by deciding on a starting point from which every third household was selected randomly in all directions. People were interviewed with the intention of capturing essential information associated with soybean growing. During the survey, we used District Agricultural Officers as our key informants. They were all interviewed in their offices located at Magu (Tanzania), Iganga (Uganda) and Mbita Point (Kenya).

Focus group discussions were used to identify socio-economic factors associated with low acceptability of soybean. Ten FGDs (5 female and 5 male) were conducted per country. The FGD served to collect information on the following issues: the importance of people's awareness on soybean crop on its acceptability, production, and its utilisation, the socio-cultural beliefs and practices hindering acceptability and production of soybean, the effect of accessibility to markets on soybean acceptability and production and prioritisation between soybean and staple food crops in relation to land and time allocation.

## Results and Discussion

The people interviewed were predominantly Sukuma in Tanzania, Basoga in Uganda, and Luo in Kenya. The commonest occupation was farming. There was variance between male and female interviewees between countries as shown in Table 1. There were more women than men interviewed in Uganda and Tanzania than in Kenya. Adults were members of the households who provided information on questions asked.

**Table 1. Socio demographics of the respondents (%)**

Aspect		Country		
		Uganda	Tanzania	Kenya
Sex	Female	54	73	39
	Male	46	27	61
Age (years)	Below 20	6	0	0
	21-39	49	48	51
	over 40	45	52	49
Marital status	Single	8	10	8
	-	83	87	83
	Married			
Widowed	-	6	3	8
	-	3	0	0
Divorced	-			
	-			
Occupation	- Farming	90	98	79
	- Others	10	2	21
Religion	- Christians	64	71	100
	- Muslims	36	0	0
	- Others	0	29	0
Tribe	- Sukuma	0	100	0
	- Luo	0	0	91
	- Basoga	94	0	0
	- Others	6	0	9

Married respondents formed the highest proportion (83-87%) in all the three countries. Majority of the respondents were Christians. Notable Muslim population was observed in Tanzania, where it was highest followed by Uganda.

It was noted that the farming types varied and the number of people involved in subsistence farming was highest (Table 2).

**Table 2. Farming types in the areas surveyed (%)**

Aspect	Country		
	Uganda	Tanzania	Kenya
a) Farming Types			
Commercial	24	9	14
Subsistence	36	73	52
Commercial with crops and animals	1	9	24
Subsistence with crops and animals	39	9	10
b) Types of crops grown			
-Maize	33	38	25
-Soybean	26	5	17
-Groundnuts	10	8	20
-Matoke	2	0	1
-Cassava	20	20	7
-Peas	1	1	9
-Others (Sweet potatoes)	8	28	20
c) Livestock kept			
-Cattle	24	26	28
-Goats	29	41	24
-Chicken	27	33	29
-Pigs	6	0	0
-Others	14	0	19

Maize was the dominant crop followed by the cassava and groundnuts. There was evidence of mixed farming with cattle and goats being the most kept animals.

The majority of the respondents do not know the actual variety names so they use only descriptive names (Table 3). It was established that there is a lot of intercropping of soybean with other crops especially maize and cassava. Majority of the farmers have not obtained any varieties from research institutions.

**Table 5: Varieties, acreage and related information of soybean production in the study area (%)**

Aspect		Country		
		Uganda	Tanzania	Kenya
Varieties grown	Yellow	Kabonge 57.8	64	24
	White	Dodo 0.6	9	10
	Green	Mawalampa 6.0	0	12
	Rose/Brown	Kiyirikiti 2.0	27	37
	Unknown	33.8	0	17
Most preferred variety	Yellow	Kabonge 45.8	4	29
	White	Dodo 1.7	0	9
	Green	Mawalampa 8.4	0	7
	Rose/Brown	Kiyirikiti 2.1	0	29
	Unknown	42.0	0	26
Acreage used on soybean	1 acre and below	96.3	23	71
	2-3 acres	2.9	77	29
	Above 3 acres	0.8	0	0
Proportion of total land	1/5 and below	40	20	12
	1/3	32.4	40	49
	1/2	13	20	37
	3/5 and above	14.6	20	2
Intercropping with other crops	Yes	68.8	60	68
	No	31.2	40	32
Vegetative period	2 Months	2.3	9	11
	3 Months	79.4	70	66
	4 Months	18.3	21	23
Yield per acre	Below 50 kgs	22.4	43	24
	51-100 kgs	24.6	29	15
	Above 100 kgs	53	29	61
Varieties from research institutions	Obtained	3	14	27
	Not obtained	97	86	73
Names of obtained varieties	Known	75	0	0
	Unknown	25	100	100
Reasons for not obtaining	No information	19.8	14	58
	No seeds	17.4	86	23
	Others	62.8	0	19

The people of Iganga, Magu and Suba expressed willingness to cultivate soybean. Certain constraints have hampered the widespread cultivation of soybean. In Iganga these include: the lack of market for the crop and its vulnerability to diseases which affects the yield. In all these places, a common constraint is shattering of soybean before harvesting causing losses to the yield. In Uganda, a few farmers have obtained some soybean varieties from Makerere University.

Those that had not obtained any varieties from the research institutions said they had no access to such varieties. Some farmers blamed this on the lack of agricultural extension workers, while others said that the National Agricultural Advisory Services (NAADS) puts emphases on other crops like ground nuts, and maize. In Kenya and Tanzania, most farmers had not accessed soybean seed from research institutions in their countries. However, they said that if seed is availed to them, they are ready to engage in soybean production. As for varieties in Kenya, the farmers seemed to have obtained seed from fellow farmers, shops, and probably this can be linked to CARE- an international NGO which was involved in the promotion of soybean in 1991. Among the varieties grown in Iganga, the most preferred variety was Kabonge because it yielded well, is easily found in shops, takes a shorter time to mature, sheds off leaves thereby reducing the weight of the crop carried home at harvest, and is not very vegetative.

Intercropping is an important feature of farming in the developing countries (Willey, 1979). This was clearly demonstrated in the case of soybean in this study. In Iganga, intercropping is a traditional way of cropping. There was also substantial intercropping in Suba and Magu Districts. Intercropping is practiced because of land shortage, saves time, and labour. The leaves of soybean that are shed help in maintaining moisture thus helping other crops such as maize to grow. The other benefit of intercropping is that the other crops like maize are used for food in the household whereas soybean is for sale. Some farmers were however apathetic about intercropping because they believed that it reduces the yield of individual crops.

In comparison to other legumes, farmers reported that soybean is the best body builder through it is not as palatable as groundnuts and beans because of the flavour. Other aspects associated with soybean acceptance include its taste, ease of preparation, and various forms

in which it can be consumed. Farmers' knowledge of soybean could influence the production of the crop. This includes the price soy fetches in the market, the amount of yield per acre, the growth period, and the conditions under which the crop grows well.

## Socio-cultural beliefs and practices

Some cultural practices and beliefs among the Basoga favor and others hinder soybean production. Intercropping was noted to be a cultural practice that increases the acceptability of soybean together with some belief that it increases soil fertility. Also members of the community who are Seventh Day Adventists (SDA), prefer taking soybean to tea or coffee which are stimulants thus promoting soybean production. However, several beliefs negatively affect soybean production such as harboring snakes and caterpillars, hardening and draining of soil nutrients and that it is only women who can weed the crop, it is also believed that soybean is very nutritious, though if consumed in large quantities may cause stomach ache. In Luo community in Kenya some cases of cultural practices and beliefs were reported whereas among the Sukuma in Tanzania none was reported.

The Luo prefer animal meat to plant proteins. They believe that consumption of soybean causes stomach ache and some people believe that it affects their health since it is exotic.



## Market accessibility

Accessibility to market does not hinder acceptability and production of soybean as shown in Table 4. The average cost of soybean is between 0.41-0.99\$ per kg.

**Table 6. Market accessibility and cost (% of respondents)**

		Country					
		Uganda		Tanzania		Kenya	
1. Distance to market affects decisions to grow crops	YES	NO	YES	NO	YES	NO	
	48	52	39	61	50	50	
2. Cost affects decisions to grow soybean		62.3	37.7	58	52	56	44
3. Average cost of soybean in the market	0.40\$ and less	98.6		0		7	
	0.41-0.99 \$	1.4		100		40	
	1\$ and above	0		0		53	

For most of the farmers the distance to the market where they can sell soybean would not affect their decisions to grow the crop but the demand does. When there is demand the traders themselves come to the homes of the farmers to purchase the soybean. It is more about the price of the crop other than the market access that will affect the decision to grow soybean.

Among the reasons why soybean is the least dominant crop include the unavailability of seeds, lack of market and the fact that it is not easy to prepare unlike other legumes such as beans and ground nuts. Some farmers did not give soybean priority over other crops because it fetches lower prices, tedious in management and seed are not readily available like in other crops. In terms of priority, maize, beans and groundnuts seem to be given the highest priority because they mature very fast and are highly marketable. Maize is a main source of food while groundnuts have a cultural value attached to them. Other crops given priority over soybean include rice, tomatoes, potatoes and upland rice.

## Conclusion

Most respondents were engaged in subsistence farming with maize being the dominant crop and very few were involved in soybean production, however they indicated their willingness to participate in soybean production. Promotion of soybean will increase the demand and create market for soybean leading to wider utilisation in the region.

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# Fifty Years of Graduate Teacher Education in Kenya: Reflections on the Past and the Future

\*Prof A.M Karugu<sup>1</sup> and Dr. Peter Mugo Gathara<sup>2</sup>.

1. Department of Educational Foundations Kenyatta University, Kenya
2. Department of Educational Foundations Kenyatta University, Kenya

\*Email address: mambokarugu@gmail.com.

## Abstract

The year 2016 marks half century since Kenya started graduate teacher education. The country started with Bachelor of Arts and Bachelor of Science (with Education option) degree programs at the University College Nairobi in 1966. Six year later, in 1972, these programs were phased out in favour of Bachelor of Education degree. This program was introduced at University of Nairobi and its then constituent college- Kenyatta University College. To date, the Bachelor of Education degree program is offered in all Kenyan Universities to persons wishing to pursue careers in teaching. The structure and policies governing the Bachelor of education degree program have remained largely the same as they were at its inception. This paper examines Kenya's fifty years' experience in graduate teacher education. In the context of lessons learned from the past, the author puts up a case for some changes in graduate teacher education to meet current needs and those of the future.

**Key words:** Graduate teacher, Education, Bachelor of Education degree, Universities.

# Introduction

In the current curriculum debate, in Kenya, most discussion has centered on proposed reforms in primary and secondary education. There is very little or nothing being said about teachers and their education and yet they are the ultimate implementers of the proposed school curriculum. Two statements regarding teachers, in the context of the ongoing debate, have been made by the Secretary General of the Kenya National Union of Teachers. I would like to quote them. Speaking at Tenwek Boarding Primary School in Bomet Central Sub County Mr, William Sossion said, "Before the government reviews the education curriculum, it should invest in training and build capacity among the teaching profession" (Sunday Nation, 03/04/2016).

Later, in the same month, The Knut Secretary General wrote an article in the Daily Nation entitled "Education reforms incomplete if the welfare of teachers is left out," he argued "While curriculum specialists, administrators and institutions spend hours developing curriculum, it is the teachers who know best what it should look like. After all, they work directly with the learners. To create a strong curriculum, teachers should play an integral role at every step of the process." (Daily Nation, 14/04/2016.)

The centrality of teachers in success of any curriculum reform is indisputable. If this is so, then we need to examine how teachers are trained to ensure that they effectively play the role of implementers.

In this discussion the writer has three objectives:

- I. To trace the origin of the Bachelor of Education degree in the British education system and point out key issues which have been raised about it. This is important since Kenyan Education System has tended to borrow much from the British Education System.
- II. To discuss the beginnings and development of graduate teacher education in Kenya since the introduction of the Bachelor of Education (B.Ed) degree at the University of Nairobi.
- III. In the context of (1 and 11) above to put a case for the review of the graduate teacher education in Kenya.

# The Bachelor of Education (B.ED) degree program in the British Education System

British Universities have long history in training of teacher's. Their involvement in the training of teachers may be traced way back to 1890s. The introduction of the Bachelor of Education degree for teacher's is, however, more recent. The Bachelor of Education degree was introduced following the recommendations of the Robbins Report of 1963. This report supported the development of an all graduate teaching profession throughout the United Kingdom. The consequence of this particular recommendation was the upgrading of teacher training colleges to degree awarding colleges of education. Having acquired new status, the colleges of education went ahead to launch University – validated Bachelor of Education degree. The Robbins Committee had recommended that the B.Ed should be a concurrent degree combining both academic and professional courses (Robbins, 1963).

Ten years after Robbins Report, the James Report made additional recommendations on graduate teacher training in Britain. The James committee was appointed by the Secretary of State for Education and science. Specifically, it had the following three major terms of reference: (1) Examine what should be the content and organization of courses to be provided; (2) Examine whether a proportion of intending teachers should be educated with students who have not chosen their careers or chosen other careers. (3) Finally, examine in the context of (1 & 2) above, the role of Colleges of education, polytechnics, further education institutions and Universities (James, 1972).

The James committee agreed with the recommendations of the Robbins Report in certain aspects but differed in others in regard to the B.Ed degree. Similar to the Robbins committee, the James committee supported the idea of an all-graduate teaching profession. Unlike Robbins Report, the James committee recommended the award of Bachelor of Arts (Education) instead of the Bachelor of Education (B.Ed). The James report was of the view that professional training of teachers should be organized in three cycles; these are pre- service higher education, professional training and third of which, in service training should be given the highest development.

Although most of the recommendations of James report were accepted the One on four year BA (Ed) was rejected. Instead the government endorsed a three year ordinary degree of B.Ed that incorporated both the content on areas of specialization and professional courses. There was opportunity for some students to proceed to the fourth year for an honours B.Ed degree (ibid). Let's now, with this background, turn to some of the criticism raised on the B.Ed degree in Britain.

In Scotland the B.Ed was criticized on the grounds that it was over academic and therefore unhelpful to prospective teachers (Marker, 1996, p.73). The four years honours B.Ed degree attracted criticisms in respect to course content and quality. It was for this reason that the James Report had recommended that it be turned to an in service degree for teachers.

The B.Ed was in decline toward the end of 1970s. The decline has mainly been attributed to the introduction of the requirement for all graduate teachers to have a training on professional and content of areas of specialization courses. It has been observed that this requirement created Council for National Academic Awards (CNAA)-validated Postgraduate Certificate in Education (PGCE) courses in competition with those offered by Universities Departments of Education (UDES). The consequence of this was that the B.Ed lost its market share. Additionally, the B.Ed was perceived as second-class Initial Teacher Training (ITT) degree for less academically qualified. In 1990s, several English Higher Education Institutions (HEIS) abandoned the B.Ed in favor of other bachelor degrees carrying qualified teacher status; but the undergraduate ITT route continued to struggle for parity with the PGCE model. What emerges, the above, is that the British have both B.Ed and BA/ BSc with PGCE teachers training programs. Colleges of Education and Polytechnics mostly offer the Bachelors of Education (B. Ed). Universities, on the other hand offer the BA/ BSc degrees followed by PGCE. Most B.Ed students are trained to teach in primary schools (McNamara and Ross: 1982). It is clear from this brief background, that the debate in Britain on graduate teacher training has mainly revolved on the relationship of balance between school based teaching and academic courses provided by universities and other higher education institutions.

The Ministry of Education in Kenya had attempted, some years back, to train graduate teachers on the model recommended by the James Committee in Britain. According to James committee recommendations, the second year of the second cycle would largely consist of school based

training of licensed teachers. These teachers would be released for equivalent of not less than one day in a week for attendance at a professional “centre” or “professional institution”. Teachers completing this year would then be “registered teachers” (James Report.cit.47). In Kenyan situation, the ministry of education advertised for a degree – B.Ed (primary education option). Applicants were required to be serving primary school teachers who had higher school certificate with at least two principal passes. As part of their practical training in the University’s faculty of education, they were attached to a primary school teachers College and a nearby primary school. They were expected to attend professional classes in the two institutions for at least three days in a week. After completion, the teachers were to be posted in primary schools.

The Kenyan model borrowed from the British did not work. The first graduates of B.Ed degree (primary school option) despite having been highly qualified in terms of academic and professional training found themselves “misfits” in the education system. They were not accepted back in primary schools on the ground that the Teachers Service Commission policy, then, did not allow employment of graduate teachers in primary schools. Most of these teachers eventually had no choice but to go to teach in secondary schools for which they were ill prepared.

## Beginning of Graduate teacher Education in Kenya

The introduction of graduate teacher education programmes in Anglophone countries of Africa may be traced to recommendations by the Commission of post-School Certificate and Higher Education in Nigeria, otherwise known as Ashby Commission. This commission presented its report in 1960 where it proposed the introduction of undergraduate degree in education, in all Nigerian universities which was to be called Bachelor of Arts in Education or B.A. (Education). This was to help solve the problem of acute shortage of graduate teachers in Nigerian schools.

According to Ashby commission the course of study in the proposed degree was to include the sustained study of three or more major school subjects at the university level, This was to be accompanied by pedagogical studies and teaching practice taken during the university



vacations (Salaru 1964:105). The recommendation was implemented by Nigerian universities, the first being the University of Nigeria, Nsukka, followed by the University College of Ibadan (Fufanwa, 1975:200).

Similar programmes were transplanted to many other Anglophone countries. Tanzania, for example, introduced the education component in both the B.A. and Bachelor of Science degree programmes, at the University College Dar-es-Salaam in 1964 (Furley and Waston 1978:383), with the first batch of student teachers graduating in 1968. This was a three year course which combined academic study with professional training. In the first year students studied three subjects one of which was education. In the second and third years they continued with the two main subjects with education as a subsidiary subject. Two sessions, each lasting six weeks of teaching practice were done during the long vacation between the first and the second years and the second and third years.

Kenya introduced a similar course to that of Tanzania at the University College Nairobi in the 1966/67 academic year. In order to meet the high demand of graduate teachers in the sixties and early seventies, the Kenya government policy was that 50 per cent of the student enrolling for Bachelor of Arts and 33 per cent of those enrolling for Bachelor of Science would also take the education option in addition to the courses in academic subjects and thus end up with an academic degree incorporating teaching qualifications. The education component did not affect the degree programme since a student could fail in the education course or drop it altogether and still get a degree for the academic subjects i.e. Bachelor of Art (B.A) or Bachelor of Science (B.Sc). This was its major shortcoming since it was not easy to plan the production of teachers with certainty as holders of such degrees were under no obligation to join the teaching profession. Indeed very few joined teaching at that time as most of them found employment in other sectors.

There were two major considerations in designing this degree programmes, financial and time factor. The programme was expected to produce persons with a teaching qualification in three years. This was cheaper and less time consuming than asking students first to finish the B.A. or B.Sc. course and then admitting them for a one-year postgraduate Diploma in Education (PGDE) programme.

In Kenya the PGDE programme for teacher training is as old as the BA/BSc education option programme. The aim of this programme was to provide a professional training for those who had already obtained their academic degrees, including those who received their basic degrees overseas, and wanted to become teachers. In those early years the government encouraged the holders of BA and BSc degrees to take up teaching and undertook to pay them 80 per cent of the basic salary of untrained teachers, while pursuing their courses at the University College of Nairobi. This did not bear the expected results as the number of graduates who decided to return to the University for the PGDE course in any one year was very low. The government could therefore not project, with certainty, the production of teachers through this programme. It was for this reason that the government introduced the B.Ed. programme.

The introduction of Bachelor of Education degree (B.Ed.) programme in 1972 at University of Nairobi and Kenyatta University College was expected to solve the problem of the shortcomings experienced in the B.A. or B.Sc. with education degree programme. The B.Ed. programme was seen as the only way of planning and projecting the teacher training at the university level because its structure was such that an education component was part and parcel of the whole degree course. Those students who failed in education or in one of the academic subjects could not qualify for the B.Ed. degree. Each student had to take education and teaching subjects thus making three subjects, each, with equal weighting for three years. In addition the education component had a practical aspect of teaching practice. The first batch of such B.Ed. graduate teachers graduated from Nairobi University in 1975. Since then there has been a continuous and increased production of B.Ed. graduate teachers not only from these two institutions but also from Moi, Egerton, Maseno and other universities. The B.Ed. degree is also offered by private universities.

Since its introduction, there has been one major review of the B.Ed. degree. In 1978, the Deans committee of the University of Nairobi appointed a committee to review the B.Ed. programme mounted by the university then. This committee chaired by J.K Koinage was primarily concerned with the qualitative problems of the past and present programmes of graduate teacher education in Kenya. Among its term of reference was to examine existing concerns on the inadequacy of the preparation of B.Ed. graduates in terms of academic subject

content and the perceived lack of professionalism among them. In addition, it was to examine and recommend on the improvement of the training programme, to relate to, and satisfy the needs of the schools as well as those of the graduate teachers themselves (University of Nairobi 1979:77). Consequently, the committee made the following recommendations:

- That the entire B.Ed. curriculum should be reviewed with the secondary school education requirements in mind.
- That the core curriculum of B.Ed. programme should be related to what is taught in secondary schools, and that the university staff concerned with education of teachers should be interested and actively involved in the development of the secondary school curricula.
- That in the B.Ed. programme the current content of the secondary school be studied.
- That the duration of B.Ed. degree programmes should be extended to allow adequate time for both the academic and the professional preparations (University of Nairobi 1979:77).

The recommendation that the content of the secondary school curriculum be studied in the B.Ed. programme, is today, more pertinent than ever. This study is important because there are a large number of unemployed B.Ed. graduates and yet some secondary schools continue to experience a shortage of staff in certain subjects.

The secondary school curriculum mainly prepares students for the KCSE examinations. In form one and two, secondary school students are exposed to a wide range of subjects. At the end of form two however, they are expected to select and do, at most, eight subjects in which they are prepared for KCSE at the end of form four. The subjects are selected from a cluster of five groups. These are:

- Group 1: English, Kiswahili, mathematics which are compulsory for all students.
- Group 2: Biology, Physics, Chemistry.
- Group 3: History and Government, Geography, Christian Religious Education (CRE), Islamic Religious Education (IRE), Hindu Religious Education (HRE), and Social Education and Ethics.

- Group 4: Home Science, Art and Design, Agriculture, Woodwork, Metal work, Building and Construction, Power Mechanics, Electricity, Drawing and Design, Aviation Technology and Computer Studies.
- Group 5: French, German, Arabic, Music, Accounting, Commerce, Economics, Typewriting, with office practice. (Pioneer School 2004)

Any review of B.Ed. programme, therefore, needs to take into account the subject clusters offered to secondary school students. Apart from the compulsory subjects one needs to identify the most popular choices made by most secondary schools and prepare teachers for those subjects accordingly. Since it is a requirement that B.Ed. students study two teaching subjects offered in Kenya secondary schools, this paper recommends that one of these two subjects should be from the compulsory subject category offered in secondary schools. This change will make B.Ed. graduates more marketable and relevant to the needs of secondary schools as well as ensure that secondary schools are not understaffed in the compulsory subjects of Mathematics, English and Kiswahili.

The issue of providing adequate time for both the academic and professional preparation of B.Ed. graduates has been a recurring one in the debate about restructuring the B.Ed. degree (Koech Report 2000:166, recommendations 9.62). When the course took three years, the suggestion then, as was made by the Koinange report, was to extend its duration to four years. The extra year was expected to give the students an additional time to cover in depth both academic and professional subjects. When duration of the B.Ed degree programme was extended to four years, following the introduction of 8-4-4 system of education, this issue was not tackled. Instead, the extra one year that was introduced appears to have been taken by university common units (Kenyatta University n.d; Kenyatta University Calendar 2001-2003). One may say that universities lost the opportunity, provided by the switch to the 8-4-4 education system, to restructure the B.Ed. degree programme.

# The case for reforms in graduate teacher education in Kenya

As university education expanded and production of graduates increased, the government did not need to give incentives to those seeking teacher training qualifications. The rise in unemployed university graduates over the years has reversed the situation that was obtained in 1960s and 1970s. Currently, it is B.A. and B.Sc graduates and others who are seeking professional certification and qualifications so that they can participate in teaching careers as trained teachers. In the past they were attracted with salary incentives to join teacher training; now they sponsor themselves by paying fees. Since in both B.Ed. and PGDE teacher training programmes there is surplus of candidates, there is a need to seize the opportunity to restructure the programmes. The situation for such an exercise is opportune in the sense that there is no pressure for satisfying manpower needs which in the past tended to constrain any effort made towards reform.

The major employer of teachers in the country – the Teacher Service Commission (TSC) in 2008 tightened its employment regulations for employment of graduate teachers. The regulations made B.Ed degree holders and those with postgraduate diploma in education restricted to the staffing needs of the TSC. The regulations stated:

- The commission will employ teachers who are qualified and able to teach two subjects within the existing school curriculum.
- Since the commissions employment policy is demand driven and highly competitive, the university as a producer should strive to conform to the needs of customers.
- Post Graduate Diploma in education holders must have studied relevant teaching subjects at undergraduate level.

The letter goes on to state that graduates who upgrade the content of their second teaching subject will be considered for employment by the commission. Further they will be required to have taken a total of (8) units recommended by the commission in Geography, Mathematics, Chemistry or Physics (Gabriel Lengoiboni: 2008).

It is important to note that:

- The Teacher Service Commission (TSC) does not guarantee employment to those who might decide to comply with the requirement and yet they will have restricted themselves to one employer in their training and education. This is unfair and does not consider the plight of the student teachers being produced by the universities. In a situation where there is high unemployment people ought to be trained to meet requirements of more than one employer. There are other employers, other than the TSC, who may require students to specialize only in one subject.
- The requirements will likely lead to the death of the postgraduate diploma in education. The PGDE was started to give a chance to people who originally did not have the calling to become teachers and had studied for, or joined other professions. The regulations will cut off those who later in, life, may want to change their current profession and become teachers.

Apart from the changes that have been triggered by the TSC employment regulations, there is a need for a deep and thorough review of the B.Ed degree curriculum. The recommendations made by the Koinange committee in, 1978, are still relevant today. One of the recommendations made by the committee and pointed out, above, was that the core curriculum of the B.Ed programme should be related to what is taught in secondary schools. An examination of B.Ed Early Childhood education as offered at Kenyatta University shows this is possible. In this degree programme an attempt has been made to relate it to what is taught in early childhood classes (Kenyatta University Calendar 2004 -2017).

Kenyan Universities, like those in Britain, should also think of reintroducing consecutive BA/ BSc degree programme followed with a postgraduate diploma in education. The conditions which led to the introduction of concurrent B.Ed in the 1970's and abandonment of BA/BSc with education option no longer exist today (Karugu: 2007).

## Conclusions

Fifty years ago the challenges that Kenya faced was that of acute shortage of graduate teachers. Graduate teachers were desperately needed in both Harambee and government Secondary schools. Over the years this challenge was over come as evidenced by the large number of unemployed graduate teachers we have today. The fact that the country has surplus of graduate teachers is sufficient justification for calling for a review of graduate teacher education as is currently offered in our universities. Let's liberalize the graduate teachers' education so that it meets the needs of student teachers, the schools and the country at large.

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# Gender Presentation in English Teaching Course Texts

Kambo Ruth Njoki, Lecturer, Kenya Methodist University, Kenya.

Email address: kamboruth@yahoo.com

## Abstract

The concept of gender in linguistic studies has attracted a lot of interest especially in advent of gender mainstreaming. In language and education, researchers have not been left behind and the studies done have yielded interesting findings. These findings have been instrumental to revision of learning materials and education programs in line with gender fairness and equity worldwide. This Study reviewed the literature on the studies that have been done on gender presentations English teaching materials and backed up the study with an examination of two texts that are currently in use in Kenya secondary schools. This paper thus sheds light on how gender roles have been presented in English teaching course texts, the gender terms used and how they are used and gender stereotypes. The books examined were "Head start secondary English form 1 and form 2 books. The results of the study showed that textbooks contribute a lot towards inculcating gender attitudes and values. It is anticipated that finding in this study will help educationists, textbook writers, curriculum developers and policy makers to appreciate the way gender is presented in the teaching course books and endeavor to have more gender sensitive teaching materials.

**Key words:** gender, gender terms, gender roles, gender stereotypes, English teaching course texts

# Introduction

Recently there has been a lot of concern about gender equity in the society and many countries have enacted laws focusing on equal opportunities, equal treatment etc. with the aim of challenging traditional gender roles and stereotypes. Whereas such initiatives are good, they must be supported by the right attitudes, beliefs and behavior that are inculcated through among other avenues education, either implicitly or explicitly.

Gender refers to the social and historical constructions of masculine and feminine roles, behavior, attributes and ideologies, which is different from sex that refers to physiological distinction between men and women. Gender thus constitutes what individuals do in their capacity as men or women and this is determined by the community to which the individual is a member. Sex roles are purely biological and natural but gender roles are socially determined. Therefore sex roles cannot be changed but gender roles are dynamic, varying with time and from one community to the other, UNGEI (2012). Gender presentation refers to the way in which gender is portrayed, while gender bias sheds light on the unfair treatment to one gender, Mineshima, (2008) ; Gouvia, (2005) as quoted by Majid & Esmaili (2015). The enhancement of gender roles starts even before children begin school. This is because children are often confronted with messages that directly and indirectly construct their ideas of gender. For example, a boy is socialized to believe that he cannot cry because he is a man while it is alright for a girl to cry. In addition children receive gendered messages from parents and people around them as well as observe gender at work in television, movies, books, and illustrations (Gosselin, 2007). These messages range from traditional depictions of men and women in gendered professional occupations and family roles, to messages that equate females with thinness, submissiveness,, passiveness, dependence, weakness and emotionality and males with violence, dominance, independence and rationality (Witt, 2000). It is apparent that these tags to females and males are not natural and inherent, but are socially and culturally constructed and supported. Therefore, gender roles define the activities assigned to men and women on the basis of presumed differences.

Kenya National policy on gender and Development (NPGD) clearly spells out that women, men, girls and boys should participate and benefit equally from the development process, (Gender policy, 2011). Education is one of the avenues for ensuring that both genders access and participate in this development. According to this policy, strategies of gender mainstreaming are informed by and consistent with objectives of flagship projects under the social pillar of vision 2030. This means that the question of gender equity and treatment is significant in achieving the societal development goals. Indeed, Wango, G.M, Musomi, M. & Akinyi, C. (2012) state that gender policy in education sought to address among other concerns stereotyping in learning materials and in the actual classroom teaching. This reveals that gender issues have been a concern for the ministry of education.

The role of learning materials and specifically English teaching course texts in enhancing gender roles is crucial. This paper sheds light on how gender roles are presented in English teaching course texts and the kind of terms that are used to present such roles. It is anticipated that as a result of this explication of gender presentation in English teaching course texts, educators, text book writers and other stakeholders will be more conscious of the impact of English teaching materials in enhancing appropriate gender roles and equity. This paper report is divided into four sections, namely: Introduction, literature review, gender presentation in Head start secondary English for form 1 and 2 and discussion of findings and conclusion.

## Objectives of the study

The objectives of this paper are to:

- (i) Find out the gender roles presented in the English teaching course texts
- (ii) To find out the gender terms used in the English teaching course texts

# Research questions

This paper will answer the following questions:

- (i) What are the gender roles presented in the English teaching course texts?
- (ii) What are the gender terms used in the English teaching course texts?

## Methodology

A case study of the way gender is presented in Head Start secondary English for form one and two was done. Examples of gender roles as exemplified in comprehension passages, poems and sentences were analyzed. Since gender refers to male and females, an examination of either gender would not have been sufficient; hence the presentation of both was analyzed. The two books were chosen because they are among the books that are recommended by the ministry of education and are currently used in many secondary schools in Kenya.

## Literature Review Introduction

Studies in the area of gender and education have increased for a number of reasons. One of the reasons is that government bodies all over the world, including some international organizations have picked interest in the area. This interest is in response to United Nations declarations under its human rights programs that are geared towards bringing about gender equality in and through education not only in terms gender-balance in enrolment but also in the quality of education. In fact, UN, Commonwealth of Nations, Ford Foundation among others have called for and sponsored research undertakings in this area. For example, the Ford Foundation funded the research project into gender presentation in textbooks used for learners in China and also funded the follow-up actions that saw the publications of gender-fair textbooks for its education sector (Ross and Shi, 2003; Zhang, 2003; Zhao, 2002).

The other reason is closely tied to feminist movement. According to Cameron (1998), research in this area was sparked off by feminist movement in the 1960s when it dawned on the members that they might make linguistic contributions in the area by calling for transformation of social injustices through gender sensitive pedagogical practices. Though the feminist movement played a significant role in sparking off linguistic gender research, much of the research on course texts has focused not so much on 'sexist language' as on the questions of the image of the relatively invisible female characters; stereotypes in gender roles and occupations as reflected by the visuals illustrations as well as text; language as discourse: What is the gender composition of the dialogues? Who speaks most in a mixed-sex dialogue? Who speaks first? What language functions do the males/the females exemplify? One thing that these studies have in common is the view that learning materials are laden with gender-biasness, a feature that is unfavorable to the achievement of gender equality in human society.

## Gender presentation

The school setting is one in which children develop friendships, model teachers' behaviors, and learn from textbooks and other reading materials which reinforce gender roles (Sadker & Sadker, 1994). Indeed Aina & Cameron, (2011) reiterate that children develop their gender identity and begin to understand what it means to be male or female between the ages of 3 and 5. Because children develop such a crucial aspect of their identity during their preschool years, it is essential that teachers recognize this fact and adapt their teaching methods and materials to reflect learning and play that encourage children to think outside of rigidly defined gender norms. The school system may explicitly or implicitly support the socialization that assigns certain roles to boys and certain roles to girls. According to Basow (1992), even the organization of the school system itself reinforces the idea of men in positions of authority and women in subservient positions. This organization mirrors gender roles as they exist throughout society. Although schools should be one of the most important social settings in which children can validate and refine their gender beliefs, they are frequently found to expose children to masculine and feminine images that are even more rigid than those in the wider society (Meece, 1987). Mustapha (2013) notes that educational institutions are powerful

ideological institutions that transmit dominant values, and function as mechanisms of social control transmitting values that reproduce social class and main gender structures.

Research findings reflect discontentment with the ways that gender presented in a rather imbalanced or unfair manner especially to women. This kind of biased representation reported in the literature might directly or indirectly shape gender identities that will not augur well with the educational goals of the contemporary society, especially the need for gender equality in education and empowerment of women for social, economic and national development. Thus, Sunderland (2000) reports that textbooks for teaching English as a second language have poorly represented characters in terms of visibility and negative personal traits and occupational roles. Thus, Sunderland (2000) reports that textbooks for teaching English as a second language have poorly represented characters in terms of visibility and negative personal traits and occupational roles. In addition, these male characters tend to have more powerful and have varied occupational roles such as bank managers, school principals, and doctors than females who occupy stereotypical roles of nurses, housewives or secretaries.

Textbooks are sources of presenting language and language can be used to perpetuate deeply ingrained attitudes and values that might be discriminatory and demeaning to one gender, Coates (2004). Sociolinguistic usage, among other factors, occupies a significant place in presenting both males and females' roles in society as well as cultural arrangements learners are exposed to, in the textbooks (Otlowski, 2003). Accordingly, textbooks play a crucial role in signaling some messages regarding the issue of gender as well as the social roles each gender performs. In this regard, Gershuny (1977) argues that textbooks purporting to teach the specifics of academic discipline have concomitantly taught secondary information—gender roles and social values. Consequently, textbooks play a crucial role in socializing the learners and conveying specific and distinct information about the world in order to dictate suitable and proper types of behavior. It seems that textbooks producers try to express (an idealized) reality. Apparently, a conscious or unconscious gender message is transmitted through the process of production of textbooks and instruction. In addition, these conveyed messages express something about the opportunities and chances available for both females and males Keshavarz & Malek, (2009).

According to Mose (2013), the use of gender exclusive terms clearly shows that gender roles are differentiated in many societies. Indeed UNESCO (2015) and Mlama et al (2005) suggest ways of instituting gender responsive classrooms. In children's textbooks, for example, women are seen as cleaners, caregivers and nurses, and men are seen as drivers, doctors and leaders. The images reinforce gender roles, which are socially constructed.

Sunderland (1994) looks at situations where gender roles are so rigid that even when the teacher would want boys to read dialogue for language practice, they find it difficult to take up the roles of girls. Stromquit et al. (1998) affirm that textbooks are significant mechanism for the transmission of the informal curriculum. In addition to content, knowledge, and skills, books disseminate sexual bias, prejudice, and discrimination through the ways in which men and women are depicted in stories and illustrations. By focusing on some and ignoring others, the identity of persons may be strengthened or weakened accordingly. If texts for example present women in certain careers and positions, this is likely to influence learners in career choice and the way they believe women should behave and act in the society. According to Holmes & Meyerhoff, (2003) Linguistic analysis of female character speech in English texts show that they give more encouraging feedback to their conversational partners, interrupt less in mixed gender conversations, apologize more often and agree with others more.

Females tend to be relatively rare, of lower-status occupations, younger, more often defined in relationship to the opposite sex, and relatively inactive, and quieter, speaking proportionately less, and being responders rather than initiators of conversation, In some English texts in dialogues, females speak less, speak first less often, and perform a narrower range of discourse roles, i.e. who speaks and who listens, when, how, how much and about what Poulou, (1997). Generally, it has been argued repeatedly by different researchers that male-dominated textbooks in which males outnumber females denote that males are more important and even are entitled to take part more actively in the classroom activities compared to females.

In situations where the class is of mixed gender and boys take up boys' roles and girls take up girls' roles, the male students would be getting more practice in speaking English than the females thus disadvantaging the female students. According to Sadker & Sadker (1994)

and Rudman (1984) as quoted by Witt (2001) females in many reading materials are passive with little to do: they are simply colorless. This reinforces the stereotype that females are less important and that they cannot have as much adventure as boys. Girls are depicted in such a way that they must rely on outside forces to rescue them from their problems while boys can solve their own problems from their own creativity and cleverness.

Graham (1975) presented a study in which five million words were taken from American children's textbooks which resulted in males outnumbering of females. Porreca (1984) made a similar investigation and found that males' designations nearly always exceed the ones of females. Carroll and Cowlitz (1994) argue that presenting males in greater number pronouns denotes the greater importance on the part of males. Hellinger's (1980) study shows that males outnumber and take a more significant and dominant status in the texts studied. Korean Women's Development Institute (KWDI) also made a similar investigation in 1993 on Korean primary and secondary schools' textbooks of the fifth curriculum cycle which yielded similar results. Stockdale (2006) also evaluated EFL textbooks, regarding gender bias-related issues including visibility, nouns and pronouns as well as discourse roles and found significant bias favoring males. Esmaili (2011) also made a comparative study on gender representation between two series of American Headway and Iranian High School English Textbooks with a critical discourse analysis perspective. She revealed that the both series suffer from sexism or sex bias. In her investigation, she argued that American Headway Series follow a sexism attitude merged with ideology of capitalism economy; whereas, Iranian High School English Textbooks apparently instill culture as ideology by which females are discriminated or excluded consistently and systematically.

The role of the teacher in fostering the right attitudes and beliefs is important regardless of how gendered or ungendered the text is. According to Sunderland (2000) a text is arguably as good or as bad as the treatment it receives from the teacher who is using it; in particular, a text riddled with gender bias can be rescued and that bias put to good effect. A focus on gendered text alone, assumes that the teacher's treatment of the text is right whereas it may be more damaging than the text itself. Language teachers often tend to distort textbook authors' intentions, interpreting those intentions through their own models of language, language



learning and language teaching. Similarly Shattuck (1996) as cited by Sunderland, (2000) also found that at a British Council School in Portugal, the teacher chose not to stick to the text but went beyond it, contributing observations of his own about gender.

## Use of gendered terms

Language is a tool of communication that reveals a lot about what we think and believe and therefore can transmit our attitude and beliefs towards a particular gender. When language is used to reflect one gender, at the expense of the other, such a language is said to be gender exclusive and it may reflect some kind of discrimination. Some English teaching course texts, use gendered terms such as policeman, salesman, firemen, chairman, mankind, mastermind etc. implicitly suggesting that these are male related. The use of gender exclusive terms connotes gender biased attitudes by the users of the language. The use of the generic term man is skewed towards female and that is why Guimei, (2010) as quoted by Mose, (2013) observes that the English language ignores women by allowing masculine terms to be used specifically to refer to males and commonly to refer to human beings in general. Even when ungendered terms are used for example in reference to doctor, engineer, lawyer etc. they are used as though they refer only to men. Indeed when they apply to women, they will be marked (like in woman doctor) thus making the woman's position inferior, Cameron (1985). To minimize the use of gender exclusive language Mose suggests that the use of gender neutral language such as those given by Desprez-Bouanchaub et al (1999) in their UNESCO gender-neutral guidelines as in the following examples:

- The teacher is usually appointed on the basis of his training. (Teachers are usually appointed on the basis of their training.)
- It was senseless for the clansmen to wage war against each other. (It was useless for the clan people to wage war against each other.)
- No man is an Island. (No one/person is an Island.)

In many English teaching course text books the pronoun he is used in reference to both male and female. This is considered offensive by many people since it has a gender bias. In

an attempt to overcome the problem of gender bias some language users and even in text books, there is the use of both the feminine and the masculine term (her/ his, or him/her or he or she) or to use the plural (their). The use of both feminine and masculine terms is however cumbersome in both speech and writing. The usual way of dealing with the problem is to use the plural form although this is considered informal by many text book writers and teachers (Sunderland, 1994).

## Gender presentation in Head start secondary English Form 1 and form 2 books

In page 170 of Head Start secondary English form 1 the ruthless dictator, the scientist and the military commanders are all men. Even the human clones that they make are men. This shows that in terms of professions and occupations males are the rulers, scientists and army commanders. In addition it portrays the ruler as a dictator who uses scientific knowledge to advance his dictatorial tendencies. Other examples that show that the male gender is designated for 'better' occupations is in Head start secondary English for Form 1 page 54-55 where the doctor and the magistrate are both males as clearly shown by use of the pronoun 'he'. In addition, in the form 2 book, page 17-19, the passage reveals that Ngina (a girl) wants to become an engineer (something that shocks the career teacher), yet at home she does all the house chores while the brother Muchiri involves himself in manly duties without any regard to Ngina's request that they share the house chores. In another passage of the same book "In the news room" journalism seems to be a career dominated by hostile men who have no time to explain anything to a new employee. There is only one agreeable reporter – a female who takes time to help the new employee. The pictorial illustrations also tend to reinforce male dominance over women for example Samson the bully towering over Amina (Head start secondary English for Form 2 page 172), a female nurse giving the baby an injection (page 189) and Mr. Shanguya harassing the school secretary (page 2).

On the same note it takes the politeness of Amina and the kindness of school counsellor to

change Samson the bully (page 172). Girls and women are thus depicted in domestic roles, caregiving and supportive roles while men on the contrary, are portrayed as bullies often using their physical strength to intimidate others.

Females are also presented as perpetrators of child labor by engaging young girls as domestic workers and harassing them as depicted in Head start secondary English in the poem on page 16, the passage on page 17 where Nafula is a victim of child labor and Mrs. Mboghorí's harassment. They are also depicted as perpetrators of corruption as illustrated in the passage on page 104-105 where Najala does not work in the ablution block because she is favored by Ayieta the prefect.

In the two course texts examined (Head start secondary English form 1 and Head start secondary English form 2) some gendered terms are used to represent both male and female. For example, chessmen (page 34) clergyman (page 113-115) and workman (page 126) of book 2 all referring to both man and woman. However there are instances that reflect gender sensitivity and inclusion through the use of terms that refer to both male and female. For example humankind and human being as used in Head start secondary English for form one page 144, and police officer (page 54) and sportsperson (page 1).

Head start secondary English for form one explains that the pronoun 'he' is used when referring to a noun that is a man and 'she' to refer back to a woman. It further explains that instead of using his or her, 'their' or 'them' can be used. For example 'A student needs to finish her or his homework can be written as 'A student needs to finish their homework' (page 50). It is not however explained that the same can be used as a gender inclusive term.

Head start secondary English for form 2 explains that indefinite pronouns are not gender specific and so they used with the plural pronouns as in the sentence 'Is everyone happy with their gift?'

## Discussion of findings and conclusion

From the literature review and the examination of the two English teaching course books, it is evident that textbooks and other learning materials communicate traditional and limited gender roles. The message of the textbook is that women and girls are weak, passive and submissive. They are mostly depicted in domestic, care-giving and supportive roles. Men, on the contrary, are portrayed as powerful, assertive and intelligent as well as leaders in society. Personality attributes portrayed in textbooks are consistent with traditional societal notions of male superiority and authority. As a result, teaching and learning materials socialize and reinforce gender stereotypes. The male gender is also presented as depicting the negative traits (bullies, rude, harsh etc.) whereas we know that not all males are like this- males can be kind, gentle, caring etc. Therefore there should be a balanced gender representation in the English teaching course texts in order to socialize males into more positive character traits.

From this study, gender roles are prominently entrenched through careers and occupations that are clearly spelt out. This means that there are careers and occupation that are dominated by one gender and not the other. A society that subscribes to equity in education and opportunities as enshrined in our constitution should advocate through education and reading material that any gender can take any career or occupation. However, this research has also shown that many English texts are adapting to the changes in society today by including materials where females are not taking the traditional gender roles. Attempts have been made in the recent past to include reading passages and examples that reflect that in terms of professions there are no careers exclusively for boys or for girls. This will hopefully encourage the boys to take up roles that were traditionally labeled for girls and the girls taking up those roles and that were traditionally for boys.

From this study, particularly from the Head start books females were ambivalently presented in terms of character traits: they were kind and caring but at the same time they are the perpetrators of child labor and child abuse. In view of this, there is an obvious need to review textbooks with to the aim of portraying positive images of women. An immediate and complete overhaul

and change of textbooks may not be practical but as a first step the existing texts, passages and examples can be adapted at classroom level to make them more gender responsive. Whenever gender-biased illustrations or examples or statements appear in a textbook, the teacher can add interpretations and examples to capture gender responsiveness. Teachers can also develop their own gender responsive teaching and learning materials and examples. An effort should be made to use gender responsive illustrations, charts, pictures and diagrams to fill the gender gap in textbooks. These can also be displayed on classroom walls to give a gender responsive environment.

Concerning the use of gender inclusive terms, it is clear from previous research and this study that writers are making good attempt at using terms that are more gender inclusive although this has not been fully achieved as it would require a complete overhaul of the teaching – learning course texts. When this is done, both genders will feel that they are treated fairly and equally which will in the long run impact positively on academic achievement of both.

## Recommendations

Teachers' treatment of gendered texts and learners' interpretations or handling of gendered texts should be researched. Research can be done on differential teacher treatment by gender in language teaching: that is, to find out whether teacher gives similar attention to both genders through asking questions, asking them to read or do language related tasks.

Through seminars and workshops efforts can be made sensitize teachers on the implications of gender stereotyping especially in teaching-learning materials that learner interact with on a daily basis in order to overcome the long male-dominant gender ideology. Where the representation of gender is skewed in any way, the teachers should endeavor to create a balance rather than enhance the skewedness. It is therefore important for the teachers to be sensitized in order not to force their own negative gender attitudes onto the learners.

Research can be done on differential teacher treatment by gender in language teaching: that is, to find out whether teacher gives similar attention to both genders through asking questions, asking them to read or do language related tasks. Further studies should be conducted to gather learners' reflections on gender stereotyping not only in course text but also through the interpretation and representation of the same in classroom instruction and interactions.

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# Growth of Kiswahili and effective communication

Author: Jacinta Magaju, Kenya Methodist University, Kenya

Email: jacinta.magaju@gmail.com

## Abstract

As a language grows, new words develop in order to fulfill the communicative need while the existing ones acquire new meanings as the need for speakers and hearers to communicate arise. Kiswahili language has over time acquired new words some of which had their use especially with the youth in their day to day informal activities and settings such as slums. This was in form of a language known as sheng (a combination of Swahili, English and the local languages). Gradually, these words have come to be accepted and used in the mainstream communication formally and informally, in government and in the private sector. Increased growth in areas of science, technology and culture make growth of language growth imperative. The objective of this paper is to examine and present new Kiswahili words in use in health, business, tourism and everyday use. Unlike in the early years of the growth of this language where Kiswahili borrowed from foreign languages like Indian, Arabic, English and Portuguese, Kiswahili is now borrowing from fellow indigenous languages. We reveal that the public as well as the private organizations have since decolonized their minds and have embraced a home grown local language to reach the larger population with a language they understand and the realization that to reach high heights of development will be attained by ditching the foreign language and embracing local languages.

**Key words:** language, communication, decolonize, development, change, sheng, Kiswahili

# Introduction

Kiswahili is a Bantu language spoken in the Eastern and Central parts of Africa. It is also widely used in Uganda, Rwanda, Burundi, and in parts of Somalia, northern Zambia, northern Malawi, northern Mozambique, northern part of Malagasy Republic, the Persian Gulf states and the Comoro Islands, Sudan. In Kenya, Uganda and Tanzania it is used as a national language and also doubles as an official language in Kenya and Tanzania. In Tanzania more than any other East African countries, Kiswahili is the language of government business. Generally in East Africa, Kiswahili serves as a lingua franca among different ethnic communities and it is usually the language of the work place, market place and educational systems. Evidence of Kiswahili's role as a lingua franca is in the way it fostered the spread to other parts of sub-Saharan Africa. There is also evidence that this language is now recognized as one of the twelve major world languages. It is taught in a number of universities in the United State and United Kingdom such as the University of London, Lancaster, Leeds, Yale, Penny state, St. Lawrence, Michigan and Washington among other recognized world universities and institutes. Of late, the African Union (AU) has also decided to make it one of its working languages. Kiswahili has been an academic subject for a long time with its literature offering resource to scholars interested in study in either the language or the culture of the speakers of this language (Chimerah 1999). African scholar, Prof. Wole Soyinka has on occasions suggested that Kiswahili should be made a continental lingua franca for Africa (Njogu, 2001). And, Kiswahili is likely to be the lingua franca for the revived East African community and indeed, COMESA. In August 1969, President Mzee Jomo Kenyatta envisioned that Kiswahili would be Kenya's official language, would be used in government because it was the people's language. He predicted that there would come a time when Kiswahili would be used in virtually every sector because it would be an official language. This prophesy was followed by its use in parliament in 1975 (Mbaabu 1978).

This extent of its spread provides the confidence to speculate its potential as a global language in the 21st Century. Furthermore, the rapid nature of its spread and the ease at which it seems to be accepted by other communities explains its adopted role in the early 50s when it assumed a political function of fostering nationalism. It was the language the new breed

of African political leaders used to compel for African nationalism and the African right to self-determination and independence. In Kenyan education system, Kiswahili is taught and examined at the national level examinations namely the Kenya Certificate of Primary Education (KCPE) and the Kenya Certificate of Secondary Education (KCSE). At the universities level, it is taught in various programmes, the major one being the education programme, where it is offered at the Diploma, Bachelors, Masters and Doctorate levels.

Kiswahili roots are the East Coast of East Africa. The native speakers of the language the people of the coast. As foreigners began trading, they had to learn the language of the people. The Arabs being the earliest traders at the coast of East Africa saw Kiswahili as a benefit in that firstly, it was a potential language of use to Islamize the coast people. Towards that end, they immediately began translating the Quran, training Sheikhs (Islamic religious leaders) and started madrassas in order to teach the children at an early age. Apart from using Kiswahili in religion, it was also used as a language of trade. The Arab traders began trading at the coast and gradually they also started venturing towards the interior of Kenya. This saw the beginning of the spread of Kiswahili into the hinterland and eventually all the way into the Central Africa. The people who spread this language were the African porters since they were the native speakers of the language.

Kiswahili language would later be used as a major language in the trade of slaves as the Arab merchants got better of their trading skills. The reception of Swahili language which contributed to its current position differs from state to state. In Kenya for example, the local peoples led by the local leaders received the language well. Part of what contributed to this is that Kiswahili is a Bantu language. The communities along the trade routes that the Arabs passed in their trade routes were also Bantu speakers. These communities include all the Miji Kenda communities of the Kenya coast.

The colonial administration policy on language policy highly contributed to the spread or stagnation of the Swahili language. In Kenya and Uganda where the British ruled, Kiswahili was discouraged and the mother tongues encouraged. This is because they perceived it

as a language that could be used to unify the people and eventually be used as a tool of communication as the population to agitate for freedom. This contributed to the slow growth of the language. In Tanzania, the German encouraged the use of Kiswahili at a very early stage. All government officers at the lower levels of administration were required to communicate in Kiswahili. As the colonialists envisaged, the people were united in one language in their fight with a common language. Speeches, songs and communication by the pre independent political parties such as KANU and KADU were done in Swahili.

## Kiswahili as a decolonizing language

A language does not develop exclusively on intuition, common sense and experience, but through developing a sound knowledge base, characteristics, of language disciplines. Although political domination helped the spread of English and French, there was use of aggressive ways of spreading their languages to different countries. In the African countries, Kenya included, many decades after independence. English language remain in use and keep spreading and receiving institutional support more than the local, indigenous, African language like Kiswahili. Africans altogether total to more than ½ a billion (500,000,000) an indicator that an African language can be supported. By resolve and using aggressive ways of spreading within the continent, Kiswahili which has enjoyed a lingua franca status in East Africa since independence, can be elevated high up. Ryanga (2002). Policies that could be implemented towards this end is to set up a central body for African Union, the Continental Language Institute which would deal with language development. This process could entail the process of conceptualizing Kiswahili as a continent language and coming up with a common curriculum based on what is already in the market including mapping out strategies for the implementation of the curriculum uniformly. Secondly, should there be preparations of teaching and learning materials for leaders, schools and the public. Translations of important national documents like constitutions, laws and expanding of Kiswahili with a bias towards African ethnic language all over Africa so as to give it a regional claim. Ryanga (2002).

### **a) Language of the African Union**

Programmes which aim at professionals should be ongoing in places like the AU parliament, National Parliaments in countries where the language is new, while for those who will use it globally, and who will require a high level of proficiency that is attractive in international forms. Incentives should be given for all people involved in schools, at work and for the public to learn the language. June 2004, in a surprising move by President Joachim Chisano of Mozambique at the African Union (AU) Assembly in Addis Ababa offered a model for what is expected from African leaders. President Chisano showed the hidden power of African languages by, unexpectedly, deciding to address the Assembly using Kiswahili. The Assembly was not prepared for this bold move and there was a brief moment of panic as the delegates scrambled to get translators to provide simultaneous translation (Moshi 2009). President Chisano's bold move, prompted President Obasanjo of Nigeria to follow suit by greeting the delegates in Kiswahili and thanking President Chisano for his bold move. Though symbolic, this move was both bold and commendable. President Chisano demonstrated the uniqueness of Kiswahili, reminding the delegates that they have been debating on the use of African languages at the assembly for over a decade and yet they had not moved to implement it.

### **a) Integrate Kiswahili with Information & Technology**

Information technology (IT) is a very important component in the process of what is now known as "globalization". With IT and the use of what has come to be known as international languages, academic libraries in Kenya have found themselves faced with a number of challenges in carrying out their core functions. This situation is even more challenging to the libraries as their own national language; Kiswahili seems to be looking for room with the hope of being inscribed in the catalogue of international languages with the help of the fast growing IT. So far a number of efforts have been made in the use of Kiswahili in IT. These include Translation of e-mail signing up form from English to Kiswahili. This is available at 2001 Mail Africa International. At least, Kiswahili speakers can now use an e-mail facility only if they are aware of this particular service provider. 2001 Mail Africa International also intends to start using other African languages in Kenya like Luo, Kamba, Maasai, Kikuyu, Luhya and Kalenjin on the internet. The Kamusi Project available at [www.yale.edu/swahili](http://www.yale.edu/swahili). This project is a revolutionary step to make Kiswahili develop its roots in electronics. In order for a language

to keep up with IT, certain measures must be put in place. Background training in Kiswahili is necessary because schools of library and information science have so far concentrated on training students to process information using mainly English and /or French languages, whether manually or using IT. Khayesi (2002).

### **b) Funding**

Adequate funding to update Kiswahili database and qualified IT librarian staff proficient in Kiswahili to be able to update the library database. So far nothing has been included in the syllabi for the intended professionals to learn Kiswahili as a language for communication with library users and for processing resources, either manually or by using the new technology. There is need to develop IT packages in Kiswahili because those available on the market are in foreign language version such as English, French, Spanish and German. A good example is the Micro CDS/ISIS, a free UNESCO software given to libraries, with academic libraries being the major beneficiaries of this donation. It is also very necessary for all interested stakeholders to address the question of putting proper Kiswahili grammar in the existing library packages to enable the computers to rearrange sources entered in other languages and produce grammatically correct literature search results in Kiswahili. Khayesi (2002).

### **c) Partnership with software companies**

The Microsoft Corporation recently launched the Kiswahili Language Interface Pack LIP for Windows 7. In an effort to enable progress hand in hand with technology for innovation and development they have used technologies that have localized in the respective languages. The aim is to enable people across Africa access to some of popular technologies localized in their languages hence making it easier for all users, specifically first time users to be fluent in programmes like Windows and Microsoft Office. They also aim at modernizing local languages. The impact of learning a programme in their first language on educational development is enormous. When we learn new things especially children, the first language is the foundation of for this meaning. For example, it is easier for adults to & children to learn to read in their own mother tongue as they are able to use their spoken language as a reference point. Computer literacy education is much the same, once children have mastered a software programme in their own language, they will find the progression to using it in English much easier. The

Microsoft LLP also keeps the native language modern, mainstreamed and relevant to their speakers. The main cause of language death in bilingual communities is because bilingual speakers start to frequently. Usually it has more utility and is more applicable to their daily lives, a factor that this programme aims to achieve. (Moshi 2009:166).

**d) New words**

Globalization, science and technology come with new words to explain phenomena and environments. In Kiswahili language so many words are being used in everyday communication. The problem is that for the new words to be included in the dictionaries, it takes time and processes. Stakeholders of Kiswahili include organizations like Chama cha Kiswahili cha Kitaifa (CHAKITA). The terminologies would then have to be accepted at the Institute of Kiswahili Research that is based at the Dar es Salaam University. It is after such processes that the new words can be used formally. Another problem is that some countries feel that they use “better” Kiswahili than others. When words are proposed the politics of language may delay the adaption of such words. These processes would have to be devolved to the various East African countries who would then forward the same for consideration and consequent approval by the stakeholders. With all this kind of bureaucracy, it is really difficult for a language to grow. With willing participants these processes would be very easy since they can be carried on through video conferencing and online communication. Below are some



S/N	New word	Translation
1.	Kaa	Behave (unakaa aje?)
2.	Ngoma	Muziki
3.	Bamba	Trending e.g in fashion, exciting
4.	Shika	Trending e.g music
5.	Bamba	Catch e.g a thief-Mwizi amebambwa
6.	Kaa gangari	Be alert
7.	Kaa ngumu	Stingy (in money or in giving anything)
8.	Changamkia	Enjoy (food, anythig good)
9.	Hata	To miss (miss a bus)
10.	Chapa, beat	Tired, worn out, old
11.	Doh	Money
12.	Safara	Poor, of humble means
13.	Supuu	Beautiful, good looking
14.	Fida rodi	Feeder road
15.	Njia uwili	Dual-carriage
16.	Barabara ya kando	Service lane
17.	Kikagua bomu	Bomb sensor
18.	Barabara kuu	Super highway
19.	Gishagi, shags	Up country
20.	Kobole	Five shilling coin
21.	Mbao	Twenty shillings
22.	Finje/hamsa	Fifty shillings
23.	Soh	One hundred
24.	Panchi	Five hundred shillings
25.	Rwabe	Two hundred shillings
26.	Mti/thao	One thousand note
27.	Mita	One million shillings
28.	Mbuyu /bunda	Dad, father Male parent
29.	Mathe	Mom, Mother, female parent
30.	Mzae, Wzae	Parent, Parents

31.	Sanze, Masanze	Police officer, Police officers
32.	Karao	Police officer
33.	Hepa	Run away from something e.g bad people
34.	Hola, dungia	To call
35.	Keja	House
36.	Dinga/nganya/moti	Motor vehicle
37.	Boda boda. Boda	Motorcycle
38.	Noma	It is very nice eg. Place
39.	Kunoma	Its bad or problematic
40.	Ishia	Go away
41.	Kubaya	Chaotic
42.	Haina waas	No proplem
43.	Iza	Stay easy, sorry
44.	Wazi!	Yes! – in happiness
45.	Pano	Punishment
46.	Bano	Marble
47.	Mlengo	1.Overpass (matatu)
48.	Dingi	Father
49.	Dizi	Defame
50.	Dude	Con
51.	Fiksi	fix
52.	Gambe	alcohol
53.	Jero	Money (500)
54.	Jiti	Money (100)
55.	Kama kawa	As usual
56.	Kamili gado	Fine
57.	Kibopa	rich
58.	Kichochuu	Liar
59.	Kichwa maji	
60.	Kombee	Complain
61.	Mafia	Thug, with criiminal tendency

62.	Majuu	overseas
63.	Mchizi	Mad person
64.	Mshiakaji	Friend especially of opposite gender
65.	Niga	Black
66.	Ninja	courageous
67.	Kitoa machozi	Tear gas
68.	Manzi	Lass: unmarried girl
69.	Dishi	Food
70.	Ubao	Hunger
71.	Pang'ang'a	Idle talk, gossip, baseless talk
72.	Kimbelembele	Show off
73.	Mjuaji	Know it all, though information is not correct
74.	Bebi	Baby : word used by lovers
75.	Buu	My love
76.	Sasa? (singular) Sase?(ni)	How are you. How are you all (Hawayuni)? as used by Obama
77.	Poa	Fine
78.	Niaje?	How are you?
79.	Wasee	People
80.	Fiti	Fine
81.	Hepi	Fun
82.	Mahewa	Music
83.	Makande	Githeri
84.	Kiduku	mohawk
85.	Mnanaa	Spearmint leaves
86.	Chocho	hiding
87.	Danja	to die
88.	Data	confused
89.	Sonko, soss	Very wealthy
90.	Ona	Listen to me...
91.	Mpango	Secret lover: especially for the married

92. Sponza Wealthy person who is responsible for some else's upkeep.

The arrangement involves return of favour sexually words that are very commonly used especially by youth. The adults are likewise using them. These are Swahili-nized words which should be added to the dictionaries in order to it to grow.

Some of the words used above are not exactly new. On the contrary, these are new words that have acquired new meaning. The following table shows how those words that have developed.

S/N	New word	Translation	Original (Old meaning)
1.	Kaa	Behave (unakaa aje?)	Sit down; delay
2.	Ngoma	Muziki	Drum
3.	Shika	Trending e.g music – ngoma imeshika	Catch, shika mpira
4.	Changamkia	Enjoy (food, anythig good)	Get excited
5.	Hata	To miss (miss a bus)	Even, hata mimi nitakula, in addition
6.	Chapa, beat	Tired, worn out, old	Beat up someone
7.	Ubao	Hunger	Timber (singular)
8.	Mbao	Twenty shillings	Timber (plural)
9.	Mti	One thousand note	Tree
10.	Mita	One million shillings	Metre
11.	Mbuyu	Dad, father Male parent	Type of a tree
12.	Wazi	Yes! – in happiness	Open, not closed
13.	Jiti	Money (100)	Tree Bigger than standard; in size
14.	Sasa Sase?(ni)	How are you. How are you all (Hawayuni)? as used by Obama	Now. 'Sasa nitaondoka' –I'll now leave
15.	Poa	Fine	Get cold ; like milk
16.	Ñi (Aje)	How are you?	How?
17.	Ma(hewa)	Music	Air
18.	Ona	Listen to me...	See. Nimeona
19.	Mpango	Secret lover: especially for the married	Arrangement ;

## **Conclusion and recommendations**

Kiswahili should be taught as a core for major and upcoming programmes such as information technology, business administration, aviation, nursing, hospitality and tourism. This should be alongside other mandatory subjects like research methods, HIV/AIDS, basic mathematics, entrepreneurship and communication skills that are meant to prepare graduates for the formal white collar employment or self employment. What is the use of students learning all the core units and expect to communicate in a world and fields of their specialization, where they must interact with a population whose their main language of communication is Kiswahili, yet they have no knowledge of it?

Locally, although Kiswahili attained the status of an official language in the constitution review of the year 2010, it is yet to be rigorously and formally enforced. Years after devolution of government to the counties, Kiswahili is yet to be used as the official language in the County assemblies, National Assembly or the Senate. Ironically the constitution that upgraded Kiswahili to an official language for use in all government offices and matters is the same one that set the requires for one to qualify to be a member of the three offices. Nowhere in that list is Kiswahili (the national and official language) is even a basic requirement! In fact, most members feel so senior when they get into the said offices that they immediately 'dump' Kiswahili, the language of the commoner. How decolonized is that? If legislators themselves cannot use the language at the County parliaments, how do we expect the language to grow and attain the status everybody wishes and hopes it could get?

Kiswahili is not being used in institutions and public offices that have a direct impact to the population such as parliament, courts, and schools. Kiswahili has successfully been used as the language of training in the armed forces. If there is good will from the government in way of legislation, it is possible to have Kiswahili taught and used in every sector. In areas of science and technology, Kiswahili needs to be given equal opportunity as English so that the nation can develop all the way from the grassroots to the national level. A partnership between governments, academic institutions and the AU for the purpose of inter-territorial technical collaboration or agreement on the status of Kiswahili in the face of globalization is important. Since Kiswahili has spread beyond the Eastern African region, there is need for professional

bodies associated with the use of this language to advocate for it to become one of the United Nations (UN) working languages.

A partnership between governments, academic institutions and the AU for the purpose of inter-territorial technical collaboration or agreement on the status of Kiswahili in the face of globalization, unity and harmony among African states. Africa Union AU itself to seriously begin using the language in International forums including introduce a journal that would feature AU programmes and debates in Kiswahili encourage publication at a higher level in Kiswahili.

### **Sheng: Background and origin**

According to Mbaabu (1996), Sheng emerged due to lack of a language policy in Kenya. In major contrast, Sheng does not exist in Tanzania to the same extent as in Kenya since the country is unified by the Kiswahili language. In fact, Kiswahili is both the national and official language in Tanzania. In such a situation, Mbaabu further argues, there is left no room for a language like Sheng. The language has been in Kenta for almost two decades. Various theories have attempted to explain the origin of this language. Abdulaziz and Osinde (1997) suggest that Sheng emerged as a peer youth code in social-economic suburbs of Nairobi in the 1970s. Kembo- sure 1992 claims that sheng arose as a language used by children growing in the low-class areas of Nairobi. According to Tetley (1984).

Sheng is Kenya's Newspeak, a discrete language it its own right that emerged out of the amalgamation of various Kenya languages. Its genesis was the wealth of languages spoken in Kenya hence making it catalyze into formation by the need for the ethnically heterogeneous urban youth "who spoke neither English neither Swahili communicate effectively with other. These youths could converse in vernacular in their homes but when they got to the streets it was hard because they had not yet got to school. According to Momanyi (2009) Sheng has developed more systematic patterns of usage of phonological, morphological and syntactic levels. Now Sheng is used in the complex multilingual and multicultural setting of the major towns of Kenya.

## **Linguistic characteristics of Sheng**

Mazrui (1995) has pointed out that Sheng has a slang-like fluidity that points to a dynamic and conscious structuring and re-structuring of the elements of the grammar that far exceeds ordinary, 'natural' language cleavage into dialects. In terms of the structure, Sheng exhibits a synthesis of diverse elements from different languages that point to a composite linguistic and socio-cultural nature. Consequently, it is a framework of contact linguistics and language mixing. The syntax of sheng is basically Swahili although it draws the phonology, morphology and lexicon of other Kanyan languages through code switching. Such languages include Gikuyu, Dhokuo, Luhya, Maasai and coastal languages like Giriama and Taita among others. Sheng has very many loan words from English language. Githiora (2002).

Sheng demonstrates a few characteristics of a pidgin such as wide spread lexical borrowing and phonological reduction. The grammar of sheng language is largely that of standard Swahili. Semantically there is a lot of borrowing and semantic games aimed at excluding "outsiders" and make it appear very different from standard Swahili on the surface. Sheng however is ideally a version of Swahili.

Clipping/truncation involves the reduction of a word to one of its parts. It is also known as clipping or shortening. The words that are clipped belong to a standard vocabulary of a language already. Truncation is a very common process used to co Clipping may occur initially medially and finally. The main Sheng words and phrases used in advertising, marketing and awareness campaigns. For example, tokelezea, katizia where the vowels in the first syllable have been clipped. there is also backclipping the words and phrases like hao (house), milli (million), tuna- wesmake/wait (tunaweza make/wait), bis wize (business wise). Back clipping ideally retains the final part of the word like in the English words varsity (university) and cockroaches (cockroach).

Compounding is a morphological process that puts together two free forms to give rise to a new word. For example, kama kawa, (kama kawaida, as usual), haina was (hakuna wasiwasi, no problem). Reduplication process comes with a double occurrence of a morphological constituent that shares a semantic and phonological generalization. The root or the stem of

a word or part of it or even the whole word is repeated exactly or with a slight change.eg M-pesa. Kariuki et al (2015).

The morphology of Kiswahili is however primarily expressed in quite an unambiguous manner. There are numerous instances when English items (verbs, nouns, adjectives, etc) taking Swahili affixes, not a single example of the reverse tendency, of a Swahili lexical item being subjected to the rules of English morphology. In the English verbs 'relax', 'come', 'elapse', can therefore take the Swahili subject, tense, aspect (and even object) markers to form words like ali-relax, ana-come; but no Swahili verb can take the English tense-aspect markers like kuja-ing and pita-ed because they will be ill formed. Kariuki et al (2015).

There are local variations of the language which betray the presence of ethnically predominant groups in the respective localities. This means that the Sheng of the predominantly Kikuyu Bahati, therefore would be expected to have a large proportion of Kikuyu linguistic items than say the Sheng spoken in Majengo even though both are situated in Nairobi Eastlands. The same would apply to the Sheng of predominantly location Luo of Kaloleni and Makadara. The question of the proportion of linguistic items in Sheng, however, is by no means limited to Kenya's ethnic-based languages. It may well apply to the more trans-ethnic Swahili and English languages. Impressionistically speaking it would appear that the Sheng spoken in the more affluent sections of Nairobi has a higher proportion of items from the English language than the Sheng spoken in the slum areas complimented the ethno-linguistic factor discussed above.

## **Varieties of Sheng**

### **1. Pig-Latin**

According to Githiora (2002) the pig-latin is a word used to describe the concept of words games or secret codes that follow syllable language mainly used by youth whereby they play with the phonology of words. The words change but phonology remains the same. These changes mainly take place in verbs, adjectives etc.



### Example

Anajaku	Anakuja. Sanze anajaku – askari ana kuja (the police officer is coming)
Dinga imekafi	Gari limefika 9 (the vehicle is here)

### 2. Engsh

Closely related to Sheng, this variety is more related to English than Sheng which is related more to Kiswahili. It is considered diluted and is spoken by youth in affluent parts of Nairobi. Most of the Engsh words have since acquired new other new words, thanks to the dynamism of the language. For example 'fathe' is the oldest form of 'father'. Now he is referred to as 'mbuyu', 'bunda' etc.

### Example

Homie	My friend
Jeezing	Strolling
Pano	Punishment
Macho	Alert
Mathe	Mother
Fathe	Father

### 3. Kanoki

This a type of language basically used by people in very the street families. They do not like being called name like chokora, instead they device their own words that make them feel tough and honorable. These words, they feel reflect the kind of work they do is such as mechanics, luggage carrying, fetching water etc.

Munoki / Kauzi	Tough one
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There are still other words that are associated with people who go through similar experiences and have similar attitudes.

Base	Home
Kanjo	City Council
Gava	Government
Kushikwashikwa	Attacked
Kasheshe	Spy

## **Sheng in decolonization and development**

### **a) Advertising and business**

Up until recently, advertisements in Kenya have been in either English or Standard Swahili. Mutonya (2008) says that before 1980s, the Kenyan market was dominated by a few multinational monopolies and foreign -owned advertising agencies that did not face any serious competition. This changed in the 1990s with the entry of competing products from the common market of the Eastern and Southern African countries that needed local appeal. Sheng then, came in handy. Due to the heightened competition, marketers had to look for ways to keep and reach for new consumers. Since the youth in Kenya is conservatively estimated to comprise of about 60% of the population, advertisers did not need much prodding to revert to the language of the youth, “sheng”, to reach out to this important market segment.

Organizations and companies came up with marketing slogans mainly derived from Kenyan languages and Sheng. Once the words have been adopted they acquire new meaning depending on the context in which they are used. Advertisers are not necessarily the source of all the words that they use. They may select (probably consciously) or directly borrow certain Sheng words and modify them to suit their needs. Sheng has been skillfully used by corporate companies, churches and even the government to promote certain ideologies, principles and issues in a bid to reach out to a greater Kenyan audience. In identifying with the youth who comprise about 60% of Kenya’s population, prominent businesses in the country are today shifting to Sheng to market their products a deviation from societal expected norms where they normally would have used English or Kiswahili. In advertisements the issue of language

choice is critical in persuasion of clients. Language choice is determined by the source company, the target audience, the product category of the brand. The table below shows a few of such words:

Sheng word	Company	Transcription
Bankika na KCB	Kenya Commercial Bank	
Jishindie <i>nganya</i>	Kenya Breweries	Win yourself a Bus
Mkopo wa <i>salo</i>	Barclays Bank	Get a salary secured loan
Kila mtu ana <i>kamchoro</i>	Madison insurance	Everyone has <i>a plan</i>
Tuko pamoja kwenye safari ya <i>kujivinjari</i>	Toyota (East Africa)	We are together in a journey <i>to enjoy ourselves</i>
Pewa	Orange	Get more airtime
Storo ibambe	Safaricom	Lets talk more and more!

## b) Communication

Sheng has also become very popular in short message texting (SMS), social media and even local media of radio and television. A growing trend among presenters is to use it in order to connect with the large and steadily increasing Sheng - speaking social class that transcends the language and social status. Iraki (2010) observes that the popularity of Sheng among the youth makes it an ideal language through which we can begin to dialogue with them. He adds that the language is a powerful identity tool, a signature language for the youth denoting ideological affinity, social class, in-group identity, coolness, generational rebellion, linguistic innovation and rejection of tribal identity.

## c) Media

As a code, Sheng' has been found to be very popular in the local media especially in television and radio. Media presenters use Sheng' to identify with the large and growing Sheng'-speaking social class which cuts across language and social status. Examples of this include

the Sayantisti, a Citizen Television social talk-show and the Ghetto Radio Station whose language of broadcasting is exclusively Sheng'. Local television and radio stations have also given space to Sheng' where certain specific programmes use this code to broadcast some of their programmes alongside Kiswahili or English. Such stations include Kenya Broadcasting Corporation's (KBC) Vioja Mahakamani as well as Citizen Television's Mashitaka and Makutano among others. These broadcasts have a lasting linguistic effect on school children and the youth since some of these young people tend to identify with certain characters in these programmes through the use of this code.

#### **d) Fostering nationalism**

Momanyi (2009) argues that Sheng is no longer the language of the lazy, jobless, suspicious gang-like youths of Eastlands. The language has gone into homes, primary schools and all the way to the universities. Its influence is now inevitably being felt across Kenya's social strata. She notes that university students use it outside classrooms.

Mutiga (2013) It is noteworthy that the earliest speakers of this language are now old grown men and women in their late forties and fifties. Their children have never been exposed to any ethnic languages. They later on learn Kiswhaili and English as second languages through exposure through the school system. This phenomenon says that the language that may finally be able to foster oneness and decolonize the minds of Kenyans who believe in their ethnic cocoons is actually Sheng.

It is the high time the policy makers gave it thought because at the pace that Sheng is being adopted for use in society, it is an unstoppable language. Among the major killers of any language is lack of speakers. In this respect Sheng has the highest number of the speakers with Kenyan youth population at 60% without counting children who are up at the heels of the youth in communication in Sheng. The second killer is failure for a language to keep up with development especially today with globalization, science and technology. This kind of death is a not possible at a time that the youth are using all manner of gargets and with an industry that has embraced the fact that youth are the highest consumers. Sheng is very dynamic. Words that were used by the 'fathers' of Sheng are almost out of use. Although the reason

for the perpetual change of vocabulary is no longer to 'keep secrets from the rest', that same characteristics has continued to cause creativity and new terminologies.

In fact, as Kiswahili struggles with adopting the new words (see table above), they will soon have been replaced! We have realized that unless Kiswahili stakeholders move with speed, Sheng may surely be the cause of its death. This is a language that has even dictionaries. The date when the first committee sat to come up with the first Standard Kiswahili orthography was 1-1-1930 and 86 years later we are still struggling to have the language used in parliament and in government business among other things.

### **Conclusion and recommendations**

Kenya's language policy should be tailored to accommodate all the languages of its citizens. The horizons should be widened to include Sheng' as one of the languages of the catchment areas of the many urban schools and thus make it be used as a medium of instruction for the first three years of school in those areas where it is predominantly spoken as the primary language of the home. Also, Sheng' should be offered as an option of study at Kenyan universities and other institutions of learning. This is because Sheng' is now a mother tongue of a recognizable section of society and a primary language to a speech community like any other language of Kenya. (Mutiga 2013).

Githiora (2002) argues that there have been claims (mostly unconfirmed) by educationists who mainly fall in the category of the older generation who believe that Sheng corrupts standard Swahili and English. The learners are however able to switch from other languages to classroom standard Swahili, they should not have a problem when switching from Sheng whose grammatical structure is of mainstream Swahili, unlike say the other mother tongues. He suspects that the challenges that student and teachers face in classrooms likely to be poor language policy based than Sheng. Such problems are not linguistic but reflect larger social processes which affect teachers and learner's.

When this is put into practice, then the spread of Sheng' will no longer be perceived as a threat to the phenomenology of its' speakers because the users will be able to balance its use and

to integrate its values with those they draw from other languages through language enriching process of multilingualism. This would help them avoid operating in subtraction and exclusion but rather, in addition of their cultural orientation and linguistic repertoire.

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# Implications of Massive Open Online Courses for University Education in Kenya

Jenu John\*<sup>1</sup>, Dorothy Bundi<sup>2</sup>, Nicholas Riungu<sup>3</sup>, Timothy Anondo<sup>4</sup>

<sup>1,2,3,4</sup> Department of Computer Science, Kenya Methodist University, Kenya

(\*jenujaison@gmail.com)

## Abstract

University education in Kenya is delivered in various modes which includes face-to-face, distance learning, online learning, and open learning. In Kenya, online education is one of the effective options to the traditional classroom learning utilizing emerging web-based technologies. Massive Open Online Courses (MOOCs) is an open repository of online courses made available at low cost and taught through the Internet to a large number of students. Although MOOCs are gaining pace in the implementation of education there's been minimal adoption of this mode within formal university education. Whereas research has highlighted the benefits and challenges of MOOCs, little has been done by universities in developing countries to identify areas that may require changes in-terms of content delivery, learning implementation and education policies. The current structure for University education in Kenya is characterized by rigidity and lack of flexibility both in content delivery and assessment. Existing policies do not provide clear guidelines on collaborative knowledge delivery and assessment by institutions offering similar academic programmes. Several attempts have been made to improve flexibility including credit transfer programmes, harmonization of course outlines and exchange programmes although with little or no success. MOOCs provide flexible learning which is not restricted to a single institution but focused on specific skills attainment. Existing policies have to be reviewed to facilitate adoption of MOOCs. The objective of this study is to explore the implication for the adoption of MOOCs in higher education in Kenya, based on a review of available literature. This paper results to a hypothesis which will be tested in future empirical studies and, the outcome can be used to advise the Kenyan education policy makers to accommodate MOOCs implementation in the University education institutions.



**Key words:** MOOCs, University Education, Implications.

## Introduction

**“Education is the most powerful tool that can be used to catalyse change”- Nelson Mandela.**

Every government recognizes that the future of its social and economic status relies heavily on the education of her citizens (Douglass, 2009). In this effort, governments, private sector and international bodies have been established to facilitate the provision of quality education with large budgetary allocations each financial year. In May 2015, the World Education Forum held in Incheon, South Korea, declared a new vision captured in the strategic development goal as “Ensure inclusive and equitable quality education and promote lifelong learning opportunities” (UNESCO, 2015).

In its definition of an education programme, ISCED (UNESCO Institute of Statistics, 2011) highlights organization and sustainability of activities for learning as the key aspects of any education programme which, are delivered within a regulated environment either formal or non-formal. This implies that structure and policy are key aspects in the implementation of any education system.

Education globally is offered at different levels including early childhood, primary, lower secondary, upper secondary, post-secondary (tertiary), bachelors, masters and doctoral (UNESCO Institute of Statistics, 2011). However, in Kenya the education levels are restricted to early childhood education (ECDE), Basic education (primary and secondary) and University education. Institutions have been established with the mandate to offer education at the different levels, both at government owned and privately owned.

The current structure for University education in Kenya requires that a student enrolled for an academic programme within an institution of higher learning takes all units required for graduation from the specific institution, in the available modes of delivery, which includes

face-to-face, open and distance learning, e-learning and open learning, with an exception of credit transfers offered in recognition of previously completed programmes. These structures are governed by the Universities Act, 2012 which established the Commission for University Education as a body to regulate University education policy on behalf of the Government of Kenya. The Commission is mandated to approve and regulate the academic programmes offered by universities in the country.(Commission for University Education, 2015).

University education is delivered in institutions in various modes including face-to-face, distance learning, online learning and open education resources. The face to face mode is considered the traditional mode of learning while the Open and distance education and online education are an effective alternative (Gasevic, Kovanovic, Joksimovic, & Siemens, 2014) , catalysed by the emerging technologies such as internet, social media and mobile technologies (Saadatmand & Kumpulainen, 2014). The Massive open Online courses (MOOCs) is an emerging innovative mode of delivery that is yet to be used in University education especially in developing countries. A MOOC, a term that was coined by two Canadians in 2008 (Gordon & Mora, 2016), is a massive open online course made available almost tuition-free and taught through the Internet to a large number of students (Baturay, 2015).

The purpose of this paper is to explore the implications for the adoption of MOOCs in University education in Kenya with three specific objectives namely: to identify opportunities available for MOOCs in Kenya, to evaluate policy structures that may hinder the adoption of MOOCs in Kenya and to analyze the requirements for MOOCs implementation in the University education sector in Kenya.

## Materials and Methods

Education, which is a fundamental human right, is a key pillar to the realization of economic and social achievements for any economy (UNESCO, 2015). Whereas previous efforts have emphasized on universal primary education (MDG Gap Task Force, 2015), recent initiatives have been put in place to address tertiary and university education, in particular, the Sustainable

Development Goals (International Council for Science (ICSU) and International Social Science Council (ISSC), 2015) identify two goals targeting tertiary and university education in the Education Pillar.

Institutions of higher learning have been offering their programmes using the online mode since the late 1990s to increase access to quality education. Today, MOOCs are a product of this online revolution (Alzaghoul & Tovar, 2016) and to authorize this, the year 2012 was declared as the year of the MOOC (Pappano, 2012).

A MOOC can be described as a course that is delivered to a large number of participants over the Internet that has three major characteristics namely: massive, online and open (UNESCO and COL, 2016). MOOCs provide for a large number of participants who access the courses over the Internet with no strict entry requirements. MOOCs are normally delivered using videos, slides, internet links, handouts and some also have recommended textbooks (Clements, 2015). Two types of MOOCs have emerged: xMOOC that have structured content and formal assessments with low levels of collaboration and cMOOC which are highly collaborative (Batchelor & Lautenbach, 2015).

To achieve the objectives of this paper, an exploratory design on existing literature was adopted with a focus to generate a workable hypothesis to be tested in future empirical studies. The recommendations from this paper will to be used to advise the stakeholders and policy makers on structural and policy transformation necessary for the adoption and implementation of MOOCs as a mode of learning in Universities in the country.

## Opportunities of MOOCs

Several publications have identified opportunities that may arise from the adoption and implementation of MOOCs in University education. Whilst conducting a study on the status quo of MOOCs in China, Shen et al (Shen, Ye, Wang, & Zhao, 2016) identified promotion of resource sharing, promotion of lifelong learning and personalized learning, reduction of

course content duplication and resource wastage and the protection of intellectual property as key opportunities. In a separate study, Abhijit (Gangopadhyay, 2015), identifies increased institutional consciousness in the digital era, the elevation of the profession of teaching, team-based course design and the opportunity to prioritize institutional capacity building over outsourcing as benefits that may be achieved from MOOC implementation. The Commonwealth of Learning (UNESCO and COL, 2016) identified the increased participation in University education, equality in education, return on investment of education and the potential to reduce the cost of education as key benefits that may be drawn from the implementation of MOOCs.

MOOCs have had their fair share of challenges including: Quality assurance of MOOCs and completion rates, students who have to take responsibility of their own learning; a demand on automated grading, peer grading and presence of a teaching assistant, accreditation: assurance of academic integrity; standards and grading, high drop-out rate (only 10% of those registering for a MOOC are actually completing), unproven credential models, cheating is a reality as authentication of students is a hurdle and sustainability with respect to development and maintenance costs of the MOOC courses (Stuchlíková & Kósa, 2013).

## University education in Kenya

Evidence indicates University education as a critical driver of economic growth and competitiveness (Bloom, Canning, & Chan, 2006). However, universities worldwide are currently facing multiple challenges arising from the changing landscape brought about by globalization and the digital revolution (Bryant, 2013). These include the competition for students and qualified staff and high cost of infrastructure to stay afloat.

In Africa a number of factors hinder the offering of quality University education to students. These include: having very few qualified teaching staff, insufficient specialized courses at Masters and PhD levels that address technological, financial and cultural challenges, and largely underfunded programmes in institutions which leads to serious capacity issues in the

continent (Escher, Noukakis, & Aebischer, 2014).

In Kenya, University education institutions have experienced similar challenges as their counterparts in the global market (Bryant, 2013; Chacha, 2004). However, a key challenge noted is the ability to meet the demand for University education which has increased since its first offering in the 1970s. The progression from high school to university in Kenya is below 10% (Ministry of Education, 2012). To address this shortfall, University education in Kenya has expanded quantitatively from one university in 1970 to 70 institutions in 2015, including 40 chartered universities, 15 university colleges and 15 institutions with a Letter of Interim Authority (Commission for University Education, 2015). The expansion has been characterized by increased student enrollment, structural expansion and diversification of programmes in addition to the creation of new universities and university campuses (Chacha, 2004), leading to multiple challenges including shortage of academic staff, increased cost of education relative to GDP and shortage of funds (Boit & Kipkoeh, 2012). In addition, government allocation for University education was reduced since 1994 causing institutions to seek alternative strategies for revenue diversification. This led to the introduction of cost sharing systems and Module II programmes further increasing the cost of education on the students and parents (Chacha, 2004).

Whereas the expansion has partially addressed the progression from high school to university, little has been done to address the challenges affecting the quality of education in the institutions and research has shown that the ratio of student to lecturer is below the recommended ratio by the Commission of University Education (Gudo, Olel, & Oanda, 2011) and the number of PhD holding lecturers in institutions is also below the expected ratio.

A large percent of the policy guidelines on University education have laid emphasis on structural requirements for University education. Specifically, the Universities Act, 2012 (Government of Kenya, 2012) addresses the structural requirements for establishing universities and programmes with greater emphasis on space and infrastructure requirement and less emphasis on the skills set required by the industry and the skills provided at the institutions (Nyangau, 2013).

# MOOCs in University Education

MOOCs implementations have successfully been used to deliver specialized and continuous learning for different groups of learners as distinct courses but have not been used for academic programmes (UNESCO and COL, 2016). Whereas several initiatives have been started to target university education, most of them still provide individual course offerings with an exception of Georgia Technology Institute who have launched a complete Master of Science in Computer Science programme delivered through the MOOC mode.

A key ingredient of all successful implementation of MOOCs is the presence of the partnership involving multiple University education institutions and the private sector. The three main MOOC platforms are: edX (created by Massachusetts Institute of Technology and Harvard University), Coursera (founded by professors from Stanford University) and Udacity. To note, the current University education institutions in the partnership of offering the MOOCs are Ivy League universities with the top academics developing and delivering the content (Yuan, Powell, & Olivier, 2014). However, the majority of participants who enrol and complete MOOCs are from the developing countries (Shen, Ye, Wang, & Zhao, 2016).

## Results and Discussion

MOOCs have been identified as a new revolution in the use of technology to deliver content for University education. However, this may not be achieved within the existing education policy structures. MOOCs bring with it the benefits of flexibility and collaborative delivery of education which will help overcome the shortage of qualified staff and insufficient facilities, cited as key challenges facing universities in Kenya. Similarly, the cost of delivering a course in MOOC has evidently been shown to be low compared to the same course delivered in current modes. This will greatly reduce the cost of education and ensure accessibility to University education by citizens at all levels of income.

The development and evaluation of academic programmes is the responsibility of the individual institution under the supervision of CUE. This has led to low levels of standardization of courses and the absence of a uniform assessment of skills acquired to satisfy the industry needs. In addition, the institutionalization of academic staff leads to shortage of qualified staff available for each institution. MOOCs provide a key opportunity for standardization of courses and assessment as well as collaborative sharing of qualified academic staff by various institutions. This in essence helps overcome the challenges at minimal marginal cost.

The availability of cheap internet connectivity and mobile devices provide a key catalyst for any internet based learning mode including the MOOC. With the current mobile penetration rates in Kenya at 88%, it is easier to access education through a MOOC from any mobile devices across the country. This reduces the technological barrier that maybe cited in other countries in Africa.

Current policy framework for education has greatly improved on access to University education however, has not addressed the key challenges of quality and cost. This is because the focus on structural and administrative aspects of learning lead to higher cost implications in terms of infrastructure. To support the implementation of MOOCs, a policy shift is required to allow a more qualitative expansion of University education and collaborative learning between institutions and the private sector. This has been noted as a key component of successful implementation of MOOCs. Additionally, other policy measures, both nationally and institutionally, need to be embraced which includes providing adequate infrastructure for online education, investing in improving lecturer quality and capacity and stimulating the development of the skills required to the success of MOOC adoption and implementation.

Whereas there are challenges in the implementation of MOOCs like any other mode of learning, proper policy frameworks will help overcome these challenges for successful implementation.

From the above foregoing, the following three hypotheses are derived: the implementation of MOOCs will reduce the cost of university University education, implementation of MOOCs will lead to improved skills set acquired in university education and the current policies for University education are barriers to implementation of MOOCs.

For MOOCs to reach their full potential in developing countries, several technological, cultural and administrative challenges will need to be addressed (Escher, Noukakis, & Aebischer, 2014). UNESCO launched an initiative aimed at providing policy guidelines for MOOC implementation in developing countries (UNESCO and COL, 2016) which is not specifically focused on University education implementation. Furthermore, there's no documentary evidence on further work targeting specific countries including Kenya. Additionally, there is no policy framework that has been developed for the adoption and implementation of MOOCs in Kenya.

It is thus recommended that an empirical research be carried out to investigate the benefits of MOOCs implementation and the policy reviews required to support successful implementation. The three hypotheses cited above will form the basis of the study.

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# Indigenous food's role in health and wellness among the Abagusii

Gilbert Nyakundi Okebiro\* 1 and Elsie Gesare Nyakundi 2 (PhD candidate-Development studies)

1 & 2 Department of Development studies  
Kisii University-Kitale Campus

okebirog@gmail.com

## Abstract

In most cultures of the world food and health are linked and foods are often related to cultural identity. In the past societies, ate and prepared food based on crops, meats and resources that were available in the local areas. However, with advanced technology and access to new, different and more westernized foods- those which manufactured in the industry mixed with chemicals and added preservatives and packed in tins. Many food-related traditions have changed (Path, 2007). The Gusiland is fertile and rainfall is good for farming and production of different crops such as cassava, sorghum, finger millet, sweet potatoes, tomatoes and so on. The Abagusii believed the foods were nutritious and effective in immunity system and body physique building. The indigenous foods included: Obori (millet), Amaemba (Sorgham), Amatoke (Bananas), Omwogo (Cassava), Chinchugu (groundnuts), Chinduma (yams). The foods were grinded using Etinga (African traditional posh mill) into flour and food was prepared. The Abagusii used the following indigenous vegetables for eating the food prepared; Enderema, Chinsaga, Risosa (Pumpkin leaves), Rinugu (Solanumnigrum), Amoba (mushrooms). The problem nowadays in the modern Gusii land, the food crops are not eaten regularly because the environment has been interfered with and cannot grow in their natural state. They used to sprout in the fertile lands especially in a manger where cow dung and droplets of sheep, goats and chicken were thrown. The objective is to investigate the role of indigenous foods on health and wellness which made the Abagusii have a long life span as compared to the

contemporary society. The paper adopts analytical method through in-depth interview of the respondents in Gusiiland. The key results are the indigenous food played an important role in immunity and prolonged life span. It is concluded that the indigenous foods were effective in curing minor diseases or ailments because they had medicinal value. It is recommended that people should use indigenous foods for immune from such diseases such as diabetes, high blood pressure, and so on which are common nowadays and unheard off in the ancient period among the Abagusii.

**Keywords;** Indigenous foods, Indigenous vegetables, Sustainable health, long life span

## Introduction

The research paper focuses on the role of indigenous foods and health among the Abagusii of South Nyanza formerly known as southern Kavirondo. The indigenous foods prolonged the life span of Abagusii community unlike to the contemporary society on which people eat western foods which is anticipated shorten life span.

## Geographical background

Abagusii occupy an area round lake Victoria region, formerly Nyanza province, which is characterized by a high degree of physical diversity (Ominde, 1963), Gusiiland currently covers two counties which comprise of Nyamira and Kisii. The area extends over approximately 800 square miles with a mean altitude of 1,950m feet above sea level. Gusiiland according to Ominde (1963) is the most fertile and agriculturally productive region in the whole of Nyanza province. Gusiiland is well served by several permanent rivers and streams which adequately drain the waters into the area into Lake Victoria, which include Gucha, Sondo and Mogonga. Structurally Gusiiland is hilly with several ridges especially in the East. The plateau bounded on south west by vinyo escarpment, a great cliff which rises to 300 m feet above plains of

Kamagambo and its foot, and breached by the gorge of the Guja. To the north-west, the plateau is bounded by Manga escarpment. From here the Gusiiland falls down in a succession of terraces to Kendu Bay, on the southern shores of Nyanza Gulf, a distance of some twenty three kilometers (Ominde, 1963). The ridges are separated by deep flat bottomed valleys occasionally choked by swamps, streams and rivers, fed by more than 800mm of rainfall annually. Gusiiland has a cool highland equatorial climate. All months have more than 100mm of rainfall which is concentrated in two seasons, marking March to June consisting the long rainy season and long short rains come in October to December. Most Gusiiland soils are quite fertile and a large part of the region is covered with dark red friable clay over the Bukoban rocks. These soils are deep and are rich in organic matter. These organic and black cotton soils abound in alluvial plains. Because of the fertile soils, food and cash crops can be grown in all parts of Gusiiland. The geographical character of Gusiiland was a feature according (Ochieng, 1974), which conditioned the pattern of Abagusii settlement, their economy and to some extent, their political and social organizations, songs and dances inclusive.

## The study background

Abagusii believed the indigenous foods were nutritious and effective in immunity in their bodies and wellness in healthy. It was believed that to make the body healthy, depended on the habits. That is why Fox (1960) noted that "the health habits you live day by day are the best hospital insurance policy you could take out. Diseases may come, diseases may go, but the laws of health go on forever". If the laws of health are kept, then the healthy will be kept, because health is not only as gift but also a habit. Therefore the Abagusii kept their health and wellness of their bodies through the habit of eating indigenous foods which they believed were nutritious and good in boosting immune system in the body metabolism. According to Shryock (1983), the ideal state of health comes partly from sufficient protein in the diet to provide for the formation and repair of the body tissues. There must also be an adequate supply of minerals to reinforce the body tissue as in the formation and maintenance of teeth and bones. There must be sufficient carbohydrate for energy and the right amount of fat. There must also be vitamins to keep the tissues in good condition and to enable the brain, the nerves

and other vital organs to function well ( Shryock(1983).All the indigenous foods among the Abagusii were rich in nutrition and the food provided the raw materials which made the body processes being supported and maintained.All the indigenous foods among the Abagusii were nutritious because they were planted in naturally and the growth was natural, sprouting from fertile soils in the manger/areas where animals slept. Also were harvested in their natural state without any interference from the chemical which today the contemporary society apply in the Gusiiland.

In most cultures of the world food and health are linked and foods are often related to cultural identity.Therefore,culture is expressed in people's values, beliefs and rituals as well as material wellbeing(or possession).it is reflected by their songs,dances,drama and language. It rests in people social, economic, judicial, and political and value systems (Were, 1982).A historical study of culture therefore, encompasses broad descriptions of leading institutions, prevailing values, and change through time as well as cultural flows through space. Any element of culture such as songs, dances and drama has an origin and development over a given period of time (Ogot). In the past societies, ate and prepared food based on crops, meats and resources that were available in the local areas. However, with advanced technology and access to new, different and more westernized foods, many food-related traditions have changed (Path, 2007).The Gusiiland is fertile and rainfall is favourable for farming and production of different crops such as cassava, sorghum, finger millet, sweet potatoes, tomatoes and so on. The Abagusii believed the foods were nutritious and effective in immunity system and body physique building. The indigenous foods included: Obori (millet), Amaemba (Sorgham), Amatoke (Bananas), Omwogo (Cassava), Chinchugu (groundnuts), Chinduma (yams).The foods were grinded using Etinga (African traditional posh mill) into flour and food was prepared (Okebiro, 2014). The Abagusii used the following indigenous vegetables for eating the food prepared; Enderema, Chinsaga, Risosa (Pumpukin leaves), Rinagu (Solanum nigrum), Amoba (mushrooms).

## Definition of terminologies

Indigenous foods- consist of the crops and vegetables which were cooked to prepare Abagusii indigenous foods, which used to sprout naturally in the fertile lands especially in a manger where cow dung and droplets of sheep, goats and chicken were thrown.

Nutritious food-refers to foods which promoted the growth and repairing the waste of organic bodied, containing or serving nutriment, and made the immunity system strong.

Health- refers to well-nourished person and able to survive and have long life span in the society.

Wellness- refers to healthy state of a person through nutritious foods effective in immunity system and body physique building. Western foods-refer those which were manufactured in the industry and chemicals are added for the preservation and packed in tins, ready to eat or require minimal preparation at home. They were also introduced by foreigners in Gusiland such that sweet potatoes (Amanyabwari) were replaced by English/Irish potatoes(Ebiasi),Finger millet (Obori)by maize(Chibando) and groundnuts by lentils ,soya beans, so on.

## Justification of the study

The indigenous foods and their role in health were significant for nutrition and wellness in the society among the Abagusii were facts of time and were real elements of incidents subjected to hearing, seeing or experiencing.



## Problem statement

The problem nowadays in the modern Gusiiland, the foods which were nutritious and immunity booster are not prepared from those indigenous crops and are not eaten regularly because the environment has been interfered with use and application of fertilizers which have chemical components and cannot grow in their natural state. They used to sprout in the fertile lands especially in a manger where cow dung and droplets of sheep, goats and chicken were thrown.

## Objective of the study

The objective was to investigate the role of indigenous foods on health and wellness which made the Abagusii have a long life span in classical society as compared to the contemporary society.

## Materials and Methods

The research adopted a combination of both descriptive and exploratory designs to establish the impact of Indigenous foods and their role in health and wellness among the Abagusii, its implications to the society. Kombo and Tromp (2006), noted, concerning descriptive design, that such studies are not only restricted to fact finding, but may often result in the formulation of important principles of knowledge and providing solutions to significant problems. The paper adopts analytical method through in-depth interview of the respondents in Gusiiland. And the use of document analysis as a data generation technique was important in the study. Yin (2009), asserts that documentary information is likely to be very relevant every case study topic. One advantage of document analysis as a source of data in qualitative research is that they enhance the credibility of the study an important aspect of trustworthiness (Jwan and Ong'ondo, 2011).Data was collected through in depth interviews from the old people

surviving among the Abagusii with the expertise .This research is pure and applied research. Pure research is organized only for the attainment of knowledge and truth. Beside the research for new principles and laws with change of time and space Indigenous foods and their role in health and wellness among the Abagusii if often becomes necessary to make a change in the into applied research. Applied research is where these methods and techniques are applied in order to solve some problems in the contemporary society.

## Results and Discussion

The indigenous foods used to sprout in the fertile lands especially in a manger (Ritongo) where cow dung and droplets of sheep, goats and chicken were thrown. The objective is to investigate the role of indigenous foods on health and wellness which made the Abagusii have a long life span in the ancient times as compared to the contemporary society.

Omwogo (Cassava) scientifically known as 'manioc' mostly grown from tubers which produce tapioca (Bennett, 1989) was harvested and immediately was peeled and cut into small pieces and spread on a mat to dry. The cassava was dried for one week and it was ensured it was dry enough to be kept for a long period. Once is dry it was taken to be grinded into flour in the traditional posho mill (Etinga). Cassava flour from Etinga was mixed with either finger millet flour (Obori flour) or sorghum flour (Amaemba flour) and used daily in preparation cooking Abagusii indigenous/ African traditional food, ugali (Obokima) and porridge (Erongori).Cassava has been replaced by western foods which as consequence when eaten make life span of Abagusii short.

The Omwongo (pumpkin) was left to ripe and the leaves of pumpkin plant were used as vegetables for eating obokima. The pumpkin leaves were plucked from the pumpkin tree and then prepared using the traditional devices into vegetable. To make it delicious food, it was mixed with indigenous tomatoes (Chinyanya) and traditional onions (ebitunguo). The tomatoes and onions were referred to as traditional because of the aspect of their natural growth without being interfered with. Nowadays the traditional tomatoes are rare species to be found because of infertility of land tilted for farming purposes. Nowadays the omogusii

person is using greenhouse tomatoes which are full of chemicals because of their nature of growth. And as a result of such chemical elements found in tomatoes lead to development of some diseases in the human body and lead to short life span.

Amaemba (Sorghum) and Obori (finger millet) were harvested from the garden and dried up (Ojany and Ogendo, 1988). Once obori and Amaemba was dry then the husks was removed and prepared using Ekige which was a traditional device used for removing husks from the finger millet or sorghum .If the Ekige was not used then the millet will be banged using a mortal. The dried Obori (finger millet) and Amaemba (sorghum) was kept Omonyoncho or Enyongo a traditional pot prepared from Lou land and kept at the traditional shelf in the house known as Irongo and later was grinded into flour used for cooking Ugali and making porridge. The porridge was taken in the morning with either boiled sweet potatoes or bannas.This made the omogusii stay for the whole day without feeling hungry. The porridge as a indigenous food has been replaced by tea drinks, beverages which have a lot sugar. This as a result causes diseases such as diabetes which shorten the life span of omogusii in the contemporary society.

Chinsaga (Spider flower) was harvested from the garden and were put in a pot /Enyongo and boiled for thirty minutes to one hour so that to remove chlorophyll which could make it bitter (Okebiro, 2014). The bitterness of traditional Chinsaga was neutralized by mixing with the pumpkin fruit or enderema leaves. These made the vegetables prepared to be delicious and were nutritious and also had medicinal value on the body for wellness in Abagusii classical society in Gusiiland. Enderema leaves were prepared to be nutritious using two methods. The first was to dry up the directly spreading it under strong sunlight. This method when used the vegetables once dried up could be crashed to make powder to be used in mixing with other vegetables as an appetizer. The second method was to boil and remove the spreading it on the mat Orwambo to dry up. Once dried up it was removed and kept in Enyongo or egetega. The and stored in the shelf/ Irongo. The people who ate this kind of vegetables prolonged their lifespan unlike the modern society where Abagusii have replaced enderema with such western vegetables as spinach, kales and cabbage which are interfered or affected by chemicals when grown. Ototo (African spinach) has been replaced with spinach vegetables.

Risosa the leaves plucked from the pumpkin tree. Risosa was preserved using two techniques.

The first was to remove rough sparks on the leaves by uncovering and removing the skin. Then it was cut into small pieces and put into the Enyongo (pot) to boil for five to ten minutes. The boiled risosa was removed and spread on the mat Orwambo to dry up. Once the risosa was dry was removed and kept in the pot Enyongo and stored in the traditional shelf Irongo.

Mushrooms and its family was a special vegetable which sprout naturally once a year in specific areas or regions. Since the mushrooms (amaoba/Amandegere) were to be harvested once a year they were preserved for future use. There were some for two years which mushrooms could not sprout therefore the Abagusii were keen to use the opportunity once they never sprout that year. The mushrooms were harvested and dirty soil suck into it once harvested was removed and the ready mushroom was spread on the mat Orwambo to dry in the direct sunlight. The dried mushrooms were kept and stored in the traditional shelf/ Irongo because it was having smoke from the lit fire using firewood.

Enyama/Meat was the major and significant food in the traditional Abagusii society. It was acquired from the animals such as Engera (Buffalo), Chingabi (Gazalles), Ebisusu (rabbits) and other indigenous animals. Meat was also acquired from insects such as Chingige (Locusts), chintuga, amabururu (grasshoppers) and other edible insects. Also Abagusii acquired meat from various birds such as Amaruma (doves), Chinkanga (world Cheese) and other world birds. Enyama/Meat was preserved by use of two techniques or methods. One method the cooked meat was put near the fire place so that keep it warm and could not easily. Also meat could be roasted and kept in the containers (Egetega. The /Enyongo). The meat was the major and significant food in the traditional Abagusii society. Enyama/Meat was preserved by use of two techniques or methods. One method was, the cooked meat was put near the fireplace so that keep it warm and could not rotten easily. Also meat could be roasted and kept in the containers (Enyongo). The meat was roasted until it became dry without any liquid substance in it. The dry meat was kept for a long period more than two years and was used during the times of famine and drought. Enyama/meat was the source of proteins and made the people energetic.

Cooked porridge/ Erongori was kept in the African guard/ Ekerandi. The porridge was preserved for a long period, because the guard was polished inside by fire and made it black (Omobiro).

These conditions made, the porridge was preserved for more than three days and was placed near the fire place so that to make it warm for the days required for preservation.

Milk (Amabere) was another important substance for traditional Abagusii society. The cattle were milked in the evenings and mornings and the milk was used directly or indirectly after boiling. Since milk was the daily mail among the Abagusii family, they preserved it for continuous use. Milk was a source of fat among the Abagusii and was taken without boiling.

The milk was preserved by use of guards and was left to be sour. The sour milk was maintained in the guard as the fresh milk was added daily as people (members) of the family continues to drink. The guard was prepared by Omobiro. The guard was heated inside by use of fire and was blackish inside. This made I preserve milk for a long period one to two months without washing it. Okwogia Ekerandi (washing of the guard) was done by using Chinche (small stones) put inside the guard and the guard was shaken several times to remove the dirty. Egechieto/ bitter milk was made from the shaking of milk.

Oboke (honey) was harvested from the bees wax and stored in egetega. The honey was harvested from big bees which normally make beehives on top of the trees the small bees which dig a hole and make their habitat. Honey was used as medicine to cure various diseases of the chest, coughs and other minor ailments.

Sugar can be obtained from several plants but bulk of world's sugar comes from sugar cane and sugar beets (Bunnett, 1989). The sugar tapped was persevered for a long period more than three years. This kind of sugar was known as Esukaringuru. This type of traditional sugar is commonly in use for preparation of alcohol in Gusii land and many parts of South Nyanza. It is also sold as traditional sweets once cut into small pieces and commonly is found in market stalls of towns in Western region.

Indigenous foods played an important role in immunity and prolonged life span. The basic studies done by scholars and academicians indicate that a well-nourished person possessed the following characteristics, which were commonly found among the old generation among the Abagusii, who ate the indigenous foods only. First, the person (Omogusii) had abundant

vitality, through the facial expression radiated wellbeing, eyes appeared clear and alert and the hair was smooth and glossy. This was expressed and indicated by the way they appeared in the society as compared to the contemporary Gusii society, where people have consumed chemical from the modern crops. This can be supported by the fact that the life span was prolonged by the indigenous foods eaten, to ranging between 95 to 120. Second, the muscles were well developed and strong that is why they walked long distances and found pleasure in physical activities such as wrestling, dancing and singing (Ribina) during day time. The nutritious foods which were eaten by the Abagusii made them not to be mal-nourished. Therefore there are five common nutritional sins which were absent among the peoples of Gusiland in the ancient time which include: one, eating too much food than the body required was prohibited because it caused calories to be stored in the body as fat. These symptoms were not common in Abagusii because they ate two meals a day although it was not balanced diet. Secondly, eating snacks is detrimental on four ways and snacks were not available that time. Snacks lessen the appetite for regular meals; deprived the digestive organs of normal rhythmicity of function which permits them to rest between meals; total intake of calories for the above described limit which enhanced overweight; encouraged eating of junk foods low in vitamins and minerals-the confections and highly refined foods a common condition today in the contemporary world. All the four condition were nonexistent during the ancient Gusiland, because people ate foods which were grinded from the traditional stones and later traditional posh Mill (Etinga) (Okebiro, 2014).

Three, eating too much sugar was prohibited among the Abagusii. The sugar was consumed in crude ways in natural state through chewing sugar cane or from them stems of Amaemba (sorghum) and the naturally produced sugar (Sukuringuru) which was not mixed with chemicals.

Four, eating too much processed food was nonexistent. Nowadays the food manufactured from the industries have preservatives for keeping the safe in transportation and marketing processes and to increase its appeal to the consumers/customers. The Abagusii had no preservatives except making the food crops and food stuffs stay longer period through traditional methods.

Five, neglecting breakfast was non existence because among the Abagusii breakfast was important for the proper performance in the daily chorus activities. Therefore, they believed breakfast was vital than any other meals in the day.

Nowadays people neglect breakfast due to the fact that they do not have time. And this made weak during the day and some fall down because poor eating habits. The Abagusii believed in breakfast which was normally porridge prepared from mixed sorghum, finger millet, ground nuts and cassava, which was a good source of energy through the protein, vitamins and minerals content. They also drank milk from animals which fresh and a source of fat. The milk was fresh to furnish important ingredients of vitamins and minerals content. It should be noted they ate these breakfast without knowing the contents contained. The above indigenous foods eaten among the Abagusii peoples were prepared from their natural state and were boosting immunity system leading prolonged life span. During the ancient Gusii land, people ate indigenous foods and their life span was prolonged unlike the modern Abagusii people whose life span has been shorter, and it is ascertained to eating the western foods. In this sense western foods are fast foods including sandwiches, burgers, fish and chips. There is concern about the nutritional value of fast foods, particularly as many products have high saturated fat and sugar content (Tull, 1996).The western foods are also convenience foods which are usually described as foods that are processed and partly or totally prepared by a food manufacturer, so that they are ready to be consumed. The disadvantage of convenience foods are, nutrients may be lost during processing and not replaced and secondly have levels of fat and sugar (Tull, 1996).

The people who eat western foods shorten their life span due to food technology used. Food technology has increased food choice in many ways such as increasing food production by developing new agricultural practices, hormone injections to cattle to improve milk production, genetic engineering to produce high yield cereal crops (Tull, 1996).The Abagusii used indigenous foods which were sprouted in their natural state without any interference and as result prolonged the life span among the people.

## Conclusion and recommendation

Basing the findings from the empirical and interview conducted on the old people surviving among the Abagusii with expertise and experience in the indigenous foods, it is concluded that the indigenous foods were effective in curing minor diseases or ailments because they had medicinal value. The indigenous foods were nitrating and improved immune system in the body. The discussed indigenous foods were significant in providing the daily basic elements for wellness of the people in Gusiiland that is why the old generation stayed for a long period (life span of 95 to 115). Although the Abagusii had no daily dietary, they could drink milk, which was important in the body metabolism. The Abagusii ate any of the following groups of nuts which were available in Gusiiland, ground nuts, beans, and peas. They ate eggs regularly because of their availability in the society. They ate traditional vegetables for example enderema, risosa, emboga, Chinsaga, Rinagu, which had a lot vitamin A and also ate sweet potatoes (amanyabwari) rich in vitamin C and bananas (Amatoke). The Abagusii ate fruits such as Obosangora, chinkorogonywa, Chinyabutotia, Chinyangateti, Chinkomoni, Chinsobosobo, amatindogoro (passion fruits), Chinkene, Emiogi and other edible world fruits among the Abagusii.

It is recommended that people should use indigenous foods for immunity system from such diseases such as diabetes, high blood pressure, heart diseases and so on which are common nowadays and unheard off in the ancient period among the Abagusii. People suffering such diseases are prescribed to eat the indigenous foods because of the immunity and medicinal value. Such indigenous foods are recommended for use and become effective in curing minor diseases or ailments because of their medicinal value.

For long life span It is recommended, people are required to follow dietary laws for a healthy lifestyle including: eating less sugar, eating less fat, eating more fiber and starchy foods (indigenous foods), eating less salty food, drinking less alcohol, eating more fruits and vegetables and eating the right amount of food.



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## Indigenous Languages and Development

Authors (i) Ruth Njoki Kambo Kenya Methodist University, Kenya. ii) Jacinta Kagendo Magaju, Kenya Methodist University, Kenya. Email address – Jacinta.magaju@gmail.com)

Corresponding author: Email: kamboruth@yahoo.com

### Abstract

According to Kenya's constitution there are two official languages: English and Kiswahili. These are the languages for political, economic and judicial forms of communication. They dominate the education system and impact negatively on over forty indigenous languages spoken in the country. More often than not theories and issues of achieving an accelerated rate of development in Africa are discussed without considering linguistic issues. These linguistic issues include: Use of local languages for economic transformation, local languages and education, use of local languages in the media, health sector and to drive political agenda. Therefore this paper seeks to explore ways in which the many Kenyan languages can be used positively for transformation and development of the country.

**Key words:** official languages, indigenous languages, development, linguistic issues

### Introduction

One of the consequences of colonialism is the emergence of bilingual and multilingual societies - being the result of the acquisition of colonial language(s) by colonized peoples. African countries, for example, are today referred to as Anglophone, Francophone and Lusophone, depending on the language acquired through colonialism. This is in addition to the native languages that existed in these countries before colonial intrusion. Kenya is a multilingual state with about forty two languages. These languages can broadly be divided into Bantu (Kiswahili, Gikuyu, EkeGusii, Luhya and Kamba) Nilotic (Kalenjin, Luo, Turkana and Maasai,) and Cushitic

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(Rendile, Somali Borana and Gabra) groups. This evidently supports that Kenya is a land of linguistic diversities. These indigenous languages have become less important and some are consequently endangered languages, such as Terik, El Molo, Ogiek, Omotik, Bong'om, Sogoo, Suba and Yaaku. Some of them are already extinct. English and Kiswahili are the two official languages with English being considered as a second language and Kiswahili being one of the indigenous languages. Apart from Kiswahili all other local languages are majorly neglected. Despite the fact that English is spoken by few it proudly entertains the status of prestige language of the elite class in the country and Kiswahili, a co-official language is spoken by the majority of the people, (Dwivedi, 2014).

## Dominance of English

As early as the colonial period, English was promoted at the expense of indigenous languages. For example Phelps-Stokes Commission of 1924 recommended that Kiswahili be dropped in upper primary level and in its place have English. The colonial administration was reluctant to teach English to the colonized population at an early stage. Mazrui & Mazrui (1996) and Chimerah (1998) suggested that the colonizers never wanted the native people of Kenya to achieve proficiency and competence in English as they thought that social distance between master and subject had to be maintained partly through linguistic distance (Mazrui 1996).

Post-World War II period witnessed a change in the education policy. This time, the colonialists wanted to create a few English-speaking elites to support their hegemony. Following the reports of Beecher (1949), Binn (1952) and the Drogheda Commission (1952), Kiswahili was dropped from the curriculum; and mother tongue and English were introduced in the lower primary level. This was supposed to make the people linguistically challenged and dependent upon English.

In 1976 the language policy of using mother tongue as a language of instruction in pre-primary and lower primary schools was adopted. According to the policy, the medium of instruction in rural pre-primary and lower primary schools should be mother tongue; Kiswahili

is to be the medium of instruction in urban areas of mixed communities, while English should be the medium of instruction in none indigenous communities. The National Committee on Educational Objectives and policies recommended that to preserve the Kenyan culture, vernacular languages should be the medium of instruction in rural pre-primary and lower primary schools (Government of Kenya, 1976). Education policies in Kenya support culture-based education. According to Sessional paper No.1 of 2005, education in Kenya should promote respect for and development of Kenya's rich and varied cultures (Government of Kenya, 2005). Children should learn using culturally relevant instructional materials to help them appreciate their culture and promote a smooth transition from home to school. Early Childhood Development and Education (ECDE) National Policy Framework (2006) also affirms that pre-primary education should be based on the culture of the child to ensure that the culture of the community is transmitted to children (Republic of Kenya, 2006). Though this has not changed as a policy, sadly, it is not practically followed because many schools use English instead. Majority of the parents do not support the use of mother tongue as a medium of instruction because they believe that learning will not take place when mother tongue is the medium of instruction, and it may lead to poor academic achievement. This has promoted English over the indigenous languages.

After independence, English remained the medium of instruction and Kiswahili was to be taught as a subject. Despite the recommendations of various educational commissions to promote the teaching of Kiswahili, it remained a dream until the introduction of 8-4-4 in 1985. Even with the introduction of 8-4-4 system of education, English still enjoys more lessons per week as compared to Kiswahili thus being more prominent.

## Use of indigenous languages for development

Language is at the heart of human existence. It carries and conveys the identity of humanity. It carries the achievements and spurs our innovations and development. It is also central to learning and development of humanity, cultivating moral values, training the young in practical skills, cognitive development etc. Mchombo (2016). These being the case, indigenous

languages need to be developed so that they can be used to develop the kind of person that the society wants in terms of moral values and practical skills. When a foreign language is used, then we shall be developing foreign values in the minds of the young. The cultural identity inculcated by foreign languages are foreign and do not reflect our identity.

Yuka and Okolocha (2011:8) argue that one of the reasons that explain why the African continent continues to lag behind in human creativity and has thus remained a continent of consumers is because African governments have not recognized that when their citizens compete intellectually in a second language they end up being a step behind their competitors who employ their mother tongues in education and economic development.

According to Batibo (2005:47), speakers of minority languages in most African countries are excluded from or marginalized with respect to national participation because of the use, by the ruling elite, of an ex-colonial language or of a dominant indigenous language, which may be used as a lingua franca while not understood by certain groups within the nation. In Kenya, either English or Kiswahili will be used and as a result, speakers of minority languages are thereby denied direct participation in public interaction. The assumption is that everybody can follow discourse in English and Kiswahili yet we know that practically this is not the case. Consequently, nationalism, which is an economic necessity that can only be achieved through proper communication, is not achieved.

The right to receive education in one's language was a UNESCO declaration where it clearly states that the best medium of teaching is the mother tongue of the learner, UNESCO (1953). The fact that the child is denied the use of his mother tongue in receiving early education is almost equivalent to denying him some fundamental human right because he has to master new knowledge and in a new language. The curriculum packaged in new language disadvantages the child linguistically and conceptually, Mugane, (2006). Besides it does not mean that the foreign language is the only language that can be used to deliver the new knowledge. Also some of the basic knowledge and concepts that the child must acquire at this level can easily be acquired through his first language. Scientific innovations and discoveries can be made in any language and the local languages are no exceptions. For example William Kamkwamba a boy who had dropped out of school in Malawi used local resources to make a

windmill to provide power for his village and later for irrigation despite his handicap in English. UNESCO (2005) adds that every year, at least 10 languages disappear and of the 6,000 currently spoken in the world, and about half are threatened. To promote education in mother tongue and to improve the quality of education, 21st February of every year was declared by UNESCO International Mother Language Day. The languages of Kenya Bill, 2013 was also passed to protect the diversity of languages of the people of Kenya and to promote the development and use of indigenous languages (Government of Kenya, 2013). Education policies in Kenya support culture-based education.

When an indigenous language is used especially one that acts as a lingua franca, then new knowledge and skills can be transmitted to the target group with ease. No wonder there have been sporadic campaigns to promote African indigenous languages in order to rid Africa off linguistic injustices. For example in Africa, the Asmara Declaration on African Languages and Literatures of January 2000 states, among other things, that:

- (1) All African children have the unalienable right to attend school and learn their mother tongues and that every effort should be made to develop African languages at all levels of education.
- (2) The effective and rapid development of science and technology in Africa depends on the use of African languages.
- (3) African languages are vital for the development of democracy based on equality and social justice.
- (4) African languages are essential for the decolonization of African minds and for the African Renaissance.

It is unfortunate that the elite Kenyans only want their children to learn in English and are embarrassed to speech their indigenous languages with their children. A child should receive early education in his mother tongue so that he is able to expand his vocabulary and sentence structures. If this does not happen the child will be exposed to a foreign language for most of his life and hence even the little MT language he had before going to school will be eroded. As a result of linguistic erosion, much of the traditional indigenous knowledge that is usually passed down orally from generation to generation is in danger of being lost forever. This loss is irreplaceable and irreparable.

Every individual has a linguistic right. Linguistic rights include the right of an individual to learn other languages including the official language or languages that are used in a particular area so that the individual can participate in the social, political and economic processes of a given geopolitical entity Musau (2004).Linguistic rights also enable a person to access information and knowledge, particularly basic scientific and technical knowledge (Phillipson and Skutnabb-Kangas (1994). The lack of recognition of language rights of minority groups means that the local languages will inevitably not be developed and empowered. In turn, their speakers will not have access to government services, programs, knowledge and information. The speakers of these languages often do not understand the policies, the objectives and the procedures of development and, therefore, cannot meaningfully participate in these processes.

Customary laws of indigenous communities are often set out in their languages, and if the language is lost the community may not fully understand its laws and system of governance that foster its future survival. The loss of indigenous languages signifies not only the loss of traditional knowledge but also the loss of cultural diversity, undermining the identity and spirituality of the community and the individual. Biological, linguistic and cultural diversity are inseparable and mutually reinforcing, so when an individual has no indigenous language the traditional knowledge goes with the language. No wonder then we are not able to use traditional systems of justice, we cannot get traditional cures to diseases that plague our societies, We cannot effectively take care of our environment especially the indigenous trees that are the source of our rivers etc.

Through code-mixing and code-switching between local languages, English and Kiswahili, speakers can communicate better concerning issues that affect them and for which they may not have an indigenous language for. Nabea (2009) gives the example of Meru, a Bantu language, which has largely borrowed from English and Kiswahili to develop a mixed vocabulary. In a way, it proves that these indigenous languages have the capacity to include new words in their vocabulary according to the requirements of the speakers and thus be used in for economic and social transformation of the country.

Indigenous languages can be used for instruction, innovation science, mathematics and

logic through the process of intellectualism. Intellectualism is the process of accelerating the growth and development of these languages in line with modern theories and development of concepts, Finlayson & Madiba (2002). Intellectualization of indigenous languages can be done by developing discipline specific terminology in the particular languages, for example in computer, science, law, physics, psychology, Agriculture etc. While we use foreign languages such as English, there will be no need for intellectualization of our indigenous languages. After all we already have a language to perform this role. If we take Kiswahili for example, even scientific, legal and cultural terms can be developed to adequately address our issues. One can even use google search. Kiswahili has a highly developed grammar, rich vocabulary and creative literature. Motivated by market factors, website giants like Microsoft and Google seem keen to integrate some of the major African languages into the cyberspace, while linguists, rightly, embrace the development as a welcome by-product of the information age, and seek to increase the incidence of using and accessing as many African languages as possible on the internet, but also for the preservation of the minority languages.

Language can be a key contributing force towards the consolidation of nationhood and the realization of national development. It is a means by which participation by citizens is facilitated or prevented and, it holds the key to the establishment of true democracy and equality in a country (Bamgbose 2000). There is a close relationship between language and development and meaningful development cannot take place where linguistic barriers exist. Therefore if majority of Kenyans cannot speak English, then Kiswahili can be used for development. It is a language in which rural people can read instructions on the use pesticides, application of better farming method, soil conservation etc.

We cannot ignore the fact that language has also been used as a divisive tool, e.g., in Kenya, indigenous languages were used to spread hate speech and incite ethnic animosity after the 2007 elections. Even today, when politicians want to incite a community against another, the indigenous languages and used to propagate hatred and to identify themselves with their own communities.. This has demonized our languages which would otherwise be a rich heritage. However if Kenya developed one of the indigenous languages and specifically Kiswahili, then we would have a language not only for national unity but which can be a tool for national development.



## How do we promote indigenous languages?

Since most of the administrative documents, legal acts and proceedings, government policies etc. are written either in English, former colonial master's language, the first step towards making them accessible to all would be to translate these important documents into our national language, Kiswahili and then make efforts towards making them accessible the people. For example majority of Kenyans do not know the contents of the Kenyan constitution because they are linguistically challenged and the little that they know is from the FM stations which have explained a few things either in Kiswahili or other local languages thanks to media freedom.

Kenya needs to undertake a thorough review of her language situation and establish policies which are cognizant with our national aspirations, optimum utilization of the national linguistic resources and the ultimate national goal. Such national goals could be economic development, democracy and national unity. Politicians in Kenya have always used local languages during their political campaigns. If these languages are powerful tools that can be used to mobilize masses and foster political agenda, then same languages can be utilized to drive developmental agenda. The electronic media is an important means of communication with news cast on radio and television in several indigenous languages. An example of the power of a language in mobilizing people can be seen in the civic education that was conducted by community FM stations in Kenya in 2010 with an aim of sensitizing people on the content of the new Kenyan constitution.

In education, where the body of knowledge is generated and conveyed in a different language

it would be difficult for a learner to grasp it easily. There are numerous countries we can cite: China, Japan, Turkey, Russia, the Middle East, Asia and Latin America which have all advanced due to their policies that knowledge should be taught in the local languages, Kanana, (2013). The statistics of the examination failures in many African states are real and to achieve success in education, we need to achieve success in the language of instruction. We will then be

talking of policy and practice to ensure a rethink in our approach to indigenous languages and constructing it as integral part of the economic development of the nation.

In the mass media, Kiswahili is very popular in getting news across the globe. It is used in national broadcasts in the Great Lakes region, other African countries e.g. Comoro Islands, Ethiopia, Mozambique and the Republic of Congo Kische (2004). There are also other international stations, such as the BBC, Radio Moscow, Deutsche Welle, Radio Beijing, Voice of America and Radio India that broadcast in Kiswahili amongst other African languages. This makes Kiswahili an international language and Kenya can exploit the acquired status of Kiswahili to foster development. This will in turn promote Kiswahili for the development of the country. In addition other indigenous languages such as kikuyu, Luo, Kimeru, Kiambu etc. today enjoy popularization through the local FM stations and TV stations. They have been playing a significant role in educating the masses in Agri-business, health, law etc. After all, languages are “creative” and it is in their nature to develop, changing in time, and adapting to new conditions. Thus, “there are no ‘primitive’ languages all languages are equally complex and equally capable of expressing any idea in the universe. The vocabulary of any language can be expanded to include new words for new concepts (Fromkin and Rodman 1993: 25). Therefore investing in our languages will be of great benefits to us.

Kenya being a multilingual state the people who speak a particular language should be allowed and encouraged to use their respective mother-tongue. This will avoid conflict among different communities whose languages will not be used as languages of wider communication.

Therefore, language use as a normal medium of communication and interaction among the members of a single cultural or ethnic group should be encouraged. The people need to be educated that their languages are not inferior but that the selected languages are chosen on the basis of their effectiveness and efficiency in achieving national goals.

There is dire need to revitalize and develop our indigenous languages. Pointing at why people should be genuinely and particularly concerned about the preservation of languages,

Skutnabb-Kangas (2003) says that the destruction of natural habitat through logging, use of pesticides, and the poor economic and political situation of the people who live in the world's most diverse ecoregions - has been identified as a main cause of the disappearance of biodiversity. What most people do not know is that the disappearance of languages may also be or become a very important cause. New trees may be planted but it will be more difficult to revitalize languages when they have died. More sadly, the knowledge, skills and values that are only at best transmitted through those languages will die forever.

Indigenous languages can be promoted through the family institution. There has to be a re-orientation of the family to restore their pride and confidence in the mother tongue as a major part of our existence and inseparable from the core of our identity. The mother tongue is the most natural language for a child to pick if everyone around him in the family will proudly speak it and not look down on it as inferior to another language. According to scholars, the mother tongue is actually the basis for learning any language.

Indigenous languages can be promoted through education. This can be done through teaching of the said languages and their use as media of instruction especially in lower primary. However in order to be successful in this endeavor, the teachers themselves need to change their attitudes towards the indigenous language as well as be retrained. We should not assume that if a teacher can speak the mother tongue of the child, then he can effectively teach it or use it as a medium of instruction.

## Conclusion

In conclusion I would like to suggest that Kenyans could do better by investing their linguistic, human and intellectual energies into the development of their languages, which are used by the majority of the masses, instead of channeling their resources and energies into learning the foreign languages that are used by a tiny minority of the populations. The problem of degradation, gradual death and extinction of indigenous language can be tackled not just by

change in personal attitude but also institutional change. The major culpable institutions are the family, religious institutions, educational institution and the media.

Development that is not anchored on culture will have no basis and language happens to be the first contact with culture. The symbiotic nature of language and culture can thus be seen in the fact that Culture is in language, and language is loaded with culture. Development is better applied when rooted in culture, hence, language. Development, like a tree must draw its nourishment from its root and immediate environment.

It is indeed important that African languages be revived, and their role recognized as vital and indispensable for Africa's over-all development. This can only happen if the Africans themselves are proud of their languages and use them regardless of what others may feel about them. It is only then that we will be able to truly say that we are decolonized.

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# Innovative Competence Network for E-Inclusion and Assistive

Technologies: The Kenya and Zimbabwe Experience

Amos C. Kirongo\*<sup>1</sup>, Benjamin Aigner,<sup>2</sup> Guyo S. Huka<sup>3</sup>, DI Christoph Veigl<sup>4</sup>

1. Department of Computer Science & IT, Meru University of Science and Technology, KENYA. Correspondent's Email: akirongo@must.ac.ke.
2. Department of Embedded Systems, University of Applied Sciences, Technikum Wien, AUSTRIA. Email: aignerb@technikum-wien.at.
3. Department of Business Management, Meru University of Science and Technology, KENYA. Email: ghuka@must.ac.ke.
4. Department of Embedded Systems, University of Applied Sciences, Technikum Wien, AUSTRIA. veigl@technikum-wien.at.

## Abstract

Information and Communication Technology (ICT)-based Assistive Tools allow individuals with even severe disabilities to learn, work in a well-paid job and participate in social activities. However, suitable Assistive Tools are often not available or hardly affordable to people with low income, especially in countries of the Global South. In order to address these challenges, Meru University of Science and Technology Kenya, University of Harare - Zimbabwe and the University of Applied Sciences Technikum Wien established various resources in the sector of Assistive Technology, including various open source designs for alternative computer input solutions. These resources will be exchanged and applied under the planned Competence Network for e-Inclusion and Assistive Technology (CNEAT) program. The aim of the program is to establish dedicated centres to share knowledge, tools and best-practice models for affordable Assistive Technology and its application. A delegation of the Meru University of Science and Technology and the University of Applied Sciences Technikum Wien visited Schools with persons with disabilities in Kenya at Igoji Small Home, Kaaga School for the Mentally Handicapped and Athi Special School in Meru County. Secondary and primary information regarding these Centres

were studied and analyzed. The findings from the site visits identified the lack of resources that exist in these schools. Assistive Technologies and solutions be co-created, and provided on demand, to persons with disabilities, raising their self-efficiency and contributing to the reduction of poverty in the region. Further, Assistive Technology solutions would catalyze development and human wellness by addressing the indigenous knowledge and customs for continued decolonization of approaches to human resource development.

**Keywords:** Assistive Technologies, Human Wellness, Assistive Tools, e-Inclusion, Decolonization

## 1.0 Introduction

Information and Communication Technology (ICT) has changed how people communicate, transfer knowledge and perform everyday tasks. Access to the internet and to electronic information has become an important factor also in countries of the Global South, where availability of computers and smartphones constantly increases. ICT-based Assistive Tools allow individuals, groups and organizations to improve their productivity. More importantly, ICT-based technologies have changed the lives of people with disabilities and considerably increased their participation and contribution to society.

In recognition of these important roles played by Assistive Technologies for disadvantaged persons, Meru University of Science and Technology (MUST), University of Zimbabwe and the University of Applied Sciences Technikum Wien established various resources in the sector of Assistive Technology (AT), including open source designs for alternative computer input solutions. These solutions allow persons with very low mobility (resulting from conditions like Tetraplegia, ALS, Multiple Sclerosis, Muscular Dystrophy or similar disabilities) to control computers, smart phones or interact with their environment. Furthermore, they provide means of communication to people who cannot speak (by using Augmentative and Alternative Communication grids) and learning tools or educational gaming activities for kids and people with cognitive challenges. The aim of the CNEAT networking activities to establish Assistive Technology centres in Kenya and Zimbabwe - in order to share knowledge, tools and best-



practice models for affordable Assistive Technology. The centres are expected to serve as referral units for disseminating Assistive Technology support services for physically challenged persons.

The primary objective of this project is to establish infrastructure, learning and networking activities fostering Assistive Technologies and e-Inclusion in the target countries, thereby reducing the marginalization of persons with disabilities. Key aspects are the dissemination of knowledge and best-practice models for the creation and application of low cost assistive solutions. It further supplements the global efforts of improving quality of life of the persons with disability.

The CNEAT project contributes to achieving the implementation of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) - in particular article 9 on accessibility, enabling persons with disabilities to live independently and participate fully in all aspects of life - as well as articles 24 (rights to education) and article 27 (rights to benefits of work and employment). The Convention is intended as a human rights instrument with an explicit, socioeconomic development dimension. It reaffirms that all persons with all types of disabilities must enjoy all human rights and fundamental freedoms, including freedom from marginalization and poverty. It clarifies and qualifies how persons with disabilities can effectively exercise their rights. The Convention marks a paradigm shift in attitudes and approaches to persons with disabilities from viewing them as objects of charity and social protection to subjects who are capable of claiming rights of decision-making for their lives based on their free and informed consent as well as being active and productive members of society (UNCRPD, 2006).

The project also contributes to national development strategies of the Government of Kenya (GoK) as envisaged in the Kenya Vision 2030 (GoK, 2016). The objective of the Kenya Vision 2030 Social Pillar is investing in the people of Kenya in order to improve the quality of life for all Kenyans by targeting a cross-section of human and social welfare projects and programmes specifically through education and training (Gok, 2016). The vision further spells out the need for empowering different cadres of human resources by availing opportunities for advancing

their capabilities to be more productive. Persons with Disabilities (PwDs) form the bulk of these special categories of human capital to be developed through Assistive Technologies, tailor-made training and skills enhancement for self-reliance. Legal and situational frameworks have also been instituted to legitimize the position and importance of persons with disabilities. The Government of Kenya has adopted a number of laws and policies pertaining to persons with disabilities, including their right to productive and decent work and access to basic services (GoK, 2010).

In addition, Sub-Saharan African countries including Zimbabwe has embraced the spirit of improving human capital assets as envisaged in Sustainable Development Goals (SDG) no. 1 (no poverty), no. 8 (decent work and economic growth and no. 10 (reduced inequalities) (SDG, 2016). Given the vulnerable nature of persons with disabilities, there is dire need to cushion them against extreme poverty, promote decent work and economic growth for them and reduce inequalities through specialized ICT-based support, education and training. Assistive Technologies are one such instrument for empowering PwDs out of abject poverty and enhance their dignity.

Locally, existing efforts of the academic partners to support persons with disabilities and their families would raise their integration into the society - socially and economically. The outcomes focused by the three (3) partner institutions under the Competence Network for e-Inclusion and Assistive Technology (CNEAT) are meant to transform less recognized and utilized Persons With Disability (PwD) to more productive labour. This transformation is expected to change household incomes, reduce social dependence and improve the image disadvantaged persons amid the larger society.

## 2.0 Theory of Competence Development

Assistive Technology is a well-designed intervention for making life richer and better for PwDs. Theoretically, every person is endowed with different levels of competence from another. However, research affirms that competencies can be modified and developed from different

perspectives and approaches. Thus the Theory of Competence Development underscores need for competence upgrading and competence renewal where such competencies are either lacking or inadequate.

Competency is described as set of knowledge, skills, behaviors, and attitudes related to task success or failure. The competence levels of the members of an organization are influenced by various factors such as individual specific characteristics, organizational resource base, managers' ways of perceiving competence and negative attitudes about the task to be done (Dessler, Balkin & Cardy, 2010). Thus, competency profiling and mapping helps in determining effective learning and development approaches by identifying the behaviours, knowledge, skills and attitudes that are necessary for successful performance in a task. Competency-based education and training support learning by focusing on competencies needed for job performance, mechanism for measuring competence, framework for enhancing competence and means of determining how well learning has occurred (Gomes, 2007). Applications of competence mapping techniques have shown significant benefit to individuals, groups and organization in keeping abreast with occupational demands (Yuvaraj, 2011).

In this study, persons with disabilities participated at Igoji Small Home, Kaaga School for the Mentally Handicapped, and Athi Special School in Meru County, Kenya, who all have certain capabilities that have been suppressed by the physical challenges. These challenges have socially and culturally negated the human potentials inherent in the pupils of these schools. Based on the foregoing theoretical framework, Assistive Technologies are being applied to enable and/or support competence development among the beneficiary institution's PwDs. More specifically, manipulative skills to utilize the Assistive Technologies, basic knowledge to handle Assistive Tools and restructuring of the beneficiary attitudes from "disabled person" to "abled but challenged person" would form critical components of competence development in this project.

## 2.1 Related Empirical Literature

The Centres for Assistive Technology (CATs) follow a “bottom-up”, demand-driven approach that promotes open knowledge, creativity and self-entrepreneurship. The CATs also act as coupling interfaces between the academic teaching and the practical application of prototypes in the real world, to solve concrete social challenges. Information on the quality of the Assistive Technology solutions and prototypes flows back to the academic institutions – a valuable input for the evaluation and refinement of their Research and Development (R&D) strategies in the field of Assistive Tools.

A webpage will be provided, collecting information from peers, best practice models, and construction guidelines, making results of the CNEAT available to the public and to other initiatives supporting persons with disabilities. Periodic interactions between Kenyan and Zimbabwean partners and other stakeholders is instrumental in exchanging and building up their experience in the application of Assistive Technology.

A common problem of traditional academic educational strategies is the gap between theoretical knowledge and practical application and crafts. An education system that only emphasizes memorizing and ignores doing, making, thinking and failing does not promote critical thinking abilities and a propensity to solve seemingly intractable problems (Denisa Kera, 2014). Increasing impact of engaging in scientific and design problems is being felt in the innovation world. These bottom-up involvements use tinkering and design as models for both research and public engagement. This democratizes science and initiates a type of “grassroots science diplomacy”, supports research in developing countries, offers a convergence between philosophy and design and connects the creative practices of thinking and doing. The prototypes address the present technological, social and political challenges and inspire citizens to learn and engage in the development and regulation of these technologies (Conway & Seward, 2009).

## 2.2 The Role of CAT at Meru University of Science and Technology (MUST)

The approach of the CNEAT project is a combination of traditional educational methods characterized by academic lectures and scholarships with novel strategies for sharing knowledge and creating innovative solutions to local problems. Consequently, Centres for Assistive Technology (CATs) are planned at all participating partner institutions, which serve as places for experimentation, collaboration and innovation development. These centers are open not only to university members but also to other stakeholders and individuals. This is an approach for making assistive devices and rehabilitation technology available to local communities in Kenya and Zimbabwe who may not afford to acquire personal devices for home use. The CATs offer number of resources and potentials to the clients. There is space for meetings with engineers, students, caretakers and end users. The end users and their families can test existing tools, select tools and propose adjustments for individual use together with experts. Specific tools can also be bought or borrowed for testing at home so that families can find out if a device or solution really fits their needs.

Student-Client relations can be established through participatory solution design and development. A university student or group of students can develop concrete solutions for a particular person and the same solution could then be also useful for others with similar characteristics. In addition, commercially available off-the-shelf solutions such as Augmentative and Alternative Communication (AAC) devices, special input devices, eye tracking, face tracking solutions and accessibility software will be available at the centre. Novel tools which were created by local innovators, in the course of student projects or in scientific work can also be evaluated with end users. This gives opportunity for modification or an improvement on the existing technologies.

Necessary documents and information for working with end users will be provided. This will include informed consent, ethical regulations, legal rules, hygienic and safety guidelines and evaluation forms. The CAT would avail manufacturing resources such as rapid prototyping

tools, Computer Aided Design (CAD) tools and design software in collaboration with existing laboratories of the partner universities. Access to these resources is granted for university members and students who work on CAT-related projects and external innovators who want to implement viable ideas in the sector of inclusive design. MUST university workshops can be accessed for building low cost / low technology assistive solutions such as special mounting solutions or grip aids and soldering by innovators.

## 2.3 Interdisciplinary and Open Source Strategies

Involved areas of expertise in projects hosted at the CATs would include computer science, electronic engineering, hardware and software design, handcrafting and soldering, mechanical construction, physiotherapy, speech therapy, pedagogical and vocational training. One key aspect of the CNEAT network is to bring together experts with different backgrounds including practicing engineers, university students, young graduates or people working in engineering fields as craftsmen. It is envisaged that these stakeholders meet with caretakers of PwDs and end users to exchange their knowledge. Engineers apply user-centered design methodologies and caretakers work with new tools to support people with various kinds of disabilities. The utilized Free Libre and Open Source Software (FLOSS) and Open Source Hardware (OSHW) designs use licenses which ensure that all involved parties obtain equal rights to utilize, modify, or distribute the source files and to exploit created products as long as they keep the designs free (Nussbaum, Veigl & Acedo, 2011).

Digital fabrication and rapid prototyping technologies like 3d-printing, Computer Numerical Control (CNC) manufacturing and OSHW prototyping platforms support the creation of collaborative and reflective prototypes which are tools of thinking and doing. It enables various communities to adopt, develop and discuss their own technological solutions to local issues. By taking up fresh inputs, scientific discourse and research and development work at the academic institutes are vitalized (Acedo, Soria-Frisch, Veigl & Weiss, 2012).

The following set of Assistive Tools has been developed and compiled at the UAS Technikum Wien (Ossmann et. al., 2012):

- The FlipMouse Special Input Device for people with severely reduced mobility is a mouth-based input system which can be used to control a computer or smart phone via minimal lip- or fingertip movements. Using a special mouthpiece, people who cannot use their upper limbs can control a mouse cursor, click activities are performed via sip and puff actions. The FlipMouse is built from affordable electronic parts and laser-cut acrylic as enclosure. The material cost for one FlipMouse is about 120 US-\$ (Benjamin Aigner et. al., 2016).
- The Flexible Assistive Button Interface (FABI) is a configurable switch interface for up to 9 momentary switches and an analog sensor. The function of every switch can be configured via a dedicated Graphical User Interface (GUI) – including mouse movements, mouse clicks and desired key strokes.
- The Assistive Technology Rapid Integration and Construction Set (AsTeRICS) is a visual programming language for easy creation of assistive solutions which has been developed by the UAS Technikum Wien and 8 other partner institutions in course of a research project funded by the European Commission under the 7th Framework Programme (FP7), (Ossmann, et. al., 2012). It consists of more than 160 plugins for sensors, actuators and signal processing components that can be combined using a graphical editor, constituting so-call “AsTeRICS models”. Thus, assistive solutions can be tailored to individual needs very efficiently, without the need for programming or hardware modifications.
- A collection of other free and open source software and instructions for the creation of affordable (low tech) assistive solutions including special mounting solutions, grip- and handling tools etc. has been established.

Persons with motor disabilities can benefit from the FlipMouse and FABI devices and tailor-made AsTeRICS-models for face tracking-mouse, eye tracking and affordable mounting solutions for special input devices. People with visual disabilities can benefit from screen reader software such as Non-Visual Desktop Access (NVDA), braille printing device, magnification, high contrast devices and document modality translation services. In addition, people with hearing

disabilities or communication disorders can utilize sign language charts, captioning tools for videos, symbol-based communication charts, Augmentative and Alternative Communication (AAC) devices. Besides, people with cognitive disabilities or learning disorders would take advantage of learning software and playful applications for literacy and mathematics training and physics simulations such as GCompris. Environmental control solutions such as control of television (TV) or radio via infrared, switch lights and power outlets will also be available to clients in addition to computer games with special input devices and creativity software for music/sound production via special interfaces as well as painting/drawing applications.

### 3.0 Methodology

Team members of the Meru University of Science and Technology (MUST) and the University of Applied Sciences Technikum Wien visited schools for persons with disabilities including Igoji Small Home, Kaaga School for the Mentally Handicapped, and Athi Special School in Meru County, Kenya. The findings from the site visits identified the Assistive Technology service gap that exist in these schools. Two categories of Assistive devices were supplied to each of the Special Schools. The devices included one Flinger and Lip (FLIP) Mouse, One Flexible Assistive Button Interface (FABI). Data was collected through questionnaires and observation to find out Ease of usability, configuration, assembly and compatibility of the assistive devices among the students and teachers. The Findings are found on Figure 1.

The schools lack ICT devices like computers and devices that can enable the learners with special needs to access learning content provided by the Kenya Institute of Curriculum Development (KICD). Consequently, manufacturing infrastructure will be established at the Meru University of Science and Technology (Kenya) and at the University of Zimbabwe for developing new tools for and with these partners. Two (2) Competence Centers for Assistive Technology (CATs) will be established which serve as meeting points for stakeholders and laboratories for the development of Assistive Tools. Beneficiaries of the CATs include academics and students who can build AT-solutions for real users, Non-Governmental Organizations (NGOs) and institutions for persons with disabilities who receive tools and workshops as well as end users, caretakers and family members who get access to tools.



The Assistive Technology topic and seminars would further be integrated into selected curricula of the Universities as a way of disseminating the knowledge wider to Kenya communities. Monitoring and evaluation mechanisms will be instituted to ascertain the socio-economic impacts of the Assistive Technologies on the selected beneficiaries with a view of extending the same services to other PwD schools in the Meru County and beyond.

## 4.0 Results and Discussions

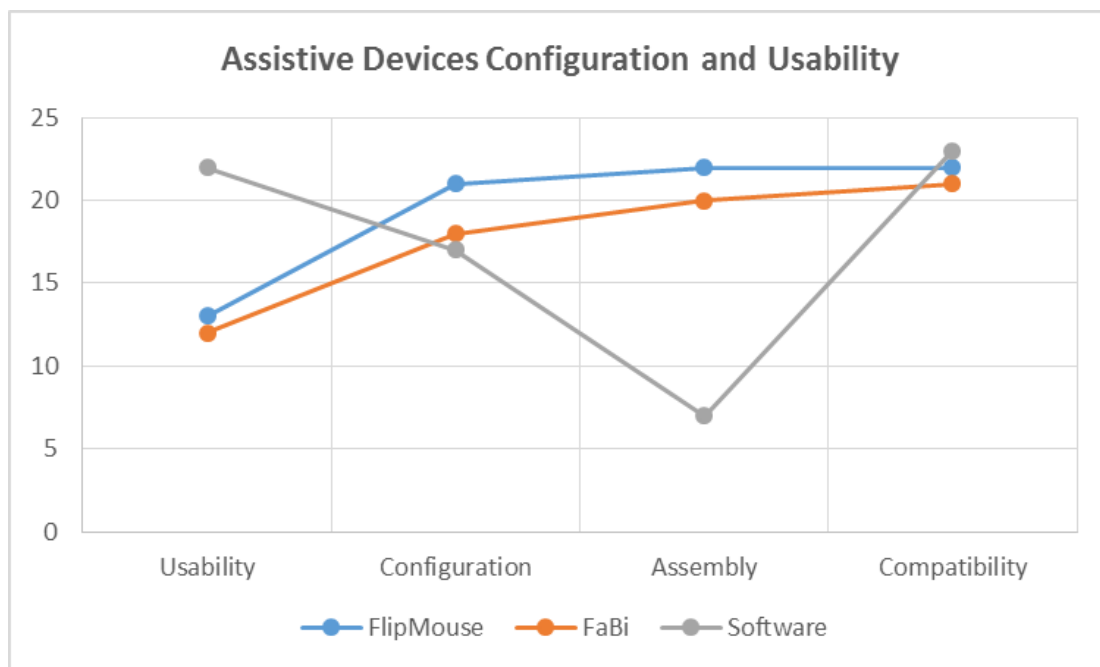
The Assistive Technologies were presented in Zimbabwe and Kenya by the AsTeRICS Academy Team of the UAS Technikum Wien, and dedicated workshops have been conducted. In Zimbabwe, Assistive Technologies were introduced and demonstrated at National University of Science and Technology (NUST) Bulawayo, Jairos Jiri Vocational Training Centre-Bulawayo, The King George VI school for kids with disabilities and Miracle Mission network for disability. The management of centres and the learners appreciated the value of the technology. After the workshops and demonstrations, some FLipMouse and FABI devices were left at the partner institutions centres so that learners continue getting experience of usage (see appendix 1). The University of Zimbabwe (Harare) will establish the CAT at the existing Disability Resource Center (DRC).

Further, the he Assistive Technologies were demonstrated at Zimbabwe International Trade Fair, at the “Business Connection” stand of the trade fair. The trade fair attendees were impressed by the AsTeRICS technology. The team of the Jairos Jiri Association in Zimbabwe further conducted training of trainers (ToT) for local Zimbabwean partners which will help disseminating the technology. The training covered the application of particular AsTeRICS models (face tracking-based cursor movement using the Camera Mouse model). It was established that the FlipMouse, NVDA and the Camera Mouse could be applied successfully by all the trainees under training. It was further affirmed that all the learners who underwent training were able to use a computer without any major assistance (see appendix 2).

In Kenya, the Meru University of Science and Technology will house the Centre for Assistive Technology (CAT) in the newly built Innovations and Entrepreneurship Centre at the University main campus. After training and demonstrations of AT at the three (3) pilot PwD schools in Kenya - namely Igoji Small Home, Kaaga School for the Mentally Handicapped and Athi Special School, an evaluation of the uptake of the technology was carried out. The evaluation was carried out using twenty (20) PwDs and three (3) staff to ascertain the uptake of the technology.

## 4.1 Ease of Configuration

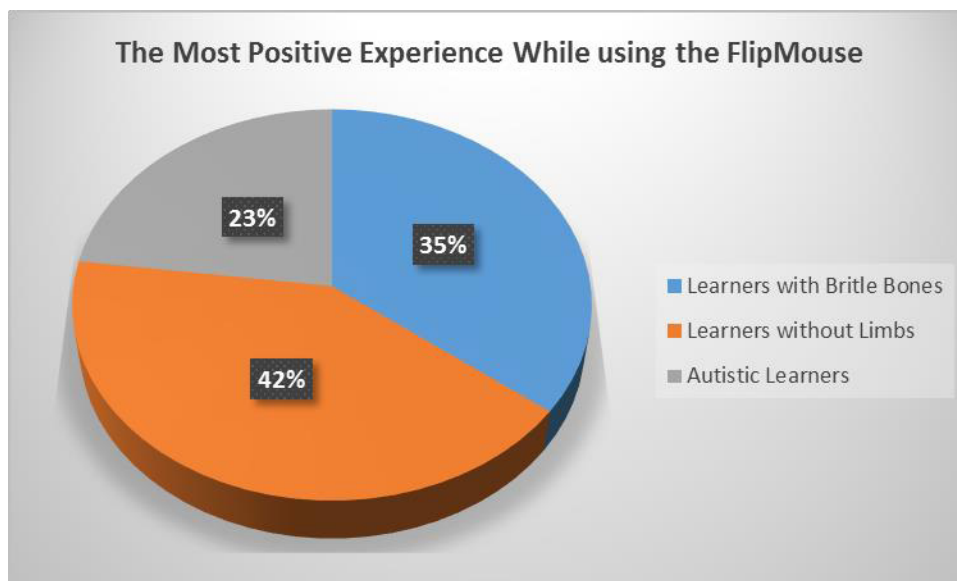
When asked to comment on the ease of configuration of the FlipMouse (Finger- and Lipmouse) device 80% appreciated that the devices are easy to configure, assemble and adopt due to its compatibility with computer devices. and , 50% of the users indicated that the FlipMouse device was easily to use. 65% of the users further indicated that the application of the FABI (Flexible Assistive Button Interface) device was easy to configure and 80% indicated that it is easy to assemble and configure. 90% of the users further indicated that the software was easy to use, 70% indicated that the software was esy to configure, 5% indicated that the software is compatible with other computer softwares. However only 25% had a challenge in assembly of devices. Summary of the findings are presented in figure 1.



**Figure 1: Figure illustrating the user perception of the devices and software in percentages 5 for 20%, 10 for 40%, 15 for 60%, 20 for 80% and 25 for 100%.**

## 4.2 Positive Experience of using the FlipMouse

When asked about the most positive experience while using the FlipMouse device the users indicated that the device is usable for learners without limb (42%), learners with brittle bones (35%) and autistic learner (23%) as shown in figure 2 (see also appendix 3 &4).



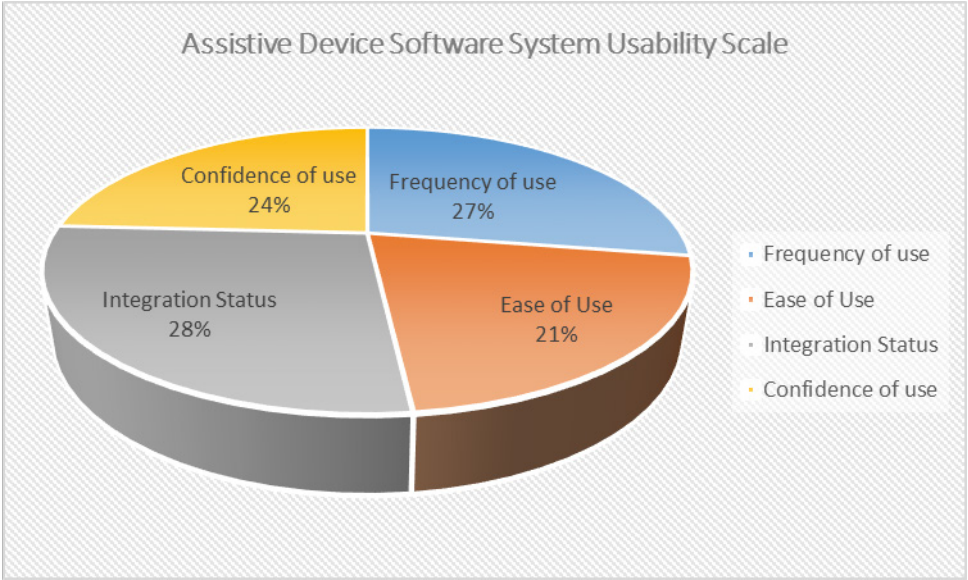
**Figure 2: Positive Experience while Using FlipMouse among PwD.**

### 4.3 Frequency of Use of the FlipMouse Device

The users used the FlipMouse device twice a week for an average time of thirty (30) minutes per day in three months. 90% of users indicated that they would prefer to work for more hours using the assistive devices in order to gain confidence of use.

### 4.4 Assistive Device Software System Usability Scale

When measuring the system usability scale, 27% of users indicated that they would prefer to use the system frequently, while 28% indicated that the system was easy to use and the various functions in the system were well integrated. Further, 24% of users felt very confident using the system rating ease of use at 21% as shown in figure 3. These fairly low levels of software system usability is understood given that the Assistive Tools were being introduced to users for the first time.



**Figure 3: Figure illustrating the usability scale of the assistive devices among PWDs**

### 4.5 Challenges of Assistive Tools in the Pilot Schools

Despite the usability of the devices data analyzed from the questionnaires, deduced 80% of users indicated that the devices were insufficient due to the high population of users against the quantity of devices. In addition, the Schools lacked ICT devices like computers that can enable them to access learning content provided by the Kenya Institute of Curriculum Development. The teachers in the schools also lacked exposure to AT technologies given that it was being introduced for the first time in the region.

By establishing the two international centres, namely at the University of Zimbabwe’s Disability Resource Center (DRC) and at the Meru University of Science and Technology’s Innovation and Entrepreneurship Centre, these need can be addressed and innovative practices can further be disseminated to other institutions in the region. These establishments will give opportunity for expanding the initiatives in Africa and effectively extending the CNEAT initiative. Resources and documentation will be collected via the project webpage and a user forum for sharing

experience with AT tools will be provided to the public (Ossmann, Thaller, Nussbaum, Veigl & Weiß, 2012).

The Assistive Tools will be provided at the CATs or used in the workshops as may be convenient for the respective centres. The goal is to provide a wide range of Assistive Tools (ICT-based and low-tech/purely mechanical), so that solutions can be composed for persons with different kinds of disabilities. The tools are either based upon existing hardware and software designs of the academic partners, will be newly developed in course of academic projects at the two regional centres, or will be collected from 3rd-party sources predominantly via internet, through open source constructions plans or software applications . This practices work well to encourage sustainability of the project and local users and makers more confident and self-reliant.

## 5.0 Conclusion

Assistive Tools are important innovative technologies in the researches for the decolonizing the spirit of disability with regards to human wellness. In this paper, we described the potential of customized Assistive Technologies to improve the quality of live of persons living with disability. This is the first time Assistive Technologies have been applied in the region of Meru/Kenya with such high levels of user- and maker participation. The method proposed by Assistive Technologies in Zimbabwe and Kenya is more suitable and flexible on the assistance of persons living with physical disability. The broad applicability of the tools will be reviewed when the results from the users over time are received and more comments are available. From the given results we can conclude that the proposed technologies are applicable to many persons with physical disability in the considered special schools and could also be successfully applied in the countries of Kenya and Zimbabwe at a larger scale.

## 6.0 Recommendation

Operationalizing and advancing CATs at Meru of Science and Technology (Kenya) and University of Zimbabwe (Harare) will give golden opportunity for the African region to further disseminate the Assistive Technologies with ease. There is need for more collaborative research and development between the University of Applied Sciences Technikum Wien and the two African Centres to advance Assistive Technologies and their development at the local regions for the ease of customization.

Transfer of technology is one key issue in any research and development undertaking. There are already opportunities for Assistive Technology to be managed at the MUST innovation and Entrepreneurship Centre (Kenya) and at the Disability Resource Center (DRC) (Zimbabwe). These two Centres can be further be empowered through engineering and Information Technology students apprentice. Academic staff exchange programmes can foster the upscale and uptake of the technology and enhance the local production of devices.

The local production and dissemination of affordable, Open Source Assistive Technology solutions in Kenya and Zimbabwe can contribute significantly to decolonizing the spirit of disability and will strengthen the African networks of the participating academic institutions, makers and entrepreneurs who want to engage in this field, as well as persons with disabilities and their caretakers development.

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**Appendices:** Photos of Assistive Technology Training and Demonstrations

**Appendix 1:** Workshop for kids with disabilities, King George VI Centre, Zimbabwe



**Appendix 2:** A trainee at King George VI centre Zimbabwe, practicing the FLipMouse device



**Appendix 3:** Athi Special School (Kenya), Pupil with Bristle Bones Using the Flip Mouse Device



**Appendix 4:** Athi Special School (Kenya) in a Demonstration Session on How The Flip Mouse Device Operates



# Linguistic Role in the Promotion of Development Discourse in the Six Self Help Groups in the Meru Speech Community

Josphat Kimathi Mikwa

Chuka University (part time lecturer), Kenya

Email: mikwajosphat@yahoo.com or josphatmikwa@gmail.com

## Abstract

This article examines linguistic role in the promotion of development discourse. Data is drawn from six self-help groups in Meru namely: Firstly, youth. The UN, defines 'youth', as those persons between the ages of 15 and 24 years. In Africa youth refers to persons aged between 15 years and 35 years and were the ones studied in this study. Secondly, middle age. Middle age is the period of age beyond young adulthood but before the onset of old age. This study defined middle age as years between 40 years and 55 years. Finally, elders or old age. Most Britons define old age as starting at 59 years. The present study defined old age as years between 55 years and above. The respondents were selected using the judgmental sampling procedure. Langer's social ground work theory studied the analysis of data in the study. The findings of the study were elicited using tape recorded interviews on some selected development topics that helped to illustrate the linguistic role in the promotion of the development discourse. The data for the study was represented both qualitatively and quantitatively. The findings of the study show the role of linguistic in promotion of development discourse. The educated respondents scored the highest percentages on development discourse topics whose original language of communicating them is English while semi-educated respondents scored highest scores on topics that required knowledge on the involvement of the respondents on the cultural life of community which is communicated from generations to generations orally in first language. The paper gives insight on how the linguistic codes spoken by an individual promotes development discourse and the practical method of the application of social ground work theory in development discourse study.

**Key words:** development discourse 1, linguistic codes 2, linguistic role 3, self-help groups 4, social ground theory 5

## Introduction

Development discourse is a fairly specific facet of communication dealing with the progress of countries and societies as it is described and related through conversation. In other words, this discipline addresses the way that people talk about development on some level, usually in a political or sociological manner. As a general statement, development discourse refers to the process of communication that occurs when two or more people talk about how a country or region is progressing. The term is often used, however, to more specifically refer to the language and terminology used to discuss these things, and how that communication may or may not be effective. Language helps people to participate in the activities of their families, neighbours, clubs, communities and this participation brings on the cross fertilization of ideas that people have on various fields of knowledge hence bringing about development in the society. This paper presents a portion of research by Mikwa (2016) that examined Linguistic role in the promotion of development discourse in six self-help groups in the Meru linguistic community.

## Statement of the Problem

African languages have been absent from the development discourse, which is dominated by the former colonial languages. This is ironic because development requires the cross-fertilization of ideas and experience- sharing among people who communicate in a particular language, while acting on their environment to change their lives for the better. As a result Africans have developed negative attitudes towards their languages and this need to change .We need linguistic equity/linguistic complementarity not dominance so that Africans participate in the development of their continent. This means African languages of necessity need to be part of the development discourse.

## Objectives

The study had six objectives. This paper is based on objective one and two namely to:

- i) Identify four development discourse articulate by linguistic codes in the Meru speech community.
- ii) Determine how the development discourse patterns across the speaker's spoken codes in the Meru speech community

## Theoretical Framework

The social groundwork theory was used in the study. The proponent of social groundwork theory is Langer. The key tents of the theory include: Instead of using language to look after their physical needs, children appear to learn it so that they can join the conversation. The theory is rooted firmly in the kind of social nexus that underlies most sociolinguistics activities. The need to categorize objects stimulates language development more than the need to gratify appetites and rudimentary storytelling jokes and fantasies. The primary function of language is generally said to be communication. Language is give and take of social intercourse that it has been complicated and refined into the form in which it is known today. Language is a great force of socialization, probably the greatest that exists. Speech serves as a means of social solidarity of those who speak the language. This theory was appropriate as the study examined how development discourse conversations are carried out using the three languages (English, Kiswahili and Kimeru) spoken in Meru speech community.

## Materials and methods

Judgemental sampling method was used to select respondent for the study. It underlying principle involves identifying in advance the 'type' of speakers to be studied and then seeking a quota of speakers who fit the specified categories as Milroy (1987:26) observes. (Muthuri,

2000). A total number of six contact people were used each from the six pre-specified self-help groups. The identified subjects introduced the researcher to the members of their self-help groups. Therefore, the researcher was able to get three informants per each self-help group who were interviewed by way of discussion topics which were tape recorded to elicit data for the study. Milroy (1987:26) notes that sociolinguistics samples that are very large amount to unnecessarily large data and necessitate much time in analysis, but may not yield different results (cf Kebeya 1997, Muthwii 1994 and Trudgill 1974). Muthuri (2000) also observes that it is no longer necessary to work with large samples for studies in speech communication because sampling procedures have improved greatly. Thus, in this study I got data from six pre-specified self-help groups in Meru. Each category of informants had two groups one of educated informants and the other of semi educated informants and each group had three members therefore the total population was thirty six informants. The data consisted of tape recorded spontaneous speech using the development discourse conversation topics. The data collected was sorted out into self-help groups using the process of data reduction and interpretation as per the development discourse topics provided. Then the data for each development discourse topic was represented in a table alongside the three linguistic codes spoken by every respondent. The information on the knowledge of development discourse per self-help groups were expressed in percentages. The tables and figures were used to express the scores of development discourse per self-help group using histograms.

## Data Presentation

### Introduction

Data was presented in extracts from transcribed texts. The development ideas/ goals that varied according to the speaker's spoken codes were identified and a statistical evaluation method was used to analyse them showing the variability of the knowledge of the development goals across speaker's spoken codes, age and level of education.

Therefore, in this study I adopted quantitative and qualitative approaches to data analysis. The analysis of scores obtained from the variation of the knowledge of development goals generated numerical data which called for quantitative analysis. Every development idea that varied as per the speakers' spoken codes depending on the topics of discussion was assigned one point and the total points for every group of informants was converted into percentages and the informants were stratified using these percentages. The percentages were found by dividing 100% by the total number of development ideas per discussion topic and multiplying the answer by the difference of development ideas not scored by the respective speaker. This translates in mathematical representation thus capturing the extent of variability from the norm of knowing all the ideas; therefore, where there is no variability the score of zero was given:

$$\frac{100}{\text{Total number of development ideas per discussion topic}} \times \text{development ideas not scored by the respective speaker}$$

## Analysis of Data as Per the Discussion Topics

The informants were given four discussion topics namely: Millennium Development Goal and Sustainable Development Goals, Vision 2030 Goals, Information and Communication Technologies and Elements of Meru culture. The spontaneous speech of the informants was tape recorded during the interview sessions.



# Millennium Development Goals and Sustainable Development Goals Discussion

## Discourse topic

### **Millennium Development Goals (MDGs)**

The millennium Development Goals (MDGS) are eight international development goals that were established during the millennium summit of the United Nations in 2000, and the MDGS are to be achieved by 2015 as per the adoption of the United Nations millennium declaration. Since some of the targets were not realized by African countries by 2015 deadline, a panel of eminent African personalities reviewed them and African countries committed themselves to attain them by the year 2030. They are referred to as sustainable development goals or agenda 2030 goals. These goals are:

- i) To eradicate extreme poverty and hunger. The target for MDG1 is to: Halve between 1990 and 2015 the population of people living on less than \$ 1.25 a day. Achieve decent employment for women, men and young people. Halve, between 1990 and 2015, the proportion of people who suffer from hunger.
- ii) To achieve universal primary education. The target for MDG 2 is that by 2015, all children (girls and boys) can achieve full course of primary education. To achieve universal Free Primary Education (FPE) free primary initiative was started in the country in 2013. The gross environment ratios rose from 88 % in 2002 to 115% in 2011. Primary to secondary school transition rate also improved from 67% in 2009 to 73 % in 2011. Net enrolment rates rose from 92.9 % in 2009 to 95.7 % in 2011. The constitution of Kenya has put basic education as a right for every school age going child. The cabinet recently approved a bill that guarantees free ECD, primary and secondary Education. However, this goal has regional disparities as well as quality issues. This goal is likely to be met by many African countries by 2015.
- iii) To promote gender equality and empowering women. The target for MDG 3 is to eliminate gender disparity in primary and secondary education preferably by 2005 and at all levels by 2015. The constitution of Kenya (2010) guarantees a representation of at least two thirds of either gender at the level of national and county assemblies. The



share of women in wage employment in the non-agricultural sector was 29.8% in 2011. This goal was on track by 2011.

- iv) To reduce child mortality rates. The target for MDG 4 is to reduce by two-thirds between 1990 and 2015, the under-five mortality rate. Both infant mortality and under five mortality rates have remained at 52 deaths per 1000 live births and 74 proportion of one year olds who are fully immunized was 80% in 2011 against 90 % in 2015 target up from 78% in 2009. Drugs for prevention of mother to child transmission of HIV are available in almost all Government health facilities.
- v) To improve maternal health. The targets for MDG5 are to: reduce by three quarters between 1990 and 2015, the maternal mortality ratio. Achieve by 2015 universal access to reproductive health. As at 2011, 43.8 births in Kenya were attended to by trained health personnel against a 2015 target of 90%. Only 43% of deliveries take place in health facilities. Maternal mortality rates stand at 488 per 100,000 live births in 2011 against a 147 target by 2015. Contraceptive prevalence rate is at 46% up from 39% in 2000 against a 2015 target of 70 percent. This goal is faced with regional disparities and lagging behind in the country.
- vi) To combat HIV/AIDS, malaria and other diseases. The targets for MDG6 are to: have halted by 2015 and begun to reverse the spread of HIV/AIDS prevalence among population aged 15-24 years, Achieve by 2010, universal access to treatment of HIV/AIDS for all those who need it. Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases. The overall HIV prevalence rate among adults (15-49) years was estimated to be 6.3% in 2011 (KDHS 2008-2009) down from 7.4% in 2007 (KAIS 2007) and 6.7 in 2003 (KDHS 2003). The HIV prevalence among youths aged 15-24 years was 2.9 % in 2011 down from 3.8 % in 2007. Inclusion of HIV/AIDS in school learning curriculum will help in sustaining the gains made so far. The proportion of Kenyan households owning at least one insecticide, Treated Net, rose from 6% in 2003 (KDHS 2003) to 48 % in 2007 (K MIS 2007) and 56 % in 2008 and 2009. The proportion of under five children using ITNS increased from 5% in 2003 and 39% in 2007 to 47% in 2008-2009.
- vii) To ensure environmental sustainability by: integrating the principles of sustainable development into country policies and programs; reverse loss of environmental resources. Reduce biodiversity loss, achieving by 2010 a significant reduction in rate

of loss proportion of land area covered by forest. Halve by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation. By 2020 to have achieved a significant improvement in lives of at least 100 million slum dwellers. At the end of year 2011 the proportions of rural and urban populations with access to clean drinking water were 48 % and 75% respectively (KNBS). The proportion of households with access to improved sanitation was at 22.6% in 2008-2009 (KDHS 2008-2009) having increased from 19.4 % in 2003 (KDHS 2003) 73.6% of urban population has access to durable housing (2009 census). National forest cover is at 4 % against a 2015 target of 10 %. There is increased investment in green energy e.g. commissioning of Olkaria Geothermal plant.

- viii) To develop a global partnership for development. The targets for MDG8 are to: develop further an open rule –based, predictable, non- discriminatory trading and financial system. Address the special needs of the least developed countries (LDC’S).Address the special needs of landlocked developing countries and small island developing governments, deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in long term. In co-operation with the private sector, make available the benefits of the new technologies especially information and communication. Mobile telephone subscribers increased from 19364,539 in 2009 to 26,980,777 in 2011.mobile network coverage increased from 49.7% in 2009 to 68.4 % in 2011.Internet subscribers increased from 3, 96.975 in 2010 to 6,152,664 in 2011 and internet users increased from 8,884,850 to 17,379,538 over the same period. The scores of the informants on this development discourse topic were as shown on the table 1.1 and 1.2 below:

**Table 1.1: Educated informants' millennium and sustainable development scores**

Speakers	Codes	Points	Variance	Percentage of the variance
A1	Code 1	3/8	5	62.5
	Code 2	5/8	3	37.5
	Code 3	7/8	1	12.5
A2	Code 1	5/8	3	37.5
	Code 2	6/8	2	25
	Code 3	8/8	0	0
A3	Code 1	7/8	1	12.5
	Code 2	7/8	1	12.5
	<b>Code 3</b>	<b>8/8</b>	<b>0</b>	<b>0</b>

**KEY**

A1	Youth informants	C 1	First language Kimeru
A2	Middle age informants	C2	Second language Kiswahili
A3	Old age informants	C3	Second language English

The table shows that the scores for educated speakers on C 3 are higher than the scores for the other codes in order to foster developments they also need to communicate using the other codes and transmits the ideas to the other speakers who are not proficient in C 3.

**Table 1.2: Uneducated informants' millennium development and sustainable development goals scores**

Speakers	Codes	Points Scored	Variance	Percentage of the variance
A1	Code 1	3/8	5	62.5
	Code 2	2/8	6	75
	Code 3	1/8	7	87.5
A2	Code 1	3/8	5	62.5
	Code 2	2/8	6	75
	Code 3	1/8	7	87.5
A3	Code 1	2/8	6	75
	Code 2	1/8	7	87.5
	<b>Code 3</b>	<b>1/8</b>	<b>7</b>	<b>87.5</b>

**KEY**

- |    |                       |     |                           |
|----|-----------------------|-----|---------------------------|
| A1 | Youth informants      | C 1 | First language Kimeru     |
| A2 | Middle age informants | C2  | Second language Kiswahili |
| A3 | Old age informants    | C3  | Second language English   |

Table 1.2 shows that the Millennium Development goals and Sustainable Development Goals knowledge of speakers vary according to the speakers' spoken codes and age. The scores variation is high compared with the scores of educated informants. Therefore, educated speakers need to Communicate these ideas to those who are not educated who live their lives in their first languages so as to bring development in society.

## 2 Kenya VISION 2030 Development Discussion topic

Kenya vision 2030 is a national long term development blue-print to create a globally competitive and prosperous nation with a high quality of life by 2030. It aims to transform Kenya into a newly industrializing, middle-income country providing a high quality of life to all its citizens in a clean and secure environment. The Kenya vision 2030 is to be implemented in successive five year medium term plans. The first such plan covered the period 2008-2012 with the next covering the periods 2012-2017 and so until 2030. The Kenya vision 2030 is anchored on three pillars, namely the economic pillar, social pillar and political pillar.

1) The economic pillar aims to improve the prosperity of all Kenyans through an economic development program covering all the regions of Kenya. It aims to achieve an average Gross Domestic product (GDP) growth rate of 10% per annum beginning in 2012. The objective is to maintain 10 % economic growth rate annually.

2) Social pillar – Through this strategy Kenya aims to build a just and cohesive society with social equity in a clean and secure environment. Education and training falls under the social pillar of Kenya vision 2030. Under this pillar, Kenya will provide a globally competitive, quality education, training and research for development. The overall goal is to reduce illiteracy by increasing access to education, improving the transition rate from primary to secondary schools and raising the quality and relevance of education. Other goals included the integration of all special needs education into learning and training institutions achieving an 80% adult literacy rate increasing the net enrolment rate to 95% increase the transition rates to technical institutions and universities from 3% to 8%. Kenya also aimed at expanding access to university education from 4.6 to 20 % with an emphasis to science and technology courses. The specific strategies include: integrating early childhood into primary education, reforming secondary curricula, modernizing teacher training and strengthening partnerships with the private sector. Other strategies included developing key programs for learners with special needs, rejuvenating ongoing adult training programmes and revising the curriculum for university and technical institutes.

3) Political pillar - This aims to realize a democratic political system founded on issue based politics that respect the rule of law and protects the rights and freedoms of every individual in Kenyan society. The objective of this pillar is to strengthen the rule of law and ensure good governance in the country. The millennium development goals that will be attained include the millennium declaration that developing countries will spare no effort to promote democracy and strengthen the rule of law, respect for internationally recognized human rights and fundamental freedoms including right to development. The scores of the informants on this development discourse topic are captured on the table 2.1 and 2.2 below:

**Table 2.1 Educated informants' vision 2030 Scores**

Speakers	Codes	Points	Variance	Percentage of the variance
A1	Code 1	3/9	6	66.6
	Code 2	5/9	4	44.4
	Code 3	7/9	2	22.2
A2	Code 1	5/9	4	44.4
	Code 2	6/9	3	33.3
	Code 3	9/9	0	0
A3	Code 1	6/9	3	33.3
	Code 2	7/9	2	22.2
	<b>Code 3</b>	<b>9/9</b>	<b>0</b>	<b>0</b>

**KEY**

- |    |                       |     |                           |
|----|-----------------------|-----|---------------------------|
| A1 | Youth informants      | C 1 | First language Kimeru     |
| A2 | Middle age informants | C2  | Second language Kiswahili |
| A3 | Old age informants    | C3  | Second language English   |

Table 2.1 shows that the scores for educated informants are high they need to share this knowledge with those who live their lives in C1 so as to cross fertilize their ideas in order to bring development in the society.

**Table 2.2: Vision 2032 goals scores**

Speakers	Codes	Points Scored	Variance	Percentage of the variance
A1	Code 1	4/9	5	55.5
	Code 2	4/9	5	55.5
	Code 3	2/9	7	77.7
A2	Code 1	4/9	5	55.5
	Code 2	3/9	7	77.7
	Code 3	1/9	8	88.8
A3	Code 1	3/9	6	66.6
	Code 2	2/9	7	77.7
	<b>Code 3</b>	<b>1/9</b>	<b>8</b>	<b>88.8</b>

**KEY**

A1	Youth informants	C1	First language Kimeru
A2	Middle age informants	C2	Second language Kiswahili
A3	Old age informants	C3	Second language English

Table 2.2 shows that the vision 2030 Goals knowledge of speakers vary according to the speakers' spoken codes and age the variation of the scores is high compared with the scores of educated informants, this mean that the educated speakers need to Communicate and transmit these ideas to those who are not educated who live their lives in their first languages.

- 3) Information Communication Technologies Discussion Topic: Information and Communication Technologies.

Countries that have harnessed the potential of information and communications technologies (ICT) have attained significant social and economic development. In addition, they are rapidly transforming into information and knowledge based economies. We look at the legal framework for ICT integration focusing on the following areas: legal framework for ICT integration,

## NATIONAL ICT POLICY LOCAL CONTENT

The national ICT policy aims at facilitating the development of local content in ICTS for access and relevance to citizens. To this end the strategies on local content include:

- i) Support locally based development of IT applications and multimedia content for productivity,
- ii) Encourage the use of local languages in developing content,
- iii) Encourage the development of content that captures and preserves knowledge and culture of communities
- iv) promote electronic publishing, collection and preservation of local materials and
- v) Encourage the development and management of information and knowledge resources as a national heritage.

The tables 3.1 and 3.2 below show the scores that were scored by the respondents on this development discourse topic:



**Table 3.1: Educated informants' information and communication technologies discussion Scores.**

Speakers	Codes	Points	Variance	Percentage of the variance
A1	Code 1	1/5	3	60
	Code 2	4/5	1	20
	Code 3	5/5	0	0
A2	Code 1	2/5	3	60
	Code 2	4/5	1	20
	Code 3	5/5	0	0
A3	Code 1	2/5	3	60
	Code 2	4/5	1	20
	<b>Code 3</b>	<b>5/5</b>	<b>0</b>	<b>0</b>

**KEY**

- |    |                       |    |                           |
|----|-----------------------|----|---------------------------|
| A1 | Youth informants      | C1 | First language Kimeru     |
| A2 | Middle age informants | C2 | Second language Kiswahili |
| A3 | Old age informants    | C3 | Second language English   |

Table 3.1 shows that the scores of the educated informants on this development discourse topic were high. They need to transmit this knowledge to those who live their lives in their first language so as to bring development in the society.

**Table 3.2: Uneducated informants' information and communication technologies goals scores**

Speakers	Codes	Points	Variance	Percentage of the variance
A1	Code 1	1/5	3	60
	Code 2	4/5	1	20
	Code 3	5/5	0	0
A2	Code 1	2/5	3	60
	Code 2	4/5	1	20
	Code 3	5/5	0	0
A3	Code 1	2/5	3	60
	Code 2	4/5	1	20
	Code 3	5/5	0	0

**KEY**

- |    |                       |    |                           |
|----|-----------------------|----|---------------------------|
| A1 | Youth informants      | C1 | First language Kimeru     |
| A2 | Middle age informants | C2 | Second language Kiswahili |
| A3 | Old age informants    | C3 | Second language English   |

Table 3.2 shows that the information and communication Development Goals knowledge of speakers vary according to the speakers' spoken codes and age the variation of the scores is high compared with the scores of educated informants. Therefore, educated speakers need to Communicate these ideas to those who are semi educated who live their lives in their first languages in order to bring accelerated development to the society.

**4). Elements of Culture Discourse**

Every community has an important role of transmitting its own elements of culture e.g. values, beliefs, norms, symbols and language. Values are a culture's standard for discerning what is good and just in a society. Values help shape a community by suggesting what is good and

bad, beautiful and ugly, sought for or avoided for instance, American culture value firstly, wealth. They say wealth is good and important so anyone who works hard enough will be successful and wealthy. Secondly, children- they say children represent innocent and purity.

Thirdly, they value youthful adult. Values are important for the development of society as they help people to have a desired behaviour in the society that inspire confidence for the investors to invest in the society. Some of the values of Meru speech community include:

- i) Respect –Every person is expected to respect his or her age group members, mother and mothers’ age group, father and father’s age group and respect all other people.
- ii) Obedience-young people are expected to obey older people and give them respect
- iii) Responsibly-Every person is expected to be responsible for his or her own actions.
- iv) Discipline –No person is expected to misbehave in any way.
- v) Hard work- Every person is expected to respect hard work and to work hard.
- vi) Justice- Every person was expected to treat others fairly and to mete out justice to all other people.
- vii) Happiness- Every member of the community is expected to be happy irrespective of his or her status in life
- viii) Cooperation-Each person is expected to take part in the community affairs because one man cannot succeed.
- ix) Respect for life- Every person is expected to know that life is sacred thus a person is not expected to spill innocent blood. Any person proven to have killed has to pay a high compensation to the next of kin of the deceased person
- x) Honesty and respect for other people property. Anybody proven to have stolen or destroyed another person’s property had to restore or make compensation for the stolen property or destroyed property.
- xi) Moral uprightness-Every person is expected to portray high standard of moral behaviour.

The values helped to maintain order and harmony in the society which creates a conducive environment for developments in any society. The scores that were scored by the informants on this development discourse topic are shown on the tables 4.1 and 4.2 below.

**Table 4.1: Educated informants' elements of culture development discourse scores**

Speakers	Codes	Points	Variance	Percentage of the variance
A1	Code 1	6/11	5	45.4
	Code 2	7/11	4	36.3
	Code 3	7/11	4	36
A2	Code 1	8/11	3	37.5
	Code 2	8/11	3	37.5
	Code 3	9/11	2	18.18
A3	Code 1	8/11	3	27.27
	Code 2	9/11	2	18.18
	<b>Code 3</b>	<b>9/11</b>	<b>2</b>	<b>18.18</b>

**KEY**

A1	Youth informants	C1	First language Kimeru
A2	Middle age informants	C2	Second language Kiswahili
A3	Old age informants	C3	Second language English

The tables 4.1 shows that the scores of the educated speakers on culture elements were low meaning that they need to integrate more with those who know those elements so that both the individuals and the society development can be fostered in an harmonious and peaceful environment.

**Table 4.2: Uneducated informants' elements of culture development discourse scores**

Speakers	Codes	Points Scored	Variance	Percentage of the variance
A1	Code 1	10/11	1	9.09
	Code 2	8/11	3	27.27
	Code 3	4/11	7	63.63
A2	Code 1	11/11	0	0
	Code 2	9/11	2	18.18
	Code 3	4/11	7	63.63
A3	Code 1	11/11	0	0
	Code 2	9/11	2	18.18
	<b>Code 3</b>	<b>4/11</b>	<b>7</b>	<b>63.63</b>

**KEY**

A1	Youth informants	C1	First language Kimeru
A2	Middle age informants	C2	Second language Kiswahili
A3	Old age informants	C3	Second language English

The table 4.2 shows that the scores for uneducated informants on culture elements discourse particularly on C1 are very high meaning they are rich in these elements thus they need to communicate with those who do not know them so that a society can have harmony that will help to foster both individuals and the society development.

## Conclusion

Development discourse communication enables cross-fertilization of ideas among people who communicate same languages equipping them to act on their environment to change it for the better and bring both the individuals and society developments.

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# Principal Role in Effective Time Management: Key Component in Enhancing Syllabus Coverage in the Kenyan Schools in the 21<sup>st</sup> Century and beyond.

Momanyi Marcella, PhD

Educational Administration and Planning

The Catholic University of Eastern Africa

P. O. Box 62157 00200

Nairobi – Kenya

Email: drmarcella@cuea.edu

## Abstract

Studies have shown that the greatest problem school administrators' encounter today is "time poverty." There is a public concern how teachers and students use school time in Kenya. Teachers use out of class hours during holidays, weekends, morning and evening preps and physical education lessons to cover the syllabus. The teachers' argue that the syllabus is overloaded and the content wide to be covered within the allocated time. On the other hand the Ministry of Education contents that the school time is adequate. Both parties exhibit conflicting intellectual captivity and need decolonization of mind or attitude; to critically examine, deconstruct and update their reasoning, and reconstruct it with appropriate alternatives. It is against this background that a study was conducted to find out the principals' effectiveness on time management in secondary schools in Nyamira County, Kenya. One of the research questions that guided the study was: To what extent do principals perform effectively their roles of time management in schools? What are activities contribute to instructional time wastage in your school? What strategies can be put in place to curb time wasters? Convergent Parallel Mixed Design guided the study. Stratified random sampling technique was utilized to select a sample of 36 schools, 200 teachers and 400 students to participate in the study. Data collection Instruments were questionnaires, Interview guide and Focus Group discussions. The

findings showed that most of instructional time was wasted in non academic activities such as annual teachers' national strike, sending students home for fees, delays in assembly, teacher and student tardiness, procrastination among others. The study concluded that allocated time was adequate but not utilized well. The researcher recommended that principals should organize workshops to equip teachers and students on time management skills.

**Key words:** Effectiveness, engaged time, Instructional time, time management, time wasters

## Introduction

Most scholars and practitioners agree that school principals are the most influential factor in the success of any educational institution. The rationale being that they oversee the entire educational programs. It is the leadership of the principal that sets the tone of climate for learning, the level of professionalism and morale of teachers and the degree of concern of what students may or may not become. School leadership ensures that instructional time is protected and allocated for curricular and instructional matters.

It is important to note that effective leaders work tirelessly with teachers to ensure maximization of instructional time. They do this by ensuring that a lot of allocated times are devoted to instructional activities specifically core academic subjects. Studies have shown that learning-focused leaders undertake an array of activities that protect valuable instructional time from interruptions. These include assigning academic subjects time slots that are least likely to be disturbed by school events; protecting teachers from distractions from the school office; developing, implementing. They monitor procedures to reduce student tardiness and absenteeism; and ensuring that teachers are punctual. Most importantly foster more productive use of instructional time by coordinating time usage among teachers across. However, there has been a public concern in Kenya on the use of school time. Teachers argue the syllabus is overloaded; that adding more in school can enable them teach, interact with learners more and complete the syllabus. The perplexing question is; how do teachers and students use their instructional time? How comes some schools complete the syllabus on time while others



do not yet they use the same allocated time? This is what this article wants to enlighten by critically examining various aspects of instructional time.

### **What is instructional time?**

There is no single universal accepted definition of instructional time; hence different scholars have defined it diversely. For instance, Benavot and Amandio (2004) defines intended instructional time as the number of hours during the school year that educational authorities expect schools to allocate for the teaching of all required (and optional) curricular subjects as well as other planned school activities. Such administrative expectations or guidelines are typically operationalized in decisions concerning the length of the working school year and, more importantly, in official timetables (or school plans) which list the subjects to be taught at each grade level (or educational cycle) and the mandated number of weekly 'periods' or instructional 'hours' for each subject. As used in this article instructional time includes time scheduled for purposes of instruction, examinations/testing and other student activities where direct student –teacher interaction and supervision are maintained. This time does not include co curricular activities, staff meetings, class conferences, Parent Teachers Association meetings, teachers professional development and lunch and breaks in between classes.

## Dimensions of instructional time

Time in school is a dynamic concept with multiple dimensions. For instance, Berliner (1990) has provided the diverse aspects of instructional time; the allocated time, engaged time, transition time, available time, perseverance, task and pace time. The available time refer to days schools actually run within academic year. It is the total number of days the school should function as per school calendar. In Kenya, the Ministry of Education releases the academic calendar for the term dates annually; opening and closing dates for Primary and Secondary schools as well as diploma teacher training colleges. Contextually, the allocated time refers to the time that Ministry of Education in Kenya provide to schools and teachers for student instruction. There are 45 lessons of 40 minutes each per week devoted to teaching and learning in each class. The Kenya Secondary school syllabus distributes the lessons to different classes; Lower classes

include form 1 and 2 whereas upper classes are forms 3 and 4. Table 1 shows the distribution of lessons in different classes per as per curriculum guidelines.

**Table 1: Distribution of subject lessons per class**

Subject	forms 1 and 2 /week	forms 3 and 4/week
English	6	8
Mathematics	6	7
Kiswahili	5	6
Biology	4	5
Chemistry	4	5
Physics	4	5
Geography	3	4
History	3	4
CRE/HRE/IRE	3 per each	4 per each
Applied/Technical Subjects	3 per each	4 per each
Foreign Languages/Cultural Subjects	3 per each	4 per each
Physical Education (PE)	1	2

**Source:** Revised Kenya secondary school syllabus, 2002

**Key:** CRE-Christian Religious Education; IRE-Islamic Religious Education:

### **HRE-Hindu Religious Education**

It is important to note that upper classes may have more time for instruction because they have selected a few subjects to study for national examinations. Forms one and two are required to take all subjects in the curriculum. It is the principals' role to ensure that all the subjects are time tabled correctly as per guidelines and instructional time is utilized well.

Engaged time is the time that students appear to be paying attention to materials or presentations that have instructional objectives. Time-on-task, defined as engaged time on

particular learning tasks e.g students can do written exercise, listen to explanations and group discussions, all related to objectives of the study. Transition time refers to the non instructional time between instructional activities, for example, a teacher marking students' attendance register and changing from one lesson to another. Perseverance refers to as the amount of time a student is willing to spend on learning a task or unit of instruction. Pace, usually defined as the amount of content covered during some time period. Success in class and syllabus coverage depends on how effective the instructional time is managed by both teachers and students.

## Time management

There is no single universally accepted definition of time management. Different scholars have tried to explain the term using different terms. For instance, time management has been referred by Davis (2000) as techniques for managing time. For Orpen (1994) it is a technique for effective time use, especially having enough time to accomplish the many tasks required. Others like Strongman & Burt (2000) define time management as the degree to which individuals perceive their use of time to be structured and purposive. a technique to increase the time available to pursue activities (King et al., 1986); time management practices intended to maximize intellectual productivity (Britton & Tesser, 1991).

Drawing from the diverse definitions, time management as used in this article refers to as a range of skills, tools, and techniques used by principals and teachers to manage available time to accomplish specific instructional tasks within timelines. It encompasses a wide scope of activities which include planning, allocating, setting goals, delegation, analysis of time spent, monitoring, organizing, scheduling, and prioritizing. In time management teachers' plan and exercise conscious control over the amount of time spent on specific activities, especially to increase effectiveness, efficiency or productivity. The coverage of the syllabus in schools Kenya depends to a large extent how teachers manage instructional time allocated by the Ministry of Education.

## Teachers control over the allocated time

Teachers have neither control over the available time nor allocated time for instruction because they are determined by the Ministry of Education in Kenya. However, teachers have control on how to use the allocated time. Teachers' efficient and effective use of allocated and engaged time can significantly increase the amount of time that students experience success in academic learning. Teachers' complaint of having too much with little time caused the introduction of remedial teaching. Formerly it was meant to assist exam candidates as well as low achieving students to attain the required knowledge and skills but later it extended to all classes. There is a scenario where some schools complete their syllabus in second term while others rarely complete even up to third term. Does it mean the teaching time allocated by the Ministry of Education is inadequate?

Empirical studies on time management have been conducted in Kenya. For instance, Ngowa (2011) did study on time management behaviour among secondary school personnel in Kinango District, Cost province. The current study looked at the principal role in effective time management in Nyamira County, Kenya. Chandi et al. (2013) studied on "The effect of time management on academic performance of Distance learners: A case of the University of Nairobi Distance Learners, the current study addressed the secondary school students who are not distance learners.

A Study was conducted to find out the principals' effectiveness on time management in secondary schools in Nyamira County, Kenya. One of the research questions that guided the study was: To what extent do principals perform effectively the roles of time management? What are activities contribute to instructional time wastage in your school? What strategies can be put in place to curb time wasters? Convergent Parallel Mixed Design that combines both qualitative and quantitative data guided the study. In qualitative specifically phenomenology collected data on lived experiences of principals. In quantitative, cross sectional survey was used to collect data from a large number of students in forms 3 and 4.

The study targeted all principals, teachers and students of secondary schools in Nyamira County. Probability specifically stratified random sampling technique was utilized to select a sample 36 schools, 200 teachers and 400 students to participate in the study. The strata was based on the category of school, departments and class level respectfully. Principals of the selected schools were automatically included in the study. Instruments used to collect data were questionnaire, Interview guide and Focus Group discussions. Research instruments were subjected to content and face validity. Reliability of quantitative data was determined using Cronbach's Alpha on Likert scale items (0.8). Reliability of qualitative instruments was determined using source triangulation, member checking and peer debriefing. Statistical Package for Social Sciences (SPSS) Version 20 was used to analyze quantitative data. Descriptive statistics notably frequencies and percentages summarized quantitative data and were presented in distribution tables. Qualitative data was organized into themes based of research questions and presented in direct quotations and narratives.

## Finding and Discussion

The researcher sought to find out the teachers' and students' views regarding the principals' effectiveness in the performing the role of time management. The participants were presented with six statements about the principal and were asked to rate each on a five point Likert scale where 1 was the lowest score and 5 the highest rating score. Table 2 presents the findings.

**Table 2: Teachers' and Students' Ratings of the Principals effectiveness on Time Management**

Time management activities performed by the principal Rating responses Never

Time management activities performed by the principal	Rating responses					
	Never	Rarely	Sometimes		Often	Very often
	f %	f %	f	%	f %	f %
Ensures master timetable allocated all subjects is available in the staffroom	T: 0 0	3 1.5	20	10	84 42	93 46.5
Ensures all classes have individual time tables	T: 0 0	7 3.5	36	18	68 34	92 44.5
	S: 16 4	21 5.3	78	19.5	90 22.5	195 48.8
Encourages teachers to use the class time effectively	T: 0 0	3 1.5	8	4	73 36.5	116 58
	S: 8 2	2 0.5	89 22.5		104 26	197 49.3
Discourages fussing along the corridors during class time	T: 0 0	3 1.5	6	3	60 30	131 65.5
Encourages punctuality of students teachers in class	S: 1 0.3	3 0.8	61	15.3	108 27.1	226 56.6
Advices students to use their free time for study	S: 4 1	2 0.5	86	21.6	11 27.8	196 49.1

The students and the teachers' high ratings on the principals' performance in Table 2 indicate that they managed instructional time well. On whether the principals availed the master teaching time tables in staffroom; the majority (46.5%) and (42%) of the teachers indicated very often and often respectively. The minority (10%) pointed out sometimes and 1.5% as rarely. The researcher confirmed it during staffroom observation. The master teaching time table were posted on the notice board. It indicated all the subjects taught in the school in all classes throughout the week.

With regards as to whether the principals ensured that all classes got individual timetables, the majority (44.5%) and (34%) of teachers indicated very often and often respectively. A smaller percentage 18% and 5% mentioned sometimes and never respectfully. Responding to a similar statement, 48.8% of the students said very often; 22.5% as often and 19.5% sometimes. During classroom observation, the researcher noted that each had a class timetable; master timetables were placed in the staff rooms and in the principals' offices. A well prepared teaching timetable ensures that teaching and learning proceeds smoothly in an orderly manner without collision. The same master timetable co-ordinates the use of common rooms such as the libraries, workshops and laboratories by various classes. However, some classes did not have a timetable as pointed out by 4% of the participating students. The researcher confirmed this during classroom observation that some classes did not have timetables. This is likely to put students in a serious dilemma with regard to subject allocations and their readiness for the lessons.

Discouraging fussing along the corridors during class time was done either often or very often as pointed out by 65.5 % and 30% of the teachers who said very often and often respectively. Only very few (3%) stated sometimes and 1.5% rarely respectfully. This was confirmed by 56.6% and 22.6% of the students who showed that the principals encouraged teachers and students punctuality in all aspects in the school. Very few principals did not do it as indicated by 0.3% of the students. Informal interviews showed that principals encouraged teachers to use class time effectively, by teaching and involving learners in a variety of learning activities related to the topic under study. In another item, students were asked to state whether the principals advised them on proper use free time for study. The majority (49.1%) indicated very often and 27.8% as often. On average 21.6% stated sometimes whereas very few (0.5%) and (1%) stated rarely and never respectfully.

From the findings, effective use of time differentiated high and low performing schools. The researcher found out that in effective schools, the principals provided an academic emphasis. Teachers allocated a significant amount of classroom time to instruction in basic skills. Students were engaged in planned learning activities at the appropriate level of difficult and were experiencing success. During interview, one principal of a better performing school concurred with the students when said:

“I ensure that all the teaching staff members understand their role in facilitating the delivery of high quality educational program to all students. This means that students are provided maximum opportunity to learn during school day. I do this by minimising timewasters such as sending errand students out of class. My role is to ensure that all the personnel the teachers, students have skills in time management and make the best use of class time”.

From the above responses the researcher concluded that instructional time was utilised effectively whereby teachers and learners focused on teaching and learning priorities respectively. This confirms earlier findings of Smith and Andrews (1989) who found out that the principal who displays strong instructional leadership recognizes time as a scarce resource and creates order and discipline by minimizing factors that may disrupt the learning process.

To determine the effective use of instructional time, the researcher asked principals of better performing schools to indicate various strategies they devised to manage school time. The principals’ responses varied; some had devised instruments such as weekly class attendance sheet to monitor teachers’ punctuality and effective teaching. For instance, class prefects indicated the time the teacher entered and left class. They commented on lesson teaching, especially time wastage in irrelevant story telling or any substantial digression from the lesson topic indicating unpreparedness. The sheets are taken to the deputy head every Friday to forward them to the principal. Teachers know about the evaluations and such knowledge is included in their performance appraisal. It kept teachers on their toes in observing punctuality in class.

In other schools, the principals established daily class returns, not on weekly basis to monitor teachers’ and students’ class attendance. These sheets enable the principal to be aware of who



is absent and reasons for absence. Invalid absences due to malingering, indifference or truancy are detected and appropriate disciplinary action taken against the culprits. The students who through sickness missed important tests are identified early and appropriate remedial programs are provided and tests of equal difficulty administered to them. It was evident that in those schools syllabus coverage was adequate and completed on time in second term. Third term was meant for revision and students preparations for examination.

Principals never took for granted that effective teaching is taking place all the time. They went round physically to examine the school equipment, asked students informally about their lessons, syllabus coverage and difficult subjects to determine their confidence in passing examinations. Other principals established policies on curbing time wastage as narrated by one participant.

One thing has helped me in my school to curb time wastage. I devised the following policies with teachers to ensure smooth, rapid translations between activities throughout the class. That class starts quickly and purposefully, teachers get assignments or activities ready for students when they arrive. Instructional materials such as course books and reference are readily available. Students get ready for the next lesson by getting books out. Where appropriate, teachers handle administrative matters quickly and establish efficient routines that keep class disruptions to a minimum.

In poor performing schools administered by de-motivated heads, the researcher noted the laxity of teachers' class attendance. Some reported on duty but did not go to class. Chronic absenteeism of teachers was rampant in those schools as teachers were equally de-motivated to utilize their instructional time effectively. They lagged behind the syllabus coverage, a situation that triggered stress and fear of failing exams among learners.

## Time waster activities according to teachers

Teachers in selected schools were asked to indicate activities that challenged their effective use of instructional time. The responses were categorized into five broad categories as shown in Table 3

**Table 3: Distribution of teachers' responses on activities that wasted their instructional time; n=200**

Responses	f	%
Preparation of the master time table	96	48
Unanticipated interruptions	108	54
Writing lengthy schemes of work	200	100
Teachers' nationwide strike	194	97
Frequent testing policies	124	64

Table 3 shows that all (100%) of teacher participants mentioned writing length scheme of work as a major time waster whereas 97% indicated teacher's national strike. Another 54% and 48% of participants indicated unanticipated interruptions and preparation of master teaching time table respectfully. Frequent testing policies were indicated by 64% of the teacher participants. The study revealed that a considerable time was dedicated to preparation of the teaching master time table. This showed that instructional time was wasted as teachers and students waited for the teaching master timetable.

Other time wasters mentioned by teachers included poor planning, procrastination especially in writing schemes of work, and a scenario that resulted to inadequate time to cover the syllabus in the school. Delay in master time table robbed the students and teachers of valuable instructional time. Daily lesson preparations added to work overload. Holding lengthy staff meetings the whole day during school hours equally robbed students and teachers of valuable instructional time which are never recovered.

Teacher's participants also noted that the nationwide teachers strike occurrence almost annually affects instructional time. For instance in the year 2015, students lost five weeks of learning during third term when candidates of Kenya Certificate of Primary Education (KCSE) and Kenya Certificate of Primary Education (KCPE) were supposed to sit for exams. The huge instructional time lost could not be recovered; students neither covered the syllabus nor prepared adequately for examinations hence mass failures.

Frequent testing policies contributed to instructional time wastage. Some teacher participants observed that some tests given to students were not valid. They raised concern on how some teachers followed a lazy way of setting examination questions or tests by lifting the past examination papers from the cupboard without making any substantial alterations. Such testing was administered when teachers were unprepared to teach as a way of keeping students busy. Assessments of that kind serve no purpose at all as the marks assigned do not reflect the academic achievement of the students or the skill measured. Unplanned interruptions were mentioned as causing wreak havoc on a teacher's attempt to implement a carefully-developed and deliberately scheduled lesson plan. Teacher participants indicated the following interruptions as robbing students and teachers' instructional time.

- i. Uncoordinated lengthy students class conferences when parents meet with teachers to discuss the progress of their children
- ii. Teachers walking to and from staff room to get a book/ class notes
- iii. Sending students home to collect fees and other levies for school projects like buying a school bus, construction of boarding facilities among others
- iv. Delays in assembly on Mondays and Fridays weekly. The researcher observed that many activities take place during assembly: Flag rising, prayers and preaching, lengthy announcements and taking disciplinary actions. All these encroach into the first lesson reducing its instructional time.

We can say that principals in those schools did not assist teachers and student to manage their instructional time effectively hence were poor managers. The findings also indicate that instruction in school, as Smith (2000) notes, "is nothing like the steady flow of learning we like to imagine and that students need to meet the new standards set for them. More accurately,

it is a series of stop-and-go learning opportunities that compete with one another for scarce time" (p. 672)

It is important to note that in some schools principals had created a school culture of attending assemblies, class conferences, fee payments that do not affect instructional time. Assemblies were held at 7:30 a.m, announcements were precise and focused and discipline administered outside class hours.

## Students' responses on time wasters

Students were asked to indicate incidences that eroded their instructional time. Information obtained was triangulated with those of the principals and the teachers. Their responses varied from school to school. In some day school students mentioned co- curricular activities such as sports and music festivals major erode of instructional time. Students narrated absurd situations where they practised sports and music festivals all day on weekdays. The finding concur with that (Smith, 2000; Berliner, 1990) who found out that the amount of allocated time devoted to instruction was significantly less than usually assumed.

Teacher tardiness to class was another time waster mentioned by the students. Students observed that some teachers not only arrived late in class but also spent most of instructional time telling irrelevant stories not related to the topics taught. Other concerns raised included students' absenteeism from class due to fees, sickness and indiscipline cases. The researcher was informed that some schools take a long time to commence learning at the beginning of the term. This is a time when students in public day school clean classrooms, clear bushes in the compound. Teachers equally do not report the first day because it is time to attend to family activities e.g escorting their children to school as well. In boarding schools, students experienced similar situations; they had to clean classrooms, dormitories and dining halls before commencing the lectures.

Teachers' absenteeism was also observed when attending staff meetings and workshops held in their counties. Suspending classes to allow teachers to attend staff meetings, conferences, workshops, seminars affect instructional time. Regarding this set of tradeoffs, Smith (2000) acknowledges that teachers do "require opportunities . . . to plan, coordinate, and reflect together on such errands. But, detracting from instructional time for students in order to accommodate for teacher professional development is not appropriate.

Giving too much homework especially as a substitute for class work contributed to time wastage. Student participants complained of being given too much work which teachers neither marked nor returned to learners. Though the homework is an extension of class work, studies conducted by Gratz (2000) on keeping high standards in the school, show that when not correctly utilized can be a drudgery that makes a school unpleasant and unappealing to students. Gratz suggest that when homework is assigned it should be worthy doing, clearly explained and should be connected to the curriculum. In that way teachers encourage via meaningful homework the students' love for school. If a school sets homework, the principal's duty is to ensure that, it is based on an agreed policy decided after deliberations in staff meetings. Other time wasters mentioned by the students include:

- i. Procrastination whereby some students do their studies the last minute, just before sitting for examinations.
- ii. Teachers' excessive corporal punishments administered during lesson to low achievers in particularly Mathematics.
- iii. Lesson transition e.g from classroom to the laboratory for science subjects.
- iv. Stormy days curtail learning in rooms without ceiling boards.
- v. Failure of machines to work e.g computer lesson, failure of experiments in laboratories meant that the lesson be discontinued and repeated again
- vi. Unforeseen events like burning of schools, students' mischief, fights and security bombing threats.
- vii. School activities such as prize giving day, motivation talks, and fire safety held on school day interrupt class attendance.
- viii. In some schools, use students labour to harvest maize and beans from school farms, an exploitation of the child labour.
- ix. Uncoordinated morning and night preps characterised by noise making.

## Principals Strategies used to curb instructional time wasters

The principal is an instructional time manager. The participating principals were asked to indicate strategies they put in place to curb time wasters in order to improve on the use of instructional time. Their responses are shown on Table 4.

**Table 4: Distribution of principals' strategies to curb loss of instructional time**

Responses	f	%
SMART instructional objectives	26	72.2
Advance preparation of the master time table	36	100
Prior preparation of scheme of work	30	83.3
Improve staff meetings	28	77.8

Table 4 shows that all principals (100%) acceded that advance preparation of the master teaching time table was crucial in minimizing loss of instructional time. Another 83.5% suggested prior preparation of the schemes of work whereas 77.8% were of the view of improving the time taken in holding staff meetings. About 72.2% indicated teachers designing of the SMART objectives and focusing learners to attain them as a way of improving the effective use of instructional time.

Reports from principals in better performing schools opined that advance preparation of the master teaching time table regulates instructional time. They ensured that the committee responsible for designing teaching time table prepares it during the holiday. The time tabling team followed the Ministry of Education guidelines; ensured the double periods in languages and Mathematics are split to cater for the learner's concentration. Assign double lesson for science practical experiments. The copy was posted on the notice board in the staffroom for teachers' reference. Class teachers extracted the individual class timetables posted in classrooms prior to opening the school so that learning commenced the first day. The findings are similar to those of Griffins (1987) who advises principals on selecting time saving practices as follows:

Hold the staff meetings before the start of the term to issue the necessary learning resources; insist on departmental meetings take place outside teaching time; get down to serious teaching on the first day of the term; be strict regarding teacher punctuality and have a system that will alert you of any teacher absence; avoid suspension as a punishment, do not allow teachers to sent children out of class or do marking in class while students read novels or play cards which is iniquitous; teachers when in classroom must teach. Keep half-term holidays short and build a tradition whereby directly an internal examination ends, the staff gets back to serious teaching and students serious learning.

An improvement on time taken on staff meeting was another strategy put forward. Principals from schools that completed their syllabus early opined that they released the agenda of the meeting in advance for teachers to go through, discuss among themselves in preparation for the meeting. That minimized the time spent on discussing issues, focused on the agenda items and enhanced instructional time. Others suggested holding meeting outside class hours Prior preparation of the scheme of work was done in diverse ways. In some schools principals encouraged teachers to make scheme of work for the whole year to ensure systematic teaching annually. Other school heads advised teachers to make schemes of work in soft which they will later re-adjust rather than re- writing the entire scheme. In schools with many streams one subject teacher made the scheme of work which is distributed to all teachers handling the same class level. The participating principals in schools that completed the syllabus on time pointed out the following strategies of safeguarding instructional time which if utilized well by other schools can enhance instructional time. They can be done before commencing the lesson, during instruction, transition between classes and dismissal time.

### **Before beginning the lesson**

- i. Principals and teachers announcements at assembly are kept to a minimum to avoid disruption of first class periods.
- ii. Lesson begins when bell rings.
- iii. Teacher commence lesson on time and students get to work immediately
- iv. Minimal teacher tardiness by requesting class prefects to note the time the teachers enter and leave class.

- v. Class teachers check students' class attendance register before the first lesson commences.

### **During Instruction**

- i. Teachers ensure active learning and maximize learner engagement throughout the lesson period.
- ii. Students get their course books and other materials ready as soon as the bell rings for next class.
- iii. Principals placed a wall clock for teachers to use to monitor time use and designate amounts of time for specific tasks.
- iv. Established protocols and routines followed when distributing materials, set up or clean up, moving from whole group to small group instruction among others.
- v. Teachers actively to minimize disruptions in class.

### **Transitions between lessons**

- i. Teachers ensured that students carry both the text and exercise books needed for multiple lessons to avoid repeated trips to their lockers when transferring to another room
- ii. Classrooms were located within proximity to minimize travel time between classes. For instance, the researcher observed that classrooms for science subjects are located near the laboratories for easier movement to minimize loss of instructional time.
- iii. Student transitions were supervised by subject teachers in an orderly way to reduce disruptions and delays in commencing the next class.
- iv. Science teachers were advised to pre-test their practical prior to lesson to determine its success to minimize failure during teaching.

### **Dismissal Time**

- i. Principals establish instructional time guidelines of commencing and ending lessons on time.
- ii. Establish policies on not dismissing students before lesson ends
- iii. Teachers observe punctuality in leaving class as soon as the bell rings.



The findings concur with those of Levine & Lezotte (1990) on the correct use of time for learning which indicate that, principals in effective schools ensure that little time is expended between classes, recess, fussing about starting the lesson or other extraneous to learning.

### **Principals' Strategies to recapture lost instructional time**

When queried about this practice, principals said that encouraged teachers and students punctuality in class. Heads of Department encouraged team teaching whereby available teachers teach to cover the lesson of the absent colleague. Those teachers with prior knowledge of missing class swerved lessons with colleagues taught covered class work early and colleagues teach their lessons later.

In some schools, students were introduced to good study habits. These according to Nzubuga (2000) involve habits of place, time table habits as well as habits of health. Each student was to find a quiet place, corner of library free from distraction for reading. In terms time table students were advised to make individual time tables, indicate subject to be revised, tasks to be performed, and the duration including breaks. These enhanced proper use of free time. In other schools principals had created a school culture of reading. The students formed group discussions, read extensively on the topics contained in the syllabus and tackled past examination papers.

In boarding schools, teachers who missed their lessons could teach students during night preps. Day schools had morning preps between 7:00 a.m and 7:45 a.m when teachers came to make up for the missed lessons. The increasing of instructional time was received differently by teachers and principals. Others viewed it as not adding value to students learning as commuting students either arrived late for preps or missed classes. This too applied to students in boarding schools. Teachers' feedback on remedial teaching indicated that learners were too tired to learn or do meaningful works thus resort to naps. Teachers were equally stressed and exhausted to teach after the heavy days duties.

Critically it can be argued that it is not always true that increasing student instructional time will enhance learning. If additional time is not used for instructional activities, or the instruction

is of poor quality; it will not contribute to students' achievement. What matters most then is maximizing academic learning time when students are able to pay attention, receive instruction that is appropriately revealed and in which learning occurs (Blai, 1986). Several studies done have demonstrated that the effectiveness of instruction determines whether the extended school time has positive, negative or no effects on students' outcome (Topin, 1987).

Some studies however show that adding school time does enhance students' academic achievement. For instance, Faberman (2015) reviewed both research and practice and found out that adding school time can impact on the students' proficiency and their entire educational experience especially the economically disadvantaged who lag behind their peers. That both teachers and students have more engaged time in academic classes, allowing broader and deeper coverage of the curricula. Also more time is devoted to enriching classes and activities that expand the students' educational experiences and boost engagement in school. Similarly principals and teachers from better performing schools concurred that more time given to low achievers increases their achievement. Hence, they designed ways of assisting low achievers. For instance, they formed small groups and subjects teachers dedicated their free time after school repeat the content where appropriate in bits covering the topics in detail and answered students' questions using practical examples. Schools where it was practised, teachers observed great improvement among low achievers.

It is important to note that time spent on student learning depends on the quality of instruction they receive at that time. That is why efforts to improve the student achievement can succeed only with building the capacity of teachers to improve their instructional practice (Darling Harmond 2009). When asked how principals improved teachers' instructional practice, some said that they organised workshops on best instructional pedagogies. These included giving clear instructions on the work to be done, emphasizing important tasks that learners need to pay attention to, effective class management practices to minimize disruption.

Motivation plays a large part in determining the levels of performance of teachers and students. If motivation is low, teachers and students performance will suffer as much as if the ability was low. The study sought to establish how principals motivated their teachers. The

report indicated the utilization of both formal and informal strategies. Formally, teachers were recommended for promotion and Parents Teachers Association luncheons held for them. However, school heads had abandoned the luncheons because it created petty jealousy among teachers. Instead they resorted to less formal methods of incentives such as spontaneous oral appreciation for well accomplished task, encouraging collegiality and celebrating together and thanking the teacher privately.

## Conclusion

Instructional time was not utilized well in some schools in that many non academic activities that competed on the use of instructional time. Some of the principals did not minimize time for non-instructional activities. On the other hand some principal's effective use of instructional time enhanced syllabus coverage and attainment of educational objectives. Critically, increasing the length of stay in schools does not enhance student achievement. It is the careful utilization of the allocated time and quality of instruction that determines student achievement. Principals, teachers need to decolonize their way of thinking that the time allocated is inadequate. Instead critically examine their usage of time allocated to schools to better performance of students. Time-on-task is positively associated with students' academic achievement. Students who are active participants in their knowledge acquisition and skill development own their learning and will perform at high levels of accomplishment. Principal and teacher educators who are familiar with the time-on-task know their students well, use effective classroom management techniques, and employ good teaching practices and interactive learning activities that enhance syllabus coverage effectively.

### **Way Forward**

- i. Principals organize workshops at school level to equip teachers and students on time management skills
- ii. Teachers to visit schools that complete the syllabus early to learn techniques their colleagues use and adopt them where appropriate
- iii. Encourage teachers to attend conferences on time management skills

- iv. Teachers and students to read on time management skills
- v. Include time management skills in teacher education curriculum to equip pre-service teachers
- vi. Quality assurance to organize INSETS on time management skills to professional teachers already in the field

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# Role of Latent Local Technologies and Innovations to Catapult Development in Kenya

Njiruh Paul Nthakano<sup>1\*</sup> and Eucharia Kenya<sup>2</sup>

<sup>1</sup>Department of Agricultural Resource Management, Embu University College

Email: njiruhpaul@gmail.com

<sup>2</sup>Department of Biological Sciences, Embu University College,

Email: kenya.eucharia@embuni.ac.ke

PO Box 6 - 60100, Embu, Kenya

\* Corresponding author

## Abstract

The domination of “colonization shadow” may have reduced the manifestation of young technologies and innovations that with minimal value addition could help local communities overcome many challenges. There is need to rediscover the technologies that can bring about wealth and wellbeing. Some wealth has gone unutilized or undiscovered due to colonization of the mind. The paper will discuss the useful technological resources that have not helped local communities and sometimes fetch millions of dollars elsewhere. Knowledge of this is expected to bring about rediscovery and decolonization so as us to use locally generated technologies and those easily adaptable to improve local lives. Decolonization is necessary in many sectors of the economy. In the medical world there is the use of herbs for healing; when taken boiled it is called herbs and despised but when active ingredients are extracted they are called medicine. Kenya is the home of over 1,100 species of plant and those with medicinal and food value can be commercialized. For example, Aloe vera can be replicated and mass produced through tissue culture for extraction of many beneficial products it contains. Value addition to foods, for example, potatoes which when roasted on fire, it is seen as a poor man’s food but when fried, becomes French fries with an immense increment in worth. A better approach being advocated is to seek ways of improving indigenous technologies and applying

knowledge that has existed from time immemorial. In agriculture when a flower is planted in the precincts of a house it regarded as an ornament but when planted in a farm becomes a cash crop. Today many Kenyan production processes like floriculture are owned by foreign companies. There is need for a shift in mind-set so as to actively revive local technologies and products to benefit the local people. The conclusion is that, there are a number of unexploited technologies and wealth, that has remained dormant due to colonized minds and with little decolonization it can earn wealth that can increase wellness and improve livelihoods for the growing population in Kenya.

**Key words:** Technology, Indigenous, Wealth, Wellness

## Introduction

Colonization came with Western culture that greatly affected technological advancement. It stifled local technologies and cultures. Intrusion of colonization brought about a paradigm shift including foods, medicine, housing and all types of western inclination. Colonized nations was forced to drop their cultures in favour of that of colonizers. In this regard, colonized will mainly refer to Kenya. The result of colonization is that various traditional technologies were abounded and became stunted. History tells us that, the aim of colonization was to get raw materials for the growing industries in Europe but never to enrich the culture or technology of the colonized.. Many technologies that had evolved around industrial revolution and thereafter were strongly entrenched in Kenya.

Since earliest days, human kind survived through some research that led to innovation that enabled them to improve their living style. Some, of the earliest known technologies were for acquiring of basic survival skills like acquisition of food and shelter. In the early days, means to get food was basically by cultivation and hunting. Therefore, technologies to enable cultivation and hunting were developed while shelters were obtained mainly by leaving in caves.

Technological development can be demarcated into some basic times. The ancient civilization,



the modern and super modern civilization. Ancient technologies seem to have been geared for basic survival and seem include tools and simple weaponry. The regional (e.g. Europe or Africa) disparity were not very conspicuous. However, later development brought bigger differences among regions. This depended on how nations exploited their indigenous knowledge, opportunities and wealth. Civilization followed a pattern of technological development. For example Egypt and irrigation, Greece and literally world, Babylon and farming, Ghana and gold among others. A shift of paradigm came with modern civilization where there was Industrial and Agrarian revolutions that show Europe and America become industrialized. This followed scramble for resources around the world including Kenya that lead to colonization. Some regions prospered some were left behind like Africa. Some many technological leaps were seen in 18th century that included discovery of steam powered engine in 1712, inventory of power-loom for weaving cloth in 1765 by Hargreaves 1812 and in 1876 Alexander Graham Bell invented the telephone. As Europe was undergoing technological change, local technologies in Kenya and rest of Africa were being suffocated by colonization.

## Consumer of Technology

During colonization after independence many colonized countries continued to import technologies under the program of technology transfer. Mainly linear model (Bradley et al., 2013) of technological transfers has been used to get technology from colonizers to colonized. This is a situation whereby technology is transferred the way it was invented from the university scientist to the end user (Siegel et al., 2004). This is a traditional model of the technology transfer process that was adopted by colonialist. During colonialization the western nations came with their ready to use technologies and later transferred them to local people. A kind of Europe in Kenya was established. The effects of this is that the new technologies were forced on the local people. The transfer may have been done but they were never completely adopted. This could be the reason why some technologies died with leaving of the colonialist. A double loss was realized, local technologies were suppressed and the western ones started failing after colonizers left. Even if they were to work there was a cost tied to it especially where patents were involved, such as in books printing and pharmaceuticals among others.

## Technological Suppression

Intrusion of western based technologies into African continent suppressed non-competitive (sometime superior in doing business) African technologies. The result was that many useful African technologies became latent and little or no research was put into them. These technologies included; medical and surgery, mining, pharmacy, engineering, food, processing, weaponry, industrial chemistry among others. Speed of local technological latency or decay was increased by the fact that many of the African technologies were never documented but the knowledge was passed from generation to generation by verbal communication. For Example, the Kamba people of Kenya used poisoned arrows during war where chemical locally called "uvai" was put on the arrow head. These were and are biological weapons which, could have been developed to a weaponry industry. Unfortunately chemical formula and product itself have never been locally documented as an innovation. In apiary, Kenyan used to make bee hives by tunneling a log of tree which was good to create a natural roof to prevent water to enter when it rained. However, this was abandoned in favour of wester box-like made beehives. The Kenyan blacksmiths never transformed themselves to modern manufacturing. Local building materials, architecture, engineering, agriculture, medicine, literature and many other technologies went into limbo. Development of medical field seems to have been more affected and for this reason, medical industry will be single for a bit more exploration.

## Medical Advancement

All cultures worldwide have long history of medicine practices. By 2003, about 3.5million people depended on herbal medicine and 80% was in Africa (WHO, 2003). Herbal medicine has a very important role in healthcare and in remote areas it is the major source of medication (Derry et al., 1999; UNESCO 1996) such that some Governments have encouraged their use (Marshal, 1998). Besides, the original standardization of scientific medicine a process known as (Pharmacopoeias) was first based on herbal products (Farnsthorth et al., 1995).

## Herbal Medicine or Witchcraft

Herbalists are found in all parts of the globe including America, Europe, Asia and Africa (Kung'u et al., 2006). However, where else the west transformed their herbal to pharmaceutical industries in Kenya it stagnated. When the western culture infiltrated in, Africa medicine was viewed with a lot of suspicion, and it was associated either with witchcraft or something close to it. However, if any item was proven to be valuable to the west it was referred to as herbal medicine. African based natural products were disregarded at the discretion of the western recipients. In situations where it served them (colonialist) better it was promoted and referred to as natural products or raw materials for drug making. Things like propolis, *Prunus Africana* products, and artemisinin are some of famous medicines from herbs that are produced at industrial level. Chances are that penicillin, and quinine, all plant products could have been rejected if they originated from Africa. It is worth noting that at one time quinine and artemisinin (Codd et al., 2011) were major drugs to treat malaria. Other plants like neem oil have been used as mosquito repellents for a long time.

## Changing Paradigm in Herbal Medicine

In Kenya, herbs of medicinal value have continued to dwindle due to human activities. On the other hand in the Western and Eastern worlds, plants are being developed to be natural synthesizers of vital herb-like products such as monoclonal antibodies (Murphy, 1907) that are used in vaccine making, alternatively plants are put into use as biofactories of biopharmaceuticals (Horn, et al., 2004). Some of the plants used in biopharming are tobacco (*Nicotiana* spp) to glasshouse-grown *Arabidopsis*, lotus and moss. In the tropics, Kenya included, there is a lot of an exploited "natural capital". The west has turned to Africa to bio-prospect with a hope of getting new products. Indeed, they have often discovered and sometime they are pirated. An example is where some bacterial materials that generated millions of dollars were pirated from Kenya ([http://observer.guardian.co.uk/uk\\_news/story/0,,1297590,00.html](http://observer.guardian.co.uk/uk_news/story/0,,1297590,00.html)).

Colonization may have added value to some of the local products but the benefit may not have been felt by the indigenous population. Example Neem and Aloe vera are widely used to make products like toothpaste and soaps but by large colonial multinational companies like Unilever. The paradox is that, now the major suppressors of the indigenous knowledge are not the westerners but the local people with the western education. Today a number of plants around the globe are highly regarded for medicinal value, among them are; Mayapple or American mandrake, or mandrake (*Podophyllum peltatum* Linnaeus) found in American, Cape bush-willow (*Combretum caffrum*) found in South African) and Pacific Yew or Canadian Yew (*Taxus brevifolia*) found in Canada have anticancer properties and some research may be going to made medicine from them. However, very little is going on in Kenya for herbs like Red Stinkwood (*Prunus Africana*) that is also reputed to have anti-cancer properties.

## The Natural Capital

Herbal market is undergoing a global transformation turning it to be a quite a profitable natural capital business. Local practitioners will need education so as to benefit from this growing trade. The market for herbal products was estimated to be US \$ 62 billion by 2006 and it is expected to be US \$ 5 trillion by the year 2050 (Singh, 2006). There are about 7,227,130 species in the world out of which 374,000 are plants. About 10,000 species are listed as valuable medicinal plants in Africa (Anon, 1987). Kenya houses over 1,100 species (<http://agroforesttrees.cisat.jmu.edu/>). Demand of some of the herbs in both local and international markets has been in the increase, like in Kenya harvesting of East African Sandal wood was put under presidential ban in 2007 to prevent over exploitation. Sandalwood is exploited for its essential oils used in perfumery. The heartwood of the trunk, main branches and roots contain an essential oil (Taylor, 2010).

## Latent Industry in Africa; Effect of Colonization

Many latent technologies in Africa has adversely affected industrialization. For instance, increasing value of medicinal and aromatic plants have not attracted commensurate research and business attention locally. There is a bit of publication on value of medicinal and aromatic plants including the works of Prof. John Kokwaro in his book *Medicinal Plants of East Africa* (Kokwaro, 2009). However, a lot of knowledge has not locally been transformed to commercial products. Some of the major herbs of commercial interest include; anti-malarial such as African Wormwood (*Artemisia afra*), Quinine, and quinidine. Others include Aloe vera, Red Stinkwood in English (*Prunus africana* or in Kiembu in Kenya it is called Mwiria) (Centre for Cancer Education. 2007, Online Medical Dictionary).

Colonialization have had a negative impact on indigenous industries in general but health and pharmaceuticals suffered most because any of its products were labelled as African medicine or witchcraft. This was worsened by the fact that many of the industries had no formal documentation. Medical education was called traditional knowledge and it was never given a chance to advance. This made scholars and users shun herbal medicine for a long time. Thus, colonialist succeeded in making African believe that local healers were infective and inferior and thus reducing competition with their medicine. No one had the courage to take up research in African medicine and pharmaceutical studies. A lot of knowledge has been lost because subscription was by word of month and as knowledgeable people die so is the knowledge. So far about 7000 single compounds that are used in modern medicine have been extracted from medicinal plants. This development happened in the west but not in Africa. This could have been some of the dark ages in African studies. The major compounds that have made impact are sweet from wormwood (*Artemisia annua*) leaves for anti-malarial, Aspirin from the Willow tree and Quinine from Cinchona bark. *Artemisia annua* shrub has been used for traditional treatment in China and now it is a major raw material for medicinal based industry (Najma et al., 2010). Also Neem tree in Swahili known as Mwarubaini has a number of uses including anti-plasmodial properties (Bashir, et al., 2015).

At present, about 25% of the prescribed medical drugs in the developed countries are plant based, but it is as high as 75% in the developing countries. However herbal and aromatic products industry has been growing steadily in Asia and India. For many years, many drug have been extracted from plants. Africa can follow the example of China and India commercialization of various food and herbal products. Example, Aloe vera is today grown from tissue culture at Jomo Kenyatta university of Agriculture and Technology (Kenya) because of many products made from it.

## Technology on Food Processing

In food, there are many technologies that have not captured the eye of the modern researcher. A good example is brewing industry where alcoholic drinks from the west are over celebrated. However, good drinks like beer made from honey, sugar cane, banana, sorghum, maize, rice among others have been neglected. Modern breweries over concentrated in the use of barley but, today the brewers have discovery the power of sorghum in brewing and it is gradually replacing barley. It is even called a discovery despite being used in Kenya for many years. Despite this local brewers who use it to brew are arrested and their product destroyed as illicit drink. This is a suffocation of innovations and entrepreneurship, instead the brewers needs to be assisted to get to the required standards.

Colonization opened doors to big multinational to compete with smaller African economies. It brought health completion but it suffocated small non-conventional African industries. Many times, the multinational demanded protection from competition and this stunted growth of small local companies. For example Coffee board places a law to prevent traditional roasting of coffee however, the same law does not persecute companies like Dolman coffee or Java Coffee groups. Sometimes traditional food like, potato when roasted on fire, it is poor person's food and when grilled in an oven it is high value food or when fried it becomes French fries that is worth millions of dollars. African technology never developed from fire to oven grilling and thus the value of end product and technology itself has remained low. Researchers and innovators needs to seek ways of improving the indigenous technologies to enhance their

competition with colonial introduced-technologies. If not well done the same colonial master gets modifies it (technology) and patents it. A good example is the patenting of traditional Kenyan bag called Kiondo by the Japanese. In horticultural production, when a flower is planted in the precincts of a house it becomes an indigenous ornament or wild plant and when western company picks it plants it in a farm it then becomes a cash crop.

Education industry was not spared by the effects of colonization. In Kenya there was a lot of knowledge in Biology, Physics, Chemistry, Astrology, Agriculture, Medicine, language among others but no detailed research and development was recorded before colonization. The consequence is that people migrate from Kenya to Europe to study African History or geography that could been better studied in locally. There are many situation, when students leave African to European nations to study tropical diseases, African culture, Tropical Botany, Tropical soils among others while real samples are in the land they are leaving. This is not because they want diversified views, but because study opportunities are not available in Africa. Where is the missing link? What happened? The African performing art is dying and left for only tourists who just pay a token to the performers. This is why you hear of Russian Ball dance, Jazz music but you never hear of Masai dnacer band despite being a major attraction of tourist. Colonialist relegated African entertainment industry as traditional and backward. The result is that good performances and music has disappeared as composers perished.

## Decolonizing Research and Technological Development

Technological innovations bring about development and advancement. This can only come through local research and innovations. However, over reliance on technological transfer brings about technology enslavement. Colonization succeeded in technological enslavement. There is need to rediscover the technologies that can bring about more knowledge and wealth. This will enhance exploitation of wealth that has gone unused or undiscovered due to colonization of mind. The objective here has been to identify useful resource that has not

helped local communities and quite often fetching millions of dollars else where. Ultimately, it is expected that this will bring about rediscovery and decolonization so as us to research and use technologies to improve local lives. For example, the many medicinal herbs can be developed into herbal farming and eventually biopharming and also local brewers can be converted to modern standardized beer manufacturers.

## Conclusion

Technological latency and development in Africa (Kenya included), was significantly enhanced by colonization. Quite often the colonizers picked and developed some technologies for their own use. Ultimately the local people lost their own technologies, the final product and the benefits that accrued from production process. Example, in herbal medicine, the Chemists have been picking up local herbal product and synthesizing a chemical version of the plant compounds and overtime, the use of herbal medicines declined in favour of the synthetics. If local researchers embraced local research, at least the benefits of the end product will be shared if not wholly owned by local entrepreneurs.



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<http://agroforesttrees.cisat.jmu.edu/>

# Structural Reengineering as a Tool for Decolonizing Education for the 21<sup>st</sup> Century and Beyond Through Performance Contract in Secondary Schools in Kenya

Severina M. Mwirichia\*1 and Rael Kinya Kanga2

\*1 is a PhD candidate of Leadership and Education Management, Kenya Methodist University (KEMU)

2 is a PhD student of Leadership and Education Management, KEMU

(\*1 the corresponding author's email: smwirichia@yahoo.com )

## Abstract

This perspective paper aims at promoting and urging for a change, decolonized education spirit, in the leadership and management of public education in Kenya to reengineer education for the 21st century and beyond. The paper appeals for embracing of institution reengineering processes, to decolonize and improve performance in education sector, particularly in the secondary sub-sector. Secondary education has been facing numerous challenges for many decades, since colonial error. This is despite the effort made by the government and other stakeholders to place secondary education on a performance trajectory. The paper advocates for performance contracting between the employer and the employees as practiced in other sectors. Performance contracting is a tool for both reengineering and decolonizing education. In this regard, school managers, being the implementers of the government education policies need to enter into a negotiated contract with their instructors for effective service delivery. The paper highlights key areas that require attention in order to decolonize the education system for improvement and sustainability of good performance among our public secondary schools. In addition, some barriers to reengineering (decolonizing) process are identified in this paper together with possible recommendations to address them. The government is challenged to be vigilant while implementing performance contracts upon teachers so that it is not mistaken as a tool to deny teachers their rightful gain. On the other hand, teachers need not embrace

performance management programmes with contempt and hesitancy or as a punishing tool. It is recommended that the government should prepare teachers through capacity building and sensitisation on the objectives of performance contracts to ensure appropriate buy-in. Indeed, the employer should put clear and feasible policy structure of rewards for performers and sanctions for non-performers as they enter into contract.

**Key words:** Reengineering education, Performance Contract, Decolonized education spirit

## Introduction

Structural reengineering and specifically, Institutional structure reengineering (ISR) is a change management strategy borrowed from the concept of Business Process Reengineering (BPR) which was used in a number of Higher Education Institutions (HEIs) as a change management strategy in UK. Process reengineering is a change management strategy to obtain improvements in service and outcome (Hammer & Champy, 1993; Mugambi, 2010). The focus of ISR in this paper is on reengineering administrative services to redesign teaching and learning in public secondary schools in Kenya in order to decolonize education for improved performance. Through ISR, the management of an institution is able to decolonize education by applying new approaches towards quality improvement. Moreover, it will make institutions capable of adapting and managing change, decolonized education spirit, as it occurs. In this kind of setting, an institution can reengineer, decolonize, its human resources from the colonial mentality and make them more productive at work. To initiate ISR, the supervisor, who is the employer or agent examines the teacher's performance ability and carries out needs assessment by use of survey method to identify improvement gap by observing the situation on the ground as well as interviewing and discussing with relevant stakeholders. These stakeholders include teachers, students, parents and other relevant players in an institution. ISR also involves studying the set or intended output against the actual or achieved outcomes and accountability for deviations in the existing documents. Existing documents act as benchmarking tools which include strategic plans, progressive assessment records, the institutional mission, vision and motto, development projects' records, financial management records and duty performance records

such as attendance records among others. Monitoring and evaluation information is vital as it ensures that the ISR programmes are on course and any challenges are addressed timely and continuously. This includes service delivery guidelines, various policy documents such as assessment policy, information and communication technology (ICT) policy, discipline policy, routine, complains and resolution as well as communication policy among others. According to Penrod and Dolence (1992), reengineering entails changing the procedures by which the work is accomplished and products delivered. Reengineering institutional structure consists of altering its decision-making, operating divisions, and management culture. Hammer & Champy (1993) retaliated that African education renaissance has to be focused. Furthermore, educators need to push for human resource development strategies which would articulate the visions of education and identify niches which can be opted for in order to compete as Africa in a world economy, free of colonial mentality.

Penrod and Dolence (1992), view reengineering as a suitable means for ensuring learning institutions especially public secondary schools adapt to the changing demands being placed upon them. Performance contracting process is a management tool in the management of public resources. As it is common with other public sector institutions, Kenya government, through the Ministry of Education Science and Technology (MoEST), has changed tactic in an effort to curb teachers' strikes (Mugho, 2017 ). More disturbing is the fact that these strikes have been affecting education sector negatively countrywide and make it difficult for managers to account for service delivery and use of public resources in public secondary schools and colleges. The government has made it mandatory that the principals have to sign performance contract (PC) and teachers to sign performance appraisals. Secondary schools have a number of strong interest groups that make change initiative a complex task. These include teachers' Unions such as Kenya Union of Post Primary Education Teachers (KUPPET) and Kenya National Union of Teachers (KNUT). For many years there has been controversy between the government, parents' association and teachers each blaming each other for poor performance.

Process restructuring was championed by Hammer and Champy (1993) as they emphasized on corporate restructuring. In their book 'The Machine that Changed the World,' they coined

the rule of "Half" which implied that by applying the principles of teamwork, quality control, customer focus, minimal buffers and continuous improvement, product defects are cut by half, factory space by half, work time by half, and development time improve by half. In the case of service organisation, cost saving in terms of time and social costs can be realised a great deal through performance management system. The main focus of performance contracting as a reengineering process in the education sector is value addition progress (VAP). Indeed if the education sector applies the "half factor" principle, there will be tremendous improvement in value addition in performance and realisation of results, especially in public education institutions.

## Materials and Methods

This perspective paper used literature study to inform the viewpoint on structural reengineering as a tool for decolonizing education for the 21st century and beyond through performance contract in secondary schools in Kenya. The paper identified and made narratives on the statement of the problem and significance of the perspective. It consequently, came up with descriptions on perspective results and discussions.

## Statement of the problem

Education sector in Kenya has faced a lot of challenges since independence. Poor performances in national examinations, understaffing, mismanagement of public resources, and teachers' strikes have dominated public secondary schools. Every stake holder has endlessly, and sometimes without proof, blamed each other for poor quality of education.

Quality is a product of intervening factors which make provision of quality education a complex undertaking (Glasser, 2000). This call for the reorganisation of the systems to alter the existing processes in order to address specific aspects which impinge on quality. There has been no

standard system in place to measure the performance of a teacher against set targets until the national examination results are realised at the end of the year. It is until this time that results are analysed and then process audit commences when damage is already caused. Worse still, there has been no evidence-based method to pin down a poor performer in absence of a negotiated criteria agreed upon in advance. Therefore, institutional structural reengineering, decolonized education spirit, through performance contract between the employer (government) and the employee (teacher) is necessary for accountability and improvement of the performance.

## Significance of the perspective

Institutional structural reengineering, a tool to decolonize education, through performance contract between the government and teachers will promote transparency, accountability and commitment of every stakeholder. It will lead to improvement in service delivery in educational sector and the nation will benefit from education investment in all sectors of development. Teachers will also receive their rightful dues for their performance. Above all, parents and the government will realize better return on investment in public secondary education.

## Results and Discussions

The perspective results and discussions section presents: performance contracts and public secondary education. It also covers areas requiring reengineering/decolonized education spirit change, as well as barriers to reengineering process through performance contracts and recommendations.

# Performance Contracts and Public Secondary Education

According to Gaziel, (1998) value is added when an organisation's activities are shaped to directly meet customer demands. Reengineering is the process of reorganising an institution in terms of structures, linkages and human resources management systems to ensure realisation of performance and efficiency. It is through reengineering process that any organisation or institution is able to achieve optimal utilisation of resources and guarantee measurable performance (Mugambi, 2010).

The main objective of reengineering administrative processes in public secondary schools is to make processes more student-centred, add value on learner and bring about accountability of public resources. The rationale for performance contracts policy is to promote transparency, accountability and improve service delivery in public institutions. The Teachers Service Commission, in consultation with the Ministry of Education, has devised Performance Management documents to be negotiated and signed by both management and teachers. In this regard, Performance Contracts for principals and performance appraisals for teachers list the obligations of all public agencies and Teachers Service employees. More importantly, PCs also include specific criteria and targets to evaluate success. In addition, they prioritize the success indicators to clearly convey employer's priorities to its employees. These documents are put on the internet for all to see and hold the agencies accountable. PCs also define a roadmap for rewards for performers. Performance is reviewed on monthly and termly (quarterly) basis. At the end of the year, performance of all TSC agencies and teachers is assessed against the initial commitments made by them in their respective PCs. The state-of-the-art methodology allows the teachers to be ranked on a scale of 1 through 5. Thus, the evaluation is not descriptive but precise and quantitative. It allows the appraisee to be ranked in a descending order. The best performers can be recognized through promotions to higher job groups and other forms of rewards. Nevertheless, caution needs to be exercised on matters of promotion due to budgetary constraints since the TSC is already grappling with a bloated wage bill for teachers.



Expansion of secondary education has led to a need for improved efficiency in administrative services, along with a greater range and flexibility in curriculum than currently exists as supported by Obanya, (1995). Therefore, new organisational structures are required. A number of learning institutions at various levels in Kenya are currently attempting to use Process Reengineering as a change management strategy to obtain improvements in service delivery and outcome. Thus, there is likely to be an even greater resistance in secondary schools to change than in private sector companies. In this case strategic leadership is vital in steering learning institution to achieving desired goals in line with global demands. The performance of education institutions is of great significance for the competitiveness of nations (Porter, 1990). It follows, therefore, that achieving successful change in secondary education institutions is of utmost importance, and the application of process reengineering in such institutions is a highly significant exercise. 'Traditional' working practices, colonial in nature, are no longer efficient in the modern institutions. Organisational management is dynamic and hence requires continuous reviews and renovations to cope with current trends. Therefore, institutions must determine effective ways of successfully achieving and accommodating change. The experience with BPR worldwide in the private sector has demonstrated that failing to change, decolonize, people has been a major barrier to success. Unfortunately, TSC, in conjunction with the Ministry of Education, are implementing PCs in hurry without appropriate consultation and involvement of relevant stakeholders. Currently, secondary schools are not adequately prepared for change management and hence teachers are likely to sign PCs belatedly since teacher unions are opposed to this programme.

As it is common with other public sector organisations, secondary education institutions are seeking to maintain the three 'Es' of performance management, namely Efficiency, Effectiveness and Economy (Pennycuik, 1993) by adopting private sector managerial techniques. Process Reengineering is currently being used as a change management strategy in a number of Kenyan educational institutions. A number of interrelated pressures have created the need for change in management of educational institutions: expansion of secondary education; frequent curriculum reviews; changing student profile; pressures from stakeholders to get value for money; increased competition among institutions and use of information technology (IT) among others. In the light of these pressures posed by need for change, secondary education

subsector has to embrace performance management system in order to stand the test of times in a decolonized education spirit.

### **Areas Requiring Reengineering/Decolonized Education Spirit Change**

Although institutions are expected to undergo structural reengineering, there are key areas that require immediate attention for rapid results. These include the following:

## Quality education

Quality in education is seen in a multifaceted dimension (Adams, 1993). In explaining quality, terms such as efficiency, effectiveness, equity and quality have been used synonymously. Considerable consensus exists in the dimensions of quality education today: Quality learners, quality learning environment, quality content, quality processes, and quality outcomes. This definition takes place influencing and propelling the discussion of quality as well as quality assurance (Motala, 2000). As the government enters into performance contract with teachers they should be careful that quality of education is maintained. Crafty teachers may set targets and use dubious methods to achieve their targets without regard for quality, especially so if rewards and sanctions are put beforehand.

The concept of quality assurance relates to coordinated activities that a manufacturing or service industry implements in order to control through monitoring and evaluation of planned outputs or desired results. Commission for Higher Education (2012) defines quality as the effectiveness in achieving institutional goals. It can mean added value by the student or institution from inception to completion of a course for a certain period of time. Quality can also imply value for money where output is measured against input. In addition quality can mean satisfaction of the customer or clients. While the government expects the teachers to satisfy other stakeholders, the performing teachers should be motivated and their extra effort recognized. Quality teaching is a difficult task to implement if the teacher is not motivated.

## The Institution Vision and Mission

The vision of institution indicates what the organisation wants to be like in future while the mission of the institution speaks of what the institution is out to accomplish. A mission is a written declaration of an institution's core purpose and focus that normally remains unchanged over time and serves as a filter to separate what is important from what is not. A well-crafted mission statement communicates a sense of intended direction to the entire institution or organisation (Mugambi, 2010). Structural reengineering therefore must consider these two areas because any change that does not anchor to the vision and mission of the institution cannot contribute much to performance improvement. Changing the institution vision and mission means changing almost all of its aspects since they act as blue print for propelling the organization towards achieving its objectives (Kaufman, 1998). Most public secondary schools have both mission and vision statements carefully drafted by a consultant as a requirement by the ministry of education on papers and walls but not owned by stakeholders. The reengineering process should emphasise on making them a reality. Booth (1996) argues that for achievement of improved performance in any institution there is a need to focus in result based initiative (RBI), which is required to yield in the light of pressure mounted on secondary schools to improve performance.

## General Resistance and Inertia from Existing Structure

As earlier stated implementation of process reengineering is not a mean fete. It is about altering the existing structures that inform the institution's mission and vision. It is further noted that process reengineering affects individuals directly thus creating a fear of unknown in the existing human resources. Planning institutional change has over time proved a daunting task (Alliger, et., al., 1997). The shift in institutional management order will see teachers shifting roles and displacing others out of perceived comfort zones which may attract a frown from the endangered personnel. However, successful management of change particularly in a

secondary institution ultimately depends upon understood and shared values and objectives by managers and the subordinates. In this context, TSC (as the employer), school management and teachers need to consultatively agree on the mode of implementing the reengineering process to ensure ownership and support of PCs by all players.

As advanced by Kaufman et al. (1988), the implementation of a Total Quality Management (TQM) process succeeds if the philosophy underpinning the approach is in tune with the existing staff value system. As such, process reengineering change strategy is largely dependent on the human factor. The resistance to change may be informed by perceived, real or imagined social or economic threat that the envisioned change may bring. Human beings naturally tend to be evasive or defensive. Whatever they cannot evade they will mount defense against or otherwise. Therefore the employer should trend cautiously when implementing the intended change else the whole effort may end up a zero sum scenario. Capacity building and constant review of appraisal tool is crucial in order to improve ownership, confidence and effectiveness.

## Finances

Education, like any other project implementation of process reengineering is cost bound. Since process reengineering involves abolishing and creation of new structures will result in the government incurring expenses. The cost benefit analysis (CBA) should be done to identify the benefit of the reengineering and restructuring process verses the cost implication to the institution. In the scenario that the cost of the project outweighs the benefit of the reengineering process the management critically assesses the options available as an intervention. The cost implication of the project will impact largely on institution's budget with short term and long term operations, thus proper planning is key (Darling-Hammond 1997). If the benefit of the project outweighs the cost of the project the management should mobilise all existing channels to finance the structural reengineering process. In this case the government should take into consideration that supervisors and monitors of the performance contract implementation will require financial assistance failure to which the process may be derailed. For instance, some of the cost items to be factored in financing the PC implementation

process may include transportation, personal emoluments, additional Monitoring & Evaluation staff to analyse the performance of about 300,000 teachers and principals countrywide. Other areas of cost involve storage charges for the paperwork generated which require future referencing as per the existing government archival policy. It should not be assumed that supervisors and monitors can sustain these activities using their own resources. These additional costs are coming at a time when the government is experiencing some cash flow challenges in financing existing education programmes such as Free Primary Education (FPE) and Free Secondary Education (FSE). This time round, the government should not delay in releasing funds for the implementation of performance contract programmes.

## Information Technology

Kenya vision 2030 has embraced technology as a driver to achieving competitive stride in the global economy. Osin, (1998) observes that in most Kenyan secondary schools, application of ICT has not been promoted despite the fact that that use of electronic media resources has great impact on performance improvement. Despite the great potential for use of IT in secondary education, it is not a common feature of teaching and learning in most institutions.

What is oblivious is that among the criteria for evaluation in PC agreement among teachers is the use of IT in enhancing teaching/learning process. This is a further pressure for change as secondary schools must take advantage of IT developments to improve curriculum delivery and reduce costs. The critical analysis of present public secondary education system paints a grim picture of it as too fragmented, wasteful and inefficient. It is characterised by too many students participating in the same activities such as subject combinations at the same time. Exchange of information is not sufficiently exercised in public secondary schools which is a major inefficiency.

### **Barriers to Reengineering Process through Performance Contracts**

Implementation of process reengineering through performance contract and performance appraisal is likely to experience a number of impediments among the consumers. These include: institutional politics, information complexity and legal policies.

## Institutional Politics and Entrenched Values

Public Secondary school possesses significant (although varying) amount of 'historical baggage'. Thus, these working practices can be out-dated and fail to add value. Some roles exist purely to check the work of others (Krapf, 1995). The process analysis through environmental scanning reveal many 'working committees' and different functional layers of responsibility for authorisation, completion of administrative tasks as a complicated process in public secondary schools in Kenya.

There are various rubber stamping activities found to be unnecessary obstacles to process completion. According to Anderson (1991) organizational culture 'paradigm' - the core set of beliefs and attitudes held by employees ('the way we do things around here') - is demonstrated to be a powerful factor in resisting change. The existing processes and roles appear to be inextricably linked with the cultural paradigm: organisational structures and functions are entrenched in public secondary schools as compared to private ones. Therefore, structural reengineering through performance appraisal is bound to conflict with a few existing traditions when it is introduced. For instance, all teachers unions are opposed to performance contract policy in public schools. Therefore, if it is not carefully handled institutional politics, values, and Unions cannot only sabotage the change being initiated but also has lethal potential to shoot down both the change and management altogether. Tales have been told of institution where their politics determines the policies that fails or sails through. Values are part of people's way of life (Furniss & Green, 1993) and hence, any change that threatens the value systems of people is guaranteed to face a rough and bumpy ride to its accomplishment. Indeed, teachers in public schools have endeavoured to stay in the 'comfort' zone and therefore any deliberate attempt to disturb the status quo is bound to experience a lot of resistance.

# Complex Information Requirements

The survival of any organisation depends on the quality of information processes (Philips, 1996). Process reengineering is a life and death process to the institution and, therefore, it should be approached after thorough information analysis has been undertaken. Environmental scanning is vital to get the information on the existing situation so as to act as a roadmap for institutional reengineering. Without adequate and timely information, implementation of process would be bound to fail. The government should perform a diagnostic process to identify the key areas that require reengineering and others that can be modified to suit the intended state instead of entire overhaul. The situation is even compounded by the fact that performance appraisal is an IT driven change which therefore requires technical information which may be sophisticated to be handled by some stakeholders especially IT illiterates.

## Legal Policies

Education is governed by legal policies (Glatthorn and Jaillal, 2000). The government regulates provision of education through various policies that entrenches every structure within the institution. Some of these policies are derived from the Constitution of Kenya (2010), Basic Education Act (2013), Teachers Code of Ethics (2003) and MoEST Circulars and guidelines. Attempting to alter any structure to bring change may conflict directly with a legal provision that governs that particular structure. The ministry of education exercises control of the secondary education through its various agencies. Any change brought in the structure of secondary schools should agree with the legal framework and the country's constitution. Rights of individuals should not be infringed or be subjected to any sort of biasness during the implementation, reward or reprimand because it can plunge the whole system into jeopardy. The greatest test to the management seeking to implement process and structural reengineering is to bring the change without conflict with the existing policies which is both a trivial and daunting task.

## Recommendations

To address some of the challenges, institutional leaders should adopt instructional and transformational leadership in order to reengineer the process and institutional structure. This need to be done taking cognisance of the fact that the world is dynamic and has now become a global village. Change is eminent and we should be able to plan for change in the management of institutions. Transformational leadership in an institution should institute change through a reengineering process to keep the organisation on the performance trajectory. This will ward off any tendency to create a plateau on quality results among teachers in Kenya. Such a situation thrives in an environment that welcomes change as a tool of quality improvement. All leaders should lead by example not just supervising and maintaining status quo. The government should engage participatory, collaborative and democratic approach when implementing performance contract programmes in public secondary schools. Above all public secondary schools should pursue management models that embrace continuous improvement throughout their existence. The government should treat performance contract with the seriousness it deserves by respecting her part of bargaining, timely monitoring and objectively reviewing the performance, timely financing and training personnel for effective implementation of the process. It is also recommended that all stakeholders should support reengineering process of the education sector in public secondary schools in a decolonized spirit atmosphere.



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# The Impact of Colonization in Education in Kenya

Authors: Flora Gacheri Ngeera\*1 and Esther Thuba2

Department of education, Kenya Methodist University, Kenya

Department of Education, Kenya Methodist University, Kenya

Email: gacheriflora@yahoo.com

## Abstract

The present social, political, and economic conditions in Kenya are a direct consequence of the General Act of the African Conference signed at the Berlin Conference of 1885, and the Brussels Declaration of 1890 in which European nations allocated themselves the vast land and resources in the continent of Africa. As a result of the partition of Africa and subsequent establishment of British colonial rule in Kenya, the colonial power demarcated geopolitical boundaries and introduced British formal education. Europeans also brought traditions to implement and justify their presence in Africa. Colonialism was a big step in the incorporation of Africa into a world capitalist system. Colonialism and education were the instruments used by European powers to dominate and subjugate third world countries and Africa in particular. Colonialism ravaged Africa like wild fire with disastrous consequences and education was used as an instrument for that purpose. Colonial education created an effect that has made it difficult to differentiate between the new imposed ideas of the colonizers and the accepted former practices of the indigenous people. With this in mind, a reconstructed education system for Kenya should aim at boosting the identities of the people and uniting previously isolated individuals and cultural groups. This paper therefore sheds light on the impact of colonialism on education, which is a strong determinant of a country's socio-economic and political development.

**Key words:** Education 1, Colonialism 2, Development 3, Imperialism 4.

# History of Education in Kenya

The history of education in Kenya can be divided into three major epochs mainly; the African indigenous education which existed before colonization. The colonial period saw the emergence of western education which was introduced by the Christian missionaries and the colonial agencies and also the post-colonial education which existed after independence.

## African Indigenous Education

Education in Kenya before the European imperialism and consequent colonialism was distinct from the colonial and post-colonial education. Eshiwani (1993) points out that traditional African education existed before the coming of European in the 19th century. Woolman (2001) also points out that indigenous education varied widely due to their extreme cultural diversity of sub-Saharan Africa. However there were some common elements which characterize most societies. African tradition education for instance is informal and occurred in the context of the family, community, clan and cultural group. Woolman states that in pre-colonial Africa, most children were educated in the homes and villages. It involved active participation, observation and learning by doing.

In addition, Sifuna (2008), Woolman (2001) and Owour (2007), are in agreement that traditional education integrated character building, intellectual training, manual activities and physical education. It was closely linked to communities' daily social life in both the material and the spiritual perspective. Hence, a person who combined good character with a specific skill was judged to be well-educated and well integrated citizen of his community. This was a lifelong learning process which involved progression, grouping, seniority and wisdom of elders (Owour, 2007). Therefore, education achievements were gradual and progressive. According to Taaliu (2005), indigenous and pre-colonial education was developed and sustained through oral traditions. Woolman (2001) argues that there were prescribed rigid role expectations for males and females where he points out that this type of education was gender specific and segregated.

# Colonial Education

Western world established political control through colonization in the last quarter of the 19th century. In Africa especially, British colonized African countries like Kenya. British formal education as practiced today was established through the agencies of various Christian missions that established churches and also undertook the task of teaching the simple elements of reading and writing to their converts.

The missionaries were the first to introduce western education with the aim of teaching Africans how to read and understand the Bible. The missionaries also wanted people who could interpret their language (English) to local languages which could be understood by many. Missionaries such as John Kraft and John Rebman both of Church Missionaries Societies are accredited with establishment of some formal education in Kenya. They believed that education was a powerful weapon in spreading Christianity. Africans were taught how to read and write so as they help missionaries in their endeavors (Chege & Sifuna, 2006).

The missionaries requested their home governments to protect them while spreading the gospel in Africa. The explorers too put pressure on their home governments to offer them security hence the old adage the “flag followed the cross”. They also reported great wealth and trade which existed along the coasts of Africa. The European imperialism was also controlled and influenced by some conditions at home (Europe) which led to their expansion and overruled Africa. The colonial government got involved in formal education in Kenya and this started in the year 1908 (Shiundu & Omulando, 1992). It is argued that the British administration in Africa had an overall approach and policy of leaving education work to others, offering minimal financial grants. The colonial education was segregated around gender and racial ideologies of oppression and exploitation of Africans. There were schools belonging to the Whites, Asians and Africans. They were also subjected to different curriculum. African male curriculum was designed to give men wage employment that dismantled traditional division of labor between men and women while education for African women prepared them to be wives, mothers and housekeepers (Chege & Sifuna, 2006). However, literature in Kenyan history

regards the country's colonial history as positive. It looks at the British to be the savior of some kind who eradicated slave trade and the spread a civilizing mission designed to make Africans all full human beings (Molly, 2008).

British colonization appears as benevolent Christianizing force implemented with Africans best interest in mind, but this view can be challenged because from history of Africa, Kenya included was snatched up during the scramble for Africa at the beginning of the 20th century. The British were in competition with other European powers to control areas of strategic economic value. This saw the coming of British settlers in numbers taking the best agricultural land (White Highlands).

## Colonial Higher Education

In the African universities, for example, South African College at Cape Town (renamed University of South Africa in 1916) and university of cape town (founded in 1829), the leadership, curricular, study programs, research agenda, the academic and the technical staff were transplanted with little or no adaptation of African indigenous education. They were simply copied from the European mother institutions. The post graduate program was only offered in the metropolitan parent institution and campuses in Africa trained the undergraduates only. Therefore, research was limited to very few areas and advanced research was rarely undertaken in Africa.

The main purpose of those earlier universities in Africa was to train personnel to fill the European positions and serve the colonial system. They trained students from the settlers' communities and small minorities of indigenous students, preparing them to undertake responsibilities in the colonial administration and in economic exploitation of the country's resources to the benefits of the colonizing power.

Although these universities were founded in Africa, they did not respond to the needs of the country. It was not until the independence that the universities began to redirect their efforts to serve the local needs.

# Post-Colonial Education

Woolman (2001) argues that since independence the role of African education was interwoven with the quest for national development and modernization. African governments inherited colonial systems and was modified to serve new economic and social needs.

African education policies were refocused on the priority of national development which encompassed the goals of africanization, national unity and economic growth. This change was necessary as it was a reaction against policies of colonialism that had imposed a euro-centric, divisive and exploitative regime upon Africa. However, Ntarangwi (2003) argues that through colonialism and post-colonialism Kenya has absorbed imperialistic values that consequently condition them to think of development as the process of shedding any traces of their unique traditions and cultural practices.

## Definition of Key Terms Education

Education is the process by which an individual freely develops himself according to his nature in a free and uncontrolled environment. It is a life - long process of growth and development which is not confined to the limits of time, place and individual. Any person who gives the child a new experience is a teacher and any place where this giving and receiving takes place may be termed as a school. Thus, education is essentially a process of growth and development which goes on throughout the whole life. Education is a keystone to a nation's socio-economic development since it provides a fundamental base for human development.

Education serves as a means to colonize the "mental universe" of the colonized, the type of colonization that cannot be gotten rid of simply through a declaration of independence. While being formally independent, the formerly officially colonized would still live a colonized life aping the lifestyle of the colonizers in their own way (Thiong'o, 1986).

# Colonialism

Colonialism is a system of rules which assumes the rights of one people to impose their will upon another leading to a situation of dominance and dependency which subordinates those governed by it to the imported culture in social, economic and political life. According to concise Oxford Dictionary of Politics, colonialism is the policy and practice of a strong power extending its control territorially over a weaker nation or people.

Loomba (1998) sees colonialism as signifying “territorial ownership” of a place or space by an imperial power, while imperialism is the governing ideology for such an occupation. Colonialism reinforces exclusive notions of belonging, difference and superiority. It pursues politics of domination which informs and constructs a dominant image of both the colonizer and the colonized.

Colonial thought refers to systematic way of theorizing about processes of ideas and concepts related to the systems of dominion and exploitation. It is also the articulation of politics or system of governance from the point of view of the colonial system (Lumumba 1980).

# Development

This is an aspect of social change which refers only to those alterations which are progressive and improve social conditions in the society. Social change refers to visible or significant alterations in social structure manifested in norms, values and in social institutions as well as material and non-material culture. The whole modernistic notion of development is part of western modern episteme in which the world is divided into the new binary of developed and underdeveloped and this hierarchy is an inevitable continuation of old power relations between the colonizer and the colonized (Tikly, 2001; 2004).



# Imperialism

This is a policy of extending a country's power and influence through colonization, use of military force, or other means (Oxford Dictionary). It involves the practice of seeking to dominate the economic, political, and or social affairs of underdeveloped areas or weaker countries. Imperialism is the highest stage of capitalism. Imperialism and colonialism share common characteristics like political and cultural domination and economic exploitation. Capitalism, imperialism and colonialism exist together. In Kenya's case, as with the rest of Africa, the starting point was the 1884/85 Berlin Conference, which set the rules of colonial occupation (Ndege, 2009).

## Education Imperialism

Education Imperialism refers to the spread of a set of ideas, modes of living and regulations emanating from one powerful center which colonize the mental universe of the colonial subjects. In this respect, this stranglehold is not done away with once the former colony achieves its independence. The mental colonization becomes quite enduring and the indigenous cultures suffer in relation to it.

### **Relationship between Colonialism, Education and Development**

The impact of colonialism is experienced differently depending on the geographical region, level of education and historical factors. It depends on the areas that were colonized and the intention of the colonizer at that time. According to Kilemi et al., (2007), areas that were occupied by colonial settlers are more developed as compared to arid and semi-arid areas that the settlers were not interested in. For instance the Kenya Highlands are better off in terms of education as compared to ASAL areas of North Eastern parts of Kenya.

Colonial, semi-colonial and neo-colonial countries are handicapped by deep, widespread poverty, economic backwardness and archaic institutions. These weaknesses tend to tie them

to the very imperialism from which they strive to be politically and economically independent. Underdeveloped countries with their limited demand for manufactured goods supply amply and cheaply abroad. There is no opportunity for profitable investment in a “native” industry that can cater to a domestic market. Most of the equipment the factory need is bought in the imperialist’s country and not in the underdeveloped country. This has resulted in an expansion of the advanced country’s internal market. This lack of developmental investment resulted in a self-perpetuating lack of investment and continued backwardness. By establishing a “home” industry in the underdeveloped area the capitalist establish a monopoly and hinder industrial expansion.

In post-colonial period, the inherited colonial systems were expanded and modified to serve new economic and social needs identified by African governments. However, the education system has not matched the expectations of the Africans which were meant to decolonize them and enjoy the benefits of new freedom (Woolman, 2001). Rather than being a prosperous and economically stable fifty years after independence, Kenya for example is still suffering of poverty and intense tribal rivalries, racial and social tensions. Wealth is concentrated in the hands of the rich capitalist class, while descendants of white settlers still own large tracts of land, for example, Lord Delamere. While poor Kenyans die of starvation, rich capitalist Kenyans spend money lavishly.

The Kenyan economy is dominated by foreign multinationals such as Brooke Bond, Unilever, Barclays Bank, British American Tobacco, Shell, BP, Caltex and others. Plantation agriculture accounts for a large proportion of the land and in this sector the US-owned Del Monte (which has a fearsome reputation for the guard dogs that have killed many impoverished Africans trying to pick pineapples) is dominant. Kenya is pillaged by these multinationals, with billions of Kenya shillings, (the national currency) taken out of the country each year by them. This domination and plunder of the economy is the fundamental reason why Kenya has been slowly developing.

The foreign administration systematically destroyed all the foundations of the ancient culture and nothing positive was established in its place. What were set up were legal and property

relations related to a market economy and the administrative institutions to enforce these new laws. What this means was that a way of life that once functioned tolerably well, although it was primarily agrarian, was replaced by parasitic landlords, loan sharks, petty businessmen, speculators, and slums of diseased and starved millions. In other words new classes, tied to the imperialist's rule and system, were created (Nkurumah, 1965).

There is increasing stratification in terms of social class; a big gap between the rich and the poor, type of employment, the educated versus uneducated, rural and urban and still much more in urban centres there is residence for the rich and slums for the poor members. There are clubs and cartels for those who have and the have-nots. Crime and drug abuse is on increase due to lack of employment, basic needs, injustice, oppression and exploitation, poverty and discrimination of some members of the society. Some British troops have also remained in Kenya since 1963, and regular British Army exercises are held there. There have been persistent allegations of a massive and systematic campaign of rape carried out by British army soldiers while in Kenya. War exercises involving US and British troops have also taken place.

Colonialism was not only simply a political or economic experience for Africa but it affected the culture where it discriminatorily imposed its values on African societies. Colonial education was an effort of governing classes in the colonies to create general ethos of the school and the curriculum helped determine what values and techniques were transmitted (Molly, 2008).

Under colonialism, cultural diversity was submerged by the exclusion of most African traditions from education. The history of colonialism in Africa resulted in a peculiar type of psychological dependency which has made the reassertion of African culture and identity an important part of the African nation-building. This revival has involved the study and preservation of indigenous cultures, languages and natural environments and a full renaissance of the artistic, literary and spiritual potential of African people.

Woolman (2001) puts forward a critique of colonial education and argues that colonial education neglected African culture and history and hence this made Africans to lose self-respect and love for their own race. In addition, Woolman argues that the purpose of colonial

schooling was subordination of Africans. Colonial education has been a powerful mechanism in colonizing minds and cultural politics of Kenyan society by establishing sustainable hierarchies and systems of power.

Colonialism is a form of temporarily extended domination by people over other people and as such part of the historical universe of forms of intergroup domination, subjugation, oppression, and exploitation. From a world-systems perspective, much of the history of the capitalist world-economy is a history of colonialism, consisting of repeated and more or less successful attempts by the core to create a periphery, to control it politically in order to exploit it economically (Sanderson, 2005). Several Africans who experienced colonial education report that it had the effect of undermining traditional societies; on the one hand, by introducing an individualistic Eurocentric value system that was alien to African communal mores and, on the other hand, by isolating students from their local communities (Woolman, 2001).

Colonialism and education has been identified as instruments used by European powers to dominate and subjugate third world countries and Africa in particular.

Colonialism ravaged Africa like wild fire with disastrous consequences and the instrument used for that purpose is education. This same education was later used as a weapon to fight colonialism.

The effects of colonialism are many and significant for the underdeveloped country. The internal improvements in the underdeveloped country invariably seem to “accidentally” benefit the imperialist country, e.g., railroads like the Kenya-Uganda railway, harbors, roads, and canals. The building of highways, railroads, and power plants does not necessarily benefit the underdeveloped country. If domestic enterprise or the population in general cannot take advantage of this, then it obviously does not benefit the people.

When Western type of formal education was introduced in Africa as part of so-called “civilization mission” of the early missionaries and later of the representatives or agencies of the European state, it was resisted and challenged as it was viewed as an alien culture. Later parents started sending their children to school as a result of evolution of its coercive power and the expansion

of its administrative and social advantages. Formal education has been accepted as a tool for individual and social mobility for social progress (Lumumba 1980).

After independence in Kenya English language became a language of instruction according to sessional paper No. 10 of 1965. This was because most Kenyans rejected mother tongue as a medium of instruction because during the colonial period education instruction was in mother tongue (colonial education policy). However, English, which is a colonial language, provides access to a larger body of knowledge, to employment and higher education. It opens pathways of communication across the country, the continent and the whole world (Muthwi 2002).

According to Woolman (2001), a newly independent country, like Kenya, English was seen as the language for empowerment and advancement, route to autonomy and development. Following the independence of most countries in Africa, higher education was considered one of the first priorities and pillars in the development of new nation states and as such, received full support from national government(s). The universities were to train the personnel needed to replace the colonial administration and create indigenous capacity. Like any other sector, education was considered a public good and it was the duty of the government to provide free higher education.

In Africa during the colonial period, Africans as subjects were denied an adequate educational opportunity for their values to fit in dualistic metaphysics of western colonial thought. Educationally, the workers are taught such "crucial" items as free enterprise economics, the history of the benevolent imperialist, and non-violence via Christianity (Lumumba, 1980).

Kenyan education system offers a curriculum model that does not adequately address the needs of the Kenyans. When Kenya maintained the old British structure of education, they attempted to Africanize it. But there was something inherently un-African about this structure. Traditional African education was organic, informal and based in the community. Transitions between age groups were natural and inclusive, based on active discovery, not text book no matter how Africanized (Woolman 2001). The colonial structure was a complete

subordination of Africans that introduced eurocentric morality models that are individualistic and contradictory to the traditional communal values. It is for this reason therefore that Higgs et al., (2000) argue that universities show little capacity to adopt to change and respond to the demands posed by societies and by economic trends. Universities in most African countries have failed to produce human resource that brings about much needed changes and the betterment of social conditions of the communities.

The value of traditional African culture within the curriculum is also questionable. Ntarangwi (2001) argues that lessons taught were alienating Africans from their heritage which causes self-loathing. Imperialism has further permeated in the minds of the children and youth. In Kenya today, the students are by no means asking for a switch in language policy. They admit that they understand their mother tongue and Kiswahili much better but most of them still prefer English. Muthwii, (2002) argues that already at primary level, pupils understand English as a language of success, a language that will lead them to a “bright future”.

Education policies are greatly influenced by the foreigners who are the donors. These donors ignore the basic country needs and impose their requirements. The government constantly keeps on forming commissions to review the educational issues but before it is achieved other changes come. Sponsorship of education programs are pegged on the requirements of the donor, for instance, the World Bank and International Monetary Fund (IMF). Most of the policies are derived from international bodies like United Nation, World Bank, who give guidelines and sponsor specific programs of their choice and dictate what they want.

Programs in higher institutions of learning and research that have high economic gain and influence such as medicine and law are a reserve for the rich, the cost is too high for the poor. In addition, provisional of infrastructure and comfort during study favors the rich against the poor. The rich can afford to educate their children in best institutions and provide for them all the requirements. This means there is no level ground for competition. Hence, imperialism has contributed greatly to social stratification in the society.

Corruption which is rampant in capitalistic economy affects the education sector and implementation of education policies and programs. For example there are many cases of misappropriation and mismanagement of public funds and many go away with it.

Ntarangwi asserts that even after many years of political independence Kenya's education system has not been able to tailor its content and pedagogy to the socio - economic and cultural realities of her people. The education system in Kenya today continues to be centered on schooling and certification rather than learning which consequently produces a people who are incapable of fitting into their own social environment.

Molly (2008) points out that in Kenya a student chance at moving from one stage to the next depends entirely on his/her performance on a national examination for instance, Kenya Certificate of Primary Education or Kenya Certificate of Secondary Education. She argues that traditional of exam oriented education is a clear relic of the colonial system and British philosophy.

Political and education thoughts are intellectually and socially interconnected. Their influence on one another is reinforced by the fact that political thought provides the philosophical, social and political framework for education. Therefore, decolonization of the mind is the most important criteria in human liberation (Lumumba, 1980).

The nature of political set-up gives rise to a very small group of local wealthy opportunists who have vested interests in maintaining the status quo. This group uses whatever type of government (monarchy, dictatorship, fascism) that will keep it in power to repress the masses. These feudal habits remain as a heritage of imperialism even after the imperialist has been ousted. Another result of this is that the top leaders of the underdeveloped countries spend money extremely wastefully on their own pleasures. Of course, a lot has to be spent to keep the military and inner police force of these dictators.

Politicians are decision makers in the country. Unfortunately not all politicians are professionals. Education sector in Kenya has suffered greatly because it is left in the hands of non-educationists.

The same politicians control the finances and decide on where, who and what to provide for. In most cases they will serve their interests instead of the national interests. That is why there are inadequate facilities and instructional resources in educational institutions that affect most of African countries, Kenya not an exception.

## Conclusion

The role of colonial education in the service of imperial domination and economic exploitation in third world countries caused a number of undesirable effects, such as economic inequality, social stratification, cultural and intellectual servitude, devaluation of traditional culture, and curricula that were irrelevant to the real needs of society. Today, people seek Western education for the economic benefits it might entail at the individual level at society's expense. Furthermore, imperialism is not a thing of the past but is ever present with education continuing to play an important role in the process. Former western imperial nations still continue to dominate Third world countries (neo-colonialism). Today, the colonial and re-colonial tools of subjugation extend beyond formal schooling to include the way in which imperial forces of global markets are meeting the stated and unstated objectives and goals of formal education.

## Recommendations

There is need for reform of inherited educational systems that largely functioned to maintain the colonial order of dependency and elitism. Scholars can assist in the struggle against neo-colonialism and the resulting new figures of racism through intellectual strategies. They should be involved in the work of questioning the knowledge which sustains domination and exclusion. They should engage in knowledge production, interrogation and the use and the relationship of social power, for example, increasing attention paid to indigenous knowledge by scholars.



The relationship between education and national development in Africa continues to be a question of critical concern. Due to this, education should function as an agency of cultural transmission as well as change. Change is a process and for it to succeed it must be supported. Leaders and citizens should be loyal and embrace what is beneficial, modify what can be modified and discard anything that may affect human peaceful co-existence. It should also reflect the dynamic process of nation building that is continually being modified by new conditions.

Contemporary education can be most effective if it integrates the values and strengths of traditional culture with the knowledge and skills required by new conditions of modern life. There is also need for a change in attitudes and values about the functions of education which ought to permeate the entire African societies. Education must become a site for transitions to independence, not only for the young minds in the classroom, but also for a nation still plagued by postcolonial ghosts.

Since history cannot be retracted and generations of oppression cannot be reversed we cannot extricate ourselves so easily, nor will the reality of the global village ever allow us to do so. Colonialism cannot be fought unless people's minds are liberated. The government has a great role to play because the structures and policies must be streamlined and implemented to the point.

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## Biodata and Contact of Flora Gacheri Ngeera

Flora Gacheri Ngeera is a coordinator in the Digital Campus of Virtual Learning at Kenya Methodist University and an internal part-time lecturer in the Department of Education in the same University. She holds a Bachelor of Education Degree (Arts) from University of Nairobi and Masters Degree in Distance Education (MDE) from the same University. She is enrolled for Doctor of Philosophy in Leadership and Education Management (PhD) at Kenya Methodist University. The author has been participating in seminars, workshops and conferences and she has a passion of working with young people.

## Biography of Esther Thuba

Esther Thuba is a lecturer in Education at Kenya Methodist University. She graduated from high school in 1989 and then joined Kenyatta University where she earned her first degree in Education (Arts) in 1995. Later, she graduated from the same University with masters in Education. In her academic endeavor's, no challenge was too great for Esther to take on. Esther's accomplishments did not end there. In 2014, she joined Kenya Methodist University for a doctorate degree in Leadership and Education Management where she is making good progress into her research. In her teaching profession, Esther encourages young people to pursue education since education is the greatest equalizer.

# Women in Political Leadership in the Central Region of Ghana: Challenges and Expectations

Lucy Effeh Attom (PhD)  
Social Studies Department,  
University of Education, Winneba  
Ghana  
lucyattom@yahoo.com

## Abstract

It is not plain-sailing for women in positions of leadership, especially in the realm of politics. A programme of qualitative research was therefore designed to explore the challenges that confront women in the performance of their responsibilities as political leaders as well as unearth ways of mitigating those challenges. Thirty participants, comprising ten assembly men, ten assembly women, seven women in various party executive positions, one former District Chief Executive, and two female Members of Parliament, were purposively sampled for the study. The theoretical focus of the study was on liberal feminist theory and Paulo Freire's theory of the pedagogy of the oppressed. It emerged from the study that paternalistic culture, dominated by men, imposes a set of double standards on female leaders, especially politicians. They are on one hand expected by some people to exhibit presumable male traits such as aggressiveness and assertiveness, while on the other hand demonstrating perceived feminine traits such as calmness, shyness, weakness etc. The different moral standards often set for women in leadership positions in politics restrict them from being who they are, while many traditional and religious beliefs and practices inhibit their performance as leaders. Moreover, traditional beliefs and practices impede their efforts. An appreciation of social diversity and for that matter the potential of females in politics would as a first step enhance the recognition and acceptance accorded them. In order to achieve this political mentoring of young females, financial support, and reform of patriarchal structures are recommended.

**Key Words:** socialization, collaboration, colonialism, representation, political

# Introduction

Women played significant role in the traditional set up in Africa. Their roles included being teachers in their communities and socialization of children to fit well into their societies. In Ghana one important political role performed by women at the traditional level is queenship. Queens are entrusted with the nomination of chiefs who are supposed to succeed a deceased or a destooled one. They know the rightful person to ascend the throne considering the genealogy of the royal family. Prominent queens in Ghana's history are Nana Dokua-the queen of Akyem Abuakwa state and Yaa Asantewaa, queen of Ejisu state. Nana Dokua is reputed to have developed the Asafo and led the Akyem Abuakwa state troops in collaboration with coastal states- the Fantes- in the battle of Akatamanso in 1826 while Yaa Asantewaa also led the Asante army in the Yaa Asantewaa War of 1901 (Frimpong & Obeng 2010).

With the advent of colonialism, the power wielded by queens was reduced. Colonialism did not favour women as they were relegated to the background relative to the political role women played in their societies before the arrival of Europeans. The queens were ignored in terms of formulation of policies and exercising of political authority. Only men were involved in the political system of indirect rule they introduced. According to Lithur (2006: 72), "... the rigid colonial structures limited the queen mothers' participation in the formulation of the colonial political order and excluded them from the key forum..." Similarly, O' Barr and Firmin-Sellers state "European administrators imposed a legal and cultural apparatus that undermined women's traditional bases of power; women became politically and economically subordinated and marginalized" (cited in Allah- Mensah, 2005:12).

For example, at independence in 1957, there was no woman in parliament or in the cabinet, probably the legacy of colonialism. It was in 1960 when Dr. Nkrumah through a quota system by the passage of the Representation of the People's Act (Women Members), Act No. 8 of June 1960 enabled ten women to be elected to the National Assembly (Lithur, 2006; Dohu, 2007). Several efforts have been made by international institutions to include women in leadership especially in the political arena. The United Nations General Assembly adopted the Convention

on the Elimination of all Forms of Discrimination against Women as a Human Right Treaty in 1979. The Convention's 30 articles outline principles and measures for achieving equal opportunities for men and women in political, economic, social, legal and cultural affairs.

Similarly, the United Nations has also organized a number of conferences to promote active involvement of women in politics. The first of these conferences was held in Mexico City in 1975. The Fourth World Conference organized by the United Nations on Women in September 1995 in Beijing, China emphasized Women's participation in decision-making.

In Ghana, specific interventions have been adopted. These interventions include micro credit scheme, family planning, training, capacity building, girl child education, affirmative action and legislation. In Ghana, the 1992 Constitution has clear provisions on equal rights and guarantees women's rights in the decision-making process. Article 17 for example, provides for protection against discrimination on the grounds of gender, race, colour, ethnicity, religion and creed.

Despite the constitutional provisions, some religious groups such as the Islamic and Christian religions believe that women should be subordinate and submissive to men. Such beliefs can have influence on both sexes and have certainly affected women's participation in politics in Ghana. Major challenges stemming from structural inequalities can affect participation of women in political leadership generally in Ghana and in the Central Region in particular. The number of women in political leadership is few to the extent that their sheer number constitutes a challenge to the women leaders considering the democratic nature in which decisions are made at the various assemblies and in parliament. It is against this background that this study explores challenges that women in political leadership in the Central Region encounter and how they deal with those challenges.

# Statement of the Problem

Female leaders seem to be confronted with a lot of challenges emanating from the existing political structures which have been established around men. It seems there is institutional form of discrimination. They face expectations that have been shaped by these prior male occupants of the roles (Eagly, 2007). They face a dilemma as to whether to conform to the existing political institutions or bring the necessary change in the political structures to make them gender friendly. Conforming to the political structure means they must exhibit double standards. This is because they are women and people expect them to behave as such but they are at the same time in positions that have been developed to conform to male ideals. This seems to pose a great challenge to these women.

# Research Questions

The following research questions guided the study:

1. What challenges confront women in political leadership?
2. How do they deal with these challenges?
3. What are their expectations on how women in political leadership can be empowered to deal with their challenges?

# Materials and Methods

## Research Design

Considering the perspectives and the objective of this research, which are to explore the challenges of women in political leadership in Central Region and how they deal with these challenges, the researcher used the qualitative research model. According to Alhassan (2012) the primary aim of qualitative research is to provide a complete, detailed description of the



subject of the study with the purpose of uncovering prevalent trends and patterns in thought and in opinion.

## Selecting the Participants

The researcher employed purposive and incidental sampling, to achieve the required number of participants. Purposive sampling technique was used to identify and select the primary participants who were the women occupying political leadership positions such as assembly women, political party executives, District Chief Executives, and Members of Parliament. In addition incidental sampling was used to select ten elected assembly women, seven political party executive members at the constituency level, two Members of Parliament and one former District Chief Executive from the four districts for the study. Ten elected assembly men were also selected to join six of the assembly women in two focus group discussion sessions.

## Instruments for Data Collection

The instruments used for data collection were interview guide, focus group discussion and observation checklist.

## Data Analysis

The data obtained from the focus group discussion and observation were used to cross check those obtained from the interview for consistency and accuracy. Using thematic analysis, identifiable themes and patterns of living and/or behaviour were identified.

# Findings and Discussion

**Research Question 1:** What challenges confront women in political leadership?

## **Financial constraints**

Financial constraints were the major challenge that all the women talked about even though some of them occasionally had sponsors. Most women are not working in the formal sectors and where they do, they occupy lower positions that go with lower pay because of their low educational background. Most of the women participants (12) were operating small businesses of their own and had difficulties raising funds for the financial demands of their positions. They talked mostly about financial challenges when they were asked to comment on the most recurring challenges.

**Doreen:** In Ghana women do not have resources or assets that will help them to succeed. The issue is how can the women get the money to use to get political position? There are few NGOs who come in to support in terms of logistics – T-shirt, posters, flyers.

## Hellen had this to say,

About the financial problems, when there is a man who is interested and feels he can help you he may want to have sexual relationship with you. You may not want to do that and so it affects you seriously.

## Rita made this comment,

Men do not provide funding for women unless they have a hidden agenda. But as a woman I have to protect my integrity.

## Traditional and Religious Beliefs and Perceptions

Some people still believe that women cannot be effective in leadership positions and are expected to look up to men when it comes to decision making. Others also think that if a woman becomes a leader she will be arrogant and will not respect people. These perceptions normally influence people's attitudes towards women leaders in the political arena. In the interviews and the focus group discussions it was noted that there is unfavourable perception of women as leaders, as seen in the following quotations.

**Mary:** Our perception concerning women is not good. In some communities the men would not take instructions from you because you are a woman. They do not accept the fact that a woman is their leader. Some women also behave in the same way.

**Rebecca:** The men do not allow the women to go into politics. They suppress the women and most of the women just back off. Some women also pose problems for other women who want to go into politics. If you are not determined you will not go into politics. The saying that women are their own enemies is really true.

**Ama:** Sometimes, the people have perception that when women are in high positions they don't respect people but this is not true. If you are in a higher position and you don't respect the men you will not be there for a long time. In politics if you don't value everybody you will not be in your position for a long time because everybody's vote counts. The way you will interact with the person may change the person's perception about you.

This affirms the findings from Sossou (2011) in a study conducted to explore Ghanaian women's perception and voices about issues of gender equality in terms of exercising their political and decision-making rights in connection with political participation and governance in Ghana. The study revealed that women face issues of gender-based power imbalance and discrimination in addition to other structural, cultural and traditional barriers and roadblocks. This seems to support the assertion of Tong (1989) that female subordination is rooted in a

set of customary and legal constraints that prevent them from succeeding in public activities.

It was revealed in this study that some people still believe that women cannot be effective in leadership positions and are expected to look up to men when it comes to decision making. However, a study conducted by Allah-Mensah (2005) indicated that 69.5% of the 1777 respondents were certain that women are equally capable of taking leadership roles or positions just as men.

## Marriage

Marriage as a traditional practice is treasured and desired by most women in Ghana. Married accords recognition and respect in society, hence some of the participants consider it as one of the criteria for election to political leadership. Their underlying reason is that married women are likely to be more morally and socially responsible than unmarried ones. Traditionally, a woman is supposed to seek permission from the husband before taking part in any activity in the public domain. In the absence of the husband she has to obtain that permission from the husband's people. This in a way poses a challenge to married women.

Marriage was therefore identified as an institution that can compromise women's leadership ambitions in politics. The respondents stated that some of their husbands oppose the idea that they should become political leaders for varied reasons. For instance, some of husbands think their wives are going to use the family resources for politics, some are afraid that their wives would be exposed to other men, others are wary of their wives' exposure to insults from their political opponents among others, or the disrespect from their wives as a result of the prominent role they assume in society. The following shows some of their views.

**Rebecca:** Marriage can pose a challenge to women in politics. When I was a woman organizer in 1996 my husband did not like me to be in politics so I had to stop. Later when I realized that he was becoming a stumbling block to my political career we had to divorce and now I am back in politics. He was suppressing me and was always preventing me to be in active politics.

He was always talking about the money I was using. However, in 2000 he came out that he wants to be a constituency chairman.

**Esi:** Some people say that women who go into politics are not morally upright but what I will say is that as a married woman before you enter into politics you have to discuss it with your husband. I had discussion with my husband concerning my desire to be an assembly woman. He supported me but advised me to be careful with my interactions with the people in order to maintain my dignity and warn me against people from the media houses. I have contrary view about the media because I believe for me to excel in politics they may contribute in selling my ideas to the people but I have to listen to my husband.

Others confirmed that if a husband opposes, it can easily lead to divorce. A related study was conducted in Zambia and Uganda by Ferguson and Katundu in 1994. Ferguson and Katundu (1994) revealed that there are a number of negative reports about women who dared to enter into politics in Zambia. For example, they found that some Zambian women were threatened with divorce and forbidden by their husbands to enter into politics and even in national parliaments. In a similar study conducted in Ghana by Sossou (2011) it was revealed that marital obligations to husbands, children and families are obstacles to their full engagement in politics.

## Double Standards

Politics has been dominated by men for so long a time that the political culture reflects male characteristics and values. Consequently, male traits are used as a yardstick for the participation and performance of people in political leadership. Such values are not in consonance with female traits. Women who venture into politics are expected to be bold, assertive and aggressive to tussle for power. This in a way presents a greater challenge for women in politics. The political leadership positions that they are occupying also demand that they exhibit male characteristics and these present double standards for the women in politics. The women in political leadership involved in the study agreed that they are in the man's world and they have to be bold to get

the positions they want. This seems to support Freire's (1970) theory of "the pedagogy of the oppressed" which indicates that the oppressed, instead of striving for liberation, people tend to become oppressors, or "sub-oppressors". Their ideal is to be men. The women in the study shared their experience when asked of the challenges confronting them as leaders.

**Hellen:** Political leadership is a male dominated job and you should possess qualities such as being bold and assertive. If a man MP is working hard and going to places you have to do same. You should not say that you are a woman and that people should do things for you if your male counterparts (MP) are doing it themselves.

**She continued:** There is nothing good that comes easy but sometimes it is a challenge. It is man's world so we are expected to behave and work like the men and address issues as such.

**Ama:** A woman who is assertive they say you are aggressive if you are firm you are considered "too known" however if you decide that you will behave as a women you will not get the needed support from the people.

The views shared by the women indicate that although they are women the political culture is compelling them to behave as men and this in a way may affect their identity as women and subsequently have challenge with identity problem. According to Heilman and Parks-Stamm (2007), some people also think that women in positions of authority are too aggressive or not aggressive enough, and what appears assertive, self-confident, or entrepreneurial in a man often looks abrasive, arrogant, or self-promoting in a woman. Similarly, women are judged too soft, emotional, and unassertive to make tough decision whilst others think one can come across them as sufficiently authoritative (Eagly & Carly, 2007).

According to the women leaders, they are compelled to behave like their male counterparts. They are still females yet people may see them behaving as males. This will bring the situation Ama talked about that they are considered aggressive if they become assertive. The women leaders may be in dilemma whether to behave as females or males as their status as political leaders demand.

Also, the participants were of the views that different moral codes are set for women leaders in politics. According to them the moral standards set for women are far higher than those set for men. Consequently, men in political leadership are free to lead their lives without being accused of exhibiting bad behaviour. Women on the contrary are accused of exhibiting bad behaviour if they do the same things that the men do and are not held accountable. They noted further that the single men in political leadership are not questioned but the single women are always reminded to settle down and marry. The following are some of the views expressed by some of the female participants in this regard.

**Doreen:** Looking at our background as Ghanaians we have our limit as women. For instance, in politics men can go so far. The men have a way of behaving which is accepted. For instance a man who is a parliamentarian can still visit friends and drink with them but if a woman behave that way it will not be accepted she will be accused of being bad influence on society. For instance a woman political leader cannot put people in her car and visit one spot after the other but it is accepted for the men to do that. Moral standard set are different for men.

**Ama:** Some people used to tell me “Oh you are so beautiful” “why are you in politics”. “Are you married”, “Do you have children” these were some of the questions they asked. The men who are in political leadership are not asked these questions. Apart from these questions, the men use some words to tag you to make you confused. We should accept that it is man’s world.

## Other Issues confronting women in political leadership

Other challenges confronting the women were insult from people, hatred and envy, black mailing and sabotage. Some women do not like insults, insinuations and the disturbances that characterize Ghanaian politics so there are few who contest for political leadership. The few (who are in political leadership) are discouraged because of the things or stories people tend to fabricate and say about them.

During the focus group discussions, the assembly men and women noted the rampancy of insults, castigations and blackmailing. They all agreed that women bear the brunt of this more than the men. For instance some of them are disrespected, told rudely to dress properly and called names such as whores or prostitutes even when they are married women. It also came out that these negative behaviours and attitudes become intense during campaign times when their opponent wants them to lose focus.

The participants indicated that the people have been insulting them and their family members. They feel helpless because they do not want to alienate these people who claim they voted for them. The Members of Parliament also expressed the same sentiment. The following are some of the views respondents shared when they were asked to talk about their challenges.

**Nora:** You are going to face a lot of challenges especially from the men. The men would disgrace you when they hear of your intention to be in Parliament. Some would just say that you are a prostitute.

**Hellen expressing her views on her greatest challenge stated:**

When we were going for the general election I was contesting with a Municipal Chief Executive whose party is in power and it was not easy. I was given a name. Being a married woman I was blackmailed that my campaign manager was sleeping with me. So it was hell for me. I had three children for my husband but some people came out that two of my children have different fathers. It nearly ruins me and weighed me down. Later I was able to clear the air. That was my greatest challenge being blackmailed. What is serious is that the person saying this is from your own camp. As a woman if you enter politics people will frame such stories about you. If you are not married then you are not married.

**Rita:** When I was contesting for the women organizer some of the people thought I do not come from this town so one of them came and told me to go to my home town. If you want to be in politics anybody can insult you. Somebody told me to go and give birth with my party chairman as it has happened before. The person was a grown up.



## **Research Question 2: How do women in political leadership manage these challenges?**

Interpersonal skills such as acceptance, tolerance, acquiescence, empathy and cooperative behaviour were used by the women to manage the problems and challenges they face. According to Bari (2005), women have to negotiate their entry into and claim on public space according to the discursive and material opportunities available in a given culture and society. Asked about how they manage these challenges, they noted:

**Jane:** From time to time we have to invite the various stakeholders – seamstresses, market women, students and others and explain to them what is happening. With this the people will understand what is happening. However, I am not able to do that from time to time because of money. I cannot spend my own money for that because my store is now collapsed.

## **Interviewee: Are you happy with the way you deal with the challenges?**

**Jane:** I'm not happy with the way I am dealing with the challenges. I have not been able to provide the needs of my people, for instance construction of roads, provision of street lights and meters. Because of these it will be difficult for me to contest again. (Jane's demeanor changed and she was quiet and disturbed).

Others tolerate the challenges by adjusting their way of life to suit the situation as a way of internalizing the everyday occurrences.

**Esi:** Well, it is frustrating if you send the problems of the community to the assembly and nothing is done to that effect. Well, I do pray about that so that things that are hindering the provision of the things be removed and I continue to ask.

While some of them are unable to solve the issues and lived with them as in the preceding cases, others found ways to solve them. Naturally those who succeeded in mitigating the challenges obtained further mandate and legitimacy as they were able to capitalize on their challenges.

**Doreen is one of such women leaders:**

With financial problems I sometimes get some sponsors to help me out. NGO's, benevolent institutions and individuals sometimes come in to help with funds and logistics...

Well, it is a matter of determination. If you are focused and you think you have something good to offer to your people the insults should not prevent you from being in your position. I have been hardened and I have stuck my head out so there is no way I will back off. If you are doing well the people say it, you see it in their behaviour and you are encouraged to go on to do more.

**Research Question 3: What are their expectations on how women in political leadership can be empowered to deal with their challenges?**

## Expectations

During the focus group sessions, participants were asked to state how women can be actively engaged in politics as well as suggest ways of meeting the challenges. The responses can be categorized into five issues namely, economic empowerment and good financial management practices, character building, education and training, harnessing of potentials and finally, consultation and lobbying.

**Interviewee:** With these challenges what is your expectations for women in political leadership in the Central Region?

Ben aged 43, an assembly man and a businessman stated,

The government should set aside some funds to help the women for now. Later the men can be included. That will encourage the women to boost their representation.

**Amos corroborated,**

Yes, the assembly should pay the assembly men and women monthly and add some incentives to that of women to help them with their work.

They noted that not all women necessarily become arrogant when they are elected. Rather the character of the person shapes his or her behaviour. From the literature character building should not be a problem for women because desirable qualities, such as honesty, morality, compassion, and the capacity to handle social issues, are associated with female gender (Bystrom, Banwart, Kaid & Robertson, 2004).

**Mary:** Some women in leadership should work on their character and try to know how to relate with people especially if the people complain about their character. As women we should respect ourselves and should know how to talk and what to say at any time.

The respondents suggested that the people should be educated. They were of the view that though we are practicing democracy most people do not know their limit and say whatever they want.

**Mary:** The people misinterpret democracy to mean freedom to say anything, insult people, etc. The people should be educated on the need to respect politicians and understand their work so that they will stop shirking their family responsibilities.

The respondents advocated formal education and training for women especially those interested in political leadership as a way of empowering them to have confidence in themselves and to have the courage to vie for elective positions. The women were also advised to join politics early in order to net work with other politicians and be prepared to be in grass root positions early as that will pave ways for them.

## Conclusions

Financial constraints pose a major challenge to women in political leadership more than the men in political leadership and affect the effectiveness of their leadership roles. Financial constraints were major challenges confronting women in political leadership. In Ghana women do not have access to and control over resources or assets like their male counterparts.

A combination of factors such as traditional beliefs, double standards and setting of different moral codes for women pose a major challenge to women in political leadership. There are some traditional beliefs and perceptions that conflict with women's leadership roles. A number of people still have strong beliefs in the traditional system and still think women should not be involved in political leadership. Some people still believe that women cannot be effective in leadership and are expected to look up to men when it comes to decision making. This perception influences their attitudes towards women leaders in politics.

Marriage as a cultural practice is of concern to women in political leadership. Traditionally, married women are expected to ask permission from their husband before taking part in political leadership. In the absence of the husband they have to obtain permission from their husbands' people. This, in a way, poses a challenge to married women who venture into politics without such approval as their husbands can create problems for them.

This study postulates that hatred, envy, insult, sabotage and blackmailing that characterized Ghanaian politics serve as disincentive to women in political leadership and can discourage them to opt out of political leadership.

## Recommendation

In the light of the findings, it is recommended that the government, Corporate bodies, institutions and individuals should help to set aside some funds to assist women who are interested in politics to enable them to obtain the necessary logistics needed for campaign and other political activities.

Government should implement and enforce all existing policies and international conventions and treaties to promote women's rights and gender equality and equity. This will provide a conducive environment for women to exercise their rights, promote equal participation and fair political competition between men and women interested in political leadership.

In addition, opinion leaders and chiefs must show interest in gender issues and champion the course of women. There are some traditional beliefs or norms that need to be discarded and some of the customary laws concerning marriage should be reviewed to reflect the present needs of this generation.

NGOs interested in women's political participation need to work with communities to sensitize voters against politics of insult, sabotage, blackmailing and other forms of vilification in order to make politics friendly to women. There should be attitudinal change among Ghanaians toward women in political leadership and leadership in general. Men and women need to change their negative attitudes such as hatred, insult, sabotage just to mention but a few, towards women in leadership. Women political leaders should be careful not to be swollen headed. Whatever motivated them to go into politics should lead them always.

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