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Celebrating Adornment in Kenya's Diverse Cultures

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Abstract
Self adornment plays a significant role in ensuring the continuity of the political, socio-cultural and ethno-moral principles of communities in Kenya. Whether with permanent marks like tattoos or scars, or temporary decorations like makeups, clothing and hairstyles. Adornment is a way of signaling an individual's place in society, marking a special moment, celebrating a transition in life or simply following a fashion. This paper analyses the history of adornment practices from ancient civilizations in Kenya. The study was informed by cultural history theory. Cultural history focuses on the changes and practices in human agency. Culture is transmitted across generations through the memory which is a faculty of the individual mind. Adornment is part of societal practices and basically the skin serves as a visible way of defining individual identity and cultural differences. It also serves as a text upon which reality is inscribed. Since the nineteenth to the twenty first century adornment in Kenya has been influenced by cultural globalisation and technology where recycling is done to produce ornaments. The study was based on secondary data and observations. The findings revealed that adornment is a means for self expression. It changes the wearer into an object shaped by colour, movement, textures, patterns and designs. Equally artistic growth of individuals can create something beautiful from very little.

Key words: Adornment, Culture, beauty, symbolism, theory, ethno-moral principles

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Introduction

Adornment carries powerful messages about the decorated person. It communicates a person's status in society, displays accomplishments, and encodes memories, desires and life histories. Many of the objects in the case are meant to appeal for these reasons.

Body adornment falls under two categories; body art and body modification. Body art refers to the practice of physically enhancing the body by styling and decorating the hair, painting and embellishing the fingernails, wearing makeup, painting the body, wearing jewelry, and the use of clothing. Body art are by definition temporary. Body modification, on the other hand, refers to the physical alteration of the body through the use of surgery, tattooing, piercing, scarification, branding, genital mutilation, implants, and other practices. Body modifications are permanent and alter the body forever.

For example, the Maasai people find beaded collar necklaces very attractive, especially the way they sway as a woman dances. Among the Kuna, slender limbs are thought beautiful, so women wrap *wini* (long strings of beads) around their arms and legs to make them look thinner and appealing. Most communities in Kenya adorned themselves in six general ways: scarification, body painting, beadwork, jewelry, piercing and hairstyling. Differences by gender, age, marital status and social position were thus expressed.

Blackmun's work gives a comprehensive presentation of art in Africa. It covers body arts from all parts of Africa, process of producing the works, and the reason of the arts. She states that East Africa is often neglected in the study of African art because historians of African art focus mostly on masks and sculptures, which is a rare art in east Africa. For this reason, East African people are erroneously thought to be less concerned with beauty than people from Central and West Africa. The real challenge is not to explain why one culture produces more or less in the way of material objects than another, but to establish how particular expressions or forms of creativity relate to their makers' and users' intentions and how they function and are given meaning in particular social contexts.

Schurz states that before circumcision in Luhya and Agikuyu land the boys were smeared with fat and ochre. He wore a long thick hair reaching his shoulders. Sometimes it was left flowing but was always done upto many little tresses carefully arranged like a bundle of strings and painted with ochre and fat. Generally the circumcised boy added false hair to his natural one to attract attention to him and a quantity of tiny strings were worked in with the natural hair. The whole being was disguised with ample fat and ochre such that it looked like genuine hair. Cagnolo further reveals that boys adopted a cut commonly known as “Gutema rori.” Others shaved their head round from the forehead to the nape of their necks, others preferred to bind the back part of their hair into a narrow compact bundle like a cabbage stalk or pigtail. Those who followed this fashion usually added two more bunches of hair to their temples, others attached to hair one by one a considerable number of black feathers which were brought together at the nape with a light fan shape binding. Head shaving is common at many rites of passage, representing the fresh start that will be made as one passes from one to another of life's chapters. Warriors are the only members of Maasai community to wear long hair, which they weave in thinly braided strands. Upon reaching the age of three “moons”, the child is named and the head is shaved clean

apart from a tuft hair, which resembles a cock's comb, from the shape of the neck to the forehead. The cockade symbolizes the "state of grace" accorded to infants.
Watts quotes Barton in his notes on the "Turkana Tribe" who praise their beadwork, ornamentation and clothing, noting that the women wore "a thick belt of beads, a V shaped skin apron decorated with beads and a skirt of skins with jagged ornamented edges." He further observed that men did not have such clothing and a woman with the most beautiful apron was rewarded and respected in the community. Watts adds that the neighbouring Samburu women are known to lavish beads on their on their warrior lovers (muran). The beads are part of the gift exchange between the kin groups of the bride and groom during the marriage preparation and negotiation process.

In another work, Ifemesia provides a discussion on ornaments, decorations and dress of the Turkana. He alludes that the Turkana spend long hours choosing the right adornment, clothing, coiffures, finery and jewellery as they display the status of an individual in a society. The one traditional and most personal bodily decoration which merits some attention is a man's finely decorated clay hairdo (*emedot*). Styles have varied considerably throughout the century. The present fashion is in the manner of a chignon, packed and shaped and dyed blue. Several ostrich feather holders are tied onto the bun, embellishing the already remarkable coiffeur. Women and girls on the other hand have a great love of beads and take great care in choosing jewellery for their personal adornment. Beads are made from glass (*akoromwa*), seeds (*emus*), cowry shells (*ekame*), ostrich shell (*akirim*), iron (*asuat*) and are usually worn around the neck or used to decorate articles of clothing and belts.
Gilbert writes on the communities who occupy the lands of the Rift Valley, from the Gulf of Aden down to the great lakes and plains of Kenya, Tanzania, and Malawi. He acknowledges the decorations among warriors of the Maasai, Samburu, the Mursi, specifically the lip-plates. He states that the ability to withstand the pain as the elongations were done on the lips, signified strength and courage to endure future wars with other communities.
Sobania has written on the Pokot living in the Rift Valley. He describes how the girls wear flat, wide, cicular collars of incised water reds to indicate their availability for marriage. Similarly he states that the Turkana send similar message by wearing multilayered beaded necklaces with three pendants of sewn beds on the back.

A variety of materials are used in the making of Maasai jewellery. The materials include wood, metal, seeds, ivory, beads, stones, bones, ostrich shells, leather and feathers. Jewellery varies with the age of the girl and woman or boy and man. For example, a young unmarried woman cannot wear the necklaces or arm ornamentations or ear-rings of a married woman or a widow. One glance at a woman's ornaments makes her status obvious to others in her community. Natural red soil or ochre is found in some areas of Maasailand and widely used after mixing with sheep fat for body decoration and adornment, to colour the braided hair locks of the Maasai *muran* or warriors and to give hides and skins used for aprons for young girls and dresses of the warriors (*toga)* the brown colouring that has become associated with the Maasai. On the same Beckwith reports on the Maasai of Kenya and Tanzania describes their rites of passage the use of beads in decorating their clothes which are used in their ceremonial songs and dances. Kyoto reveals that among the Maasai and Samburu of Kenya, the wedding ceremony itself is symbolized by coloured beads. A variety of beads are worn around the neck and wrist. Beads of different colour are worn by the bride and groom as well as the family representative present. The colour of beads that the couple wear match with the colours of their dress.

Results and Discussion

Human Evolution and Adornment in Africa

Human evolution began, in Africa. The transformative shift in our ancestors to fully human intellectual and social capacities took place between 90,000 and 60,000 years ago. Earlier, by around 200,000 years ago, hominids in Africa developed many modern anatomical features, and sometime before 100,000 BP, in a period of interglacial climates, expanded their range from Africa to include adjacent warm-climate areas of the Levant. This period the hominids concentrated more on food and securing shelter. Despite Ice-Age conditions, fully modern humans of that later time advanced right across the eastern hemisphere within a relatively few thousand years, even into periglacial climes. Neanderthal and other hominid populations everywhere eventually became extinct in the face of the advance of fully modern humans. The crucial changeover was the development of language between 100,000 and 50,000. The evolution of the full language capacity, allowed humans to form significantly larger co-operative and habitation groups and emergence of the mental and imaginative capacities

Among the capacities, were major new developments in tools, adornment, symbolic expression, and social relations took shape between 90,000 and 55,000 BCE. These include the making of deliberately fashioned bone tools in East Africa; shell beads in southern and eastern Africa; and very small backed stone blades, earliest in southern Africa but later also in East Africa. Another significant development by the period was the exchange of valued kinds of stone or other goods over distance, indicative of the emergence of social relations of reciprocity and formal procedures for cooperation between separate communities.

For many years human beings, wherever they spread in the world, continued to be gatherers and hunters of wild food. Then, separately in different parts of the world, the climatic shifts at the end of the latest Ice Age set off a long episodic “First Great Transition” of human history, they formed a culture that expressed people’s values, beliefs and rituals as well as their material possession. The major economic activities were nomadic pastoralism and hunter gathering. They literary carried everything they owned with them. This included tools and large numbers of decorative and beautiful ornaments.

Archeologists have found evidence that as early as 20,000 years later people did not just exist, they were living well. This was referred as “Upper Paleolithic Revolution” This time; man had stopped concentrating on obtaining food but turned to production of ornaments. As Fernandes, 2001:1 writes:

> One reason is that they now had enough time on their hands….could obtain enough food for several days within five or six hours. This gave them time to think and dream and a desire to give those dreams form in tangible objects….Needles and pins were needed for sewing, blades were used for carving, cutting and shaping. There were grinding stones which may have been used to crush pigments such as ochre. Those with the talent to do so could now create objects like strings and hang things whose sole purpose was aesthetic beauty….

Three sets of peoples, speaking languages of the three language families that predominate across the continent today, probably began their early expansions in this period. Nilo-Saharan people spread out in the areas around and east of the middle Nile River in what is today the country of Sudan. Peoples of a second family, Niger-Kordofanian, spread across an emerging east-west belt of savanna vegetation from the eastern Sudan to the western Atlantic coast of Africa. In the same era, communities speaking languages of the Erythraic branch of the Afrasian (Afroasiatic) family expanded beyond their origin areas in the Horn of Africa, northward to modern-day Egypt.

The return of colder, drier conditions in the Younger Dryas, 10,900-9500 BCE, set off a new round of subsistence innovation, before fully post-glacial conditions took hold in the tenth millennium BCE. In a few areas of the world people began the first protecting of plants or animals, in this fashion laying the earliest foundations for agriculture. The rise of agriculture after 9500 BCE, separately and independently in different parts of the world, quantitatively transformed the directions of human history. The deliberate tending of plants and animals multiplies by magnitudes the amounts of food potentially obtainable from the same amount of land. However, Nilo-Saharan people of the southern eastern Sahara, took a very different first step toward agriculture. In the mid-tenth millennium BCE, a belated shift to wetter conditions spread Mediterranean climate, with cool-season rains and Mediterranean wild animals, most notably the cow, south to the middle of the Sahara they collected wild grains and moved with their animals from one place to another in search of pasture, They had important contacts, too, with the contemporary Afrasian communities immediately east of them in the Red Sea Hills region. These communities spoke early daughter dialects of the proto-Cushitic language. Even earlier, the Cushites began, like the Northern Sudanians, to raise cattle, and they either collected or cultivated sorghum.

Equally Illife notes that following desiccation in the 5th Millennium, pastoralists from the Sahara had grave goods differentiated by age and gender:

> The inhumations of men were the richest as regards furnishing fine pottery vessels painted with ochre and necklaces composed of beads of carnelian and bone, lib studs, lumb of ochre and shells….Inhumations of women contained pottery vessels, pottery vessels, personal adornments such as necklaces of carnelian beads, beads made of marine shells used to decorate loin cloth. Graves of children contained pottery vessels, necklaces, nose stands and lumps of ochre.

Illife continues to say that these pastoralists may have been the Cushitic speakers who by 5th Millenium had spread southwards from Sudan into East Africa through the Rift Valley found enough wet land with lots of rainfall and embraced the culture of fishing and pottery making. As rainfall declined thereafter, the Cushitic group sat around the fire place in the evening painted their legs with ochre and put on necklaces made of chipped bones asking gods to bring the rains. The Nilo-Saharan speakers who they exchanged with food and cattle might have copied this culture although no exact archeological sources confirm this.

The evolution and development of the Kenya’s adornment seem to have revolved around their contact with the environment, their political and social institutions, religious values, warfare and trade. Cole states that the pastoralists have no visual art other than personal decoration. Time is spent by men and women in hairdressing, jewellery making and application of pigments. Cole argues that pastoralists wear their portable wealth than stock presumably to keep their movable property to a minimum. The bulk of ornaments among pastoralists are beads, however some forms and styles of ceremonial dress exist, hairstyles, jewelry and body painting. He adds that

pastoralists of Kenya, Uganda and South Ethiopia such as Rendille, Dorobo, Turkana, Pokot, Suk, Karamajong and Maasai have similarities in adornment practices however, the Samburu have distinctive features of style, shape, texture and most important, colour.
Perhaps this can be explained by a mythology around the beads. Ettagale affirms that symbolism based on existing Maasai and Samburu communities' beliefs about the natural world remains valid today. Blue represents sky and embraces *Nkai*. Green represents grass, a sacred element revered because it nourishes the cattle that play such a central role in the cycle of life. Red and white are the life-sustaining colours. Red represents the blood of the cattle, and white stands for their milk. These are the basic Maasai foodstuffs. Cattle hides are used for clothing and material for pouches, slings, and straps. The imported beads enable the Maasai and Samburu to spell out the essential beliefs and elements of their lives in their dress and personal adornment.

As the communities migrated to their present land they found life comfortable and worth living as their animals were well fed. It was at this time that they decorated themselves to remind them of their god and create memories for their children. Some of the decorations were made of beads.

Contacts between the Kenya's and other communities in the neighbourhood contributed to a great extent to the evolution and development of the Samburu adornment from the pre-colonial period. For example The Rendille community shares common boundaries with the Samburu in the region of the Ol Doinyo Lenkiyo, Ndoto and Nyiro Mountains. Though Cushitic the Rendille shares similar cultural traits with the Samburu, for example the *Murran* age set system. Evidence from the field indicates that the *Mporo* neck bead worn by a Samburu bride has its origin from the Rendille community. Similarly evidence of intermarriages between Samburu and El Molo women has led to a majority of El Molo speaking Samburu language sharing the same deity name and burial practices. Further, Gartner states that the culture of branding as an adornment practice may have been copied from the Elmolo.

Similar study by Straight show that the Kenya adornment has existed due trade with other communities from Europe and East Africa. For example the Antique Venetian trade beads used in Samburu women's marriage necklaces *mporo* have recently undergone intense recommodification in the transnational trade bead market concurrent with their appropriation by Euro-American women in both religious and secular domains. The beads were acquired through regional trades in the 19th Century.

Arab traders, sailing down the East African coast in dhows introduced a variety of goods in exchange for ivory and other treasures. The earliest known Maasai and Samburu beaded jewelry items, dating from around 1850, were assembled from large red beads originally made in Holland. The traders introduced tiny, colorful glass beads which were uniform in size and had been imported from Czech Republic. These beads, already drilled with precise center holes, could easily be strung on threads or sewn onto leather. Their variety meant they could also be arranged in contrasting colors and geometric patterns. This revolutionized the look of ornament in East Africa and other parts of the continent.

According to Gikuyu traditions the work of spear making and other iron implements like traditional razors and clubs may have been the origin of adornment. The blacksmiths composed songs, which they sang as they worked especially when smelting by use of bellows. They equally scarified their bodies to ward off tiredness. This exercise brought enjoyment of the work and admiration from the onlookers who would often come to watch the blacksmiths or wait for their gadgets to be made. The blacksmiths sung to praise their works, tools and beautiful bodies, relate their experiences or expectations. This encouraged the onlookers who would request for similar marks by the blacksmiths.

Lynch and Robbins in their study on the relationship between art and ownership among East African pastoralist noted that "there exists a strong relationship between an engraved mark on an animal in a herd and a mark branded on the owner of that herd." They observed that brands on animals were made using a hot iron to differentiate sex and species of the animal. This was a common practice among Turkana, Maasai and Samburu pastoralists. They equally put similar marks on their bodies especially on the upper arm and thighs. The age set system and lifestyle equally determines Kenya's adornment. Cole observes that for both sexes personal ornamentation can be graphed from a minimum during infancy through a crescendo of weight and visual intensity in the prime of life, then to a falling off, in middle and later years. He adds that the illustrations reveal the distinct styles present between age and gender.

Throughout their early history, Kenya's relations with each and other communities became a source of adornment practices. This kind of interaction was witnessed in social ceremonies and competitions among others. For example, around 12^{th} to 15^{th} Centuries, the Samburu and Maasai would invite each other for weddings and music competitions. The Samburu were identified by their decorated red feet that the Maasai called them Sukuloi "people of the red feet". Being happy with their victory after a dancing competition they exchanged their adornment with the Maasai and sang all the way home.

Adornment practices and New Technology

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the artistic growth of individuals and the value perceived in creating something beautiful from very little.

Conclusion

From the discussion it is apparent that there are diverse reasons for the different adornment practices on the body and who can have them on. The different types have names and their meanings. Their significance is related to culture, memory and traditions of a particular community. Equally interactions of the communities through trade have modernized Kenya's adornment practices.

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Cultural Heritage and Sustainable Development: A Review of the Opportunities and Challenges to Kenya's Development Agenda

By

Ochieng' Philemon Nyamanga*

Abstract

Sustainable development remains a pressing concern for all nations globally. A nation's quest for development relies on the protection, promotion and effective utilisation of its natural and cultural resources. Kenyan communities have produced artefacts that not only aid in their various productive lives but also reflect their skills, imagination, communality, sociability, leisure, education, defence, spirituality and commitment to a prosperous future. Modern-day design in wood, ceramics, stone, textiles and leather, for instance, utilises traditional styles and motifs to produce mass items targeting the modern market, resulting in commodification of traditional skills and technology. The colonial government and the church associated traditional material culture with witchcraft and primitivity, leading to its neglect as development assets. Persistence of poverty in the country, is arguably occasioned by, among others, the lack of due consideration to our cultural heritage in Kenya's development agenda. This paper highlights areas where our cultural heritage treasures contribute to environmental conservation and general development of the nation, especially through tourism and education. It also reviews the challenges to the realisation of sustainable development such as unequal resource distribution, unbalanced infrastructure development, corruption and growing insecurity, among others, and suggests appropriate mechanisms for effectively addressing the perceived bottlenecks to development.

Key words: conservation, cultural heritage, globalization, material culture, sustainable development.

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Introduction

Sustainable development remains a pressing concern for all nations globally since mankind requires a decent and honourable living wherever one lives (Holmberg, Bass & Timberlake 1991: 4). A nation's quest for development relies on the protection, promotion and effective utilisation of its natural and cultural resources. Sustainable development refers to development that meets the needs of the present without compromising the ability of future generations to meet their own needs by balancing economic and social progress with the protection and conservation of the environment and natural resources (Kabiru 2009: 44; Robinson & Picard 2006: 15). Kenyan communities have produced artefacts that not only aid in their various productive lives but also reflect their skills, imagination, communality, sociability, leisure, education, defence, spirituality and commitment to a prosperous future. Modern-day design in wood, ceramics, stone, textiles and leather, for instance, utilises traditional styles and motifs to produce mass items targeting the modern market, resulting in a commodification of traditional skills and technology. This paper highlights areas where our cultural heritage treasures contribute to environmental conservation and general development of the nation, especially through tourism and education. It also reviews the challenges to the realisation of sustainable development such as unequal resource distribution, unbalanced infrastructure development, corruption and growing insecurity and suggests appropriate mechanisms for effectively addressing them. Drawing largely from the available literature and records, the paper does not claim to exhaust all issues on culture and development but provides a vast reference for further consultation.

Heritage and Development

The link between culture and development has been explored by several scholars (Alexander & Kimaran 1992; Dove 1988; Sergeldin 1988; Sergeldin & Taboroff 1994). Alexander and Kimaran (1992), for instance, emphasize on motivation, knowledge and resources as essential requirements for the realisation of the core goals of development. Social scientists believe traditional culture and lifestyles are not formidable obstacles to socio-economic advancements, but are intimately bound up with and directly support the basic socio-economic and ecological processes of society (Dove 1988: 1). Africa's commitment to re-evaluating its culture for sustainable development was the focus of some conferences in the 1990s (Abungu 1998: 6) with inspiration from UNESCO and the World Bank whose concern with culture and development dates from the 1980s (Campbell 2001; Taboroff 2001; UNESCO 1995), Kenyan policies have not adequately articulated the position of heritage (GoK 2009: 68-69). In his keynote address during the NMK's first Science Congress, Abungu (2006: vii) reminded the local and global community of the need to appreciate culture not only as a crucial development resource, but a preserver of the environment and biodiversity as exemplified by the Mijikenda makaya, which as havens for diversity, provide new knowledge on plants and contribute to the development in areas of medicine, and serve as wood sources and water catchments. The makaya are not only gazetted national monuments, but are now World Heritage enshrined in the World Heritage List. The government and people of Kenya believe that heritage, as a significant contributor to national development, should be integrated in the development agenda (see, Gok 2009: 62-69).

Importance of Material Culture

A number of scholars have had deep interest in Kenyan people's material culture with diverse foci ranging from, among others, academic, material, technological, aesthetic, historical, economic to religious perspectives (Adamson 1967; Allen 1974; Anderson 1977; Barbour and Wandibba 1989; Bockhoff & Fleming 1986; Brown 1972, 1977; Burt 1980, 1993; Donley 1976; Fedders & Salvadori 1979; Galichet 1988; Hodder 1977; Holmen 1985; Knappert 1989; Nauta 1971; Odak 1973, 1997; Odak & Seba 1974; Schlee 1988; Seba 1976; Somjee 1976, 1978, 1993; Troughear 1984, 1988; Wandibba 1988, 1990). From these studies, the significance of artefacts as cultural items for development purposes is deeply embedded.

Conceived as portable and immovable man-made objects, material culture could be categorised chroonogically into four classes: 1) ancient or prehistoric material culture; 2) traditional material culture; 3) contemporary or modern ethnographic material culture; and 4) modern or contemporary material culture (Odak 1997). The material cultures possessed by the East African peoples depend upon the main direction of the economy pursued by the people (Odak 1997: 171) and remains relevant in the quest for development. Communicating a people's technology, skills and history (among other things), material culture not only serves educational, research and inspirational purposes but also economic ventures and its role in development is underscored by the Kenyan government as captured in the District Socio-Cultural Profiles (Kidenda 1986; Ruthuku 1986). Collections of material culture (found in museums and cultural centres) support educational, research and tourist needs, inspiring local industries like stamp, textile and furniture manufacture, as well as architecture, design and planning. Many people could earn a living today by producing and selling a variety of such items including kangas, kiondos, bangles, beads, wood and soapstone carvings to the local and international markets that treasure 'practical, portable, inexpensive, abundant and genuine products' (Graburn 1976: 15; Troughear 1984: 19). Monuments and movable cultural assets now generate handsome revenue from tourism that can be usefully put into development initiatives like conservation, education, health and communications to enhance the welfare of citizens (Nyamanga 2008a). Makuti making is the most important income generating activity for women and women's groups in the coastal palm belt but is constrained by marketing (Udvardy 1988: 219, 232).

Societies develop by producing and reproducing. The productive forces of the various communities find reflection in the economy, culture and demography. To sustain its population, humanity undertakes various productive activities including agriculture through crop cultivation and livestock-keeping, fishing, beekeeping, hunting, construction, manufacturing and trade. The common Traditional production tools included hoes, knives, adzes, boats, fishhooks, traps, hunting spears, bird traps, beehives, and baskets, pots, grinding stones, axes, mortar, pestle and granaries, which were manufactured using local resources and skills or obtained from other communities through an exchange network to support their productive aspects. The use and maintenance of these tools and equipment reflected a commitment to care under prevailing local conditions, reflecting gender sensitivity and spiritual concerns. Certain taboos were linked to their use and ritual procedures prescribed for any breaches. For instance, among the Luo, it was taboo for anyone to sit on a grinding stone or mortar or for a woman to hold a spear or axe, as these actions were believed to affect fertility. This indicates linkages between labour, technology and beliefs as core components in the community production processes so that harmonious use and protection of the tools involves ritual activities to safeguard the community. In their productive life, the traditional African society focused on self-sufficiency so that each village was responsible for its tools and equipment (Sieber 1977: 240). The modern society needs a sustainable productive system to realise its core development demands and the promotion of localised handicraft industries can enhance economic planning for rural development (Somjee & Soper 1985: 207). Can the revival of the traditional material culture contribute to our national economic productivity today?

Societies have had developed power structures and defence systems to ensure their continued productive life in a peaceful environment. Since peace guarantees human existence, productivity and environmental protection (Nyamanga 2008b), African communities made appropriate channels of addressing grievances, rewarding friends and responding effectively to any aggression. The symbol of authority and power rested with the elders and their regalia (stools, clubs and attire walking sticks or clubs, flywhisks and headgear made of lion mane, monkey skin/hair or ostrich feathers). The spears and shields symbolized readiness to defend the community and its productive activities and were used in hunting and war as were clubs. Magical and medical powers were also crucial in protecting and defending African communities against dangerous internal and external elements including diseases, misfortunes, evil forces and human enemies. How are our communities responding to the disappearance of and waning power of elders?

Kenyan communities had noble traditions, rituals and attire that echoed and portrayed peace and remained significant ingredients for development. A simple cloth like the kanga, for instance, besides being a covering, can be a rallying point for harmony and peace in the homes, villages and nations as well as a significant source of livelihood. A treasured cloth originating from East Africa, Kanga has deep cultural, historical and economic ramifications. The cloth, an interesting design piece capable of communicating delicate messages across time, has spread to most parts of the world. Clothing, food and shelter are considered humanity's primary needs; clothing serves three main purposes of decoration, modesty and protection (Flugel 1966: 16). Anthropologists hold clothing is used as an expression of modesty. People cover or decorate their bodies for status identification, for protection against inclemency of climate, for self-beautification or enhancement and for magicio-religious requirements (Horn (1975).

Kanga's functional and symbolic importance lies on the uses accorded it, being selected by the proverbs, quality and printing design as well as the price (Fair 2001; Hilger 1999: 45). Kanga serves important social functions: being a gift, investment and inheritance item loaded with special meanings. Used on special occasions or in routine daily life in the homes, kanga may carry socio-political or messages, urging people to maintain cleanliness, to conserve the environment as and reflect on calamities such (diseases, draught and famine). Serving in the family circles as an indoor garment, useful in handling sexual and marital relations, kanga plays special functional and symbolic roles in people's lives from birth, through courtship and marriage to old age and death, cherished in the homes, public arena, and as cementer of relations, preaches peace and tolerance among spouses, communities and nations.

Power, peace and defence still matter in development today, making use of traditional and modern approaches. While tools symbolise productive power, weapons stand paradoxically for aggression and defence. How does power relate to peace and progress? Which material cultures expose the themes of peace, power and defence from your community?

Productivity and Creativity

Societies develop by producing and reproducing. The productive forces of the various communities find reflection in the economy, culture and demography. To sustain its population, humanity undertakes various productive activities which require and promote creativity and skills developed through practical rigorous socialization processes. People learned productive and reproductive skills as they grew. By accompanying their parents, peers, and specialists at various stages in their productive life, they learned to predict weather changes and seasons as well as how to store and protect their produce and various ways of preparing and serving meals. Beauty was seen in the decorative works and attire. Girls learned simple skills like decorating drinking calabashes using flames and floors using banana shoots and aloe leaves from their mothers. Pot-making and basket weaving were similarly learned and the boys accompanying their fathers or older men learnt home establishment and management, carving, wrestling, hunting and defence. Beads, bangles and braiding skills all reflect community aesthetic aspirations and appreciation with attendant norms of use.

Creative cultural industries can be tapped for a nation’s industrial and economic growth. Ochola (2001: 52) contends that development has to draw upon innovations and creativity from diverse sources. Traditional knowledge and creativity in pottery, weaving, and manufacture of tools, weapons, cloth, and herbal medicine are all vital aspects that could be effectively tapped for contemporary development needs. Creativity, education and skills are paramount in socio-economic development, facilitating the ‘production of high quality products’ (Wandibba 1988: 20) and ‘motivation for achieving improved well being’ (Alexander & Kimaran 1992: 15, 19). The government of Kenya duly understands the role traditional techniques and institutions play in development (Kidenda 1986: iii; Ruthuku 1986: v) and indeed, as the Lome Conference resolutions of February 1998 testify, African governments consider education and creativity as among the key cultural pillars of development (Abungu 1998: 6), leading to better appreciation of the economic, social and cultural environments, providing the necessary skills to promote higher human productivity (GoK 1994: 13).

Only scanty evidence is available on how traditional skills have effectively been translated into beneficial practical use in Kenya. According to Knausenberger and Lemunyete (2008: 54), the revival of basket weaving has led to high income and elevated living for the entire Ariaal (Samburu and Rendille) community, improved self-worth among women and contributed to environmental conservation as the men insist on sustainable utilisation of the palm leaves. Nyamanga (2008a) reports on how tourism has led to revival of traditional crafts in mat weaving and basketry, earning the people their livelihood and exposing the coastal women to modern banking. Wandibba (1990) captures how the Bukusu and Luo have used pottery to earn their livelihood. CARE, in experimenting with modified traditional Luo ceramic technology to address health issues in Homa Bay, Rachuonyo and Suba districts (Boven & Morohashi 2002) found them acceptable and sustainable. Finally, while the government popularises performing arts, the Kenya Cultural Centre provides a forum for development and popularisation of arts (GoK 2002: 72). To map up the general picture for the country, strings of such efforts at the regional level can be made beginning with a sample review of the various District Cultural Centres. This will certainly yield a comprehensive national data showing how these traditional skills are being revived or used, the benefits accruing from such efforts and challenges they face. With devolution now a reality such a mapping strategy is highly necessary so that the place of our cultural heritage in development can be seen, understood and appreciated especially in education, leisure, tourism and research.

Leisure and Sociability

The sociability of African communities was reflected in their lifestyles and ceremonies that were characterized by food and drink sharing, games such as wrestling, bao (board-game), rope pulling and other forms of entertainment including music and dance. Musical instruments and accompaniments are a typical indicator of the creativity, sociability, aesthetics and leisure. The bao-game, widespread in many African communities (Townshend 1979; Pankhurst 1982) in diverse forms, was not merely a form of entertainment; it reflected high arithmetic skills of the community. Such imaginative and creative skills served well in competitive life. These traditional skills and talents, shaped by prevalent local and global influences are now a source of income for individuals and revenue for many nations.

Plate 1: Bao. The board game is designed and used by most communities for recreation, inducing the imaginative skills of competition.

Some scholars equate the acquisition of survival skills with environmental determinism (Febvre & Battalion 1925; Vaughan 1977; Wright 1993) or environmental possibilism (Sahlins 1969), thereby necessitating a review of the relationship between technology and the environment. Adaptation is the key to existence. A society's material culture and technology show how it has adapted to its environment (Blackburn 1982: 21). Leisure and sociability remain integral components of the modern society, reflecting consumerist tendencies. To what extent have these themes been explored? Is there need to understand our material culture in this light? These are some issues that need further study.

Communality, Spirituality and Future

Africans are a communal people with highly spiritual tendencies, reflected in their ritual practices that involved sacrifices, food sharing and peace treaties. Today some people laud individualism as a mark of progress against communality, which is thought to promote dependency and entrenchment of poverty. African socialism entails a communal sharing of resources so that those who have a lot benefit those who have little, thereby reducing the capacity of the rich and uplifting the poor in mutually beneficial ways. Though this was effective means of resource redistribution, it is blamed for increasing poverty. The productive life related rather closely with human fertility: the larger the household, the greater their productive potential. The Africa's agricultural wealth was greatly affected by human relations and so community harmony was treasured. Divine intervention in the productive and reproductive life was always sought. Community continuity finds assurance through the productive and reproductive processes that highly valued the protection and preservation of basic resources and the surrounding. Rich mythical traditions contributed to the preservation of the vegetation, trees, hills and rivers unlike today when our environment is under persistent threat from human greed, through which much of the communal resources are grabbed and personalised. Where would we find the balance?

Africans reflected on an afterlife and therefore considered death as a transitional stage to ancestor-hood. Some communities made commemorative figures like the Mijikenda vigango to honour and remember their dead (Bwana 1995; Parsons 1999). It is interesting to document Kenyan people's funerary material culture and find out how they function today as well as the challenges they face like illicit trafficking. In a society's developmental quest, commitment is made towards bequeathing a good productive legacy to future generations. The society's living members have a great responsibility towards a brilliant future much as the ancestors did. The skills, processes, traditions and management procedures the present communities create and use today, will be important references for the future generations, as vital elements for their inspiration, information and enjoyment.

This section underscores how cultural heritage assets are vital to community, local and national sustainable socio-economic development. The harnessing of traditional technology, skills and resources in addressing contemporary societal needs is crucial prompting their revival today. Corresponding themes linking cultural heritage and development that warrant further exploration have been highlighted. African material culture captures productivity, creativity, education, skills, power, peace, defence, leisure, sociability, communality, spirituality and the future as central factors contributing significantly to a deeper understanding of the society's domestic, industrialisation and welfare needs. As treasured development assets, material culture items are conserved for posterity to facilitate research, allow continued learning and serve as sources of inspiration and enjoyment. Documenting the use of Kenyan material culture in development should be undertaken to provide empirical data and facilitate evaluation of the vital opportunities and challenges they provide in sustainable development. Our country's development history, policies, visions, opportunities and challenges are discussed in sections that follow.

Kenya's Development History

Kenya has geared up to a development agenda since independence, pegged on the eradication of poverty, illiteracy and disease through an agro-industrial economy. Her approach factored in its population dynamics and socio-political aspects, mainly using economic and demographic dimensions that overlooked culture. Poverty, disease, and illiteracy continue to plague the nation, perpetuated by corruption, nepotism and immature political agenda. The history can be seen through the decades as factored in the national strategic plans and periodic reports, covering major challenges to Kenya's development agenda (such as infrastructure imbalance, ethnicity and corruption, among others). Let's briefly capture the progress in the country's economy.

The country's economy grew by an annual average of 6 percent between 1964 and 1980 and by 4 percent between 1980 and 1990, but registered an annual GDP growth of 1.9 percent between 1990 and 2002 with the population growing at 2.9 percent annually (Thaxton, 2007: 2). Even with a substantial economic recovery since 2003 when real GDP rose from 1.4 % to nearly 6% in 2006 with agriculture, industry and services accounting for 33% (dropping to 23% in 2011), 21% (dropping to 19% in 2011) and 47% (rising to 58% in 2011) in 1980 respectively, and absolute poverty declining from 52 percent to 46 percent between 1997 and 2006, Kenya remains one of the poorest countries in Africa and losing $1billion annually to corruption.

While noting appreciable achievements in the country since independence, Commins (2001) observes that Kenya still faces major problems including food security, heavy reliance on external investors, issues related to tourism among others. Berg-Schlosser (2003) points out that after a relatively successful economic development in the first three decades following independence in which the GDP grew by an average factor of 5% thanks to small holder famers, certain industrial sectors, tourism and a dynamic informal sector, the 1990s were rocked by crises, including decline in chief export crops and tourism, ethnic strife and criminality, increased foreign debt, and decline in per capita income. The decline in the country's economy was characterised by reduced investments and rising poverty as revealed by the UNESCO/OECD Project Report (GoK 2005). The average economic growth rate in Kenya declined from 6.6% in 1974-79 to 4% in 1980-89 and 2.4% in 1990-2000, accompanied by declining investment levels and declining world market prices since 1980 and corresponding increase in poverty such that '15 million Kenyans were poor in 1997 compared with 3.7 million in 1972-73 and 11.5 million in 1994 [such that some] 56% of the Kenyan population (of which 8.6 million are children) now live below the poverty line' (GoK 2005: 7-8 . The Kenyan economy shrank by 0.3% in 2000, but between 2001 and 2002, GDP grew by 1%. Kenya's industry grew at an average rate of 10.5% between 1972-78 to a peak of 12.6 in 1978 but drastically dropped to 7% and 5% in 1980 and 1981 respectively (Legume 1981: B206).

First Decade: 1960-1970

Prior to and attainment of independence, Kenya registered tremendous growth. Thus, during the first decade of independence, the country's economy was stable and priorities were pegged on a healthy, educated and wealthy nation. The first policy document, Sessional Paper No.10 of 1965 entitled ***African Socialism,*** articulates the central focus of the country development agenda as a mixed economy in which markets and the central government cooperated. During this decade and the next one the country moved towards Africanisation of its resources and management and within the process ethnicity and corruption were born and nurtured, leading to an entrenchment of poverty among the masses.

Second Decade: 1971-1980

International events like the abolition of the gold standard and the sterling pound and the conversion to the dollar, the oil crises at the beginning and towards late 1970s provoked stringent policy measures enforcing controls of various kinds. The country's economy thrived thanks to the severe frost in Brazil that enabled coffee and tea prices to soar. This decade saw increased emphasis on agriculture-led development as an impetus from the 1966 Kericho Conference (Leonard 1991: 190) and witnessed the transfer of power from Jomo Kenyatta (Christined John

Peter Kamau in 1914 but changed to Johnstone Kamau, and Johnstone Kenyatta) who died in August 1978 to President Daniel arap Moi whose reign lasted from 1978 to 2002. Commodity prices were stable during this decade as they were regulated by the government.

Third Decade: 1981-1990

The economy continued to thrive but its debt burden continued to soar prompting the introduction of the Structural Adjustment Programmes (SAPS) of the 1980s. The 1980s was also marred with political strife, beginning with the coup d'état in 1982 and infamous Mlolongo elections of 1988. Poor investment climate prevailed during this period which also witnessed the introduction of SAPS and new educational system.

Fourth Decade: 1991-2000

This has been dubbed a decade of struggle in Kenya's political and economic life. Many scandals such as the Goldenberg scandal, robbed the country of its financial resources. Some signs of political hope were underway with the introduction of multiparty politics in 1991 following the repeal of section 2A of the constitution which had made the country a de jure one part state, but which also elongated KANU's highhanded rule and gross economic failures characterised by soaring commodity prices.

Fifth Decade: 2001-2010

KANU's rule ended in December 2002, when Emilio Mwai Kibaki took over the reins of power. Many were the hopes of Kenyans as the economy slowly picked up, education and other sectors were revived as the infrastructure (roads, ports and airports) saw a facelift but increased political intrigues, corruption and ethnic polarization were noted during his decade-long rule, compounded by international insecurity raised by Al Shabaab that terrorized the failed neighbouring Somalia state that was being revived with international support. Apart from that, the country experienced the worst conflict that threatened its existence-the 2007/8 postelection violence- that rocked the country, but which the international community quickly salvaged forming a coalition government between Kibaki's PNU (Party of National Unity) and Raila Odinga's ODM (Orange Democratic Movement) to steer the country's economy. Infrastructure was revived and a new constitution promulgated.

Sixth Decade: 2011-

Kibaki's reign ended in March 2013and with it came Jubilee Government of Uhuru Kenyatta's TNA (National Alliance Party) and his deputy, William Ruto's URP (United Republican Party) that is just beginning to establish itself. The transition period was terrifying as people feared eruption of violence as the election outcome was contested. The intriguing judgement by the Supreme Court that upheld Uhuru's victory casts doubt as to whether Judicial Reforms and effective trust would be realized. The investment climate in the country is shaky as new investors are still studying the situation. The country has entered a new phase in its history, testing the commitment to devolved governance that seeks to bring development closure to the citizens through the county and national government cooperation.

Development Policies, Visions and Philosophies
African Socialism, Harambee and Nyayo

The African spirit of collective good, sharing both a people's wealth and burdens found reflection in the ideologies of African Socialism and HARAMBEE (pooling resources together) through which many self-help projects for the provision of water, health, schools, cattle dips and roads in rural areas have been realised across the country (GoK , 1994: 6; 2009: 72). When President Daniel arap Moi took over power, Nyayo became the guiding philosophy (policy of love, peace and unity) which by early 1980s had been characterised by massive fundraising drives (Legume 1981: B214). Harambee had good intensions resulting in establishment of many NGOs but when it became forced, it promoted corruption and was grossly abused. The fabric of African social life is constantly being eroded by westernisation and many people even wonder whether peace, love and unity could prevail where ethnic balkanisation, political intrigues, poverty, unemployment, mistrust (as in recurrent unclear election results) and authoritarian tendencies abound.

DFRD

The District Focus for Rural Development (DFRD) has a rather long history with roots dating from 1965 when President Jomo Kenyatta directed the formation of District Development Committees to spearhead district the development process through the Special Rural Development Programme (SRDP). In 1982 President Daniel arap Moi formalised the process by ordered for the District Focus which became operational in 1983. The approach should have been effective, having received great donor support, but was dogged with state interference as orders came from Nairobi and not the normal bottom-up approach that could have made it more effective. The various districts in which selected projects were run such as Machakos, Kitui, Keiyo, Laikipia and Kajiado also lacked the needed facilities and manpower to implement the development initiatives (see Makokha 1985; Maina 2004; Leonard 1991). Kenya's devolution schemes derive for the DFRD experience.

Economic Recovery Plan

Kenya's development strategy is articulated in the IP-ERS, a multi-faceted medium-term development framework that aims to support economic growth, equity, poverty reduction and good governance. The IP-ERS is built around four pillars (economy, governance, technology and accountability), which are reviewed and updated annually. The IP-ERS had a five year implementation plan, 2003-2007 and was replaced by Vision 2030 which builds upon the achievements of the ERS (See GoK1994 for specific details).

The overall objective is to restore economic growth within a stable and sustainable macroeconomic framework of low inflation, fiscal sustainability and healthy balance of payments. The specific objectives include reducing net domestic borrowing, enhancing both the efficiency and effectiveness of public expenditure, by improving transparency and accountability in use of public resources and refocusing public spending on priority activities, and increasing domestic savings and investment. Continuation of appropriate fiscal and monetary policies and institutional reforms should ensure a stable macroeconomic environment that could support economic recovery and attainment of high and sustainable economic growth of at least 6% to 7% in the medium term and 10% over the long term. Trade liberalisation and greater commercialisation are considered the main vehicles for this and Kenya intends to continue to play a leadership role within the Eastern and Southern African region in the EPA negotiations with the EU and as a dynamic member of the G90 group in the Doha Development Round of the WTO. At regional level Kenya is part of the EAC customs union with Tanzania, Uganda, Burundi and Rwanda and is fully engaged in the COMESA economic integration process. Like the poverty reduction strategy paper, the economic recovery strategy paper was silent on the heritage sector, although it did commit itself to diversifying tourist attractions.

Vision 2030

The current development programme is the Vision 2030 which seeks to transform Kenya into middle income economy by 2030. The Vision 2030 is built on three pillars – economic growth, equitable social development and strengthened democratic political system (GoK 2007:13). The economic pillar: Kenya maintains a sustained economic growth rate of 10 percent per annum over the next 25 years. The social pillar: Kenya achieves a just and cohesive society enjoying equitable social development in a clean and secure environment. The political pillar: Kenya establishes an issue-based, people-oriented, results-oriented, and accountable democratic political system.

With appropriate devolution, it is hoped that the national and county governments will fully cooperate in implanting the programme. The Private Sector Development Strategy (PSD) is one of the medium term policy blue prints designed to achieve the private sector led interventions identified in the Vision 2030, anchored in five strategic goals: improving the business environment, increasing economic growth by means of trade expansion, transforming the institutions responsible for delivering services to the private sector, improving productivity and promoting development of entrepreneurship and indigenous enterprises. The 2005 Investment Climate Action Plan (ICAP) outlines the specific targets and timelines to achieve these goals, targeting activities that can improve the investment climate, including: managing insecurity; addressing the poor state of roads; fast-tracking construction approvals; streamlining licensing procedures; improving business registration; improving land administration; improving power hook-ups; updating company law; and improving customs and tax administration. Within Kenya's private sector, tourism is a strategic "quick win" for the economy and holds great potential for poverty reduction. However, the sector is also highly vulnerable and susceptible to external shocks. Inappropriate pricing will lead to a fast decline. To minimise vulnerability and enhance sustainability, the government and private operators are developing a medium-term (p. 13). Even vision 2030 hardly touches on the heritage sector, but, it is hoped that the medium term plans would highlight its contribution appropriately. The role of material heritage is mentioned in Science, Technology and Innovation through applied research and indigenous technology.

Development Parameters, Opportunities and Priorities

Parameters

The primary parameters for constructing a sustainable development policy include several interrelated aspects such as carrying capacity, intergenerational and intra generational equity and justice, and gender balance as expounded below, which embody a combination of economic, environmental and social goals. Does development have clear parameters? If so why is it very hard to achieve? The parameters of development are pegged on economical statistics which hardly make any sense without a closure scrutiny of the surrounding social and political environment.

Carrying capacity is a powerful model that is vital to sustainable development. It refers to the restrictive capacity of natural resources and species to endure human interventions. It implies the power of land, water and air to make itself hygienic and toxicity free although pollution and effluent discharges and harmful development over it occur. The famous American Wildlife conservation ecologist Aldo Leopold explained carrying capacity in 1933 as a saturation point at which the numbers of certain species of grazing animals reached the area where grasslands could encourage no more individuals with a prevalent and continuing deterioration in the quality of the pasture land. At the same time when chemical fertilizers, insecticides and pesticides overcome crop outcome, nevertheless their use above the carrying capacity of land may devour crops. This is even similar in the case of the effluent discharges into rivers, ponds and other wetlands.

The second model for sustainable development is equity. Equity implies the exploitation of earth's endowments between generations in a way that the ongoing generation does not use it up wholly to finish and as the base of sustainability, it indicates fairness and justice to all. It ensures that all people have equal rights, opportunities and avenues to all forms of community capital. Inter-generational equity has to maintain justice between current and coming members of a community. The consumerist world generates unsustainable life styles. People and nations are not cautious about the expedience of natural resources and disposal of waste. Thus our future generations are supposedly to have despicable and more contaminated world to reside in. Another point of equity in resources use is termed as intra-generational equity, which is justness in the management of resources among human members of present generations, domestically as well as globally. Natural resources are at present utilized in unequalled measures with increasing rates. With respect to their population volumes, the 'Northern' industrialized countries are liable for a magnanimously disproportionate amount of the natural resources being destroyed. A good lot of environmental dialogue or questions of global scale damage like ozone depletion, global warming, biodiversity, forests and biotechnology have obtained a North-South polarization.

The third model or parameter in sustainable development rests with gender considerations. To attain environmental sustainability, programmes of action have to restrict gender gaps politically, economically and socially with a view to facilitate their approach to resources secured. The Human Development Report (2003) admits that 'gender equality is at the core of whether the goals will be achieved from improving health and fighting disease to reducing poverty and mitigating hunger, to expanding education and lowering child mortality, to increasing access to safe water, to ensuring environmental sustainability.' The mortality rates between man and women disclose the huge inequality that lingers between them. In spite of the fact their biological advantage, women phenomenon indicates females died due to differentiation in treatment of their health and nutrition. Gender discrimination is escorted by prejudices against other personal characteristics, including location (rural areas) ethnic background (indigenous minorities) and socio-economic status (poor households). Gender differences in health and education retrograde them and establishes firmly a patriarchal regime which functions against the demands of a sustainable order, although numerous World Bank researches and works performed by independent organizations discovered that women were perfect players of change at the grassroots level and are also the holders of indigenous wisdom.

Opportunities

Numerous development opportunities are available in the country provided by the local and foreign natural, cultural and human resources and the prevailing peaceful situation, which require a balanced selection and equitable use for the good of the nation. A good use of the indigenous knowledge of the various communities is vital. As Styles (1990) suggests, indigenous dry-land plants gum and resin trees such as *Acacia senegal*, *Comminfora myrrh*, *Boswellia neglecta*, oil and gum shrubs such as *Vernonia galsmensis*, *Ricinus commynes,* aloe and food crops such as cowpeas can be exploited for sustainable development. To this we may add gourd plant cultivation, bee and butterfly farming among others and the numerous opportunities offered by the material culture.

Priorities

Setting good priorities is crucial to the realisation of any development agenda, as Ndegwa and Green (1994: 36) argue, ‘to include everything without sequence or priorities will be to achieve nothing’. How should we prioritise on which sectors to spur growth? A ranking scheme based on potential returns should be followed as the NEPAD strategy advocates (Kimani 2004). No longer should the country rely on its agriculture and industry but on tourism, information technology (IT) and such like, where positive returns are likely, especially in employment creation. In all these endeavours sustainable use of the heritage as advocated for earlier is crucial. Noting that over 80% of the country is arid and semi arid, it is imperative that economic activities that would vitally uplift the productivity of this vast land mass is critical. While Agriculture has been on a gradual decline in its share of the country’s GDP from 30% during the period 1964-79 to 25% in 2000-2002, manufacturing has expanded from about 10% in 1964-72 to 13% in 200-2002 (GoK 2004: 2).

Challenges to Development

Major Challenges

Numerous challenges are noted for thwarting Africa’s development agenda. Among the bottlenecks affecting Kenya’s development agenda include: insecurity; poor infrastructure, destructive politics, corruption, inadequate corporation; overreliance on nonlocal languages, destruction of African cultures and others as discussed below, following closely the utterances of most critics, including Mathaai (1995) and Ndegwa and Green (1994).

Insecurity, Conflict and Crime

Peace and security are prerequisites to development that all humanity aspire for and to be happy with life devoid of poverty and indignity. Many African states have been characterized with increasing insecurity in the last few decades. Genuine peace has been lacking owing prevalent culture of fear and silence orchestrated by oppressive state rulers. The outcry of citizens over gross violations of human rights was minimized against the background of civil wars which raged in countries like Sudan, Ethiopia, Somalia, Angola, Mozambique and Liberia. Oppressive African governments were portrayed as benign and progressive and their countries were projected as secure, peaceful and prosperous islands even when dissenting citizens were silenced in detentions, police cells and torture chambers. The appalling carnage in Somalia, Rwanda, and Liberia in the 1990s and which continues in the streets of many cities does not augur well with development. Authoritarian rulers still hold onto power tenaciously, with some dragging their citizens into internal conflicts, wars and terror thereby diverting human and material resources towards the wars and internal security of the power-holders.

In Kenya, most conflicts have been linked with abused general elections, compounded by rampant fear of terrorist attack linked with al Qaeda and al Shaabab. Shortly before midnight on the New Year's Eve in 1979/1980, the world famous Jewish owned Norfolk Hotel in Nairobi was partly wrecked by a time bomb whose blast claimed the lives of fifteen guests, and injured eighty (Legume 1981: B218; Ungar 1986: 164). This came after three bombings in 1975 that claimed at least thirty lives. Another international terrorism rocked the country on August 7, 1998 when the American Embassy in Nairobi was bombed, claiming 213 lives and severely injuring over 5000 more. Over the years crime has claimed lives of many innocent Kenyans and her foreign guests but the worst conflicts relate to the 1982 coup attempt in which hundreds of people were killed or injured and three thousand more arrested as shops were looted and the university closed (Ungar 1986: 167) and the election related conflicts of 1992, 1997, 2002, 2007/8 that killed and displaced many (see Manyasa 2005: 67, Kenya Burning and other reports). We definitely need a peaceful environment and arresting insecurity, conflicts and crime should be a priority.

Destructive Political and Economic Leadership

Africa has suffered from lack of enlightened leadership and a bad style of political and economic guidance. While African leaders could have excused themselves for being unable to protect their people from the exploits of colonial empires in the l9th and 20th centuries, they can hardly escape blame for allowing neo-colonial exploitation which continues to reduce many of their own people into paupers. Suffering from lack of visionary and altruistic leaders committed to their own people's welfare during the past three decades, Africans were persuaded to accept the development model of the West, borrowing capital from the West and guided by their experts. The colonial administration deliberately destroyed and discredited the traditional forms of governance in Africa until the late 1950s when the wave of de-colonization swept across the continent. African natives were not allowed to practice their own form of governance, culture, religion, traditions and customs, accepting western religion and values instead. Before independence was granted, young Africans were promoted to positions hitherto occupied by the by colonial masters who trained them to take over power. Many of these African recruits were politically naive and uninformed and inevitably continued the exploitation of the continent, blinded by material wealth and political privileges. These African elites collaborated with the rich North to continue massive exploitation of the African resources while ignoring the fate of the impoverished majority. With that bad beginning, African leadership became opportunistic, characterised by personal advancement and self enrichment at the expense of the masses. Accustomed to the privileged lifestyles, the elite class laid the foundation for the present political, economic and social crisis in Africa that disillusioned the masses begun agitating for better governance from these totalitarian leaders who made their citizens prisoners, typified with internal conflicts, torture and imprisonment of dissenting voices thrived.

Few visionary African leaders have been misunderstood and unsupported at home due to naivety and ignorance about the political forces at play in Africa and have received no support from the international community. Instead, corrupt and unpopular African dictators received huge support in form of military aid to sustain them in power by building up massive armies, police forces and huge networks of secret service whose main preoccupation was to spy on and terrorize their own citizens. Kenyan citizens became prisoners and refugees in their country and for several decades were denied freedom of speech, movement, assembly and association. Required to carry identity cards which police will demand at gun point, they may not assemble without police licence. Kenyan citizens were denied access to accurate and independent information because the Government refused to licence independent radio and television stations even while using the state mass media as a mechanism for state propaganda and personal glorification, leading to greater political and economic marginalisation of communities.

Preoccupied with internal security for political survival, African leaders continue to misdirect scarce resources into state security machinery, a bloated civil service and prestigious, political projects against the wishes of most Kenyans and even make changes in national constitutions to give themselves near absolute powers to control all national resources and mechanisms of governance (radio, television, the judicial system, the civil service, the police and the armed forces), which become like the personal property of the heads of states and their appointees when they are intended to serve citizens and provide checks and balances against dictatorial tendencies.

Enjoying immense political-and economic power and control, many African leaders run states as if they were their own personal property, invented divisive and manipulative tactics reminiscent of the colonial tactics of divide and rule typified by ethnic cleansing in Kenya which affects thousands of women refugees. The national mass media usually presents such conflicts in Africa as ancient tribal animosities between communities. For a continent which continues to be projected as primitive and underdeveloped, it is easy to spread these misconceptions and misrepresentations to the international community and for the same to accept that bad leadership is a heritage Africa is incapable of escaping. And so many Africans continue to live under regimes where the freedom of the press and information is curtailed, where citizens may not assemble or freely associate without being harassed by armed policeman who demand licenses, passes and permits. The above mentioned ethnic cleansing in Kenya is a creation of political leadership rather than an age-old animosity over ethnicity and land. But citizens have no way of telling their own story because the mass media is censured and people are threatened and even arrested if they speak. Properly guided, the Kenyan tribes (and elsewhere) would live together peacefully as they have done for generations and would negotiate over whatever differences emerge, now that certain resources like land are diminishing and as populations continue to increase. Negotiations rather than inter-tribal fighting would be their option.

The threat of a more open political system and a strong civil society has disquieted enough African leaders and has forced them to encourage the brewing of tribal tensions the worst of which was the recent violence which ravaged Rwanda and Somalia. It is important to emphasise that it is not the tribes who want to fight; rather, it is the threatened elitist leaders who are using

tribes to arouse ethnic nationalism as the only way they can continue to cling to political and economic power and the privileges which that power comes with. Such leaders speak peace while they are planning civil wars.
One could give these leaders the benefit of the doubt. But, in Africa it would be impossible for any community to train militia, arm them, and kill members of the targeted communities (in full view of the police force) without the personal sanctioning of the heads of states who are also the commanders-in-chief of the armed forces. This is not to say that ethnicity is non-existent or that Africa will not have to address the problems of tribal identity and ethnic nationalism and especially since African national boundaries were created very superficially by the colonial empires. Nevertheless, the tribal agenda today has to do less with problems of identity and ethnic nationalism and more with the issue of political survival, economic control and diminishing national resources. Of course one cannot over-rule the presence of external forces and factors because, a weak, disunited and war-ravaged Africa will even be easier to control and exploit, providing a big market for small firearms.

African dictators may continue to argue that democracy is a western value which cannot work in Africa while at the same time they deny their citizens basic freedoms. In Kenya, for example, the state has denied any possibility of allowing the introduction of independent media networks and continues to ban books, pamphlets and newsletters which inform the civil society about their rights and responsibilities. NGOs which work to empower the non-state actors and ordinary citizens are harassed and attacked physically. Yet citizens are hungry for information which is uncensored by the State. A misinformed citizenry cannot make intelligent decisions about their political and economic destiny and nurture any democratic culture of their own without the right to choose. And such people cannot stop the forces which work to have them sidelined and marginalised while their resources are exploited by the local and the globalised free market.

This continuous frustration of the democratisation process is a major bottleneck to any developmental agenda. Africans, like all other human beings, want to enjoy the basic freedom and rights. They want justice, equity, transparency, responsibility and accountability. They want respect and human dignity and leadership to facilitate morally, economically, and politically. People from the rich countries are more willing to come to Africa to implement relief services like feeding emaciated infants, discover Africans dying of horrible diseases like AIDs and Ebola, be peacekeepers in war torn countries and send horrifying images of tragedies for television. Hardly any of the friends of Africa are willing to tackle the political and economic decisions. When Africa is projected as negatively as possible, it makes others elsewhere feel better and overlook the economic and political policies of their own countries, many of which are responsible for the situations they see on television.

Little Technology Transfer, Increasing Debts and Injurious International Markets

While technology is fundamental to economic development, technologically advanced nations are really interested in transferring technology to less advanced nations to make them more competitive and self-reliant. Technology transfer into Africa continues to be in the form of consumer technology which only allows people to learn what technology to consume and how to consume it. Only a new partnership in a new era of cooperation could make government and its people agree to transfer technological information which can make a difference. Only a new

breed of African political leaders could put the welfare of their people first and make it the basis for political and economic policies. With such new partnership and international cooperation local innovations and initiatives would be supported without discrimination. Organisations like Transparency International and others which study the illegal transfer of capital from Africa to the rich northern countries give reasons to suggest that a large portion of funds which are advanced to Africa by the international community for development are stolen and stashed away in secret bank accounts in developed countries. Much secrecy surrounds these financial transactions and it is still not good politics to raise such issues. But it is suggested that if these funds were made available to an incorrupt Africa the continent would need no more aid and grants. Yet Africans are collectively blamed as corrupt and many donors now explain their unwillingness to support Africa by arguing that assisting Africa is like pouring money into a rat hole.
We continue to raise this issue because we believe that one way to assist Africa economically and to end the often-spoken- about 'donor fatigue' would be to locate these funds and return them to Africa or to the World Bank and IMF and to any other international donors agencies which advanced them. Instead of advocating for charity and forgiving Africa her international debts, it should be possible to retrieve all stolen capital and return-it to the original owners since it was never used for the purpose for which it was advanced. This would demonstrate that indeed there can be new global values and ethics referred to by the Commission on Global Governance in its recent report, *Our Global Neighbourhood*. It would be a matter of being just, fair and responsible to the ordinary African on whose behalf the funds were borrowed and from whom repayments are demanded. Otherwise, many future generations of Africans will be born already deeply in debt and already deeply immersed in poverty. Such people cannot play any role in international trade and are at the risk of being turned into commodities. Available reports reveal that Kenya’s public debt rose from $433 million in 1973 to KSh 1.79 trillion in December 2012 (Legume 1981: B229; ***Daily Nation*** June 13, 2013 p. 5), painting a gloomy picture on her economy, necessitating tighter fiscal policies that restrained expenditures but enhanced revenue collection (GoK 1994: 26).

Despite many African countries having achieved political independence the national economic market is still designed to supply the international markets with agricultural stimulants like coffee, tea, nuts and luxury delicacies like green beans, tropical fruits and flowers. The national economic and political policies do not enable the African people to benefit from the international market. Market forces, especially the liberalised free market and capital flow, both of which are very competitive, legitimatize the marginalisation of local initiatives which cannot compete with the giant transnational corporations, foreign capital and attractive conditions which are created to enable foreign investors. International investments are important and an open market is desired, but unless one has a government which cares about its people, it is difficult to see how any development model designed and carried out by an international community which comes to Africa to make profits would generate them wealth. So far African leaders have all the while facilitated the mining of the wealth from the continent to other regions.

Corruption

Corruption is a serious cancer in Africa whose ugly face keeps showing in Kenya over the decades. Ndegwa and Green (1994: 46-49) capture corruption and its ills such as creating a hostile for investment, generating loss of faith in public services and entrenching crime. The misery it brings to ordinary Africans and the opportunity it provides to non Africans to exploit Africa is reminiscent of the exploits of the Slave Trade. In the City of Nairobi, for example, corruption has enabled the grabbing of open spaces which are essential aspects of a good urban environment and a good quality of life. In these open spaces are mushrooming huge villas, community centres, temples and sports complexes for exclusive members of communities who thrive because of such corruption. This process has effectively segregated local people whose members are left without such public facilities because they are different and poor, never mind that they are the indigenous citizens. As captured by foreign reporter, this is among countries where black people feel threatened, children shot dead by armed police reserves that are defended in law courts and set free. in Nairobi, a police reservist who shot a street boy six times and then spat on him before throwing his body into a ditch was released when his lawyer argued that the policeman shot in self-defence!

Those who are cooperating and protecting stolen wealth from Africa should not be protected by global public opinion which wishes to pretend that this is the way Africans do business. Perhaps there should be an international code of moral responsibility to make those who steal from the public and those who keep and protect such stolen wealth responsible for the economic insecurity they cause to the affected countries, in about the same way ethnic wars threaten peace and security of people in Somalia, Rwanda, Liberia, Kenya and the former Yugoslavia. Those who are responsible should be tried for economic crimes against humanity. Besides that, such stolen wealth should be retrieved and returned to the creditors. This could be a great economic humanitarian intervention for Africa! And it could be one way of alleviating poverty and underdevelopment in that part of the world.

Poverty, Population Pressure, Hunger and Poor Health

Recognised as a major source of degradation, Poverty is a real problem in developing countries and the leading cause of premature death across the planet. Most Africans are among the 1.3 billion people who live in utter poverty and who received only 15% of the world income in 1990. As their mean income continues to drop, Africans have been unable to empower themselves economically, create adequate income generating work and avoid continued marginalisation, a situation which contributes to insecurity at national, regional and even village level. Symptoms of poverty and disillusionment are everywhere in sub Sahara African in particular and express themselves in form of lack of basic facilities like clean water, food, medical care, sanitation and infrastructure. It also expresses itself in the large number of refugees, migrations, environmental degradation, sustained hunger and malnutrition, political instability, internal ethnic conflicts, alcoholism and other forms of drug abuse, diseases and low life expectancy.

What is the reason for this economic marginalisation and impoverishment of Africa? It is partly because many of them do not participate in formulating and implementing their development policies. Decisions which affect their economic and political life are made by others in foreign capitals in the company of a few of their ruling elites. These are the policies and decisions which facilitate the siphoning of their wealth, literally from under their feet. In the process they are marginalised and disempowered economically, denied access to information, knowledge and resources and forced to over mine their environment thereby, jeopardizing even their future generations. However, the causes of that poverty are not as obvious. Neither are they often addressed. This is because the causes, such as bad governance, increased military spending, mismanagement, corruption, huge prestigious and political projects, such as the third International Airport in Eldoret, are the methods used by those enjoying political power to amass more wealth for themselves at the expense of those they govern. The ruling African elite is a new class of people in Africa, hugely privileged, enjoying the fruits of economic growth and innovations and, deliberately supporting and helping to perpetuate the unjust and exploitative economic world-wide phenomenon: a socio-economic and political system which favours majority of countries and individuals in the Northern Hemisphere and their small counterparts in the South, but marginalises and excludes a small number of people in the North and large numbers in the poor regions of the South.

Africa’s population, growing very rapidly, now accounts for a substantial portion of the seven billion global populations and is characterised by persistent severe demographic problem of agonising poverty, and inequality as already hinted above. The three issues of population, agriculture and environmental degradation are reported to be feeding on each other. But as some of our observations seem to indicate there are other factors whose impact on the people of Africa is more devastating than the population pressure. The fact that 75% of the world's resources are for example, consumed by industrial countries with only 20% of the world population is far greater reason for the impoverishment of many in the world than the mere numbers. A depopulated Africa would still be poor and marginalised. Good health is essential for sustained, creative and productive life. Healthy individuals are resourceful and creative and have the urge to fulfil their full potential. That is why many governments have a national health plan to ensure that it does not govern a sickly nation. But in sub-Sahara Africa 100 million of people are reported to be food insecure and many countries in the sub-region depend on food imports and emergency food aid. Therefore, millions never have enough to eat, are undernourished and are suffering from parasitic infestations and diseases associated with malnutrition and poor sanitation. In such an environment, development is bound to stagnate. Poverty, poor health and sustained hunger become a vicious endless circle in which there is diminished productivity and retrogression.

In traditional African societies food security was at the family level even though there was also a collective responsibility in the community for food security for all. Seasons were synchronized and there was a living culture associated with food production, seed selection and post-harvest storage. Important structures at every homestead included granaries for grains and beans while certain crops like bananas, sugarcanes, roots crops and green vegetables were always available in the field, and especially between harvests. At the onset of colonial era in Africa and introduction of cash crops (coffee, tea, nuts, sugarcane plantations, horticultural crops, etc.) all that changed. The traditional farming culture was demeaned, discredited and destroyed along with much of other heritages of Africa. Crop land was commercialized for cash crops, granaries disappeared from the homesteads, and people became dependent on processed foods from shops. The cash economy took over. At the same time species of trees like the eucalyptus, black wattle and conifer trees replaced indigenous species not only on farmlands but also in forest areas. As a result farmlands have lost water and certain crops like bananas, sugarcanes and local species of arrow roots no longer thrive on the drier farmlands to give food security to the local communities.

The colonial administration introduced the idea of state food security to replace the traditional food security measures. At independence, the government took over the responsibility of feeding the nation and is expected to ensure that there is enough food in state granaries to avert hunger. It is therefore, the primary responsibility of every government to ensure an adequate level of nutrition and health to its citizens. But notwithstanding statements at international conferences and roundtables of development agencies about agriculture, food security, farming techniques and preventive medicine, the only farming sector which receives adequate attention is relates to cash crops which bring in foreign exchange such as coffee, nuts, tea, flowers and horticultural crops intended for export. Unfortunately, since farmers are paid little for their crops and payments are often delayed; many families sustain hunger and malnutrition in places where their own parents and grandparents had surplus food.

Most of the available food in Africa is produced by women and children who provide the intensive labour required on small farms under cash crops. Except for the cash crops, agriculture and food production in Africa is still a low priority, political statements notwithstanding, with many farmers having sacrificed food production in favour of cash crops. At the same time, women's work (even in food production) is still rated low, is not a priority, and has no prestige and women farmers are not adequately compensated for their labour. Governments give little attention to food production for home consumption. And food has even become a political weapon with leader in power keeping the key to the national granaries, disposing of the food even when their own people need it and subsequently appealing for food from the international community. Agricultural Cooperative movements, once intended to support farmers, have been misused and mismanaged by government-appointed bureaucrats in the parasitical organisations. The national agricultural policies discourage food production by local farmers and opt for cheap food in the international market. Therefore, only a government which cares about its people will protect its citizens from the politics of food. And only strong, informed non-state actors of the civil society would persuade its government not to sacrifice the local farmers at the altar of international food politics and profiteering.

Destruction of Traditional Knowledge and Spiritual Heritage

All human beings have their traditional culture, knowledge, language, wisdom, spiritual heritage and values, accumulated in the course of their life for thousands of years since mankind started roaming the Earth. Colonialism denigrated and abused this oral heritage, thereby tampering with African historical record, passed from one generation to another and which directed communities in times of peace, insecurity and in times of birth, life and death. This heritage gives them self-identity, self-confidence and self respect, allowing them to be in harmony with their physical and spiritual environment. This heritage also enhances their capacity for self-leadership, decision making and self-guidance, their antennae into the unknown future and their reference point into their past without which no peace would obtain but disintegration.

While some people have invented the art of reading and writing and have been able to record their accumulated heritage in scriptures, history and literature books, art and music, philosophy and metaphysics, others have so far passed it through oral instructions, stories, mythologies, ceremonies, customs, habits and values. Through years of domination, many of the African people have been robbed of their heritage which has been relegated to archives of primitive cultures and paganism, witchcraft and Satanism. That perception brought confusion, doubts and misunderstanding such that in December 1994, the Archbishop of Canterbury, Archbishop Carey, accepted that some missionaries erred by condemning all aspects of African culture as devilish and pagan witchcraft. His apologies for the wrongs were meant to restore confidence and self respect to the African way of life. Partly because of this adulteration of the African culture, Africa denies its diversity by encouraging the destruction of the different cultural heritages of various communities. By denying the cultural identity of their diverse communities, African governments hope that tribal nationalism would evaporate and a unitary state culture obtained. Yet, the disempowered communities would begin to seek how to re-empower themselves and overcome divisive concepts introduced to weaken them politically, economically and culturally.

As de-culturalised societies with unclear identity, values, and spirituality, Africans enslaved in colonialism became a laughing-stalk to foreigners, many of whom believed and taught that the African culture and spirituality were an impediment to progress and worthy of discard. This gave the African an inferiority complex and legitimates the contempt with which they are held to date, while western heritage has been glorified and forced upon them as being superior. Africans almost came to believe that in order to be modern, they had to adopt the western culture, religion, language, ideologies, money, and dress and be guided by their expatriates. That belief has brought many Africans to the present dilemma.

Poor Infrastructure, Climate Change and Lack of Markets

In many parts of the country the infrastructure is not well developed and maintained. These are affected by drastic climate change that affects crop cultivation through floods and drought and limit agricultural production. Climate change affects road networks breaking communications with the few markets wide apart from each other and largely found in towns. Under extremely dry conditions biodiversity is threatened by fire outbreaks and increased human wildlife conflicts.

Responding to the Challenges

Appropriate remedial action is needed to addresses the bottlenecks Kenya’s development agenda and decolonization, promotion of national unity, effecting sustainable development, eradication of corruption are suggested mechanisms.

Decolonize Our Minds and Create Employment Opportunities

Greater change comes when we free ourselves of the slavery of western modernism. We need to look back at the great inspirations of our indigenous knowledge (IK) and use them to change our worrisome situations. We no longer should regard our cultures as backward. This does not mean we should not do away with retrogressive practices! By utilizing our traditional skills in basketry, pottery, gourd-making, bee-keeping and others, we will be opening new avenues for employment to most Kenyan youth, even as we invest in new technologies, like ICT, to mould and market our nation and products.

Promote Unity, Eradicate Corruption and Enhance Security

There is greater hope of progress if the people are united and live trusting one another and the deep-rooted cancer Corruption must be eradicated. We must deal firmly with ethnic balkanization by instituting measures of integration and rejecting divisive politics. Although Kenya initiated some mechanisms of dealing with corruption, it has yielded little fruit as yet. Kenya Anti-Corruption Authority (KACA) was seen as an appropriate approach but was not to be due to political and partisan issues and it was transformed in a commission Kenya Anti-Corruption Commission (KACC), located at Integrity House, a building whose origins is also marred with corruption. How do we fight corruption when we occupy corrupt premises?

Effect Sustainable Economic and Social Development Dreams

Clear policies addressing the rights of all and sundry and availing their basic needs should be put in place to radically change the poverty characteristic of a large part of our country. Devolution, which as the failed DFRD testifies, remains the pinnacle to the achievement of our development dream. It will ensure equity in national resource distribution and allow the local populace to anchor on the development agenda as the drivers. It remains to the political leadership of this country to ensure devolution matures and bears fruit for the nation's quest for equitable development. Greater focus on employment, food security and a commitment to productivity, increased healthcare, education, water and housing should be prioritised through appropriate infrastructure and service provision scheme. There is a growing tendency in University Education and neglect of the Middle Level Colleges which requires ample review.

Conclusion

As developing capitalist economy, Kenya's has registered mixed performance since independence, experiencing ups and downs, sometimes registering notable progress, sometimes showing disappointing regression in her development history (GoK 2004: 2). The principal indicators of development include the quality and extent of such services, facilities and resources as: transport and communication, health, education, recreation, wealth, food, drinking water and energy (Were 1985) for which critical paradigms and policies are crucial such as Kimani's (2004) clustering of the available resources as 'cash cows', 'stars', 'question marks' and 'dogs'. Over the years the country's noble quests for development has been thwarted by several factors, among them, poor infrastructure, colonized mindsets, corruption, drastic climate change (including drought and floods), world recession and culture. The need for equitable resource allocation among the Kenyan communities and regions is thought to be realisable through a devolved governance structure, which diehard political traditions seek to prohibit. This paper advocates for prioritization of cultural heritage assets among the integral components for realizing sustainable development as a worthwhile international dream. Devolution should ensure greater empowerment of the local populace to effectively and sustainably use their natural and cultural assets for earning their livelihoods and spur development, having clear priorities. Home-grown solutions to our development challenges are all we need.

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Protecting Indigenous Knowledge and Cultural Expression in Information Society: The key issues
By

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Abstract

This paper presents the protection of indigenous knowledge and cultural expression in information society. Information and its importance to any society cannot be over estimated. The information and values of the rural based communities where their lives are characterized with low level of civilization and little or no education is of great importance, that of recent, these are getting attention from the academia and researchers which had brought these concepts to the lime light. Different terms were used to mean this concept like heritage, local knowledge, traditional wisdom, community knowledge, cultural property, knowledge of indigenous people. The knowledge that is unique to every culture or community. The cultural values, spiritual beliefs and the customary legal system are inseparable from the people. This knowledge is preserved orally or by practical instructions like traditional teaching of a particular community, experiences and intimate understanding of the environment. Different author defines indigenous knowledge based on what characterized it, part of which is, it is passed down from generation to generation, it is not written etc. The paper looked into the need to protect indigenous knowledge and cultural expressions in a society where everyone can create, access, utilize and share information and knowledge. Information is seeing as a new mode of social organization, the sharing of knowledge and information to achieve developmental goals. Information society is producing a crucial revolution in the way in which people communicate with each other and organize themselves. The awareness of knowledge to the development of social, economic and technological development has been recognized and it is inseparable, thus indigenous knowledge has gain global recognition and the desire to research into it. This lasting value and its significant has attracted researcher to it. Lack of protection of these societal values is making it to go into extinction. The root cause of the loss of indigenous knowledge must be understood and tackled by advocating for recognition of their right and the development of laws and policies and program to protect promote and strengthen indigenous knowledge. In protecting indigenous knowledge and cultural expression, the use of ICT cannot be overlooked as this will allow the values and cultures to be captured.
Keywords; knowledge, Information, environment, development, laws and policies

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Introduction

The value and importance of information to any society cannot be overestimated, be it western or indigenous knowledge. Indigenous Knowledge (IK) and Cultural Expressions (CEs) are often associated with rural based communities that are characterized with little or no education. The level of civilization is at the low ebb, these form part of their lives and it is inseparable from their ways of life and cultural values. IK and CEs are not things that can be separated from the people. IK and CEs are practices, innovations and knowledge of a particular group of people. All aspects of this knowledge are interrelated and cannot be separated from the traditional territories of the people concerned.

These knowledge and values need to be protected and managed so that they can be passed on to the future generation. There is a growing need to protect IK and CEs as they face threats for the survival of their traditional languages and cultures and these negate the position of the western knowledge. Library and information managers can play important role in protecting IK and CEs through the process of collection, organization, storage and retrieval of information materials. Lack of proper management of IK and CEs is responsible for the non- inclusion of these rich values and knowledge on the web and its importance in all areas of life as it relates to agriculture, health, economics, education and the environment as a whole in this information society.

The absence of information policy which is a set of rules for the content is inhibiting it. Indigenous knowledge forms part of the global knowledge, it has a value and also relevant in itself, therefore, indigenous knowledge can be preserved, transferred, adopted and adapted into technology as it grows. This paper therefore addresses these issues with a view to setting the policy issues out for ensuring the protection of indigenous knowledge and cultural expressions in Africa.

Indigenous Knowledge and Cultural Expressions

Indigenous knowledge is currently receiving attention from academia and the development institutions and such attention has not yet led to a unanimous perception of the concept of indigenous knowledge. The definitions given by different authors are essentially not contradictory; they overlap in many aspects. Different terminologies have been used by different authors and researchers to mean IK and CEs. These range from indigenous cultural, traditional knowledge, cultural property etc. Jain (2008) mention different words used for IK in an attempt to define it including environmental knowledge, community knowledge, local knowledge, folk knowledge, traditional wisdom, traditional science and people’s knowledge.

Based on the difficulty to define indigenous knowledge, Boven and Morohashi through Stevens (2008) identify common features of IK as complete body of knowledge, know-how and practices maintained and developed by people, in rural areas, who have extended histories of interaction with the natural environment. It is handed over orally, from generation to generation and is therefore seldom documented. These are the heritage of the people which include language and art, agriculture, medicinal, ecosystem, religion and spirituality and economy. Despite debatable

terminologies indigenous knowledge is understood to be the traditional knowledge of Indigenous peoples.
This knowledge is transmitted and preserved by practical instruction, which include traditional teaching of the particular community; such as apprenticeships, ceremonies and practice and also by oral story telling. IK is knowledge created and practiced by traditional holders. IK was defined by Msuya (2007) as a systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments and intimate understanding of the environment in a given culture; this knowledge is unique to every culture or community.

IK is also referred to as traditional knowledge which is part of the people's cultural identities. It is inseparable from their very ways of life and cultural values, spiritual beliefs and customary legal system. This in essence reveals that knowledge as it relates to social and physical environment are part of this knowledge and are also vital in any given environment. It can also be a knowledge which is developed, sustained and passed on within a traditional community and it is passed down between generations, sometimes through specific customary systems of knowledge transmission (WIPO 2005)

IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities, World Bank (n.d). Western knowledge can be documented and preserved using digital materials which include texts, databases, still and moving images, audio, graphics, software and web pages, among a wide and growing range of formats. They are frequently ephemeral, and require purposeful production, maintenance and management to be retained but IK evolves from years of experience and trial and error solving by group of people working in their environment drawing upon resources they have at hand. There are ways through which these resources are preserved and transmitted. These unique form is what Lishan (2007) referred to as proverbs, myth, rituals and ceremonies. If IK and CEs are documented and preserved locally, as mentioned earlier, it is expedient that such knowledge should be considered for preservation under information society. Heritage as it was referred to by UNESCO (2003) it is the unique resources of human knowledge and expression. Usually it is in different language and because it is peculiar to a particular community, these heritage should be protected and preserve for current and future generations.

Indigenous knowledge and traditional cultural expression meant the same thing to Burtis (2009) that defines these terms as the knowledge, innovations and practices of individual groups in matters related to agriculture, environmental management, medicine and health, art and language. TCEs are part of the people's cultures identity but are express using music and song, stories, dance, symbols, rituals architecture, arts and craft Franklin (2008) through (Burtis, 2009).

IK is mainly tacit, unique, non-systematic, derived from local experiments, innovations, creativity, skills and experiences, and embedded in the minds and activities of communities with long histories of close interaction with the natural environment across cultures and geographical spaces. This definition of IK by Lwoga et al (2011) revealed all about indigenous people and their way of life. Jain (2008) define IK as the knowledge which is culture specific, dynamic, constantly evolving and instigating from age-old beliefs, traditions, experiences and observation, indigenous to a specific area, non formal , orally transmitted and not usually documented, adaptive, and basis of survival in decision making for many people.

Protecting IK and CEs in Information society

Information Society is a society, where everyone can create, access, utilize and share information and knowledge, enabling individuals, communities and peoples to achieve their full potential in promoting their sustainable development and improving their quality of life Hajah (2005). Further, the prominence of information in today's society has led to the claim that we now live in a new "Information Society," a society where information dominates new modes of social organization, the sharing of knowledge and information to achieve development goals.

The presence of the information society is producing a crucial revolution in the way in which people communicate with each other and organize themselves. It is a country or region where information and communication technology have been fully exploited and is part of everyday life as an enabler of socio-economic development. It is affirmed that information society has opened up the world and made possible the flow of information and knowledge. It is also a global community wherein human development and socio-economic growth is driven by the use of scientific information and digital technology infrastructure (Tiamiyu and Aina 2008)

The awareness of knowledge to the development of social, economic and technological development is indispensable. The importance of IK has been recognized and since there is no community in the world without indigenous knowledge, the term IK has therefore gained global recognition and the desire to research into indigenous knowledge (IK) has grown more recently. This same topic has also drawn attention in information sciences research. At the same time the development of electronic information and communication technologies (ICTs), especially the development of the Internet, has deeply influenced information science researches. It has supported the incorporation of IK with modern scientific and technical knowledge. The World Summit of the Information Society (2005) highlights the principles to follow in making the stakeholders to have a common vision and understanding of the Information Society. In creating a strategic plan of action to realize this vision for the benefit of all humanity, several prominent policy exercises including high-level preparatory meetings must come up with a list of principles for the Information Society. The main principles in identifying information society are: universal access, human resources training and development, Infrastructure development, formulation and implementation of national ICT strategies, formulation of coherent regulatory and legislative rules, development of applications and content suited to local needs. Some of these principles were also mentioned by Opeke (2012). The study identifies access as a crucial factor which will allow all citizens no matter their locations to have access to information. This is equality of opportunity in using the information as nobody will be exempted. This in essence means that all tribe will be considered if such policy is to a nation. Another issue is Content diversity; information society must be tailored and designed in a way that all cultural diversity is considered freedom of expression and access must also be made available to the citizenry.

UNESCO (2003) refers to IK as the digital heritage. The digital heritage is naturally not limited by time, geography, culture or the design. It is culture-specific, but potentially accessible to every person in the world. The heritage of all regions, countries and communities is preserved and made accessible, so as to ensure over time representation of all peoples, nations, cultures and languages. Indigenous knowledge systems are at risk of becoming wipe-out because of rapidly natural environmental, economical, political, and cultural changes on a global scale. These practices vanish, as they become unsuitable for new challenges or because they adapt too slowly. However, many practices disappear only because of foreign technologies or development concepts that invaded these practices. As pointed out by Nakata et al (2005)In the light of the historical destruction of indigenous knowledge, its current fragile existence, and its threatened future, the preservation of indigenous knowledge and protection of indigenous intellectual property rights to ensure proper attribution and use of it now requires the documentation of such knowledge in the information society. The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artifacts, problem solving strategies and expertise are lost.

According to Stevens (2008), it is important to understand and tackle the root causes of the loss of indigenous knowledge through advocating for recognition of their rights and the development of laws, policies and programs to protect, promote and strengthen indigenous knowledge and traditional practices. Many of the resources of IK have lasting value and significance, and therefore constitute a heritage that should be protected and preserved for current and future generations. This ever-growing heritage may exist in any language, in any part of the world, and in any area of human knowledge or expression. UNESCO (2003) and Chisenga through Nyumba (2006) note that indigenous knowledge systems around the world, especially in the developing countries of Africa, Asia and Latin America are at risk of becoming extinct. They are threatened by modernization, urbanization and globalization and for these reasons, the knowledge should be protected.

Factors to consider in protecting IK and CEs

To effectively protect and manage IK and CEs, the use of information communication technology cannot be overlooked. The problem now is that not all aspect of living tradition as pointed out by Lishan (2007) can be captured, as a result, digital objects in a database can be used as tools and incorporated into future productions of knowledge, or education, the same way that other tools, such as books, photographs or maps, would be used. This demonstrates that the preservation of indigenous knowledge should not be seen as a means of replacing traditional forms of education in indigenous communities, but rather as something that will enhance or be used as an additional tool in this process. Steven (2008) identified benefit in recording indigenous knowledge beyond preserving it for future generations. One potential benefit to making traditional knowledge accessible in a digital format is that this may make it more appealing to youth or others who may see traditional knowledge as ‘old-fashioned’

Another benefit is that putting traditional knowledge in an accessible format for restricted use by governments, non-governmental organizations and other organizations increases the likelihood that indigenous needs, rights and perspectives will be considered in policy development and resource management, and that indigenous knowledge will be integrated into development projects. Some indigenous communities have also used GIS technologies to map their traditional land use and land boundaries, which can then be of assistance in asserting land claims (Hunter 2005). In addition, there can be economic benefits for indigenous communities who build digital libraries through the creation of training and employment opportunities and possibly sharing knowledge for commercial use.

Many factors were mentioned by Tobin (2004) through Stevens (2008) as militating against the sustenance of indigenous knowledge which include education programs that promote foreign values, science, language and history; health programs that downplay the importance and effectiveness of traditional medicine; and, most significantly, the loss of land, which displaces communities and separates them from the environment associated with their knowledge and displaces traditional food-gathering practices Recognizing the land rights of indigenous communities is paramount to protecting and preserving their knowledge (Twarog & Kapoor (2004) through Stevens 2008).

It is important to understand and tackle the root causes of the loss of indigenous knowledge through advocating for recognition of land rights and the development of laws, policies and programs to protect, promote and strengthen indigenous knowledge and traditional practices. These can be prevented only if there is an attempt to protect and preserve these values and knowledge. Methods of preservation should be adapted to this process as much as possible. Fortunately, digital technologies facilitate this in ways that were not previously possible. Audiovisual digital recording devices can be used to capture oral stories in original indigenous languages, as well as techniques, practices, songs, and dances, often performed in context. Photographs, manuscripts, and physical artifacts can be closely represented using scanners. It should be noted that there is less appreciation of IK today than there used to be in the past. Western-based knowledge has taken over in the education system. Anyone practicing IK as a means to obtain solutions, such as for medical problems, is looked down upon as outdated and primitive. Western medical technology has taken over. The issue, therefore, is how to ensure that IK is integrated into the global knowledge system for its survival (Msuya 2007)

Policy issues in the protection of indigenous knowledge and cultural expression

There are so many issues to be considered regarding the protection of IK and CEs in information society. Indigenous Knowledge is seemingly a way of appearing to recover traditional indigenous knowledge while at the same time increasing access to the knowledge and greatly increasing the potential for its exploitation. With the increasing importance of intellectual property in the society and the development of new technologies, most notably digital technology and the decoding of genetic structure, the theory of intellectual property has attracted heightened interest.

The World Intellectual Property Organization's definition through Nagata (2005) reflects its focus by setting out aspects of knowledge that warrant protection.

> Traditional knowledge'... refer[s] to tradition-based literary, artistic or scientific works; performances; inventions; scientific discoveries; designs; marks, names and symbols; undisclosed information; and all other tradition-based innovations and creations resulting from intellectual activity in the industrial, scientific, literary or artistic fields, 'tradition-based' refers to knowledge systems, creations, innovations and cultural expressions which: have generally been transmitted from generation to generation; are generally

> regarded as pertaining to a particular people or its territory: and, are constantly evolving in response to a changing environment. Categories of traditional knowledge could include: agricultural knowledge; scientific knowledge; technical knowledge; ecological knowledge; medicinal knowledge, including related medicines and remedies; biodiversity-related knowledge; 'expressions of folklore' in the form of music, dance, song, handicrafts, designs, stories and artwork; elements of languages, such as names, geographical indications and symbols; and movable cultural properties. Excluded from this description of TK would be items not resulting from intellectual activity in the industrial, scientific, literary or artistic fields, such as human remains, languages in general and other similar elements of 'heritage' in the broad sense.

Intellectual property rights (IPRs), as one of the main method which most countries use to allot rights over knowledge. Considering IK, it has a significant role in the relationship between indigenous and local communities, their knowledge and the other societies with which they interact. IPRs such as legal rights created as mechanisms to encourage innovation.

CIEL (1997) mentioned that IPRs are rights granted to a defined individual or group of individuals identified as the inventor or creator, although they can be transferred to another by sale or gift. Traditional knowledge and practices are contrary to this in that they are often handed down from generation to generation, and have no clearly identifiable individual inventor. They are jointly own by the community, this was supported by Nyumba (2006) that the indigenous people demand to be officially acknowledged. However, the question is how can a country restrict access to its IK, and if access is granted, how can IK be protected and how can law and policy be used to ensure that a fair share of the benefits from any products derived from IK is returned to local communities? For this reason it has been widely stated that IPRs are not suitable for traditional knowledge because they protect new knowledge that is created by individuals and do not recognize collective rights. Carlos (2001) recommends that to preserve and protect the knowledge of the community, recognition must be given to IK through IPRs to the holding community.

As mentioned earlier, IK has been practiced in Africa since time immemorial. With globalization, whereby countries in the world are opened and connected in all spheres of life, there are ethical issues that needs to be considered when one is discussing IK systems in Africa. One such issue is the ownership of research findings or discovery. For example, if research on IK is conducted in a certain remote village in Africa, with information provided by the villagers themselves as respondents, who owns the findings of that research, or the innovation for that matter? The tendency has been that researchers from the West conduct research and, after data collection, they are seen no more. The ownership remains with the researcher who patents the findings. The indigenous people are used only to generate data and have no knowledge of the outcome of the data they have produced. If the innovation is a resource with economic value, it is patented by the researcher, often without involving the respondents. This is unethical. The issue of ownership with the indigenous people must be taken into consideration.

Witten and Bainbridge (2003) through Nyumba (2006) also suggested that digital libraries based on IK can also be developed. These are known to preserve indigenous culture and making relevant information readily available locally. They open up the possibility of flexible and coherent multimedia collections that are fully searchable and brows-able in multiple dimensions and permit more active participation by indigenous people in preserving and disseminating their own culture. The peculiarities of these knowledge and values are but not limited to these. It is for a set of people in a particular area, it is for a particular community, not even an ethnic group. Lishan (2007) identified the characteristics of IK which include among others, not systematically documented, and not integrated into modern and technical knowledge, oral and rural in nature, location and culture specific.

To protect these knowledge and values, just like the western knowledge, the nature of these two concepts must be taken into consideration. Sumingiut (2005) proposed two methods through which IK should be protected using IPRs which are formal and informal methods. The decision was taken when "Community Intellectual Property Rights Sensitive Ethnobotanical Documentation was compiled after a study was carried out on how researchers tap into the riches of Lakewood community on their plant. Informal because this entailed publishing the scientific name and generic use of medicinal plants but not detailing the recipe, dosage and specific illnesses for which it is used. In this way, outsiders were encouraged to seek permission first from the community, and come to a mutually agreeable arrangement before obtaining complete ethnomedicinal information for commercial purposes. The formal approach include, Memorandum of agreement, under which Ownership of documented ethnobotanical knowledge remains with the indigenous community, no biological specimens should leave the community without free and prior informed consent (FPIC), future commercial utilization of ethnobotanical knowledge, if any, would require FPIC and participating organizations must observe customary laws in the conduct of documentation. However, this proposal may not be applicable to all knowledge of the community because not all the community knowledge has financial value and researchers have their own area of interest and also not all IK requires ICT.

Another pertinent issue to be considered is information policy. Information policy according to Opeke (2012) is a set of interrelated principles, laws, guideline, rules, procedure, regulations guiding, oversight and management of information life cycle. The process of collecting, producing, retrieval, use, storage distribution and retirement of information are referred to as information life cycle. The information under this context involves government, individual and organizational information. Information policy in Nigeria is not well pronounced as there are no spelt out rule and regulation guiding the use of information, not only in Nigeria but in other African countries. The involvement of the government of a given country must play a vital role in ensuring the formulation and implementation of information policy.

The nature of information society today is the one that information can be access without permission from the innovator of the knowledge and this can be easily modified without authorization and then further distributed by digital technologies and networks. Also, the libraries collect, store, make available, preserve and digitize cultural works without a clear policy position on how knowledge should be managed or protected. Developing countries do not have clear policy which will enable the library and other information professional protect the interest of the owner and no clear policy to enable the citizen have access to these information.

One major thing that cannot but be over-considered in information society is the adequate and functional infrastructures. Not only will they be functioning, the people in the society must be able to use it. Policy should include strategy to educate all the member of the society on how to use these infrastructures. The IK under study as pointed out earlier are for people that are not too familiar with civilization.

There should be consideration for the culture of the indigenous people when formulating policies as this affect greatly the rate at which they give out information that relate to their knowledge. Storm (2010) mention communication and cultures of origin as one of the issues to consider in protecting IK in information society. The author reports have experience with the mid wives in rural southeastern Serria Leone:

> "Communication challenges between me and the midwives are not just due to our languages of origin, but also our cultures of origin. Verbal translation from English to Mende or vice versa, at times poses some difficulties as there are no words in Mende for some of the medical terminology or concepts relating to maternity care. My translators and I creatively worked out the language challenges but it is cultural differences that present the most daunting situations. For example, when I teach on topics of sex or contraception, I inadvertently blunder my way through the topic assuming that what I am teaching is culturally appropriate. At some point I notice the sideways glances between the midwives as they squirm in their seats".

Issues relating to information policy and implementation according to Uhuengbu (2004) is absence in most cases of national policies and policy making organs. The rise recently in the management of indigenous knowledge is due to many different factors. For example, digitizing objects and making them available on the World Wide Web has raised concerns about cultural appropriation and treatment of sacred cultural objects. No regulation in place to protect the interest of the indigenous people on matters relating to their sacred culture. Concurrently, the availability of digital technology has greatly expanded the possibilities for preserving indigenous knowledge that are more sensitive to the unique characteristics of indigenous knowledge and the needs of indigenous communities. The security of the knowledge and values of the indigenous people which can be categorized as sensitive information that can be revealed to those that matters are not protected and secure under the information policy. IP is not available to guide the knowledge of the indigenous people.

There is need for each country to have in place appropriate policies that will encourage and provide guidelines for the innovation, conservation and preservation of IK. South Africa, for example, adopted IK policy in 2004 which provides the government's stance in this matter. Policies are expected to address the following, among others:

The government's appreciation of IK, Political commitment towards IK systems, Copyright and patent issues, and use of IK.

Transborder IK systems and how to share them, statement on the protection of IK

Preservation of IK, distribution of benefits accrued from IK

Another important issue is that research methods used in IK should be appropriate to the indigenous community. The type of data collection methods, data analysis and presentation of the findings should be brought down to a level that the indigenous people would understand. It should be considered unethical to use research methods that may have a negative impact on the people, whether physically or otherwise. Additional ethical issue is that IK systems should be inclusive. They should include all groups in the community and no group should be marginalized. For example, all age groups (youths, elders, etc.) should be included in research and enjoy the benefits accrued from IK. In terms of gender, both men and women should be involved in the IK research process. In many areas in Africa, women have been marginalized and given low priority when it comes to information. (Msuya 2007)

Conclusion

There are pertinent issues with regard to the management of IK systems in Africa. One of them is the threat of extinction of IK. Most IK practices have not been recorded in written form. The knowledge is transmitted orally from one generation to the next. In this way, IK easily faces extinction because the knowledge and the values are not well managed and protected. Although libraries have not traditionally focused on this area, libraries and information professionals can play an important role in assisting indigenous communities with the management and preservation of traditional knowledge through providing resources and expertise in collection, organization, storage and retrieval

The dilemma faced is that whichever method that is taken to protect IK (IPR regimes, documenting IK etc) it exposes IK to some misappropriation. Protecting it through IPR is also fraught with problems. Documenting IK exposes it to the public domain and makes it that much easier to be misused. However, not protecting IK runs the danger of having it disappear as the custodians holding it die off, or as communities become swamped by the effects of globalization. Governments at all levels need to take more interest in protecting, promoting and using IK than they have been doing. There is need for the country to come up with a policy that is germane to the protection of IK and CEs and a rightful platform for dissemination of these values and knowledge.

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Ethnocentrism: Significance and Effects on Kenyan Society

By

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Abstract

This study investigates the significance and effects of ethnocentrism in the Kenyan society. The usual concept of ethnocentrism combines the belief that one's culture is superior to other cultures with the practice of judging other cultures as inferior to one's own culture. This concept does not address the underlying issue of why people do this but emphasizes that people make false assumptions based on their own limited experience about others. Ethnocentrism is a major reason for divisions amongst members of different ethnicities, races, and religious groups in a society. Kenya is a multi-ethnic society with more than 40 ethnic groups. Historically, members of Kenya's ethnic groups co-existed, traded and intermarried often in symbiotic relationships between pastoralists and agricultural communities. With the advent of the multiparty democracy in 1991, Kenya has experienced a series of ethnic and political conflicts. This is a desk study based on descriptive analysis of widely available literature review. The key finding of the study is that the effects of ethnocentrism on the Kenyan society have a two-fold perspective. One, Ethnocentrism has acted as medium rather than a cause of ethno-political conflicts the country has experienced. The main cause of these conflicts is the interaction between ethnocentrism and socioeconomics. Two, ethnocentrism has adversely affected socioeconomic development of the country especially during the 'Nyayo'era through the mismanagement of national resources.

Keywords: Ethnocentrism, multi-ethnic society, ethno-political conflicts, socioeconomics and national resources.

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Introduction

Ethnocentrism is a prejudice and produces adverse effects of burdening one with the belief that one's culture, race and way of life is superior to those of others. Further, it prevents understanding and incites conflict when actions and words are seen as threats rather than different ways of experiencing life. It also creates tendency of manipulating ethnic identities for private interest. Overcoming this prejudice is necessary for the unity of a nation which entails prevailing over the challenges of integrating ethnic identities into concepts of nation state, citizenship and common good.

Objectives

The overall objective of the study is to investigate the significance and effects of ethnocentrism on the Kenyan society while the specific objectives include drawing policy initiatives and recommendations from the study findings.

Justification

State weakness or failure and eventual collapse that has been experienced in a couple of countries is Sub-Sahara Africa (SSA) has partly been catalyzed by the persistence of ethnocentrism in governance and politics (Yieke, 2008). Essentially, in their efforts to build nations and nationalisms after attaining their independence, most of these countries have not been able to overcome the challenge of integrating ethnic identities into concepts of nation state, citizenship and common good. This study provides a useful documentation to researches and scholars as well as policymakers especially interested in national development.

Background

Clarification of Terms

The word ethnocentrism derives from the Greek word, ethnos, meaning 'nation' or 'people' and the English word, centre and is commonly used in circles where ethnicity, inter-ethnic relations and similar social issues are of concern. "Ethnic" refers to cultural heritage and "centrism" refers to the central starting point. The way people behave is particularly governed by their social-cultural backgrounds (Jhingan, 2009). According to anthropologists, the usual concept of ethnocentrism combines the belief that one's culture is superior to other cultures with the practice of judging other cultures as inferior to one's own culture. Sociologists and social-psychologists extend the term to group attitudes shown by religious, economic, racial, caste and class group within a larger social order. Ethnocentrism is also the view of looking at one's own group as having a mode of living, values and patterns of adaptation that are superior to other groups. The usual concept of ethnocentrism does not address the underlying issue of why people do this but only emphasizes that people make false assumptions based on their own limited experience (Barger, 2008). Although most people believe that they are not ethnocentric, that rather they are open minded and tolerant, everyone is ethnocentric. Ethnocentrism is a silent problem in that many people are not aware that they are even judging other cultures before being aware of ethnocentrism and its adverse effects, are not aware that they are being ethnocentric and they do not understand they do not understand. The assumptions people make about others' experience and ways of life can involve either false negative judgments or positive judgments being reflected in the common definition of ethnocentrism. Barger (2008) provides a more explicit definition of ethnocentrism which is: making false assumptions about others' ways of life based on own limited experience. The problem with ethnocentrism is that it leads to misunderstanding others in that people falsely distort what is meaningful and functional to other peoples through own tinted glasses, seeing other people's ways of life in terms of own life experience, not understanding that peoples' ways have their own meanings and functions in life just as own ways have.

Ethnocentrism is a nearly universal phenomenon or syndrome (Chinchen, 1997; Axelrod and Ross, 2003) as can be deduced from incidents such as the ancient biblical story of the Egyptian Pharaoh who ordered the killing of Hebrew males, the 1990-91 Gulf war, the 1994 genocide in Rwanda and Burudi, instances of turmoil experienced in Yugoslavia and in former Soviet Union as well as a series of after-election ethnic conflicts experienced in Kenya (Kasomo, 2012). Although natural and universal, ethnocentrism is neither morally correct nor logical. Ethnocentrism is a major reason for divisions amongst members of different ethnicities, races, and religious groups in a society. In international relations, ethnocentrism creates conflicts and inhibits resolution of conflicts. There are extreme forms of ethnocentrism that pose serious social problems such as racism, colonialism and ethnic cleansing, views generally condemned by the world community yet regularly such cases appear in the news. It is extremely difficult to completely prevent ethnocentrism but its severity can be decreased by raising awareness for it. There is need to raise awareness and have people realize how biased one can be towards other cultures. Awareness and knowledge will lead to discovery that people flourish with societies, customs and cultures that have nothing to do with one's own culture and that different ways can produce happy and productive lives.

Profile of the Kenyan Society

Kenya is a multi-ethnic society with more than 40 ethnic groups. The most dominant ethnic groups are the Kikuyu, Luhya, Luo, Kalenjin, Kamba and Kisii. Historically, members of Kenya's ethnic groups co-existed, traded and intermarried often in symbiotic relationships between pastoralists and agricultural communities (Lonsdale, 1992). Before 1991, the political and economic factors encouraged internal migration in Kenya without causing danger of ethnic clashes. The long-term socioeconomic trends show that the country experienced stable economy between 1963-1982 period at average growth rate of about 5 percent, fluctuating economic growth recording a low of below zero rate between 1983-2002 period and a recovering and growing economy over the last 10 years with average growth rate greater than 3 percent. The corresponding poverty levels over these periods were below 40 percent in the first period, rapidly growing poverty recording a high of more 56 percent in the second period and declining poverty levels in the third period recording 46 percent in 2005/2006 (Republic of Kenya, various issues of statistical abstract).

Before attaining self-rule in 1963, Kenya was a colony of the British Empire. By employing the policy of 'divide and rule', the colonial powers in the African continent created ''tribes" and put traditional enemies under one roof (Ott, 1998) with view that these people could never be detribalized or able to gang up against the colonial authorities (Wakano, 1985). In Kenya, the British divided the country along ethnic lines into eight provinces creating a different ethnic group as a majority in each province (Yieke, 2008). Each province was subdivided into districts according to ethnic groups. For instance, the Luo were based in Nyanza province which also is the home of the Kisii, the Kikuyu in Central province, the Somali in the North Eastern province, theLuhya in Western province, the Mijikenda in the Coast province. The Rift Valley province was dominated by the Kalenjin but also the Masaai, Turkana and Samburu. The Kamba share the Eastern province with the Meru and Embu among others. Nairobi is the most cosmopolitan province with the Kikuyu forming a plurality.

The colonial powers created disparities between tribes in the way they assigned roles (Kasomo, 2012). Some tribes were seen to be good cooks and watchmen, others as being good shamba boys while only the selected few could serve in clerical capacities. At independence in 1963, these disparities were manifest. Some people found themselves disadvatantaged because of the roles they had been assigned by the colonial powers (Kasomo, 2012). The churches also followed the colonial policy of 'divide and rule'. For instance, the Methodist took Meru while the African Inland church (AIC) took Kamba and Kalenjin lands. The Luo and Kisii were identified with the Seventh Day Adventist (SDA). The Islam took the coast region while the Catholic Church was present in lesser or greater sense here and there.

The presidency in many countries is SSA, Kenya included, is not seen as a symbol of unity and leaders are accused of nepotism and ethnic favouritism and (Ayedemo (1993). In Kenya for instance, the general public perception for the president is a symbol of "eating", a perception that has led to ethnic clashes (Kasomo, 2012). After 28 years of self-rule under a one party-political system, Kenya ushered in the multiparty democracy in 1991. With multiparty democracy, new political parties emerged that were essentially marked by ethno-regional interests. According to Adar (1999), the multiparty democracy was the advent of violent ethnic clashes in Kenya, initially referred to as tribal clashes. During the 1992 general elections (the first general election under multiparty democracy), violent ethnic clashes emerged in the Rift Valley province and in some parts of Western and Nyanza provinces. The violence was an ethnicised expression of political conflict where ethnicity was a medium of political conflict rather than a cause (Yieke, 2008). The first cases of Internally Displaced Persons (IDPs) perceived as "outsiders" were experienced in Kenya. Since 1992, a self-perpetuating ethnicity system has emerged for sharpening ethnic identity and chauvinism as well as promoting "doctrine" that specific regions of the country belonged to groups that originally occupied them and all other groups were essentially "outsiders", "foreigners" or "aliens" regardless of legal land ownership or the governing constitutional rights of all Kenyans to live in any part of their choice within the country (Ndegwa, 1997). The proximate and root causes of large-scale inter-ethnic violence in Kenya can be said to be intrinsically related to democratization and electoral cycle i.e. politically instigated rather than primordial (Yieke, 2008).

In response to the distributional grievances that have contributed to political strife, Kenya enacted a new constitution in 2010 focusing on decentralization and far reaching institutional and public finance reform. The constitution embarked on fundamental devolution of power dividing the country into 47 counties t6o which both political power and government functions are devolved (Ndii, 2010). The new constitution created two distinct and interdependent levels of political authority, national and county, as equal partners before the constitution to engage on basis of consultation and cooperation. It is critical that the devolution delivers on the promise of a more equitable distribution of national resources and development outcomes.

Literature Review

Theoretical Aspects

This section highlights theoretical issues related to ethnocentrism in society, theories of ethnocentrism, ethnocentrism in history, ethnocentric behaviour, major sources of ethnic conflict and ethnocentrism and conflicts in the African perspective. The behavior of people is governed by their social-cultural background (Jhingan, 2009), i.e., by their sense of belonging, nationalism, patriotism, social values, political progress, development, and so on. Ethnocentrism leads to misunderstanding others, falsely distorting what is meaningful and functional to other peoples experience and ways of life seen only from one's own context. Lack of understanding can inhibit constructive resolutions when conflicts emerge between social groups. People are not aware that they can develop more valid understandings about how they experience life. Ethnicity reinforces a people's social-cultural background in charting out their destinies with regard to national unity and progress but can also be source of violence and instability in a society when, for instance, out of misguided individual egos, it is used for mischief bordering on corruption, mismanagement and greed for power (Kukubor, 2006). It is human nature to assume that any group to which we belong is the standard against which all other groups should rightfully be compared. William G. Sumner (1906) came up with the term ethnocentrism to explain the phenomenon of differentiation between "us" and "them". One of the issues to consider is that ethnocentrism is often exploited to foster conflict and promote the power of a particular group. History shows that promoting an "us versus them" perspective, political, religious and other groups, foster discrimination and conflict to benefit themselves at the expense of others. Social conflicts and wars usually have ethnocentrism at their core which overtime usually proves to be self-destructive for all concerned (Barger, 2008).

Ethnocentrism is one of the common characteristics of relations between different groups especially when one group holds more power, has more privileges or more resources and uses the difference as a legitimation to dominate or marginalize others (Van Dijk, 1993). Ethnocentrism is what Kenyans have regarded to as negative ethnicity (WaWamwere, 2008) and can be combated (Saro-Wiwa, 1989). The ethnocentric have no insight into their own prejudice and believe that their prejudice is based upon objective backgrounds that can not be compromised. By this strong fixation, an ethnocentric is capable of violence and other forms of crime towards members of other ethnic groups he/she holds to be "inferior" and can easily support the use of force to dogmatically maintain their "superior" belief (Yieke, 2008). Kenya as a nation experienced this type of scenario during the 2007 general elections.

Three theories of ethnocentrism are distinguished by scholars and researchers. These include the constructivists' theory, the psychological theory/Primordialism and the structural theory. The school of thought in the constructivists' theory considers ethnocentrism as a social construction. The advocates of this theory hold that ethnicity can be constructed. The psychological theory stresses the primordial ties such asbeing born into a particular religious community, speaking a particular language, and following certain social practices considering them as unquestionable or ineffable (Freud, 1947). The cognition of blood, speech and customs are seen in themselves to have at times ineffable and overpowering coerciveness. The theory further contends that the primordial ties lead to creation of a natural community and elements are passed from generation to generation forcing a sort of historical continuity.The structural theory holds that ethnocentrism is not a fact of human nature but a result of a particular condition. Ethnocentrism is caused (Mafeje, 1971).

According to several researchers including Sabrina (2008) and Saddens (2011), almost every conflict the world has experienced has been because of ethnocentrism. Some key examples include the following: the present day politics, European imperialism, the Mandate of Heaven, Nazi German, developed countries. In the present day politics, America was bombed on 9th November 1989 because the terrorists selfishly believed they were better than Americans and that the Americans must be demolished (Sabrina, 2008). Since its inception, the United States of America has often thought of itself as more powerful, more economically sound, and just generally “better” than other nations. Imperialism, the practice of taking over others’ lands, was heavily practiced by Europe starting in the 16th century. For instance, several colonies in the United States and lands in Africa were some of the region’s the Europeans tried to control. The Europeans believed both Africans and the Americans to be primitive societies based on hunting and farming, and felt that they needed to take over these nations in order to bring them up to speed with modern technologies. When the US was settled by the British in the 1700s, the colonists terrorized the Native America because they thought the natives were savage, unworthy people (Sabrina, 2008).One of the most prominent examples of ethnocentrism was the Sinocentric system developed out of the idea of the “Mandate of Heaven” proliferated by the Chinese philosopher, Confucius. The “Mandate of Heaven” meant that the Chinese felt that they had received divine power which entitled them to exert heavy rule of the citizens, and that they had power over the rest of the world. While this system of government formally ended in the 19th century, some scholars believe that the Chinese ethnocentrism lives on. One of the most well-known and most horrible examples of ethnocentrism to ever occur was during the Nazi Germany. Adolf Hitler decided that he hated the Jews, as well as some other groups of people, and had many innocent people slaughtered on concentration camps. These people did not deserve the torture they received and this was clearly an extreme case of ethnocentrism. While prejudice certainly leads to problems, very rarely in history has ethnocentrism led to the mass slaughter of millions of innocent people.People in developed countries in Europe and America tend to despise other nations and their customs terming them queer and foolish just because they are different from their own. It is believed that ethnocentrism is a major cause of problems between the western industrialized countries and the developing countries (Kasomo, 2012).

Ethnocentrism is a nearly universal syndrome of attitudes and behaviours (Axelrod and Ross, 2003). Axelrod and Ross (2003) define ethnocentric behavior as cooperation with members of one’s own group (in-group favouritism) and noncooperation toward members of other groups (out-group hostility). According to Levine and Campbell (1972), behaviours entail cooperative relations with the in-group and absence of cooperative relations with the out-group. Membership in the group is evaluated in terms of observable characteristics such as language, accent, physical features, religion, and so on, that are regarded as indicating common descent (Sumner, 1906; Hirshfeld, 1996; Kurzban, Tooby and Cosmides, 2001). Ethnocentrism is implicated in ethnic conflict (Chirot and Seligman, 2001; Brewer, 1979b), war (Van der Dennen, 1995), consumer choice (Klein and Etthnson, 1999) and voting (Kinder, 1998). Axelrod and Ross (2003) enumerate ten distinct mechanisms that can support cooperative relations including central authority such as state or empire (Hobbes, 1651; Tilly, 1992); inclusive fitness based on kinship

(Hamilton, 1964; Decotins, 1989); barter and markets (Smith, 1776; Samuelson, 1947); principle agent mechanism (Spense and Zeckhauser, 1971); reciprocity based on continuing interaction (Truivrs, 1971; Axerlor, 1984); decentralized enforcement and including norms (Axeldo, 1986; Hetcher and Opp, 2001), informal institutions (Ostrom, 1998) trust (Hardin, 2002) and social capital (Colemon, 1990; Putnam 2000); group selection (Sober and Wilson, 1998); docility (Scinon, 1990); reputation (Nowak and Sigmund, 1998) and; in-group favouritism (Axelrod and Ross, 2003).According to Levine and Campbell (1972), ethnocentrism is a special but almost universal example of in-group favouritism and out-group hostility.

An ethnic conflict is connected with land issues, resources, struggle for power and leadership or education which on a large scale breeds genocide (Mario, 1998). Cases of ethnic cleansing and genocide emerge from situations that support the attitude of "us" and "them" such as: they have this but we do not; they worship differently from us; they are danger to our society; they speak different language from us; they want to seize power from us; they have killed our own; they have more wealth than us; they have taken our land, and so on.Ethnic cleansing is the world's horrifying manifestation of ethnocentrism. Genocide is the killing of members of one people or simply imposing means that prevent their growth in population. It is the annihilation of a people or part of it. In genocide, killings are planned, intended and carried out systematically using any weapon (Kasomo, 2012).

In most Africa countries, ethnocentrism is a key factor in political struggles and distribution of resources (Aquiline, 2008; Lamb, 1984; Cohen, 1981). For instance, the introduction of multiparty democracy in 1990s opened a competition that has shaped the context of struggle for political power among political leaders and ethnic communities. Under the influence of ethnic politics, voters do not appeal as much to the criteria of economic performance, provision of social services and common good as to enabling their members to control the state (Aquline, 2008). The rationale used is to ensure that many from their ethnic group control government affairs. Political leaders convince ethnic groups to believe that they rule the country on their behalf. The president is seen as an ethnic ruler. People believe that if one of theirs holds a high post, it is held in trust for the benefit of their community.

Similarly, political parties become ethnic parties slated for ethnic bargaining to acquire political power that allows them to "loot" the state. It is from this perspective that a number of political parties promote ethnic politics and regard the introduction of multiparty democracy as a way of decentralizing the state in favour of ethno-nationalism. Such practices create mutual mistrust between ethnic groups. Those who belong to less dominant ethnic groups feel left out and discriminated by the system. In turn, they feel obliged to act, legally or illegally, to ensure their survival. The tendency of self-assertion emerging from different ethnic groups for survival is the one of the root causes of widespread ethnic conflicts in most of the countries in the SSA region.

Ethnocentrism is also the root cause of the phenomenon of ethno-political competition, discrimination and violence that has been experience in several of the so called "weak" or "collapsed" states in SSA, for instance, Rwanda, Burundi, Somalia, Sierra Leone, Ethiopia, etc. (Aquiline, 2008). Some of the manifestations of ethnocentrism commonly found in the ''weak" or "collapsed" states are citizenship crisis, lack of political consensus, economic insecurity, lack of an agreed upon concept of the common good. In the post-colonial period, most countries in SSA have faced ethnic competition for scarce economic resources and political power, each ethnic group tending to struggle to control the state. Ethnic strategies often are connected with control of the economy including employment, education, lucrative office jobs, argues Aquiline (2008). Ethnic leaders practice ethnic discrimination by promoting ethnic demarcation and regionalism. The phenomenon of ethnic discrimination comes into play, for instance, when each region is identified with a certain ethnic group and whenever political misunderstandings emerge, those belonging to “out-groups’ are considered as “foreigners” or “aliens” and always forced to go to their ancestral land.

Ethno-political violence is a deliberate political strategy intended by desperate groups to effect change in the political system that marginalizes them in terms of unequal distribution of resources, explains Aquiline (2008). According to Aquiline (2008), Okullo (1987) and Cohen (1981), ethnocentrism is not a result of primordial communal sentiments that obstruct unification of the state but rather is the result of incomplete structural integration between ethnic identities and national identity. A nation is not an aggregate of individuals but rather a unity of independent institutions of which ethnic group is one, argues Okullo (1987). Ethnic groups’ form a strong foundation upon which a strong nation can be built but it is a necessary condition to know how to effectively distinguish between that which belongs to ethnic group and that which belongs to the nation. The practice of manipulating ethnic identities or the thought that nation affairs could be dictated from the view point of one ethnic group is a mistake, explains Okullo (1987). Cohen (1981) emphasizes the need to respect the diversity of ethnic identities as an important factor in forming a cohesive political society. Ethnicity has great potential for shapping social cohesion as well as in forging understanding of citizenship as a process involving consensus building between similaries and differences in ethnic group identities. The failure to recognize the power of ethnic identity will continue to forment political instability and exacerbate situation of civil unrest as has prevailed in most “weak” states of the SSA region (Aquiline, 2008).

Essentially, ethnocentrism is due to the failure to modify ethnic identification in favour of national identity while not undermining the diversity of ethnic identities. The authors contend that, contrary to what has been portrayed by the forces of colonization and post-colonial politics, ethnic identities are not evil in themselves, because if constructively appropriated, they could become a national treasure while manipulated for self-interest, they become harmful.

The emergence of ethno-political violence could be linked to the competing process for distribution of resources among ethnic groups by three key factors: ethnic identities, loyalties and interests (Aquiline, 2008). Ethnic identities are political in character and act as a pole around which members are mobilized and effectively compete for the control of state power and economic resources. Leaders at national level allocate to their ethnic groups considerable resources to maintain their political influence as well as the control of the ethnic groups concerned. Such leaders aim at maximizing their support and access to resources in competition to rival politicians. The practice breeds destructive competition and conflict.

In the post-colonial era, ethnic loyalties have increased incentives more compared to the colonial era, for instance, a quick promotion in one's status at work place. Loyalties can be influenced by interest groups, cultural groups, religious groups as well as self-interest when one uses others as a ladder to acquire power and wealth. The success of political leaders in winning popular backing depends upon the trust which they inspire and their ability to obtain material benefits for their groups in form of government jobs, schools, clinics, roads, electric supply, etc. This is patronage politics commonly referred to as model of politization of ethnic identities (Cohen, 1981) where economic resources are used as a political tool to enable the leaderships to buy support for their policies. It is a key principle of manipulation and predation used by some political leaders to serve their own interests. One of the consequences of using these methodologies is that the ethnic groups are trained to acquire an attitude of concentrating on winning favours and fighting for limited national resources. On the other hand, the participation of the politicians in public affairs is reduced to a game of advocating ethnic interests rather than in building structures that can generate equal participation, justice and development for all (Aquiline, 2008; Cohen, (1981). People no longer see hard work as the source of economic success.

Addressing ethnocentrism is not a matter of trying not to be ethnocentric because it is a bias that inhibits people from understandings of other peoples' life experiences. People do not understand that they are falsely assuming something that is not the case but only out of context (Barger, 2008). People will always have their assumptions about life based on their existing limited experience, i.e., they will always be ethnocentric. The recognition and control method for addressing ethnocentrism entails people catching themselves when they are being ethnocentric and controlling for these biases and seeking to develop more valid and balanced understandings. The first step is for people to recognize that they do not understand, to become aware that they are falsely assuming something that is not the case but out of context, to become consciously aware of something that is happening subconsciously (Barger, 2008). By observing their reactions (positive or negative) towards others people get clues that they are not understanding and become aware that they are assuming something and their assumptions are not working in the situation. For instance, cross-cultural encounters reveal more about a group's perspectives in terms of its values and emotional investments than about others' groups and provides unique opportunities to learn about itself.

The next step is for people to control their biases once they realize that they do not understand and to seek to develop more valid and balanced understandings. According to Barger (2008), the best way for controlling the biases is to ask other peoples for their explanations about their meanings and adaptive functions of the behavior and situation. There are many meanings of any behavior often very deep in peoples' subconscious and difficult to put into words. Differences in meanings are the basis of ethnocentrism. Adaptive functions help adapt to life challenges ecologically, biologically, economically, socially, psychologically, etc. there are many functions of any given cultural practices including ecological, biological, economic, social, psychological, etc, functions that help a group adapt to life challenges and can lead to the greatest insights into others' cultural systems. By understanding and considering how others' ways and experiences are meaningful and functional in life, people can grasp that there are many valid ways in which human beings can experience happy and productive life and can help developing a functional understanding to interact successfully with others. One goal that is achievable is establishing valid and balanced understanding in the context of recognizing what people do not understand. For instance, many immigrants who have become functional members of the American society demonstrate this is possible (Barger, 2008). Where there is more valid and balanced understandings more sound basis for identifying the common overlap areas where effective agreements and solutions can be reached. Self-determination is one of most effective means of social change for all parties concerned.

Politization of ethnic identities creates conflict or imbalance between concrete commitment to public life (or national identity) and concrete commitment to ethnic identities, loyalties and interests (or ethnic identity). This obstacle is the basis of the problem that several of the SSA countries have faced in the post-colonial era of integrating ethnic identities, loyalties and interests (or simply ethnic identity) within the structure of the nation state (Aquiline, 2008; Cohen, 1981). For social cohesion to take root, a balance between competing national identity and ethnic identities, loyalties and interests among various ethnic groups is necessary. Such a balance can be achieved and maintained by developing social structures founded upon the principle of overlapping loyalties (Aquiine, 2008). This principle entails weighing between the competing loyalties (ethnic) and competing goods (national) and acting in a way that attends to their rightful claim. The need to respect the diversity of ethnic identities is an important aspect of forming a cohesive political society. According to Cohen (1981), the process of harmonizing competing loyalties must be achieved by maintain a balance between the state identity and ethnic communities. Henry Shue (1980), contends that access to a multiplicity of goods promotes a diversity of interests that enable each group to participate in the common structure laid down by consensus. Political consensus can articulate new perspectives and preferences necessary to enhance the balancing process by dissolving ethno-political completion and creating institutions that can guarantee equal citizenship, participation and justice.

A balance of interests achieved by free bargaining between ethnic groups creates a comprehensive conception of the common good as a way of lessening competition and tension between ethnic groups. The task of African societies, Kenyan included, is to formulate an inclusive concept of the common good based on ethnic identities and political consensus without suppressing ethnic differences. According to Haverwas (1974), this entails developing profound unity that respects ethnic diversity; a unity that cherishes participation and creativity in the interest of common good.

Empirical Aspects

There is some empirical evidence that cultural differences, compared to economic and political differences contribute significantly to inter-communal violent conflicts in Sub-Sahara Africa (Atiku, Jenifer and Yoku, 2003). In Sub-Saharan Africa, state weakness or failure and eventual collapse is partly catalyzed by the persistence of ethnocentrism in governance and politics. This persistence has been one of the key challenges of the post-independence period SSA efforts have been focused on building nations and nationalisms that have relied less on ethnicity and ethnic patronage. The intensity of ethnocentrism in inter-communal conflict can be a frightening one. For instance, it transforms long-time neighbours into mortal enermies overnight, long-term neighbours become marrounding killers, all prior social relations cease to matter, etc.

Yoku (2009) investigates the role of ethnocentrism or tribalism in community conflicts in SSA using proxy measures for the level of social distance between social groups and Kenya, Nigeria and Zimbabwe as test cases. The social distance between ethnic groups is the effect to which members of one ethnic group would accept a member of another ethnic group metaphorically and geographically. According to Taijfel (1982), group membership boundaries or social distance become increasing salient the closer the spatial contact between groups. The precise measures of social distance among ethnic groups in Africa are not available.

The proxy measures used include the strength of ethnic identification defined as 'the specific group you feel you belong to first and foremost besides nationality' or the strength of ethnic attachment defined as 'the identity group to which you feel much stronger ties to other people than people of your nationality'. Representative sampled data including all ethnic groups as well as rural and urban dwellers from the Afrobarometer surveys in 1999 to 2001 and 2004 to examine the extent to which ethnocentrism was prevalent in a few SSA countries experiencing violent inter-communal conflict.

Results show that 2 out of 10 Kenyans consider their ethnic identity as foremost compared to 1 out of 2 in Nigeria but more Kenyans chose occupational group as foremost. The author concludes that socioeconomic aspects have perhaps more to do with violent inter-communal conflict than mere ethnicity due to the fact that one's occupation determines earnings and socioeconomic rank as a result. If strong identification and attachment to ethnic group plays a role in violent conflict in Kenya, it must interact with occupational or economic dissatisfaction or differences.
Ethnocentrism is a coinage of the term attributed to William G. Sumner (1906) defined as the technical name for the view of things in which one's own group is the centre of everything, and all others are scaled and rated with reference to it. He came up with the term after observing the tendency for people to differentiate between "in-groups" as social groups to which an individual feels as though he or she belongs as a member and "out-group" as social groups to which the in-group members feel contempt, opposition or a desire to compete. Political parties are organizations formed to seek influence in government policy through an electoral process. It is common to find individuals with common political aspirations coming together to form such associations to nominate candidates and attempt to seat them in political office. Individuals with similar ethnic, geographical, educational, ideological, religious and many common beliefs easily come together to form a political party to seek mandate of a people to lead them. The danger of ethnocentric politics is that there are individuals who would do anything for the sake of gaining political power (Kofi Nyame, 2012). Cases of the danger of ethnocentric politics in the recent history of Africa include the 1994 Burundi and Rwanda genocide, the post-election violence (PEV) in Kenya's 2007 general elections, and cases in Nigeria and Ivory Coast.

Some of the most important empirical findings related to in-group and out-group processes include the following: group affiliation is central to identity formation (Howard, 2000) and identity politics (Lactin, 1998; Monroe, Hankin, and van Vecheten, 2000) such that when the individuals are themselves as members of an in-goup they are more likely to contribute to collective welfare even at the cost of individual advantage (Brewer and Kramer, 1986; Kramer and Brewer, 1984); categorization and stereotyping on the basis of group labels can be rapid and automatic, even precociously (Dovidio and Gaertner, 1993; Lamount and Molnar, 2002); according to Sherif (1961) and Brown (1988), both in-group favoritism and out-group hostility tend to be stronger in competitive situations or in the presence of external threats; categorization of people into groups tends to be based on factors that are perceived to be similar within groups, and different between groups (Dakes, Haslam and Turner, 104); people validate their membership in an ethnic group by pointing to some set of attributes, usually overt cultural traits, that members believe they share in common (Bentley, 1987); group membership boundaries become increasingly salient the closer the spatial contact between groups (Taijfel, 1982) and; in-group favourism and out-group hostility (xenophobia) are somewhat different processes and appear to be empirically uncorrelated (Cashdan, 2001; Hauston, Rubin and Wallis, 2002.

Effects on Kenyan Society

Introduction

Kenya is a multi-ethnic society where many communities have lived in harmony for many years as a result of cherished practice inherited from the diverse indigenous cultures where ethnic identity was a symbol of communal solidarity and security. The meaning and nature of these practices become clear on considering the cultural, socioeconomic and political changes the country has experienced from a triple historical perspective: pre-colonial, colonial and post-colonial periods. During the pre-colonial period, ethnic groups were more rural, homogeneous and less competitive among themselves for scarce resources than today. There was recognized art of living in reasonably peaceful way without a state structure than in the way understood today (Lonsdale, 1982). During the colonial period, small ethnic groups were forced to merge. The post-colonial period, has witnessed competition for scarce resources and political power, each ethnic group tending to fight to have a president from their group. Since independence in 1963, political life in Kenya has been marked by cases of ethno-political competition that degenerated into competition, discrimination and violence as witnessed during the 2007 general elections (Aquiline, 2008).

Ethno Competition and Discrimination

Ethnocentric politics in Kenya was not manifest during the first 28 years of self-rule but with the advent of the multiparty democracy in 1991, the scenario changed drastically. The country started to experience emergence of several political parties based on ethno-regional interests. For the ethnic group, the president would "loot" the state resources for the group as general public perception held that the president is not for the state but his ethnic group. This has been a root cause for the struggle to control the state. In recent years, the dominant ethnic groups have been on the forefront in fighting for political power, fighting to control the state while the relatively less dominant communities have been playing the card of opportunism (Aquiline, 2008). Ethnic strategies are often connected with resources of modern economy such as gaining employment, education, securing loans, seizing appointments for the lucrative office jobs, and so on. The practice of ethnic discrimination became live in form of ethnic demarcation and regionalism promoted by ethnic leaders. Since most of the regions are identified with a certain ethnic group the phenomenon of ethnic discrimination comes into play whenever political misunderstandings emerge in some regions, those identified as "outsiders" or "foreigners" or "aliens" are always to go to their ancestral land. For instance, efforts were witnessed in the 1990s to marginalize one of the dominant ethnic groups in Kenya where such utterances such as ‘the members of that ethnic group must lie low as an envelope’ and several cases IPDs were experienced.

Ethno-political Violence

The political rallies and campaigns for Kenya’s 2007 general elections were marked by ethnocentric behavior reflected in cooperative relations in form of in-group favoritism and out-group hostility. The support mechanisms for the cooperative relations included inclusive fitness based on kinship, social capital and in-group favoritism. Some of the determining factors for membership were, for instance, 41 ethnic groups against 1, the two key political parties (Party of National Unity – PNU and Orange Democratic Movement- ODM). Ethnocentrism was implicated in ethnic conflict and voting process which eventually resulted in disputed elections that triggered near political crisis in Kenya. Several people were killed and property was destroyed including burning of homes. More than 500,000 people were displaced from their original homes. The emergence of ethno-political violence in Kenya relates to a long-term link to a competing process among ethnic group identities for control of state power and economic resources as a result of politization of ethnic identities, a practice that breeds destructive completion and conflict.

Ethnocentrism and Socioeconomics

Two important relations between ethnocentrism and socioeconomics can be distinguished in the Kenyan situation. One is the interaction effect of ethnocentrism and socioeconomics and the other is the influence of ethnocentrism on socioeconomic development. Evidence available in the literature suggests that the interaction between ethnocentrism and socioeconomics is one of the real causes of ethnic and political conflicts in Kenya. Empirical work by Yoku (2009) shows that ethnic identity (ethnocentrism) is less important to Kenyans than occupation and concludes that socioeconomic aspects are a more of determining factor in violent conflicts in Kenyan than ethnicity. Only when ethnocentrism interacts with socioeconomic dissatisfaction is its role in conflicts becomes clearer. Yieke (2008) also supports this finding indicating that ethnicity is only a medium of political conflicts than a cause. The interaction effect of ethnocentrism and socioeconomics can be comprehended better in the general public perception of the symbol of the president. The president as a symbol of “eating” (Kasomo, 2012) has socioeconomic implications that have influenced profoundly ethnic politics and struggle for political power among communities. The president is seen as an ethnic ruler and a most appealing criterion for voters is to enable their members to control government affairs with the belief that the community’s socioeconomic benefits would be maximized. From this perspective, one can understand the reason that the series of ethnic and political conflicts witnessed in Kenya during the last 4 general elections (1992, 1997, 2002 and 2007) related closely to ethnic competition for control of the state power and resources.

The influence of ethnocentrism on socioeconomic development in Kenya is viewed from its possible implication on the management of national resources which in turn impact socioeconomic development. Only two indicators for socioeconomic development are considered: economic growth and poverty levels. Kenya’s long-term socioeconomic development trend (1963-2012) indicate poor performance over the 20 year period, 1983-2002, in terms of low economic growth rates and rising levels of poverty compared to other two periods, 1963-1982 period and 2003-2012 period. The 1983-2002 period fall in the famous “Nyayo” era where the common feature among ethnic groups was sharply marked by one ethnic group holding more power and privileges in resources control and used these as tools to dominate and marginalize others. The period was also marked by serious mismanagement of national resources impacting adversely both on national unity and socioeconomic development. For instance, talking in “whispers” was a common phenomenon for fear of victimization by the ruling power.

Summary and Conclusion

Summary

Ethnocentrism is a natural and universal phenomenon and often a major factor in the divisions and violent conflicts, ethnic or political that has been experienced amongst members of different ethnicities and social groups. In Kenya, the effects of ethnocentrism can be seen from a two-fold perspective. One, Ethnocentrism has acted as medium rather than a cause of a series of ethnic and political conflicts the country has experienced especially during general elections. The main cause of these conflicts is the interaction between ethnocentrism and socioeconomics where ethnic groups indulge in protracted competition for control of resources and political power each ethnic group tending to struggle to control the state..Two, ethnocentrism has adversely affected socioeconomic development of the country especially during the ‘Nyayo’era through the mismanagement of national resources.

Conclusion

Raising awareness for ethnocentrism, Awareness and knowledge will lead to discovery that in a cross-cultural society, people can flourish without concern for one’s own culture and that different ways of life can produce happy and productive lives.

Strategy to integrate ethnic and national identities without undermining diversity; and shaping social cohesion and forging understanding of citizenship as a process involving consensus building between similarities and differences in ethnic group identities.

Creating a process of balancing competing national identity and ethnic identities to dissolve ethno-political competition and guarantee equal citizenship, participation and justice. Thisentails accessing a multiplicity of goods and promoting diversity of interests. The new constitution of Kenya is a critical factor in the creation of such balancing process.

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Towards Proper Cultural Resources Management for Sustainable Development in Nigeria

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Abstract
The importance of proper management of cultural resources in the overall developmental process of a multi-ethnic and heterogeneous country like Nigeria cannot be underestimated. This study emphasised on the compelling need for proper management of cultural resources in Nigeria. It contends that Nigeria has not made appreciable progress in the area of cultural transformation notwithstanding availability of rich, diverse and varied cultural resources. These resources, if properly managed and harnessed, are capable of engendering rapid and sustainable socio-economic growth and development. This is thereby making Nigeria one of the leading culturally transformed and advanced countries of the world. This paper posits that improper management of cultural resources in the country is chiefly responsible for the poor state of affairs. The main thrust of this paper is that successive governments in Nigeria have not demonstrated enough commitment to come to grips with the issue of improper management of the country's rich and vast cultural resources. This is by not providing apt and effective solutions to the problems in this regard. Notable amongst these problems are inadequate funds, lack of proper collaboration amongst professional in the field of cultural resource management, dearth of qualified and trained manpower and lack of public awareness and appreciation of the value of cultural resources. Others include absence of comprehensive inventorisation (register) of all cultural resources and property in Nigeria, absence of effective legislations or laws on the prevention of destruction of cultural resources by developers, poor/faulty policy implementation and corruption. The study argues cogently that in view of the crucial role of the cultural sector in Nigeria's developmental process, proper management of the country's cultural resources ought to be accorded adequate attention by the government. Amongst the strategies proffered to enhance proper management of cultural resources in the country are increased funding, ensuring proper collaboration amongst Nigerian professionals in the field of cultural resource management, effective public education/enlightenment to create necessary awareness on the value of cultural resources and the need to protect them and putting in place stringent laws to prevent destruction of cultural resources. Others include ensuring proper implementation of cultural policies, undertaking a comprehensive inventorisation of all Nigeria's cultural resources and property, enlargement of opportunities for training and retraining of staff of the cultural sector and combating corruption.

Key words: Proper, cultural, resources, management, sustainable, development, Nigeria.

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Introduction

The central importance of the cultural sector through proper management of cultural resources in the overall developmental process of Nigeria as it is the case in most multi-ethnic and heterogeneous countries is no longer a matter of conjecture. This is especially so with regard to boosting tourism and foreign exchange (forex) earnings, preservation of cultural heritage, promotion of cultural education, identity and awareness and fostering of national integrity, image and cohesion.

Yet, regrettably despite its relevance in the socio-economic transformation of Nigeria, the cultural sector has not been accorded its proper place. Available evidence tends to show that successive governments, their agencies and some private entrepreneurs have thus far paid insignificant attention to the cultural sector. This is with the outcome that the intended and desired impact (especially with regard to the promotion of a vibrant tourism sector) has not been made. This appalling situation is principally attributable to improper harnessing and management of Nigeria's rich and wide array of cultural resources. These resources, if properly harnessed and managed, are capable of launching Nigeria on the trajectory of rapid and sustainable socio-economic development through a robust tourism industry.

Thus, it can be rightly argued that devising an appropriate, consistent, pragmatic and effective paradigm to properly tap, harness and manage Nigeria's resources has remained largely problematic. Thus is evident in the number of policies, strategies and approaches that have been enunciated over the years but have failed at the implementation stage. Consequently, Nigeria's attempt at cultural transformation (particularly in the sphere of tourism) like East African countries (notably Kenya and Ethiopia) Asian, Pacific, Latin American and Caribbean countries , South Africa, the United Arab Emirate, Egypt, etc, may well remain a forlorn hope or mirage.

Hence, there is an urgent and compelling need for cultural development experts and planners (especially archaeologists, ethnographers, ethnologists, historians, anthropologists, curators, etc, and the various agencies charged with the responsibility of cultural resource management in Nigeria to rise to the challenge of improper management of her rich, diverse and abundant cultural resources. This is by proffering apt and effective solutions in this regard. Prominent amongst such solutions is proper sensitization of the government and the public alike on the necessity of tapping and harnessing Nigeria's rich and wide array of cultural resources. This is necessary for the promotion of a viable and sustainable tourism industry capable of enhancing the overall socio-economic growth and development of the country.

This paper, therefore, focused on the imperative of proper management of cultural resources in Nigeria's overall developmental scheme. Apart from filling the lacuna in Literature, it also provides a guide for policy options towards enhancing cultural resources management in Nigeria. The paper adopts chiefly the thematic, critical and analytical methodology.

Conceptual Clarifications

The underlying conceptual basis of our discourse needs to be spelt out and clarified. Hence the four key concepts of culture, cultural resources, management and sustainable development require some light being shed on them in the context of this paper.

Culture is one of those concepts that defy simple concise, precise and all–embracing definition. Thus, Literature is replete with diverse conceptualisations of the concept as it has acquired a plethora of definitions or meanings. The several meanings of the concept stem from varying assumptions about human evolution and different interests and background of the various authors and scholars. The controversy regarding the actual definition of the concept amongst authors and scholars notwithstanding, it is worthy of note that in this study we shall adopt the anthropological and sociological definition of culture which is deemed more appropriate and germane. To this end, culture refers to extra- somatic or non-biological actions and behviours of man. For example, the functioning of the eye is biologically determined. However, the use of the eyes in winking to communicate or to show appreciation or social disapproval is culturally determined and learned. Such behaviours as greetings, shaking of hands and interacting with people are all learned by human beings. Such learned ways of doing things which are modified from time to time and passed from generation to generation constitute the culture of a given people. It is in this perspective that Myers (2005:172) states that "culture is the enduring behaviours, ideas, attitudes and traditions shared by a large group of people and transmitted from one generation to the next. Similarly, Andah (1982: 75) defines culture by referring to its features:

(i) what we are taught by our elders about ourselves;
(ii) how we are taught these things as individuals and the part of a group or the entire community;
(iii) what we do in the technological, social, political, religious and other spheres;
(iv) how we do all these various things;
(v) What we teach (or pass on) to our children about themselves, ourselves, others, our history, our values in all spheres;
(vi) how we pass our traditions on or down.

Most other African authors and scholars also conceive culture as encompassing the totality of the way of life of a given people. Essentially, culture is a way of life acquired within the society and transmitted through generations. The above definition is in tandem with the Nigerian Cultural Policy which defines culture as:

> The totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organisation, thus distinguishing a people from their neighbours.

By so doing, culture is a mark or symbol of identity of people as there are myriads of cultures in society. It is a pan as well as a superorganic phenomenon involving all persons and being more than one single individual. Culture is also manmade and not inherited. Apart from differentiating human beings from animals, culture is unique, stable and dynamic. There are two aspects of culture namely, material (tangible) and non- material (intangible) components. Material culture has to do with all man-made objects such as tools, weapons, food items, clothing, utensils, housing (archectures) works of arts, crafts etc. As Otite and Ogionwon (1979:45) opine, material culture "consists of the objects which people have learned to make and use to satisfy their needs in society". Non material culture on the other hand, according to Goldthorpe (1989:9) "comprises aesthetics of all kinds – ideas of right and wrong, belief systems, rules and norms, the cultural expression appropriate to rules, moral and artistic values".

Before defining cultural resources, it is pertinent to first define a resource. According to Okpoko and Okpoko (2002:38), resources "consist of the wealth and materials available to an individual or nation which can be used to achieve desired objectives". A resource can also be said to mean something reserved or kept aside by man to whom he can fall back in time of need. With respect to this study, there are basically two kinds of resources namely, natural and cultural resources. Natural resources are those resource made available and ready for us by nature. They include mineral ores, forests, wild life, lakes, streams, mountains, petroleum, etc. From these natural resources, cultural resources can be produced. For example, from clay minerals, pottery can be produced; from iron ore, iron implements can be fashioned and from hides and skin, leather can be produced. However, it is the latter, which are cultural resources that this paper is concerned with.

Cultural resources on the other hand, are the material and non material visible and invisible evidences of man's interaction with the environment. In the words of Lipe (1984:1), cultural resources refer "to those rich non-material and material attributes acquired within society and transmitted through generations". These include *inter alia,* the diverse beliefs, festivals, architecture, dances, drama, folklores, technology like iron-working, wood and stone carving, which are characteristics of a given society. Some of these resources may remain in actual use as do some historic and ethnographic materials or they may consist only of partial remains and the traces of past use as with archaeological sites, Lipe (184:1). As Lipe (1984) points out, "because human beings generally modify the landscapes in which they live and because they attach names, myths and effective values to features of the territory they inhabit, the landscapes of past cultures may also qualify as cultural resources. In this case, places like the Olumo Rock in Ogun State and the Ogbunike Cave in Anambra State both in Nigeria, Olduvai Gorge in Tanzania and the Olorgesaille in Kenya can be classified as cultural resources. This is owing to their utility to the past inhabitants of the areas and the values attached to them by the present society. These cultural resources are of tremendous political, social and religious importance. They are preserved for symbolic and utilitarian purposes and rarely for aesthetic purpose. We shall return to this later with particular reference to Nigeria.

Like culture, the term management is difficult to define in a simple and precise manner. This is due to its pervasiveness as it covers almost the entire gamut of human life, ranging from a field/area of study or discipline, profession and a group of persons entrusted and charged with the responsibility of looking after an organisation. However, in the context of this paper, management shall be seen as effective utilisation of organisations' human, physical, financial or information resources. Accordingly, Graffin (1996:5) states that management involves "a set of activities including, planning and decision making, organising, leading and controlling directed at an organization's resources (human, financial, physical and information)". This means that management is a process by which scarce resources are combined to achieve specified goals or objectives. Beach (1975:5) appears to corroborate the above view by asserting that management "is the process of utilising material and human resources to accomplish designated goals".

Management is therefore, "the art of using man's best endeavours (skills, expertise and knowledge) to organise the resources available to man with the aim of optimising their use in the attainment of the objectives of an organisation. In this case, the resources available to man could be cultural resources.

From the foregoing, it is evident that management performs four basic functions in every organisation, namely, planning, organising, leading/directing and controlling. Planning is the most important and involves setting an organisation's goals and deciding how best to achieve them. Organising involves developing structure and assigning tasks necessary to attain organiational goals. Leading/directing is the heart of management activity. It involves providing necessary guidance for people to work together to further the interests of the organisation. Controlling which is the final phase of management process has to do with monitoring the organisation's progress towards goal attainment.

Therefore, cultural resources management can be defined as the process of planning, organising, leading/directing and controlling of cultural resources to accomplish stated or laid- down goals or objectives through the co-ordinated use of human and material resources. It can also be regarded as the application of skill or care in the exploitation, use, treatment or manipulation of cultural resources in order to conserve, ` protect and rehabilitate them within an environment.

The concept sustainable development was brought into popular or common use in 1987 by the World Commission on Environmental and Development, also known as the Brundtland Commission. However, since the 1992 Earth Summit in Rio de Janeiro, Brazil and the subsequent one in South Africa in 2002, the concept has been continuously adopted to other facets of human life. Hence, today almost all aspects of development considerations are prefixed with the term "sustainable – "sustainable cultural resource management", "sustainable economy", "sustainable democracy", "sustainable agriculture", "sustainable environmental management", etc, Okpoko (2006:236). According to Brundtland Commission, sustainable development refers to "development that meets the need of the present generation without compromising the ability of future generations to meet their own needs", (World Bank 1992). Thus, as Okpoko (2006:237) opines, "development actions become sustainable if they are environmentally compatible, socially acceptable and economically beneficial to present and future stakeholders.

Agencies of Cultural Resources Management in Nigeria

A number of public institutions are statutorily charged with the responsibility of managing the rich, diverse and huge cultural resources in Nigeria. Amongst the institutions are: the National Commission for Museums and Monument (NCMM), Nigerian Films Censorship Board (NFCB), Nigeria Film Corporation (NFC) and Centre for Black Arts and Civilisation (CBAC). Others include the National Gallery of Arts, Ministry of Culture and Tourism, National Copyright Commission (NCC), Council for Arts and Culture at National and State levels and the Institute of African Studies in Nigerian universities. It is germane to point out here that apart from the above-enumerated institutionalised cultural resources management agencies, there are also non-institutionalised bodies that manage some of Nigeria's cultural resources. Deserving mention here are community shrines priests, heads of households, lineage heads, heads and patrons of age-grade societies and traditional festivals managers. Others are leaders of drama, dance groups and other custodians of the peoples' cultural heritage, prominent amongst who include praise-singers, chroniclers and knowledgeable community heads and elders.

Available evidence shows that Nigeria has taken certain important measures especially the enactment of relevant laws aimed at protecting and preserving her cultural resources. Also, globally most, if not all, member countries of international cultural organizations and agencies notably United Nations' Educational, Scientific and Cultural Organisation (UNESCO) have put in place legislations and regulations in order to protect their cultural treasures. Example of such regulations is denial of access to certain endangered monuments and the provision of replicas of them in the immediate vicinity. This is for the purpose of avoiding pollution, vandalisation and destruction of these endangered relics from the past.

Nigeria's Cultural Resources and their Importance

As already stated, Nigeria is richly and amasingly endowed with a whole range of cultural resources which are yet to be properly harnessed and managed. As Ekechukwu (2005:1) aptly opines "these resources can form the basis of a flourishing tourist trade if and when properly harnessed and managed". It therefore, suffices to state here that proper management of cultural resources ought to be accorded adequate attention in the development efforts of Nigeria. For convenience these resources are discussed under three major categories, namely, archaeological, ethnographic and historical.

Archaeological resources comprise the cultural materials especially artifacts of extinct societies. In Nigeria, they include the important archaeological sites and their discoveries such as the Nok Culture, Igboukwu, Ife and Benin. Others include Owo, Ugwuele, Daima, Lejja and Opi in Nsukka area of Nigeria. As Okpoko and Okpoko (2002:59) rightly note, "apart from the tourist potentials of these centres, their remarkable styles reveal the artistic ability and inventiveness of their makers". To this end, Andah (1988:188) asserts that "culture areas like Nok, Ife, Igboukwu and Benin are still fresh in our memory as early famous centres for the development of sophisticated casting traditions in copper, bronze and brass and sometimes silver.

Ethnographic resources on the other hand, consist of the cultural materials of extant (existing or living) societies. Ethnography, according to Beals *et al* (1977:78), is "the study of the cultures of living peoples through direct and indirect observation of behaviour". Ethnography adopts the exploratory and descriptive approach and tends to emphasise virtually all aspects of the culture of the people being studied. There are innumerable ethnographic resources in Nigeria. They include essentially museums, shrines, traditional arts and crafts and myriads of festivals. All these form essential components of the tourism sector.

In Nigeria, there are altogether thirty-five National Museums located mostly in State capitals and in few ancient towns. With the exception of nine states, namely, Yobe, Kebbi, Taraba, Jigwa, Bayelsa, Nassarawa, Gombe, Zamfara and Ekiti States in Nigeria, all the others have national museums. All the National Museums in Nigeria are under the aegis or control of the National Commission for Museums and Monuments (NCMM). Also, there are other museums owned and managed by States and Local Government Councils as well as private individuals. These museums are primarily the repositories of Nigeria's material cultural legacy, Akinade (2005:15).

Shrines are places of traditional worship and they make up very vital cultural resource centres in man's history. An important shrine in Nigeria that has continued to attract many adherents and

admirers is the Osun Oshogbo Shrine located approximately 112 kilometres northeast of Ibadan. This Shrine is the venue for the celebration of the Osun Oshogbo Festival, an annual festival that takes place during the month of August. People from far and near usually converge in the town during the celebration to watch the Osun worshippers descend on the banks of River Osun to offer sacrifices to the goddess of the River at the Osun Oshogbo Shrine, Ekechukwu (2005:5). Another prominent centre worthy of note in this regard, is the Omukwu Temple in Ohafia, Abia State.
In Nigeria, there are perhaps as numerous traditional arts and crafts as there are different peoples and cultures. These numerous artistic traditions of Nigerian peoples are today being modified for economic reasons, (Okpoko 1990). A classic example is the Annang people in Akwa Ibom State, who produce a beautiful and wide variety of cane and raffia crafts such as tables, chairs, beds, baskets, hats, bags, etc. Similarly, in Kano, Sokoto and Borno States, skilled craftsmen produce impressive quality leather goods that serve the needs of various classes of people, including tourists. Also, the Benin people of Edo State are famous for their high quality brass works; whilst the Nupe people of Niger State are widely acclaimed makers of glass products (especially glass beads).

Furthermore, the Nkwerre, Awka, Abiriba and Agbaja-Udi of Igboland are famous masters in blacksmitery, whilst Akwete in Abia State and Iseyin in Oyo state are noted for their well prized and durable textiles. These arts and crafts represent Nigeria's legacies of a rich past. In Nigeria, numerous traditional festivals are usually celebrated in different places at various seasons of the year depending however, on the nature and purpose of such festivals. In Igboland (southeastern part of the Nigeria), the most popular festival is the New Yam Festival. According to Okpoko, (1997), this festival is celebrated in different Igbo communities between the months of August and October each year. Yam occupies a pride of place in Igboland, being incontrovertibly the most valued of all food crops in the area.

Accordingly, as Emeghara (1997:21) notes, the Igbo were more devoted to the cultivation of yams than other peoples of West Africa". Hence, prominent wealthy Igbo yam farmers took titles like Ezeji, or Diji, literally meaning master of yam growing. This accounts for the various ritual celebrations associated with the cultivation and harvest of the crop in Igbo society. In the opinion of Njoku, (2001:12), "this is a reflection of both the prior antiquity and centrality of the crop in Igbo indigenous economy"

The significance of the festival cannot be overemphasised. As Ayisi (1979:84) rightly argues, like other festivals, the New Yam Festival draws spectators from distant lands, thus mirroring and confirming the social solidarity of a wide area that may have common interest in certain things but differ and may be mutually opposed to one another in restricted inter-group and parochial matters. What is more, the local economy of the villages is usually boosted, during such occasions. This is owing to the fact that the occasions are often characterised by spectacular displays, enjoyment of music, food and drinks.

Another significant festival in Nigeria is the Argungu Fishing and Cultural Festival held annually in Kebbi State. Field trip by the author reveals that the festival has developed to an internationally accepted yearly socio-cultural event and has drawn tourists from different parts of the globe. Other fishing festival worth of mention include the Nwuyo Annual Fishing Festival at Ibi and the Njuwa Fishing Festival, all in Taraba State (Ekechukwu 2005:6).

Apart from the traditional festivals mentioned above, modern festivals of arts and culture are also organised at the National, State and Local Government levels in Nigeria. Unlike the traditional festivals, the modern festivals take place at officially designed and approved venues and on specified dates. An example of such modern festivals in Nigeria is the Mmonwu (masquerade) festival instituted by the government of former Anambra State, Mbaeyi (2000:10). This was aimed at boosting tourism in the state.

Historic monuments abound in Nigeria. More than sixty -three of them have so far been declared by the National Commission for Museums and Monument (NCMM) Okpoko and Okpoko (2002:59). These monuments include buildings of historical and architectural interest, ancient city walls (especially of Kano and Benin) and boundary mounds as well as cemeteries. Prominent amongst them are historical building (house and compound) at Keffin Madaki in Bauchi State. Ilojo Bar in Lagos State, the Satutes of 19th century Kings and paramount rulers of the Niger Delta like those of King Jaja of Opobo (1821 – 1897), Dappa Pepple of Bonny, (1886), Chief Oshikoya of Nembe (1876), etc. Other important monuments include Chief Ogiamen's house in Benin City, Obu house at Elu Ohafia Abia State, Gidan Matama in Kano, the rock paintings in Birnin Kudi in Kano State, the Geji rock paintings in Bauchi State, amongst others.

In addition to the plethora of cultural heritage resources mentioned above, Nigeria is culturally heterogeneous and this engenders a dialogue between the peoples' cultural resources and tourism.

Obstacles to Cultural Resources Management in Nigeria

Nigeria has had to grapple with a multiplicity of problems and constraints in her attempt at cultural transformation particularly with regard to proper management of her abundant cultural resources. These constraints have tended to impede rather enhance her quest for sustainable socio-economic growth and development (particularly in sphere of tourism). This is because the efforts made so far in this respect have hardly yielded the desired and expected results. The identified obstacles here are multifarious and range from economic, political and social to technical issues. On a general note, the most prominent of the impediments are those associated and connected with improper funding, lack of proper collaboration amongst professionals in the field of cultural resources management, dearth of qualified and trained manpower and lack of public appreciation and awareness of the value of cultural resources. Others include absence of a comprehensive inventorisation (register) of all cultural resources or property in Nigeria, absence of effective legislation on the prevention of destruction of cultural resources by developers, poor policy implementation and corruption. These issues are discussed in turn below.

Improper funding has proved to be one of the most serious problems facing meaningful and proper management of cultural resources in Nigeria. Cultural resources management is capital-intensive. But in Nigeria as in most other countries cultural programmes are treated within the realm of social services and non-profit making ventures that depend almost solely on subventions or allocations from the Government. Not only are these subventions or allocations grossly inadequate, they are also irregularly or untimely released. Worse still, evidence shows that money allocated and meant for some cultural activities in Nigeria is at times ill-utilized owing to corruption. We shall return to this in due course.

Improper funding results in poor and haphazard co-ordination and implementation and sometimes in total abandonment or failure of certain cultural programmes and projects in Nigeria. It also leads to difficulty in procurement of necessary and modern operational equipment and facilities particularly field vehicles, storage and laboratory facilities. Also, lack of funds is responsible for non practice of salvage ethnography or salvage archaeology in Nigeria. There is no provision in the national budgets for salvage operations. This is quite in contrast with advanced countries like the USA, where a certain percentage of their budgets is provided for salvage operations, Mbaeyi (2000).

Next is lack of proper collaboration amongst Nigerian professionals in the field of cultural resource management as well as isolation from their professional colleagues in other parts of the globe. Here again, there is problem of funds to sponsor them to attend conferences both within and outside the country or to organize any one locally. Another problem has to do with dearth of qualified and trained manpower. The critical and catalytic role of qualified and skilled manpower in facilitating a country's rapid and technological advancement is well established. Capital and natural resources are in themselves passive factors of production. Human resources, on the other hand, constitute active agents who accumulate capital, exploit natural resources, build social, economic and political organisation and carry forward societal development. In a nutshell, human resources often used interchangeably with manpower are a country's most critical and valuable resources. As Kinard (1988:7) puts it, "they are more important than physical and financial resources". Without the required human capital in the form of stocks of skills possessed by human beings, physical capital in the form of machines and other technologies will not give rise to rapid economic growth and development. Economists (particularly development economists) have tended in their analysis of Nigeria's economic woes to concentrate chiefly on the difficulties arising from paucity of financial resources. Implicit in this line of argument is the assumption that if financial resources were available in sufficient quantities, they would be well managed. Research according to development scholars like 'Emeghara (2006:182) has however, revealed that problems arising from dearth of skilled manpower especially in the managerial, scientific and engineering areas are indeed more critical and serious than those associated and connected with mere scarcity of capital.

With specific regard to proper management of cultural resources, there is ample evidence that Nigeria lacks adequate number of qualified and competent personnel such as archaeologists, ethnographers, anthropologists, curators, historians, ethnologists, etc. In the face of this handicap, meaningful and proper management of cultural resources becomes considerably difficult. Another serious hindrance to proper and effective management of cultural resources in Nigeria is lack of proper public awareness and appreciation of the value of cultural resources. According to Ekechuwku (2005:9), there is the absence of a strong tourism culture among Nigerians. The Nigerian public is yet to be sufficiently sensitised and properly educated on the value of cultural resources as indispensable components of a robust tourism sector and the argent and compelling need to protect them. Reversal of this ugly trend through effective and aggressive public enlightenment is bound to usher in the much desired change especially with regard to improved economic growth through thriving tourism industry and better national integration and cohesion. This is because Nigerians will begin to see cultural resources as their common or shared heritage.

Absence of a comprehensive inventorisation or register of all Nigeria's historic cultural property including archaeological sites and objects, works of arts of historical value or importance and monuments is another worrisome impediment to proper management of Nigeria's array of cultural resources. The master plan has been proposed in this regard for necessary action, though admittedly, they have hardly been implemented to bring about the intended effect. Inventorisation of Nigeria's cultural or heritage resources could form the basis for putting in place stringent legislations for the protection of Nigeria's cultural property. Also, it is capable of serving as necessary and ready guide for quick salvage operations, Mbaeyi (2000). For instance, with the aid of such a register, it is feasible for the NCMM to ascertain where and when a quick salvage or rescue operation can be carried out during construction of projects like roads, dams, canals, etc. Essentially, the register enables a country to know the existence and locations of her cultural resources with a view to protecting and preserving them.

Another problem is ineffectiveness of some of the laws for the protection of the resources. This is by so doing making them susceptible to destruction by people (especially developers). Accelerated construction works in Nigeria is having threatening consequences on some of her cultural resources. Poor policy implementation also negates proper management of cultural resources in Nigeria. As already stated, several cultural policies (especially in the area of tourism) have been formulated in the country over the years. Although some of these policies appeared lofty and laudable, they have usually failed at the implementation stage. The reasons usually adduced for the failure include absence of enabling environment for their implementation and lack of commitment on the part of those involved in the implementation.

Over and above all these problems is the vexed issue of corruption. Corruption has a debilitating and crippling effect on Nigeria's overall development. The degree of corruption in the country is alarming as it is almost institutionalised. As Njoku (2001:25), rightly states, corruption is "a pervasive cankerworm which has burrowed into the very foundation of the Nigerian society virulently sapping it strength and vitality". Corruption results in diversion of resources (particularly funds) meant for cultural programmes into private use.

Suggested Solutions

The following suggestions are made to ensure proper management of Nigeria's huge reservoir of cultural resources.

i) Improvement of funding of the cultural sector through increased budgetary provision especially to the Ministry of Culture and Tourism and its major parastatal, the NCMM.

ii). Ensuring proper collaboration amongst Nigerian professionals in the field of cultural resources management. This is by affording them the opportunity to attend conferences and other interactive fora both internally and internationally.

iii). Effective public education/enlightenment to create necessary awareness amongst Nigerians on the value of cultural resources and the compelling need to protect them.
iv). Undertaking a proper and comprehensive inventorisation of all Nigeria's historic cultural property including archeological sites and objects, works of arts of historic importance as well as monuments.
v). Putting in place stringent cultural resources management legislations to curtail destruction and to mitigate loss as well as to provide for salvage operations.
vi). Ensuring that cultural policies (especially as it concerns tourism) are fully and religiously implemented.
vii). Enlargement of opportunities for training and retraining of staff of the cultural sector through in-service courses and establishment of more Institutes for Cultural Studies in Nigeria.
viii). Finally is combating corruption through prompt payment of remuneration and allowances of cultural sector employees and imposition of stiff penalties on officers involved in fraudulent practices.

Conclusion
This study has been able to prove that Nigeria is richly endowed with a wide array of cultural resources that can support a robust tourism sector if and when properly harnessed and managed. Also, it has been able to demonstrate that a myriad of factors militate against proper and meaningful management of cultural resources in Nigeria. Based on the evidence provided above, it is glaring that the country has been unable to optimally harness and manage her rich and huge reservoir of cultural resources with a view to developing a viable and sustainable tourism sector. It is, therefore, the paper's considered and fervent view and belief that the nagging problem of improper management of Nigeria's rich and diverse cultural resources should be adequately addressed without further delay. This measure is capable of improving her level of socio-economic development in addition to enabling her realize her dream of becoming one of the leading economies of the world come 2020. The above discussed strategies or suggestions can be of tremendous assistance in this regard.

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Cultural Production in the Kenyan Television Viewing Parlours of European Football

By
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Abstract
Sport spectatorship is an important site of performing culture. In this era of improved communication technology mediatization of sport events are packaged and relayed to spectators in television mediated simulated live-in-the-stadium experiences. In the recent times a distinct cultural trend has established itself in the context of this television mediatization of sport; this is the emergence of a Kenyan based community of fans drawn to European football and who make effort to track the matches on cable television networks. This is a community of spectators that are not just television audiences of European football but, in a sense, also subscribers of a larger matrix of popular culture upon which this football is founded. This paper conceptualizes the status of these audience communities in relation to the light of the discourse of cultural production and consumption. Considering European football as a mirror to European culture one could define these Kenyan audiences as mere consumers of culture. In this light, their spectatorship experience could be deemed to amount be nothing more than a televisual exposure to - and probably passive imbibing of - a culture made elsewhere. In this sense, the audience communities are perceived as a mass of identical beings located on one side and the object of spectacle, the European football matches, being the dominant and informing subject on the other side of the divide. In this sense, the audience is 'culturally invisible'. In this perspective, one could argue that this audience community, sitting before the television does not have a distinct identity, in the sense that we could know them as distinct individuals with unique personalities, fears, anxieties, aspirations, and, in sum, real people. This is the discourse we problematize in this paper. We argue that the audience reception experience is not a purely hierarchical interaction of culture but rather a heuristic activity, an argument that has also been developed by Arjun Appadurai (2003:6) in his view that material processes have a social character, and further, his view that audiences of mass media are not passive consumers of cultural forms by active agents in the reception process (1990:7). The members of the audience demonstrate varied degrees of agency in the process. They are subjects that plug their participation in their immediate social-cultural realities and, depending on their individual capacities of vocal quality, fluency and capacity for extemporaneous imagination, they engage in an activity that could be framed in Richard Schechner's (2006) concept of performance.
Keywords; communication technology, Sport spectatorship, cultural, European football

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Introduction

One of the latest additions to the entertainment repertoire in Kenyan urban spaces has been the watching of European football on cable television. Communities of football fans patronize bars and social halls to follow the matches. This is a trend that is not limited to the Kenyan urban experience but part of what Gerard Akindes (2011:2176-2190) argued as a Sub-Saharan Africa sport mediatization transformation that has created the 'electronic fan.' He observes that the electronic fan operates in 'trans-local stadiums' mounted in social spaces such as bars, kiosks, video-theatres and households. In the Kenyan experience, the bars, kiosks and social halls package football as a 'product' consumed by clients, alongside the mainstream goods and services on offer such as beer, cigarettes, soft drinks, food and music. The social processes and outcomes of this experience in Kenya have been explored by Godwin Siundu (2011). Richard Vokes (2010) and Leah Komakoma (2005) have explored the social frames and implications of this electronic fandom in Uganda and Zambia respectively. This paper is located in this discourse but seeks to explore one aspect of the process that has been alluded to in the mentioned studies but not explored adequately because it apparently does not fall within their scope. Akindes has mentioned that one of the distinct spaces of electronic fandom is the 'video-club'. He uses the term video club to refer to the spaces that are set aside primarily for airing European football and whose owners subscribe to cabal television and 'serve' European football to clients for a fee. Gradually, as they watch matches in these spaces, the clients form social ties similar to those of social club members. Komakoma's (2005:64) study understands this experience as a form of ritualization. Siundu's (2011:340) study argues that the electronic fandom process helps the youth to confront the tensions of social identity and reconstruct new desirable identities. Vokes (2010:13) perceives the communal character of the electronic fandom experience as an age-old cultural practice of communal consumption of media.

This paper extends this trajectory of thinking on the nature and function of the European football audience community in Kenya. It explores the patterns of active audience reception of European football. We have thus understood this phenomenon to belong to the process of cultural production which has been described by Karin Barber, (1997:2) as "a vast domain of cultural production which cannot be classified as either 'traditional' or 'elite', as oral or 'literate', as 'indigenous' or 'Western' in inspiration, because it straddles and dissolves these distinctions". It is important for us to transpose Barber's point into our context and observe the otherwise distinct nodes of modern European football as a cultural form on the one hand and African socio-cultural reality on the other hand as not necessarily bipolar in the sense of foreign/European vs. local/indigenous/African but as being elements that are reconfigured in a wider process of cultural production. In this way, we can understand the electronic fandom communities as constituting a 'socio-cultural genre' which, to borrow the words of Karin Barber:

> Are not repositories of some archaic 'authenticity': on the contrary, they make use of all available contemporary materials to speak of contemporary struggles. But they are not mere products of 'culture contact' either, speaking about, and to the West that has 'corrupted' them. They are the work of local cultural producers speaking to local audiences about pressing concerns, experiences and struggles that they share (1997:2).

In this sense, we perceive the various practices of these fandoms in the light of their status as both processes and products of societies that incorporate one cultural form (football) within the totality of their socio-cultural experience. Our assumption, following Barber's view quoted above, is that this practice of football fandom is neither external to their identity as individuals nor members of their larger societies but part and parcel of the way they perceive themselves, articulate their desires, tensions and aspirations, and ultimately one of the various instruments that connect them to their immediate communities and global society at large. This is a point that problematizes John Williams' (2007: 127-146) argument that the various cultural patterns that have developed in the context of the production and consumption of modern football have a negative social character. Whereas his discourse is limited to the European space it relates to this study in the sense that the trans-local character of modern European football is such that the alleged 'negative social effect' is shared by both the source of the cultural for and its destinations.

Methodology

It is important to note that one of the authors has been actively involved in the audience reception of television mediated European football since the late 1990s to the present. Initially, this cultural trend was confined to a few spaces, mainly in the cities and bigger major towns, and learning institutions. However, by 2004 local entrepreneurs in smaller towns and peri-urban spaces has ventured into the business of including European football as one of the elements of the entertainment package on offer in these social joints. Eventually, entrepreneurs of the erstwhile purely video-show rooms, which had been part of the urban experience going back to the 1980s, started to subscribing to cable television to access these matches. These rooms then became some sort of simulations of the real football stadiums. These were spaces where, during the match, the only activity that takes place is the audience reception. Ideally, all focus would be on the football televised on the television. However, these became much more complex social spaces that accommodated a vibrant cultural production. Unlike the bars and other social spaces, where the football is just part of a bigger entertainment package, here the televised football is the main feature. Ironically, experience in this reception spaces has shown that the audience reception is located within a set of activities and processes that are closely related to an oral performance.

It has to be stated though that since one of the authors is, arguably, a member of the electronic fandom community, the fieldwork experience was, in a sense, a simultaneous act of distancing oneself from the field experience but also drawing insights from past experience in these contexts, a scenario that partly invokes the methodological apparatus of native ethnography. Emiko Ohnuki-Tierney (1984:584-586) has observed that the challenge of the native ethnographer is how to achieve sufficient distance from his community to be able to objectively observe patterns of behaviour. But since the second author is not part of this community she provides an invaluable centrifugal force within our methodological apparatus and process of analysis.

From experience, there are two main categories of spaces where European football is shown on cable television; the mainstream social spaces that mainly bar-rooms and hotels and the makeshift viewing parlours. The audiences in bars and hotels are 'disciplined' in the sense that their reception behaviour is made to fit within the rules of engagement in the establishments. However, the make-shift viewing parlours are designed specifically for airing football matches and thus free from other competing interests. We have argued in this paper that the various dynamics that have characterized the social interaction of the audience among themselves and with their object of attention - the televisual account of the football matches – have culminated in the production of a performance culture. It is a culture characterized by the emergence of cheer leaders that utilize various oral techniques to contest for performance space that is at once juxtaposed to but also blended within the hierarchy of audience reception. This paper focuses on one of these cheer leaders that performs in a viewing parlour located at *Mwenderi* Corner of the Huruma Slums of Eldoret. Huruma is one of the most densely populated slums in Eldoret located in the Western Suburbs of the town.

The Reception Experience at Mwenderi

We join the reception experience when the matches are already underway, about 15 minutes gone. From the outside the room looks full, since through the open door one can see that the back benches are fully packed, and three to four people are standing at the door way following the proceedings from there. But before I decide to give up and look for another space in the neighbourhood, am told by one of the people standing by the door that there is lots of sitting space in front. I hobble over the squeeze through the narrow corridor, now and then jumping over a bench, till I get to the front, and sure enough find space. I have been following the matches on the car radio on my way to this place so I have an idea of the score-line, though in football, even 5 seconds are enough to change the status quo. So I quickly glance at the screens, and note that both matches are still barren draws. I notice that am sitting between two young men on my right who probably in their mid 20s, and a much older looking man on the left, perhaps in his late 40s. The young men immediately assume that am an Arsenal fan, probably because of my decision to come to the front benches to follow the game. One of them remarks, "*bwana game ni ngumu lakini tutatoboa tu* – man the game is hard but we shall overcome". I just manage a smile and nod back at him.

Then there is a loud voice at the back, I glance back and notice that it is the same fellow that ushered me in, clad in a white cap, an overcoat and sporting a goatee beard. It was just a scream and incantation in one of the Luhya dialects, but certainly not Bukusu, my language, and neither Isukha nor Maragoli, which I also have the capacity to recognize. I notice that my neighbours do not turn back to look, but simply laugh with their eyes focused on the screens. Indeed, as it is, one cannot tell who is watching which match, because the television screens are barely ten inches apart. As I settle down to the business of following the matches, the loud fellow gets more and more into his element. He is standing between two others, who also keep talking, but are not as loud as he is. He addresses himself to his friends standing next to him, surprisingly, to my neighbour on the left, who is seated over ten feet away from him, and whose responses, when he makes them, certainly do not reach the back, because there is the noise of the play-by-play television commentators and the humdrum of other members of the audience sitting in between the two. He also addresses the players, the team managers, and the referee. As I get used to his voice, and settle into the audience community, I realize that the loud fellow is not the only one talking.

Apart from the aaah and oooh sounds and the grunts and groans of the audience in response to the flow of the game, I can also hear rising and falling sets of conversation. Some are just engaged in what could pass as critical analysis of the matches, not quite dissimilar to what one hears before the match, during the half-time interval, and at the end of the match. For instance, I hear someone commenting that the substitution of Mikel Arteta – due to injury – Alex Oxlade Chamberlain is a blow to the midfield, because whereas Arteta has the capacity to dribble through the centre, Chamberlain's strength is his blistering pace on the flanks coupled with brute strength, qualities that will easily be nullified by the faster and stronger New Castle wing backs.

However, there is sustained interruption from the fellow at the back, which has by now become a sort of structural principle of the reception experience. The fellow is attracting considerable attention to himself because every now and then, the audience responds to him by laughing and sometimes by throwing in some verbal epithets too. Below is a sample of the statements he makes in the course of the match. They are placed in their immediate contexts.

To a colleague standing next to him he challenges, "sema ashu si ashu" – *say ashu is not ashu* and even before the response is made, he swears, 'mimi najua wewe huwezi' – *I know you are not able to*. To no one in particular, after one of the many missed scoring chances by Arsenal "hapa naona swara amekimbia na mtego" – *here I can see the antelope has escaped with the trap*. After the cameras pick out Chelsea manager Benitez standing his technical area, he remarks, "huyu Benitez kweli hapendi waafrika, hasa waluhya kama Mikel" - Surely *this Benitez does not like Africans, especially Luhya's like Mikel*. After Victor Moses somehow plays a wayward shot when he was in a good scoring position, he remarks, "Mwafrika ni mwafrika tu, nguvu tu, lakini akili ndio shida" – *An African is just an African, brute energy, but little brain.*

After the camera zooms into Wenger standing in the technical area he remarks, "Coach wenu ni mhuni kama mawe, hata mawe ni afadhali inatoa kokoto, huyu ni mhuni kama shetani" – *your coach is as unmarried as stone, even stone produces gravel, he is as unmarried as the devil*. He adds, "Wenger akijikunja hivyo Arsenal haiwezi shindwa" – *When Wenger contorts his body into that posture, Arsenal cannot lose.* As the match gets to the last 15 minutes, he remarks "Koscielny akifunga bao la kwanza hamuwezi kufunga lingine, sasa hii ni draw tu" – *When Koscielny scores the first goal, you will not score another one, so this is just a draw*. A remark made in relation to Ashley Cole's poor cross, "Huyu kazi ni wanawake tu, nguvu zake zote anamalizia hapo" – *This one specializes in women, he spends all his energy with them.* After the camera's pick out Chelsea player John Terry sitting in the stands, he remarks "Baba lao. Huyo ni dawa ya warembo wa Chelsea" – *Their father, this one is the drug for the beauties of Chelsea.*

After Peter Cech makes a daring save, he remarks "huyu mtu wa piki piki amepigwa mpaka akaona vimulimuli" – *this motor – cycle person has been hit until he almost passed out*. When New Castle midfielder Johan Cabaye dribbles his way between three players he remarks, "Amepita kati kati yao" – *he has passed in between them.* When Everton scores the equalizing goal against Chelsea, he remarks "hawa wametupa mawe katika police station" – *They have thrown a stone into the police station*. When Everton concede the second goal, "Wamejariiiibu kechemsha mawe na kuni, sasa wamepatikana" – *They have tried for a long time to boil stones using firewood, so now they are facing the consequences.*

When two white players are involved in foul play, he remarks “kwani huyu mzungu hawezi kuonea mwenzake Huruma? – *So this white man cannot sympathize with a fellow white man*? When Chelsea is still held to a draw by Everton, and Arsenal fans talk about the possibility of finishing 3rd, above Chelsea, “Wewe ni kama yule jirani anayecheka watoto wa maskini, ati suruali zao zimetoboka huku nyuma, na yeye mwenyewe hana watoto!” – *you are like that neighbour who laughs at the tattered clothes of his poor neighbour’s chidren, yet you have no children!*

When Chelsea score the second goal, “huu ni wakati ule umbwa anakula watoto wake” – *Now is the time when mother dog eats its puppies*, and it is incidentally the same time that Chelsea scored their second and winning goal against Benfica, what is referred to as late drama in conventional commentary. When Andy Carzola is substituted, towards the end of the match, he remarks, “wewe ushawai sikia mzungu anaitwa Okusola, au Weitinga?” – *Have you ever heard of a European called Okusola, or Wetinga*?

Cultural Continuities and Discontinuities in the Reception Experience

This Mwenderi experience can be interpreted within the larger discourses of active audience reception of mass media. Particularly significant to our argument is Arjun Appadurai’s (1990:7) view that the audience of mass media selects and reconfigures the narratives and images that they consume into other narratives that may extent or contest the narrative experiences and social myths that inform the cultural texts constructed and relayed to the audience. In the context of this paper, we argue that the reconfiguration of the audience reception to European football is at three levels; the physical, social and cultural contexts. The physical context is an electronic simulation of a football, with specific boundaries that one enters and exists. Entry physically cuts him off from the real world. This is an aspect that is not fully achievable in spaces such as hotels and bars because of the multifarious entertainment activities that go on in this space, and in which European football is made to fit. Indeed, in these fluid spaces the match could be stopped because it has spilled into prime news time, which normally is the case at 7 O’clock. This does not happen in the viewing parlour space, because it is a ‘stadium’. The physical transformation of these viewing parlours could also be perceived in the light of Richard Schechner’s (2006: 55 - 57) view of ritualized space. The room is ordinarily an ordinary space, but the location of the engagement between the audience and the European football matches sacralizes the space in the sense that any encroachment by a non-football related activity, or disruption of any kind - such as power and/or cable TV failure that is frequent during the rainy season or cable – is perceived as desecration and the audience register their displeasure by shouting and banging furniture.

The social space created around the viewing parlour is also significant. At Mwenderi where I have severally watched matches - and in other similar spaces - fans meet for the first time, get to know each other and even develop close social bonds. The social distance between members of the audience could vary from very tight through moderate to loose and carefree. During the Mwenderi experience for instance, it was noted that the cheer-leader had a close friend beside him, one that he kept teasing, the one that he challenges to repeat some statement after him, ‘ashu si ashu’. It is evident the two are close friends. We should note that the two support two different teams, Arsenal and Chelsea but are standing next to each other, whereas the cheer-leader’s other close friend seated near the front is apparently a Chelsea supporter, ideally his ‘team-mate’. The social dynamics here are therefore very complex. Supporting the same team doesn’t necessarily create tight bonds between members of the audience. I have noted this trend at the West Indies viewing parlour, where members of the Somali ethnic community, who apparently dominate this space, do not necessarily all support Chelsea, yet they always prefer to sit together. Indeed, one of the exciting scenarios is when close friends support rival teams.

This creates room for teasing and mock duels between the friends, which in a sense become a new front for the performance of rituals of camaraderie. For instance, the cheer-leader challenge to his friend to say, ‘*ashu si ashu’* invokes a popular shibboleth used to identify the native speakers of dholuo, most of whom have problems differentiating between the ‘sh’ and ‘s’ sounds. The friend doesn’t take offence because this is a carnivalesque space and such invective is not defined as insult. Indeed, there is as much ‘self mockery’ as there is mockery directed to other parties. For instance in referring to Chelsea midfielder Jon Obi Mikel – in this context playfully referred to as a Luhya - as one of the African players that the manager does not like, the cheer leader invokes the stereotype of the ‘typical African’ as all brawn and no brain. Significantly, this is a stereotype invoked frequently in the matches I have watched in similar spaces over the years. We note that in this experience, when Chelsea player Victor Moses is perceived to have played poorly, he is dismissed as being as poor as expected because his African identity can only enable him apply his untamed physique. It could be argued that this frequent ‘verbal attacks’ on black players is one way in which the tensions and anxieties of race identity are played out. It is also worth to note that this space, as is typical the carnivalesque, also serves as a medium for the criticism of some socio-cultural assumptions. In this case, the one-dimensional interpretation of race relations is deconstructed in the cheer-leader’s satirical remark that he does not expect a white player to foul a fellow white player. This can be read as a criticism of the ridiculous simplicity of upholding binary perceptions of black and white. In this context, two images related to this dialectic are deconstructed: rough and physical play is associated to black players but here it is two white players involved. Secondly, white players are expected to perceive themselves as being on one side, which is in opposition to black players. In this light, a white player fouling another white player is paradoxical. This satire extends to other relatively simple features such as the names of white players. Some of these names are open to ‘Africanization’, such as Carzola and Heitinga in the Mwenderi experience. Some of the names are turned to popular Kenyan names with similar phonological characteristics, such as Koscielsny to Kosgey, who is playfully referred to as ‘the only Kalenjin in England.’

The reception experience in this parlour also demonstrates an influence of myths drawn both from the local socio-cultural experience and popular culture discourses mainly purveyed through the media. What is significant here is the sense in which these two apparently distinct sources of social myths are blended by the cheer-leader in ways that create new trajectories of social imagination. For instance, the Arsenal Coach Arsene Wenger’s social life has been subject of speculation in sections of the British press, speculations that can be easily accessed by Kenyan followers of English football. In a sense, the main drift of these speculations could be related to the fact that Wenger has kept his social life very private, and seems to have dedicated his life to football. In the social imagination of people in context such as Mwenderi, a slum region in Kenya where masculine identity is closely tied with marriage and children, a man with an abstract marital identity is perceived with lots of suspicion. It is in this light that we can unpack the image of *uhuni* – being a bachelor – that is used in reference to Wenger. Significantly, the term *mhuni* connotes much more than bachelorhood. It bears connotations of evil and wickedness. He uses the images of stone and Satan in reference to Wenger in way that is significant. While the perception of an unmarried man as socially unproductive belongs to a traditional African understanding of masculine identities, the invocation of Satan is part of the modern social imagination, which ideally wouldn't categorize an unmarried man as unproductive. The beauty of this imagery this consists in these contradictions.

Another important social myth played on here is in reference to the perceived conflict between on the one hand the self-motivated drive for sexuality and social responsibility on the other. The cheer-leader interprets Chelsea defender Ashley Cole's poor form in this match as a consequence of his involvement in sexual activity. This is a perception drawn from reports in the British media about Ashley Cole's social life, but which in the Mwenderi context is reconfigured within the popular socio-cultural imagination; the belief that sexual activity is inimical to men who are tasked with important social responsibilities because it not only waters down performance capacity but also blunts their focus. It is a perception that deviates from the social discourses around sexual immorality and celebrity in English football. These discourses do not necessarily link sexual immorality with reduced athletic ability but rather perceive sexual immorality as harmful to the icon social status of the celebrity football players. It is in the same light that reference is made to John Terry, another player that was reported in the British media as having had an extra-marital affair with the ex-wife of his team-mate.

There are other social myths that have developed in the world of football as a cultural form, and have attained the status of football lore. Significantly, the myths are largely socio-culturally specific. For instance, Oliver Kuss et al (2007:963-967) have explored what they term as 'an old German myth' that the fouled player should not take the resulting penalty himself, as he is at an increased risk of missing it. Some of these myths are propounded by television and radio commentators, and the most topical one in the recent times has been what is referred to as late-drama, used in reference to goals scored towards the end of the game and which mostly change what had been deemed to be an inevitable outcome. In the Mwenderi experience the cheer-leader echoes two of a number of these myths but in ways that adapt them to the space and create a new sense of imagination. He terms the late Chelsea winning goal as 'that moment when mother dog eats her own puppies'. This is most likely drawn from the belief that after delivery mother dog normally eats some of the children, but that it is done so swiftly that it goes unnoticed. The lone goal scored by Koscielsny, and by which Arsenal wins their match against New Castle, is described as a fated goal. The cheer-leader argues that experience shows players Koscielsny score 'terminal goals'; no other player in the team can score if he has scored first. He perceives Arsene Wenger's posture in the technical area as talismanic, associating it to a form of curse against New Castle. It is important though to observe that these myths, no matter their socio-cultural context, all appeal to some logic perception of the football match experience. For instance, when a defender scores the first goal, it may be possible that the strikers are out of form, or have been effectively shackled by the opposite team's defense. Similarly, it is arguable that when a coach comes to the technical area to urge on his players, it may have a psychological effect on them; they may experience a boost in morale and increase their commitment to the game.

There are instances when the cheer-leader uses images that are drawn from the local environment to make comment on the action on the screen or respond to remarks by members of the audience. One could read these in the light of what GK Heron (1976:46) has defined as verbal echoes in his interpretation of Okot p'Bitek's poetry. In this light, the images are read to invoke socio-culturally specific experiences and thus an adequate understanding of their aesthetic value directly depends on an understanding of the experiences invoked. After Chelsea goalkeeper Peter Cech, makes a very good save from a hard shot, the cheer-leader refers to him as 'that motor-bike man'. People laugh at the remark maybe because they visualize the helmet-clad *boda boda* operators that have become part of the daily rhythm of life in the last decade because of the government's decision to drop import duty on the motor-cycles so that it encourages the unemployed youth to engage in entrepreneurial activity in the transport sector. Everton's equalizing goal against Chelsea is compared to 'throwing a stone in a police station', an allusion that can best be understood when we consider the relationship between the police and members of the public in Kenya. The police have been associated with molestation and torture, in most cases unwarranted and/or disproportionate to the circumstances. It is thus inconceivable that one could deliberately offend them by throwing a stone at them. The consequences could be grim. In this case, the cheer-leader's immediate message is that Chelsea will fight back and restore their lead – which they do eventually – but the punch of the image largely consists in our experience and attitude towards the police.

When he remarks, "Cabaye has passed between them" it may be read to be imply that the player has dribbled past his opponents, but those versed in Kenyan politics will be reminded of the role of politician Kalonzo Musyoka in the 2007 presidential poll. He famously made this statement in reference to his chances to win the presidency ahead of two leading contenders, President Mwai Kibaki and Raila Odinga. The statement seemed to have been prophetic in the context of the outcome of the polls. Reference to "the man that laughs at the torn shorts of his neighbour's children when he has no children" is also directly linked to the socio-cultural perception that children are an integral component of marriage, and even life as a whole. Not having children means that you have nothing, notwithstanding your material wealth and other accessories valued in modern life. You are thus the one to be laughed at. Arsenal's eight years trophy drought is thus compared to childlessness, and the fans reminded not to point fingers at Chelsea because, with all their faults, Chelsea they have won trophies. More importantly though, it may also be perceived as a playful way of coming to terms with the reality of abject poverty in the immediate social context, which is characterized by lack of quality basic needs such as clothing, food and shelter.

However, it is also worth noting that some of the images used are drawn from conventional Kiswahili idiomatic expression, such as 'using charcoal to boil stones', but in our view strike as in a new sense when used in these contexts, for instance at the West Indies viewing parlour, the saying, *usiwatusi waliokufunza kamari* – do not insult those that taught you how to play poker – is frequently used. We also have cases of creative coinage of idioms such as *mwanafunzi amechoma shule* – a student has set the school on fire – which I first heard used at the West Indies viewing parlour when Robin Van Persie scored for Manchester United against his former team, Arsenal. The denotative meaning here is that Van Persie in a sense betrays his benefactor, Arsenal FC by scoring against them. Most important though is the allusion to fires in the Kenyan secondary schools, which is a frequent phenomenon that has accompanied student unrest and strike action.

Conclusion

This paper has made the case for the perception of the reception experience of European football by 'electronic fans' one of the sites where popular culture is created and performed. We argue that whereas the audience reception experience can be perceived as consumption of a foreign cultural product in the context of the transformed transnational media cultures of the contemporary times this engagement does not submerge the so called electronic audience. This audience community projects itself into the space through active participation. This is an argument based on an interpretation of a participant observation experience in a viewing parlour in Mwenderi, a location in the wider Huruma Slums of Eldoret and also on a long term involvement in this reception activity by one of the researchers. Indeed, the participant observation experience is defined by two distinct processed: an attempt to distance oneself from and study a leisure activity that has been an important element of what could be considered as ordinary life for over a decade and frequent re-insertion into the experience and enjoying the moment as it has been the case over the years.

The study has established that there emerges certain individuals in the viewing parlour that take up the role of cheer-leaders in these simulated football stadiums. In a sense, these cheer-leaders stand in relation to the television mediated football as parallel centres of cultural production. They adopt a complex reception persona by which they are both followers and reconstructive critics of the mediated content. The process of reconstruction taps on the immediate socio-cultural realities, which are then processed through creative social imagination to develop narratives that frame the reception experience. From wider electronic fandom experience, the viewing parlours may have one or more cheer-leaders. However, the most captivating of this experience occurs in spaces such as Mwenderi; closely knit communities of fans that know each other pretty well and that perceive themselves as having homogenous social identity.

The study also establishes that for one to appreciate the nuances of this performances, they have to be either part of, or at least orient themselves to, the socio-cultural milieu and even physical landscape of the performing communities. This is because the allusion and figures of speech invoke context specific experiences. In a word then, this paper has defined the electronic football fandom community as a unique cultural group that appropriates a transnational experience to their immediate socio-cultural needs of defining their identities and socially imagining their world in its continual conflation with other worlds.

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The Glaring Deficiency of Logical Connectors in the Writings of Kenyan Secondary School Students

By

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Abstract
Several concerns have been raised on learners' poor performance in English language at every level of education and especially after every national examination results in Kenya. In the same measure, reasons of this dismal performance have been advanced. Among the most outstanding argument is the poor English pedagogy. Although most public and private schools do not have trained teachers for English, those few schools that have these teachers do not consistently post good results in English in national examinations. Even further, the few students, who perform well in English and proceed to the next level of education, have deficiency in use of English. Notably, many learners exhibit glaring deficiency in the usage of logical connectors in their writings at secondary school and beyond. Consequently, this paper sought to establish the root cause of this problem and moreover the extent to which this problem persists. Further, pedagogical remedies to avert this problem have been recommended. Indeed, in this paper Barnes, and Halliday and Hasan module of creating cohesion and coherence in spoken and written discourses and text linguistics approach has been employed. Data was collected and analyzed from selected essays written by learners at secondary school level and also from questionnaires administered to teachers of English in regard to pedagogical strategies used to teach logical connectors.

Keywords; English pedagogy, national examinations, linguistics, secondary school

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Introduction

Logical connectors are words that connect segments of discourse in order to develop logic and cohesiveness (Celce-Murcia and Larson-Freeman, 1999; Nuttall, 1982). In the literature, cohesive devices are given different labels. They are logical connectors (Quirk et al,. 1985); idea connectors (Hocking, 1974) and elements of conjunctive relations (Halliday and Hasan, 1976). Problems in the use of logical connectors by secondary school learners in Kenya are galore. Preliminary investigations by writers of this paper establish that many learners do not create cohesion and coherence in their writings. Consequently, readers fail to follow the argument intended because hardly any logical connectors are utilized to 'prepare us [readers] to anticipate the ideas that follow' (Zamel 1983, p. 23). The main concern of this paper, therefore, is to investigate the root cause of the glaring deficiency which secondary school learners exhibit in the usage of logical connectors in their writings at secondary school and beyond.

Equally, the paper proposes pedagogical remedies to avert this problem. Generally, in Kenya learners at all levels of education have weaknesses in writing. The weaknesses are as a result of many factors:

a) Lack of exposure to both productive and receptive skills which affect writing.
b) Students, especially in 'Harambee' (self-help) secondary schools have poor models (untrained teachers). This affects proper mastery of writing skills.
c) Correct and up to date English course books are lacking in many schools.
d) There is too much emphasis on explicit grammar at the expense of creative writing.
e) From form one to three, students are trained in limited writing skills of narrating and describing events. Logical writing is shallowly taught in the final year of the secondary education (see the course books by the title Integrated English). The effect of such a narrow training has made many students to like 'straight forward' narration and unnecessary description in cases where they are asked to give a discussion on a given topic (Adapted from Rutere, 1990).

Similarly and in other instances, learners would construct paragraphs which lack logical connectors. This kind of loose jointed writing is referred to as spaghetti writing (McDerith, 1989, p.19). Further, there is a common practice for learners to introduce piece meal information in totally unrelated structures and consequently make a conclusion where there is no evident logical argument. So, it is argued that such learners avoid sequencing their ideas logically, and alternatively add ideas later in the paper as afterthoughts (Weiner, 1984). Arguably, the pedagogical imperative is to enable secondary school learners know the semantic and syntactic functions of logical connectors in order to write well. As put rightly, learners need to 'be precise about choosing the right transitional words and phrases: avoid inappropriate transitions that interfere with the smooth flow of ideas between sentences and paragraphs'(Weiner 1984, p. 73) and to the whole essay.

Statement of the Problem

The usage of English is critical in Kenya's secondary school and beyond because learners are required to use it effectively in their academic work and in ways acceptable in the education system. However, learners continue to produce disjointed and illogical writing (McDerith, 1989; Newby, 1989). The problem has persisted in Kenya despite the teaching and use of English language for a long time in Kenya. Therefore, this paper is intended to establish why many learners exhibit glaring deficiency in the usage of logical connectors in their writings at secondary school and beyond. Consequently, this paper will endeavor to establish the root cause of this problem and moreover the extent to which this problem persists. Further, pedagogical remedies to avert this problem will be given.

Research Objectives

1) To establish how and why many learners of English exhibit glaring deficiency in the usage of logical connectors in their writings;
2) To establish teachers of English perspectives on the usage of logical connectors in ensuring learners create cohesion and coherence in essay writing

Rationale

Our motivation of studying logical connectors is based on the fact that logical connectors indicate logical or semantic relations between units of discourse (Crewe, 1990 p. 320). When logical connectors are used correctly, they help the listeners or reader to connect units of discourse together and, therefore, make sense of the whole discourse. Therefore, since learners of English as a language have problems in using logical connectors, it is imperative that a study of this nature is carried out to investigate the root cause of the deficiency in using logical connectors to construct effective argument. Equally, there is a need to find a remedy for this problem. The findings of this study will contribute to the pedagogy of teaching English language in addition to informing further research undertakings in the area of grammar.

Secondly, though other models of studying logical connectors could be employed, for example, Celce-Murcia and Larsen-Freeman (1983) framework, Quirk et al. (1985) list of connectors, Halliday and Hasan (1976) focus on cohesion across sentence boundaries proves to be a better theory. Field and Yip (1992) has successfully based their analysis of logical connectors on Halliday and Hasan's (1976) classification.

The choice of 48 participants for this study is based on a number of reasons. First, there is no specific sample provided for in coherence and cohesion studies. Past studies on coherence and cohesion using Halliday and Hasan (1976) framework, for example, Field and Yip (1992) compared 67 Hong Kong students with 29 Australian students writing on an argumentative topic. Norment (1994) studied 30 Chinese college students writing in Chinese and English on both expository and narrative topics. Connor (1984), on the other hand, compared six essays written by natives and ESL non-natives using Halliday and Hasan's (1976) framework for analysis was used. Chammaz (2006) believes that samples do not generally need to be greater than 60 participants for selecting qualitative sample sizes. The same view is consonant with Ritchie et al. (2003, p.84) who say that qualitative samples often "lie under 50." Thus, our choice of 48 respondents is grounded on that basis.

Theoretical Framework

The study adopts Halliday and Hasan (1976) theory of cohesive devices in terms of additive adversative, causal and temporal categories. In Halliday's and Hasan's (1976) framework, cohesion refers to the set of semantic resources of linking a sentence with what has gone before.

The aim of Halliday and Hasan's study is to identify the text as a "unified whole" as opposed to a "collection of unrelated sentences." In discussing textual cohesion, Halliday and Hasan claim that linguistic features contribute to the unity of the text and create its texture or its status of being a text. Halliday and Hasan (1976, p. 2) consider cohesion a semantic concept which refers to relations of meaning that exist within a text and define it as a text. Therefore, Halliday and Hasan's (1976) theory is employed in this study in order to analyse logical connectors in English.

Research Methodology

Research Design

A mixed method research design was used in this study. This involved including a giving out an essay based argumentative to students and a questionnaire to teachers of English. Marshall and Rossman (1995, p.146) argue that more than one data gathering technique can greatly strengthen the study's usefulness.

Sites, Population and Sample Size

The sample for this study was in the form of argumentative essays written by students from selected secondary schools in rural and urban settings and from questionnaires administered to 12 teachers of English in regard to pedagogical strategies used to teach logical connectors.To achieve the aims of the study, data were collected from 48 students purposively sampled from six rural and six urban secondary schools in Kenya, Africa. The underlying principle of purposive sampling method entails identifying in advance the target variables. Each cohort had a research sample of 24 learners. Four form four students per school were taken as a representative sample. The six rural secondary samples were sampled from Mathira East District of Nyeri County while the six urban secondary schools were sampled from Thika County. The two counties were purposively sampled for this study. The dichotomy of gender variable was considered in the sense that three out of the six schools for each token was of the different gender.

Data Collection Procedures

The task and rubrics for writing the argumentative essay were as follows: "Presidential debates are here to stay in Kenya" In your own words write an essay of not less than 350 words giving reasons for and against this statement. Each student wrote one essay within an hour at one sitting and under the same conditions. The test was developed based on the revised English syllabus (Kenya Institute of Education, 2002). The topic of the argumentative essay is one that students are familiar with since they study argumentative essays in secondary school. An "argument" is a logically connected series of reasons, statements, or facts used to support or establish an idea or point of view (Huth, 1990, p.56).

Data Analysis

All the 48 essays were marked to check on the usage of logical connectors and also whether the students had developed their arguments cohesively and logically. The essays had to be well organized and ideas clearly supported. Underuse, nonuse, misuse and overuse of logical connectors were also identified and explained. The types of logical connectors evident in the argumentative essays were also recorded and their contribution to cohesion noted. Pie charts and tables were used to present data. The data for this study were analyzed using the module of Halliday and Hasan (1976) that categorizes logical connectors as additives, adversatives, causals and temporals, while defining their syntactic and semantic functions of these linguistic features in discourse as indicated in Table 1 below.

Table 1: A Summary of Logical Connectors in English

Additives	1). and 2). again, then again, also, above all, what is more, furthermore, in addition, alternatively, moreover. 3). incidentally, by the way, in passing, now 4). likewise, similarly, in the same way, correspondingly, equally.
Adversatives	1). But, 2). Yet, (al)though, however, nonetheless, nevertheless, notwithstanding, despite, in spite of (that), only 3). Actually, as a matter of fact, in fact 4). Instead, on the contrary, rather, conversely, by contrast, on the other hand, at the same time, all the same. 5). In any case, anyhow, at all events, at any rate, anyway
Causals	1). So, hence, therefore, for, thus, consequently, then, accordingly, as a consequence, in consequence 2). For this reason, on account of this, it follows, because 3). As a result, arising from this end, in order to, so that 4). With this in mind, to this end, in order to, so that 5). In that case, that being so, in these circumstances, if, unless, otherwise.
Temporals	1) .Subsequently, ultimately, conclusively, lastly 2) .First, second, third, fourth, fifth , sixth, seventh etc 3) .First and foremost, secondly, lastly

Literature Review

The concepts of Coherence and Cohesion

The distinction between cohesion and coherence has always proved a challenge to linguists. According to Enkvist (1990), cohesion refers to the overt semantic relations in the text, whereas coherence refers to semantic and pragmatic relations between text parts which are interpretable against the background of specific world knowledge. Cohesion and coherence, according to Mubenga (2010), are mainly regarded as the links that hold between clauses or sentences in a text and which give both grammatical and semantic meaning to a text. These links establish the grammatical and lexical relationships between the elements that occur in adjacent clauses or sentences. In other words, when two sentences cohere, a semantic relationship holds between them (Mubenga, 2010).

A Review of Studies on Coherence and Cohesion

An enormous growth of interest in studies on cohesion and coherence all over the world has been seen in recent years (Mubenga, 2010). For example, Ahmed (2010) investigates students' cohesion and coherence problems in English as Foreign Language (EFL) essay writing. Ahmed

(2010) notes that there are organizational problems Egyptian student teachers of English encounter when writing an English essay.

In Swedish, Wikborg and Björk (1989) note that one of the most common coherence breaks in the Swedish students' expository essays, was underuse and/or misuse of connectives. Wikborg and Björk's results seem, thus, indicate that Swedish students are inexperienced in producing expository writing in Swedish. Altenberg and Tapper (1998) also found that the Swedish learners tended to underuse connectors in their English essay writing, but they revealed evidence of both overuse and underuse of individual connectors.

As for Chinese learners of English, Milton (2001) analyzed their written interlanguage and compared their connector usage with the use in British students' written data. Based on his observations of the overuse and underuse by Chinese learners, he suggested a strong possibility of institutional influences on second language acquisition in Hong Kong. Field and Yip (1992, p. 24) also note problems in the use of the connectors on the other hand, moreover, furthermore and besides, among Hong Kong Chinese students. Besides was seen as a particular problem, as an example of misuse rather than overuse. They suggest that it would be best to discourage the use of besides in essay writing (Field and Yip 1992, p. 26).

In French, Granger and Tyson (1996) found no overall overuse of connectors by the French learners, but showed that 'the learners use most frequently those connectors which add to, exemplify, or emphasize a point rather than those which change the direction of the argument or take the argument logically forward' (p. 20).

In Japanese, the use of logical connectors use is a challenge for Japanese English as Foreign Language learners (EFL) (Hirayanagi, 1998; Takagi, 2001). Hirayanagi (1998), for example, notes that Japanese learners are not experienced in English writing nor are they aware of the differences between Japanese and English writing. Consequently, student essays in university writing classes often overuse and misuse logical connectors (Kusuyama, 2009).

Research Findings

The study identified 50 logical connectors from the 48 argumentative essays. That is, 20 additives, 8 adversatives, 10 causals and 12 temporals. Figure 1 displays the percentage of each category of logical connectors when analyzed using the module of Halliday and Hasan (1976).

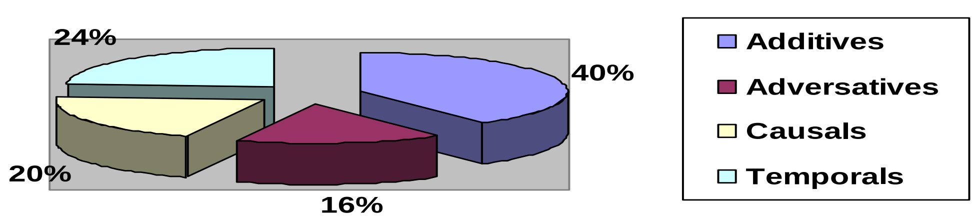

Figure 1: Categories of Logical Connectors

This study also identified the following categories of logical connectors as used in the students' essays. Each category and its frequency count as per the set up (rural or urban) are indicated in Table 1 below.

Table 1: Linguistic Deficiencies Evident in the Argumentative Essays

Type	Total	Rural	Urban
Non use	4	2	2
Misuse	18	10	8
Underuse	24	14	10
Overuse	2	1	1

The Figure 2 below provides percentage summaries of deficiencies in the usage of logical connectors while Table 2 below displays the deficiencies in both rural and urban Secondary schools respectively. The Table 2 below also shows that the rural / urban dichotomy is not a significant variable that influences the usage of logical connectors.

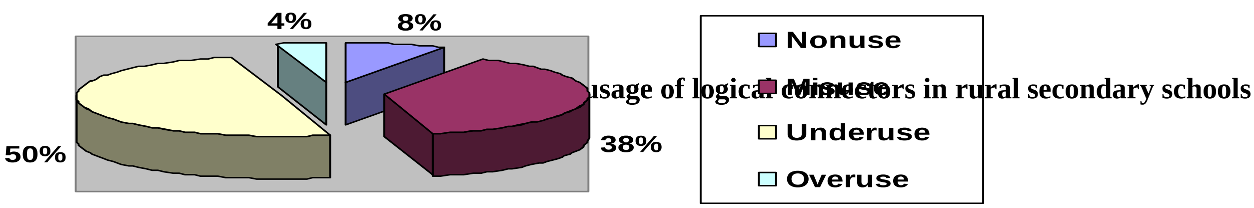

Table 2: Linguistic Deficiencies in Rural and Urban Secondary schools

Linguistic Deficiencies	Rural Secondary schools %	Urban Secondary schools %
Nonuse	4	4
Misuse	21	17
Underuse	29	21
Overuse	2	2

Discussion of Findings

The study identifies four unique problems that learners manifest in their writing. These are: the tendency to overuse, misuse, underuse, and nonuse of logical connectors.

1. **Nonuse of logical connectors**

The study found out that 8 % of the essays showed a nonuse of logical connectors. That is, 4% of essays from rural secondary schools and 4% of essays from urban secondary schools. These essays did not have any particular direction to underline cohesion and coherence and, therefore, it was impossible for readers to follow the line of thought in relation to the subject of the essay. Most students also avoided the use of complex structures which would necessitate the use of logical connectors and instead, used simple sentences which made communication jerky and uninteresting. Although, the data was collected from urban schools, the 'urbanness' or the assumption that urban schools have better command of English language does not hold water.

2. **Misuse of logical connectors**

One of the most common reasons for coherence breaks in the essays was misuse of logical connectors. The study found out that 38 % of the essays showed a misuse of logical connectors. That is 21% of essays from rural secondary schools and 17% of essays from urban secondary schools showed a misuse of logical connectors. This contributed to these essays lacking a clear indication of departure from one line of thought to another. Misuse of logical connectors was also evident in the poor choice of connectors of adversatives, and in some cases additives were used to underline contrast. For instance, and was incorrectly used in an instance in which the lexical item but would have been appropriate. This study also noted particular problems in the use of the following connectors: on the other hand, conversely, moreover, furthermore, consequently and besides. For example, the adversative, on the other hand, was frequently used to make an additional point, with no indication of an implied contrast.

3. **Underuse of logical connectors**

The study found out that 50 % of the essays showed an under use of logical connectors. That is, the study noted that 29 % of essays from rural secondary schools and 21% of essays from urban secondary schools exhibited an underuse of logical connectors. Further, learners underused connectors and in effect failed to make such connectors fulfill their functions in writing. Most of the students failed to construct their essays using a variety of adversatives. Moreover, connectors that establish the cause and effect relationship (causals) were significantly underused, and as a result, students constructed fragment sentences and perhaps assumed the reader will process the information correctly. Consequently, the essence of the Presidential debate, the focus of the essay is not explicit. Attempts by students to capture similarity through a connective were very remote, almost nonexistent in spite of the fact that they display an underlying need for this. For this reason, most students used 'also' in an attempt to capture similarity. The generally under use of logical connectors renders communication impossible is a pointer at the very limited knowledge in grammar. It may also point at the fact that students do not read much outside classroom texts. However, a few students used correct connectors, but with limited variation. As such, connectors like 'on the other hand' are repeatedly used more than four times in one essay. Our research findings also show that rural learners significantly underused such connectors as 'then, yet, and conversely.

4. **Overuse of logical connectors**

The study found out that 4 % of the essays showed an overuse of logical connectors. That is, the study noted that 2 % of essays from rural secondary schools and 2% of essays from urban secondary schools exhibited an overuse of logical connectors. The term 'misuse' occurs when the use of the logical connector is misleading, another cohesive device should have been used or the logical connector is placed inappropriately (Milton and Tsang 1993, p. 228). Crewe (1990) notes that the "over-use at best clutters up the text unnecessarily and at worst causes the thread of the argument to zigzag about, as each connective points it in a different direction." (p.321).The students just used logical connectors with the assumptions that the reader will process the information correctly. Also and and are the most frequently occurring additives in the students' essays. This overuse displays the students' deficiency in the knowledge and use of logical connectors. Our research findings also show that rural learners significantly overused such connectors as of course, first, secondly, and because. Crewe observes that the overuse of such devices might even be seen as a way of 'disguising poor writing' (Crewe 1990, p. 321).

The Gender Variable and Usage of Logical Connectors

The study found out that gender is a significant variable in the usage of logical connectors. The Table 3 below highlights the gender variable and the usage of logical connectors. The Table 3 below also indicates by the use of frequencies and percentages how boys and girls exhibit nonuse, misuse, underuse and overuse of logical connectors.

Table 3: The Gender Variable and Usage of Logical Connectors

Type	Total	Boys Frequency	Boys %	Girls Frequency	Girls %
Non use	4	3	6	1	2
Misuse	18	12	25	6	13
Underuse	24	15	31	9	19
Overuse	2	1	2	1	2

Generally, girls seemed more aware of the logical connection that is required to make an essay flow towards a desired direction more than boys. At least there were attempts, however remote, by more girls than boys to relate ideas using connectives. The data collected revealed that out of the sample of 48 respondents, 6% boys and 2% girls had nonuse of logical connectors; 25% boys and 13% girls showed misuse of connectors; 31% boys and 19% girls showed underuse of connectors and 2% boys and 2% girls showed overuse of connectors respectively. It was observed that the boys were more repetitive in their usage of connectives. The essays from the girls, however, showed less repetition which may be explained by the fact that a smaller number of showed some knowledge of the use of connectives. Only one of the essays from a girl and one from a boy exhibited overuse, so much that it appeared like the students were too eager to please. The two essays, as expected, were incoherent. The underuse in the use of logical connectors can be attributed to the fact that most Secondary school teachers concentrate on the teaching of Literature and set books in forms 3 and 4 largely because grammar items are not tested much in the KCSE and only account for less than 10% in the whole paper. It should also be noted that the marking of the papers at KCSE only penalizes the student for language use in one paper only which then means that not much emphasis is laid on logical connectors.

The Teachers' Responses on the Questionnaire

Both rural and urban teachers of English had similar observations in relation to the questions in the questionnaire. The responses to each item are presented below.

Question one

The research found out that all the 12 teachers used in the sample: two teachers rated their students' usage of logical connectors as very good, three as good, three as average, three as below average and one as poor.

Question two

It emerged from the data analysis that only three teachers taught the syntactic and semantic functions of logical connectors. The teachers confessed that they only look at the syntactic functions of logical connectors and ignore the semantic aspect. Although most teachers indicated the importance of teaching logical connectors for effective writing to students, an insignificant number of teachers did not have the knowledge of these linguistic features.

Question three

The teachers reported that the students who used logical connectors could not be classified as effective or competent. The teachers felt reported that some logical connectors were misused and sometimes underused in constructing assigned essays. Only additives were highly used.

Question four

Teachers noted that students failed to use logical connectors in their essays because they did not understand their semantic usage. A teacher of English teaching in a rural secondary school set up noted that student in rural secondary schools often misused causals.

Question five

Teachers proposed that in order to ensure students create cohesion and coherence in constructing essays, there is a need to change the pedagogy of teaching logical connectors in English in Kenyan education system. That is, teachers should teach semantic and syntactic functions of logical connectors. Secondly, learners need to be exposed to reading materials to acquaint them with logical connectors. In addition, learners should write frequently and have their books marked.

Conclusion

In this study, we have identified the glaring deficiencies exhibited by Secondary school students in using logical connectors in creating cohesion and coherence in their writings. Notably, students overuse, underuse, misuse and omit logical connectors in their attempts to construct arguments. The literature reviewed, to a great extent, reinforces the argument of this study. Consequently, the study reiterates the need to teach students the syntactic and semantic functions of logical connectors used in construction of cohesive and coherent essays. The common mistakes that occurred in all the essays across the genders, schools and ages (which were captured in the class the student is in) point at an underlying problem in the pedagogical methodology.

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The Pedagogy of Literature in Kenya's Education System: Where the Rains Started Beating Us

By

Albert Mugambi Rutere* & Moses Gatambuki Gathigia**

Abstract

There is consistent hue and cry over the poor teaching and consequently unacceptable performance, especially when results are posted after every national examination in Kenya. The concern does not spare learners' learning and performance in university education. The common concern by every stakeholder within and beyond University is the downward spiral of yester standards in every subject. Since universities train teachers of the subjects taught in schools, it is assumed that problems which persist at this level of education trickle down to lower levels of education. By this assumption, this paper sought to examine the pedagogy of Literature in Kenya's education system, with a view to establishing the contributing factors to poor performance and evident apathy to the subject. Indeed, the statement 'where the rains started beating us' underlined the urgency of examining the pedagogy of Literature and possible reinstatement of the subject to the category of the most preferred subjects in all levels of education in Kenya. Data was elicited by use of questionnaires administered to students and instructors/teachers of Literature from sampled schools and universities in urban and rural areas. Further, data was also sought through questionnaires from Literature curriculum developers at Kenya institute of Education and Literature written on the status of the subject in Kenya's education system

Key words*;* national examination, pedagogy, Literature, rural areas, education system

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Introduction

Literature, by simple definition, is any work of creative imagination actualized in spoken or written forms. Literature is an important component of a total language arts programme at all grade levels because of the many benefits it offers. First, Literature provides pleasure to listeners and readers. According to Rosenblatt (1995, p. 175), "The power of Literature to offer entertainment and recreation is . . . still its prime reason for survival." Second, Literature develops critical thinking skills that are beneficial for cognitive development of learners (Wafula, 2012).

Simple as it may read, Literature has its own standards of creation and performance, and appreciation. Consequently, in Kenya's education system and beyond, the subject in principle is taught and examined in reference to the acceptable norms. Although the subject is taught along English language as an integrated subject in Kenya, still the known standards are assumed to be recognized. However, every year after posting the national examination results, the performance in English leaves a lot to be desired. Even beyond Primary and Secondary levels, students' performance in Literature which is taught exclusively in English language, the biggest concern is evident, especially on poor performance of learners in the subject. In historical context of Education reforms in Kenya since independence, concerns and practical measures have been put in place to improve the pedagogy of English among other subjects.

Precisely, the integration of English language and Literature in education levels below the University is acceptable with the view that the two subjects will reinforce each other and consequently enable students to acquire adequate competence in the subjects. However, with the benefit of hindsight, this is probably the genesis of what literary enthusiasts will refer to as the period 'when the rains started to beat us.' However, the Kenya Certificate of Secondary Education (KNEC, 2006) report indicates that the performance of English has persistently fallen below average in the recent years. This drop in performance could be attributed to many factors including the nature of the secondary school English curriculum. Although, at the university level English courses are taught separately from Literature courses in order to enable learners develop competencies and specialization in handling the subjects, the performance in both English and Literature is on a downward spiral. Also, the expectation that learners will specialize in either English or Literature, and engage in research to further develop standards of creating and learning the subjects is never effectively achieved. Indeed, this study seeking to examine the pedagogy of Literature in Kenya education system is crucial and timely when restructuring of education system is in progress to achieve sustainable development which encompasses rich cultural heritage.

Statement of the problem

Literature has had setbacks in its teaching, learning, and creation in Kenya's education system. The poor status of the subject calls upon a critical evaluation; hence, this paper from the outset seeks to examine the pedagogy of Literature in Kenya's education system, with a view to establishing the contributing factors to poor performance and evident apathy to the subject. Since the factors undermining the status of Literature especially its pedagogy in Kenya's education system are many, the second imperative of this paper is to examine the pedagogy of Literature and suggest reasons for possible reinstatement of the subject to the category of the most preferred subjects in all levels of education in Kenya.

Research Objectives

1. Examine the factors contributing to poor performance and evident apathy to the Literature as a subject;
2. Propose remedies to enhance the pedagogy of Literature and its acceptability as a subject in Kenya's education system and beyond.

Research Assumptions

1. There is consistent poor performance in Literature and apathy to the subject in all levels of education in Kenya
2. The poor pedagogy of Literature and its consequent unacceptability in Kenya's education system and beyond need remedies.

Justification of the Study

There are various benefits to using Literature in the English as a Foreign Language classroom. For example, Literature not only offers a distinct literary world which can widen learners' understanding of their own and other cultures, but it can also create opportunities for personal expression as well as reinforce learners' knowledge of lexical and grammatical structure. A study of Literature as a subject is, therefore, imperative.

This study is also necessary because it will offer a way forward to improving performance and teaching of Literature in Kenya and beyond. Equally, it will deconstruct the simple reasoning and myth that Literature is hard and thus lacks academic respectability. Further, the study will be a springboard to further research undertakings geared toward improving general standards for creating, performing, and appreciating the subject. The study may offer impetus of restructuring Literature as one of the prerequisite subjects of teaching and preserving Kenya's cultural heritage.

Review of Literature

There are multifarious factors that have contributed to dismal teaching, learning, and creation of Literature in Kenya's education system. Many a time, complaints are raised on inadequacy of well trained teachers for the subject as well as lack of enthusiasm on part of the students studying the subject. At the university level, only students pursuing a Bachelor of Education in English and Literature and a few that do a general Bachelor of Arts may study Literature. The consequence of this low enrollment is insignificant attraction to advanced scholarship in Literature. Further, it is observed that the subject is on extinct because there are few creative writers to put the subject on literary map. Even further there is a lamentation of creating literary works outside indigenous languages. Gromov (2009) in critical analysis of the status of Children's Literature in Kenya precisely observes that:

> "[T]o neglect the local languages of the various Kenyan nationals [in construction of Literature] is in fact comparable to ignoring and causing psychological harm to those very people.…A language is a carrier of values and some of these values are in fact valuable heritage which must be preserved for posterity" (p.200) and national pride.

Moreover, the integration of English and Literature into one subject has complicated the teaching and learning of the two subjects. Some teachers emphasize the pedagogy of grammar skills at the expense of creative writing. Indeed, none of the subject seems to reinforce the learning of any of the two. It is also common to hear many teachers regret their incompetence in teaching either of the subjects. As noted earlier in the introduction of this paper, this may be the time 'when the proverbial rains started beating us.' Kioko and Muthwii (2001) allude to this issue while they critique the role of English in Kenya's education system. They underline that:

> [A]nother significant challenge to the English teacher in the Kenyan education system is that it is the teacher's responsibility to work out ways of harmonizing the teaching of English and Literature in the integrated approach to the teaching of English (p.207).

However, many a time, teachers may not have the competence to balance the adequate teaching and examining of the two subjects. Worse still, teachers may have their own biases and focus more on the teaching one subject in total neglect of the co-subject. Indeed, there is a need to examine the pedagogy of Literature in Kenya's education system with a view to improving it and more so deconstruct the learners' apathy to the subject.

Methodology

Research Design

The study adopts a qualitative research design. This study involved giving out questionnaires to students, teachers of Literature from sampled schools and Universities in urban and rural areas and Literature curriculum developers at Kenya institute of Education. As Marshall and Rossman (1995) note, more than one data gathering technique can greatly strengthen the study's usefulness.

Sampling Procedure and Sample Size

Since it was not possible to reach a random sample of all universities in the country, purposive sampling was used to select three Public and three Private universities in Kenya. The Public universities sampled were University of Nairobi, Kenyatta University, and Karatina University. The Private Universities sampled were Mt. Kenya University, Kenya Methodist University, and Africa Nazarene University. The rural vis a vis urban dichotomy was taken into cognizance because University of Nairobi and Kenyatta universities are Public urban universities while Karatina University is a Public rural university situated in a relatively rural environment of Nyeri County. For the Private universities, Mt Kenya University and Africa Nazarene University are Private urban universities while Kenya Methodist University is a Private rural university. 18 Literature lecturers were, therefore, drawn from the above universities of Kenya while at the Secondary school level, 20 teachers of English from 20 Secondary schools and 60 students (3 per school) were sampled for this study. Three members of staff from the Kenya Institute of Education were also considered for this study.

Research Instruments

Questionnaires were used as the tools of elicitation of data. The respondents were asked to answer a range of questions about their perceptions of Literature as a subject. The respondents were taken through the questionnaires for clarity and explanation of the various items. The items in the questionnaires were mainly concerned with examining the pedagogy of Literature in Kenya's education system, with a view to establishing the contributing factors to poor performance and evident apathy to the subject and providing solutions to this performance.

Data Analysis

Kombo et al (2006) allude that analysis of data varies with the purpose of the research, the complexity of the research design and the extent to which conclusions can be reached easily. Therefore, being a qualitative study, the findings of this research are coded and thematic issues discussed.

Findings

There are myriad factors that have directly or indirectly contributed to the deteriorating performance in Kenya Certificate of Secondary Education (KCSE). For example, this study found out that the merging of English and Literature as one integrated subject has significantly excluded the focus on the pedagogy of the teaching of Literature. Majority of learners and instructors from all levels of education in Kenya interviewed were against the integrated approach of teaching Literature in Secondary schools. A good number of learners and instructors also supported the idea of teaching the two subjects separately for the purpose of giving maximum time and attention in covering the subject matter. Although some teachers felt that an integrated approach to teaching Literature in the language classroom is premised on the belief that Literature is language and language can indeed be literary, majority of teachers felt that the integration of the two subjects has led to a limited role of Literature in the language classroom. Similarly, as argued by Wafula (2012) in the paper "Teachers' Attitudes towards the Integrated Method of Teaching Oral Literature in Secondary Schools in Uasin-Gishu County, Kenya" the integrated approach is unsatisfactory and hence:

> According to the findings, most of the teachers enjoyed teaching using the integrated method. However, when interviewed, majority of them were not enthusiastic about this method. They appeared indifferent and negative towards it. They generally favoured the old method of teaching Literature and English language separately. They also consider the work load heavy and too much to cover within the specified time. Moreover, teachers of Literature and English felt that the integrated approach has diluted Oral Literature. It has reduced it to a mere passage or to a listening and speaking skill (p.487)

Even further, the KIE staff interviewed felt that the noble idea of integrating English and Literature and the envisaged gains have not been actualized because the teaching, creation and appreciation of the two subjects do not significantly impact on each other.

Therefore, this divergence between those who believe in the integration and those against integration has led to what Short (1996) refers to as a 'border dispute over territory' between linguists and literary critics. Proponents of the integration approach have argued that the separation of English and Literature has resulted in the teaching of the two subjects as 'disconnected pedagogic practices' (Carter & McRae, 1996, pg. xxiv). However, the authors of this paper feel that the integration of the two subjects has stifled creativity and negatively affected the teaching of Literature as a separate subject.

Secondly, teachers of English in secondary schools have occasionally used their bias to give more attention to English at the expense of Literature. For example, a teacher confessed to have apathy to the teaching of Literature and specifically poetry. Consequently, the teacher would only teach grammar and ignore critical analysis of poetry and other literary materials. The teacher felt that the convoluted use of language in poetry and prose often deviates from the conventions which govern non-literary discourse, making poetry difficult to comprehend.The teacher also pointed out that it is, therefore, difficult to imagine teaching the stylistic features of poetry, play or novel to learners who have a less than sophisticated grasp of the basic mechanics of English language. This has led to some teachers over emphasizing on the teaching of some genres of Literature at the expense of others. For the analysis of novels, the teachers would, therefore, refer to the literary guides in the market for analysis, some of which were poorly analysed by the so-called literary analysts.

Thirdly, the paper notes that there is a noticeable lack of creative skills and competence for the appreciation of Literature from both the students and teachers in Secondary schools. Moony (1999), for example, notes that creativity in education is a creative product produced by a creative person under particular conditions. In Literature, a creative person is, therefore, an intelligent, imaginative, original, curious, artistic, energetic and open minded (Torrance, 1990). The lack of creativity is, therefore, a serious indictment of our education system since it implies that our students of Literature cannot engage in serious critical thinking, an important aspect necessary for answering Literature questions. As aptly noted "creativity [normally] flourishes where there is a systematic strategy to promote it' (Robinson, 2001, p.12). It, therefore, behoves all of us to come up with necessary plans for correcting this deficiency in the teaching of Literature.

Another reason for poor performance of Literature in KCSE was noted to be the poor strategies of teaching adopted by teachers of English. A significant number of lecturers confirmed that learners like the subject but abhor its pedagogy. For example, the proclivity for rote learning and teaching implies that Literature teachers are not abreast with the strategies that are effective for facilitating learning for students. The problem with rote learning is that the students can follow the steps, but they do not have a full understanding of the literary concepts being taught. Students are able to replicate what someone has shown them, but are often unable to engage in critical thinking. This is in consonance with the findings of Okoro (2007), who reports that Literature teachers are glued to age-long methods. This may be as a result of not being abreast with new effective methods or inefficient technological growth which hinders access to information on trend of academic activities in developed parts of the world.

There is a general perception that Literature is particularly complex and inaccessible for students and can even be detrimental to the process of language learning. Students and teachers felt that the teaching of some literary texts, like Shakespearean plays like *Romeo and Juliet, The Merchant of Venice*, Henrik Ibsen's *An Enemy of the People* and the recently introduced Witi Ihimaera's *Whale Rider* made the teaching of Literature esoteric and foreign. This perception is also borne out by research (Akyel and Yalçin, 1990) who argues that the desire to broaden learners' horizons through exposure to classic literature usually has disappointing results. Therefore, though the use of literary texts can be a powerful pedagogic tool, teachers felt that there is lack of critical works based on the students' social milieu to enhance students' appreciation of Literature.

Furthermore, the training of teachers in Diploma colleges was also identified as a reason for the poor performance of Literature in schools. Teachers felt that the graduates of the institutions lacked the Literature component necessary for one to be an effective teacher of English and Literature. As such, the graduates were uncomfortable teaching Literature. There is also apparent lack of mentoring and modelling at all levels for students. Students felt that the passing of Literature examination can only confine one to the teaching profession. As such, students were interested in studying Sciences so that they can join ‘prestigious’ professions like Medicine, Law and Engineering.

The study also notes lack of critical creation and appreciation of Literature at university level. The literary instructors interviewed confessed that learners come to the university with rudiments of the subject; hence, cannot engage in any meaningful study of the subject. Consequently, most learners have fallen back to reading ready-made notes from internet sources to respond to assignments given in the subject.

Finally, many instructors are never engaged in critical analysis and research of the genres taught. Indeed, a representative comment from Kenya Institute of Education would sum up the appalling position of Literature in Kenya’s education system. “A lot should be done in the teaching, creation, and, appreciation of Literature because all issues pertaining to the way the subject is handled are identified, but the officialdom will not encourage any implementation… a lot of money is wasted”.

Recommendations and Conclusion

In view of the issues identified on the pedagogy, creation, and appreciation of Literature by learners and instructors at all levels of education in Kenya, this paper proposes the following remedies. First and foremost, a clear separation of English and Literature is necessary, especially at Secondary school level in order to have more time and content for each subject. Indeed, learners need to be grounded well in each subject before proceeding to the university where they specialize in the two subjects, especially in Bachelor of Education programme.

Even at diploma colleges, teachers trained to teach Literature and English should significantly have equal training in both subjects. The teachers need to be well trained in to grasp the content and methodology of each subject independently. Equally, there should be time slot for each subject in school time tables.

At the University level, learners and instructors should be engaged in critical and practical learning and creation of Literature. Further, all learners and instructors of Literature need to be exposed to a variety of Literature in form of all genres for global cultures in order to bench mark on standards of learning and creation of the subject.

Instructors of Literature need to be well grounded in the subject so as to mentor and model their learners and in turn this will have spill effect on others. Teachers should counsel learners to accept and appreciate the importance of Literature as a subject for them to be able to explore the inherent nature of the world and also have an expanded worldview for critical analysis of the social world.

Finally, there should be concerted effort by all stake holders in the teaching, creation and appreciation of Literature in order to create awareness that Literature is as important as any subject for employment and scholarship. The Ministry of Education, for example, apart from demystifying the role of Literature in national growth and personal development, should play an active role in encouraging participation of teachers in seminars and programmes that stress teachers' professional growth and self-efficacy especially in conceptualizing the role of Literature. The above recommendations if utilized judiciously will help improve the performance of Literature and hopefully take us back to that time when 'the rains had *not* started to beat us'.

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Interrogating the knowledge of communication and personality image management in the competitive arts

By
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Abstract
One of the fundamental challenges to development in Africa is the question of language. There is need for attention to be given to the individual persons' relationship with their own knowledge vis-à-vis their knowledge of language and communication for the art of attention-catching, knowledge of their own image management, and the role played by their own personality in the context of human relationships in management. This paper articulates the dynamics involved in the power of communication of knowledge of "self", knowledge of subject content, communication strategies, and the appreciation of image types for appropriate public relations in people-driven management organizations. The paper concludes that the power of subject knowledge should run in tandem with the power of communicating it.

Key terms: Knowledge; power of communication; strategic performance; language and language use; communication skills; public relations.

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Introduction

Assume all of us have the requisite knowledge to design, formulate, initiate, and implement wonderful national, and even international programmes, why is it common knowledge that cases of lack of proper interpretation, understanding, and articulation, and even lack of accountability happen among knowledgeable people? A nation emerges with a blue print for Vision 2030 alongside The Millennium Development Goals (MDGs). A team of think-tanks who studied at universities of Harvard, Cambridge, Edinburgh, London School of Economics, and Nairobi, for example, is picked and awarded hefty motivational packages to help roll the wheel. But nothing fantastic happens. Who or what is to blame? Is it individual the personalities, quality of their knowledge, quantity of their knowledge, or their communication skills? Do they ever know that their image is at stake? Do they understand their obligations and responsibilities in knowledge sharing? Or is their knowledge irrelevant to human relationships in context? Do they know and understand their knowledge types? Do they suffer from knowledge overload, contradictions, or confusion? Why should anyone with a rich content base of knowledge allow things not to happen well, or to go wrong as he looks on? Would it be correct then to argue that subject content acquisition should be a certificate awarded different from one for knowledge articulation? Above all, what is the secret behind performance excellence? Is it not efficient and effective delivery of services, but not mere acquisition and hoarding of knowledge?

Society today, in the developed or developing nations, is defined by the quality of its people.
Men, women, and youth who are self-aware with the integrity founded on progressive knowledge. Experiences and the results we produce from our relationships help to define what and who we are in today's dynamic society. For example, the Counties in Kenya are going to be known best and ranked according to their quality of deliverables, not political frameworks. One major test will be how to relate strategically for timely and quality products. There is no need to keep on talking about the new constitutional dispensation, or the new political order, yet not talk about the new personality order that should facilitate the rolling of the socio-economic wheel. There is the need for a forum to discuss the reconstruction of new personalities to engage in new directions in national development. One of the emerging dimensions of persons in development is the search for answers to unasked questions about the quality of persons and their application of knowledge in organizational management.

Hardly do we find forums to interrogate the fact that today, despite the diverse knowledge and technology around us, we live a life of questions without ready answers; we face one another with uncertainty, and we hold our relationships on imaginary strands. Do we really know the people around us in organizations? If not, why do we pretend to work together aiming at a common goal? At one moment you think you are seeing a goal, yet at another moment the one you thought was your friend, team-mate, mentor, or facilitator, moves the goalposts without caring to inform you. That creates confusion and instability in relationships among the think-tanks or stakeholders. That raises more questions without answers about the people's ability to think together, relate and even work together for a common result. You start wondering whether there is an unknown standard for realizing the goal you have in mind. Intimacy and truthfulness is put to doubt, hence reducing the motivation towards designs for value addition growth and performance. This, in a way, explains why most organizations hardly achieve 100% success in their annual returns and performance contracting. The burden lies in the peoples' knowledge of one another, especially expressive skills to ignite relationships with one another for a common good.

Directions in Language and Communication in Competitive Arts

All human activities that explain one's image can be summarized into the art of Awareness, Dialogue, Persuasion, Involvement, and Commitment. From rocket science, anatomy, literature, law, finance, to Architecture, all are uniquely expressive sciences. The burden of the Knowledge of Communication and Public Relations manifests itself here. Anyone who endeavours to offer some directions in such arts needs strategic language use and communication skills to open up meaningful networks. The emerging dimensions according to Chaffee and Berger (1987) are related to one's wisdom, professional orientation, potential, talent, patience, self-drive and bravery. This is the basis for strategic knowledge for strategic communication and Public Relations. Human relationships and performance be it in the office of the President, Chemical and Process industry, maternity and labour ward, or teaching and learning centre, have to be based on the said arts. The idea of teams of people or professionals being huddled together into a laboratory, department, school or university, or even in a county, or community, is in vain if it is not for strategic relationships and performance. Living and working together entails serious dimension of performance contracting founded on communicating core values. How should this be done? Through language choice and use that is relevant and clear to the stakeholders; language command that draws attention, appeals and fascinates the audience. For this to happen, the professor, finance controller, doctor, engineer, nurse, or teacher, needs the knowledge of Informational strategy, Dialogue strategy, and Persuasive strategy, to facilitate driving the audience from the initial stage of awareness, through understanding, involvement to commitment. The main argument here is that in every competition for attention and recognition one needs to go beyond the sixth sense which is common sense, to the seventh- the style sense.

We need, in our new constitutional dispensation, to learn the language and communication skills of how to interrogate one, and how to add value to one another through our relationships and target performance. We need the knowledge and skills for communicating our feelings and ideas to one another, and the skills for appreciating one another whether in the family, office, or field project management. One basic question we should grapple with is how much can we harness and exploit our individual and national potential for meaningful development?

Turns and Twists in the Knowledge of Inter-Personal Communication

We are known more by the styles of communicating and sharing knowledge than by the professional titles. Friends, colleagues and workmates alike, appreciate us by the manner in which we express ourselves and share the content of our subjects, than by the title badges we carry around. Universities and academies should invest more in the science of Language, Language Use, and Communication Skills. Does it not surprise students, patients, farmers, or even villagers to have before them a well educated professional who cannot download what he/she has in the head to their understanding and use in context? One philosopher Johann Wolfgang Von Goethe argues correctly: "*Knowing is not enough; we must apply. Willing is not enough; we must do.*" (Sunday Nation, 2013) It is common knowledge for university students to throw out of class a professor who mumbles incorrigibles. Why take so many years learning what you cannot share with young learners, or even family members just to dent your otherwise good image?

The origins of the theory of knowledge can be found in the dialogues of Plato, Aristotle and Socrates which set the tone for much of the discourse of knowledge and knowledge frameworks. Majority of the people in organizations and institutions in developing nations, are driven more towards living as servants of abstract knowledge and practices than as happy beings. Gibson (2000:8-9) discussing the concept of knowing who we are, observes:

> Within ourselves, we have parts that can tell the difference between living our true lives – the ones we were meant to have – and lives that have been dictated to us by other people. This part of the self that knows is the Core, the inviolable True Self, the Real Self, the Higher Self. ... What you decide to do with your life, in your generation, is not just about you. It is about what you are going to be giving to the world and passing down the line.

Yes, we need knowledge and skills for "…*giving to the world and passing down the line."* As far as methodology goes, Plato was a methodist in his treatment of knowledge (Mattey 2005). Plato also regarded knowledge as an objective property of human beings. One of the most important features of Plato's philosophy, a feature which he appears to have taken from Socrates, is the view that when we attribute thought, idea, or behaviour to an individual, it is because we think that the individual falls under some universal appreciation. So a person is said to know because that he/she has fulfilled some specific outcomes required for there to be knowledge. The case here, therefore, is that one who has particular knowledge is happy, focused, and able to facilitate the appreciation of the said knowledge. The first turn and twist is, when whoever knows specific knowledge fails to know how to share it and use it to benefit society.

Good knowledge of communication and public relations in the competitive art of Dialogue is taking interest in what persons do for one another, and what people in their generations realize together for the sake of the world around them. It is a pity schools and colleges today, churn out graduates who cannot initiate and sustain an interesting discussion of any kind. Most of them are illiterate in terms of grammar, syntax, phraseology, idiomatic expressions, vocabulary, and generally, communicative competence. Worse still, majority of them are unaware of the rudiments of information technology that would guide them in discussions about visual communication, digital communication, websites, and general connectivity. Yet you find them daring to become politicians, teachers, or even consultants in this ever changing and competitive communication era. Does it not surprise even angels in heaven that those scholars from so-called high class universities or academies when put together to work on a national project, will quarrel and fight, and even abandon their direction of excellence just because of inability to share feelings, ideas, and fundamental choices? What, then, is the reason for their education and knowledge?

The main business for institutions of higher learning today should be to train persons for their own happiness and competitive image. The type of happiness that should be shared and enable other people in their company to be happy and progressive. I have watched some professors at university who cannot translate their handwritten notes into visual communication like PowerPoint; yet in hospitals doctors and nurses who cannot explain the causes and management of simple illnesses to a patient. Communication is the only human goal for which we were created: to be a genuine resource, reigniting oneself and one another for genuine relationships, development and corporate image. The other turn and twist is when a well knowledgeable individual does not care to seek to know how to share his/her knowledge for a wide consumption. Some people just wish hear, to see, to know, to be encouraged, to be appreciated, and to be convinced that they are going the right direction. Each of these steps needs knowledge and effort.

Knowledge of Communication Designs for Inspiring Higher Pursuits

Knowledge that is worth any value is that which contributes to more learning and inquiry that makes a difference. The difference should be in terms of how we convince and persuade one another to appreciate new challenges and directions in life. Socrates tries to demonstrate that learning is not the result of the teacher communicating information to the learner, but rather eliciting of knowledge that one already has. It calls for the knowledge and methodology of how to elicit. Some people are so unfortunate as not to be aware that they are resourceful and dependable only if they opened up to the rest of us. Every individual in an organization is supposed to be part of the design and inspiration for higher pursuits. However, motivation for higher pursuits begins with individual "selves" by being able to talk to them and or interrogate themselves for new sights. The power of knowledge for effective and efficient performance resides in the individual who knows it and works at it. Such an individual has an image to grow and sustain. This confirms the analogy that "knowledge is power". It has to be nurtured, developed and sustained by ensuring strategic change for strategic happiness. But why is it that members of staff involved in a common transaction, all of them with such power, together fail to row a small boat to the show? Does such a situation create a new statement that "knowledge can at times be in vain"? Or the problem is in the nature of communicating the knowledge of how to row the boat?

The methodology for language use, communication, communicative competence, and public relations designs would require that the professionals with known subject content repackage themselves for competitive performance. People have become too busy that only skilful communicators can attract attention. It is evident in all sorts of democratic practices that a leader or politician who does not repackage and realign himself to the new ideological and communication frameworks fails to appeal to the majority. In the Kenyan public or devolving government discourse, one needs communication competencies specific for demonstrative and illustrative campaign, lobbying and advocacy. In today's fast growing digital networks and relationships, it is necessary for anyone who shows up to an audience whether through social media, advertising, marketing; chatting, negotiations, arguments, or telephony; photography, painting; music, dance and drama, to exercise curiosity, creativity and innovation. One philosopher Johann Gottfried Von Herder, argues "*Without inspiration the best powers of the mind remain dormant. There is a fuel in which needs to be ignited with sparks"* (Sunday Nation, 2013:2). The difference between any two knowledge actors lies in the nature of their communication "sparks".

There exist, however, some inevitable challenges. For example, the need for the subject facilitator to engage in designs that address like-minded persons, People with common motivation, Persons with common aspirations and belief system, Persons with common career/profession, Persons with common cultural orientation; and to another extent, designs that focus on gender issues, timing and ages of types of audience. This approach may explain to the stakeholders the extent to which the professional facilitator is aware of: language of the times, gender, easy and hard emotions. It is also able to establish the image of appreciating diverse personalities by creating awareness, fun, love, spirituality, continuity and promise in target development.

The Practice of Knowing yet not Knowing Communication in Development

Knowledge is a set of known values that should be shared by being articulated through a form of language for every stakeholder to understand. Is it not true that you cannot plough a field by turning it over in your mind? We know it, but we do not exhibit evidence of skills to articulate it. According to DeLong (2004) Knowledge is the capacity for effective action or decision making in the context of organized activity. Unlike information, which is simply data structured so that it is transferable, knowledge embodies both information and experience, creating a powerful marriage that can serve as an asset to both individuals and to organizations.

The position of this paper, therefore, is that the meaningfulness of knowledge has to be experienced through different forms of language and communication channels. Communication is behavior and it influences behavior. It is an initiative that takes place in space (i.e. place and environment) and time of given professionals, leaders, facilitators and institutions. Anyone who wishes to practice communication skills to articulate a course of action in development, should be aware that it thrives in the theory of Interaction Analysis which considers strengths, weaknesses, opportunities and threats of persons involved, institutions and products; reaching out by right (legal) or influence; harnessing quality of products that stands the test of time; ability to offer proactive services; follow-up in trends and shifts in trends on short-term and long-term surveys; and finally, the corporate image. It is important, therefore, to recognize that communication is elastic. It is a mixture of personality management, entrepreneurship and business.

Some knowledge actors, or professionals, assume that everybody has the ability to express what he/she knows. That becomes the beginning of not knowing how to practice what one knows. Academics attempt to dissect knowledge into several faculties, but at the basic level, knowledge can be divided into two main parts: tacit knowledge and explicit knowledge (Johnson, 2008). Explicit knowledge is that which is captured by a medium such as a book or video, and is easily shared. Tacit knowledge is that which lives within a person. Knowledge management relies, in part, on identifying tacit knowledge and formalizing it into explicit knowledge so that it can be shared and leveraged (Ibid). Most of the knowledge management literature considers knowledge as a resource, materials, work and capital (Soukup, 2000). Probst (1999) understands knowledge as all cognitive skills and abilities, which underlie an individual's effort to solve problems and tasks.

Hence, knowledge in contrast to data and information enables the host to act. Both Soukup and Probst grapple with the philosophy of knowing and being ignited by the sparks of knowing to take action in the direction of realizing change in development.

The Concept of not Knowing yet Practicing Knowing Communication

Most development consultants do not have all the knowledge necessary to push the wheel of excellence. But they pose as excellent certificated staff until they are faced with raw or fake products. It is here that the blame game begins. Some philosophers, Henry David Thoreau (Sunday Nation 2013:2) for example, argues "*You cannot dream yourself into a character; you must hammer and forge yourself one.*" He posits that if you know what you know, believe in it and articulate it clearly. Socrates, considering the question of whether knowledge is useful, concludes that the value of knowledge lies in its being a good guide (Mattey 2005). Both philosophers interrogate the dividing line between practicing what we know and practicing pretence. Socrates locates the difference between true opinion, perception and knowledge in the fact that true opinion and perception are unstable, while knowledge is stable. It is a fact of life that our opinions and perceptions come and go. True knowledge is tied down to a purpose, and to a clear course of action in a known context. The host of the knowledge, or development consultant, should knowingly and clearly perform tangible tasks with it.

Evidence available in development records confirms that well funded government projects turned into white elephants because of lack of knowledge of how to communicate the core values to target stakeholders. Conflict arises in the view of Hamilton and Smith (1982) when an organization assumes that everybody can appreciate any type of communication. Failure to carry along a checklist to monitor and evaluate the choice, use, and impact of communication skills leads to mismatches between target persons, design of messages, timing of the message/idea; format of the document, and presentation. Here is where strategic communication and Public Relations (PR) become vital. Such are the building blocks in development. Strategic PR aims at repackaging persons for specific project initiation whether in thought or deed. Incorporating the knowledge of Public relations into Development Communication provokes individual persons' self reflection or institutional self-rediscovery, and encourages stakeholders to make inspired giant steps aimed at ownership of the project. Public relations becomes part of Strategic Communications Management that manifests, according to Scott and Brydon (1997) through planned verbal, behavioural and physical expressions; and manifestations of socially shared perspectives, assumptions and values.

One question is who should know and who should not know? The professor, engineer, medical doctor, development consultant, or even the barber, knows his/her subject well. The art of Dialogue for effective human relationships would require that he/she does not keep the clientele at bay but induct them, facilitate them to appreciate and be part of the said knowledge. Neither of the parties should practice knowing yet not knowing. Even in politics, the politician should communicate his concept as smoothly as possible for the campaigners to embrace it. Same for a laboratory technician, dress designer, mason, and painter for example. The only way out to a common rhythm and rhyme in knowledge management and application is through, for example, well motivated teacher-learner skills, materials handling skills, people handling skills, and specific project communication skills.

The issues at play for both the professional facilitator and the client in order to practice knowing of knowledge and communication methodology, should focus on situation analysis, people analysis, needs analysis, culture analysis, environment analysis, and expectation analysis. An educator or designer who has ever succeeded with his clients always bears in mind the questions: how much do I mean to the larger community? Do my strategies and techniques open up the client to new knowledge and new directions? The responses to these questions attract knowledge and skills of multi-dimensional communication skills and Public Relations.

Knowledge of "the self" in the Pursuit of Excellence
The main key to development communication is Psychology of Communication. The inspiration for higher pursuits comes with the questions: What do I mean to myself now? What would I like to mean to myself later in life? Of what meaning would I wish to be to my community and nation? Every form of growth, argue MacBride (1984) and Cartin (1998), relies on consistent energy from a given source targeting a specific goal. This is the will to win, the will to succeed, to give one's life higher value, to take control and be a reference point. The speed with which to do all these should be generated from the vision and mission of our institutional engagements. If you, the professor, geologist, environmental technologist, road engineer, or parent have an abstract vision do not expect clear results from your stakeholders. A clear knowledge of oneself becomes the beginning of knowing how to handle oneself, interacting with different people, providing relevant guidance, and possibly going along with the rest step by step.

One of the core values of intra-personal communication and interpersonal communication is that we inspire ourselves and inspire others through our daily expressions. The words or information technology that we attach to our experience become our experience. For example, the expressions you use to describe yourself always have a toll on you. This is how come with one simple expression you can send two communities to war against each other, or have them kiss one another. It is no wonder that people with impoverished vocabulary or expressive skills live emotionally impoverished lives. Those with diverse and rich positive expressive skills are colourful, magnetic and clear-minded about themselves. They are wonderful teachers of geography, history, or anatomy; captivating tourist guides, gospel preachers, and team-leaders. This tells us that we, each, have the power to determine our destiny. For example, the people we deal with interpret and appreciate us according to how "we carry ourselves to them." What is the meaning of national development if we do not begin with our minds? Institutions are, after all, in our minds. Liberated minds liberate their clients.

Knowledge of Communication and the challenges in responsible performance
Communication usually engages a wide spectrum of talents and activities in order to realize responsible performance. Communication is both a profession and a talent. The path to communication for responsible performance involves five stages: the functional stage (i.e. trying out the methods and techniques), the critique stage (i.e. interpreting the relationship between strategies, methods and techniques in context), the struggle stage (i.e. thinking outside box by applying methods), the discovery stage (i.e. trying formulate new ways of handling certain

methods), and the icon stage (being a role model in management of methods in different situations). It behooves the professional performer being entrepreneur, water engineer, or exhibitioner to note that knowing what to do is not enough, you must do what you know by applying the methods and techniques in relation to the strategies for the project. For example advertising, marketing of new brands of products, knowledge and skills. Once you are well founded in a profession, it follows that you should be a responsible performer. But is that the case?

The quality of a nation's performance or an institution's performance rests in the questions: What is the force that determines what we try to accomplish in our lives? Why do we sometimes fail? This begs a discussion of the concept of Responsibility in human relationships and development. It may be important to note at this point that some highly knowledgeable people fizzle out of life or organizations without leaving a mark or providing a new direction. Reason being lack of communication and public relations skills. Would anyone wish to consider this as cognitive overload or academic impunity?

Responding to the foregoing question, Socrates posits that the knowledgeable person becomes so burdened by his knowledge that he loses the mirror-like quality of reflecting the beauty, the benediction, the dance, the ecstasy of existence. Knowledge means you have a lot of information — you have gathered much information in your memory; your memory has become a bank; it's a bio-computer. It does not make you wise; you can repeat only that which has been put into your memory in the first place. Memory can never give you original experience or insight. It takes away many things and gives you nothing — except that you feel more egoistic because you think you know. Mattey (2005) contends that too much knowledge hinders wisdom and instead generates fear. This may not be the case for all knowledgeable people; however, the argument is interesting. It points to the need for extra academic units in communication skills and public relations to be taken by such men and women with lots of knowledge.

Knowledge that Explains Performance

What really shapes our lives is the meaning we attach to events around us, which should come from the meaning we attach to ourselves. The meaning of one's performance is put on a three scale level i.e. opinion (transitory perceptions), belief (strong perceptions based on past experiences), and conviction (emotional drive). You are known and recognized by the opinions you hold, the beliefs you hang on and the nature of convictions that propel you through events of service. The main mark of responsible performance according to Hamilton et. al (1982) and Ferguson (1983, 1986) rests in the conviction to achieve desired goals for target projects in the human development sphere. That is why, when an institution embraces strategic communication skills and public relations, it starts its journey from the mirror image, through current image, wish image, desired image to the corporate image. Each of these images carries some goals with it.

One of the core values of communication and Public Relations is that success is processional i.e. step by step. Even the so-called Superman goes through set steps in order to get to the top. All high quality human progress is preceded by new questions that form strategic steps. Questions of the type of community, culture of the institution; personality of staff, character, skills acquired, skills needed and the ability to face and withstand global challenges emerge. New answers come from new questions. These provide the new dimensions that offer what is known as the competitive advantage. In order to produce the most profound and rapid improvements in the quality of your life as a personality, an institution, or a nation, you must shift, change, or expand your identity. That is what explains change.

In terms of knowledgeable personalities, the main distinction of a repackaged personality is one who is able to condition himself or herself to acquire the skills necessary for quality life in context. For example, a classroom situation, a farmers'field day, or a family meeting. Such an individual or institution, Tafadzwa et. al (2006) note, should always endeavour to create a new empowering alternative from that of his/her mates. The challenge is to decide what you really want and determine what is preventing you from having it. The history of the most successful performers in organizational development is, in fact, a chronicle of the deeds with extraordinary levels of commitment. This is to say, Communication is ordinary, yet unique and special in its performance.

The Knowledge of Purpose for the Art of Communication

The Chinese have the focus in their belief: "If you want to plant what to reap in three months – plant wheat; what to reap in ten years – plant trees; what to reap forever – plant people." According to Mahatma Gandhi "--- the good of the individual is contained in the good of all." This is the foundation for effective human relations in development. Well designed communication skills founded in the psychology of communication lead to happiness in development. Many organizations and institutions do not consider the value of happiness for their staff. They even fail to create a name for themselves because they do not care about their image. The purpose for the art of communication, in the view of Picard (2003), Rayudu (1998), and Bialystok (1990), is to enjoy it as the Science of initiating, enhancing, and sustaining productive human and organizational interactions through Management of Self, Management of Attention, Management of Trust; and Articulation of Organizational Artefacts.

Strategic communication and public relations proceed from the premise that you are not known until you make yourself know. This is a costly sacrifice that involves strategic thinking, reflecting and acting. Scholars with enormous knowledge in any field of scientific orientation may assume that we know them yet not. They have to walk out of their comfort zone of knowing to sharing knowledge. Every relationship begins with an individual's initiative i.e. the force to attract, guide and lead (elasticity). Human communication holds that the force of life in every member of staff should motivate: Self aware; Moral responsibility; Direction to the right choice; Maturity, friendliness and co-operation. The art of communication should focuson goodwill aimed at harmony, teamwork, and the pursuit for competitive image development and sustenance?

Communication and public relations involve making steps from one knowledgeable scholar to the other, one community to the other; one organization to the other; and one nation to the other establishing clientele with whom to share a target vision (if any) and the expected outcomes. For as long as the individual or institution seeks to adventure into new space whether for psychological, spiritual, or political gains, there are certain obvious questions that should be answered. These are: what attention do you wish to manage? Does your status have any regard for uniqueness? What symbols do you have that reflect desired competitive norms and values? Do you care about "Value Addition" clients? Some personalities and institutions have no reason to be known and to be appreciated since they lack momentum. They lack prove that they are true to what they live for. They are not reliable and consistent with their knowledge and core values. In this case, they are seen but not recognized. Basic questions: who initiates and sustains trust in your institution? Are you aware that many more questions are asked about you than the answers you offer? What efforts do you make to respond to both the known and unknown questions? How much effort do you make to live for all?

Communication is the Style in development

Communication and PR boast of two levels of performance i.e.creating opportunities and exploiting opportunities. Style is, therefore, in the manner or methodology in which both levels are handled. This usually, as noted by Stohl (2001) and Assad (1995), involves diverse media use, especially in the construction and delivery of specific messages for specific impact. There has to be the style of handling certain messages to suit particular media for a target audience. If not well done certain efforts may collapse and embarrass the organization. Managers of institutions who remain at the top of others are usually sensitive to the needs of their clients and, especially, the style of handling their clients. If you are looking for peace among warring families or communities it is a matter of style; if you wish to develop minds or projects is a matter of style. Such managers invest in Public opinion research, selective communication i.e. attracting attention, providing relevant information, creating demand, and ensuring appropriate action is taken; confidentiality, and benchmarking i.e. comparing products, processes and services with the best practices in other institutions for purposes of adoption; Maintaining clients' interest and loyalty i.e. living upto the expectations of timed quality standards and influence in context through regular expressions and performance.

Development parameters today disapprove of any development agenda that does not offer or propose challenges to gender interests that influence the designs for value addition relationships. Performance that targets peace and reconciliation, love and unity; and search for food and shelter, all are human factors that result from strategic motivation for specific value according to the vision and mission of the organization. Human relationships that impact directly on development are becoming loose by the day due to inability to improve on perception, interpretation and tact of handling one another. Individual or group transformation is more inclined to the lower levels of Abraham Maslow's hierarchy of needs than on the motivation to build up one another or institutions of high integrity. Above all, communication is a game of life. Communication games add value to the quality of life. Some individual knowledge giants or organizations have no game(s) at all due to lack of strategic communication skills. We know that every type or community of people has its claim of knowledge that does not necessarily cut across the board. We argue here that Communication and PR through group dynamics, team-building, and adventure help harmonize such community to believe in itself for common development. It takes strategic knowledge and skills to interrogate, attract and influence such a community to drive into common goalposts.

Many taught friends, so-called specialists, and even organizations miss the right relationships with clients, or results due to different perspectives, hence different goalposts.
It is, therefore, the position of this paper that the knowledge of communication is a morality issue manifested in partnerships and participatory relationships. Communications, from an agriculturalists point of view, is one tree with many branches.

Conclusion

The knowledge of communication is inevitably a game of life, a style, and methodology in both human relationships and organizational management. The main icons of the knowledge of communication and personality performance are embedded in one's Self aware, Making the right choices of institutional concerns; Sampling knowledge-use applicable in context; Selective attention to crucial issues; Working with time-lines; Performing from theory; Generating freshness and innovation for value addition; Maturity, friendliness and co-operation among the stakeholders; and the ability to offer direction, change, and development.

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Sign Language in Kenya: A Paradigm Shift towards Qualitative Development for Inclusive Education

By

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Abstract
This paper affirms the role of Sign Language in society from the perspective of those who have hearing impairment and may not have appropriate language for education, as envisaged by all. The paper also explain the scenario of Sign Language used in Kenya today and juxtaposes this against the challenges faced by the deaf and the hard of hearing in becoming an integral part of the large society in which they must operate. In doing this, it creates room to interrogate the society's preparedness to foreground the rights of individuals with hearing impairment in relation to the demands of constitution of Kenya, which bestows similar rights of education to all individuals. Sign Language as any other language is time and culture bound. In addition, it adjusts itself to other languages and uses spatial grammar which sometimes is different from grammar of spoken languages. Notably, there are hundreds of manual Sign Languages in use today, Kenyan Sign Language (KSL) being one. Like many types of Sign Languages, KSL is not based on Standard English language structure and thus, its words communicate general concept and not specific intent. Therefore, concerns arise as to whether KSL is appropriate for teaching students with hearing impairment learn proper (grammatical) English, considering most academic subjects are taught in English. Furthermore, KSL being culture bound and adopting itself to other languages varies from one place to the other although some basic signs may be similar. Therefore, concerns arise of the suitability of the use KSL in schools in Kenya as a medium of communication in education. This paper therefore critically examines advantage versus the disadvantage of KSL as a means of instruction in schools, exploring other alternative methods that can be used to put the learners with hearing impairment at par with others in schools.

Key words; Sign Language, culture, hearing impairment, communication

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Introduction

The educational retardation of students with hearing impairments has been well documented over the years and has caused a deep widespread concern among educators and stakeholders. For instance, historically, in 1965, the secretary of Health, Education and Welfare's Advisory Committee of the deaf in Babbigde in the United States reported that;

> …people have no reason to be satisfied with the limited success in educating deaf children and preparing them for full participation in our society…the average graduate of a public residential school for the deaf …has an eighth grade education (Gustason, Pfetzing, and Zawolkow, 2002).

Reading achievement scores and language test scores for the student with hearing impairment have been constantly low for a number of years (Gustason, Pfetzing, and Zawolkow, 2002, and Ndurumo, 1986). Many studies such as Ndurumo (1986), Bornstein (2009), Goodman (2008) among others have shown that hearing impaired children are of at least average intelligence. However, Ndurumo (1993) noted that hearing impairment does not affect an individual's intelligence per se, but it affects it indirectly through difficulties in communication.

Language implies communication and it is reasonable to assume that teaching most academic subjects will be extremely difficult, if not impossible, unless some means on communication exists between the teacher and the students. Most students with hearing impairment are quite accurate at reading nonverbal body language as noted by Goodman (2008), but they have a great deal of challenges with verbal communication. Most students with hearing impairments use Sign Language. In Kenya, Kenyan Sign Language (KSL) has been recommended and used as an official language in communicating to the deaf and the hard of hearing individuals. However, questions arise as to the appropriateness of KSL in the formal education sector as a mean of teaching and learning.

Understanding Individuals with Hearing Impairment

To determine a person hearing ability, intensity of the sound is used. The pure-tone audiometer is used with sounds of known intensity and frequency. The individual is asked to respond when he hears tones in the audiometer. The hearing of each ear is reported separately and recorded on an audiogram. The measurement is reported in decibels (dBs). This hearing ability can be categorized as follows;

Degree of Hearing Loss and its Educational Implications

Level of Loss	Sound Intensity for Perception	Educational Implications
Mild	27-40 dB	-May have difficulty with distant sounds. -May need preferential seating and speech therapy.
Moderate	41-55 dB	-Understands conversational speech -May miss class discussion. -May require hearing aids and speech therapy.

Moderately Severe	56-70 dB	-Will require hearing aids, auditory training, speech and language training of an intensive nature.
Severe	71-90 dB	-Can only hear sounds close up -Sometimes considered deaf. -Needs intensive special education, hearing aids, speech and language training.
Profound	91 dB+	-May be aware of loud sounds and vibrations -Relies on vision rather than hearing for information processing. -Are considered deaf.

Source: Kiaritha 2012, as cited in Kirk and Gallagher (1983, p. 235)

Hearing impairment can be classified into two; the deaf and the hard of hearing. Ndurumo and Kiaritha (2006) differentiated the deaf and the hard of hearing by measurements in decibels. Kiaritha (2012) further differentiated the two by stating that the hard of hearing ranges from 26 dB which is mild hearing loss to 70dB which is moderately severe hearing loss. The deaf ranges from 71dB, which is moderately severe to 91dB and over, which is profound hearing loss. Ndurumo adds that the hard of hearing "generally use hearing aid, have residual hearing sufficient to enable successful processing of linguistic information through audition" (p.140). The deaf on the other hand have hearing disability that "precludes successful processing of linguistic information through audition, with or without a hearing aid" (Kirk and Gallagher, 1983,p. 140).

Apart from differentiating the people with hearing impairment based on the hearing ability, they can also be classified according to the time when the individual lost the hearing ability. Thus, we have two categories, the pre-lingual hearing loss and the post-lingual hearing loss. Pre-lingual hearing loss refers to those individuals born with a hearing loss or who lost their hearing before (pre) development of speech and language which is approximately before 4 years of age. They are sometimes called the non-talkers. These individuals are more disadvantaged in terms of communication as compared to post lingual hearing loss. They experience difficulties in learning and understanding written and spoken language. They mostly depend on SL for communication. Speech takes a secondary and supportive role. Post lingual hearing loss refers to those who lost their hearing after (post) development of speech and language which is approximately at the age of 4 years and above. They are sometimes referred to as called talkers. For them, communication is relatively not a major problem. They are able to learn faster and grasp information more readily.

Sign Language

Sign language is a universally recognized language for individuals with hearing impairment (Kenya Institute of Special Education, 2007). It is a visual language endowed with cultural and aesthetic entities that enables the users to present the speaker's thoughts through finger spelling, signs, facial expressions, lip movement, and body language. In this language, instead of acoustically conveying sound patterns, Sign Language uses visually transmitted sign patterns of manual communication. Like any other language, Sign Language is time bound and adjusts itself to other languages. It is important to note that Sign language uses spatial grammar which sometimes is different from grammar of spoken languages.

Generally, each spoken language has a Sign Language counterpart thus generating Sign Language of its own (Ndurumo, 1999). Geographical and cultural factors make people to isolate and generate a different and a distinct form of Sign Language. Thus, there are hundreds of Sign Languages in use today, some have obtained legal recognition while others have note.

History of sign language in the world

The written history of Sign Language started in the 17th century in Spain. In 1620, Juan Pablo de Bonet published a book 'Reduction of letters and art for teaching mute people to speak. However, public education of individuals with hearing imparment using Sign language began in France where Charles Michel de' L'Epee founded the first public school for the deaf in 1755. He also published Sign Language alphabet in 18th century which is what is in used today. He is therefore said to be the father of Sign Language (Kenya Institute of Special Education, 2007).

In the United States of America, Thomas Hopkins Gallaudet, a student of de' L'Epee founded the first American School for the Deaf in Hartford Connecticut in 1817 in which Sign Language was used. In 1857 Edward Miner Gallaudet, the son of Thomas founded a school for the deaf which later in 1864 became Gallaudet University (Kenya Institute of Special Education, 2007). This is probably the oldest University for the deaf in the world.

History of sign language in Kenya

Sign Language use in Kenya is as old as history. However, the written history of Sign Language in Knya dates back to 1958and in the early 1960s when the first schools and unit for the deaf were established. In this era, education policies in Kenya advocated for speech training and oralism, although Sign Language was used in addition to oralism (Kenya Institute of Special Education, 2007).

In 1985, Dr. Michael Ndurumo, a graduate of Gallaudet University came back to Kenya from his studies and strongly advocated for Sign Language. Specifically, he advocated for Signed English (SE) and Signing Exact English (SEE). Following the introduction of Sign Language in Kenya, a research was conducted in 1986 in schools for the deaf, which revealed that Sign Language was a better method of communication for the deaf compared to oralism. This resulted to the first book of Kenysn Sign Language for schools by the Kenya Institute of Education (KIE) (Kenya Institute of Special Education, 2007).

In the same year, there were individuals who advocated for Total Communication (TC), which is a method that incorporated signs, finger spelling, speech among other mans of communication. This resulted to a development of a pilot school in Total Communication at Machakos School. In 1988, the government of Kenya introduced the use of Kenyan Sign Language and Sign systems in the education system for the deaf which operated under the philosophy of Total Communication (Kenya Institute of Special Education, 2007).

Since then, there has been a revision and emergence of signs in schools and in deaf communities through the influence of organization such as Kenya Institute of Special Education (KISE), Kenya National Association of the deaf (KNAD), Kenya Society for the Deaf Children (KSDC) and the Kenya Institute of Education. This emrging signs have been incorporated in the *Kenya Sign Language for Schools, fourth edition* by Kenya Institute of Education which is currently in used in schools (Kenya Institute of Special Education, 2007).

Types of sign language

As mentioned earlier, there are hundreds of types of Sign Language in existence today. Some of the include the American Sign Language, the British Sign Language, the Kenyan Sign Language, the Ugandan Sign Language, the Sudanese Sign Language among others. Notably, most of these types of Sign Language possess the same characteristics. For instance, according to Fant (1974), as quoted in Ndurumo (1986), American Sign Language is a Language used by typical deaf adult. According to him, a deaf adult is one who;

a) has graduated from residential school for deaf
b) works at a skilled trade
c) earns less than the national median income
d) attends a club for the deaf regularly
e) reads English on a third or fourth grade level
f) writes English on a third or fourth grade level
g) associates socially with deaf people

This shows therefore that American Sign Language is the language used typically by deaf adults when in informal and formal settings. It is not based on Standard English structure although it incorporates finger spelling. It is a spatial language, meaning that words do not follow as in the English language, or any African languages. Marion Downs, a noted audiologist and educator noted that the intent of American Sign Language is to present general concept and not specific intent (Ndurumo, 1986). ASL is a beautiful, elastic and artistic method of communication and is usually by the deaf and the hearing actors, artistic interpreters (those who translate hymns and songs for the deaf people).

Riekehoff (1981, p. 11-12) as cited in Ndurumo (1986) listed the following characteristics of American Sign Language which renders itself inappropriate for teaching the hearing impaired learn proper (grammatical) English.
ASL condenses wherever possible and often makes use of facial expression and body language rather than words to convey nuances.

ASL omits articles (such as a, an, the)

ASL often uses just one sign plus body language and facial expression for complete statement. For example: instead of the question “have you finished the food?”, the person can answer by signing ‘finished’. This sign can be used to mean either ‘I have’ or ‘Of course I have’, or ‘Yes’ or ‘sure I have’, etc

ASL uses one sign to cover several English words. Example ‘later’ to mean ‘after a while’, ‘I will do that after I rest’ etc.

ASL shows tense by context or by adding such signs as past, finished, later, not yet, and after a while. A sentence like, “I have eaten” is signed ‘Finished eat”

ASL presents short sentences in various word order, any of which are acceptable. A sentence like “I ate at noon” could be sign in any of the following ways; ‘finish eat at noon’, or ‘noon finish eat’, or ‘eat finish noon’.

Long sentences seem to follow the time sequence in which the event occurred. While in English one would say “I didn’t get to work until noon yesterday because I had an accident”, ASL users would say “Yesterday happened me accident, work arrived noon”.

ASL uses little finger spelling.

Kenyan Sign Language

Kenyan Sign Language shares the above characteristics of American Sign Language although no written analysis has been undertaken. Kenyan Sign Language is predominantly gestural and does not follow the proper English (Kenya Institute of Education, 2002). The sign therefore varies from one place to the other although some basic signs are similar. This method is similarly not conducive for development of proper English.

Paradigm Shift

In 1962, David Anthony developed Seeing Essential English (SEE-1) which is believed to have vocabulary of over 3,000 signs. SEE-1 uses modifications of ASL to resemble English. For some reasons, the system has not been widely accepted even by some original team members of SEE-1. This has caused the evolution of Signing Exact English (SEE-2). SEE-2 was started by Gerille Gustason in 1972 who was a deaf professor at Gallaudet College in the United States. She was among the proponents of SEE-1 described above (Ndurumo, 1986 and Ndurumo, 1999).

Harry Bornstein who spearheaded Signed English (described below) noted that the reasons leading to the development of SEE-2 are that SEE-1 utilized too many signs that were distant from ASL thus becoming too radical in its use of the root word. For instance, SEE-2 system according to Bornstein used 61% of its vocabulary from ASL, 18% is modified ASL signs and 21% are entirely new signs. In addition, SEE-1 was rejected because it was seen to be too complex for the needs of parents and teachers. However, SEE-2 system like SEE-1 system was intended to develop proper English among the deaf (Gustason, Pfetzing, and Zawolkow, 2002, and Ndurumo, 1986).

Signed English

Signed English is a system developed by Harry Bornstein, a researcher and professor of Psychology at Gallaudet College. The system has 2,500 words developed to foster language of pre-school children. Some 1,700 signs are derived from ASL. Is incorporates markers used after the sign word to denote plurals, verbs, tense, possessive forms, gerunds etc. Bornstein and his associates produced a number of children stories using Signed English (Saulnier, 2002).

Kenyan Sign Language versus Signed English

With the foregoing discussion, it is clear of there are distinct differences between Kenyan Sign Language and Signed English. Some of the major differences include;

Kenyan Sign Language	**Signed English**
KSL condenses sentences where possible	SE does not condenses sentences
KSL omits articles (such as a, an, the)	SE does not omits articles
KSL often uses just one sign plus body language and facial expression for complete statement.	SE follows word for as in spoken/written English Language
KSL uses one sign to cover several English words.	SE complete a full sentence
ASL shows tense by context or by adding such signs as past, finished, later, not yet, and after a while.	Tense are part of the sentence
ASL presents short sentences in various word order, any of which are acceptable.	SE follows Subject-Verb-Object as in spoken/written English Language
Long sentences seem to follow the time sequence in which the event occurred.	SE does not follow time sequence but logistical meanings
KSL uses little finger spelling	SE uses considerable amount of finger spelling for precision and accuracy

Inclusion Policies

Notably, several policy document nationally, such as the Persons with Disabilities Act (2003), the Constitution of Kenya (2010), and internally such as the Salamanca Framework for Action of 1993, the Standard rules on the Equalization of Opportunities for Persons with disabilities (1993) (Savolainen, Kokkala, and Alasuutari, 2000) have strongly recommended inclusion of students with special needs in regular schools. However, the challenge of inclusion is communication between the teacher and the students with hearing impairment considering that SE and KSL is used respectively. The result is extreme difficulty in communication, if not impossibility.

Ndurumo (1986) in a survey of post primary students using written English compositions noted the below average sentence construction among hearing impaired students. One of the compositions he cited was of a form three student who was asked to write a paragraph about his holiday, and was as follows;

> We close school Friday 20-7-83. I went home as well. I reached from school. My parent happy to see me at home. I talked them about school very good. How about you at home. I worked hard in home. We opened school on 6-9-83. I come back to school . I was very happy at here. I would like to learn more academy.

This is a common scenario with most students with hearing impairment who use KSL. If such students are to learn with others without hearing impairment the SE would be more appropriate than KSL. Furthermore, most academic subjects with an exception of languages other than English as taught in English language.

The Constitution of Kenya, 2010

The Constitution of Kenya under Chapter 7 states that;

(1) The national language of the Republic is Kiswahili
(2) The official languages of the Republic are Kiswahili and English
(3) The state shall-
    a) Promote and protect the diversity of language of the people of Kenya; and
    b) Promote the development and use of indigenous languages, Kenyan Sign Language, Braille and other communication formats and technologies accessible to persons with disabilities.

Thus, referring to the Constitution, it is clear that the official languages are Kiswahili and English. Kenyan Sign Language though recognized in the Constitution is not an official language. It is in fact being categorized with the indigenous languages such as Kikuyu, Kalenjin, Luo, Luhya and other languages in Kenya. Thus, Kenyan Sign Language should therefore be treated as such. It can be used in the community but not in schools since it is not an official language.

Communication of/with Students with Hearing Impairments

With the foregoing argument then, questions arise from the structure of Sign Language and its appropriateness to be used in schools. To fulfill the Constitution then, and to help students with hearing impairment to be integrated in regular schools, the Signed English seem to be the only logical methods of communication.

In addition, apart from the deaf, individuals who are hard of hearing have sufficient in hearing ability to enable them to acquire some speech and language naturally. Those with mild and moderate hearing impairment sometimes use Sign Language and speech alternatively or concurrently. Thus, the use of Kenyan Sign language poses a great challenge since an individual would live in two worlds; one following the rules of English (the spoken English) and the other, which does not follow the English structure (Kenya Sign Language). This would cause adverse negative effects on teaching and learning in school and communication in a wider perspective.

Similarly, individual who have post lingual hearing loss experience communication challenges just like the hard of hearing. Having lost their hearing ability after development of speech and language, they can talk and are therefore sometimes called talkers. Similarly, sometimes they use Sign Language and speech alternatively or concurrently. This makes KSL inappropriate for use since they would speak in SE following rules of English language but sign in KSL. This would cause confusion and thus negative effects on teaching and learning and communication in general.

Conclusion

With the policy issues of inclusion of students with hearing impairment, it is clear that there should be a uniform means of communication among students with hearing impairment and those without. Signed English therefore seems the best option as a meaning of instruction tool in schools as it offers manual signals that are reasonable semantic parallel to spoken English and can help student to better both spoken and written English Language. Kenya Sign Language being time and culture bound should be treated like a mother tongue language and thus student should learn Signed English in schools. Thus, Signed English should be recommended for use at every level of formal education as it also fulfills the Constitutional requirement.

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The Impact of Educational Background on Oral English Performance of Secondary School Students in South -West Nigeria

By

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Abstract

The introduction of Phonetics into the curriculum of primary school students has been a wise step taken by the government. A source of relieve for secondary school teachers, and a possibility of achieving a near native proficiency by students at both primary and secondary school. This research looks into the learning of phonetics in primary and secondary schools, paying specific attention on how the students' educational background in spoken English from the primary school impacts upon their performance and competence in spoken English by the time they reach secondary school. However before this, an attempt is made to trace the epochical origin of English language in Nigeria. After that, further effort is made to discuss the reasons responsible for the promotion of the language and its functions in the Nigerian educational system. This is done in an endeavour to familiarize us with the importance of the language in our educational system and society, how far it has come, and how it gained such strong foot-hold. The study then ventures into its aim proper which is to examine the impact of educational background on the performance of secondary school students in Oral English. Educational background here connotes the primary level. In achieving this, two secondary schools in the suburb metropolis of Ogun was used one consisting of students who have been acquainted with the Oral English in their primary levels and the other consisting of students who are just familiarizing themselves with the subject. The result of the study hence shows how greatly the early exposure of students to Oral English has been able to help not only the students, but also the teachers and in turn the tertiary educational system levels.

Keywords: Foreign Language, Multilingual, Multi Intelligence, Emotional Intelligence, Multisensory Structured Language, Cooperative Learning.

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Introduction

One of the current educational problems of public interest is that of poor performance especially in public examinations Oluwole (2008). The poor level of achievement in many subject areas is due to poor foundation of English language at the primary school level. As against this backdrop, this study would kick off with the aim of addressing the poor performance of students of English in Oral English. The importance of phonetics to the English Language is such that it constitutes more than half of the language. It is responsible for the dictions and intonations which would make one a near native speaker of the language. This therefore makes this aspect a very important one. However, reports have shown that the standard and performance of secondary school students in English language is so abysmally low. Showing that recently only 17.5 per cent of the nearly 500,000 candidates who sat for the West African Examination Council WAEC/GCE examination passed the English language examination and 40 per cent of candidates the post-secondary Joint Matriculation Examination. This then gave way to the idea of introducing the Oral English to students at an earlier stage.

As Atoye (1997) stated, that one of the major problems students usually have with spoken English is that they generally assume that a letter and a sound are one, and Adekunle (1990), observed that attitude of learner to second language is determined by appropriateness, methodology, and adequacy of teaching, this has led this study to consider the impact of early educational background on the Oral English performance of secondary school students.

Oral English

The Oral English is responsible for the pronunciation of words of English correctly. It is a very important aspect of English language that is awarded great marks and attention in English examination. It has however being reported that students encounter difficulty in this aspect of the language, which has in turn affect their performances both in internal and external examinations. The West African Examination Council (WAEC) examination conducted recently shows that more than 90 percent students failed the Test of Orals. This section of the exam carries

The English Phonology

The phonology of a language deals with the sound of that language. It is concerned with how these sounds are strung together to form larger units in the language. Alo (1995:15) defines phonology as the level of linguistics description which describes the systems and patterns of sounds that occur in a language. Yusuf (1996: 1) describes phonology as the study of speech sounds and how they are organized in a particular language. Phonology thus involves studying a language to determine the specific sounds that is significant for word formation and meaning. The English phonology has two major levels. They are the segmental level and the suprasegmental level. The segmental or phoneme level consists of vowels and consonants while the suprasegmental level involves prosodic features like stress, intonation, rhythm and syllable. However for the purpose of this study, due attention will be paid to each aspect that is of direct relevance to the study.

The English Phonetics

The study of the mechanism for speech production and the speeches produces is what phonetics deals with. Hyman (1975) argues that in order to explain why certain sound occur more frequently than others, one turns to the field of phonetics, the study of speech sounds. He identifies two speech sounds and these are psychological and physical (phonetics). He states. “Because speech sounds functions to convey meaning, speakers sometimes have internal or mental representation of sounds which are not identical with their physical properties.

According to Akinjobi (2007) however, phonetics is the science of speech sounds, which deals with the actual sound of a language as they are produced in their raw forms. Phonetics set out to provide the feature or properties that can describe all sounds in human language. The knowledge of organs of speech and the way they are coordinated in the study of language. The English phonetics thus comprises of the fundamental level of speech signal which is a rapid flow of series of noises that can be produced inside the throat, mouth and nasal passages.

The English Phonemes

When we speak, we produce a continuous stream of sound. In studying speech we divide these streams into small pieces that we call segments just as there is an abstract set of units as the basis of our speech. These units are called phonemes abs the complete sets of these units are called the phonemic systems of language. According to Yule (2003: 54), phonemes are the meaning distinguishing sounds in a language.

Segmental

Segmental phonetics involves the phoneme feature of the English language. By saying the phoneme features, one will be examining the vowel and consonant features. This will involve how they are pronounced in singularity that is, in sound (phonemes) and in words. This research will be looking at the impact of primary school Oral English knowledge on the performance of secondary school students Botsun Secondary School in Oral English. The issue of poor performance in Oral English is a problems faced by students of English in secondary schools and in tertiary institutions. Thus to conduct this research, the problems have been identified:

Poor performances of secondary school students in both their external and internal Oral English examination,

Lack of interest by students in Oral English classes in the secondary schools

Student’s difficulty in acquainting themselves with the phonemes

The research then seeks to find a possible solution to these aforementioned problems.
The purpose of this research is to examine the impact of primary school Oral English education on the performances of secondary school English students in Oral English. The solution proposed by this research is that if Oral English performance amongst secondary school students are to be improved, then it should be made available as early as the primary school level.

The research will involve two secondary schools. One a secondary school with students acquainted with Oral English in their primary school level, and the order a secondary school with students who are just encountering Oral English for the first time in their secondary school level. The schools are both located in Ado-Odo Local Government of Ogun State, South- West Nigeria.

The objectives of this study are;

1. To enable students in secondary school perform better in their Oral English

2. To pronounce the importance of acquainting students to Oral English more early in their education
3. To look for a possible solution for the poor performance of students in Oral English
4. To enable students of tertiary institutions also perform better in their phonetics and phonology classes because it has been noticed that the negative attitude of tertiary institution students towards phonology has been adopted from secondary school.

The research aims at providing an answer and solution to the problems faced by secondary school students in Oral English. It also aims at promoting the idea of early acquaintance to Oral English through the English phonemes. This would then assist not only the teacher in conducting a more comprehensive Oral English class but also the students in both internal and external examinations. And on the part of the students, it would develop their interest in the subject. Furthermore, it would create an avenue to show the importance of early introduction of phonetics to students at an earlier level. The study is restricted to secondary school students of English in Ado-Odo Ota Local Government of Ogun State, South West Nigeria. Selected schools include a government secondary school and private owned secondary schools.

This study will undergo a field research: the instruments used are tape recorder and questionnaires. This work will also make use of observation and oral interview to gather information from the secondary school students of English of th schools in Ado-Odo Ota Local Government in Ogun State.

The population of the study consists of fifty (50) secondary school students. Twenty-five (25) from the private secondary school and twenty-five (25) from the government secondary school

1. To what extent has the introduction of English phonetics classes in primary school been able to improve the English performance of students of Sofunix Private Secondary School?
2. Is it true that the problem faced by secondary school student in English phonetics is due to their late introduction to Oral English?
3. How has the introduction to the English phonetics in primary school been able to help improve students' performance in Secondary School?
4. At what stage of education was Oral English introduced to the students?
5. How difficult has Oral English been?

The study is limited to a number of secondary school students in Ado-Odo Ota Local Government of Ogun State. The schools used are:

Sofunix Private Secondary School

Iroko High School

Review of Related Literature

Introduction

In view of this study, this chapter would take a look at the works of other researchers as regards the constant poor performance of students in the phonetic aspect of English. Scholars have delved into researches to find a possible solution. In an endeavor to do this, different works have been published, suggestions made, and solutions arrived at. This chapter looks at these different attempts made, acknowledge them, and then move into proposing its own view of the problem and its solution. English language as it has been discussed earlier has come a long way and thus gone through a number of transformation to be where it is today; as language of educational instruction in Nigeria. This has made it a subject prerequisite for learning in all levels in the Nigerian Educational System. This means that passing the English language is a condition that must be met by all students who wish to further into tertiary level. The English language as a subject is divided into sections which may include: Grammar, Lexis and Structure, Registers, Stress, and Oral English. The Oral English however will be our main concern hereof and therefore; this chapter will look into attempts made to address this very issue.

English as a Second Language

For most Nigerians, English has increasingly become a national and international language for business and commerce, science and technology, and international relations and diplomacy. Other professional intercourse, such as the proceedings of meetings of health practitioners or educators from many different part of the world, is often conducted in English (Oyelade, 2011; 10). In fact, it has been estimated that although there are only 325 million of the worlds' 4.7 billion population who speak English natively, for as, many as 1.4 billion people, English is an official language (Crystal, 1985). In Nigeria, English is recognized predominantly as a second language as it is official (government approved) language. Therefore it is a language of internal communication in Nigeria. It has remained the official language since independence in 1960. (Bamgbose, 1971:4) says that "of the entire heritage left behind by the British at the end of the colonial administration, probably none is more important than the English language" Afolayan (1991) however captures the dominant nature of English Language in Nigeria in its function as an instrument of individual and overall societal development. Bamgbose (1917:36) claims that of the over 350 languages used in Nigeria, the English Language serves as neutral medium of communication among the many languages users in Nigerians from different linguistics background.

However, in spite of its enviable status in Nigeria, English as used by an average Nigerians may not be intelligible to native speakers of English if not properly articulated. Indeed this language as used in Nigeria has been domesticated in a way to reflect some socio-cultural issues of its contact with Nigerian languages. This might be due to the fact that, English language is largely encountered by most Nigerians through a formal classroom situation. Various scholars who are interested in language development in Nigeria have pointed out the inherent demerits of this mode of contact especially since the learning facilities are grossly inadequate. Ubahakwe (1998) asserts that "although the importance of English in Nigerian education process has remained unchallenged, there is no question in recent years about the failure of English language and literature teaching in Nigeria… Interestingly, each generation of Nigerians users of English accuses the generation following it of declining competence" Ubahakwe locate the roots of failure in the educational setting, educational system, teachers' status and motivation, the examination pattern, the learning environment, teachers' preparation and languages philosophy.

In addition Ayodele (1998) laments on the low English Language competence of Nigerian students. He argues that the causes "must be traced to the classrooms."

Falling Standards of English Language

"It should be noted that when most Nigerians talk about falling standards, many of them do not reckon with the oral aspect of the language, as it would appear that national instead of international intelligibility is adequate for Nigerians. Many Nigerians would like to regard the phonetic performance of their educated compatriots as models, rather than embracing the R.P. model. The early missionary and colonial education did not set great store by the oral aspect of English. Until now, it has been a grudging aspect of the teacher-training curriculum. Happily, the new National Policy on Education has made oral English an integral part of the English language paper in the Senior Secondary Certificate examination. Again, the gesture is really an expression of good intention, as there is no concomitant supply of teachers, or facilities with which to realize the laudable objective" (Omodiaogbe, 1992).

Stevenson (1974: 67) observes that the standard of English language spoken in Nigerian secondary schools is gradually falling. She argues that the falling standard of English is caused by two basic factors. One the inability of students to master the actual sound systems of English and two, the inability of students "to create and express them clearly concisely and unambiguously"

Speech Problems

Alo (1995:26) states that the major problem with the English language speech production is the mother tongue interference. In speaking either a foreign or a second language, speaker tends to use the sounds and intonation of their mother tongue which are imagined to be equivalent to the sounds of the foreign or second language. The problem of mother tongue interference can be clearly observed when there is dissimilarity in the phonological structure and system of English and the speaker's mother tongue.

Listening Comprehension Skill

The listening comprehension skill process involves students listening to what they are taught several times over before they are asked to produce them. It involves the process of inculcating sounds in students. In this study, the researcher, (Gomwalk, 2011) suggests the use of listening comprehension skill as a way of addressing the poor performance of students in Oral English.

Listening is an important and critical aspect in language development without which spoken language is not possible. Listening skill has been recognized as crucial for development language competence generally, but comprehension specifically, (Gomwalk, 2011).

The West African Examination Council (WAEC) yearly report had often made reference to students' poor performance in Oral English. Reports had attributed the poor performance of students to lack of listening skill. Thus it became necessary to investigate whether instruction on listening skill, does impact on students' listening comprehension and communication generally (Gomwalk, 2011).

The importance of listening skill and its role in the development of language competence is one that cannot be over emphasized as they are crucial for developing language competence in children and comprehension for language users. If language users lack listening skills their comprehension will be impaired, this will also make their communication suffer. Performance in listening comprehension skills, form 20 percent of overall score in Oral English inevitably resulting into failure in the Oral English Language Examination (Gomwalk, 2011).

Crystal (1995) sees listening as the most universal and natural medium for the reception of language. Rost (2002), however defines listening as a process of receiving what a speaker says (receptive orientation), constructing and representing meanings (constructive orientation), and creating meaning through involvement, imagination and empathy (transformative orientation).
According to Rivers (1983: 80-83), speech perception (listening) consists of three stages. The first is that listeners must recognize that sounds are messages, the second that listeners must recognize sounds along with lexical and syntactic forms by segmenting and grouping, and the third, that sound are recording in order to retain the auditory message needed by the listener to pay attention to what is being said thus involving the link between listening comprehension and oral communication. Grogne (1997) in his research shows that when a student has no listening ability, both his general language ability and oral communication are lacking, that is, at zero level. Thus, when a students' listening ability is equal to that of a native speaker of the same socio-economic level, his general ability and oral communication are very high.

Motivation

The lack of motivation will be noticed when students begins to score low in tests, submit incomplete assignments, and show disinterest in subject matters concerning Oral English. The lack motivation to learn is a great impediment to enhancing performance of Oral English among students. Negative attitude among learners towards the Second Language learning is also a recognized problem (Navebrahim and Ghani, 2011).
(Navebrahim and Ghani, 2011) suggests the use of Multiple Intelligence (MI) to increase student's motivation.

Institutional Environment

This involves the role of school strategy in encouraging Oral English. Research conducted in this field shows that the school has a huge role to play in the improvement of students on issues relating to Oral English. (Navebrahim and Ghani, 2011) says that the encouragement of students in Oral English can only be possible if the institutional environment play their role.

Learning Instruction

This involves the use of hybrid instruction. The Hybrid Instruction refers to a carefully planned blend of both traditional classroom instruction and online learning activities; computer-assisted language learning, enhanced proficiency, active learning. Due to the growth of at risk learners failing the language in the United States, an intervention technique was utilized to foster English Language acquisition among at risk learners. It introduces the use of a Multisensory Structured Language (MSL) teaching strategies to remediate the student's difficulty in reading, writing and speaking English. It also had some seven principles for the effectiveness of the strategies, and they are: language teaching in a multisensory fashion where students will taught to use auditory, visual, and tactile kinesthetic learning channels simultaneously, creating a learning environment that fosters metalinguistics awareness, that is, explicit knowledge about the pattern of language, making language patterns explicit by directly teaching the concepts, providing students with opportunity for over-learning through practice and frequent review so that the skill becomes automatic, teaching language concepts in logical, sequential steps like from simple to more complex task, using communicative approach by connecting students' knowledge with new information and assessing students learning with potential cross-linguistics challenges in mind and adapts instructions as needed.

Multiple Intelligence; MI

Multiple Intelligences (MIs) are effective in exploring language acquisition. A qualitative phenomenological study was then conducted to explore the lived experience of 20 qualified teachers who used the multiple intelligences theory for improving the teaching strategy of English as a Second Language (ESL) at University level. The findings of the study confirmed the importance of Multiple Intelligence (MI) to language acquisition. Synthesis of the study findings reveals 7 invariant themes which are:

1. Using multiple intelligence as integrated domains
2. Integrating multiple intelligences into learning theories
3. Enhancing multiple intelligences through cooperate learning
4. Using technology for teaching multiple techniques
5. Incorporating language taxonomies into multiple intelligences
6. Differentiated instruction being compatible with multiple intelligences
7. Employment of authentic assessment in "ESL" thus enhancing multiple intelligences

At the end, the study recommendations include training strategies for "ESL" teachers to use Multiple Intelligences (MI) in order to improve students' second language acquisition.

Emotional Intelligence (EI)

Apart from the Multiple Intelligence (MI) is also the Emotional Intelligences (EI). This is a type of multiple intelligences which fosters speaking ability. It was studied among 99 "EFL" students at Islamic Azad University Shiraz. The results showed that there was significant correlation between Emotional Intelligence (EI) and English learners' speaking skills.

The effect of implementing Cooperative Learning (CL) was also studied in the work and its result was that Multiple Intelligence (MI) cooperative learning indeed improves the reading comprehension ability of students.

The study concluded with the saying that "if a broken leg individual cannot win the jugging race, then it is not because he is disabled physically but because he is disabled mentally." Meaning the willingness of a person is about his motivation and determination. Thus for a person to learn a second language, he or she needs to be determined and have a set of individual values and characteristics. Furthermore, it proposes that there should be no discrimination as it militates against meaningful development of the society in terms of language. Finally, the Hybrid instruction, Linguistics intervention techniques, Multiple intelligences surveyed above are being used today for enhancing learning English in general and learning Spoken English specifically.

Mother Tongue

The study examines the influence of mother tongue on students' performance in English language in Junior School Certificate Examination. The study investigates if mother tongue is solely the cause of the students' woeful performance in English language. in Junior School Certificate Examination or if there are other complementing factors. The study examined 100 male and female SS1 students drawn from various government schools in Western Nigeria. The finding revealed that mother tongue influenced the students' poor performance in English language in Junior School Certificate Examination (JSCE) and that there are other factor contributing to students' poor performances' like lack of textbooks, language background, lack of professional growth and development of teacher. It stresses that English language is an important subject because it utilizes value to the larger Nigerian society, and that Salami (2002) had emphasized the importance of the use of English language in improving communication amongst the various ethnic groups in Nigeria, and he further highlighted that there is also need for improving the quality of spoken and written English among school children. (Oluwole, 2008) stated that one of current educational problems of public interest is that of poor performances especially in public examinations, and that the poor level of achievement in many subject areas may be due to poor foundation of English language at the primary school level. He recognizes the importance of English language for enhancing educational attainment as well as for improving communication ability of citizens, and affirms that it was responsible for the government's decision to make the subject a core subject (FGN, 2004).

Oluwole, 2008) stated that Okoro (2000) affirms that the problem of poor level of achievement of primary school children was a serious one in Nigeria and was spite of the fact that Nigeria had set up goals for increasing minimum level of learning by 1995. The author observes that ample evidence of poor performance was still observed as the pupils move up the system. The way English language is taught in schools and colleges may be blamed for some of the observed lapses in English language achievement and skill of learners.(Oluwole, 2008)

Ubahakwe (1991), Obia (1997) and Duff (1997) criticize the traditional teaching strategy used in English language classrooms. Kolawole (1991, 1998) blames the use of traditional teaching strategy for lack of good grasp of basic skills in writing, and William (1990), describes teaching with the traditional teaching strategy as a hit and miss affair, while Ogian (2007) rejects the domineering nature of traditional teaching strategy which learners passive in class. He recommends an activity classroom where learners especially at the primary level, can make learning fun by sending learning activities objects photographs, films.
The study argues that the poor performance was also due to number of reason which includes:

1. The use of tribal language in the lower classes of the primary school
2. The failure of student to understand grammar because their teachers don't even know it.
3. The use of mother tongue to teacher and explain English by teacher in senior primary up to the secondary level.

It then was assured it that there should be a review in the language policy on education. The review was to contain recommendations that will make pupils have exposure to the subject quite easily from the primary school irrespective of the mother tongue. Oluwole further suggested that teaching and learning of English should be more practical in schools, and also the number of years of studying and teaching should be increased. Finally Oluwole suggested that materials for learning the subject should be simplified. The discussion arrived at the end of the analysis was that majority of the students avoided English Language because of the emphasis placed on passing the subject at credit or distinction level in order to gain admission in any Higher Institution of learning. Also, that majority of the students considered English language a difficult subject because of their inability to understand every aspect, which English language entails. Observation, also made indicate that mother tongue has a strong pull on English Language. The level of infiltration of mother tongue into the students' English is very high (Oluwole, 2008). The researcher reported he was drawn to a student who was trying to construct a sentence such as "I was dancing very good and people where gumming money on my head front". All this semantics he said own to mother tongue interference.

(Oluwole, 2008) recommends that in order to solve some of the problems militating against students' competence in English, language should be used as a medium of communication within and outside the classroom. This he said would help both teachers and students improve their proficiency level of the language. He further stresses that "Teachers need to do more than teaching theories in class. A proper method of teaching and appropriate instructional materials should be adopted and also to compliment the teacher knowledge. And the materials selected should be commensurable with grade or maturity of students" (Oluwole, 2008). Good reading habit and the use of the library should also be encouraged amongst students. There approach to English and anything related should be critical and alertive. Debates and Essay competitions should also be organized and encouraged amongst students, so as to give them an avenue to express themselves. This would enhance a proper evaluation of the students' performance or progress in English Language. Provision should also be made for well equipped library with provisions for textbooks that will be useful for the English. Teachers must also endeavour to continuously update their knowledge within their discipline. This should be achieved by participations in in-service courses, workshops, professional meetings and so on.

Conclusively, the researcher revealed that mother tongue influences students' performance in English language in Junior Secondary Certificate Examinations.
He also affirms that other factors affects it which includes poor method of teaching, lack of text books, poor language background, lack of professionalism of the teachers and so on. In totality, David Oluwole (2008) says that the performances of the students are indeed low and urgent steps should be taken to tackle it on time so as to save the standard of education from dropping.

The Phonemic Code
Gagen (2010) stresses that the knowledge of a complete phonemic code is one of the essential foundational skill for leaning the English language. She argues that automatic knowledge of the phonemic code is not the end for learning instruction but rather an essential skill to attain proficiency in the second Language (L2) learning. A carefully pre-planned, well organized, direct, systematic and complete presentation of the phonemic code she said, is critically important for effective learning and that the order of presentation or sequence of introducing and teaching the letter(s) and their sounds to a key component of effective learning instruction. A pre-planned systematic presentation of the phonemic code or letter(s) sounds is critically important for two essential reasons:
One, to design an effective systematic phonological based learning, and two to manage the complexity of the by controlling presentations through starting simple so as to allow the student master knowledge and essentials of the presentation thus developing the skills that lead to proficient speaking.
She suggests that while there are no compulsory sequences for teaching the phonemic code, some important sequencing strategies and consideration should be put into determination for

effective reading programs. This sequencing she says include:
A simple sounds and the basic code that allows for the child to master and learn sounds easier, the introduction of few words at a time by teaching new sounds in small sets, the introduction of vowels and consonant sounds earlier and the separation of letters from sounds.
Conclusively, Gagen (2010) says that it is of great importance to remember the order; presentation and sequence in which letters taught are part of effective instruction of the phonemic code.

In the review of the following literatures, an attempt has been made to examine the various factors and ways Oral English performances are being enhanced and impeded. The first literature examines how listening and paying rapt attention in class has been a problem affecting the performances of students and suggests that listening skill should be developed amongst students if any improvement is sought. The second literature addresses the possibility of enhancing the performance of non-native speakers of English with research conducted amongst students in other parts of the world like Asia and the Americas. The results showing that though nonnative face difficulty studying the English Language, measures can be taken to enhance their performance. The third literature examines the performance of some Senior Secondary School One (SS1) who have just concluded the external Junior School Certificate Examination JSCE, and the impact of mother tongue on their performance. The fourth literature examines the teaching and learning of an important factor which aids the performance of any speaker who aims to attain proficiency in Oral English.

Conclusively, this chapter has been able to draw out the common differences amongst this various studies and research work: which is an attempt to improve performance of students in reaching a proficient stage in their Oral English outlook.

Research Methodology

Introduction

The oral English performance of students has so far in previous chapters, been discussed to have been shaped or determined by variables like listening skills, learning characteristics, institutional environments, learning instructions and phonemic codes, mother tongue. These variables have been able to determine the rate of reception, assimilation and comprehension and performance of students in Oral English.
In view of this topic thus, this chapter adopts a study design to find out how well nursery-primary school Oral English background has affected the performance of Secondary school students.
In attempting this exercise, the under listed techniques would be adopted:

Population and sampling
Research instruments
Data collection
Method of Data Analysis

Population and Sampling

The study population covered is a set of secondary school students of Senior Secondary class. Location is a town in the suburb of Ogun State. A random sampling technique was used in selecting the schools which includes a private secondary school and a public secondary school. The private secondary school is with students with background in oral English, while the public secondary school is with students with no background on oral English. Twenty five students were used from each school with a total of fifty students.

Research Instrument

In carrying out this research, two instruments were employed. These were:

Production test
Questionnaires for the students

The production test instrument was used in order to determine the level of pronunciation of the students with words.

The Questionnaire on the other hand was to determine the students' personal conviction on how well they have improved in there Oral English performances in light of the knowledge of the subject.

Method of Data Analysis

In analyzing the collected data, the percentage frequency table was employed.

Data Analysis

Introduction

This chapter aims at analyzing the data collected from selected schools in Ado-Odo Ota Local Government. The data collected was analysed to show the impact of primary Oral English exposure on the performances of students in secondary school.

Analysis of Questionnaire

In addressing the issue, the following questions were posed.

1. What language do you speak at home?
2. At what stage were you exposed to the English phonemes?
3. How difficult did you find the English phonetics?
4. How difficult do you find the English phonetics now?

Research Question 1

What language do you speak at home?

Table 1.0: language spoken by respondents at home

Sofunix Private secondary school

LANGUAGE SPOKEN	FREQUENCY	PERRCENTAGE
ENGLISH	16	64%
PIDGIN	4	16%
INDIGENOUS	5	20%
TOTAL	**25**	**100%**

<u>Table 1.1</u>
<u>Iroko High school</u>

LANGUAGE SPOKEN	FREQUENCY	PERCENTAGE
ENGLISH	4	16%
PIDGIN	7	28%
INDIGENOUS	14	56%
TOTAL	**25**	**100%**

From the above table, it can be seen that the level of performance by the students in Oral English is firstly determined by the use of language outside the school. While 64% of students from Sofunix Private School speak the English language at home, 16% speak pidgin and 20% speak their indigenous language. The implication of this is that the use of English language outside the classroom has improved the performance of the students in English therefore reflecting in their Test of Orals. In Iroko High school however, the analysis indicates that 56% speak their indigenous languages at home, 28% pidgin and 16% English. This implies that the poor performance of the students in their Oral English class might be attributed to this. It must however be noted that the English spoken by the 16% is not the Standard English used in classrooms.

Research Question 2
At what stage were you introduced to Oral English?
<u>Tabe 2.0:</u> respondents stage of introduction to oral English
<u>Sofunix Private Secondary School</u>

RESPONDENT	FREQUENCY	PERCENTAGE
PRIMARY	25	100%
SECONDARY	0	0%
TOTAL	**25**	**100%**

Table 2.1
Iroko High School

RESPONDENT	**FREQUENCY**	**PERCENTAGE**
PRIMARY	3	12%
SECONDARY	22	88%
TOTAL	**25**	**100%**

This table indicates the stage of exposure of the students to Oral English. While a 100% of students from Sofunix Private Secondary School claim to have been exposed as early as their primary school, only 12% of Iroko High school students have been acquainted from their primary school. It must be noted however that the 12% are students who have been transferred from a private primary school to a public secondary school.

Research Question 3
How difficult did you find the English phonetics when it was first introduced to you?

Table 3.0: respondents level difficulty of oral English at first encounter
Sofunix Private Secondary School

DIFFICULTY	**FREQUENCY**	**PERCENTAGE**
NOT DIFFICULT	12	48%
DIFFICULT	9	36%
VERY DIFFICULT	4	16%
TOTAL	**25**	**100%**

Table 3.1
Iroko High School

DIFFICULTY	**FREQUENCY**	**PERCENTAGE**
NOT DIFFICULT	3	12%
DIFFICULT	8	32%

VERY DIFFICULT	14	52%
TOTAL	**25**	**100%**

This table indicates the level of difficulty found in Oral English when it was first introduced to the students. In the above table, 48% of students in Sofunix Private Secondary school perceived Oral English as not difficult, 36% perceived it as difficult and 16% as very difficult. Amongst Iroko High school students, 12% found it not difficult, 32% difficult and 52% very difficult. The implication of this is that the level of difficulty found amongst the students of Iroko is as a result of the late introduction of Oral English to the students. This is determined by the fact that most public schools introduce study of Oral English into their curriculum in S.S.S classes. And as such, 12% who might have been exposed to it would have probably forgotten by then.

Research Question 4

How difficult is Oral English now?

<u>Table 4.0:</u> respondent's level of difficulty of oral English at present

<u>Sofunix Private School</u>

RESULT	**FREQUENCY**	**PERCENTAGE**
NOT DIFFICULT	17	68%
DIFFICULT	8	32%
VERY DIFFICULT	0	0%
TOTAL	**25**	**100%**

In other to test the level of difficulty as expressed by the students, a Test of Orals was conducted. Ten (10) words were given out to be transcribed by the fifty (50) students. The words were:

STARTED /stɑ:tid/
THROUGH /ɵrʊ:/
WORLD /wɜ:rld/
MUCH /mʌʧ/
CHURCH /ʧɜ:ʧ/
GRASPED /grɑ:spt/
LOVE /lʌv/
SCREAM /skri:m/
SYLLABLE / sɪləbl/
COMB /kəʊm/

Table 5.0: result of transcription test conducted
Sofunix Private Secondary School

RESULT	**FREQUENCY**	**PERCENTAGE**
PASS	17	68%
FAIL	0	0%
AVERAGE	8	32%
TOTAL	**25**	**100%**

Table 5.1
Iroko High school

RESULT	**FREQUENCY**	**PERCENTAGE**
PASS	0	0%
FAIL	20	80%
AVERAGE	5	20%
TOTAL	**25**	**100%**

The above table carries the result of the test conducted amongst the students of both schools. With a grade mark of 10, 68% of Sofunix Private Secondary school scored above average, 32% scored average wihile 0% scored below average. Amongst Iroko High School student on the other hand, 80% failed, 0% pass and 20% average.

Findings

From the analyses above, it was observed that going by the guess of the researcher, the impact of primary school Oral English background does tell on both respondents. While students of Sofunix Secondary school are able to perform better in the Test of Orals organized by the researcher, students of Iroko High School did not. This it was observed was as a result of the factors including mother tongue interference, negative attitude towards learning, motivation, lack of experienced instructors and unavailability of equipments. However, the very salient reason it was observed was the fact that majority of these students in public schools are not taught Oral Engish until their senior class. Coupled with that is the fact that these students don’t have a background knowledge of the subject- unlike the students of Sofunix- and thus they find not only Oral English, but English language itself a problem.

Conclusion and recommendations

The research work was carried out on the impact of educational background on the Oral English performance of Secondary school students in Ado-Odo Ota Local Government of Ogun State. The findings revealed that the early acquaintance of students of English to the English phonemes at their primary school can go a long way in addressing the issue of poor performance of secondary school students in Oral English. Also, that the sampled school who has most of the poor performance is the government owned school with students who were never familiar with the English phonemes until their S.S.S 1 class.

This research work has examined the impact of primary school educational background on the Oral English performance of secondary school students in Ado - Odo Ota Local Government of Ogun State.

In light of this study, the following recommendations are made with the view to address the poor performance of students in Oral English. These recommendations are not meant for teachers, students or school alone but also for the parents and most especially the government.

The teaching of the of the English phonemes should be made available to students as early as their primary school level so as to acquaint them with the intrinsic sounds of the English phonetics.

Qualified teachers who specialize in English phonology should be the ones employed to teach Oral English; in fact, there should be a separate teacher for Oral English, not someone who knows little or nothing about English, who most of the time have to consult a textbook or dictionary before he or she can teach.

Public secondary school curriculum should introduce the teaching of Oral English to students as early as their Junior Secondary School class.

The use of learning strategies like the Multiple Intelligence, Emotional Intelligence, and Multisensory strategies should be introduced.

English teachers should also be exposed to seminars on how Oral English could be taught effectively and on how to enhance and facilitate good understanding of what is being taught by the students.

Parents should also give their children opportunity to speak Oral English after school hours and after school.

Parents should also endeavor to speak English with their wards at home and in public places.

Adequate and up-to-date infrastructure should be made available to students of public schools.

Good materials and recourses should be made available and used for teaching of Oral English. Equipments like language laboratory with audio-visual equipments, up-to-date text books should be made available.

Schools should give more room for the learning of Oral English; extra classes should be organized, English language and not indigenous dialect or pidgin should be used as a medium of teaching and communication in schools. The teaching of Oral English should be made as lively as possible.

It is pertinent for qualified teachers to be employed, so that students can be equipped with the necessary listening comprehension skills if they are to do well in oral communication generally. The teaching of oral English should be given more attention than it currently receives.

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The Language Question: The Potentials of Pidgin as a Lingua Franca for Nigeria.

By

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Abstract

Since its introduction during the colonial era by the British slave merchants and the local African traders in the coastal areas in order to facilitate commercial exchanges, Pidgin has quickly spread into the West African hinterland because of its importance as a trade language among Africans of different tribes. Nigerian Pidgin first emerged nearly 600 years ago when trade with Europe was established in the Niger Delta region. In Nigeria which has a wide disparity in educational provisions, Pidgin operates as a de facto lingua franca, a bridge between social classes, educational levels and ethnicities. It thus appears to have a wider reach than Standard English, the official language of this former British colony as it is commonly used in the media, market places, offices and the classroom. In this paper, we have studied the structure and variants of Nigerian Pidgin and using the questionnaire – respondent method, we have investigated into the prospects of adopting Pidgin as a lingua franca for Nigeria, through the sampling of opinions of students and lecturers of different ethnicities in universities in Makurdi metropolis. The result of our investigation has proved that Nigerian Pidgin has a well-defined grammatical structure that can be easily understood by people of different educational and social backgrounds; it is popular and can be easily adopted as a lingua franca for Nigeria. Our paper finally recommends its introduction in Primary schools as a language of instruction with the view of its eventual adoption as a lingua franca for Nigeria.

Key words; Nigerian Pidgin, lingua franca, language, hinterland

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Introduction

Generally referred to as a mixed common second language or a simplified language made up of parts of two or more languages, used as a communication tool between speakers whose native languages are different, Pidgin has been introduced during the colonial era by the British slave merchants and the local African traders in the coastal areas in order to facilitate commercial exchanges. Today, Pidgin is commonly used in the media, market places, offices and even in the classrooms because of its simplified means of linguistic communication. A careful observation shows that a group of people with a wide linguistic disparity enjoys using Pidgin most especially because of its impromptu constructions, though it is also constructed by convention. Otto Jespersen is not wrong by referring to Pidgin as a language of simplified grammatical structure which is below that of the languages involved in its making. Pidgin belongs to no particular group; hence no one feels superior or inferior using it as a means of communication, which is why it has a wider range of popularity among the people than other languages that belong to a particular group of people. In this perspective, studying its structure and variants using the questionnaire/respondent method shall enable us to investigate into the prospects of adopting Pidgin as a lingua franca for Nigeria.

Origin and Evolution of Pidgin in Nigeria

Origin of Pidgin

A simplified means of linguistic communication between groups of people whose languages are not common to each other, Pidgin, especially the one used in West Africa, and Nigeria in particular fundamentally emerged during the period of the trans- Atlantic slave trade between the 17th and 18th centuries. This was particularly when the British dominated the Atlantic slave trade, ultimately exporting more slaves to European nations. At this point in time, the English speaking sailors and the slave traders were constantly in contact with African villagers, as well as long distance traders along the West African coastline. Africans picked up the Pidgin English for purposes of trade with the Europeans.

Many scholars have different views as to why Pidgin was developed as a medium of communication, but John Reinecke, has it that Pidgin was brought about by merchants from the high sea. According to Reinecke, these merchants used this language as a trade . Additionally, there is another origin of pidgin which is linked to baby-talk and contact with foreigners. To some, this language must have been brought by nannies who were trying to talk with babies or foreigners or by native speakers to foreigners. The language was principally to ease the understanding of a baby for instance, “No see him”, “me no se man you talk about”. Later in the history of Pidgin, this useful trade language was adopted as a native language by new communities of Africans and people of mixed-race living in coastal slave trading areas like James Island, Bunce Island, Cape Coast Castle and Amomabu. It became a Creole language at that level.

According to Loreto Todd, one of the earliest records of written Pidgin consisting of centuries in the diary of an Efik Chief known as Antera Duke was found between 1785-1788. One of the factors that necessitated the usage of Pidgin was the visiting Europeans’ reluctance or lack of interest in learning the languages of their hosts. However, to make communication easy for them and their hosts, they started gesticulation. According to history, there were two main reasons associated with the Europeans' actions of not speaking the local languages. One, with the high level of racism exhibited by the whites of that period, they saw themselves as superior to their hosts; hence they did not want to condescend to the level of speaking their languages. Secondly, Africa in general and Nigeria in particular as a multilingual society, made them not to be able to learn all the languages spoken in their areas of contact. Irrespective of all these impediments, it was still very necessary for a common language to be used for communication in order to facilitate trade transaction. Research shows that it was "Potoki", a Portuguese version of Pidgin that was created and used to meet the trade transaction needs of the people. The "Potoki" was, however, short-lived as it was quickly replaced with the English based Pidgin which is spoken till date.

As a matter of fact, the Pidgin English became very popular during the colonial days so much so that the British colonialists saw it as a threat to what is today known as Standard English. Hence, the British became antagonistic to the usage of pidgin qualifying it with names like aberrant, pathological, corrupt, bizarre and deficient, fearing also that, those speaking pidgin might end up not speaking easily the language of higher civilisation. In 1945, the British set up a task force aimed at eradicating pidgin. They ensured that pidgin was not spoken in official functions and transactions as well as in schools. The efforts of this task force made some African countries such as Nigeria to retain English language as their official means of communication even after gaining independence in 1960, according to Mafeni B.

Inspite of all the obstacles posed against the usage of pidgin, it is cristal clear that it has been accepted and is still being accepted. It has played and is still playing a major role in communication in not only inter-ethnic oriented communities, but even in the heterogeneous urban communities across the African nations in general and Nigeria in particular. In southern Nigeria, for instance, the process of pidginisation has increased several folds among the inhabitants of that region. A visit to places like Delta, Bayelsa, Rivers, Akwa-Ibom, Cross-River, Anambra, Enugu, Edo States of Nigeria, reveals that one who cannot decode pidgin language is looked upon as an uncivilised person. And if such a person claims to know only the Standard English, he becomes a tool of mockery and as a matter of fact, he projects himself before the indigenes as a foreigner, thereby making them to cheat him. It has started spreading rapidly in Northern Nigeria, especially at the cosmopolitan commercial centers such as Kano, Kaduna, Sokoto, Abuja, Makurdi, Kogi, Jos to mention but just these few areas.

Evolution of Pidgin in Nigeria

Pidgin in Nigeria evolved as a contact language and developed in the early 15th century to facilitate trade with the Portuguese, then the British, in the Southern Niger Delta, a shipping route for the slave trade, then for the palm oil and now the hub of Africa's biggest crude oil industry. Once considered the language of the uneducated ones, pidgin is one of the world's fastest evolving languages and Nigerians, young and old, men and women, sane and insane can now be found greeting each other in its clipped tones. It is not anymore, a contact language; it is an independent, fully fledged language. It is drawn from indigenous languages such as Edo, ltsekiri, Ibo and Yoruba as well as many other languages in Nigeria.

Today, it has become the language of choice for entertainment media wanting to appear all inclusively Nigerian, in a country whose national identity is tested by competing ethnic royalties. A music producer, Mallam Okechime Abdul rightly points out that “pidgin is the language that cuts across Nigeria”, adding that, “to speak the Queen’s English, you have to go to school, but everybody understands pidgin. Yoruba, Hausa, and Ibo people all understand pidgin”.

Nigerian pidgin is evolving quickly and readily borrowing from current events. The famous Afro beat music pioneer, Fela Anikulapo Kuti was a proponent of pidgin. He further made pidgin popular with some of his albums like, “why black man dey suffers” and “I go about plenty”. He emphasised in one of his biographies that good English cannot convey the message of African music. Pidgin was looked upon as a bastard jargon filled with nursery universalities, vulgarism and computations. This notion has changed because it has strived so well in Nigeria. It is used in media where we have a lot of programmes using the language. Recently it has been discovered that even the learned people do not converse in English when trying to transact business with people. The language used in the market, is always pidgin because those who attempt to use Standard English are always extorted and made to pay high rates for small commodities. The reason is that the traders always look at such people as elites and they find it difficult to bargain because they are not using the bargaining chip which is pidgin. In music, a lot of people find it easier to love and listen to songs in pidgin than English language. In universities and colleges, pidgin is the second language of students outside the classroom. Even lecturers use pidgin either in greeting one another or narrating an event. In offices too, pidgin is the general language for conversations. The very serious public office holders equally find it easier to relate some statements to certain groups of people in pidgin, as one could recall in the case of the former military ruler of Nigeria, General Ibrahim Badamosi Babangida who was once quoted to have said in the course of commissioning the defunct People’s Bank of Nigeria (1991) thus: “dis na una bank, make una use am well well”, which in Standard English could simply be translated as “This bank belongs to you. Use it properly and maximally” or “This bank belongs to you. Make judicious use of it”. Another Ex-President of Nigeria, Olusegun Obasanjo also said at a public function that, “If they say make una work, make una work o” meaning, “If you are asked to work, you should do so” or “Work, if you are asked to do so”.

General Impression about Pidgin in Nigeria

Basically speaking, one would unequivocally say that if there is any language to be suggested as a lingual franca or a national language for Nigeria, the current popularity of pidgin has made it the only one contrary to the idea of some people that a lingual franca should be made up of the three major languages (Yoruba, Hausa, Ibo), the “WAZOBIA”. The campaigns about formulating a lingua franca out of the three major languages to be known as Wazobia have, however, died down and have since been buried. According to an interview granted to a one time Minister of Education, Late Professor Babatunde Fafunwa in *Vanguard Newspapers* (June 30, 2005), Fafunwa mentioned that if another language was being considered as a second language, then pidgin goes. Elugbe, B. also supports that it is obvious that Nigerian pidgin has survived and prospered well by its handy and usefulness. Generally, it thus fits veritably into communication among Nigerians.

Among many Nigerians, most especially in rural areas where communication could have been a problem, pidgin is spoken and understood. In areas like the southern Nigeria, for example, pidgin can be said to be used as their common official language. This level of popularity of pidgin in Nigeria has made it overwhelming and convincing that it is and will be widely accepted as a national official language above all other considerations.

Naturally, Nigerian pidgin appears without doubt to be the first choice of most Nigerians in informal situations, especially when they are among those from different ethnic and linguistic backgrounds. In this way, the selection process has tactically taken place. Among all the languages used in Nigeria nowadays, pidgin could only be the most widely spoken. A stroll to motor parks, parties, congregations as well as most social gatherings, and even in churches reveals the fact that pidgin is widely spoken in the country. Evidences also abound in electronic and print media, especially during political propaganda, campaigns, as well as product advertisements, of how pidgin is easily more popularly adopted than Standard English. In this perspective therefore, one would say that in terms of spread and extensive use, Nigerian pidgin could rightly be called a national lingua franca.

Moreover, the use of Nigerian pidgin in contemporary Nigeria could be hypothesised or assumed to be most productive, extensive and even complex. The reason for this assumption is simply because, apart from its popular use as a lingua franca, language of media advertisement, social interaction and unofficial military training, Nigerian pidgin has attained a widespread acceptability in the media, political propaganda, and campaigns as well as in the soap operas. It is also the language of radio and television jingles. Most electronic media now use appreciable air time to cast news and give reports in Nigerian pidgin. Though the use of pidgin in the Newspaper columns has declined, especially with the demise of the "Waka About" column in the "Daily Times" and "Lagos Week-end", it is, however, found especially in some Newspaper advertisements.

There are reports in places like Warri, Sapele and Port-Harcourt that at the pre-primary level, pupils are taught pidgin. This unofficial adoption of Nigerian pidgin as the language of lower primary education by these people is justifiable, considering the provision in the National Policy on Education which states that, in addition to English, the major languages in the child's environment could be used at the elementary level of education. Similarly, Nigerian pidgin has become a language of religious preaching, especially by Christians in Nigeria. In most rural and even urban centers where the congregation is not all very educated, Pastors resort to the use of Nigerian pidgin.

However, it is a pity that inspite of the seeming importance of pidgin in a heterogeneous and multilingual country like Nigeria, a lot of people are yet to totally agree with its adoption as the national language. The naked truth about Pidgin English is that, no other language in Nigeria can compete with it in terms of having the largest speakers. It is the most widely spread and its understanding has no boundary among Nigerians at both urban and rural settlements. No wonder, Ihemere, K.U. reports that Nigerian pidgin is the native language of approximately 3-5 million people and is a second language for at least 75 million.

Data Collection and Presentation

In this paper, we have studied the structure and variants of Nigerian Pidgin. Using the questionnaire-respondent method, we have elicited the action and perceptions or impressions of respondents or informants to Nigerian pidgin. We have therefore sampled the opinions of 80 respondents, 40 of whom were purposely selected from each one of the two universities situated in Makurdi metropolis viz Benue State University and University of Agriculture. These Universities served as the setting for this work. The sampled subjects were stratified according to sex (20 males and 20 females) and age (18-45 years) as well as ethnicity (Tiv, Esan, Isoko, Idoma, Yoruba, Bekwara, Itsekiri Hausa, Igbo, Urhobo and Igede).

The stratifications were systematically presented in a tabular form for clarity and explicity, but for the purpose of managing the volume of our work and compressing the pages in a more manageable size, we have decided to make a table-free presentation. Thus, the instrument used for this research is a structured questionnaire containing ten (10) items each of which focuses on the use and attitudes or impressions of the subjects to Nigerian pidgin. As earlier reiterated, the subjects are from different linguistic backgrounds, but in our sampling, we have focused mainly on the respondents' attitudes to Nigerian pidgin which were inferred from their responses.

The following were the types of questions forwarded to our respondents:

1. Do you use Nigerian Pidgin English, and how often?
2. Do you read materials written in Nigerian Pidgin English, and what do you read precisely?
3. Should there be more materials in pidgin language?
4. When did you start learning Nigerian Pidgin English?
5. Do you think it is a variety of Standard English?
6. Where do you usually use pidgin and with whom?
7. What category of people do you think speak Nigerian Pidgin English?
8. Should Nigerian Pidgin English be taught at the primary school level?
9. Should Nigerian Pidgin English be adopted as an official language in Nigeria?
10. Does Nigerian Pidgin English have the capacity to express our thoughts and feelings?

The foregoing questions attracted divergent views from our respondents. For instance, on the use of pidgin language, 86% of respondents in Benue State University (BSU) claim that they maximally use pidgin and even read materials written in Pidgin English. They claim also that they feel freer using it than the Standard English, whereas only 55% of respondents in University of Agriculture, Makurdi (UniAgric) gave positive responses on their usage of pidgin English. We insisted on the number of materials the respondents read in pidgin because the vitality of a language is greatly enhanced by the availability of literature on it. Their responses proved that they mostly read magazines.

On the age they actually started using pidgin, 38% of respondents in Benue State University indicated childhood, 10% primary school, and 15% claimed they started in the secondary school while 37% indicated the university as their starting point in the use of Pidgin English. From University of Agriculture, Makurdi respondents, 57% went for childhood, 13% for primary school, 23% secondary school while 7% claimed they started learning Pidgin English in the University. From the foregoing, it could be adduced in comparative terms with regards to frequency of the usage of Nigerian pidgin English in the two locations that Benue State University respondents use pidgin more frequently than University of Agriculture, Makurdi, while on the basis of early exposure to pidgin, University of Agriculture respondents had earlier exposure to Nigerian pidgin than Benue State University students.

The question of “where” and “with whom” pidgin is used attracted the following responses from our setting: 30% of BSU respondents said they use pidgin at home with their parents and other relatives, 50% claimed they use it mostly at social gatherings, while 11% claimed they use it in class and 9% of the respondents claimed they use pidgin in all contexts. Whereas 36% of UniAgric respondents agreed they use it at home, 56% said they use it at social gatherings, 6% claimed they use it in classrooms, while 2% claimed they use it in all contexts. We can therefore conclude from the statistics above that both BSU and UniAgric students and lecturers speak Nigerian pidgin everywhere and with all categories of people. However, more of it is used in social gatherings than elsewhere.

Generally, our data collected from these settings have indicated that informants have divergent opinions about Nigerian Pidgin English. They have both positive and negative attitudes, but the hallmark of the opinions sampled is that, all respondents are atuned to using pidgin as the surest and easiest way of passing across messages to their follow one. However, it can be inferred that pidgin has more vitality among the UniAgric students than the BSU students and this may not be unconnected with the background of informants interviewed in both locations. Whereas BSU is more populated by Tiv, Igede, Etulo and Idoma, UniAgric has more respondents who are native speakers of Isoko, Itsekiri, Ora Urhobo, Yoruba, Hausa, and Igbo who have been much earlier exposed to pidgin. We note, however, that in the long run, the majority of the respondents of both universities have a positive attitude to the teaching of Nigerian Pidgin English and its subsequent adoption as a recognised national language.

Structure and Variations of Pidgin

Structure of Nigerian Pidgin

A syntactic structure that is comparatively simple is recognisable in pidgin language. This structure exhibits certain characteristic relationships that normally reflect the influence of the higher status languages in their lexicons on that of the lower status language in their phonology and sometimes syntax. In a nutshell therefore, this is actually what the Nigerian pidgin represents. Without being equivocal, one has to state here that besides the ancestral language influences on the West African pidgins, English seems to supply more of the vocabularies to Nigerian pidgin than any other language, while the Nigerian local languages have more influence on the grammar of the language which tends to have a simplified structure in its morphology, phonology and syntax. This is unlike the English system which has inflections for gender, number and person on the noun and tense, as well as verb negation. Most often, users of Nigerian pidgin often express themselves in words and sentences that have certain peculiarities of grammar and meanings which bear a sort of carry over effects on pidgin from their cultural ways of speaking. Such ways are in recent times being adopted by speakers from other regions of the country, in addition to their own modes of speech all to compliment the new form of pidgin usage. Consequently, therefore, a new mode of the Nigerian pidgin pattern is emerging gradually among its speakers in general with certain features that remain peculiar to the language. Phonologically, the sound system of Nigerian pidgin is simple, having almost entirely eliminated the elaborate morphology of the Standard English language. For instance, one represents “Dust” for “Dus”, “Just” for “Jus”, “Want” for “Wan” and so on.

Additionally, the Nigerian Pidgin substitutes symbols of consonants of the speaker’s first or regional language. Practical examples could be given with the voiced and voiceless dental fricatives /Ø/ and /∂/, as well as the voiced and voiceless alveolar plosives /t/ and /d/. Let us look at the following examples: “that” is produced in pidgin as “dat” and “thing” as “tin”.

Moreover, it has been established that a stabilised variety of pidgin English, like the Nigerian pidgin is made up of five short vowel sounds and it can also co-occur freely to form a set of diphthongs in the language such as /oi/,/au/, and /ai/ sound sequences in “boi” (boy), “shaut” (shout) and “mai” (my) respectively. It is therefore worthy to note, going by this structure of Nigerian pidgin we have unfolded, that Nigerian pidgin is a tone language, just like most languages of Africa, with high and low distinctions. It is at the same time, syllable-timed. No doubt, Mbafeni B. demonstrates that tones are used in Nigerian pidgin to distinguish between the lexical and grammatical meanings in a significant number of minimal pairs.

Moreover, the Nigerian pidgin has been influenced by European and African lexical sources including morphological and semantic changes into the process of lexical retention, loaning, coining, reduplication and semantic shifts. Nicholas Faracalas brings in other sources such as compounding, preposition, verb constructions and so forth. Semantic extension of meanings could also be found in usages of which two base words are combined to coin a new word with an extended meaning. For instance, “skata-laf” (to break into sudden laughter)”, waka-dugbe” (to roam about aimlessly) In Nigerian pidgin also, like most pidgins, the archetypal expressions contain structures which lack inflectional suffixes on nouns, such that the possessive (s) as well as the plural (-s) are not to be included in the structures. Example; “De woman pikin” to mean (the woman’s child), “tri hankachif” to mean, (three handkerchiefs)

The Nigerian pidgin also exhibits several word formulation processes including borrowing, coinage or neologism and blending reduplication. Pidgin speakers enlarge the functional power of a limited vocabulary through the use of reduplicated forms. Reduplication in Nigerian pidgin is used to express different grammatical and lexical functions. It is used to express continuous activity. For instance, “pis” which stands for “urinate”, then “pispis” translates as “someone who wets the bed frequently”

Reduplication also intensifies the meaning of a simple form. Example “chook” (pierce), “chooku chooku” (thorns). Extended reduplication is systematically exploited for emphasis through derivational morphemes. Example: “E big” (it’s big), “E big well well” (it’s very big). One can also reduplicate to nickname. Example “mama talk talk” (Mrs Loquacious) “Madam chop chop” (A woman who is enjoying her meal or who is voracious). It is used to express adverbs. Example “kpata kpata” (completely), “Nyafu Nyafu” (plenty) “sofri sofri” (easily). In Adjective formation, one will have such examples as “jaga jaga” (scattered), “koro koro” (plain), “kpoto kpoto” (mud) “kata kata” (trouble or chaos). The morphological process of reduplication has been found to be very useful as it enlarges and enriches the vocabulary and verbal categories of the Nigerian pidgin language.

Variations of Nigerian Pidgin

As a matter of fact, all the different ethnic groups in Nigeria can converse in Nigerian Pidgin English, irrespective of the fact that they all usually have their own additional words. The Yoruba for instance add words like "se" and "abi" at the beginning and end of a sentence respectively in order to make it a question. Example: you are coming, right? Goes in Yoruba "se you dey come?" or "you dey come, abi?" Nigerian pidgin also shares some resemblance with the Caribbean dialects. According to some linguists, this stems from the fact that the majority of slaves taken to the new world were of West African origin. Thus, many words and phrases in Nigerian pidgin can be found in Jamaican Creole also known as patois and other Creole languages of the West Indies. The pronunciation and accent often differ a great deal, mainly due to the heterogeneous mix of African languages present in the West Indies. Furthermore, most of the variations of Nigerian pidgin have a connection with the Portuguese language. This might, of course, have been so because the Portuguese also shipped traded slaves from the Bight of Benin. Nigerian pidgin has been coined partly from present day Edo/Delta areas of Nigeria, but there are still some words from the Portuguese. For instance, "you sabi do am?" meaning "do you know how to do it?" "Sabi" means "to know" or "to know how" just as "Saber" in Portuguese. Other examples of the varieties of Nigerian pidgin abound as can be noticed in words with different origins such as "Palava" meaning "trouble" (Spanish origin), "Pikin" meaning "(child)" (Portuguese origin), "Oga" meaning "Boss or Husband" (Yoruba), "Kpoto kpoto" meaning "mud" (ijaw), "Haba" from Hausa meaning "Really" as well as "Oya" from Yoruba origin, meaning "let's go or come on".

Conclusion

In this work, it has been established unequivocally that pidgin language was looked upon as a bastard jargon filled with nursery universalities and vulgarism. But this impression was basically pushed forward by the British who never wanted pidgin to dominate the standard English in their colonies. However, we have revealed in this work that this antagonistic notion has changed, especially in Nigeria because pidgin has strived so well to meet the linguistic yearnings of the people. It has strived so well that today, it is used in the media, both print and electronic. Even in markets, the language used for commercial transaction is always pidgin. We have observed in this work that this dominance is because Nigerian pidgin has a well-defined grammatical structure that can be easily understood and learned by people of different educational and social backgrounds. We have pointed out that, without doubt, communication is the exchange of information between people by means of speaking, writing or even using common signs or behaviour. Human societies therefore, cannot survive today if they are not properly informed about political affairs, international and local events. Language remains man's tool for information dissemination, socialisation and communal integration. In our Nigerian society today, it has been observed that the dominant language performing the aforementioned roles is pidgin language. We have affirmed that it has a definite recognisable function in the society just like all other pidgin languages spoken across the globe. This function is that of a lingua franca, a language mediating between two or more linguistic groups who do not share a common language. Nigerian pidgin is therefore capable of handling future linguistic exigencies through its national adoption which is why we finally recommend its introduction in primary schools as a language of instruction with the view of eventually adopting it as a lingua franca for Nigeria.

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Language as a Viable Mechanism for Evolving Authentic African Identity – A Philosophical Examination

By

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Abstract
The call for evolution of an authentic African identity can be described to mean the call for the development of a new modern African civilization with its own values and its own validity. This crusade suggests in the opinion of scholars of African philosophy either that Africans once had identity but lost it or later denied, or that the Africans never had one. Granted that Africans do have identity, contemporary realities suggest a glaring crisis of identity for Africans most especially for the Africans in the Diasporas .This paper traces the origin of the problem and the search for an authentic African identity from the advent of slavery and slave trade perpetrated by the European colonialists and their attempts to wipe out the identity of Africans. Realising the potency of language, this paper explores language as an effective springboard for the development of the re-emergent African civilization. Language serves as the tool and the primary medium of expression as it plays an important role in the way people know and understand. It further advocates the development of native African languages a *conditio sine qua non* for re-establishing a genuine African identity. It makes a clarion call on the government of African nations to propagate the values and heritages of indigenous African languages. It concludes that the foundation for the survival of Africans as a people lies in the reconstruction of Africa's cultural identity.

Keywords: African Identity; Authenticity; Language; African Civilization; African Philosophy.

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Introduction

It is a statement of fact that African identity problem derives its origin from the advent of slavery and slave trade perpetrated by European Colonialists on Africans. With the colonial scheme the white man attempted to wipe out the identity of the African in all ramifications. The effect of slavery and colonization on Africa and Africans are so pronounced that they can be interpreted from all facets of human existence, be it political, economical, socio-cultural and even philosophy. One may argue that many of the persistent social challenges that Africans face can, in part be attributed to the fact that African foundation has been badly tampered with.

It is therefore considered legitimate for Africans to reconstruct their heritage, to redefine their identity that recognizes and encompasses the diversity of African peoples and define a common ground among them. Language plays a central role in the reconstruction of the new African civilization. This is so because "language is first and foremost a symbol of identity other than a mere medium of communication". A critical examination of these assertions is therefore necessary. This is where philosophy comes in handy. Philosophy no doubt is a problem solving discipline. Philosophy concerns itself with the most fundamental issues as they occur in nature, society and in human thought. It is the duty of philosophy to examine existing ideologies with a view to providing authentic alternative option and juxtaposing same with the needs of the society.

African Identity Problem

There is hardly any other concept so frequently employed in politics, in literature and extensively discussed in recent African philosophical enterprise, yet so diverse in application and thus remained relatively obscured in clarity and meaning as that of African identity.

In his analysis of "African Socialism and the Dilemma of African Identity", Falaiye identifies three fundamental problems of African identity. The search for African identity, the crisis of economic development and the dilemma of control and class formation which according to him was unwittingly created. Africans of the first half of the century have begin to search for their identity because they had rightly or wrongly, the feelings that they had lost it, or that they were being deprived of it. The three main reasons usually ascribed for this feeling were slavery, colonialism and racialism.

Slavery is the condition in which one person is the personal property of another. during the period of slave trade, a large proportion of the African people were shipped away to Europe.
It has been reported that, the first Africans slaves were exported in 1444 by a Portuguese Captain: Prince Henry the Navigator, who obtained them as ransom in exchange for Moorish Prisoners. The Africans shipped away from the soil of Africa to Europe were separated from their families, denied their language, denied their culture, were brutally dehumanized, reduced to non-humans and hence eventually lost their real mode of existence.

The problem of African identity in the analysis of Falaiye is compounded by colonialism, which has made the Negroid race neither truly African nor European. Expatiating in this, Kenneth Kaunda noted that "Colonialism for all its benefits devalued man. It created elite societies in which man's worth was determined by an irrelevant biological detail – skin pigmentation. And even more serious, the colonialists set out to destroy Africans' self confidence. They dinned into the African minds that Africans were primitive, backward and degraded, and but for their presence amongst us, we would be living like animals. More significantly Ruch argues that the heart of the whole problem of African identity lies in racialism.

According to Ruch, racialism is the most pernicious and could be said to be source of the other two (slavery and colonialism). It is against this untenable situation that African philosophers and other Africans in the study of African culture and civilization began to react and call on Africans to wake up to their realities. According to E. A. Ruch, the African cannot entirely blame the other for this loss; he has to give up projecting onto the world the antimony that co-exists within him. It is not enough to passively wait for salvation: man is a "YES" that vibrates to cosmic harmonies.

On a concluding note, Fanon makes the point clear that, we cannot find our destiny by dreaming of becoming what we are not. The problem of African identity cannot be dodged; it must be solved head-on. In the words of Gabriel Okara, "nobody can give another man an identity; one cannot even help him to find it; by helping him, one only succeeds in making him find a spurious identity, one which remains an appendix of that of his benefactor. One can only find oneself by oneself.

Albert Luthili makes a similar point when he says it is no more necessary for the African pupils to become black Englishmen, than it was for the teachers to become white Africans… I remain an African, I think as an African, I speak as an African, I act as an African.

Language as an Issue in African Identity

Language is considered a fundamental issue in African identity. It is a vital element of identity. Language no doubt is a vital and the strongest element in the growth and development of a people. "It is the crucial symbol of any nationality. For it is language that enshrines the memories of the common experience and the historical record". Languages are the: "Shorthand for the sense of belonging together, of sharing the same memories, the same historical experience, and the same common cultural and imaginative heritage".

Over and above every cultural index, language serves as weapon for free economic development and political weapon for the political assertion of a people. Belonging to the same language means being linked by certain mutual interest of that community. By virtue of its role, literary language is a crucial agent of the establishment of higher forms of social integration, especially in the intensive internal linkage and unification of individuals and of their cultural consciousness.[15] Language also performs the crucial mission of centralizing the intellectual and cultural endeavor of the people.

Realizing the potency of language, it is not surprising therefore that the whites, since the days of slavery, with their programme of cultural genocide have attempted to stamp out any vestiges of culture in Africa. Concerted efforts were made to ensure a complete wipe-out and over-imposition of European culture and language on the African ways of life. This imposition is better stated by Fanon when he says: Every colonized people in other words, every people in whose soul an inferiority complex has been created finds itself face-to-face with the language of the colonizing nation; that is with the culture of the mother country.[18] The case is even more complex for the Africans in the diaspora.

The problem of language as a fundamental issue in the African identity problem also surfaced in the problem of definition of African philosophy. It is argued that there can be no African philosophy until there is a philosophy in African languages, not just a translation for interpretation. This is because English philosophy for example is written in English; Chinese philosophy is written in Chinese language. French philosophy is in French language, but African philosophy is still written and communicated in foreign languages. These foreign languages, it is argued, may not depict the true picture of African philosophy. It is the indigenous languages that really take care of issues of feelings, empathy, meanings and of course identity. Hence, authentic African philosophy should be written in an African language, since language is societal and experimental.

Whichever way the argument goes, the point to make is that, the problem of language has become an important issue that requires attention in the crusade for the evolution of authentic African identity because language is the tool and the primary medium of philosophical expression as it plays an important role in the way people know and understand.
Discussing the problem of language in African identity Chris Uroh writes:

> The problem becomes more complex when foreign languages with markedly different world –views are imposed on a people in place of their own language. In that case, they are forced to perceive themselves through an alien cultural screen, which is bound to distort their own image. Such a people will suffer identity crisis, for they will neither really be like themselves nor exactly like the culture are they imitating.

We can discern from the above that we cannot critically explain human experience well enough to an African by using a foreign language. To use foreign language to explain African experience and culture is to be culturally alienated, live inauthentic life and become irrelevant to our society.

Towards A Restructuring of African Identity

It is no longer a novelty that Africans have been affected at different degrees by the process of deculturation, distortion or denial of one's culture, hence plunging the Africans into identity crisis. Africans nevertheless need some kind of mental and cultural therapy. In this regard, indigenous African languages among the various measures have to be given priority to take into account the fact that culture is the basis of one's existence and survival.

The restructuring of African values and culture using language is one of the genuine ways of achieving authentic transformation in the 21st century. In the opinion of Peter Kanyandego, the re-appropriation of African cultures cannot take place if we do not know what these cultures are. Unfortunately, everything has been done to make sure that Africans abandon their languages and cultures to embrace the virtues of modernity. Experience has shown that many Africans are ashamed of speaking their language, in this regard; governments of various nations and states in Africa must put in place adequate mechanism that will boost the confidence and encourage

African peoples to speak their language. Ogundowole has argued that, take away the language of a community from it then, the peoples freedom is denied, their collective existence is distorted, just as the medium, the mode of being of the specific phonotype is also terminated and the collective self of the people as well as the self of the individuals in the community ceases.

In his book, *Sparks of Resistance, Flames of Change: Black Communities and Activism*, Falaiye pointed out that one of the greatest achievements in post-colonial Africa was when Julius Nyerere rejected the language of the colonizers (English), which is the most potent instrument of mental enslavement, and made *Ki-Swahili* the official national language in Tanzania and mandated that *Ki-Swahili* be taught universally. History according to Falaiye shows that countries which have succeeded in breaking the yoke of underdevelopment are those which have adopted their traditional languages as medium of instruction and expression.

This paper suggests the use of African indigenous languages as medium of teaching in the early years of our primary education. This is important because as Oyesakin pointed out that the child's learning ability is retarded if he is taught in a strange unfamiliar language and hence his intellectual development is tampered, this in turn hinders his contribution to national development.

In the same vein, Diop also reminds us of the detrimental effects of using foreign language as media of instruction in African schools. He mentions that the African is forced to make double efforts to assimilate the meaning of words and then through a second intellectual effort, to capture the reality expressed by the same words. In order to develop African languages, Diop charges African writers with the task of writing for an African Audience in African languages. This exercise will in turn promote people's political education.

Ohiri-Aniche emphasizes the threat of extinction facing some Nigerian languages with its attendant horrendous socio-economic, educational, cultural and other consequences. She proposes the use of constitutional measures to avert the trend. These measures include the recognition of the protection, preservation and promotion of indigenous languages as fundamental objectives of state policy, the setting up of National and State Indigenous Languages Commissions to oversee and coordinate all programmes and activities for the protection and development of Nigerian languages.

This paper tasks the African leaders to formulate language policy and planning research that aims at establishing relations among African languages, identifying their specific geniuses and studying some aspects of grammar that have thus far been ignored by specialists.

This paper also recommends strongly, the enactment and strict enforcement of a constitutional provision that will make one of the qualifications for election or appointment into public offices as the ability of the person to speak effectively at least one African language. That is, if a Nigerian for example, is seeking for an elective office or an appointment in Nigeria, he or she must be able to speak conveniently and as a matter of necessity at least one of the Nigerian languages.

Government of each African state should also make laws that will ensure that those seeking for admission into the university, polytechnic, college of education, school of nursing and other higher institutions of learning, and even those seeking employment, possess at least a credit pass in any of the indigenous languages. If we, as Africans, can make a credit pass in English language a condition for all of the above, then a credit pass in at least one African language must also be. As a way of incentive, government of nations and states in Africa should also promise the free publication of scholarly works carried out in indigenous language.

This paper further suggests the funding of research into African languages by government of African countries. It encourages the award of scholarship to students who intend to study African languages in tertiary institutions. African nations should exploit the advantage of globalization by establishing centres for African culture and civilizations in virtually the leading institutions of learning across Europe.

Government of various nations and states in Africa should appropriate the media to propagate the values and heritages of indigenous African languages. The appropriation of indigenous languages among others will achieve a genuine and meaningful transformation for Africa in the 21st century.

Conclusion

This paper has discussed the crusade for the evolution of authentic African identity. Among other options, it identifies the encouragement of indigenous African languages as one of the fundamental tools that can be effectively utilized for the efficient transformation of Africa in the 21st century. It is not enough to recommend and formulate policies but that government of various nations and states in Africa should back them up with the required vigour and political will with a view to ensuring effective implementation. There is the need for greater publicity and awareness with the aim of encouraging Africans to cherish, appreciate and preserve their cultural values and heritages.

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Practice and dialectics of change through drama therapy: the Nigeria example

By

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Abstract

Before colonization, African people had been suffering from various health issues and get cured for some while some led to permanent disability or even death. This it is believed is the issue all over the world as there is no empirical evidence to prove otherwise. Colonization brought about western medicine which was embraced by the people as a better alternative to herbal cure. The resultant effect of this of course is the gradual decline in the practice of traditional medicine. The enjoyment of the western medicine by the majority of people in many countries of Africa is unfortunately short-lived. This is due to corruption which is probably the number one problem facing most countries in the continent today apart from population explosion, and is seriously impeding its development and growth in several areas including health. The resounding echo of the allegation of corruption against an official arm of Nigeria, attests to what Gimba (2002) referred to as institutionalization of corruption in the country. Makinde corroborated Gimba's assertion when he states that corruption has been factored entre nous into a system negatively referred to as "Nigerian factor" in the equivalence of a franchise. The effect of this malaise is untold hardship brought about by poverty. This in essence leaves several amenities beyond the reach of the common man including qualitative health care. As a result of this, majority of the people are left with no option but to visit quack doctors or traditional healers for their various health issues which research reveals worsens their condition. It has also been discovered that many people are ignorant of several ways by which they can take care of themselves to avoid communicable diseases or manage the ones they have without infecting others or aggravating theirs. Drama as it is well known entertains. However, several other uses of the profession have been advanced by the practitioners. Among them is the therapeutic aspect of drama which has remained a virgin area especially in this part of the world. Drama therapy is the systematic and intentional use of dramatic games and techniques to bring succor to the sick, facilitate their quick recovery and prevent illnesses, (where possible) especially communicable ones.

Relying on the functionalist theory of social change, this paper reveals the potency of drama, not only as an entertainment venture but also as therapeutic and enter-educate medium to several health challenges.

Keywords; colonization, social change, therapeutic, population, health issues

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Introduction

Drama and play according to Cattanach (1996:81) have been an essential part of humanity since earliest times. It is one of the ways humans have discovered themselves and the way they relate to others. Emunah (1994:74) also informs that dramatic rites and rituals permeate cultural history as ways to build community, connect individuals with the environment, communicate spirituality, celebrate joys and transitions, confront fears, symbolize hopes, and create a sense of empowerment. The ancient Greeks according to (Gladding 1992) used drama to help those with distress or mental illness express emotions, achieve catharsis, and attain healthy balanced lives while the ancient Egyptians and ancient Roman philosophers encouraged people to use the arts in their pursuit for health and happiness. As early as the 1600's, writers proposed that imagination was the key to psychological health. With the industrial revolution and the advent of "moral therapy," through the second world war, and thereafter, the arts were increasingly used in therapy. Finally in the 1960's, universities began designing programs of study in the art therapies. Periodicals, such as *Arts in Psychotherapy*, and associations, like the National Coalition of Arts Therapy Association (NCATA), followed in the 1980's. Drama therapy therefore has been defined as the systematic and intentional use of drama/theatre processes and products to achieve the therapeutic goals of symptom relief, emotional and physical integration, and personal growth

Drama therapy developed as a field under a larger umbrella of Creative Arts Therapies, such as Art, Music, Dance/Movement, and Poetry, which were mostly influenced by artists who saw in themselves and others, the therapeutic value of their art. Unarguably, drama therapy was influenced by psychodrama. This much was agreed to by Emunah (1997:72) who averred that drama therapy shares many methods with psychodrama which includes dramatic play, dramatic ritual, and role play. Drama therapy became its own field over time with work being done in both the United Kingdom and the United States. A major influence of drama therapy is Experimental theatre in the 1960s and 1970s which challenged traditional theatre by involving the audience with psychological, spiritual, and educational issues (Emunah, 1997). Another influence was improvisational theatre led by Viola Spolin, which valued spontaneity and cooperation. The term "drama therapy" was coined in 1954 by Peter Slade in the United Kingdom while the National Association for Drama Therapy was founded in 1979 in order to establish and maintain professional standards for drama therapists, develop criteria for training and credentialing, sponsor publications and conferences, and promote the profession.

Emunah (1997:4) said: "Engaging in the world of make-believe offers not only a healthy sense of freedom, but also the disguise that enables self- revelation". The fictional realm allows one to see things in themselves they might otherwise choose not to see, and communicate things they might not otherwise communicate. Aesthetic illusion also gives the group the power to change the story and reinterpret it in terms of their own experiences (Cattanach, 1996). The goals and benefits for the drama therapy group are concerned with communication skills and other skills and behaviors, appropriate release of emotions, and meaningful relationships.

Functional Humanism Theory

Theory, according to Baran and Davis (1995:66) has numerous definitions. This is largely so because researchers have different conception attitudes to what they assume empirical investigation and verification should embody. Marshall (1994:532) defines theory as “an account of the world which goes beyond what we can see and measure. It embraces a set of interrelated definitions and relationships that organizes our concepts of and understanding of the empirical world in a systematic way.”

Bowers and Court right (1984:13) offered what is assumed to be a traditionally scientific definition of theories. Theories they claimed “... are sets of statements asserting relationships among classes of variables”.

Bailey (1982:39) conceptualized theories in a broader way in the bid to understand the social world. Theories to him are “explanations and predictions of social phenomena... relating the subject of interest.., to some phenomena”.

Little John (1989:15) defines theories as “any conceptual representation or explanation of a phenomenon”. A broader view of what theories embody is adopted by McQuail (1987:4) when he calls them “sets of ideas of varying status and origin which may explain or interpret some phenomena”. A close examination of these definitions reveals, however, that though there may be disagreement, this is slight. All the definitions agree that theories embody explanations, predictions, verification and interpretations of phenomena which help in the understanding of how the social structure operates. In other words, these investigations are systemically designed and scientifically conducted and tested,

In relation to the theatre, several theories have been formulated to explain and analyse the structure, content and, importantly, functions of the theatre to the society. Within the social context, theatre has been more assessed from their functional perspective than from their historical existence. Such theories like development theory democratic participation theory and social responsibility theory have in a lot of ways provided scholars with a broad overview of what should be the functions and objectives of theatre to the society.

Explicably, development theory advocates support for an existing political regime and its efforts to bring about national economic development. By supporting government development efforts, the theatre, it is assumed, will impact directly on the society. Democratic participation theory, on the other hand, underscores support for cultural pluralism at grassroots level, it supports fully the exploration of theatre for education and development while social responsibility theory as developed by advocates that theatre should accept and fulfill certain obligations to the society.

However, because of this disciplinary interconnection - theatre and sociology – i.e theatre for development (applied theatre) has, more often than not, interested sociologists.

The theatre’s influences or effects on the society have excited social researchers, who see the theatre as an important tool that can be adapted in a functional sense. Both functional and interactionists theories of sociology underscore the importance of part and subparts within a given social order. (Turner, 1994:17) And dramatic presentation in its exploration of social problems engages its subjects in meaningful interaction with each other by relating with both parts and sub- parts of the society and causing them to understand their social problems. In other words, sociologists are noted to be attracted to theatre, because of its responsiveness to social situation (which is also the primary focus of social scientists) and also because of its potential as a useful instrument for the integration and development of humanity.

An extension or perhaps refined model of the functional theory is the system theory. According to Baran and Davis (1995:53), system theory is predicated on the notion that society functions in relation to each order. Every structure within the society performs a function, which is connected to that of another. The strength of this theory lies in the belief that it creates room for feedback and allows for change to occur in the society, because of its close monitoring process. Theoretical framework of this study is hinged on the conscious development of humanity through theatre. This theoretical framework is a collage of existing theories that review the social structure and promote the idea of change like functionalism, structural and system, theories. In essence, this theoretical overview has been re-dubbed functional humanism to merge the psycho-social effects that theatre have (and should have) on the society as a whole and explore it as a convenient tool for human development.

Functional humanism is predicated on the notion that given the immense influences attributed to the theatre, their overriding aim should be to develop humanity. In other words, the theatre should be explored functionally to respond to human problems desirous Change. Conscious efforts towards what Bennis and Chin (1974:107) call "planned change" are the propositions of functional humanism. Because of the malleable nature of the theatre, which can be adapted into positive and negative uses, the process of functional humanism is carefully designed to achieve a specific goal of social integration and change. A major disruptive intervention which cut across several countries of the world and is a very serious impediment to communal and societal growth is corruption. Corruption has been found to have a root deeper than is perceived. It has been fingered as an essential reason as to why some nations continue to suffer from the absence of good governance, equity and justice. Writing on why good governance has eluded Nigeria, Mshella (2001) argued that the first factor is traceable to corruption.

> "The first is corruption, which has eaten deep into the fabric of this nation. The pervasiveness of corruption is such that individuals and public officials seldom do anything without seeking to benefit themselves to the exclusion of others.

Gboyega (1996:3) avers that since 1985 when corruption became so alarming, hardly does a day pass without a screaming headline revealing a blatant case of corruption involving a huge sum of money. Makinde (2005:7) concluded that corruption has been factored into a system derogatively referred to as the "Nigerian factor" in the equivalence of a franchise. All these indices are enough platforms for a stunted society.

The society, in this instance, is viewed as having connecting parts with interactive influences. The collective goal presumably is the creation of an enabling environment that offers opportunities for individual and collective development.

However, societies, as viewed by social scientists, are not predictable or so simply, defined in relations to social existence. There are usually, disruptive interventions of certain variables in-built to the social structures, either through natural processes or humanly contrived, which, in effect, produce disorder, generate conflicts, and other social distractions that demobilise the society and render it immobile.

It must be noted that these social distractions, whether natural or human, are not beyond human re-ordering and reconstruction. But that reconstruction can only be if conscious efforts have been made to re-condition the psycho-social existence of the human element in order to enhance his cognitive perception and re-tune mental frame to the appreciation of his social condition and environment. In other words, he must have been well informed about the state of his environment, his own unsalutary condition and the desirability of adapting himself to change. One effective medium through which this re- conditioning of the human element can be affected is drama. Because of its proven relativity to the human social existence (McCann, 1991; Rotha, 1952), drama is an appropriate medium that can be purposively and systematically designed to educate, inform and re-orientate the human subjects in order to induce the desire for change in them. In essence, the stress of functional humanism is on the development of the human resources, who populate the social universe. It is these human elements that can make social change possible. And the quality or otherwise of the human specie will determine the process (rapid or slow) of change in any given society and condition the state of that society's development or under development.

Drama and Sociological Interface

The ideas of social change and the generative influence of the arts, generally, and theatre, especially, have been engaging ones to both sociologists and theatre scholars more so as the two disciplines have been found to interconnect in a symbiotic way. Sociologists, over the years, have found ready tool in the theatre in the course of their research. The same applies to theatre scholars' critics and theoreticians who seem to gravitate towards sociological problems and consequently materialize them in a functional sense to form the core of their presentation.

Stone (2011), Branch (2009) and Franscisca (2009) in their separate researches acknowledged the interconnection between theatre and sociology as dealing with generative social issues. A drama therapeutic play as Stone (2009:61) expressively underscored '... is concerned with human nature and man's needs and it's likely to be in (a) favour of some kind of change".

This functional standpoint of theatre applies to sociology as well. Turner (1994:2), after offering a definitional appraisal of sociology as being the study of human behaviour, interaction and organization", enumerated the goals of sociology as involving and containing the studies of all...

> Cultural symbols that humans create and use to interact and to organise society; it explores all the social structures that order social life; it examines all the processes, such as deviance, crime, dissent, riots, migrations, and social movements that flow through the social order; and it attempts to understand the transformations that these processes work on culture and social structure.

The close connection between theatre and sociology, as being human oriented cannot be more definitively clarified than Turner (1994) had done. The drama as therapy has generated cultural symbols created by humans to effect and affect social interactions and consequently engineer change or development in their (humans) conditions. The generative concerns of the theatre like sociology, therefore, have spiraled over social issues like crime, social movement, generating social order and engendering social conditions in most cases.

Drama therapy in Nigeria

The recorded practice of drama therapy in Nigeria could be traced as far back as 1999 when an undergraduate student of University of Ibadan, Jamal Apena, a final year student of Department of Theatre Arts, university of Ibadan, went to the neuropsychiatric hospital, (a world bank assisted neuropsychiatric hospital and one of the best on the continent) in Aro town, Abeokuta in Ogun State to present a therapeutic dramatic play as his final year project. The play was a packaged one from his base at the University of Ibadan (about 40 kilometres from the venue) and performed before the psychiatric patients.

This type of methodology is known as outside in or migratory method. Such method is not the best in the practice of drama therapy because it fails to involve the patients in the actual planning and execution of the dramatic piece which is very germane to their wellbeing. After the exercise of 1999, there was virtually no attempt again until 2006 when this writer went to the hospital again to practice drama therapy. Also, the writer was denied access to involve the patients of the hospital into the mainstream of activities of the dramatic presentation which are basically problem identification, data collection, data analysis, scenario formulation, rehearsals, performance, post – performance analysis and follow up. In the light of this, this writer has to be contented with migratory approach which is not the best for the patients.

However, the writer doggedly refused to give up on the use of the proper methodology which is the inside out or homestead. As a result of this, he engaged the hospitals' management in series of meetings, laying bare the benefit the patients stand to gain if allowed to participate in the drama process. Eventually, permission was given and 2007 saw this writer and his team interacting with the patients of the institution at the occupational therapy department. The patients who were interested in the drama after being assured of confidentiality were incorporated into the procedures of the play production from problem identification to performance. Their involvement in the performance proved to be therapeutic as was revealed later. Their psychiatrists who were usually present during such presentations revealed that they had the opportunity of assessing them when they are involved in what they love to do with their colleagues which is totally different from sessions they usually have with them as it opened another vista to their psycho-social mind. It should be stated that practice of drama therapy at the institution is now an annual affair as its usefulness has been found to be assisting other forms of therapy used to maintain the mental balance of the patients. In the same vein, the use of drama therapy is not limited to the neuropsychiatric hospital alone. This writer has equally been practicing it at a federal prison in Igbeba, Ogun State. The necessity of this is that prison has been severally defined to be a corrective place and not a condemned institution that must not be visited. This is borne out of the fact that the prisoners shall be released one day and if they are not well taken care of psychologically, it will lead to recidivism.

At the prison just like at the neuropsychiatric hospital, the writer met stiff resistance from the authorities to involve the prisoners in the drama process. The reasons adduced to this were that there were various degrees of prisoners with different educational background and criminal intent. However, what I noticed was not the reasons but the ignorance of the officials in not seeing the relevance of drama in a prison institution. Again, the writer had to settle for the migratory method which was eventually agreed to by the prison authorities. However, after the performance and during the post-performance analysis, the prisoners clamoured for their involvement in the drama process and after several meetings with the prison authorities, this was eventually allowed as they have seen and convinced that it will do them more good than harm. Since 2007, the writer and his team have been consistently going to the prison annually for the practice of drama therapy and in fact, on two occasions, the story that was eventually performed was by the prisoners. The initial migratory approach used resulted in the non-participation of the

drama process by both the inmate of the prison and the patients of the neuro-psychiatric hospital. As a result of this, they had little input in problems identification, prioritization, data collection, analysis, rehearsal and production. They only participate fully in post-production discourse.
However, since permission to use the homestead method has been given, both the inmates of the prison and patients of the hospital participated actively in the theatre process from problem identification to post production analysis. While this is the case, though interesting as it seem, it did not come without its own myriads of problems. The initial migratory approach used resulted in the non-participation of the drama process by both the inmate of the prison and the patients of the neuro-psychiatric hospital. As a result of this, they had little input in problems identification, prioritization, data collection, analysis, rehearsal and production. They only participate fully in post-production discourse.

However, with the adoption of the homestead method, both the inmates of the prison and patients of the hospital participated actively in the theatre process from problem identification to post production analysis. While this is the case, though interesting as it seem, it did not come without its own myriads of problems. As stated earlier, drama therapy is not only curative if well practices or combined with other forms of therapy but also prevents the acquisition of these ailments. As the saying goes "prevention is better than cure" as the memories of being sick can never ever be wiped away. In the light of this, if such is prevented, it solves lots of personal and societal problems. This perhaps gave birth to the commission of community enlightenment plays by the management of the Neuropsychiatric hospital in 2009 and 2012 by the writer. The plays "Turbulent Water" was predicated on the awareness of mental cases, stating their causes and prevention as well as its management. "Crashed Web" written and performed in 2012 discusses stigmatization of the psychiatric patients as well as the role of the parents and the government. These plays, written and directed by this writer were performed by professional artistes in a 2000 sitting capacity theatre and attracted audiences from all walks of life. Fees were not charged at the gate and they went a long way to inform the public and correct their erroneous impressions among which include it being a communicable disease and several others.

Conclusion and recommendation: drama therapy undoubtedly is very necessary in all spheres of human endeavor. It cuts across all human strata and strives to make the world a better living place as it effectively brings about change which invariably led to human and community development. This of course in accordance with Henry McGurk's submission who contends that social change must be meaningful must be directional. Change must be identified as either positive or negative. In essence, according to McGurk, development "implies not only a change on time, but also change, which has positive attitudinal reaction."

This also falls within Ajayi's (1999":13) purview of the social index of change, which is the evaluative structure of human existence. Change must importantly be seen to reflect on the quality of human existence in any given social order. As the key concept of change in …must be improved quality of people's life". Succinctly put, the idea(s) of change as Ikpe, Ajayl and McGurk have underscored has generated-4ifferent overviews from social scientists and theatre scholars, leading to different postulations, submissions and theories on the necessity for social changes in any given society, causative factors that necessitate social re-ordering and the spiraling effects such change-actions produce. But what most social scientists considered as the bulwark of these theoretical reactions is the conceptualization of change in an upward deve1ovement central to human development. In other words, social change must be seen to respond unconditionally to human needs and aspirations.

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Using Play as Strategy for Language Development in Infants

By

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Abstract

Infants learn new words by listening to the speeches they hear from parents and other adults. Even though not much is known about the degree to which these words are meaningful for young infants, the words still play a role in early language development. Words guide the infants to their first synaptic intuitions and in the development of the lexicon and it may help infants learn phonetic categories. The focus here is to glorify the intervention between cognition and language development through play during the first two years of the child's existence. The three major questions on the list of findings are: 1. how do babies learn? 2. How do babies develop a language through play? 3. How do the variables interact? Studying how infants learn and what they already know requires an understanding of the manner in which babies generalize information from one situation to another, develop abstract concepts and form categories which provide coherence to a baby's world. Studying how infants develop a language needs an understanding of how babies develop words for objects and actions. In understanding how language and learning interact in every day circumstance as it relates to infants, one needs to understand how babies learn words and how learning language helps to solidify what babies already know. Perhaps also how it leads babies to learn what they may not have learned otherwise.

Keywords; infants, language development, variables interact , information

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Introduction

Intellectual and cognitive development correlates with language development and is an important medium of thought. Language is commonly defined as an organized way of combining symbols in order to communicate. It may consist of words i.e. spoken words or gestures. Language development comes naturally but cannot grow without care and guide from adults. Parents and teachers have important roles to give care and guide that are valid for language development to thrive. Language development begins before birth from the 25th week of gestation. A growing baby's reflex in the womb is equivalent to the talking of an adult person. Efrat (2012) opined that a song sang by a mother when the child was still in the womb is later preferred by the child over an unfamiliar one in later life. The new born begins to recognize important sounds in the environment such as the voice of their mother or primary caretaker. The first sign of communication occurs when an infant learns that a cry will bring food, comfort and companionship.

Play is where children invent and explain their language development. Dramatic play is ideally suited for language development. It is typical for children in the process of language development to mix languages. At a given time they might focus more on one language than another, but they decide the one to emphasize. It is also likely for children to use a variety of strategies for navigating a dual-language environment. Baby language development becomes more obvious after birth to ascertain viability of the child. Parent as the first teachers of a child have the responsibility of helping the baby to develop a social language skill through talking, signing and playing (Tabors, 2008).

Language is such an important part of an infant's life during the first 18 months of life. Language development is critical during this time in the life of the baby. The ability to listen, understand and speak begins to develop by becoming aware of the developmental stages and providing a supportive environment for the child. The development of language will during this time affect the child's entire life as he/she begins to listen and try to imitate by communicating. At one month, babies can differentiate sounds like P and D. At six to eight months, infants begin to make cooing sounds which comprises vowel sounds and after eight months babbling begins which signifies consonants adding to the cooing sound earlier. From eight to ten months, the babbling begins to sound like conversation with accents and inflections of mimicking begins at this time. From the beginning of ten to twelve months, a receptive language begins. The baby begins to understand but cannot articulate the speech due to inability to manipulate their mouths yet. The baby has the ability to tell you what she needs through different cries. When you speak to the baby, she may smile, become quiet or make sound and may become statled if the sound she hears is louder than the familiar one. A reassurance comes when you explain yourself.

The newborn begins to recognize important sounds in the environment such as the voice of their mother or primary caretaker. The first sign of communication occur when an infant learns that a cry will bring food, comfort and companionship. A child's vocabulary is the respository of his/her knowledge, whether in the form of concepts or words that refers to things in the child's world. If you want to nurture your child's mental growth, you should learn more about their language development.

Stages of Language Development

Children go through a number of different stages as language develops from the earliest stage of producing sound through being able to produce complex multi-word sentences.

1. **Babbling**: The first stage of language development is known as the pre-linguistic babbling or cooing stage. During this period which typically lasts from the age of three to nine months, babies begin to make vowel sounds such as ooooo and aaaaaa. By five months infants begin to babble and add consonants sounds to their sounds such as ba-ba, ma-ma or da-da-da. Babies learn to say dadada before ma ma. Fathers like this because it gives the impression that the baby is acknowledging the father's unique presence as opposed to the mother's. however, the reality is that infants tend to say "dada" before "Mama" for the simple reason that "dada" is easier to learn. The most significant thing about repetitive babbling is that it consists of infants practicing making deliberate and precise sounds. They gain control of their lips, lungs and vocal chords and learning how to make them work together to produce distinctive sounds at will. As the infant engages in babbling, they make progress in the pragmatic aspects of verbal communication.

   Social/Play in Babbling Stage

   The child at this stage socializes through play by:

   Smiling and recognizing familiar people

   Responds to environmental sounds like phone, doorbell and speech

   Begins to show anger

   Responds to "look"

   Looks when name is called

   Begins to show fear or fright

   Begins to search for items that have been moved out of sight

2. **Single Word**: This stage is known as one-word or holophase stage of language development. Around the age of 10 to 13 months, children would begin to produce the first real words. While children are only capable of producing a few single words

at this point, it is important to realize that they are able to understand considerably more (Declose, Adassor & Extasor, 2007). Infants begin to comprehend language about twice as fast as they are able to produce it. From the age of 8 – 12 months exclamation such as “ooh” and early single consonants and vowel sounds appear. For example, ba, bee, da, ma, go etc. Non-repetitive babbling begins. Sentences like pitch changes while babbling and protowords are used while consistent sound patterns are used to mean certain things. Example, ga, da, do, go, bee; example, a child may say “ba wa” every time he or she wants attention, not a real word by the child uses it consistently.

Social/Play: Children identify objects existence when not in sight and attempt to search for them. They are used in a semi-appropriate way. The objects are used in a fleeting way and sometimes they place and stuff random objects in a container.

3. **Two Words**: This stage begins around the 18th month when children begin to use two words sentences. These sentences usually consist of just nouns and verbs such as “where daddy”? And “puppy big”. At this age, children speak a dozen of words or more. Toddlers can link two words together to form rudimentary sentences like “want ball” or “me up”. Babbling could still be used to imitate adults conversation they may have been preview to. Since her vocabulary is still limited, a combination of simple words inflection and body language is used to get points across.

Social/Play: the child at this stage:

Plays alone and talk to self

Explores toys but no longer mouths them

When offered toys the child makes a choice

Episodes when they show different emotions e.g. happy, sad, fear.

The child tries to get adults’ attention on what they are interest in

4. **Multi-words Sentences**: Around the age of two, children begin to produce short multi-word sentences that have a subject and predicate. For example, a child may say “I love mummy” or “want more sweet”. They begin to respond selectively to words. Children learn more new words as they grow. By now the child understands two-stages commands like get your socks and put them in the basket. The child notices sounds like doorbell or telephone ringing and may point or become excited and get you to answer or attempt to answer them. The baby has the ability to follow some directions and gestures, recognize names of people and objects, and points at them.

Social/Play: The child attempts to greet and wave goodbye, calling for someone to something and showing off as well.

Strategies to Nurture an Infants' Language Development

One of the most important ways to nurture and stimulate a child's language development is to speak with the child. The more parents and adults speak with children, the greater the opportunities for the children to learn vocabulary. At this stage, it is better to applaud what your toddler can say rather than try to correct mistakes. Berger (2000) posits that if your child says "want cacka" do not correct with no rather say "cracker" by saying here is cracker that is modeling the correct use of a word yourself helps kids learn faster than when a correction is done outright. This would help boost your toddler's self-confidence and eagerness to learn and try out new words. The following strategies increase the language vocabulary:

Engage the baby in a variety of activities; show her around the house by playing with different objects to introduce her to different shapes, textures and colours and make sure they are safe and would not choke the baby.

Read children's books to the child by introducing different concepts and do not worry if the child is not quite interested for your voice is a treat and the earlier you introduce the child to reading the better.

Introduce your baby to other children by joining a playgroup, go out to the park at regular time or just get together with family members, friends and neighbours who have kids. Let your child play with the kids, it helps develop language and social skills.
Talk to your baby whenever you can. Example when you feed or change him, explain what you are doing by talking about the process and responding to his reactions in full sentences as much as possible. This encourages communication.

Encourage your baby to imitate your actions through clapping your hands, throwing kisses and playing finger games like pat-a-cake.

Encourage babies to make vowel sounds like "ma" "da" "ba".

Reinforce attempts by maintaining eye contact, responding with speeches, imitating vocalization using different patterns and re-emphasize by raising the pitch of your voice.

Imitate the baby's laughter and facial expressions.

Talk to the baby as you bath, feed and dress the baby, talk about what you are doing and what you are up to.

Use gestures like waving goodbye to covey message.

Acknowledge the attempt by the baby to communicate

Explain in single words – joined in clusters of meaningful utterances - here is your mama. She loves you. Sweet baby

> Listen to children's music tapes or CDs together; it is a great way to have your child's listening skills and you may be surprised by how many words she picks up from the songs.
>
> Your toddler has begun to realize that every toy, animal, person, thing has a name by 18 months. He or she relies on you for labels. She constantly points at pictures in books and asks "what's that"? or she just point repeatedly at the picture until you name it for her. She comprehends many more words than she can say easily and is filling the information away for later.

Motherese is used to nurture verbal communication in infants when high pitched tone of voice and short clear easy to understand sentences are required. Babies are especially attracted to these voices resulting in effective way to get their attention (Poll, 2011). Echoing amount to repetition of what a child says leading to feedback for the child and provoke mutual contagion and prepares them to produce the same sound when they need arises later on.

Conclusion

Children vary in their development of speech and language skills. However, they follow a natural progression or time table for mastering of the skills of language. Children who have trouble understanding what others say or difficulty in sharing their thought may have language disorder or impairment. The infant caregiver or mothers must understand that all the important guidelines for infants revolve around the domains of language, cognition, social, emotional and motor development. These researches provide across the domains emergent learning for children from birth to 18 months. Playing with toys and hiding a rattle under a blanket introduces speech development opportunity for babies and offers a natural way to make conversation and new vocabulary to babes.

At about 18 months, the child begins to use some sound combination regularly this is a sign that your infant is using language in a purposeful way and is communicating with you. Acknowledgement of the baby's attempt to communicate by responding encourages language development at this stage.

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The Use of Vernacular Radio as a Medium of Family Life Education: A Study of 'Hutia Mundu' Programme of Inooro FM

By
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Abstract

The continent of Africa is a land of diversity that boasts of many languages. The question of whether the languages are a curse or a blessing is debatable with. Some people consider vernacular languages as tools of division among the people, and an evil that human beings must live with. The emergence of vernacular radio stations tends to blur the debate even further. Vernacular FM radio stations in Kenya, for example, have variously been accused of employing untrained personnel including comedians, disc jockeys and beauty queens who compromise professionalism, incite tribal sentiments and cause violence. Meanwhile, Inooro FM, a vernacular station airs ***"Hutia Mundu"*** programme which is inclined towards family life education. The objectives of this study were to find out whether the radio serves as a medium of family life education, identify the training needs of its media practitioners, establish whether the programme sets a family life agenda and identify its uses and gratifications. This study's literature review covered media theories, the history and role of radio as it relates to culture, technology, and education. I employed an interpretive approach that included a content analysis of three purposefully sampled editions of the programme aired in April 2011 to determine whether the radio serves as a family life education tool; face to face interviews with two key staff of the station and four focus group discussions (FGDs) comprising of 24 married and unmarried men and women to gauge the training needs of the media practitioners; content analysis, the station's staff and FGDs to unravel the programme's agenda, and field survey comprising of 150 listeners and FGDs to determine the uses and gratifications of the programme. Content was thematically analysed against ten family life themes. I used Indicative Solutions Program to analyse the field survey. The total target population for this study was listeners of ***"Hutia Mundu"*** programme drawn from Central Province's population of 4,383,743 out of which 47.3% or 2,081,200 listen to Inooro FM.The study's findings were that the programme covered all the ten family life themes with greatest emphasis on communication, abuse and finances. It appeared to have set an agenda for the two themes, sex and communication which were most remembered by the FGDs. According to more than 90% respondents the programme educates, informs, and entertains. It also plays counseling, advisory and therapeutic roles. The programme was however, critiqued for occasionally offering 'questionable advice,' being gender biased, causing embarrassment and shortcomings in Kikuyu language expertise. This study recommends that the government and media policy makers formulate a national policy for family life broadcast education and integrate it with national development plan, universities to offer specialized training for vernacular broadcasters with specific emphasis on ethics, vernacular languages, culture and intercultural communication. Limitations of this study were funding and managing time.

Keywords; vernacular languages, government, communication, national policy

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Introduction

The media has been alternately commended and condemned for playing certain roles in society at varying times. Scholars intimate that since the founding of radio in the 1920's, broadcasters have aimed at such noble functions as informing, educating, entertaining, propagandizing certain ideas and values as well as persuading (McLeish 2005).

On the negative side, media has been accused of being western, of offering media content that is produced and distributed by Western media corporations and "playing an important role in promoting and developing popular support for the value and artifacts of the capitalist system as a whole" (Sterlitz 2004) and spreading imperialism.

Broadcast media, especially radio, is blamed for perpetuating violence, nudity, profanity and sexuality (McKenzie 2006). Merrill (2009) accuses journalists for working more for market share rather than for truth and significance. Blaming the media by scholars is not new. Social thinkers during the era of mass society saw the media as symbolizing everything that was wrong in the nineteenth century urban life such as pandering to lower class-tastes, fomenting political unrest, subverting important cultural norms, contributing to the collapse of the social order as well as spreading propaganda that gave rise to totalitarian leaders like Hitler, Stalin and Mussolini Baran and Davis (2009). According to Larson (2001), radio, a potential propaganda medium, was used to communicate communist ideology in Russia, used to spread fascism by the fascist governments of Germany, while the BBC broadcast spread propaganda for the allied forces during World War 11.

The media criticism is bound to raise a lot of interest in Kenya which has experienced a fast growth of FM stations whose listenership is over 85 percent of the country's population of about 40 million people (Wekesa 2009). Among the FM stations are vernacular stations that cater for different ethnic communities in the country. According to the Stedman Group (2009), vernacular radio commands over half of the audience share in Central and Lake Region topographies in Kenya. Such stations have not escaped criticism. During a media workshop held on 9th July, 2010, at Norfolk Hotel, Nairobi, speakers pointed out that the media employ comedians, disc jockeys (DJs) and beauty queens instead of professional journalists (Media Workshop 2010). Vernacular FM stations have in particular been blamed for employing untrained or poorly trained personnel who compromise professionalism, often negate ethical responsibility and fan inter tribal violence (Nguri, Risah and Kamweru 2009). FM stations have also been accused of failing the objectivity test due to their manipulation of editorial principles to fit predetermined ethnic positions, employing non-professionals and its content equated to soft pornography on air (Wekesa, the OBSERVER 2009:9-17).

The above accusations notwithstanding, talk shows which are said to have proliferated radio and television from 1960s Hume (Online resource) are among the most popular radio and television genres. According to Hume the genre has continued to grow because it is cheap and easy to produce and has a broad audience appeal. Despite the genre's growth scholars have generally ignored it. Erler, and Timberg (Online resource) argue that scholars neglect the genre because they consider it as a disposable form despite contrary pointers indicating that talk-show hosts are increasingly influential. Whatever the impact of talk shows, lack of interest by mass media researchers means that their short and long term effects remain unknown (Frisby 1998).

Problem Statement

In spite of the general perceptions discussed earlier that radio highlights themes of violence, profanity and sexuality (McKenzie 2006), one vernacular radio station, Inooro FM airs a talk show programme known as ***"Hutia Mundu"*** which aims at offering family life education.

The aim of the study was to establish whether the radio serves as a medium of family life education and in this case through "***Hutia Mundu"*** programme as elaborated in the objectives discussed below.

Objectives of the study and research questions

The objectives of this study were to:

a) Find out whether the radio serves as a medium of family life education
b) Identify the training needs of the media practitioners producing and presenting family life programmes in vernacular radio stations
c) Establish whether the programme sets a family life agenda for its audiences and
d) Identify the uses and gratifications of the programme to its audiences.

Rationale and Significance of the Study

A number of reasons were considered while choosing this topic. The first one is that radio is the most dominant source of news for most people in Kenya (The Media In Kenya Report 2008). The topics addressed through the radio reach many people. By consistently raising up particular family life issues, the radio can set an agenda in line with the agenda setting theory which posits that the press "may not be successful much of the time in telling people what to think, but it is stunningly successful in telling audiences what to think about." McQuail (2007:249). The popularity of talk shows in the contemporary world is yet another reason that has prompted this study. A Media Council of Kenya (MCK 2012) study for example found that the leading radio programmes in the country are music which attracted 58% responses followed by talk shows at 40%.

Another motivating factor for this study is that family life and especially sex education does not seem to have found a 'home' in the Kenyan context. The traditional set up where family life belonged in the past is now broken down or taken over by what Kenyatta (1938) describes as European educationalists. Kenyatta laments that the new form of education does not give the learners full knowledge in matters relating to sex nor does it prepare them to run their own homes in the future.

Discussing the new status in the families, Mbaya (2009) posits that there is a gap since the extended members of a family no longer play a role in bringing up children. As a result of such an existing gap, Orlik (2001) posits that the media is performing a compensatory function to meet needs and desires of people because of the declining prominence of traditional values-teaching institutions.

Another justification for this study is that in Kenya where vernacular broadcast is on the increase, the country does not have training institutions that train in vernacular broadcasting. This study should therefore be of significance to training institutions that offer broadcast journalism, the Media Council which is a statutory regulatory body set up to regulate media operations and ensure that professionalism is maintained, other media researchers, and the Ministry of Information which is entrusted with making policies related to media functions in Kenya.

Review of literature
The literature reviewed in this study related to **the media and culture** considering that **"*Hutia Mundu*"** programme takes place within a specific cultural environment. Culture has been defined as everything that humans make, use, learn, know and believe. Culture includes accumulated knowledge, beliefs, ideas, values, goals as well as material objects that groups of people have ever invented or used (Perry and Perry 2009).

The media are said to have an effect on culture since media messages and images constitute a powerful social, cultural and political force (Gallagher 1982:151). The mass media "constitute a primary source of definitions of and images of social reality and the most ubiquitous expression of shared identity" (Devereux 2003:7). Media has also been described as a cultural industry that has already taken shape, an industry that is exclusively governed by commercial criteria whereby the profit motive outweighs public interest Leon (2003).

Discussing the effects of different types of media, Littlejohn and Foss (2005) compares radio to oral tradition and argues that orality creates a culture of community while literacy creates a culture of class and electronic communication creates a culture of "cells" made of groups pitted against one another. The said groups promote their special interests especially as a result of media's narrowcasting, a common phenomenon today.

Technological changes and narrowcasting: In 1989 European regulators adopted rules that were geared to permit the free television programmes across borders (Hirsch and Petersen 1994) that led to an increasing number of television channels, and commercialization. The wind of change spread to developing countries and gradually saw countries like Kenya liberalizing their airwaves. The changes in the media have led to either polarized, segmented audiences based on their specific needs or into large audiences suitable for standardized media content in order to survive (ibd.)
.
Narrowcasting has to do with targeting information to a niche audience. The information in this case is personalized to the requirement of individual users. Wahlstrom (1992) describes narrowcasting as the production of mass messages for specialized groups while Neumann (2007) defines narrowcasting as "new domains of special interest and special purpose communication whereby like minded individuals band together and speak out spontaneously in response to a public concern, event or issue of self interest."

The niche´ audience in regard to the programme under review, ***"Hutia Mundu",*** aired on Inooro FM radio station, is an audience that shares a common language, Kikuyu, and perhaps the same cultural norms and could therefore fit into the definition of a narrowcast.

Radio as a medium of education: Radio can play an important educational role. Marshal McLuhan suggested that teachers would turn an outdated ivory tower into a modern-day control tower by plunging into the vortex of electronic technology (Griffin 2000), implying that they could use electronic media to educate.

Some attempts have been made to use radio as a medium of education. In 1969, Sesame Street broadcast became the first attempt by a government to use media (TV) to try and achieve some educational goals for disadvantaged preschoolers. According to Severin and Tankard (2001) that was a bold step to reach a large audience and hold their interest by combining information and entertainment. The US government's attempt to serve the public educational needs led to the establishment of the National Public Radio (NPR) and the Public Broadcasting Service (PBS) in the 1960s to provide educational and other socially useful programs on radio and TV (Hiebert & Gibbons, 2000). The Nigerian Broadcasting Service opened on 16th June, 1952 was also intended to provide special broadcasting services in the field of education (Adesonaye 1990). Some educational institutions in Kenya such as the Kenya Institute of Mass Communication (KIMC), Kenyatta University, Maseno University and Daystar University own FM radio stations which they use for training.

Important theories and models

This research was informed by two key theories, namely the agenda setting theory as advanced by Donald Shaw and Maxwell McCombs and uses-and gratifications theory advanced by Elihu Katz.

Agenda Setting-theory; It is a generally presumed that the media have the ability to set the public agenda. Agenda-setting which is a causal hypothesis suggests that media content influences the public perception of the importance of issues (Severin and Tankard 2001). Leon (2003) posits that the media shape the public space and citizenry itself as a result of the weight they bring to bear on the definition of public agendas and their capacity to establish legitimacy of certain debates. This is to say that through their ability of framing, the media are able to activate the people's interpretive schemas (Baran & Davis 2009).

This study attempted to find out the family life education issues that are given prominence by ***"Hutia Mundu"*** programme and whether the programme coverage contributes in their setting a family life agenda.

Uses and Gratifications theory; considers the audience to be active and goal-oriented. The theory suggests that audiences are selective in the kind of programs they expose themselves to and they have specific motivations for selecting those programs (Griffin 2000). According to Orlik (2001), uses and gratifications theory finds out such issues as what audiences find enjoyable in a programme or show "was it the show's locale and basic premise? Was it the script/plot development? The talent who were cast? What exactly about these factors brought about audience satisfaction? And just what was that satisfaction anyway?"

Scholars have attempted to classify the needs that audiences seek to gratify into four broad categories. Severin and Tankard (2001) capture those needs as; diversion which is an escape from routine and problems as well as emotional release, personal relationships which is about social utility of information in conversations and a substitute of the media for companionship. Personal identity or individual psychology is another need that serves to reinforce values or give assurance, provide self understanding, and reality exploration. Surveillance is the one that serves to give information about things that might affect one or will help one to do or accomplish something.

Conceptual Framework

In this study I borrowed some insight from Harold Lasswell's model which described the communication process as one which answers the questions of Who? Says what? Through which channel? To whom? With what effects? (Baran 2006:5). The study therefore looked at the gatekeepers, in this case the hosts of the programme, the programme content, and the audience reception of the programme content.

Family Life Issues; Discussing family life issues is a daunting task considering that there are different types of family systems such as monogamy, polygamy, group marriages and serial polygamy as types of family systems. Monogamy is a marriage where each person has only one mate and polygamy includes relations that take different forms such as polygyny where one man has more than one wife, sororal polygyny whereby a man marries a woman and her sisters, polyandry where a female has more than one husband, and fraternal polyandry whereby all brothers in a family share one wife. Group marriage on the other hand includes a household in which several men and women "have legal sexual access to one another" while serial polygamy is a rather sarcastic term used especially in the United States where one person has several mates but one at a time. One could in the present day also think of single parent families as well as same gender families Grunlan and Mayers (1988).

Families are sometimes referred to households a word that recognizes the various ways of recruiting people into households; there are those who are pawned, adopted, purchased, those offering domestic services or are temporarily sharing residence Kabeer (1994). This study considers the family to be an offshoot of marriage whereby marriage is defined as "a permanent union of an adult man and a woman as husband and wife, as long as they shall live upon the earth" Kilioba (2008). This study was interested in finding out how the programme covers problems that afflict marriage, otherwise known as marriage stressors. Gichinga (2005:25) breaks the said stressors based on their magnitude into ten categories, namely, communication 100%, abuse (physical and emotional) 23.4%, parenting challenges 21%, trauma (chronic and terminal illness) 13.7%, infidelity 13.1%, alcohol and substance abuse at 12.6%. Other stressors below 10% are finances 5.6%, infertility and/or childlessness 4%, family origin (in laws) 3.4% and sexual dysfunctions 3%.

Research Gaps

There exist several gaps in communication research that warranted this research. One of them is that most agenda setting studies tend to ignore radio altogether. Moreover, most agenda-setting studies are based on news and tend to ignore other genres yet some genres like talk shows have continued to gain popularity. Another gap has to do with the fact that most communication studies have been carried out in the Western countries under different environments and contexts from those of developing countries like Kenya. In addition, the mini media that exist in the contemporary world as a result of narrowcasting tend to increasingly segment audiences into smaller interest groups yet the outcome of such narrowcasting on the audience and the society at large is mostly unknown.

Severin and Tankard (2001) define audience segmentation as dividing people into different groups mostly as a strategy used by advertisers in order to plan different marketing communication strategies. Another shortcoming is that most of the existing audience research is carried by advertisers and not by scholars who would employ both quantitative and qualitative designs. Qualitative approach would be especially useful in assessing the media impact on the audience. Wanyeki (2000) argues that research should move away from the common advertisers' approach which mainly focuses on urban audiences to one that gives focus to both urban and rural audiences. Karikari (2000) suggests that a content analysis of the past community media content and experience could help in indicating future directions and in determining the kind of training in the fields of technical, managerial and journalistic communication skills and knowledge. In addition, a study of literacy in the local languages can help in determining the limits of the community media.

In preparation for this study, I noted that such media as Inooro FM can also be described as ethnic media. Georgiou (2004) describes ethnic medium as one that allows members of a group to communicate among themselves to share common information and common cultural tastes. Georgiou explains that there is a dynamic process that goes on in the construction of meanings in the media which involves the media producers, the media content and the media audiences. The methodology applied in this study took cognizance of the three aspects of communication.

Methodology

Methodology is a term used to describe the design, the procedures for data collection, methods for data analysis, selection of subjects and details of the specific treatments (Willis 2007). Over the years, an approach that combines elements of the qualitative and quantitative methods has emerged especially among scholars who argue that there is family resemblances within paradigm groups between qualitative research which is sometimes described as ethnographic, interpretive, critical or postmodern and quantitative research which is sometimes called empirical, positivist, postpositivist or objectivist (ibid).

In this study, I combined qualitative and quantitative methods. The combination helped me to gain the overall strength offered by each method (Cresswell 2009) and added value to the study (Gorard 2004). The qualitative approach included four focus group discussions of the programme listeners made up of six married men, six unmarried men, six married women and six unmarried women. The FGDs helped me to interrogate in-depth how the audience use the information and knowledge gained from the programme.

In addition, I interviewed two key staff of Inooro Fm face to face, that is, the head of the station (HOD) and the programme producer who is also the host of the programme. I further carried out a content analysis of the programme aired in April 2011 in order to describe and interpret the characteristics of the programme's message. The programme was thematically analysed to explore whether its content carried any family life agenda based on the ten family life themes of communication, abuse (physical, psychological and emotional), parenting challenges, trauma (chronic and terminal illness), alcohol and substance abuse, finances, infertility and or childlessness, family of origin (in-laws), and sexual dysfunctions.

Quantitatively, I used a survey involving 150 respondents from Kiambu, Nyeri and Murang'a counties where 50 respondents from each county filled in a self administered questionnaire intended to gauge the uses and gratifications of the programme. The questions were structured.

Sampling:

Due to the very nature of this study which involved a specific group of people who understand a particular language, Kikuyu, and listen to ***"Hutia Mundu"*** programme, my sampling was non-probability purposive sampling that included only people who listened and understood the programme and who were willing to participate in the research. The FGDs participants were reached through the use of government offices and institutions that helped to identify people who listened to the programme and who in turn mentioned others they knew who listened to the programme. Hence the use of snowball sampling

Having done some background research on the workings of the radio station and listened to ***"Hutia Mundu"*** programme, I chose the key staff on Inooro FM based on their knowledge and involvement with the programme and in the belief that they would provide insights into the thinking of media professionals involved in a family life education broadcast. I also believed that they would share information regarding ideologies guiding the programme, their training background and any challenges they encounter in such a programme. The choice for the content aired in April was based on the fact that April is normally a school holiday month in Kenya and more family activities and concerns are likely to occur at such a time.

I identified the field survey participants through self introduction, then inquiring whether they listen to the programme, and their willingness to participate. After informing them of the ethical requirements of the study and their signing of consent form, I would give them the questionnaire which they read, indicated they had understood filled in and returned to me. I used Indicative Solutions, user friendly software to code the data gathered from the field survey.

Results and discussion

The triangulated data answered the following research questions:**Does the radio serve as a medium of family life education?** The HOD explained that the establishment of "***Hutia Mundu"*** programme followed stories that were circulating in the country that 'the Kikuyus were laid back in matters of sex', were not affectionate, and that 'sex was surrounded by a lot of taboos' within the community. The HOD together with his colleagues interrogated the issue and followed it with an on air survey that revealed that indeed the Kikuyus are not affectionate, do not have very affectionate names for their spouses compared say to Luos who walk hand in hand with their wives, and actually call their wives baby" and that Kikuyu men walked many miles apart from their wives.

Survey responses received through telephone and short text messages formed the basis of the topics that were to be discussed in "***Hutia Mundu***" programme intended to be a forum for demystifying sex by 'explicitly talking about sex in marriage" and encouraging listeners to express themselves. The team also decided that they wanted the family life issues to be addressed from the Biblical point of view. They therefore sought and employed a talk show host who was a counselor, a pastor and already a radio personality, from another radio station, with great appeal. According to Larson (2001), the appeal of the host is key when examining the potential of a talk show. The HOD explained that sex was to be the focal point of the programme.

The host explained that "***Hutia Mundu"*** means touch someone. He broke the programme topics into communication, sex, money management, cleanliness and what he called God's prayer. He said he intended to teach listeners to communicate properly by not just exchanging words but exchanging of feelings. Regarding sex, the host said through proper planning, sex should satisfy couples both physically and psychologically as explained in the Bible Book of Song of Solomon Chapter Four which involves a step by step process of preparation leading to a climax. Sex, communication, and money management are among the ten important family life education thematic areas.

From the three editions of "***Hutia Mundu"*** programme analysed for this study, the radio can be said to provide family life education in that the content included all the ten thematic areas. Communication was for example mentioned twenty three (23) times, abuse appeared sixteen (16) times, followed by finances which were mentioned fifteen (15) times while infidelity was mentioned eleven (11) times. The content addressed all the sub-themes under communication, abuse and infidelity. Parenting challenges and family of origin received five (5) mentions each, alcohol and substance abuse received four (4) mentions, while sexual dysfunctions received three (3) mentions. Infertility and/or childlessness and trauma received only one (1) mention each.

Does the programme set a family life agenda? Agenda-setting function of the media establishes the salient issues or images in the minds of the public through their ability to select and choose what to report and how to report it (Littlejohn and Foss 2005). To find out the topics that have become salient to the listeners, the FGDs were asked the most memorable topics from the programme. Although sex was the least discussed in the programme content sampled, it was the most remembered topic by listeners who mentioned it eight (8) times. It was followed by communication mentioned six (6) times followed by infidelity raised five (5) times. Parenting challenges, finances received three (3) mentions each, while trauma (chronic and terminal illness) and alcohol and substance abuse received one mention each. The study therefore found out that the two topics of sex and communication emphasized by the HOD and the host of the programme had become salient in the listeners minds.

Sex (Sexual Dysfunctions): The married women FGDs said they had learnt of the necessity of preparation for sex, for serious concentration during the sex act without creating interrupting activities like questions, arguments or prayers and for a couple to satisfy one another. The married men FGDs recalled a topic on preparation for sex which they said was based on the Bible book of the Song of Solomon. The FGDs said they had learnt that a man should never jump on a woman as if she is a bicycle and that unlike men; women take some time to get prepared for sex. That woman can be compared to "charcoal stove which burns up slowly. The man was compared to gas fire, the one that goes lights up at once." In addition, they had learnt that sex was supposed to satisfy couples both physically and psychologically. Both married women and married men FGDs related the topic of cleanliness to sex.

The unmarried men FGDs highlighted a topic that had been titled; "Hutia mundu na ndukahutie wakwa" meaning touch someone but don't touch mine. The group explained that the programme was cautioning people not to get too intimate with another person's partner. They also recalled another programme which discussed situations where people were 'married but still single' since the marriage was devoid of physical intimacy. The unmarried women group discussion mostly recalled a topic warning young people against masturbation. They had also learnt that sex was very important in marriage and the need for a woman to satisfy her husband sexually.

On communication, the married women FGDs recalled a teaching that encouraged women to gently discuss in-house matters with their husbands instead of gossiping about them especially in regard to sex. Similarly the married men FGDs recalled the teaching that encouraged married couples to solve their own problems without publicizing them out of the home. They also learnt that communication should be relevant and timely.

What are the Uses and Gratifications of the programme to its audiences? During the field survey Ninety five percent (95%) of the respondents described the programme as educative, 95% said the programme was entertaining while 96% said the programme was informative.

The four FGDs gave in-depth explanation on how the programme gratified them and how they used it. The unmarried women FGDs indicated that besides acquiring information the harmful effects of masturbation, they were able to warn others to keep off the practice. They had also been entertained by the programme presenters who they described as charming, creative, have "vigour and psyche" and help them enjoy the programme. The married women FGDs said that they had learnt about healthy relationships between a husband and a wife, how to stay together and build steady marriages. They added that the programme acts as a mediator between quarreling couples by reducing stress and causing them to laugh. They further posited that the presenters are knowledgeable and credible because they quote from the Bible. They added that they enjoy listening to the programme because "the programme presenters are very funny and humorous."

The married men FGDs, compared the programme to a school which progressively teaches its students important topics especially in the traditional Kikuyu way of life and suggested that the programme should be made a national programme, translated into Kiswahili and English, be published in books and be availed to other communities in Kenya. The unmarried men FGDs said that the programme teaches them what their parents would not teach them i.e. on how to approach a girl for marriage without fear, and how to live as couples when they get married. They also advocated for expansion of the programme into TV and magazine formats in order to reach more young people.

What are the training needs of the media practitioners producing and presenting family life programmes in vernacular radio stations? This study was carried out in a background where vernacular FM radio stations in Kenya have been accused of lack of professionalism and ethics.

Education and training: The HOD who holds a diploma from the Kenya Institute of Mass Communication (KIMC) says his knowledge of Kikuyu language is by default and through his personal initiative. He obtained experience in establishing and running vernacular stations from his previous job in another radio station. His background notwithstanding, he proposes that vernacular broadcasters should be trained in the language of broadcast in order to articulate themselves and adequately address the concerns of their audience since there is potential for niche vernacular stations to be established in future. Training should include coursework, term papers and demos in local languages to enable students to

The host of the programme holds a Certificate of Primary Education and has studied Theological Education by Extension (TEE) through which he specialized in family problems. Regarding his work as a broadcaster, he says he was the first person to teach people openly about nudity of the family and that his work has caused some people to dislike him

Challenges: According to the HOD one of the biggest challenges they experience is when some listeners think they are being targeted in the programme and write letters castigating the programme or when the programme hurts listeners un-intentionally. The HOD recalls a time when the host said "when it comes to matters of sex it does not matter how you are, whether you are blind, whether you are deaf, whether you are whatever…," An organization that represents people with disabilities accused the programme of exhibiting bad taste and had implied that people with disabilities can not have sex. The station issued an apology.

Other challenges are technological in nature in that the programme which is strictly intended for adults infiltrates to young people and children who have personal radios or mobile phones that access radio stations. That is a concern since the programme is quite explicit and not suitable for children.

Among the challenges the host has faced includes being misunderstood especially by female listeners who think that he is a “sex machine” “because I teach very well about preparing a woman before having sex which their husbands do not do.” As a result, some women have gone to great lengths to try and seduce him. The other challenge is that some people consider his teaching negatively and describe him as naughty, obscene and accuse him through the telephone for being a drunkard and a prostitute chaser.

The said challenges were reflected in the field survey whereby 50% of respondents below 25 years of age found some words used to discuss sex embarrassing. Out of the total survey population, 22% found words used to describe sex to be obscene and 5% felt that words used were insensitive. The said weaknesses related to the programme are ethical in nature. According to Larson (2001), ethical issues in communication focus on value judgments concerning degrees of right and wrong, goodness and badness, in human conduct. Among the value-related issues raised by FGDs include advice given by the host that women should find out more about their rivals and imitate them to earn their husband’s love. The married women FGDs questioned the validity of that advice. The unmarried men FGDs argued that the host was biased against men and tended to blame them for most domestic problems including being drunk, getting home late and failing to sustain their families. The married men FGDs stated that the hosts should stick to Kikuyu language and stop mixing it with English or Kiswahili as they sometimes do. They suggested that some elderly people could join the programme and help provide the necessary linguistic help.

Summary, Conclusions and Recommendation

This study found that Inooro FM which set out to demystify sex accomplished much more.
Through ***“Hutia Mundu”*** programme the station serves as a medium of family life education and touches on all the ten family life themes.

The programme also sets and or contributes to the setting of a family life agenda especially regarding sex and communication themes. Both themes had been named by the station’s staff as forming the basis for starting the programme. The findings offer some credence to Corcoran’s (2003) argument that media have taken over the master narrative role once occupied by other cultural institutions such as religion, nationality, family and work place.

In addition, the station was found to inform as indicated by 96% of the respondents, educate 95% and entertain 95%. The programme audience found the programme useful as it met three major needs described by Severin and Tankard 2001 as **Cognitive needs**; acquiring information, knowledge, and understanding; **Affective needs**; Emotional, pleasurable or aesthetic experience, **Personal integrative needs**; - Strengthening credibility, confidence, stability and status.

The above accomplishments notwithstanding, the study identified some shortcomings related to use of vernacular language, technological and lack of audience media literacy whereby some programme audience were unable to distinguish between the public role of the host and his private life; as demonstrated by some women fans thinking that the host is a sex machine and trying to seduce him. Media stakeholders should promote public media literacy.

The above weaknesses could be improved by training and research. The study recommended that the government, media owners and media trainers should recognize the potential of radio due to its affordability and accessibility to serve as a medium of family life-education. They should combine their efforts to ensure that media practitioners are trained in ethics to enhance accuracy, good taste, objectivity and fairness in their work.

In addition the media stakeholders should emphasise on training in the language of broadcast to boost communication effectiveness. Such training should include culture, cultural norms and cultural sensitivities.

Vernacular broadcasters should be offered training to help them understand the impact of information communication technology on society and the best ways of using ICT for positive effect.

Journalists should acquire training in other fields of their respective specialization be it in counseling, military, psychology, law or any other discipline to make them respected authorities in their work in addition to journalism,.

This study recommended for further research on the role and impact of the media that can help the radio to break away from its old reputation of being a largely entertainment channel that specializes in trivia.

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Breaking Barriers to Unemployment of Nigerians with Disabilities through Vocational Rehabilitation

By
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Abstract

Unemployment rates have been spiraling in many parts of the world in recent years. The impact of this is felt not only by the so called normal populace but also by persons with disabilities. Persons with disabilities, even feel the effect of unemployment more. Though the Federal Government of Nigeria established the National directorate of Employment, not much has been done to solve the problem of unemployment among persons with disabilities, even if they are academically and or vocationally qualified. This paper looks into how vocational training could be utilized in breaking the unemployment barriers among persons with special needs in Southwest Nigeria. One hundred (100) persons with disabilities scattered in different vocational rehabilitation centres in the region were used for the study. Three research questions were drawn and two research hypotheses were formulated. The t-test statistic method was used to test the hypothesis while frequency counts and percentages were utilized to answer the research questions. It was also discovered that facilities at the centres are disability friendly, though inadequate. It was also discovered that loans/equipment are not always provided for disabled persons to setup themselves after graduation. Recommendations were then made on how to rectify the problems.

Keywords; disabilities, Government, vocational training, graduation, unemployment

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Introduction

Disabled persons comprise more than 600 million people nationwide. While many of them are gainfully employed and fully included in the society, many others face disproportionate poverty and severe unemployment. The unemployment rate for persons with disabilities is always on the rise and the rate is significantly very high compared with the general population. As estimated by the ILO Convention concerning Vocational Rehabilitation and employment about 286 million of the world's working-age people have some kinds of disability. Unemployment among persons with disabilities is as high as 80 percent in some countries (United Nations 2009). Often, employers assume that persons with disabilities are unable to work. Even though persons with disabilities constitute a significantly large percent in many countries, their employment needs remain unmet in spite of "people with disabilities Act" in many nations which reserves some percentage of government jobs for them.

A 2004 United State survey found that only 35 percent of working age persons with disabilities is in fact working compared to 78 percent of those without disabilities and that two-thirds of the unemployment respondents with disabilities said they would like to work but could not find jobs. A 2003 study by Rutgers University found that people with physical and mental disabilities continue to be vastly under respondent in the U.S. workplace. One-third of the employers surveyed said that persons with disabilities cannot effectively perform the required job tasks. The second most common reason given for not hiring persons with disabilities was the fear of costly special facilities (Satler, 2008).

According to the UN Fact-sheet on persons with disabilities, the Job Accommodation Network (JAN) of the U.S. Departments of Labour's Office of Disability Employment States that the employees in the 2010 study reported that a high percentage (56%) of accommodations cost absolutely nothing to make, while the rest only cost S600. Companies report that employees with disabilities have better retention rates, reducing the high cost of turnover, as found in a 2001 U.S study. Other American surveys reveals that after one year of employment, the retention rate of persons with disabilities is 85 percent. United Nations (2009) study shows that thousands of persons with disabilities have been successful as small business owners. Persons with disabilities have higher rate of self-employment and small business experience (12.2%) than person without disabilities (7.8%). This findings point to the truth that it is imperative to use vocational training and rehabilitation of persons with special needs to break their unemployment barriers

In Nigeria, the issue of unemployment is the nation's biggest challenge (Okono Iweala, 2013). Persons with disabilities in Nigeria are denied job opportunities even when they are most qualified. This is serious discrimination against them in the job market and this is because some people ignorantly believed that the disabled need no work because of the trouble they will go through. These people forget that working is an important and essential life activity even for the disabled; this is a misdirected consideration for them. There have been reported cases where disabled candidates sat for written interviews, had the highest scores, but denied employment because the Management humanely thinks they will not be able to cope.

There are so many disabled graduates of high qualifications roaming about the streets because they have been denied the opportunity of competitions. Some of them have been out-rightly told to forget about some jobs when they reported. All these crimes are committed not because people are wicked but because of their ignorance of the yearnings and aspirations of persons with disabilities. The general public and the government need to understand the importance of vocational rehabilitation and training for persons with disabilities, and the government should encourage it for all disabled individuals without jeopardizing their right to paid employment. Persons with disabilities working in some organizations and institutions have been found to be very efficient and perform maximally in their duties. It enabling environment and access to facilities and loans are provided; those who are unemployed can equally perform efficiently (Botton, 2001).

The problem about solving unemployment situation of persons with disabilities is that data on them are hard to come by in almost every country, specific data on this employment situation are even harder to find. Yet persons with disabilities face the same predicament everywhere (UN Factsheet, 2009). In developing countrie5s, 80% to 90% of persons with disabilities of working age are unemployed, whereas in individualized countries, the figure is between 50% and 70%.

Promoting vocational rehabilitation for employability of persons with disabilities

Work is considered therapeutic and essential for both the physiological survival and psychological well-being of people in contemporary societies (Per one, Chan & Thomas, 2000). Lee (2013) states that by recognizing the importance of work, vocational rehabilitation professionals such as rehabilitation counselors, have consistently advocated for work as a fundamental human right of people with disabilities. Thus, the primary goals of vocational rehabilitation are to assist individuals with disabilities gain or regain their independence through employment or some form of meaningful activity and reintegration into society (Parker & Szymanski, 2003).

Jenkins, Patterson & Szymanski, (1998) stated that the ultimate goals are in preventing potential disability; returning workers with disabilities to gainful employment; introducing individuals with disabilities into the labour force; and keeping workers with illness and disabilities employed. Parker and Szymanski (2003) said this is achieved by working collaboratively with the client to understand existing barriers and potentials in order to facilitate the client’s effective use of personal and environmental resources; to assist individuals in adapting to the environment; and provide recommendation to change the environments in accommodating the needs of the individual for career, personal, social and community adjustment following disability.

Chan (2000) stressed that vocational rehabilitation encompasses an array of services designed to facilitate and ease the return to work. Typical services include, but are not limited to vocational assessment and evaluation, vocational training, general skills upgrading, refresher courses, career counseling, on-the-job training programme, job search and consultation with employers for job accommodation and modification. Chan (2000) stated that these service delivery processes are not necessarily unique for people with certain disabilities; the intensity, amount and the delivery modalities may vary depending on the needs of the individuals. In addition, other personal, educational and environmental factors are taken into account in the process.

Statement of the Problem

The federal government of Nigeria in 1986 established the National Directorate of Employment (NDE), with the aim of providing job opportunities for all and alleviating unemployment in the country. While this gesture and provision is laudable, a large percentage of people in the country remain jobless today, roaming the streets or being engaged in different vices. Persons with disabilities are particularly hard hit by the unemployment situation in the country. It is therefore imperative to find out if provisions are also made for persons with disabilities in the NDE programme because doing so will help to know how vocational training could be employed to break the unemployment barriers among persons with special needs.

Research questions

The following research question will be answered in this study:

1. Are the facilities available for training for the persons with disabilities adequately?
2. Are the facilities at the centres disability friendly?
3. Are the graduates provided with loan schemes/equipment to set up their work on graduation?

Research Hypotheses

The following hypotheses are formulated to assist in making the study clearer:

1. There is no significant difference between male and female persons with disabilities in their knowledge of the vocational training opportunities available to them.
2. There is no significant difference between male and female persons with disabilities in their perceptions of the effectiveness of vocational training in braking unemployment barriers.

Purpose of the study

The purpose of this study is to find out how vocational rehabilitation could be used in breaking the barriers to unemployment of Nigerians with disabilities. This study will thus investigate:

a) Whether persons with disabilities have access to vocational rehabilitation;
b) Whether facilities are available for training of the disabled persons at vocational centres, and
c) Whether/how graduates from these centres are provided with loans/equipment to establish cottage industries.

Methodology

Research Design

The researcher design adopted for this study is the survey design. The researcher employed this design because this type of method helps in obtaining information on the opinions of the respondents.

Population

The target population for this study comprised the rehabilitation centres in southwest Nigeria with a focus on persons with disabilities at these centres.

Sample and Sampling Technique

The multi-stage purposive sampling technique was used in selecting the participants for the study. At the first stage, purposive sampling technique was used to identify vocational training centres in the southwest which amounted to twenty-four (24). The second stage purposive sampling technique was also used to settle only government – established centres in the various states. The third stage purposive sampling technique was used to select only those centres where adequate provisions of vocational services and training were provided for persons with disabilities. In the fourth and final stage, random sampling technique was used to select 100 participants for the study.

Instrumentation

The instrument used for this study was constructed by the researchers for the purpose of data collection. The instrument is a questionnaire on Breaking Barriers to Unemployment of the Disabled, and it was code-named “BUNED”. The instrument was developed based on the information gathered from related literature and reports gathered from following/monitoring some of the clients at the rehabilitation centres.

The instrument consisted of two sections – A and B, and it contained twenty (20) items. Section a focuses on the bio data of the respondents while section B was the main body of the questionnaire. The items on section B sought information on the mode of training and availability of both equipment and facilities.

Validity and Reliability of the instrument

To establish the content validity of the instrument, the researcher gave the questionnaire to three experts in the field of special education to vet. Their various suggestions inputs were used to effect corrections on the instrument. To establish the reliability of the instrument, a pre-administration of the instrument was carried out with an interval of two weeks using a test-re-test method. Then pearson production-moment coefficient methods was used to correlate the data obtained. The result showed a correlation of 0.77, the researchers considered the correlation value as high enough, thus affirming the instrument’s reliability and its appropriateness for the study.

Procedure for Data Collection

The questionnaire was taken to the rehabilitation centres by the researchers and was administered with the assistance of the teachers/instructors in these training centres. On the whole, a total of one hundred and thirty (130) questionnaires were distributed but one hundred and twenty (120) were returned, a return rate of about 100% was recorded.

Method of Data Analysis
Frequency counts and sample percentage, as well as the t-test statistical methods were used for analyzing the data colleted.

Results

Research Question I: Are the facilities available for training of persons with disabilities adequately?
Table 1: Frequency Distribution and percentage of Respondents on the Adequacy of Facilities
Table 1

Response	Frequency	Percentage
Strongly Agree	16	16
Agree	29	29
Disagree	31	31
Strongly Disagree	24	24
Total Disagree	100	100

From the table above, 45 (45%) of the respondents agreed that the facilities available for training of persons with disabilities at the rehabilitation centres are adequate, while 55 (55%) of the respondent disagreed.

Research Question 2: Are the facilities at the centres disability- friendly?
Table 2: Frequency Distribution and Percentages of the Respondents on Whether the Facilities are Disability – Friendly

Response	Frequency	Percentage
Strongly Agree	28	28
Agree	34	34
Disagree	20	20
18	18	18
Total Disagree	100	100

Table 2 show that 62 (62%) of the respondents believe that the facilities available for training of persons with disabilities at the rehabilitation centres are disability-friendly, while 28 (38%) of the respondents expressed a contrary opinion.

Research Question 3: Are the graduates provided with loan schemes/equipment to set up their work on graduation?
Table 3: Frequency Distribution and Percentage of the Respondents on Granting of Loan/Equipment

Response	Frequency	Percentage
Strongly Agree	14	14
Agree	21	21
Disagree	27	27
Strongly Disagree	38	38
Total Disagree	100	100

From the table above, only 35 (35%) of the respondents agree that the graduates from the rehabilitation centres are provided loans/equipment to set up their work upon graduation from the rehabilitation centres, while a staggering 65 (65%) said there are no such provision.

Hypotheses

There is no significant difference between male and female persons with disabilities in their knowledge of the vocational training opportunities available to them.

Table 4: Mean standard deviations and t-values of the Respondents on their Knowledge of Available Vocational Training.

Variables	N	X	SD	DF	Cal-t	Crit-t	Remark
Male	58	40.56	7.70	98	2.52	1.96	Significance
Female	42	41.71	3.32				

Table 4 shows the mean, standard deviations and t-test of the respondents on their knowledge of vocational training opportunities available to them. The table shows that there is a significant difference between male and female persons with disabilities in their knowledge of the vocational training opportunities available to them. This is because the calculated t-value of2.52 is greater that the critical t-value of 1 – 96 at 0.05 level of significance and 98 degrees of freedom. For this reason, the null hypothesis which stated that there is no significant difference between male and female persons with disabilities in their knowledge of the vocational training opportunities available to them was rejected.

Hypothesis 2

There is no significant difference between male and female person with disabilities in their perception of the effectiveness of vocational training in breaking unemployment barriers.

Tables 5: Means, Standard Deviations, out t-test of the Respondents on their Perception of the Effectiveness of Vocational Training.

Variables	N	X	SD	DF	Cal-t	Crit-t	Remark
Male	58	41.86	3.08	98	0.18	1.96	NS
Female	42	39.27	11.65				

Table 5 reveals the mean score and standard deviation of both male and female persons with disabilities on a measure of their perception of the effectiveness of vocational training in breaking unemployment barriers. These table shows that there is no significant difference between male and female persons with disabilities in their perception of the effectiveness of vocational training in breaking unemployment barriers. This is because at 0.05 level of significance and 98 degrees of freedom, the calculated t-value of 0.18 is less than the critical t-value of 1.96. Therefore, hypothesis two which stated that there is no significant difference between male and female persons with disabilities in their perception of the effectiveness of vocational training in breaking unemployment barriers was accepted.

Discussion

Research question one seeks to know whether the facilities available for training of people with special needs are adequate. The result in table 1 shows that 45 (45%) of the respondents agreed that the facilities are adequate. On the other hand, 55 (55%) said the facilities are not available. The conclusion that is drawn from this findings that the facilities are not adequate. It is either some facilities needed for training people with disabilities at the centres are non-existent, or they are not enough. Oyebola (1997) is of the opinion that both the facilities and the instructors or trainers should be adequately provided for at the rehabilitation for people with disabilities so that they can benefit immensely from the programme.

Researcher question two asks whether the facilities at the centres are disability-friendly. The findings in table 2 shows that 62 (62%) of the respondents believe that the facilities are disability-friendly, while 38 (38%) of them believe that the facilities are not disability friendly. By this, they mean the facilities available for them are either easy to operate or not taking their disabilities into consideration. It is clear from the responses that the majority finds the facilities easy to manipulate and operate, thus they believe that they are disability – friendly. The others who find the facilities in their chosen vocational skill areas had to manipulate or operate feel that the facilities are not easy to operate. Osborn (2006) said one of the considerations when thinking about rehabilitation of persons with disabilities as regards use of it that the facilities should be maneuverable.

On research question three, the researcher seeked to know whether the graduates of the rehabilitation centres are usually being provided loan/equipment to set up their work after graduation. It is ground that loans/equipment are not always being provided upon graduation because just a paltry 35 (35%) agreed with the question, and a staggering 65 (65%) disagreed. The United Nations Factsheet on Disability (2009) supports the idea of giving loans/equipment to completers of various vocational training so as to reduce unemployment situation among persons with disabilities.

Hypothesis one stated that there is no significant difference between male and female persons with special needs in their knowledge of the vocational training opportunities available to them. The hypothesis was rejected because the calculated t-value of 2.52 was greater than the critical t-value of 1.96 at 0.05 level of significance. This shows that there is a significant difference in their knowledge of vocational training opportunities available to them. Male persons with disability are more aware of the vocational training opportunities than female persons with disabilities. Spitznagel (2002) is of the same position as he presented that because of the responsibilities that are placed on the shoulders of a male person, they tend to be job conscious than female and look for different opportunities to acquire vocational competence.

The last hypothesis, that is, hypothesis Two, stated that there is no significant difference between male and female persons with disabilities in their perception of the effectiveness of vocational training in breaking unemployment barriers. This hypothesis was accepted because the calculated t-value of 0.18 was less than the critical t-value of 1.96 at 0.05 level of significance. Male and female persons with special needs do not really believe in the efficacy of vocational training in breaking unemployment barriers. This could be because majority of them (65%)

believe that no assistance is normally given to them in terms of loan/equipment to set up their work after graduation. They thus believe that paid government jobs are better than vocational training.

Implications of Findings

Persons with disabilities are frequently not considered potential members of the workplace. Perception, fear, myth and prejudice continue to limit understanding and acceptance of disability in work places everywhere. Myths abound including that persons with disabilities are unable to work and that accommodating a person with a disability in the workplace is expensive. Contrary to these notions, many companies and employers have found that persons with disabilities are more than capable if given enabling environment. The implication of the finding of this research is that if adequate resources are invested into the vocational training of people with disabilities, they can compete favourably at workplace with others.

Work is an essential goal for disabled persons because they need the income derive from gainful employment, nearly all culture place a high value on work as a part of rich and complete life, they need it to form social relationships, and gives structure and discipline to living. While the needs of persons with disabilities are similar to the general population, they do face special challenges in becoming employed because of numerous employment handicaps at the outset of a job search, such as lack of marketable skills; poor employment record; management's misconception, that is, lower productivity, higher absenteeism, higher accident rates, resentment of coworkers, negative attitudes, jobsite modifications and so on. Thus persons with disabilities have the same needs for employment as the general population, but face barriers to employment that may alter their experience of both working and job search. Vocational should thus be given more attention and impetus so that people with disabilities could acquire marketable skills.

The current states of the economy in the country continue to be an enormous stressor for persons with disabilities. Unemployed persons with disabilities have a higher risk to experience psychological problems such as depression, anxiety, psychosomatic symptoms, low subjective well-being and poor self-esteem. The psychological consequence of unemployment for persons with disability can lead to declines in individual and family well-being. The burden of unemployment can also affect outcomes for children, and can also negatively affect parenting practices such as increasing punitive and arbitrary punishment. All these could be avoided if persons with disabilities are not ignored or discriminated against seeking employment.

Conclusion

Employment of people with disabilities is very important. This is because they need to be integrated into the society so that they can have a sense of belonging and been able to cover for their family and societal responsibilities. Not providing employment for persons with disabilities could have negative psychological effects on them. Since paid jobs are very hard to come by in this present economic situation, it is important that vocational training of persons with disabilities be given serious attention.

Recommended Measures for Breaking Barriers to Unemployment of People with Disabilities

The following measures are recommended so as to reduce or even totally break the barrier to unemployment of people with disabilities.

Government and non-governmental organizations should come to the aid of persons with disabilities by pumping money into the vocational training of persons with disabilities so that they can leave a dignitive and productive life after their training.

There is no point in pumping money into the training of persons with disabilities without assisting them with loans/equipment for setting up their work after graduation. This area should be given more and urgent attention so that the money expended into the training of person with special needs will not be a waste in the end. Not setting them up after training will also amount to a half-cooked meal which can never be palatable.

Government should make it mandatory that certain slots be reserved for qualified persons with disabilities in all work establishments so as to provide opportunities for employment and social participation which are especially important for persons with disabilities.

Instructors and trainers who are educated and adequately competent must be employed at rehabilitation centres so that training of persons with disabilities can be sound and standardized.

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Language Problem across the Curriculum

By
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Abstract

We expend almost all of our national resources for foreign language learning on first-time, low-level language learning among high school and college students, then watches those minimal skills decay and disappear through lack of use or reinforcement." With the exception of students who major in languages or area studies, or who study abroad, college graduates in Africa typically possess less non-English language proficiency than they had when they entered college while some seldom develop bilingual skills and intercultural knowledge sufficient to meet their professional career needs and the global job requirements by the time they graduate. As a result, Africa chronically lacks the multilingual language proficiency it needs to function effectively across cultural boundaries. Although language instruction is wide spread in Africa, it typically does not lead to high degree of proficiency or specialization. This paper aims at addressing the potential of learners in achieving advanced levels of proficiency, language use and meshing the students' language needs and interests in a wide array of curricula specialties. For this to happen students must have strong intra and inter personal skills, be good writers and be excellent public speakers, since most organizations now require that employees portray the correct image of their company. Even colleges and universities that define language requirements for pursue of various certificate courses, undergraduate degrees and graduate degrees by acquired proficiency rather than accumulated course credits fail to mandate continued use of those skills after students have demonstrated intermediate-level proficiency. The changing perceptions of good language skills has led to changes in the language curriculum; thus Languages Across the Curriculum (LAC, pronounced as the initials L-A-C) has emerged as a promising means to improve the cross-cultural knowledge and purpose-specific multilingual and intercultural skills of pre and postsecondary students. Therefore, this paper proposes that students at all levels must have opportunities to employ their language skills by demonstrating that they can indeed communicate and interact acceptably in any circumstances for purposes of immediate and lifelong value.

Keywords; lifelong value, language curriculum, bilingual skills, communicate

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Introduction

According to Lambert (1991), "We expend almost all of our national resources for foreign language learning on first-time, low-level language learning among high school and college students, then watches those minimal skills decay and disappear through lack of use or reinforcement." With the exception of students who major in languages or area studies, or who study abroad, college graduates in the African countries typically possess less non-English language proficiency than they had when they entered college. Even students with advanced proficiency seldom develop bilingual skills and intercultural knowledge sufficient to meet their professional career needs and the global job requirements by the time they graduate. As a result, Africa chronically lacks the multilingual language proficiency it needs to function effectively across cultural boundaries (American Council on Education, 1989).

Although language instruction is widespread in learning institutions in Africa, it typically does not lead to a high degree of proficiency or specialization. Even colleges and universities that define language requirements for certificate and diploma courses, undergraduate and graduate degrees by acquired proficiency rather than accumulated course credits fail to mandate continued use of those skills after students have demonstrated intermediate-level proficiency. To increase the potential for achieving advanced levels of proficiency, language use and development must not only expand in variety and cumulative effect but it must also mesh with student language needs and interests in a wide array of curricular specialties (Grandin in Shoenberg & Turlington, 1998). Students at all levels must have opportunities to employ their language skills for purposes of immediate and lifelong value.

After a decade and a half of development at small liberal arts colleges (Allen, Anderson, & Narvaez 1992; Jurasek in Krueger & Ryan, 1993), Languages Across the Curriculum (LAC, pronounced as the initials L-A-C) has emerged as a promising means to improve the cross-cultural knowledge and purpose-specific multilingual and intercultural skills of African pre and postsecondary students. This paper examines the history of the LAC programme, its variants, its challenges and recommendations.

The Origins And Aims Of Language Across The Curriculum

The LAC movement follows the example set by the Writing Across the Curriculum (WAC) movement of the 1980s, which sought to use writing as a central learning tool in classes outside the English department. Rather than relegating writing instruction to classes in literature or composition, WAC provides advice and assistance to students for the inculcation of the skills needed for writing in each curricular specialty. Similarly, LAC works with faculty to identify the specific vocabulary and genres that students need in order to function effectively in another language in their respective disciplines (Fichera & Straight, 1997).

LAC also draws upon the content-based language instruction movement of the 1990s (Brinton, Snow, & Wesche, 1989; Krueger & Ryan, 1993; Stryker & Leaver, 1997). Instruction that emphasizes purposeful comprehension and communicative production yields superior receptive and expressive accuracy, complexity, and fluency. In brief, students who learn language for a purpose learn it better.

LAC aims to facilitate the use of languages in a variety of meaningful contexts and to motivate and reward students for using their multilingual skills in every class they take at each level in the university curriculum, thus preparing them for the cross-cultural and multilingual demands and opportunities of a global society (Consortium for Languages Across the Curriculum, 1996).

Design Variants In Lac Programming

To respond to the complex realities of student and faculty competencies, curricular and institutional priorities, and individual and group interests and needs, LAC takes a wide variety of forms (see Adams, 1996; Ryan & Riley in Shoenberg & Turlington, 1998; Straight, 1994). For example, even when focused exclusively on written rather than spoken language, the materials usable in any LAC course run a wide gamut. At the high end, students grapple with primary documents and scholarly texts they would otherwise read only in translation. At the low end, they exercise their developing analytical skills on mass-media items from which they can obtain facts and unique perspectives relating to the LAC course topic.

Likewise, the extent of language use varies greatly, from just a few LAC reading assignments sprinkled through a course, with no listening, speaking, or writing in the second language, to exclusive employment of the language in readings, lectures, discussion, and all written work.

Similarly, LAC personnel may consist of (1) single faculty members who choose to modify courses in an LAC direction, (2) a partnership between language and non- language faculty to devise joint courses, pairs of linked courses, or LAC components for existing courses, or (3) international graduate students who prepare substitute or supplementary assignments in any number of languages known to LAC participants in a course and then discuss these assignments with students outside of the regular class meetings. Any of these may function either in isolation or with the guidance and support of LAC-experienced faculty and staff.

Assignment of credit and assessment of learning also take varying forms as a function of whether a given LAC course focuses exclusively on language use or, if not, how it defines and measures its desired language-instruction outcomes. Thus, some LAC courses count both as language and non-language courses, while others divide the credit between the two. Some count only as non-language courses, while others provide a zero-credit, no-letter-grade (pass-only) transcript entry for students selecting the LAC option in a course.

Some LAC courses attend only to the content-enrichment value of LAC assignments, welcome any interested student, structure assignments to make them accessible to elementary or elementary-plus readers, use the LAC language for reading and perhaps a little listening but no required speaking or writing, and do not assess language-skill improvement for grading purposes. At the other extreme, LAC can adopt strict enrollment criteria (for example, only students who have completed 4-6 semesters of college-level language study; no native speakers allowed) and gauge language-skill gain as a component of grading.

LAC programming has taken many different forms in response to varying needs, priorities, strengths, resources, values, and curricular possibilities (see e.g., Allen & Anderson in Straight, 1994).

LAC Challenges And Opportunities

LAC Learning Materials. The identification and preparation of materials for use by LAC-participating students typically take considerable time and effort. Only rarely will the course-specific purposes of LAC and the language skills of participating students make it appropriate to use textbooks and other such scholar-produced resources aimed at a college-level audience of native speakers of the target language. At one extreme, for example, the most appropriate materials for courses in environmental studies, international business, or theatre may best consist of mass-media items, such as advertisements, news stories, entertainment reviews, editorials, or commercial Websites to which students can apply their course acquired concepts and analytical skills, and from which they can glean course-specific intercultural insights. At the other extreme, for a course in biology, history, or literature, students may read original versions of works they read in translation, primary historical documents, or technical reference sources to obtain information and intertextual comparative insights not otherwise accessible.

Whatever the nature of the materials, whether print, audio, video, or Web-based, construction of LAC assignments around them can pose sizeable challenges. Unless participants have a very high level of proficiency, they usually need background materials or specific references to other assigned course materials in order to understand the context in which the assigned material was created and how to apply course-specific ideas to it. At a minimum, they need a set of study questions and a brief glossary to help them deal effectively with the material.

Faculty Roles. Because of the long-standing separation of the study and use of languages from the rest of the postsecondary curriculum, LAC makes unfamiliar demands on departments and on individual faculty (Straight & Fichera in Shoenberg & Turlington, 1998). Non-language faculty may fear that the educational purposes of their courses will suffer with the addition of a LAC component. Language faculty may fear that the inculcation of high-level language skills will suffer when LAC puts languages into the service of specialized study outside of the literary, cultural, and linguistic domains long associated with languages in the general-education and language-specialist curricula.

Student Motivation. Students likewise may have difficulty fitting LAC into their conception of how to structure their college education. Not only do even the native speakers among them lack confidence in their ability to apply intermediate-level language skills to good academic purpose, they see little potential payoff for taking the LAC plunge. It seldom fulfills any general-education or major requirement, and to some it may seem not to bear any widely trumpeted connection to career opportunities.

Curricular Placement. The requirement-filling value of LAC arguably depends upon the emergence of new curricular components in which LAC plays an integral component. International tracks in existing majors, international or area-studies certificates, minors or majors, and honors and study-abroad programs of various sorts could quite reasonably accept or require enrollment in LAC courses. Similarly, career planning and placement offices could highlight careers in artistic, commercial, diplomatic, and other fields in which high-level bilingualism would open up exciting employment opportunities.

External Forces. Perhaps the greatest incentives to and resources for the expansion of LAC come from outside of our individual colleges and universities. The global deployment of multinational teams in commerce, industry, research, and the arts favor the use of collaborative, multilingual learning to prepare our graduates for the workplace. The growing multilingualism of our student bodies and of such things as the World Wide Web provide both the reason and the capacity for greatly enhanced intercultural, multilingual learning, while increasing numbers of international students possess the linguistic, cultural, and disciplinary skills and knowledge that we can employ as a powerful component of university teaching.

Conclusion

Based on the arguments presented in this paper, the LAC posits that the language component is important in the development of various language skills that are key in career progression in diverse disciplines or areas of specialties.

Secondly, such a curriculum leads to a panorama of insights in the demand of job opportunities where language skills play a vital role in determining a person's competence.

Thirdly, it boosts the development and perfection of strong intra and interpersonal skills for interaction through writing and excellent public speaking.

Recommendation

From the foregoing, this paper recommends that universities and colleges should come up with 'writing centers' to address the challenges of LAC. The aim of such centers is to come up with activities that are structured in a way that addresses the communication needs of the students in the global job market.

The issues raised in this paper also lead to the realization that stipulated classes on communication skills alone cannot adequately tackle or prepare individuals to be confident in their abilities as they step out into the world of work. Therefore, it's recommended that such centers can hold tutorials on aspects of communication such as academic, scientific and business writing.

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