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Foreword

This volume four of our scholarly journal, the African Journal of Education and Social Sciences (AJESS). This journal is devoted to the gamut of education and social sciences issues, from theoretical aspects to application-dependent studies.

The journal was envisioned and founded to represent and/or address the growing needs in education and social sciences. This is with the understanding that the knowledge economy requires an adept workforce and cadre of leaders to help address the many challenges and needs facing companies, governments and societies worldwide. Many of these challenges are ever-changing and therefore need new approaches and strategies. Our journal advocates for multi-disciplinary and multi-sectorial approach to handling such dynamic contemporary challenges. This journal focuses on original, high quality research in the realms of education and social sciences. It is intended as a forum for practitioners and researchers to share techniques and solutions, to identify new issues and to shape future directions for research in areas of education and social sciences.

The fourth volume presents the reader with articles in theory and practice; in matters of ethics and governance, literature and society, religion and politics and pedagogy. Each article is clearly situated within the field as a whole, exemplified and illustrated with relevant empirical data.

The journal would not have been possible without the great support of the authors, the editorial team and the insightful reviewers. Thank you for your enormous support. Thank you for able editorial work. And thank you for your timely and constructive comments. We are certain this fourth volume will be followed by many others. Articles in AJESS are registered and recognised by Google Scholar, which makes it a reputable publisher worldwide. It is our sincere hope that this fine collection of articles will be a valuable resource for our esteemed readers and will stimulate further research into the areas of education and social sciences.

Dr. Ben Nyongesa

The Chief Editor

TABLE OF CONTENTS

Foreword	iv
Moral Education and Societal Development: Is the Reintroduction of Social Education Ethics the Panacea for Society's Moral Challenges?	1
<i>Rispah Wepukhulu¹, Leunita Makila² and Irene Simiyu³</i>	
The HIV/AIDS pandemic among Technical College Trainees, its implication on their sexual behavior. A case of the selected Technical Institute in Kimilili-Bungoma Sub-county, Kenya.....	13
<i>Oroni Nicholas Barasa¹, Rispah N. Wepukhulu², Florence Wanjala³</i>	
"Themes in East African Literature 50 years after independence: A Critical Review of Selected plays"	26
<i>Joseph Musungu¹ and Eric Wamalwa²</i>	
Black Hair and Beauty in Race Relations in Chimamanda Ngozi Adichie's Americanah	42
<i>Mildred N.Sikuku¹, Ben Nyongesa²</i>	
The Redefined roles of Modern African Women as Envisaged in Nervous Conditions by Tsitsi Dangarembga.....	54
<i>Maureen Masika¹, Felix Orina² and Joseph Musungu³</i>	
Capacity Expansion of Educational Infrastructure and Students' Participation In Siaya County, Kenya	65
<i>Martin O Onyango¹, Julius K Maiyo² and Juda Ndiku³</i>	
Influence of the Free Primary Education Policy on Pupils Arithmetic Competence, in Public Primary Schools. A case study of Kimilili-Bungoma Sub County, Kenya.....	82
<i>Oroni Nicholas Barasa¹, Rispah N. Wepukhulu² and Irene Simiyu³</i>	
A History of Dini Ya Musambwa in Bungoma County, Kenya: 1940-2017.....	99
<i>Samuel Wafula Mukanda¹, Yokana Ogola² and Rispah Wepukhulu³</i>	

Moral Education and Societal Development: Is the Reintroduction of Social Education Ethics the Panacea for Society's Moral Challenges?

Rispah N. Wepukhulu¹, Leunita Makila² and Irene Simiyu³

1.1 Abstract

Societies worldwide are faced with the challenge of increased social ills that were previously unheard of. Commonly reported in the media are cases of drug abuse, suicide, homicide, femicide, rape, teenage pregnancy and rampant engagement in corruption, an indicator that something is amiss in the value system of the young people. While some scholars have argued that these activities may be a rational response to social conditions, it is the contention of this paper that if young people were equipped with moral education, perhaps they would make moral decisions. Traditionally the role of providing Moral Education (ME) was the preserve of parents and society but this has changed with the times and so school is increasingly being looked at to provide solutions in terms of imparting a value system to the young people. Currently in the Kenyan school system, values are given very little attention while subjects like religious education for both the Christians and Muslims are relied on to offer more in terms of moral education. Despite the existence of both Islamic religious education and Christian Religious Education as subjects in the education system, moral standards have consistently deteriorated. This positional paper makes a case for the re-introduction of Social Education and Ethics (SEE) as a subject at all levels of education to specifically focus on moral education. The paper will argue out this thesis informed by literature and studies. The discussion will provide useful information for Education policy developers concerning moral education and the development of society. It is hoped that a re-introduction of a subject focusing on moral education will equip Kenyan young people with the right predispositions, attitudes and reasoning that will lead them to develop a sense of right and wrong.

Key words: moral development, moral education, social education and ethics, social ills, values

1.2 Introduction

The issue of declining value systems is one that has attracted scrutiny by scholars the world over (Muthamba, 2017; Nyabul, 2009; Kira and Komba, 2015; Swartz, 2010; Boldysheva, 2009). While the effect of this moral decline is evident in societies and among adult populations, schools where a large population of the citizens of any nation are found in pursuit of education have not been spared. The greatest dilemma for governments the world is an educated citizenry that is undergoing moral crisis, a factor that is evident in increased violence, financial malpractices, corruption and a general lack of concern for others and the environment. Yet an examination of literature reveals that efforts have been made in the past to provide guidance to the young people in society in regard to values and ethics.

Over 2000 years ago, Aristotle argued that children needed clear guidance on how to be moral human beings and his Moral Theory provides the content and methodology of Moral education which is still applicable (Kira & Komba, 2015). In Tanzania, educational institutions have for a long time been tasked with ensuring moral education through a subject called Sports and Personality Studies (MoEVT, 2015) although there are contentions on the techniques of delivering moral education. For the Japanese, moral education has always been an integral part of the education system with the goal of cultivating morality that is evident in orderliness, mindfulness, hard-work, fairness, harmony in relationships with others and nature (Jones, 2017). In India, the history of moral education dates back to the Verdic age from 400 BC to 1000 BC and is infused with messages of peace non-violence, brotherhood and other positive values (Boldysheva, 2009). Yet despite this rich history, India has not been spared from moral erosion. In the United States of America and the United Kingdom, there is a growing movement in character education as a response to the moral decadence that is evident in the two communities, originating from juveniles (Arthur, KristJansson, Walker, Sanderse & Jones, 2015). The above communities are a small sample representing the search for an answer to the issue of ensuring morality.

The phenomenon of Moral Education has also been an issue of concern in Kenya from as far back as pre-independence times. The interest in this issue is evident in the varied Education Commissions and reports like the Ominde Commission (1964), the Gachathi Report (1976) and the Koech Report

(1999). These commissions concurred on the idea that despite moral education being taught to young people using Christian religious education as a discipline, moral standards did not seem to improve, painting a grim picture of a future society replete with people who have no moral standards. Commonly reported in the media are cases of juvenile crimes, suicide, homicide, rape, teenage pregnancy and rampant embezzlement of public funds, an indicator that something is amiss in the value system of the young people. These are cases that were unheard of in the past. As Wepukhulu (2001) points out, a child in the traditional African society was brought up under rules of avoidances, prohibitions and permission which were accepted as ethical by the community. These rules were passed on from elders to the younger generation and any deviation from what was considered right was dealt with through some system of punishment, while right actions were encouraged through a variety of methods. Bull (1969) cited in Devine (2006) posits that a child is not born with a moral conscience, but a natural, purposive capacity that can make him a potential moral being. This implies that given some instruction, formally or informally, the child will most probably acquire the correct disposition, attitudes and reasoning that will lead them to make moral decisions that define a moral being.

1.3 Moral Education and Schooling

Traditionally, imparting Moral Education (ME) was the sole duty of parents, with the child finding opportunities to practice what they learnt in their interactions with family and society, as well as seeing morally accepted behavior being modeled by people around them (Ivor, 1988). With an increasingly individualistic society and families which are fragmented, many children have to learn more in school, thus the “silent’ delegation of ME to schools. Although this new role of the school has raised contentions about what, how and who to teach ME, it is the contention of this paper that school is best suited to partner with parents and the church in imparting ME because of the following reasons:

First, schools have the mandate to produce a person who will exist harmoniously with the environment and fellow beings. An examination of the national goals of education in Kenya reveals among others; the authority to “promote sound moral and religious values” (MOEST, 2005, p.iv). This implies that officially, the education system can adopt its curriculum to

include the provision of moral education to the learners so as to ensure that school leavers will co-exist harmoniously with others in the society. It is a truism that students begin their ME at home, but before they grasp much, they join school and thus the need for school to continue from where parents had reached. The assumption in both the parents and school is that a causal relationship exists between knowing what is right and refraining from crime and thus the efforts by both groups to equip the learner with the ability to think and act morally (Tubb, 2003)

Secondly, school is a vehicle of direct instruction, with the teacher as the model of morality (Oladipo, 2009). The formal curriculum in schools includes subjects like Religious Education and Social Studies which have long been associated with the issues of what a society upholds as right or wrong and whose content is geared to helping the learner to fit in society. For the learner whose day is spent in school in interaction with peers and teachers, their learning can emanate from school/classroom rules and regulations, school ceremonies, visual aids containing moral content and academic subjects infused with moral issues. The teacher may provide scenarios which can be discussed for moral lessons or exploit emerging situations like a fight between learners, to address the issue of how conflicts should be resolved and the need to exercise justice and fair play in such circumstances.

Thirdly, school serves as a strong agent of socialization. School is by design a place where children expand their social circle and where they get to meet a variety of fellow learners and teachers. School allows the learners to operate within the confines of the school rules and regulations by putting into practice some of the moral values that they have learnt in the course of interacting with fellow students and teachers. Agreeing with this, Berkowitz (1998) asserts that the school ideology, behavior of adults, governance structure, rules made and enforced, open discussions of moral issues, exposure to different perspectives and peer norms as found in a school, are a means of learning morals. This is important for two reasons: morality is seen in the way we treat others and secondly, it demystifies the expectations of a moral society by moving ME from the realm of theory to practice. Children learn more from what others do and lessons learnt in this way remain in their sub-conscious for a lifetime, acting as a reference point unless changed by a more impressionistic or powerful view.

Lastly, school provides numerous opportunities for the learner to possibly observe and make moral decisions. This is especially so if the person the student is observing is the teacher or peer they admire or respect, irrespective of if what is modeled is right or wrong. This is important because it provides an example of what right or wrong means, in consideration of what has been learnt in the classroom lessons. Teachers are obligated to provide a leading role in terms of exercising what they teach, so that learners can emulate them. While a good number of adults can speak enthusiastically about the positive things they learnt from their teachers, an equal number would associate their character to what they saw and copied from their teachers.

However, teachers have not always modeled what is right as seen in an article by Nyingi (2009) where the writer quotes a joint study by Teachers Service Commission (Kenya) and a Centre for Right Education and Awareness which revealed that teachers abuse more than 12,000 girls in the country each year! In view of such revelations, one realizes that teachers, parents and even society are only guides to point the young people to the way, but ultimately the choice to take an action that is moral or immoral is with the individual.

This reality points to the need for moral education so that young people are equipped to make a moral choice and to develop a moral sense (Mbae, n.d). Piaget cited in Nucci (2008) views moral development as resulting from interpersonal interactions through which individuals work out resolutions which they deem to be fair, as they draw on the foundation that enable them to make judgment in the course of encountering moral variants within society.

The above reasons provide a rationale why school is well placed to ensure the moral development of the children within it. This is not to dismiss the other vehicles of ME that include parents, religious organization and culture, since the concerted effort of all these avenues could help the young people of this century to develop a sense of what is right and wrong.

For a nation like Kenya, it is important to refer to the wisdom in the words of Chairman Gachathi (Republic of Kenya, 1976) that “A society that cannot define or teach its values will inevitably be subjected to invasion by other values....” For Kenya, the nation must have arrived at the point of being invaded, given the many reports of social ills that are prevalent in the society.

1.4 Moral Development and Societal Development

Oladipo (2009) defines the term moral as the right conduct in social relations while morality as the system of rules that regulate these social relations based on what is regarded as right or wrong, according to the society. Previous efforts at understanding the nature of human beings were dominated by contributions from philosophers like Plato who supported a view of human nature that is now understood as the '*innocent theory*'. This theory proposes that children do not come into this world either good or bad. They come with a neutral nature ready to take any shape from the influences of nature, experiences, upbringing and education. Some philosophers such as Descartes and St. Thomas disagreed with this *innocent theory* and instead defend the *original sin theory*. This theory teaches that human beings come into the world defiled following the downfall of the original parents: Adam and Eve.

While scholars do not have consensus as to how and when a child becomes immoral, they are however in agreement that young people need to learn rules of social interaction that include justice, trust, welfare and respect for human rights. Traditionally, the role of providing moral education was the preserve of parents and the culture of the community, however, this role has expanded to include religious organizations and school. Oladipo (2009) argues that all these vehicles of ME must work together, driven by the desire to ensure future generations co-exist harmoniously and that society is able to develop in all spheres. For education systems, scholars like Kohlberg provide a framework for structuring the curriculum based on the six stages of a child's moral development, that define the level of reasoning of a child and how they are able to handle a dilemma (Crain, 1985). Additionally, he proposes that the lessons in moral education should be carried out using scenarios that lead to stimulating discussions and decision making.

Arguably, a society like the Kenyan one that is on the path to development requires manpower that is both qualified and moral, if it has to realize development and sustain it. This view agrees with the contention of Sheikh Mohammed Bin Zayed (2017) that whatever progress a nation will achieve will be preserved by values and principles of moral action. In the recent past, reports abound in the media of officers in public service whose academic achievements were celebrated by the community but who come back to misappropriate public resources, leaving the people suffering.

As a nation, our reputation globally is not one to be proud of courtesy of a few people who lack the moral code to guide their conduct in the workplace and with the wider society. Kenya needs to urgently address the issue of the value system of the young people of this nation, if there is to be hope of a future which we will all be proud of. This position paper makes a case for the re-introduction of social education and ethics in the syllabus, at all education levels.

1.5 A Case for the Re-introduction of Social Education and Ethics in Kenya

Social Education and Ethics (S.E.E) was introduced in the education system in 1986 after several education reports revealed the inability of religious education to serve as a vehicle for moral education (Ominde commission - Republic of Kenya, 1964; Gachathi report- Republic of Kenya, 1976; Koech report –Republic of Kenya-1999). The reports identified the key weakness of Christian religious education as the fact that it seemed to promote values and doctrines of Western Christianity and not values based on the African social system. S.E.E was thus proposed as a separate vehicle through which to impart ethics while separating it from religion, in order to address social issues irrespective of one's beliefs. S.E.E was intended to provide a more focused means of addressing social problems instead of piecemeal discussions across the curriculum.

A review of literature on moral education in Kenya, reveals a convergence on the view that S.E.E is a necessary discipline now more than before because the Kenyan society is faced with more social ills than those experienced two decades ago (Wepukhulu, 2001; Bennars, 1990; Shiundu, 1990). While the rationale for this agreement is undisputed, a number of studies exist that reveal that the acceptance and implementation of S.E.E as a separate subject from C.R.E faced opposition majorly from teachers of C.R.E and religious organizations, for a number of reasons. For the teachers of C.R.E who were expected to teach S.E.E, the contention was lack of training to equip them to handle this subject that was suddenly added to their work load (Makori, 1998). Secondly, the teachers felt that the subject content of S.E.E was complex and vague and an intrusion into the traditional position of established subjects like C.R.E (Bennars, 1990). For the religious organizations like the Catholic Secretariat and the National Council of Churches of Kenya (NCCK), the

introduction of S.E.E was perceived as a means of doing away with religious education in the school curriculum and introducing controversial topics like sex education to the youth, leading to further deterioration of morals.

In her study that examined the attitudes of the Christian church and teachers in Bungoma District towards S.E.E as a discipline in secondary schools, Wepukhulu (2001) established that the Quaker church perceived S.E.E as an important subject, unlike their Catholic counterparts. She however counters the argument by the Catholic Church by pointing out that the syllabus of S.E.E does not address issues of sex education. Additionally, she argues that there exist other avenues through which the youth could be exposed to immoral behavior.

However, an examination of the objectives of S.E.E could reveal the good intentions that are underpinned by the need to promote social justice, morality and socially desirable ethics. During the introduction of S.E.E, the objectives of the subject were stated as follows:

- a) To develop a harmonious ethical and moral relationship between the youth and the home, the school, the neighborhood, Kenya and other nations;
- b) To appreciate the necessity and dignity of moral education in Kenya and other societies;
- c) To base decisions on sound ethical principles as an integral part of personality development;
- d) To develop a rational attitude and outlook towards life;
- e) To acquire, appreciate and commit oneself to universal values and virtues that cement unity and understanding among the various ethnic communities in Kenya;
- f) To rationally sort out conflicts arising from traditional, extraneous and inner-directed moral values;
- g) To understand and appreciate the social fulfillment and moral rewards accruing from cultivating and adopting virtues and values offered by moral and ethical education.

From the objectives above, it is evident that S.E.E is a subject that will provide the moral education that Kenyan youths require. The benefits of S.E.E will be threefold: first, to the individual, the subject will instill the right attitudes,

impart values for family and the workplace, train them in social obligations and responsibility and encourage them to be diligent (Wepukhulu, 2001).

For the society, S.E.E will hopefully produce members who value unity, harmony, hard-work and all other moral principles that can lead to a harmonious co-existence. For the Nation, she will benefit from citizens who value democracy, rule of law, are loyal, respect public property and are committed to the prosperity of their motherland. These indeed are key pillars of a nation that is forging ahead in terms of development.

1.6 Implications for Policy and Practice

The re-introduction of S.E.E as a discipline in the Kenyan Education system has implications for policy and practice. For curriculum developers, there will be a need to re-examine the objectives and content of the subject in order to make them clear and achievable. According to teachers who were interviewed in a number of studies like that of Itolondo (1998), teachers felt that the objectives were vague and the content widely borrowed. There is also a need to ensure that the subject is taught at all levels of education since moral development is a process that takes place across the ages but with varying levels of complexity. Additionally, teachers who will handle the subject should be given training to equip them with relevant techniques of teaching the subject and examining the acquisition of knowledge.

For practice, it is evident that moral education is a life skill subject that will impart values to the youth. Moral education will result in a person who has the capacity, knowledge, freedom, and willingness to be guided by ethical values in making their decisions and their actions (Nyabul, 2009). This will necessitate that teachers are trained to develop a repertoire of teaching strategies that will make it interesting and meaningful. S.E.E as a discipline dealing with real issues in life cannot be taught like Christian religious education that seeks to develop values alongside great amounts of information that is historical in nature.

It will also be important to develop strategies of examining its application in the life of learners, that is, apart from using paper and pencil exams. In a study carried out in Kitui Central deanery, Muthamba (2017), established that there was little uptake of values because of the way moral education was being taught. It is therefore important that for a subject whose application is in real

life situations, examiners should identify strategies of establishing if learners have grasped the content or not.

1.7 Conclusion

From the discussion above, it is clear that moral education for the youth is a time tested means of ensuring a nation where people live in harmony because of engaging in moral actions. While C.R.E, IRE and other syllabi guided by religious beliefs have been the medium of moral education in Kenya, evidence of increasing social ills in the current Kenyan society point to their ineffectiveness in instilling the moral codes that can enable an individual to make moral choices. Indeed, as Nyabul(2009) points out, religion is concerned about morality, though morality is not necessarily concerned about religion and thus the possibility of being moral without being religious. This brings up the issue of a subject/discipline that will focus specifically on dealing with the moral education of young people in a way that is practical and interesting, while offering youth the chance to make moral decisions. Social Education and Ethics (S.E.E) is a subject whose objectives can help Kenya to meet the need for moral education.

While its first appearance in the Kenyan curriculum was faced with resistance, it is the contention of this paper that its objectives, content and implementation should be re-examined to avail this important knowledge to the Kenyan youth. All the parties that found contentious aspects of the subject should be brought on board to ensure that all grey areas are cleared. S.E.E is without doubt a discipline that will offer moral education without the bias for a specific religious group, as in the case of C.R.E for Christians or IRE for the Muslims.

Indeed, if Kenya is to take her place among the respected nations of the world, then she must have citizens who espouse moral uprightness. This can be achieved through school being mandated to teach moral education through a subject like Social Education and Ethics.

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The HIV/AIDS pandemic among Technical College Trainees, its implication on their sexual behavior. A case of the selected Technical Institute in Kimilili-Bungoma Sub-county, Kenya.

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2.1 Abstract

This study is set to determine the impact of the knowledge of Human immunodeficiency virus (HIV,)/acquired immune deficiency syndrome (AIDS) (HIV/AIDS,) among technical trainees on their sexual behavior. HIV/AIDS is currently the most threatening menace to the current and future generations. The national and county governments are employing intensive HIV/AIDS campaigns and have even provided a life skill curriculum to technical colleges. However, high levels of new infections are still being reported among the youths and technical trainees in particular. This could be attributed to low level of HIV/AIDS knowledge among them. The study was carried out in Matili Technical Training Institute, Kimilili- Bungoma sub-county, Bungoma County. Ex-post facto design was used. The target population of 350 trainees was used and a sample of 240 trainees, 155 male and 85 female was selected through stratified and proportionate simple random sampling methods. Data was collected by use of questionnaires which were self-administered by the researcher. Data was analyzed using descriptive statistics namely, frequencies and cross-tabulations. The study findings indicated that on average 51% of the trainees do not have correct facts about HIV/AIDS. This is an indication of low knowledge level of HIV/AIDS and its impact on sexual behavior among the trainees. It was further observed that teenage sex is common among technical colleges' trainees with 45% of all respondents being sexually active. Trainees engage in unprotected or casual sex since 80% of the sexually active youth revealed that they have never used a condom. The study recommends that precise and simplified HIV/AIDS information sources should be made available to technical Colleges' trainees. These may include wall charts, brochures and HIV/AIDS information updates from the ministry of health; peer group directed programmes on sexual behavior and spread of a HIV/AIDS should be strengthened in the technical training colleges is hoped that the recommendations of this

study are helpful in improving and re-inventing the findings and HIV/AIDS awareness campaign strategies in Kenya.

Keywords: *HIV/AIDS, Implication, Knowledge, Sexual behavior, Trainees*

2.2 Introduction

The HIV and AIDS Pandemic is now a global crisis and constitute one of the most formidable challenges to Education and training. It mainly affects people in their prime years of life, the hardest hit being those in their productive ages of between 15 to 60 years. The death of parent has left about 1.5 million children as orphans under the care of grandparents/guardians who may not have the capacity and skills to look after them well. It also affects the Technical institutions in such a way that the capacities to pay fees for trainees are low. This has also led to high dependency rate which aggravates problems associated with the already widespread poverty in the society. The HIV/AIDS policy defines the Ministry of Education position and practices for the comprehensive response to HIV and AIDS pandemic. In addition, it provides guidance for those who deal with the day to day HIV and AIDS related issues and problems that arise within the institutions, outlines trainees and employees' rights, responsibilities and expected behavior in technical education in colleges.

The number of people suffering from HIV/AIDS has reached pandemic proportions UNESCO (2004), further observes that over 25million people have died from aids related illness and over 36millions people worldwide are HIV positive. Gitonga (2001) likens HIV/AIDS to the great plague, which killed a quarter of Europeans population in the middle age. HIV/AIDS problem now transcends religious, political and ethnic boundaries and affects all and sundry, rich and poor, the infected and those who are not. In sub-Saharan Africa, one in every five people is living with HIV/AIDS, which is the leading cause of death (E.A. standard correspondent, 28th august, 2003). New infections in sub-Saharan Africa are extraordinary high and comparison to other regions of the world. The national aids control council (NACC, 2004) reported that 57% of the people living with HIV/AIDS in sub-Saharan Africa between 1985 and 2004 are women whereas men and children constitute 43%. This shows gender disparities with women being the most vulnerable group.

The report further indicates that by the year 2004, sub-Saharan Africa's 25.4million people were living HIV against 15million for the rest of the whole world. This implies that sub-Saharan Africa bears the blunt of the epidemic. Kenya is among the countries that are hard hit by the HIV/AIDS. By the year 2000, a total of 207,800 Kenyans comprising of 78,000 children, 900,000 men and 1,100,000 women were HIV positive (Willis, 2002). Willis (2002) further observed that this constitutes 7% of the then Kenyan population of 29million. By the year 2000, there were 730,000 orphans of which 30% had died (Willis, 2002). NACC (2004) reports that the prevalence rate among women stands at 9% compared to that of men at less than 5%. The rate for the urban areas was 38% as the rural people took the biggest share of 62% (NASCOP,2003).

The youth is a vulnerable group in issues relating to HIV/AIDS. According to UNAIDS (1999) there are more than one billion youths worldwide aged 10 to 19 years affected by HIV/AIDS. The same report further asserts that the youth could also be defined as people aged 15-24 years, according to UN definition. This study considered the young people in the age bracket of 15-25 where college trainees fall. WHO (2003) estimates that half of the people in the 15-24 age bracket worldwide were infected by HIV/AIDS. IJNAIDS (1999) observes that 85% of the youth infections live in developing countries and that more than half of all new infections worldwide (over 7,000 each day) are among the adolescents. These reports are indicators that the youths are vulnerable to contracting HIV/AIDS.

Since the first case of HIV and AIDS was diagnosed more than three decades ago, the pandemic has continued to claim many lives in the country. Until recently, HIV and AIDS data showed that the most at risk of infection were between the ages of 14-50 years. However, the 2007 Kenya AIDS indicator survey (KAIS) has shown that the prevalence rate has extended to 60 years and beyond. This implies that all the employees who will be retiring at age 60 years should become a concern of the colleges with technical education. Likewise, trainees are vulnerable to the infection.

According to Johnstone (2000), one third of HIV positive cases worldwide are aged between 14 and 24 years. The HIV cases of youths (10-24years) in Kenya are alarmingly high bearing in mind that a third of Kenya's population fall in the teenage category (Johnstone,2000).Johnstone(2000) further observes that half

of Kenya's population is below 16 years and 20% of teenagers are said to be HIV positive. It was projected that by the year 2006, 40% of all infections would occur among those under 20 years of age. The same report further argues that most sexual activity among teenagers is unprotected hence the high level of HIV prevalence. Research done in Kisumu revealed that 18% of teenagers became HIV positive within the first year of sexual engagement and that by the age of 19 years, 33% of those who were sexually active had been infected with the virus. These high rates of infections could be due to lack of knowledge or even failure to internalize the consequences of irresponsible sexual behavior. NACC (2004) asserts that 98% of HIV infections among adolescents are through sexual intercourse. This gave impetus to the current study.

The government of Kenya (GOK) has tried to create HIV/AIDS awareness in Kenya. This is done through making information on HIV/AIDS available for the Kenyan middle colleges. GOK has further provided HIV/AIDS syllabus and textbooks which include: bloom or doom; your choice; aids facilitator's handbook and let us talk about AIDS. besides, the awareness in schools and colleges, there are posters, billboards at road junctions, wall hangings with HIV/AIDS related information, calendars, newspapers adverts and mass media programmes, all creating awareness on HIV/AIDS to as many as would hear, read and watch. It is possible that the campaign by the government and other stakeholders have contributed to the reduced estimated HIV prevalence rates from 9.8% in 1998 to 4.3% in 2008 (republic of Kenya,2008).

However, the prevalence is still high among the youth. The teenagers, among whom some are in technical training colleges are recording high rate of infection cases. HIV/AIDS is a major threat to human life. The rate of new infections among the technical trainees is worrying. The government of Kenya has endeavored to address this worrying situation through campaigns and inclusion of HIV/AIDS in the college syllabus. Despite these initiatives the infections rates among the trainees have been on the rise. This appears to suggest that there is low knowledge level on HIV/AIDS among college trainees. Therefore, this study sought to determine the trainees' knowledge levels on HIV/AIDS and its impact on their sexual behavior, with the following specific objectives; To investigate the impact of HIV/AIDS knowledge on sexual behavior among technical trainees; To establish whether

there are differences in the HIV/AIDS knowledge level between male and female trainees in technical colleges; To assess the level of knowledge of HIV/AIDS among technical trainees and To determine the factors that influences the level of knowledge of HIV/AIDS among technical trainees

2.3 Methodology

The study used ex-post facto designs. Kerlinger (1973) describes ex-post facto design as a systematic empirical inquiry where the researcher does not have direct control of independent variables because their manifestations have already occurred or because they cannot be manipulated. The study was carried out in Matili technical training college of Kimilili- Bungoma Sub-county of Bungoma County. The fact that HIV/AIDS cases are recorded among the youths in this area, some of whom are in technical college prompted the selection of this institution. The sub-county also has both rural and urban settings and therefore a good representation of the wider county. The population consisted of artisans, craft, and diploma trainee in Matili Technical College. There were a total of 350 trainees in Matili Technical College.

The study adopted stratified, proportionate, and random sampling procedures. Stratified sampling was used to select institute according to student gender (female/male). Proportionate sampling was used to select institutions according to institute categories namely mixed institutions. Random sampling was used to get specific respondents in a given institute. The researcher obtained sample of 240 trainees from population of 350 college trainees as recommended by Kathuri and Pals (1993).

The researcher used a questionnaire to collect data. A pilot study was conducted before the actual data collection in two technical colleges outside the sub-county to test the reliability of the questionnaire. Cronbachs coefficient had a reliability coefficient of 0.74 upon piloting and was therefore considered reliable. The researchers administered the questionnaires to the respondents with the help of the teacher counselors. Few trainees who sought clarification were assisted accordingly. Data was analyzed using descriptive statistics, namely; frequencies and cross-tabulations.

2.4 Findings

This section presents research findings in line with the objectives that guided this study. A total of 240 trainees responded to the questionnaires. Out of these, 155(65%) were male trainees while 85(35%) were female trainees. Trainees' sexual behavior and how HIV/AIDS knowledge impacts on their behavior. The sampled trainees had varied views and opinions on how one should address sexual behavior. About 19% of all the respondents believed that the climax of love with a friend was sexual intercourse. This confirms the earlier findings by babendreier (2003) that there are many youths who are sexually active. On cross tabulation, 39% of the sampled trainees believe that it was hard to be a virgin today. Although 60% believed it is possible, a ratio of 39:60 is rather high and this reveals that there could be many trainees in the college who are sexually active. The issue of having sexual partners was also examined. Majority of the respondents (70%) did not believe that one should have sexual partners; 30% of the respondents believed that one should have one sexual partner. Nevertheless, the fact that one can change sexual partners should a relationship with one partner go sour does not rule out room for infection. Also, the point at which one starts a new sexual relationship leaves many gaps unfilled and therefore the risk still stands with either the new or a previous friend.

The study revealed that majority (56%) of the respondents felt that it was hard for youth to stop sexual intercourse once they started this habit. Only 44% felt that one can stop. However the overall impression is that majority of the respondents felt that one cannot stop sex once he or she has engaged in it. Johnston (2000) did a research on sexual habits and reported that it is setting on earlier today than it was in the past. The findings of this study confirmed this since 6% of the respondents had their first sexual encounter while below 12 years and 20% of all the respondents had their first sexual encounter while below 15 years. It was only 59% of all respondents who had no sexual experience at teenage. Results in the study showed that 38% of all the respondents had sexual intercourse while in primary and secondary,

The study also wanted to establish whether trainees' made use of VCT centre near their home or college. Many trainees had not utilized the VCT centre. On cross tabulation; only 13% had sought services from the facility while 87% had not made use of the facility which indicated that many trainees had not

embraced the idea of taking a HIV test in order to determine their HIV status. The study also sought to find out those trainees who were influenced by parents (guardians), the school or even the church to chill from sex. Only 180 of the 240 trainees who said that they had avoided sexual intercourse for fear of aids had discussed these issues with their parents or guardians. The guardians or parents had influenced 74% to stop being sexually active at teenage. Approximately 74% had heard their religious leaders talk about aids and had therefore avoided sex. Of the 150 trainees who had avoided sex, 75% had at least heard the message concerning HIV/AIDS from someone; be it a parent, guardian, religious leader or a teacher. However, of the 108 trainees whose schools had programmes that at times discuss HIV/AIDS, 79% had resolved to “chill” from sexual activity completely. This reveals that parents, church and the school programs influence trainees in their sexual behavior.

Gender difference in HIV/AIDS knowledge level and sexual behavior

In the society, the female seems to be the marginalized gender. The young girl is more vulnerable to contracting the HIV virus in comparison to her male counterpart. This section discusses the differences between female and male trainees as far as HIV/AIDS knowledge is concerned and their opinion and feelings on sexual behavior. Approximately 17% of male compared to 12% of female trainees know the meaning of HIV. This means more male than female are aware of what the acronym HIV/AIDS mean. Further analysis reflected that 76% of all male respondents had heard of HIV/AIDS within a month before answering this questionnaire as compared to 70% of the female. This could mean that 30% of female had not heard of HIV/AIDS within the last one month as compared to 24% of the male trainees. Johnston (2001) observes that boys are not restricted from leaving home as is the case with girls.

The freedom for exploration could have exposed boys to HIV/AIDS information more than girls, an observation confirmed in this study. The researcher further investigated whether there existed any gender difference on the knowledge of the “to chill”, the results reflected that majority of male respondents (71%) knew the meaning of “to chill” compared to 49% for female respondents knew the meaning of the phrase “to chill” compared to their female counterparts. The study revealed that 5% of the sampled males believed that one cannot contract HIV through sharing needles while only 3% of their female trainees’ counterparts share the same opinion. This difference

could explain why many male trainees share needles especially those who engage in drug abuse (Johnston, 2001). This poses a risk in contracting HIV/AIDS. There was a difference between male and female where 90% of the males knew that one can be tested free of charge compared to 92% of the females. On the same breath, those who knew what VCT stands for were 61% for the males compared to 67% for the females' trainees. More females seemed to be informed than males and this implied that more awareness campaigns could have been put in place amongst the females than is the case for males. There are more ignorant males trainees than females in the case of roles of a VCT centre. The figures reflected that more females than males know the roles of a VCT centre. The explanation here is that 71% of the females. The researcher wanted to establish whether trainees discussed HIV/AIDS with their parents. Many of the males had not discussed HIV/AIDS with their caretakers and this could lead to the lower level of knowledge as compared to the females' trainees.

On the issue of whether the church discusses HIV/AIDS or not, 83% of the males had heard their religious leaders discuss HIV/AIDS as compared to 85% of females. This further reflects that more females are being reached for awareness than males. Johnston (2003) asserts that the society has concentrated so much on giving the girl child more attention than the boy child. On cross tabulation between gender and colleges that had programs which discuss HIV/AIDS, 50% of the males compared to 67% of their female counterparts had such programs in their colleges. The reflection that 47% of all male respondents compared to female 32% who had not known of programs in their college which addressed HIV/AIDS is an indicator that fewer males than females are effectively reached with HIV/AIDS information.

The issue of teenage sex was examined. It was found that male respondents seemed to be in favour of teenage sex more than their female counterparts. From the study 77 of the male respondents or 53% believe that it is hard to be a virgin while only 30% of the females shared the same feelings on the issue of being sexually active at teenage. However 39% of the male respondents believed that sex was okay if one had one sexual partner compared to 23% of the females. On the issue of protected or safer sex, a higher number of boys (65%) compared to girls (37%) felt that they should use a condom for protection every time they engage in sexual experience. Female's exposure

and vulnerability to HIV/AIDS is higher could be reinforced by a study conducted by Johnston (2003) which reported that female condoms are expensive, Only 2% of all the males sampled said they failed to use a condom because it was expensive compared to 3% of the girls, Almost a quarter of all the boys had used a condom during sex as compared to less than 10% of all girls that had used a condom.

Level of knowledge of HIV/AIDS among technical trainees

The study revealed that the level of knowledge on HIV/AIDS varied from one trainee to another. On the meaning of aids, 73% of the sampled trainees knew what AIDS means, while 18% did not get the facts right whereas 9% did not give the responses on the meaning of AIDS. This implied that about 27% of all the respondents could not tell the meaning of the acronym AIDS. On cross-tabulation, only 14% knew what HIV meant, while 77% of all the respondents who chose to respond to this item got it wrong. This is clear indicator that there are trainees who do not know what this particular term means. On further analysis, 93% of all the respondents knew that HIV virus has no cure and 2 % (or 8) were not sure, whereas 4% did not think that the virus had no cure. Out of all the sampled trainees, only 64% of the total sample got the correct meaning of VCT. The rest 36% either did not know or were unsure. This confirms the studies done earlier by John Stone (2000) which revealed that some young people cannot tell what VCT stands for. The study revealed that 11% of the respondents did not know of a VCT centre anywhere near or far from their place of residence. ‘Interestingly, of all trainees who have heard of a VCT centre, 51% claimed that the facility was not within reach. This implied that only 49% of all the respondents may often think of a VCT centre by virtue of frequently seeing it and therefore may consider paying a visit to the facility in future.

Despite having seen or heard about a VCT centre or even having one near home, only 47(13%) had gone for VCT services whereas 83% stated categorically that they had never visited the facility. An issue that could contribute to trainees’ ignorance on the effects of HIV/AIDS in the society could be lack of openness among the family members. Majority (54%) of all the respondents did not know of a relative who had died of HIV/AIDS related illness within the last two years. A further 8% were not sure and only 36% had seen or known the cause of death among relatives. This confirms that there is

low awareness level of even the most common slogan or statement in the concern for the HIV menace. The abbreviations ABC (where A stands for abstain; B for be faithful and C stands for condom) was also examined. On average, only a half or 51% could tell what ABC stands for. The rest either were not sure or did not know altogether. This confirms the fears that there are a number of trainees who are not aware of the trends and dynamics of the HIV/AIDS scourge and how best to take care of selfness from contracting the scourge.

The college programs that take care of HIV/AIDS knowledge are limited to a few colleges and also known to a limited number of trainees. According to the research findings, only 60% were aware of such programs. The rest 40% either did not know or were not sure while others did not respond indicating that they may not be aware. On the average the study established that 49% of the trainees do not have correct facts about HIV/AIDS. This is an indication of low knowledge level of HIV/AIDS and its impact on sexual behavior among trainees.

Factors that influences HIV/AIDS knowledge among trainees

About 22% of all respondents' trainees indicated that they had never discussed HIV/AIDS with parents or guardians. However, 19% of all respondents believe that discussing sex with parents/guardians is a taboo. Among all sampled trainees, 68% did not know that people could be tested of HIV/AIDS free of charge. This implies that a good number of college trainees do not discuss HIV/AIDS and issues of sex with their parents/guardians

The researcher sought to establish the percentage of trainees who had asexual experience against their background. It was observed that out of 60 respondents who stayed with their mothers, 47% have had sexual experiences. This is a high percentage considering that it was 39% of all the sexually active trainees. Concerning those who stayed with their fathers, 56% were sexually active and among those who stayed with both parents 33% were sexually active. Among those who stayed with a guardian or relative, 40% were sexually active. The fact that 35% of all respondents were not comfortable discussing HIV/AIDS and sex related issues with their parents and that an average of 35% of all respondents had a sexual encounter is a pointer that many guardians/parents do not discuss the HIV/AIDS and sexually with their

college trainees/children. The reason given was that parents/guardians were too busy to afford such time according to 26% of the respondents. The family seems to have neglected the responsibility of educating their children on sexuality. In the case of religion, 28% of those discouraged by their religious leaders from discussing HIV/AIDS and sex related issues did not know what VCT stands for. This means that a great percentage of the trainees who were discouraged from evaluating and discussing sex related issues and HIV/AIDS did not have relevant information that could help them make informed choices.

Peer influence also prompts ignorance on the issue of HIV/AIDS. Among 100 trainees who were discouraged from discussing issues related to HIV/AIDS and sex by their peers, only 12% know the meaning of HIV whereas 88% were ignorant. However among 109 trainees discouraged by their peers through jeering or being laughed at, 30% did not know what the abbreviations VCT stand for. Among those trainees who were jeered at by their peers whenever they wished to discuss HIV/AIDS and sex, 16% did not know what VCT stands for.

2.5 Conclusions and Recommendations

The study found out that many technical colleges lack a clear programme that addresses HIV/AIDS knowledge among technical college trainees in that a large number of technical trainees have incorrect facts on HIV/AIDS. It was also found out that a large number of Technical trainees reflect high level of HIV/AIDS knowledge with female showing a higher level of knowledge than male trainees and there are technical trainees who know little about VCT centre and their roles.

It was found that HIV/AIDS knowledge promotes abstinence or safer sex and Teenage sex is common among technical trainees; it could be unprotected or casual thus leading to HIV infection. It was observed that sexual debut sets in quite early and many Technical trainees who do not have reliable HIV/AIDS knowledge could be sexually active before turning 17 years. It was also found out that agents on HIV/AIDS knowledge such as churches, homes and schools enhance awareness and positive change of sexual behavior among the technical trainees.

The study revealed that religious leaders, parents, teachers and counselors are key contributors in creating HIV/AIDS knowledge among technical trainees. The study found out that Peer influences one's HIV/AIDS knowledge and the sexual behavior while the female trainees have a higher level of knowledge on HIV/AIDS related facts than male trainees. More males in technical colleges are sexually active compared to female but females are more open to discussing HIV/AIDS and sex with their parents and guardians than male thus learning a lot on the same and it was found out that female are less likely to use a condom than male trainees.

The male trainees, should also be given attention in the creation of HIV/AIDS awareness and sexual behavior as oppose to the current emphasis on the female child and Detailed sex education be introduced to primary and secondary schools to enable adolescents as young as 10 years make informed choices on their knowledge of their sexual behavior to check on early sexual engagements.

VCT centre be made available in technical colleges. This will prompt technical trainees to pay a visit so as to know their HIV status and this will help them make proper decision on their sexual behavior. Precise and simplified HIV/AIDS information sources should be made available to teenagers in particular those who are in technical institutions. The Parents and guardians should take the responsibility of discussing HIV/AIDS and sex with their children, sons and daughters especially those in technical colleges.

The Churches and other religious organizations should develop a detailed HIV/AIDS curriculum for the youth in their churches to enhance creation of HIV/AIDS knowledge in their sponsored institutions. Peer group directed programs be introduced and strengthened especially in issues related to sex and HIV/AIDS in order that they may influence their peers positively in technical training colleges.

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“Themes in East African Literature 50 years after independence: A Critical Review of Selected Plays.

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3.1 Abstract

This paper presents a critical review of the major thematic concerns in East African Literature 50 years after independence. It examines the relevance of East African literature in responding to the needs of the society which is critical to any genre of literature. This is predicated on the fact that literature is basically a reflection of social realities in any given society. This paper employs Critical Discourse Analysis (CDA) its examination of the way East African playwrights use language to comment on a number of problems bedeviling post independent states. The paper mainly focuses on a review of thematic concerns in major plays by some of the leading playwrights in East Africa since independence. Given that literature is a reflection of the society, it has emerged that many East African writers have been deeply preoccupied with the issues bedeviling the society such as the clash between tradition and modernity, neocolonialism, politics of independence, education as well as social problems such as corruption, economic disparities in post colonial East Africa, and the rights and roles of women in the society.

Key Words: *Themes, Critical Discourse Analysis, Playwright, Genre*

3.2 Introduction

At the attainment of independence in the early 1960s, East African countries, like many others in Africa were faced with a myriad of challenges. These challenges ranged from poverty, illiteracy diseases and neocolonialism. In Kenya, for instance, the first three were declared the enemies of development which posed a threat to the newly independent country. It is imperative to note that most East African writing, like all literature, has a special commitment to formulating the basic values of society and is both a reflection and criticism of those values. Literature creates a sensation of the life of the society and as such forms part of the total cultural accretion of the society. The paper examines the major thematic concerns in East Africa Literature and the factors behind such concerns. This is realised through a review of a number of genres

of literature both in English and Kiswahili. Chris Wanjala (1972: 35) rightly observes that: “the dynamics of the literary scene thus ensure that political and cultural slogans are more and more outdated in relation to the more permanent aspects of art.” This implies that literature is not simply rooted in history but rather keeps responding to the changing society.

This paper examines the works of different writers with the aim of reviewing the major thematic concerns in these works for a period of fifty years since the East African countries acquired political independence. These works are: Arege Timothy's *Mstahiki Meya*, Hussein Ibrahim's *Mashetani*, Imbuga Francis' *Aminata*, Kithika Mberia's *Kifo Kisimani* Ruganda John's *Shreds of Tenderness*.

Theoretical Framework

This paper employs Critical Discourse Analysis (CDA) in the analysis of themes. According to Baxter Judith (2002), CDA analyses real and often extended samples of spoken and written discourse. This theory adopts a micro analytical view of the world in that it takes the notion of discourse in its widest sense as social and ideological practice. In this paper, the researcher has critically examined the use of language in the selected texts in order to establish the relationship between language use and the themes therein. It is instructive to note that the language employed by different writers in this paper is closely tied to the thematic concerns.

Some writers, for instance have employed symbolic language to communicate certain themes especially those touching on governance. Other scholars who have contributed to the development of CDA are (Fairclough and Wodak, (1997), who argue that CDA sees ‘language as social practice’ and considers the ‘context of language use’ to be crucial. One definition which has become ‘very popular’ among CDA researchers states thus: CDA sees discourse – language use in speech and writing – as a form of ‘social practice’. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it. The discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people.

It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people. (Fairclough and Wodak, (1997: 258). Thus, CDA understands discourses as relatively stable uses of language serving the organisation and structuring of social life.

This paper employs Critical Discourse Analysis to examine the way East African playwrights use language to comment on a number of problems bedeviling post independent states. The paper examines why certain form of language is chosen over the other by playwrights and the overall impact of such choice of language. What emerges is that in most cases, writers tailor their language stylistically to comment on a number of salient issues affecting people in East African countries.

3.3 Methodology

This paper is based on primary data derived from Arege Timothy's *Mstahiki Meya*, Hussein Ibrahim's *Mashetani*, Imbuga Francis' *Aminata*, Kithika Mberia's *Kifo Kisimani* and Ruganda John's *Shreds of Tenderness* with main focus on thematic concerns in these plays. The five texts were purposely selected with the view of examining the major concerns that cut across the works of different playwrights in East Africa. The findings in this paper mainly relied on the researchers' close reading of the selected plays which span a period of over forty years.

The plays have been drawn from Kenya, Uganda and Tanzania to represent the rest of the playwrights in this region. The researchers critically read these plays with keen interest on unfolding issues in East Africa since independence as presented in these plays. In addition to reading the primary texts, the researchers equally reviewed relevant secondary sources on East African plays in particular and literature in general to complement the primary data. The paper has undertaken a critical review of the major texts whose results are discussed in the following section.

3.4 Findings

This section offers a critical review of the selected plays with a view of establishing the major concerns that characterise East African plays.

John Ruganda's Shreds of Tenderness

The late John Ruganda remains arguably, one of East Africa's most eminent dramatists, directors, theatre critics and practitioners. His dramatic genius has been particularly outstanding and a number of his politically nuanced plays have, to this day, continued to feature prominently at both high school and university levels in East Africa especially in Uganda and Kenya. Apart from the four plays thus: *The Burdens* (1972), *The Black Mamba* (1972), *The Floods* (1980) and *Shreds of Tenderness* (2001), Ruganda has written and produced other equally popular dramatic works such as *Covenant with Death* (1973), *Music without Tears* (1982) and *Echoes of Silence* (1986). The four plays by far represent the most sustained dramatic exposition of the political turmoil and decline that characterised the Ugandan nation in the 1970s and 1980s.

From these plays, we can argue that the stories of private familial destinies in Ruganda's plays are allegories of the **embattled situation of the public third world culture and society of Idi Amin's Uganda**. His rule was ruthless and intolerant and unleashed terror and even death anybody who opposed it. The characters in Ruganda's plays seem to resonate directly with the historical reality in Uganda at the time the plays were first written and performed. For instance, at the time *The burdens* was first performed at the Uganda National Theatre by Ruganda's own Makonde Group in 1972, the play's storyline couldn't have been more relevant. Since those years, the image of Amin as a ruthless murderer has remained significant, not just to Uganda's political experience and history but as a ubiquitous personality cult that has spawned many volumes of literature.

Ruganda's plays are heavily inundated with characters, events and themes that can easily be traced back to the period of Amin's reign. Because of the political situation at the times he wrote and performed his plays, many of his dramatic plots sound like **allegories of the Ugandan nation**. In *The Burdens*, for instance, the central female character of Tinka is molded as a "troubled mother." This is a figure of the Ugandan nation. The play recounts the fall to

disgrace and squalor of a once rich politician who has since been deposed from his position as a government minister and is now wallowing in abject poverty and penury.

The figure of a troubled woman as an **allegory of the nation** is even more pronounced in Ruganda's *Black Mamba*. Namuddu, a semi-literate wife of a houseboy, Berewa, is persuaded by her husband to join him at his white master's house to, allegedly, assist him with his chores so as to enable the couple get rich fast. However, as events unfold, it emerges that Berewa has duped his immoral employer, professor Coarx to have his wife sleep with him in exchange for money. Though Namuddu is reluctant at first, Berewa manages to convince her to offer herself to the professor so as to extort as much money as possible. This is a pointer to the rot that not only characterised the era of Idi Amin in Uganda but is also real in the contemporary east African society. Interestingly, Berewa uses the promise of modern consumerist rewards like good dresses and shoes as a way of convincing his wife to sleep with his boss against her wish. It is even more telling that Berewa is the one in full control of the finances that come with this illicit relationship. Apart from depicting the rot in political establishment, this play equally points at the harsh economic realities in post independent Uganda and East Africa in general. These economic hardships have made many people resort to desperate measures of making money.

Shreds of Tenderness is set in post independent African country that is just emerging from a **dictatorial regime**. The dictator has been in power for ten years. Towards the end, the author gives information that leads a keen reader to realise that the setting is in Uganda. There is mention of the activities of the infamous State Research Bureau (SRB). The play is divided in two parts. In part one, the reader is led to believe that Odie is a great man who would have done everything to salvage his country from the political turmoil that it goes through. On the other hand, Wak, his step brother, in absentia is depicted as a coward who runs for his dear life when his family and country needed him most. In part two, the truth dawns on the reader-Odie is a hypocrite who has betrayed his brother and disposed him of the Nile Apartments and many other property left by their late father. At the end, we experience some new beginning at psychological level when Odie says: "I have discovered my mind." (P134).

The playwright captures a number of issues that affect post independent African states. Some of them include: **effects of Political Instability** and **the role of the mass media**.

There are numerous **effects of political instability** in this play. To start with is the question of refugee crisis. Wak, a university lecturer is forced to run and seek political asylum in a neighbouring country. This exposes him to a dehumanising process of seeking refugee status. This is vividly captured in play within play where Stella is treated to all sorts of abuses and harassment in her desire to seek the refugee status. The police men subject her to a lot of torture. The same refugees are considered as burdens in the host countries where they are seen as posing a great challenge especially in competing for the limited resources. While referring to the unwelcome presence of refugees in foreign countries, Stella in the play within play simply retorts: "They are pests, these aliens." (P.104). This is with regard to the overdependence of refugees on host countries. Nonetheless, it is equally imperative to note that these refugees are equally wasted resources because they cannot contribute to the development of their mother countries where they have been forced to flee.

Political instability equally results into human suffering, insecurity and bloodshed. The coups that characterise such instabilities as witnessed in this play involve killings and murder. For example, Wak's father who is a former minister dies amidst such coups. Many innocent citizens are also subjected to inhuman treatment and torture especially by the ARB in this play. Generally, this instills fear and people cannot freely execute their daily chores.

Political instability can also be blamed on family break ups and rivalry. Those who flee to neighbouring countries leave behind their wives and children the way Wak does. (P114). He runs and leaves his beloved sister Stela. When his father dies, Wak is never present for burial. This presents an opportunity for the scheming Odie to disinherit him.

The economy has not been spared the biting effects of political instability. For instance, the playwright observes that after the coup, citizens have to queue for long just to receive some scarce basic needs. This is a result of inflation occasioned by the outflow of investors due to political uncertainties. Consequently, greedy men like Odie take advantage to grab whatever comes their way. The brain drain occasioned by the flight of professionals like Wak does not favour economic growth either.

Human rights are equally violated in the state of political instability. For instance, women are raped and children defiled. A typical example is Stella, who together with other students, are raped during political turmoil. Freedom of movement is equally curtailed by the introduction of curfews. At the beginning of the play, Stella is worried that Wak has not arrived home yet the curfew hour is just almost. Citizens, privacy is also infringed on and people have basically no freedom of speech.

It can be argued that the effects of political instability have gone as far as leading to psychological illnesses or anguish. Wak for example is mad at the acts of Odie who is mentally ill and has a crazy obsession. Refugees and host citizens also stress one another by hurling insults at each other to breaking points. For example Mr. No Fear No Favour and Wak.

Generally, political instability has ruined democracy in many post independent countries in that a democratic society is suspended. There is no election of leaders and there is dictatorship. This is realised in the struggle between Wak and Odie. The presence of soldiers in virtually all places including social ones literary denies people their freedom of movement and association. The resultant effect is guerrilla warfare or armed conflict that has bedeviled many African countries.

The mass media in *Shreds of Tenderness* is put on the spot. The playwright projects the mass media as a stooge of the powers that be. In the play, The Sunday Times Newspaper reports that the reign of terror has ended and urges the exiles to return home. This greatly influences the views of the exiles. What should not be forgotten is the fact that the same mass media had indeed greatly contributed in entrenching the dictatorial regime for a decade.

The mass media has equally been depicted as a tool for propaganda and a forum for settling scores. For instance, the radio announces the killing of Wak and a few other dissidents and people listen to this propaganda. Odie equally uses the same media to settle personal scores with Wak by placing Wak's picture in the Argus proclaiming him dead. He does this every year for the ten years that Wak is away.

The international media has not been spared the blame either. For instance, when the military regime ascends to power, the international media is the first to announce that it recognizes states but not individuals. The media in this

case is oblivious of the suffering that the common people have been subjected to at this turn of events. To this end, it can be inferred that the media, both local and international, is a mere mouth piece of the powers of the day and is ever struggling to remain relevant. This is contrary to the expectations of the roles and responsibilities of the mass media. This subjective reporting can be blamed for the many problems facing post independent African states.

It can be concluded that the Idi Amin era in Uganda is a specific epoch that was so traumatising to the soul of the nation that it remains one of the most sorrowful eras which has consistently been used to define and re-imagine Uganda's nationhood. Ruganda's deployment of female characters clearly gestures towards a re-engineering and re-birth of the Ugandan nation amidst the trauma of Amin's era. Most of the female characters are symbolically projected as subversive protagonists who defy the patriarchal systems of governance run by men.

Francis Imbuga's *Aminata*

In this paper, we focus on Imbuga's play *Aminata* specifically for the purpose of assessing the level of dynamism in thematic concerns. Imbuga in his play *Aminata* tries to mirror and limelight a number of issues of societal concern affecting Membe. Notable ones include; women empowerment and education.

Women empowerment takes centre stage in the play. Since time immemorial, women have suffered the place of beasts of burden, victims of suppression, and objects of pleasure and far looked down upon in our societies. In *Aminata*, this situation has changed. The resurrection of women into stools of rule has given them a different look. For instance, Mama Rosina takes over from Jumba to become the first woman to sit on the stool of leadership in the Membe society. This way, the Membe society has empowered women so that the voice of Membe can be heard through them. Women have equally been empowered through education. For instance, Aminata is highly educated and an astute lawyer. As a result, she knows her rights and works hard to protect them. She is ready to defend her late father's will to the effect that she inherits a piece of land. She fights for it amid objections from Jumba and her brother, Ababio.

The education she receives has equally empowered her financially. This is witnessed through the myriad projects she sets up to help the people of Membe. She brings piped water to Membe and starts a tailoring business for her uncle, Jumba. She also pays fees for Ababio's children and takes care of her late father, pastor Ngoya, when he is sick. She even buys him a coffin when he dies. This is an equivalent of literally burying her father. She is also credited with hiring a choreographer for the children's choir in Membe. All these redeem her reputation. She becomes very popular and Agege admits that Aminata is "more equal than Ababio," a polite way of underscoring her achievements where her brother has failed. Agege poses: "call me anything but my mouth is for truth. Aminata is equal than Ababio." (P9). Consequently, it earns her good will from many old men in Membe including Abadi. Generally, the play, *Aminata*, is all about women empowerment. Imbuga upholds the dignity of women by presenting them as capable and wise people. This is a great shift from the traditional perspective where the woman's was highly questionable in many circumstances.

Education in Kenya in particular and East Africa in general, was and still is one of the main concerns in realising development goals. The transformation of any society largely depends on education. It brings change by opening up people's minds to change their perception and shade off their prejudices, misconceptions and misunderstandings that they have about life. This comes out as a very important theme in *Aminata*. For instance, the misconceptions that women cannot rule or inherit property or even partake certain things like taking chicken soup are all inconsequential to an educated person.

Aminata is paying school fees for Ababio's children with the hope of transforming the society. Her going to school in itself helps develop the theme of education. She is a lawyer by profession and married to Mulemi, a doctor. The two have a manageable family as compared to the uneducated Ababio who has a large family that he cannot take care of. Dr. Mulemi ignores aunt Kezia's advice to have a large family. When aunt Kezia pesters her with the need for more children, he retorts: "We planned for two children and we are happy. Happy because the children's future well-being is partly guaranteed by their number." (P36). This really irks aunt Kezia who is without doubt convinced that Aminata is indeed the one to blame for the current state of affairs in Mulemi's home.

To her, the worth of a woman is not determined by her level of education but rather her ability to take care of her husband and also give birth to as many children as possible. Aminata, a scholar, is responsible, social, humble and understanding. She is equally objective and open minded toward societal issues. She is presented as a perfect epitome of an educated woman. This is opposed to uneducated fellows like Jumba and Ababio who represent backwardness in the society. It is instructive at this level to observe that Imbuga pleads for a society that cherishes education and is ready to empower its people-both males and females- in line with the changing socio-economic and political realities. Any attempt to ignore a given group of people should be discouraged as much as possible. The fruits of such empowerment are clearly revealed in Aminata.

Ebrahim Hussein's *Mashetani*

It has been claimed, and rightly so, that politics affects economic development. Indeed, the former President of Kenya, Daniel arap Moi is remembered for having said “*siasa mbaya maisha mbaya*” loosely translated “bad politics brings about no development”. The relationship between politics and economic well-being in developing countries have been brought to fore by E. Hussein. The advent of colonialist in African nations saw them label Africans as primitive, who needed redemption. The metaphoric presentation of *Shetani* who has great power and ability to destroy and exalt makes *Binadamu* to revere and humble himself before *Shetani*, the colonial master. This humility and reverence results in the two sharing a secret, which *Binadamu* finds too difficult and painful to articulate. In the process, *Binadamu* sees the light that transforms him from darkness to light.

The advent of colonialism brought about a way of life that though many new leaders of the newly independent African nations openly castigated, they silently adored. This is depicted by the swopping of positions by *Shetani* and *Binadamu* in the play. *Binadamu* wants to go up the ladder economically. Anchored by two protagonists, Juma and Kitaru, are friends at university hold antagonistic positions with regard to their history. Juma who is a student of history for instance castigates Kitaru for his love for the book, *Essence of Colonial Heritage*. On the other hand, Kitaru, a law student, claims that his mind has been enlightened ever since he started reading books of history! Kitaru infact wishes to change faculties. Juma however intercepts him by

saying the law profession best suits Kitaru because it will present him with a big salary, lots of respect and an opportunity to be a boss. It is clear that what is in Juma's mind is the social and economic background of Kitaru's family, a capitalist family. Kitaru's is a family which has had all. Kitaru's father indeed posits that "it is now time for the Africans not to remain behind." He wants to use his position of leadership to economically empower himself. This state of affairs saddens Kitaru, who holds the view that *Shetani* is same as colonialism, neo colonialism and mental slavery. This is what mirrors our society. Politics has been seen as a launch pad upon which many launch themselves into stardom and economic well-being. This is in contrast of Juma's family, who previously owned large tracts of land, which were taken over by the new government at independence, but are now being taken over by upcoming capitalists like Kitaru's family. It is evidently clear that in doing this, there is a big economic gap between the two families. On one hand, Kitaru's family relishes in a lot wealth, shown around by the brand of vehicles driven, lifestyle while Juma mourns their dwindling economic well-being. This is the birth of **social classes** in society, born and oiled by differences in economic power between different groups in society.

Kithaka wa Mberia's Kifo Kisimani

Set in an imaginary nation called *Butangi*, Kithaka wa Mberia presents profound issues bedeviling many developing nations in Africa. Since many nations gained independence in the early 1960's, leadership has been one of the major themes dealt with by major writers. African people's hopes and dreams soon after independence melted away due to the sorry state of leaders who took over from the colonialist. This plays out clearly in *Kifo Kisimani*.

Second Liberation, one of the major themes comes out clearly. The state of affairs in *Butangi* and the pathetic lives of the people demands that something urgent has to be done. Mwelusi, the main character plays a pivotal role to enlighten the masses about their rights with regard to their expectations from their leaders, true meaning of peace, respect and development to all the citizenry, right to good governance and alleviating poverty. Second liberation, the world over, has never come on a silver platter. Any country or nation that espouses the above mentioned expectations must, however, be prepared to pay the ultimate price. Martin Luther King paid the price in America by the bullet of an assassin. Nelson Mandela was incarcerated for 27 years in South Africa.

Close near home, Raila Odinga, Kenneth Matiba and Charles Rubia, to mention a few were detained for several years without trial by the Moi regime. Mwelusi, an enlightened young man in his mid-twenties realizes that backing out of demands for the second liberation of his country is betrayal to his country. Together with young like-minded friends: Andua, Atega and Azena, they join hand with disgruntled members of the state agencies like Kame realize their objective. Their activities however are not taken kindly by Bokono, the defacto ruler of *Butangi*, who it is claimed by his sycophants, is to rule for 100 years! Like most tyrannical African leaders, Mtemi Bokono's state agents employ all sorts of tricks, ranging from blackmail, forced detentions and maiming, false promises to try and silence Mwelusi. However, Mwelusi's realization that a new Butangi offers a new and rare opportunity to all citizens of Butangi to have an equal share of the national cake only serves to strengthen his resolve to see the birth of a new nation.

It is this new nation that offers all citizens the right to conserve and protect their environment for posterity, which Bokono's men destroy with un-envied wanton. The new Butangi offers an opportunity for collective participation in leadership as opposed to Bokono's dictatorship. A new Butangi will be a place for harmonious coexistence between different communities, as opposed to Bokono's in which animosity is at its highest and villages are burnt down by government operatives. Mwelusi thus refuses any of the offers made by security agents for him to back out. The state operatives finally explore the greed of his brother, whom they promise to wed Mtemi Bokono's daughter. As a result, Gege, Mwelusi's brother kills Mwelusi by the well. It is important to note however, that once the fire of liberation was lit, it was not envisaged to pass out. Atega, Mwelusi's confidant assumes leadership that finally sees the birth of a new Butangi.

The state of a nation is the reflection of its leaders and its governance. Butangi is no exception. Kithaka wa Mberia vividly exposes bad governance in the play. Mtemi Bokono, the autocratic leader makes sure the people have no basic freedom and respect due to them. In most African countries, factors of production are a cause of major conflicts, be it ethnic, regional or nation to nation. Thus, when government operatives deny masses the right to use national resources (read the wells at Mkomani, Mkuyuni and the valley of Ilangi) is a pure recipe trouble. In Kenya land has been an emotive issue since independence to date. Only a few have access to this very important factor of

production. Majority of Kenyans are squatters in their own country. Zimbabwe is another example where land is an emotive issue. In Butangi, Mtemi Bokono was so preoccupied with retaining his position of leadership to such an extent that he was least bothered by the cries of his people. In fact, serious demands were brushed aside for little complaints. A government that has no regard to the human rights of its people has no moral obligation to speak for its people. Governments are elected to protect their citizens, foster democratic space and preserve the rule of law. But reminiscent to the Nyayo torture chambers, Butangi has its own, where dissident voices are taken and tortured. Bad governance world over, has corruption as one of its main anchors. Butangi is bedeviled by corruption from the lowest to the highest level. National resources (read as wells, land, playgrounds, forests etc) have been snatched by the high and mighty in government. Dissent voices are enticed with gifts of big parcels of land, national honors and material wealth. It is important to note however, that those who succumb to these enticements end up without moral authority in society. Mwelusi thus resolves to stand up against any of the offers that are presented to him so as to forsake his agenda. This is a clear indication that however rotten a certain society is, there usually are remnants.

Timothy Arege's *Mstahiki Meya*

“Mstahiki Meya” literally translated “His Worship the Mayor” is set in Cheneo. Again, poor governance is the overriding theme in the play. This play is set in the 21st century, where inclusivity and participatory leadership is meant to be at play to foster development. However, 50 years after independence of most East African states, things haven't changed. In fact, they seem to remain the same as decades go by. As earlier mentioned in the introduction, soon after gaining independence from their colonial masters, leaders of the new East African states declared war on poverty, illiteracy and disease. Ideally, 50 years after independence provides us with an opportunity for serious stake taking of our development agenda in terms of gains and losses. Though much has taken place, to which we have indicators, the portrayal in *Mstahiki Meya* leaves a bitter taste in many salivating mouths of the East African countries citizenry. It is evidently clear that elected leaders, who are supposed to represent the electorate are not responsible and do not serve the interest of the electorate.

Instead, such leaders spend the bulk of their time serving their selfish interests. Likewise, a myriad of problems that bedevil many government institutions have their genesis in poor governance, greed, corruption and bad advisories from agencies. When elected leaders fail to play their role rightly and correctly, literally, there will be no development, thus poverty will entrench itself, no meaningful processes of production are undertaken and therefore the whole society lags behind. In Cheneo, workers' salaries are delayed. In case they get any pay, then it is half pay. This in turn makes them to be perennial borrowers.

It is so sad indeed that some workers retire without any retirement benefits. Workers have no health insurance while at their working place. As if they were lesser citizens, they are not entitled to treatment in the council hospital. They can only access medication upon hefty payments for the said drugs. Like in many African nations and Kenya in particular, leaders in Cheneo are used to giving empty promises that are never fulfilled. There is no participation in developmental agenda as is manifested in the decisions of a few leaders on the millennium development agenda.

External borrowing weighs heavily on the citizenry who have to pay heavy taxes over many generations to repay external debts. Worse still, they pay debts for which they have no value addition. The borrowed funds are misappropriated by the leadership who spend poshly, while neglecting the education of the masses. This only serves to entrench poverty, illiteracy for lack of schools and proper facilities and an ever presence of sickness and disease. Arege depicts Cheneo as town hit by an acute shortage of food, financial struggles poor sanitation and lack of human housing for the people. This sorry state of life can be said to be a direct result of lack of good quality education, corruption, greed and lack of policies that aim to address the day to day lives of the people.

It is critically important for political leaders to realize that the masses will always be suppressed for a period of time but not for ever. In stark reference to "Mstahiki Meyu" a times come when workers demand their rights. This leads to workers organizing strikes, in which a number of citizens are killed, ultimately, paying the price for the liberation of many. That this is happening in our countries 50 years after independence not only satirical but leaves a lot for reflection.

3.5 Conclusion

This paper has explored major themes prevalent in selected East African plays. It has emerged that many of the common themes which dominate East African plays mainly revolve around governance. In most cases, East African leadership has been depicted negatively as being exploitative and oppressive to its people. Consequently, many writers have come out strongly to condemn this kind of leadership by African leaders.

This kind of leadership is blamed partly on the ill equipped state of East African countries to manage their internal affairs soon after independence and also on the general selfishness of post independent African leaders. It is, however, significant to note that East African playwrights have been able to articulately point out the role of citizens in ensuring fair leadership. A critical reading of these texts underscores the need for the citizens of East African countries to assert their position in the governance of their respective countries if any meaningful development has to be realised.

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Black Hair and Beauty in Race Relations in Chimamanda Ngozi Adichie's *Americanah*

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4.1 Abstract

Hair and race in Adichie's Americanah is an intertwined theme that cannot be overlooked as it runs across the novel. From while Ifemelu is at home in Nigeria to her stay in the US. Hair and for that African hair continue to elicit uproar and debates in regard to race. Hair is a physiologically produced aspect of the human body which contributes a lot to one's physical being. It has been used to define standards of beauty. This article sets out to analyze hair politics and what is considered beautiful in the WEST. As such the paper examines some attributes that make hair the medium of significant statements about self and society and the codes of value that bind them or do not. Hair can be likened to a raw material since it goes through various processes in the name of grooming, preparing, and shaving or be totally concealed as in cases of Muslim women. This article limits itself to Chimamanda Ngozi Adichie's Americanah. The study employed the postcolonial theorization of Hall Stuart to investigate the above concerns. This study was library based as the research relied on the secondary sources. A close and in-depth reading of the text was done. This article concluded that hair texture, pigmentation and skull formation are major determinants in race statuses and discrimination. The findings recommended that there is need for Western cultures who pride themselves in the ideology of superiority, freedom and equality for all and the long held faith in the American dream to re-evaluate their national values. There is need for the WEST to appreciate African hair and pigmentation and embrace such beauty without placing undue pressure to conform to Eurocentric beauty standard that are later renounced by immigrants.

KEYWORDS: Race, African hair Texture, Beauty, Identity, Pigmentation, immigrants

4.2 Introduction

African hair and its attendant racism are among the major themes that Adichie handles exclusively in *Americanah*. The symbolic value of hair is perhaps clearest in religious practices such as a mark of worldly renunciation in Christianity or Buddhism, for example or growing hair as a sign of inner spiritual strength for Sikh. Mercer (1994) in *Welcome To The Jungle* , *New Positions In Black Cultural Studies*, argues that where ‘race’ structures social relations of power, hair –as visible as skin color , but also the most tangible sign of racial difference- takes on another forcefully symbolic dimension .(p.101). He contends that if racism is conceived as an ideological code in which biological attributes are invested with societal values and meanings, then it is because our hair is perceived within this frame work that is burdened with a range of negative connotations (p.101). This observation clearly underpins the idea that hair plays a pivotal role in apportioning the socioeconomic status, shaping the identity and beauty standards of people.

The citizens of the US rank freedom and equality as their most significant values Massey (2016 P .1) Adichie’s recent output *Americanah* is a work of fiction that reflects a critical view of American cultural values, especially those pertaining to diversity and opportunity. This article compared American perceptions of the US culture and values with the experience reflected in Adichie’s *Americanah*. Adichie has handled many themes in her current work but this article delimited itself to hair politics and race. The study set out to investigate African hair as a major contributor to the segregation of black immigrants to particularly to the US. It examined how fictional writers linked hair texture to beauty standards, race and power relations. Based on the study, this article examined various racial prejudices underpinned to hair texture and beauty in *Americanah* (2013).

4.3 Methodology

The Research Design adopted qualitative research design which relies on the collection of non-numerical data such as words. This design was appropriate for this study because the data collected are in form of words or texts.

This research employed the qualitative research approach, in this kind of approach the design and techniques do not produce discrete numerical data, here, data are in form of words rather than numbers. Qualitative data was collected through reading the texts. The study employed a vivid descriptive

account of the situation being studied in its analysis. Unlike quantitative research, Mugenda and Mugenda (1999:205) qualitative data is done in such a way that as one does the analysis one is also putting the report together.

The report gave an analytical view citing the significance and implications of the finding.

The population of the research was African novels written in English by African immigrants living in America and which allude to the theme of race. Purposive sampling was used to select the *Americanah* because Chimamanda Ngozi Adichie has a number of titles to her name that include three novels and a short story anthology but only her latest publication fitted the bill.

Since the research at hand involves the use of a secondary text, the researcher did not have much on instruments of data collection.

This research used a secondary source which was one work of art. This is because it was assumed the author had first-hand knowledge that she put in the books. Close reading strategy of literary analysis of the text was applied.

4.4 Findings

Race is defined as one of the main groups that humans can be divided according to their physical differences, for example the color of their skin, pigmentation, skull and bone formation and hair texture (p 101)

‘Race’ [is not] the eternal cause of racism [but is] its complex, unstable product. I should probably emphasize at this point that neither race nor racism are the exclusive historical property of the minorities who are their primary victims. (Gilroy, 2004 as cited by Calvert 2017)

Hair politics, beauty standards, race and power relations is our point of discussion. In *Americanah*, starting from Nigeria Ifemelu paints a beautiful picture of her mother’s hair which her father referred to as a ‘crown of glory’ *Americanah* (p 41). This crown of glory was, however, cut off due to religious doctrines. Ifemelu reckons that her mother came home one evening from work looking exhausted and disturbed. She proceeded to demand for a pair of scissors which Ifemelu brought. She cut off handful chunks of her hair and later collected other things associated to Roman Catholic which she set on fire.

“I am saved,” she said. “Mrs.Ojo ministered to me this afternoon during the children’s break and I have received Christ. Old things have passed away and all things have become new. Praise God. On Sunday we will start going to revival saints... (P.41-2)

Ifemelu’s mother’s action of shaving her ‘crown of glory’ lends credence to what mercer claimed was a religious practice that marks worldly renunciation in Christianity. (p.101). Beautiful hair as Ifemelu describes in her view before leaving for the US was hair that had been processed and relaxed by chemicals. Ifemelu says the following in regard to her mother’s hair:

It was black-black, so thick it drank two containers of relaxer at the salon. So full it took hours under the hooded dryer , and , when finally released from pink plastic rollers , sprang free and full , flowing down her back like a celebration .(p41).

The above excerpt complements what mercer observes as the standard of beauty. He argues that although dominant ideologies of race (the way they dominate) have changed, the legacy of this biologizing and totalizing racism is traced as a presence in everyday comments made about our hair. ‘Good’ hair when used to describe hair on a black person’s head, means hair that looks European, straight, not curly, not kinky. (p101). When someone’s hair does not meet the above threshold in the US, they are unlikely to land any jobs. This, Ifemelu and other female characters in America learn painfully.

When characters make an informed decision to migrate to developed countries it is out of the conviction that these lands have much to offer in terms of opportunities. But on the contrary, upon arrival in these countries, the first challenge they encounter is racism. Racism is something that has never been experienced by most of these Africans in Africa. But it is encountered uncensored in the US and UK. For the new arrivals it is a strange experience that becomes a form of oppression.

Gilroy (2004) contends that racism is not caused by the clash of two or more races-thus racism is not a natural phenomenon. Rather, racial difference and racial identities are products of racial oppression. Racial identities are caused by historical conflicts that have brought different groups into opposition. He contends that it is race that makes the identity of the oppressors and the oppressed seem fixed and uniform. (P3). In Adichie’s *Americanah* most of the

African characters encounter racism first hand after migrating. As Ifemelu, the protagonist in *Americanah* laments:

‘ I came from a country where race was not an issue; I did not think of myself as black and I only became black when I came to America’.
(Adichie, 2013, p. 290)

While back home she is a ‘bourgie Nigerian’. She is from an upper middle-class family, she attends college at Nsukka except that her studies are disrupted by constant chronic lecturers’ strikes. In order to solve this she migrates to the US to attend college in Philadelphia. Her movement changes everything about her. She suddenly belongs to the under-privileged group because of her skin color, as well as other facial features like hair, eyes and nose determines race. For Ifemelu, color indicates a state of inclusion or exclusion. The idea of being seen as white is normal while black results in exclusion. This assumption that whiteness was the measure of beauty, condemning Europe’s Other to external ugliness Mercer (1994) argues can also be seen in images of race articulated in the nineteenth Century popular culture (p 102). According to him, the minstrel stereotype of Sambo – and his British counterpart, the Golliwog- the “frizzy” hair of character is an essential part of the iconography of inferiority.

Frantz Fanon’s statement that in essence black people only become aware of their blackness in the environment of a white society clearly mirrors Ifemelu’s predicament;

As long as the black man remains on his home territory , except for petty internal quarrels , he will not have to experience his being for others [...]for not only must ;the black man be black; he must be black in relation to the white man . (Fanon 2008 p .89, 90)

As Ifemelu and Obinze migrate to US and United Kingdom, they encounter the many ways in which the white people discriminate against the black people. Ifemelu is shocked when she is turned away after requesting to have her eyebrows waxed. When she visits a beauty spa to have her eye brows shaped the female attendant declines to serve her with the excuse that they don’t do curly. It takes the intervention of her white boyfriend that the attendant ‘transformed into a soliticious coquette’ apologizing that it was a misunderstanding. By curly, they meant black or African. Because of curly

hair, Ifemelu cannot have her eyebrows shaped. Her skin color places her at the bottom of the social hierarchy .it only takes the intervention of her white boyfriend to have that small matter settled.

Hair in Adichie's *Americanah* is a very sensitive topic since it is used as a form of discrimination. African women have been denied opportunities because of the color and texture of their hair. We first encounter with 'hair politics' in *Americanah* , when Auntie Uju insists that she will take out her braids and relax her hair for a job interview at a doctor's office, Ifemelu questions, "So there are no doctors with braided hair in America?" (p119) At this point Ifemelu is still new to the US, and does not completely understand the unwritten rules of adjusting oneself to fit in the white American standards. Later on Ifemelu gets a job offer and is supposed to attend an interview, she seeks advice from Ruth, her African American colleague, who advises her, "lose the braids and straighten your hair. Nobody says this kind of stuff but it matters, we want you to get that job" (p202). Ifemelu always braided her hair, but when she comes to America she learns bitterly that she is supposed to relax her hair with chemicals or else she will look unprofessional.

Mercer (1994) points out that the stigmatization of black people's hair did not gain its historical intransigence by being a mere idea, but rather where race is a constitutive element of social structure and social division , hair remains powerfully charged with symbolic currency. From his writings, very little has changed from the plantation period to today arguing that plantation societies instituted a 'pigmentocracy' thus a division of labor based on racial hierarchy in which ones socioeconomic position could be signified by one's skin color.

Mercer quotes Hall Stuart(1977) who emphasizes the nature of white- bias which he refers to as to as the ethnic scale as both physiological and cultural elements are intertwined in the symbolization of one's status. Hall contends that opportunities for social mobility are therefore determined by one's ranking on the ethnic scale and involve the negotiation not only of socioeconomic factors such as wealth , income , education and marriage , but also less easily changeable elements of status symbolism such as the shape of one's nose or the shade of one's blackness.(1977, p.150-182) he however, observes that hair on the other hand functions as a key ethnic signifier because compared with other bodily shape or facial features , it can be changed easily

by cultural practices such as straightening. This kind of malleability is what makes hair a sensitive area of expression.

Under pressure to conform American standards of professionalism so as to get a job, She relaxes her hair and feels that a part of herself has died with her hair's natural curl. She can smell her hair burning which figuratively indicates the death of her confidence and identity. Her boyfriend Curt discovers that she replaced her braids in order to straighten her hair and questions why, telling her that her braided hair was 'gorgeous' and that her own hair was 'even more gorgeous, so full and cool' when natural. To which Ifemelu responds:

My full and cool hair would work if I were interviewing to be a backup singer in a jazz band, but I need to look professional for this interview, and professional means straight is best but if it's going to be curly then it has to be the white kind of curly, loose curls or, worst spiral curls but never kinky' (Adichie, 2013.p.204.)

At this point, Ifemelu harshly defends her decision to straighten her hair even as her white boyfriend contests. It is metaphorical that Ifemelu herself feels gratified while her white boyfriend says her African braided hair was gorgeous. As Mercer rightly puts it that discourses of Black Nationalism, such as Marcus Garvey, have always acknowledged that racism works by encouraging the devaluation of blackness by black subjects themselves and that a recentering sense of pride is therefore a prerequisite for politics of resistance and reconstruction.

He goes ahead to quote Fanon (1970 [1952]) as having provided a systemic framework for political analysis of racial hegemonies at a level of black subjectivity. He regarded cultural preferences for all things white as symptomatic of psychic inferiorization. (p.103)

Mercer contends that if racism is conceived as an ideological code in which biological attributes are invested with societal values and meanings, then it is because our hair is perceived within this framework that it is burdened with a range of negative connotations. (1994)He further posits that classical ideologies established a classificatory symbolic system of color, with white and black signifiers of a fundamental polarization of human worth – 'superiority/inferiority'. Distinctions of aesthetic value 'beautiful /ugly' have

always been central to the way racism divides the world into binary oppositions in its adjudication of human worth (p101)

The racist underpinnings of this is underlined when Ifemelu says it is only the white kind curly, loose curls or spiral curls accepted. In this case, white stands for inclusion while kinky hair means exclusion. Kinky hair is representative African hair which is considered coarse and difficult to manage just like the African persona, metaphorically. Thus the cultural pressure for black women like Ifemelu and Uju to straighten, dye or somehow make their hair look like the white woman's hair becomes a symbol of systemic racism in American culture. For Ifemelu herself, hair represented her struggle for confidence and identity as both a Nigerian immigrant and a black woman in America. The moment she "falls in love with her natural hair" is a moment of truth for her, she regains her self-confidence and independence (p297). For the greater American society, hair begins to represent the inherent racism embedded in American culture and society. Adichie observes that hair is the perfect metaphor for race in America. It shows the small ways in which racism transcends into seemingly trivial things, like beauty in American culture. A black woman must relax her hair to not only look professional but to meet the beauty standards.

When we first meet Ifemelu, she is traveling from Princeton to visit the black hair salon outside of town. Adichie weaves the hair salon scene in and out of the story to convey the complexities of ethno-racial relations in America as well as Africa. In order for Ifemelu to have her hair braided she has to travel by train for miles from the plush white-owned suburbs of Princeton where she observes 'It was unreasonable to expect a braiding salon in Princeton' to Trenton which she describes: but it would look, she was sure, like all other African hair braiding salons she had known they were in that part of the city that had graffiti, dank buildings and no white people (Adichie 2013.pg 5) Mercer (1994) argues that in any black neighborhood you cannot escape noticing the presence of so many barbershops and hair dressing salons; so many hair-care products and so much advertising to help them sell them all (p100)

The above statement points at a race problem where blacks, coloreds and other races perceived inferior are settled in low socio-economic conditions with cockroach infested houses, a far cry from what they used to see in television

and read in magazines while at home. Graffiti, dark and dank buildings are an indicator of black residential marginalization. Ifemelu is even apprehensive of visiting the area as graffiti writings portend black criminal gangs.

Besides being confined to low socio-economical neighborhoods, immigrants are racially oppressed through blatant rejection and being ignored like when a white American patient refuses to be treated by Aunt Uju putting to question her professional credentials. While this patient was lying in the examination room waiting room for the doctor, Aunt Uju walks into the room to carry out the examination and the patient asks if the doctor is coming and when Aunt Uju tells her that she is the doctor, 'the patient's face changed to fired clay'; Aunt Uju says 'Do you know, that afternoon she called to transfer her file to another doctor's office. (p.182.)

Ifemelu while working as a nanny is left behind in a very big bungalow, the person who manicures lawns finds her there and is shocked that it's owned by an African. He withdraws until Ifemelu tells him otherwise. Adichie says:

She went to the door. A burly, red-faced man standing there, carrying cleaning equipment, something slung over his shoulder, something else that looked like a lawn mower propped at his feet. He stiffened when he saw her. First surprise flitted over his features, then ossified to hostility. (Adichie, 2013 p .166). The white vacuum cleaner thought Ifemelu the black girl was the owner of the home.

Adichie (2008) puts it: "Racism, the idea of the black race as inferior to the white race, and even the construction of race itself as a biological and social reality, was used by Western Europeans to justify slavery and later to justify colonialism. She explores the Institutionalized racism experienced by Ifemelu during the school career fair where she hopes to be recruited for a job however, the contrary happens and her explanation for this is that the recruiters upon realization that she is non-American but African ended up being noncommittal. According to her their main fear is that if they hired her they would have to "descend into the dark tunnel of immigration". This is a clear indication that the female African immigrant is placed in a precarious situation if processing her documents is viewed as a complicated process not worth undertaking. In this case such bureaucracy systematically ensures blacks are cut off from receiving certain benefits. Besides this, through her

blog *Ifemelunamma* tackles the delicate issue of institutionalized racism, where one of her posts reads:

...but racism is about power of a group and in America it's the white folks who have the power. How? Well, white folks don't get treated like shit in upper-class African-American communities and white folks don't get denied bank loans and mortgages precisely because they are white and black juries don't give white criminals worse sentences than black criminals for the same crime and black police officers don't stop white folk for driving while white and black companies don't choose not to hire Somebody because their name sounds white and black teachers don't tell white kids that they are not smart enough to be doctors (Adichie 2013, p. 327)

From this excerpt it is clear that government organs are portrayed as totally biased in favor of whites. The judiciary and police force if headed by a black person will regard a white person as untouchable because of the power they wield. Top institutions like the banking sector are prejudiced towards blacks since they give loans and mortgages to white people only, ensuring blacks remain at the bottom of the hierarchy. Scholars often overlooked racism and the toxic nature of race relationship in the U.S when reading this novel. Olorunsiwa (2016) while commenting on the pervasive nature of racism, argues that theoretically, US-American society is built on practices of equality, fairness, and a high degree of respect for human rights. However, in practice racial discrimination is an equally salient, perhaps more pervasive reality. (p.94). By stressing the inescapable reality of racism in the U.S., Adichie reinforces the cataclysmic impacts of this condition on African diaspora communities in the U.S. like Ifemelu. Orem(2013) a literary critic, a in his essay What Does an African Woman Want in America that: argues that Americanah arrives on the fiftieth year after Martin Luther King's I have a dreams speech; it comes at a time when report cards on race relations in America are necessary and abundant, when minorities in America, and blacks in particular, are staring down the barrel of Barack Obama's second and final term, interrogating the nature of change, the meaning of progress, and the abstraction of an American dreams that is so often a lived deception.(p.1)

Ochiel's reference to Martin Luther King, a leader in the African American Civil Rights Movements, and one of King's iconic speeches, I have a Dream (delivered to civil right supporters on August 23, 1963 in Washington DC), is

not only pointing out the powerful racial and political undertones of the novel, but also a clarion call of resistance and conventional way of expressing the community's grief and anger. (Olorunsiwa, 2016, p100)

Everyone joked about people who went abroad to clean toilets , and so Obinze approached his first job with irony; he was indeed abroad 'cleaning toilets' , wearing rubber gloves and carrying a pail ... each time he opened the swinging door of the stall , it seemed to sigh. ... The beautiful girl who cleaned the ladies' toilet was Ghanaian, about his age, with the shiniest dark skin he had ever seen. (p. 236) Obinze and the Ghanaian girl are doing common jobs that back home they never got to do since they come from middle class families. Their skin color has put them at the bottom of the socioeconomic hierarchy. This position is reserved for lowly jobs as described in another blog post that reads, "Lots of folk today don't mind a black nanny or a black limo driver. But they sure as hell mind a black boss. This statement indicates just how much the Americans loath a black person in a position of authority.

4.5 Conclusion and Recommendations

This paper explored Africa hair as a precursor to racism in the USA. The hair texture, facial features like the shape of the nose were determinants in placing Americans in socioeconomically hierarchies otherwise known as race structures. Nigerian-born, American-based female African fictional writer Adichie bares it all out in her latest output *Americanah*. Adichie is an authority in matters migration having migrated herself and encountered all the historical racial prejudices first hand.

From the discussion it is clear that facial features, pigmentation and hair texture form the basis of discrimination in the West. African hair fails to meet the beauty standards and professionalism in its original state. Adichie used examples of blatant racial prejudice and rejection to foreground the theme of racism and hair. *Americanah* is an important text in understanding race in the West as many Americans don't consider themselves racists, neither do they think they practice race. This article therefore recommended that more critical studies be conducted in similar fictional works written by African authors who depict immigrant experience in the West with the aim of ascertaining the realities of diversity, equality and the viability of American dream.

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The Redefined roles of Modern African Women as Envisaged in Nervous Conditions by Tsitsi Dangarembga

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5.1 Abstract

Being an African woman writer from Zimbabwe and a voice for African women, Tsitsi Dangarembga's Nervous Conditions (1988) highlights a desire to improve the conditions of African women. The purpose of this paper is to find out how the novel has redefined the roles of women in the society. Therefore, it targets African women. The specific objective is to examine the role of modern African women as envisaged in Tsitsi Dangarembga. The research methodology is qualitative, where it adopts the use of descriptive statements. Descriptive and analytical research designs are used in conducting this paper and data is collected through intensive reading of the novel while making notes. This paper attempts to analyze the author's work within the views of third wave of feminism and deconstructive theor. It uses feminism since it is concerned with issues of women in the society, like unfairness, oppression, discrimination, gender equality and freedom which the proposed study looks into. Deconstruction theory is used as this paper involves creating new roles for women. This paper is greatly influenced with views from African feminism which emerge as a variant of the broader feminism movement. Gayatri Chakravorty Spivak's ideas concerning the space occupied by subaltern, especially women are very helpful too. The findings in this paper are presented thematically. The paper reveals that women in this novel are not controlled by patriarchy. They are modern in thinking and empowered professionally to work away from home. It is hoped that this paper will significantly add value on literary scholars who may want to use these findings to analyze the roles of modern women in the changing Africa. The paper psyches the need to break away from the blanket of generalization of African feminist writings.

Key Words: Redefined Roles, Modern African Women, Envisaged

5.2 Introduction

A woman has always had a desire to change and acquire new identity in life. This has made her to continue growing with changing times. This change has encouraged African female writers to attempt to redefine the roles of women in the society. The main aim of this paper is to examine the new roles for modern African women.

Redefining the role of women in the World and in African countries has been captured in various literary works. Looking at the history of how these women have grown in terms of their roles, we learn their changes in different periods of time. First, authors in early writings depicted women performing domestic roles. Abraham Lynn (2001) defines these women as traditional women, whose place in the society is at home, as domesticity and motherhood are considered to be emotional fulfillment for them. Any woman who went out of this domestic sphere was the other. As the society believed no true woman could be a public persuader.

With the changing time and society, women refused these domestic roles. Coming of education has opened new environment for them and Omeh (2015) advertises Igbo and Yoruba women on Website dated 31.2015 as very learned, enterprising and occupying positions in professional fields. Uchendu Victor (1965) also identifies women taking roles in advanced churches through the society and this study also discusses the role of women outside a home sphere.

Uwakweh (1995:75) in her analysis of *Nervous Conditions* identifies an escaped woman who is cut from patriarchy. This woman is selective on what to learn, creative, intelligent and very keen to ensure that she acquires what she needs. The above highlight women which this paper examines. Margaret Ogola (1995) projects Kenyan women as capable with voices. The present paper also identifies women with voices and argues that women are able to reclaim their rightful position in the society. When looking at Grace Ogot's work, Achufusu (2005) identifies womanhood and the female role as her themes in her stories. Her women have strength, integrity, dutiful and conservative. This idea of consevartism is supported by Chimamanda Ngozi Adichie. When presenting a talk to a local audience at TEDX Euston, an

independent event in 2012, Chimamanda says “We teach girls that they can have ambition, but not too much, to be successful, but not too successful, or they'll threaten men.” As a feminist, she encourages the need to dream about and plan for a different, fairer world of happier men and women who are truer to themselves. Therefore, they helped this paper to observe that the appropriate way this process of growing up should be, is neither women being too much radical nor too much conservative. The paper therefore, provides rich information on the new roles for modern African women.

Theoretical Framework

This paper adopts an eclectic model where feministic and Deconstruction theoretical perspectives are.

Feministic Theory

This paper is influenced by ideas from feminism to understand the new roles of women. It utilizes the strands of radicalism and conservatism feminism as the characters involve fighting radically and accept patriarchy's involvement in their growth. Many studies across African continent have been done on African feminism. According to Givendolyn (1997), feminism is heterosexual, prenatal and concerned with bread, butter and power. Nkealah (2016:133) adds by saying, that it addresses cultural issues that pertain to the complex experiences faced by all women of all culture on African continent. Kalowole (2011) highlights that this feminism addressed women's needs, empowerment and male chauvinism. As Mama (1995: 37) puts it, this feminist thinking is a scholarly output in the field of gender studies and has increased in universities.

To bring about equality in gender, Mama Amina observes that literature should be free from biases because of race, class or gender. This paper looks at women as subalterns and the issue of need of equality is part of what this study discusses. To understand the new role calls for understanding what the third wave of feminism entails. This wave seeks to question, reclaim, explore, redefine ideas and address inclusiveness. Women in this wave see themselves as capable, strong and assertive social agents. They seek to overcome the theoretical question of equity or differences and the political questions of evolution and revolution. These women do not only embrace ambiguity, diversity and multiplicity but also confront stereotype of women particularly proper female talk and behavior. Women have confidence of having more

opportunities and less sexism (Baumgardner & Richards 2000:83). The process of this redefinition calls for understanding what feminists in third wave say. Shugart et.al, (2001) capture an empowered woman who feels good about herself and has power to make choices regardless of what those choices are. He adds that 'in- your-face' confrontation attitude is the hallmark of this woman. Shugart's ideas define modern women who are independent in making radical decisions and do not care about others feelings but their own identities. They stubbornly venture into male dominated space to claim position of power and Natasha (1998) says, 'we - the new feminists embrace power.' These are selfish and aggressive women who are ready to venture in males sphere. However, Katherine (1991) feels that although women are entitled to economic equality to men, there is need for conservatism for them to grow without creating conflict with men. Her ideas call for involvement of men for women to grow and this paper also looks into it.

The choice of this topic is motivated by the need to redefine the roles of women. For them to acquire the new roles, Foucault Michel (1980) observes that they must adopt Western ways of knowing, of thought, reasoning and language for them to be heard by the oppressors. The paper observes that through this language and reasoning, women can do what men can. This wave, therefore, gives the paper rich materials when handling the objective of this study. It points out that these women have acquired new role. Therefore, its ideas provide an insight in investigating the ideal roles for modern women using the novel.

Deconstruction theory

Derrida (1982) proposes that deconstruction needs to create new terms for pure analysis in literature. The choice of this theory is influenced by the fact that women's roles redefined. Some studies from Africa support this deconstruction of women. Nkealah (2016:37) identifies nego-feminism and snail-sense feminism which argue that the inclusion of men is necessary to freedom of women. Women need to involve negotiation to utilize and deconstruct the patriarchy. Ezemwa (2015) supports Nkealah Naomi by adding that these women learn survival tactics to be able to overcome the impediments placed before them to live a good life. From the above, the paper argues that women acquire the new roles through negotiating with men. Spivak (1985) is very influential this theory.

As “Practical-Marxist-Feminist-deconstructionist”, Spivak advocates for women to venture in writing as a profession as this is a strategy for inclusion and exploration. Her idea helps this paper to discuss the need of women having voices through writing. Mack-Canty (2004) focuses on gender equality and resistance to popular pronouncements. Mack-Canty’s idea on the new discourse is inspired by the need to deconstruct the earlier thinking on women. The paper notes that Mack-Canty’s views are concerned with equality and need to look at women differently. This paper can observe that his vision is to have totally different women from the ones existed, women which this paper examines. Therefore, this study notes that deconstruction theory is motivated by the need to honor contradictory experiences and deconstruct some thinking on the roles of women.

5.3 Methodology

This section focuses on the research design and methodology that was used. In the subsequent sections, detailed description of research design, sampling, data collection and analysis are discussed. The paper adopts both qualitative and analytical research approach which involves close textual reading and analysis of the selected text as informed by the objective. The report is a narrative with rich descriptive words and is written at the same time data is being analyzed, so the choice of words and phrases are both analytical and interpretive act. The paper uses purposive sampling procedure to identify the text from which the new roles for modern African women are examined. The novel belongs to a new generation era thus making it to bring out new roles.

This paper relied on close reading, making notes of the text and reading of what constitutes third wave of feminism and deconstruction theory in order to arrive at the roles for modern women. Secondly, there was need to read and understand the novel as it was the informant.

The researcher read carefully the text to establish if it had any relationship with the two theories. This was done by making notes in note books in reference to the objective of the study. The researcher reread the text while criticizing them to come up with the findings and analysis that helps this paper to understand its topic and interpretation of the text. Whenever there was need for illustrations and clarification of any information, the novel was reread. The analysis was done simultaneously with data collection. Therefore, it involved personal interpretation of the novels and data collected.

The analysis and interpretation of this data started immediately once the theme redefining the role of women in the society was identified. The researcher also gave an analytical view citing the significance and implication of the findings and it showed different or similar findings which were compared to the researcher's expectation that had been derived from experience and readings. The report gave a vivid descriptive account of theme under study after being subjected to feminism and deconstruction theories to identify redefined roles of women in society in using the novel.

5.4 Findings

The new roles that are found in this novel describe the change from what was expected to be the roles for women in the society. They are considered as new as they come with western education which was earlier denied to women.

Women as Part of Leadership

Women have been identified as leaders in the society. Modern women are heads of various institutions in African society. They guide members of the society to achieve their desires as expected by the institution. In this novel, there is Sister Emmanuel in Sacred Heart "who was both a Mother Superior and principal" (197). She is the one Babamukuru pays the only expenditure, the cost of uniforms. The study observes that the Sacred Heart, led by a woman has beautiful infrastructures and well organized and Nyasha "perceives that all the affluence is dazzling" (198).

Tsitsi implies that women create conducive environment in their leadership since they have ability to, no wonder; this place is depicted with cars flowing in to bring their daughters to learn. The nuns also have qualities to lead, "At the door a nun, smiling beatifically made us welcome by shaking our hands." (199) Tsitsi points this out as etiquette and it is a quality of leadership which should be embraced.

Modern women are not only leaders outside but also in their families. This changed role is let known to Tambu when she is summoned to be told how lucky she is to be educated:

"Babamukuru pointed out that the blessing I had received was not an individual blessing but one that extended to all members of my less unfortunate family, who would be able to depend on me in future."89

Babamukuru says this to demonstrate that as an educated woman; she now has a chance and power to lead her family. This is an indication that women have acquired the role that was for men. Tsitsi's vision is to inform women to embrace education for them to be empowered to lead their families and be the best women both at home and outside.

Women as Decision Makers

Kahneman (2000) defines decision makers as people who identify or choose alternatives based on the values, preferences and beliefs. These are women who have been empowered to make decisions in the society. They may not be leaders but the decision they make allow others to grow. In modern World women have been given chance to make decisions both at home and in public sphere. Men consult them on various issues. Babamukuru allows her wife to decide on family issues: 'Ma'Chido,' Babamukuru insisted, his voice breaking ever so slightly, 'I have invited you to sit down and listen to this case.'¹⁴⁶ It is clear from this context that Babamukuru believes Maiguru will come up with the best alternative. With financial muscles, they make decisions on how their homes or houses look like. Maiguru's house and the contents in it like furniture, utensils and decorations are her choices. "The living room is elegant..."⁶⁸ Therefore, Tsitsi encourages women to be assertive in a male society and participate in discussions that involve decision making as it is a role that can equally be done by women.

Women as Role Models

Role models are people whose behavior, examples and success can be emulated by others, especially young people. Some train to be the best in the society so that they become role models to be copied. Maiguru's way of life is an admiration to Tambu. It turns out that Maiguru becomes a role model for Tambu. "She was altogether a different kind of woman from my mother. I decided it was better to be like Maiguru, who was not poor and had not been crushed by the weight of womanhood. (16) From this, it is clear as Mama (1995) declares women are not completely inferior to men as Maiguru is better placed in the society. In this context, Tsitsi uses Maiguru to tell women to accommodate and accept men's help to succeed. Moreover, Nyasha wants to be the role model for other girls. It is her desire that other girls speak and dress like her. These are the best qualities in women who do modeling as a profession in African society.

From this, women help others achieve their goal in life. Therefore, it is an ideal role. Spivak (1985) is concerned with deconstructing views given to subalterns especially women and having voice in literature. Tsitsi adopts Spivak's ideas; she uses Tambu as a narrator and a role model for African women. Tambu is given a voice to tell her story for other women to learn:

My story is not after all about death, but about my escape and Lucia's, about my mother's and Maiguru's entrapment, about Nyasha's rebellion- Nyasha, far- minded and isolated, my uncle's daughter, whose rebellion may not in the end have been successful.

This empowerment of women is a new model in literature and Showalter (1979) encourages this development in study of female experience for analysis of female literature as it highlights what is real. From this Tsitsi informs us that being authors is part of the new roles for women as they voice what should be emulated.

Women as Counselors

Webster New World College Dictionary (2014) defines counselors as people who counsel or advise students, clients regarding education and educational alternatives plus personal problems. In this novel women advise, warn and caution their daughters and the society so that they do not fall victim of modernity. When Nyasha is sick, Tambu is seen disturbed and her mother warns her of embracing Englishness she says. "It'll kill them all if they are not careful..."²⁰⁸ Tambu feels she has no explanation for Nyasha's sickness but her mother has. This makes her to be cautious in her education. From this, the author envisages what is likely to be an ideal role of mothers in continental Africa; Mothers should be sensible enough to be available to advise and counsel their children in their education and personal experiences. Women also advise their husbands on issues of families. They speak and their husbands listen. They are women whose Maria (1990) identifies as ones who help in governance and their words give back one's life. These women are like Maiguru in this novel, her husband seeks advice from her on Tambu's joining the Sacred Heart and her advice changes her husband's view and makes him accept Tambu join this institution, "Is there anything that you would like to say?"... 'I don't think,' she begun easily in her soft, soothing voice, 'that Tambudzai will be corrupted by going to that school'"(184) As a result of Maiguru's advice, Tambu gets another chance to a new life.

Women as Professionals

Gerald (1980) defines professionals as members of a profession or people who earn their living from specified professional activities. These are women who interact with different people and give their services to them in public sphere as Maria Rojas (1990) observes. Both Lucia and Maiguru represent African modern women who occupy space in professional fields and earn salary. This paper realizes that some are not only teachers but have trained to be nuns like the ones in Sacred Heart. These nuns are also responsible to nourish the society spiritually. Tsitsi wants African society to acknowledge these women and their roles as they do not only help girls to grow but the society as a whole.

5.5 Conclusion and Recommendations

Tsitsi as a later day writer focuses on the woman as an actor, controller of her own life, the one vocalizing her own ideas and responsible for change of roles to come. She does this by allowing Tambu as a role model to narrate her story and make her take charge of her own life.

There is a lot of growing and radicalism in this text. Tsitsi identifies women broken loose from patriarchy. They are modern in thinking and empowered professionally to lead and give services to people. They are allowed to make decisions and counsel others. They also participate in religious activities and help others to grow spiritually. Lastly, some are the role models who inform women on the expectations of the ideal woman. From these, Tsitsi asks modern women to grow and take up these new roles for they are likely to set themselves free. The findings of this paper reveal that, the new roles of modern women as envisaged by the author are what the author imagines to be the redefined roles for modern African women.

The present paper recommends more studies using the same text on the topic from another theoretical strand to find out if the findings are similar to the present study. There is little that has been done on the redefined roles of African women. Therefore, the paper suggests that further studies should be done on this topic in different works of art to provide material for comparison and to find out if there are similarities with the present paper.

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Capacity Expansion of Educational Infrastructure and Students' Participation In Siaya County, Kenya

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6.0 Abstract

The purpose of this study was to establish how capacity expansion of education facilities has influenced students' participation in public secondary schools. The researcher used mixed methods research design where both qualitative and quantitative data was collected. The target population was 21,017 comprised of 276 school principals, 6 Sub County Directors of Education and 20,735 Form IV students with a sample size of 2,160. The researcher adopted stratified simple random sampling technique to gather data from respondents. Data collection instruments were questionnaires, interview schedules and document analysis. Both descriptive and inferential data analysis methods were used in analysing data. The study findings established that capacity expansion of education facilities, had a significant influence on students' participation on public secondary schools. It was recommended that the government should encourage partnership in school infrastructure development.

Key Words: Capacity Expansion, Educational Infrastructure, Students' Participation

6.1 Introduction

According to UNESCO (2008) worldwide survey report on enrolment in education notes that access rates in secondary education had significantly increased in recent past. For instance by 2005 there were over 512 million students enrolled in secondary education worldwide. The high demand was attributed to increasing youth population. To cope with this countries developed several policies which included; abolition of school fees, extension of schooling period and curricular reforms to include vocational content and immediately after the 2nd World War most of the countries implemented the reforms (Obua, 2011). Extension of schooling was to enable education system

introduce labour related subjects so as to equip youth with skills relevant to labour market. It was also intended to ease pressure on secondary education. Implementation of these reforms saw Germany transform its policies in education to incorporate changes which enabled it to address challenges and necessities after the union. It reorganized its education system to provide education along three main areas mainly general schooling or lower secondary education for age between 5 to 9 and age 10 to 16 years. General education was intended to prepare the youth for upper secondary and vocational apprenticeship. In upper secondary education curriculum offered combination of general education, vocational training and preparation for university entrance qualifications (OECD, 2014).

Similarly, in China created changes in its education system and offers 9 years of compulsory education on 6-3-3 system and compulsory covers 9 years after which students may choose to enroll for senior secondary education which runs for 3 years. Curriculum offered in lower secondary is general education with technical, vocational and craft in senior secondary, with over 14.9 million students in both junior secondary education and senior vocational education and secondary education GER for secondary education rising from 64% in 2006 to 94% during 2014 -2014/16 period (UNESCO, 2016).

According to World Bank (2012) observed that in Sub Saharan Africa most countries had made basic education to be part of lower secondary or basic education. This was intended to ease pressure on secondary education from high number of pupils completing primary education. Following that countries like Botswana, Cape Verde Mauritius and South Africa managed to attain universal GER targets. On the same strength, countries like Congo and Rwanda managed to attain GER of 52% and 29% in lower secondary with completion rates of 44% and 22% respectively. Similarly in upper secondary education managed GER of 21% and 17% but only NER 19% and 13% of the students managed to complete. Global statistics show that there are challenges in internal schooling systems resulting into wastage.

Education is expected to equip individuals with knowledge and skills which are critical in securing of employment, increasing lifetime earnings, earning promotion at place of work and being good citizens (Schultz, 1969; Todaro, 1969; Woodhall, 2004). In that view education is more of an economic activity than social because it prepares the youth for the world of work and

future responsibilities. This means that investment in education is important because of the expected returns to both the society and individuals. The citizens are able to use acquired knowledge and skills to actively participate in economic activities and generate income for their livelihood and self-actualization. Educational returns can be classified into two, namely direct and indirect (Psacharopoulos & Patrinos, 2019). The direct returns include; increased productivity and enhanced innovative skills of workers. Education therefore is a principal means of ensuring that there is continuous supply of skilled human resource for development. The knowledge acquired should be labour market relevant to make them compete globally. Indirect returns include; reduced population growth in case of developed countries, crime reduction in the society, improved health standards, higher levels of environmental conservation and enhanced social cohesion among others (Kiumi & Chiuri, 2005; OECD, 2012). The human resource would participate in taking care of their immediate environment by planting trees and other environmental friendly activities.

According to Ministry of Education (2018) inconsistency in the number of public primary (40,775) and secondary schools (9,440) was the main reason for most of the KCPE candidates transitioning from primary to secondary fail to enrol for secondary education was due to limited number of secondary schools. For instance, in a period of six years a total of 1,458,402 pupils failed to secure space in public secondary schools countrywide. This translates to 29.7% dropout and a waste investment already made (RoK, 2015). The scenario paints a worrying trend and justifies the need for expansion of the existing schools

On average the Kenya government spends between 5% and 7% of its Gross Domestic Product (GDP) per capita on education and training. This excludes contributions from the households. The expenditure is higher than any other social sector, yet over 75% of this budget is spent on teachers' salaries with less regard to development and maintenance of school physical infrastructure (MOE, 2017; UNESCO, 2013). Given that over 75% of the money allocated to Ministry of Education goes to recurrent expenditure it implies that very limited resources are left for capital development. As such schools cannot develop since government budget is already overstretched. To arrest this trend the government through Education and Training Sector Plan 2013 -2017,

rehabilitated a total of 560 secondary schools, constructed extra classrooms in secondary schools to ensure that each school was at least three streamed, constructed 600 new secondary schools, rehabilitated 20 special schools and completed 312 staled Economic Stimulus Projects(ESP) and further gave out Ksh.2.4 billion to 103 National schools and 540 extra county schools for expansion of tuition and boarding facilities day wing classes included. This was intended to create 30,000 additional spaces for form one admissions during 2019 with a target of achieving 100% transition rate from primary to secondary (Matiang'i, 2018). In Siaya County a total of 38 schools were expanded at a cost of Ksh38 million. The schools included 2 national schools, 24 extra county 12 county schools.

Nationally data on Standard 8 enrolment shows a very impressive upward trend with the figures increasing every year, for example, the figures rose from 746,080 in 2010 to 776,214 pupils in 2011 and from 839,759 pupils in 2013 to 880,486 pupils in 2014 and finally to 927,789 pupils in 2015 respectively (RoK,2015). Indicators show potential of higher students' participation and expected increased financial implications. A similar scenario is noted in Siaya County. The County primary Gross Enrolment Rate (GER) and Net Enrolment Rate (NER) rose from 50% to 75% and 26.1 % to 62.6% respectively, absolute numbers being 34,807 boys and 29,449 girls in year 2014. But the trend changes at secondary school level since the number admitted in Form One four years ago was not equivalent to the number of students registered for Kenya Certificate of Secondary Education (KCSE). The data held at the Ministry of Education Headquarters reveals a big discrepancy given that the government has subsidized secondary education since 2008. Table 1.1 shows the scenario in Siaya County.

Table 1. 1: Form One and Form Four Enrolment in Siaya County 2013- 2018

Period	Form One Selection	KCSE Candidates	Retention Rates
2013 - 2016	22,872	14,763	64.5%
2014 - 2017	23,556	15,264	64.8%
2015- 2018	24,743	16,083	65%
Total	71,171	46,110	-

Source: Ministry of Education, County Director's Office, Siaya 2019

It is on the strength of this that the present study was set to determine influence of capacity expansion of educational facilities on student's participation in secondary education in Siaya County. In Thailand the government provides private schools with educational facilities, pay teachers' salary and remuneration other educational personnel. The schools also receive grants, tax exemption for school equipment and materials. The sum of grants disbursed to private schools does not exceed government allocation to public schools to ensure proper allocation (World Bank, 2010). Provision of physical facilities to private schools promoted development of infrastructure in all schools. In Kenya FDSE policy on infrastructure requires schools to apply for funding from ministry headquarter since the government had taken the responsibility of development from parents and schools despite scarcity of resources in the government kit. This has slowed down infrastructure development in schools and in most of the schools facilities are overstretched.

A survey on participation of students in secondary education in Asia-Pacific countries noted that access rates in secondary education had significantly risen. For instance in 2005 there were 512 million students enrolled in secondary schools with GER having risen at an average of 52% in 1991, by 60% in 1999 and 66% in 2005 respectively, while NER increasing from 53% in 1999 to 59% in 2005 (World Bank 2010). The increase was attributed to additional funding by the governments and expansion of educational facilities.

Todaro (1985) says that expansion of educational opportunities promotes the rate of Gross Net Product (GNP) as evidenced in several studies on economic development in developed countries. These findings motivated developing countries to put in place policies that accelerated the development of human resources to steer their economies Kenya included. Evidence showed that by investing in human capital there would be more economic returns due to high expenditure being incurred by the states (Psachropoulos 1994; World Bank, 2010).

While in Sub-Saharan Africa EFA Global Monitoring Report (GMR, 2015) by UNESCO 2004 states that in Sub-Saharan Africa had about 31 million students in secondary education across the region with gross enrolment rate of 73% in 2008. Expansion of education required considerable financial

resources in addition to capacity expansion of facilities to absorb the rising population and that calls for additional facilities and financial resources.

United Nations Children's Education Fund (UNICEF, 2013) reported that in Ghana World Bank converted about 8,000 old structures that were initially used as Mosques and Public Halls into schools. The project targeted marginalized communities and also aimed at reducing distance students walked to reach schools. The findings revealed that conversion of these facilities to schools improved students' enrollment, transition and retention rates. Renovation of old structures was cost effective given that structures were already in place. This therefore shows that availability of education facilities in an area has influence of school enrollment and students' participation.

In Mozambique a research by Neadeau (2014) showed that infrastructural projects such as construction of roads and new schools had created much impact on education indicators such as accessibility and retention in that the number of schools in both primary and secondary tripled resulting into improved student enrolment rates (*ibid*). Development of roads infrastructure in rural areas had opened-up the areas and made it easy for the students to access schools. Road infrastructure would improve communication to school especially during the rainy seasons.

In Senegal only about 25% of the students who completed primary education transitioned to secondary. This was due to inadequate number of schools. Likewise, schools were sparsely distributed which made it difficult for students to access schools in the regions (Naudeau, 2014). Harsh terrain affect school attendance in that communication to and from school becomes difficult given that the roads are impassible during the rainy seasons. For instance, in Afghanistan the construction of village-based community schools increased school enrolment by 42 percent in sampled villages (Burde & Linden, 2012).

This was due to the short distance students had to walk and reach schools on time. In Kenya, capacity expansion is a move to increase students' enrolment by implementing the policy options as stipulated in Sessional Paper No.1 of 2005. The policy recommended a number of options which included; expansion of class sizes from 40 students to 45, increasing number of streams from one to three, starting of Day Wing in National and Extra-County schools,

renovation of existing school infrastructure and construction of new schools (MOE, 2005; MOE, 2017). This was to expand sitting capacity in the existing public secondary schools to enable the subsector admit the increasing number of students transitioning from primary to secondary education. The policy resulted in a number of new schools being constructed and existing schools expanding their facilities in order to cope with increasing enrolment following abolition of fees at primary school level.

The number of secondary schools increased from approximately from 5000 in 2008 to 7,268 schools in 2010 and to 7,297 in 2011 and finally to 8,297 to 2015 respectively. Students' enrolment equally increased from 1.3 million in 2008 to 2.7 million in 2015, with GER increasing from 42.5% in 2008 to 63.3% within the same period (RoK, 2018). Despite increase in the number of secondary schools the number did not match that of primary schools in the country and that resulted in some of the KCPE candidates missing space in the existing secondary schools. This was attributed to limited number of secondary schools compared to the number of primary schools in the country.

Ngware, Ciera, Musyoka & Oketch (2013) observes that over enrolment in schools strains tuition, boarding and sanitation facilities which makes education institutions to be health hazards for contagious diseases which eventually affects enrolment and students' participation. A study by Baraza *et al.*, (2014) in secondary schools in Busia County established that availability of school infrastructure was critical in determining access to subsidized secondary education since the availability of the facilities showed amount of space available for new admissions.

The study further observed that classrooms that were initially earmarked to accommodate 40 students had over 60 students following the introduction of subsidized secondary education (*ibid*). The congestion was due to the fact that the schools had not expanded facilities at the same rate as primary school enrollment was expanding following introduction of FPE and there were no adequate prior preparations.

Kavindu (2013) notes that schools' infrastructure can influence students' learning and therefore must be well lit, adequately ventilated to facilitate circulation of fresh air with a view to making students remain alert. Conditions

prevailing in schools such as classrooms, dormitories and other areas influence students' participation in education.

Report by Ouko (2019) on students' enrolment in the 73 newly created national schools showed that most of the schools did not have sufficient physical infrastructure to accommodate rising student population transitioning from primary to secondary education. The report notes that the schools were experiencing challenges of inadequate infrastructure to accommodate the numbers; it also said that the schools had continued to admit more students despite lack of facilities. This has led to serious congestion.

6.3 Methodology

The researcher used mixed methods research design where both qualitative and quantitative data was collected. The target population was 21,017 comprised of 276 school principals, 6 Sub County Directors of Education and 20,735 Form IV students with a sample size of 21,017.

The researcher adopted stratified and simple random sampling technique to get respondents. Data collection instruments were questionnaires, interview schedules and document analysis. Both descriptive and inferential data analysis methods were used in analyzing data. Document analysis and interviews were used to confirm responses by school principals and findings were in agreement

6.4 Findings and Discussions

From the principals' questionnaire of which findings are given in table 2.1, indicates the descriptive statistics for capacity expansion of education facilities.

Table 2.1: Descriptive Statistics for Capacity Expansion of Education Facilities

Statements	SD		D		A		SA	
	F	%	F	%	F	%	F	%
Accommodation space is adequate to accommodate the increasing enrolment rate	40	48.2	5	6	13	15.7	25	30.1
The school has an effective Day wing to accommodate more students enrolling for secondary education	61	73.5	7	8.4	17	8.4	8	9.6
Repair and maintenance of school facilities is always in progress and effective to make the facilities secure in order to meet the Ministry of Education Safety Standards.	63	75.9	4	4.8	4	4.8	12	14.5
The school is in the process of opening up additional stream (s) to enhance access and retention	8	9.6	64	77.1	8	9.6	3	3.6

Table 2.1 reveals majority (54.2%) of the school principals strongly disagreed with the view that space available in the schools was not adequate to accommodate the increasing student enrolment rate, while 38 (45.8%) agreed. The finding established that majority of the schools (54.2%) in Siaya County did not have adequate physical facilities and therefore could not admit many students. This reveals that government funding was not adequate to finance development in all public schools. Further the finding identifies some inadequacies in the FDSE policy which compels school principals to apply for approval from the Cabinet Secretary (CS) before carrying out major

development in the school. This inhibits development as it locks out goodwill gestures from stakeholders in education who may be willing to assist.

The findings were in agreement with Ouko (2019) who reported on condition of physical facilities in the newly created national schools were dilapidated and congested. Ouko (*Ibid*) attributed that to lack of development or inadequate funding. The findings point to a study in Rwanda by ministry of education (MOE, 2009) where the government involved communities in making of bricks in construction of schools to expand school enrolment.

Majority 68(82%) of the respondents strongly disagreed that the schools did not have effective day wing to accommodate more students enrolling for secondary education and only 15(18%) agreed. This finding reveals that majority of the schools were not benefited from government infrastructure funding to expand their facilities and therefore FDSE funding is inadequate to finance development in public schools. The findings were confirmed by both SCDEs who acknowledged that infrastructure funding to schools was inadequate and that the disbursement was skewed towards established national, extra-county and some county schools but not sub county schools.

Table 2.1 indicates that 67(80.7%) of the respondents strongly disagreed that repair and maintenance of school facilities was always in progress and effective to make the facilities secure in order to meet the ministry of education safety standards, while, 16(19.3%) agreed. The findings show that majority 67(80.7%) of the schools did not regularly maintain the facilities.

In table 2.1, 72(86.7%) of the respondents strongly disagreed that the schools were not in the process of opening up additional streams to enhance access and retention in the schools, and 11(13.3%) of the respondents agreed. This implies that the Siaya County schools could not enroll most of standard 8 pupils who are transiting to secondary education. This can be attributed to the weaknesses in the policy requiring schools to apply for authority to finance before undertaking any physical development from the Cabinet Secretary Ministry of education. However, the policy failed take into consideration the ability of the government to finance infrastructure development in all public secondary schools in the country given high government expenditure. According to economic survey report 2017/18 government expenditure on

education excluding the share by households is between 5% and 7% of the GDP and this is higher than any other social sector expenditure and over 85% of the MOE recurrent budget goes to payment of teachers' salaries and administration costs leaving few resources for development (MOE, 2017). From the findings, capacity expansion of education facilities had a significantly strong positive relationship with Students' Participation in Public Secondary Schools in Siaya County as shown in table 4.11.

Factor Analysis for Capacity Expansion of Education Facilities

To determine construct validity, Principle Component Analysis was applied. Factor loadings and communalities based on a principal components analysis with Varimax rotation for 4 items was conducted to provide best-defined factor structure for the Students' Participation in Public Secondary Schools construct. The findings are given in table 2.2.

Table 2.2: Factor loadings and communalities based on a principal components analysis with Varimax rotation

Item	Factor loading	Communality
Accommodation space is adequate enough to accommodate the increasing enrolment rate	.821	.55
The school has an effective Day wing to accommodate more students enrolling for secondary education	.772	.63
Repair and maintenance of school facilities is always in progress and effective to make the facilities secure in order to meet the Ministry of Education safety standards.	.794	.64
The school is in the progress of opening up additional stream (s) to enhance access and retention	.805	.52

The communalities were all above 0.3 threshold (Frydenberg, 1993); this confirmed that each item shared some common variance with other items on the, four-point Likert scale that was used in the questionnaire.

All the four items in this analysis had primary loadings over .5 thresholds (Frydenberg, 1993). The data set was acceptable for further analysis. Correlation between Capacity Expansion of Education Facilities and Students’ Participation in Siaya County

Pearson Moment Correlation coefficient was used to determine the strength and direction of the relationship between capacity expansion of education facilities and students’ participation in public secondary schools. The findings are as shown in Table 2.3.

Table 2.3: Correlation between Capacity Expansion of Education Facilities and Students’ Participation in Siaya County

		Students’ Participation
Capacity Expansion	Pearson Correlation	.521**
	Sig. (2-tailed)	.000
	N	1997

It’s evident from the findings in table 2.2 that capacity expansion of education facilities had a significantly strong positive relationship with the students’ participation in public secondary schools ($R = 0.521$, $p = 0.000$). Lyndsay (2009) says that a coefficient between +1.0 and +0.5 or -1.0 and -0.5 indicates a strong relationship. It can therefore state that capacity expansion of education facilities had a significantly strong positive relationship with Students’ Participation in Public Secondary Schools.

Regression Analysis

The study adopted Simple Linear Regression Model to determine how capacity expansion of education facilities influenced students’ participation in public secondary schools. The model sought to test the following null hypothesis: The findings are given in table 2.4.

H₀₁: Capacity expansion of education facilities has no significant influence on students’ participation in public secondary schools in Siaya County.

Table 2.4: Simple linear regression between Capacity expansion of education facilities and students' participation in Siaya County

Model Summary						
Model	R	R Square	Adjusted R Square		Std. Error of the Estimate	
1	.521 ^a	.272	.263		.89324	
<i>a. Predictors: (Constant), Capacity Expansion</i>						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	24.118	1	24.118	30.228	.000 ^b
	Residual	64.628	81	.798		
	Total	88.747	82			
<i>a. Dependent Variable: Students' Participation</i>						
<i>b. Predictors: (Constant), Capacity Expansion</i>						
Coefficient ^a						
		Unstandardized Coefficients	Standardized Coefficients			
Model		B	Std. Error	Beta	T	Sig.
1	(Constant)	1.435	.387		3.709	.000
	<i>Capacity Expansion</i>	.577	.105	.521	5.498	.000
<i>a. Dependent Variable: Students' Participation</i>						

From the ANOVA results shown in table 2.4, it is evident that the Simple Linear Regression model well fitted the dataset [$F(1, 81) = 30.228$, $P = 0.000 < 0.05$]. Note that the model (Capacity expansion of education facilities) explained 26.3% of the variation in the students' participation in public secondary schools in Siaya County (Adjusted R Square = 0.263).

The results of coefficients in Table 4.12 show that capacity expansion had a statistically significant contribution in prediction of the students' participation in public secondary schools in Siaya County, ($B = 0.577$, $t = 5.498$, $p = 0.005 < 0.05$); thus we reject the null hypothesis and conclude that capacity expansion of education facilities has a significant influence on students' participation in public secondary schools in Siaya County.

Capacity expansion had a positive standardized beta coefficient = 0.521 in the coefficients results of table 2.4; an indication that a unit change in the capacity expansion is likely to result in an improvement in the students' participation in public secondary schools in Siaya County by 52.1%.

The Simple Linear Regression model to predict students' participation in public secondary schools in Siaya County using Capacity expansion of education facilities was as follows:

Students' Participation = 1.435 + 0.577 Capacity Expansion

The findings therefore indicate that inadequate capacity expansion of education facilities in most of the schools has significantly contributed by hindering students from enrolling to secondary school education due to inadequate resources such as accommodation. The findings confirm the assertion of the Taskforce report (2014) which alluded that there were fewer spaces in the existing secondary schools.

The initiative of FDSE was to ensure that every child had access to basic education by reducing the financial burden on parents through providing financial assistance through FDSE programme. Low access was said to be due to inadequate number of secondary schools (9,440) compared to (31,333) public primary school. Within the schools also; the places available were not adequate to match demand. These inadequacies were more pressing in national, extra-county and county schools as they are viewed as good or performing schools (MOE, 2017).

Document perused at the SCDE offices included; disbursement schedules and correspondences which revealed that most of the schools had complied and provided SCDEs with copies of acknowledgement letters to MOE headquarters, lists of schools and had signed disbursement schedules. Further, the findings revealed that the majority of the schools in Siaya County had not benefited from FDSE funding and were ill equipped in terms of facilities. This can be attributed to lack of financial support and participation by other stakeholders in education, since funding majorly targeted established schools such as national, extra-county and county schools more than Sub-County schools which are more pressed for infrastructural development due to financial constraints. One of them said that;

“The Ministry had sent infrastructure funds to 2 National and 13 Extra County schools in the County for construction of additional classrooms, dormitories, laboratories, dinning and assembly halls in anticipation to attaining a 100% transition of the KCPE candidates. This was also to ease congestion in these schools”

These findings concur with, study findings in Senegal by Petrosino *et al* (2012) on secondary school enrolment who asserted that Senegal had few schools that only about 25% of primary school candidates could transit for secondary education. Secondly, schools were unevenly distributed in some of the regions making them inaccessible. This scenario matches situation in Siaya County where most schools are 5 kilometres far apart (Siaya CIDP, 2013-2017). Low number of schools was a challenge in that a large percentage of primary school graduates were not able to access secondary education due to lack of space to absorb the large numbers from the primary sector. Such situations in most cases resulted to school dropout, reduced completion and participation rates. This study therefore proposed development of proactive policies that will influence infrastructure funding and hence increased student's participation.

The rationale for starting day wing was to make immediate school community to benefit from Form 1 admission by gaining access to National, Extra County and County Schools (MOE, 2017). However, the introduction of day wing streams in National boarding schools is a new phenomenal and has been met with resistance from school principals who are apprehensive that this would lead to indiscipline in boarding schools. The move contradicted the rationale on the establishment of National Schools which was to promote national unity philosophy given the national selection policy. The study therefore brings out an important idea on transformative whereby the local communities are included in the management of national schools through selection and other related activities.

Repair and maintenance of school facilities in most schools was not always in progress and effective to make the facilities secure in order to meet the Ministry of Education Safety Standards. The findings concur with the findings of studies by Bakari, (2014) & Fisher, (2006) who argued that students' achievement improved with improvement of schools' buildings' conditions

such as lighting, quality of air and temperatures. These findings highlight importance of compliance to by-laws on Health and Safety Standards of buildings in educational institutions which require experienced and competent head teachers to enforce. The results revealed that 67(80.7 %) disagreed that schools had failed to implement the policy guidelines.

Most schools were not in process of opening up additional streams to enhance access and retention. This implied that schools were not expanding facilities and therefore some of the schools were extremely congested due to high demand for admission.

6.5 Conclusions and recommendations

It is important to conclude that capacity expansion of education facilities has a positive influence on the students' participation in public secondary schools in Siaya County. The findings showed that FDSE funds have been used to expand school facilities, opening up of new schools to maintain school facilities and to create additional stream (s) in the schools. This has contributed significantly in improving primary to secondary transition rate as there is increased space and facilities to accommodate more students enrolling for secondary education; even though the capacity seem to be inadequate to realize 100% transition rate target set by the government of Kenya.

The government should encourage partnership in school infrastructure development.

Policy should be developed to guide infrastructural development in schools

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Influence of the Free Primary Education Policy on Pupils Arithmetic Competence, in Public Primary Schools. A case study of Kimilili-Bungoma Sub County, Kenya

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7.1 Abstract

This study set to explore influence of the free primary education on Pupils Arithmetic competence in public primary schools in Kimilili-Bungoma Sub-County. The specific objectives of the study were to investigate how the teacher- pupil ratios affect pupils' Arithmetic competence, to determine the role of textbooks ratio on learner Arithmetic competence and to find out how physical facilities affect the learner in understanding mathematics. The study was guided by education production function. This model explains the relationship between inputs and outputs of affirm. In education, a school is considered as affirm that is to process people into desirable and productive graduates. Educational output was indicated by learners' Arithmetic competence in mathematics which was explained by educational input made of teachers- pupils' ratio, textbook ratio and physical facilities. The study adopted a descriptive survey research design. This is because this design is suitable for the study of behavior, attitudes, values and characteristics and will help present response put forward by pupils and teachers of Mathematics. The target population comprised of standard six pupils and 24 teachers of Mathematics of the 8 selected public primary schools in Kimilili-Bungoma Sub-County. Stratified random sampling was used to select. The sample while random sampling was to select the 200 respondents from standard six. Data collection instruments were the questionnaire, computation task and document analysis. Data analysis revealed that with the high influx of pupils due to free primary education (FPE), there was a higher teacher-pupil ratio inadequacy, Mathematics pupils' textbooks and inadequate physical facilities (classrooms, chairs and desks,). These inadequacies had resulted into ineffective and inefficient teaching of Mathematics, marking and a follow- up of pupils in the public Primary schools, lowering the mastery of the pupils' computation skills in Mathematics. In the light of these findings, it is recommended that the Government increases its

funds so that more textbooks are purchased, employs more teachers and in partnership with the community constructs more classrooms in Primary schools. Also teachers should be in serviced regularly. Inspected frequently, use a variety of teaching method, specialize in the teaching of mathematics and be role models. On the other hand, the pupils should do a lot of practice in Mathematics.

Key Words: Primary Education, Arithmetic Competence, Free Education, Pupils, Teaching.

7.2 Introduction

The millennium development goals(MDG) on education was to ensure that by 2015 children everywhere, boys and girls alike, would be able to complete a full course of primary schooling. Apart from Universal Primary Education (UPE), this goal three (3) aimed to eliminate gender disparity in primary and secondary education by 2005 and at all level of education by 2015. The Government of Kenya, through the then Ministry of Education, Science and Technology (MOEST) set six goals in order to achieve Education for All (EFA) by 2015, which were;

Expand and improve Early Childhood Development and Education (ECDE) by 2010;

Ensure that all children, particularly girls, had access to and complete quality primary education by 2015; Ensure that learning needs of all young people and adults were met through suitable access to appropriate learning and life skills programs by 2010;

Achieve 50% improvement in adult literacy, especially for women and equitable access to basic and continuing education for all adult by 2015;

Eliminate gender disparities in primary and secondary education by 2005 , and achieve gender equality in education with focus on ensuring girl's full and equal access to, retention and achievement in basic quality education by 2015 and,

Improve the quality of education and ensure excellence so that measurable outcomes were achieved by all, especially in literacy, numeracy and essential life skills, by 2010.(Ministry of planning and National Development, 2005)

Kenya Education Commission endorsed the pledge on UPE in 1964 (The Education Commission, 1964:66). In the sessional paper number 10 (1965) where the government spelt out its socio-political and economic goals, the government aimed at eradication of illiteracy, at the time Kenya attained independence. The third National Development Plan (1974/78) emphasized the promotion of UPE by removing fees from standard one to four. To this end, the President gave a directive, in 1974, for the implementation of UPE (Achola, 1992:37; Olembo, 1992:26). As a result, the government removed tuition fees, increased grants to cover tuition fees, expanded learning facilities to cope with increased enrolment, opened more teacher's training colleges to train more teachers to meet the increased demands, hired numbers of untrained teachers and stopped all forms of primary education levies (Olembo, 1992:27)

The implementation was met with a number of challenges which included shortage of enough personnel and lack of finances which were required to make the program a success. In an effort to overcome these problems in UPE, the government introduced cost sharing in schools and thus gradually reducing the government's expense on UPE. The changes were later to have negative effect on attainment of universal primary education (UPE). in fact, 8th National Development Plan (1997-200 1) indicated that of the pupils enrolling in class I, only 77% of boys and 80% of girls entered standard four, while only 55% and 35% girls entered standard eight, which was barely 47% of the pupils who had joined class one.

In a move strongly inspired by these negative trends and quest for change, the NARC (National Rainbow Coalition) government took a bold decision to reintroduce FPE as a means of achieving the goal of UPE from class one to eight (NARC, 2002:36). The introduction of FPE in January 2003 led to significant educational achievements. Enrolments in public schools increased significantly from 5.9 million in 2002 to 6.9 million in 2003; representing a Gross Enrolment Rate (GER) of 99% (102% girls; 97% boys). Despite its performance, primary education continues to experience a number of challenges, such as overstretched facilities, overcrowding in schools (especially those in urban slums and Arid and Semi-Arid. Lands, ASAL, areas) , high pupils-teacher ratios, high costs of equipment for children with special needs, diminished support by communities, gender and regional disparities, increased number of orphans in and out of school as a result of

HIV/AIDS, poor management and internal inefficiency that negatively impacts on access, equity and quality. In addition, most parents are under the impression that is the Government's exclusive responsibility to provide all the necessary resources to support the primary education sub-sector (Ministry of Planning and National Development, 2005)

There has been a marked increase in research on the challenges of the implementation of FPE in public primary schools in general and the influence of FPE on school accessibility, retention and performance in general, but little has been done to analyze the influence of FPE on learners' Arithmetic Competence in Mathematics, yet there is a public outcry right from primary school to secondary school up to the University level, on the deteriorating state of the arithmetic(mathematics) competence among the learners.

The Kenya National Examination Council (KNEC, 2006: 10-13) lamented that in the 20051K.C.P.E (Kenya Certificate of Primary Education). Some candidates could not communicate at 411, while others had no single sentence that could be described as English although, there were some words recognizable as English; in fact, it send a hybrid of language- some Kiswahili, some not. It could not, even be described as sheng (a hybrid language for the Kenyan Youth). The errors ranged from those constructions, agreement. The overall mean score for the paper on composition writing was 36%. Out of 100%, quite a number of candidates scored as little as 10% (KNEC, 2006:10). This entire trend affects mathematics Competence, because the language of communication in mathematics teaching is English. Therefore, there is need for an investigation into the influence of FPE on learners' arithmetic competence in Mathematics to afford opportunities for pupils to help them develop the ability to compute well as the computation skill is essential for success in any academic discipline and it is also, a lifelong skill that is needed.

The study was based on the Education Production function (EPF) Model borrowed from the theory of Production Function (PF) in economics .This model explains the relationships between inputs and outputs of a firm. In education, a school is considered as a firm ,although its main aim is not profit maximization but to process people into desirable and productive graduates as indicated by pupils status of Arithmetic competence in mathematics was

explained by education input made of teacher-pupils ratio, pupils textbook ratio and physical facilities, which are free primary education factors.

7.3 Methodology

The study adopted the descriptive survey. According to Mugenda and Mugenda (2003) and Nkapa (1997), descriptive research tries to describe and interpret existing phenomena Treavers (1969) observed that surveys are conducted to establish the nature of existing conditions. Good (1963), also states that descriptive studies may include present facts, current conditions concerning the nature of persons, a number of objectives or class of events and may involve the procedures of induction, analysis, classification, enumeration and measurement.

The research variables here, therefore, include:

Learners' Arithmetic competence which is the dependent variable

Factors of FPE-, physical facilities, pupils' textbook ratio and teacher-pupil ratio as the independent variables.

Funding ,school status as moderating variables

The study was carried out in Kimilili-Bungoma Sub-County. Kimilili-Bungoma Sub-County is located in Bungoma county formally Western province of Kenya. The Sub-County was recently carved out from the Bungoma North Sub-County and has 4 administrative wards, Kamukuywa, Maeni, Kimilili and Kibingei wards. Kimilili- Bungoma sub-county covers an area of approximately 179.5 square kilometers and has a total of over 25 public primary schools. The inhabitants of the sub-county are mainly subsistence farmers with limited stock of animal. The sub county was chosen because the researcher had taught in the sub county for over fifteen years and so he is familiar with the poor performance in the sub-county in Mathematics, especially national examination. This being a worrying situation, the researcher set to investigate the influence of FPE on learner Arithmetic competence in Mathematics in public primary schools Kimilili- Bungoma sub-county.

The target population consisted of the primary schools in Kimilili- Bungoma Sub-County. Out of these, 6 were mixed schools, 1 was a Boys' school and another 1 a Girls' school. All of them were day schools. Public primary schools were chosen because that was where the effect of FPE was being felt;

out of the accessible population of 400 standard six pupils, 200 were used in the study. Standard six pupils were used since they had been in school long enough to display the impact of FPE on their Arithmetic competence in Mathematics and theirs was natural learning as opposed to standard 7 and 8 who were being drilled for national examinations and so would not give a true picture of the status of the arithmetic competence of pupils in public primary schools; all the teachers of Mathematics (40) in the 8 selected public primary school were used in the study because they were in direct contact with the learners and hence would give relevant information.

The research opted for stratified, simple and purposive sampling techniques. The population (public primary schools) as grouped into subsets that shared similar characteristics. Hence the public primary schools were stratified into Mixed, Boys' and Girls' public primary schools. This ensured that the public primary schools were grouped into homogeneous subsets that shared similar characteristics, thus, ensuring equitable representation of public primary schools in the sample. Fifty percent of subjects from each school were selected using simple random sampling. This simple random sampling technique was used because it guarded against the sampling error. Under non-probability sampling unresponsive sampling was used to select all the teachers of Mathematics and standard six pupils' in 8 selected public primary schools. This ensured that only typical and useful respondents were used.

The Sub-County had over 25 public primary schools Out of these 8 schools were selected for the study. Out of the accessible population 400 standard six pupils in 8 selected primary schools, 50% (200) were used in the study as 50% recommended by Fisher (Mug et. al., 1999:384) as the most representative sample of the target population where cost and time are issues to be considered. All the teachers of Mathematics (40) in the 8 selected public primary schools were also, used in the study since they were in direct contact with the pupils and hence had relevant information on the influence of FPE on their pupils' Arithmetic competence.

The researcher sought permission from the relevant authorities. The researcher sought permission to carry out research from the Ministry of Education, the Kimiilili-Bungoma Sub-County Commissioner and the Sub-County education officer Kimilili-Bungoma Sub-County, before undertaking the research.

Therefore, the researcher, first, visited selected schools to get permission from head teachers to carry out study in their schools. Respondents were assured that their responses would only be for the purpose of the research and would be treated confidentially. Data was collected from standard six pupils, teachers of mathematics, documents (class registers/lists and Mathematics exercise books and a computation task that was given to the 200 standard six pupils in the 8 selected public primary schools.

Kombo and Tromp (2006) look at analysis as the examination of what has been collected in a survey or experiment and making deductions and inferences. It involves uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions. It also involves scrutinizing the acquired information and making inferences. Statistical data analysis divides the methods of analyzing data into two categories;

Exploratory methods are used to discover what the data seems to be saying by using simple arithmetic and easy to draw pictures to summarize data. This is used mainly in qualitative research. Confirmatory methods use ideas from probability theory in the attempt to answer specific questions. These methods are mainly applicable by whether the researcher is qualitative (pp.1 17-8).The data collected was expected to answer questions on teachers' opinions on the influence of Free Primary Education (FPE) policy on learners' Arithmetic competence. This included data on teachers' opinion towards the following;

How the teacher-pupil ratio affects pupils competence in mathematics
The role of the pupils' Mathematics textbook ratio on pupils' competence in mathematics and,

How physical facilities affect the learners competence in mathematics

The data was analyzed through the use of statistics, that is, frequency and percentage tables, graphs and charts. The use of descriptive statistics enabled the researcher to, meaningfully; describe a distribution of measurements using a few indices or statistics. It was the best way to dedicate data and make it manageable in analysis and interpretation.

7.4 Findings

Average Class Size Table 1 shows that most of the teachers 21(53.2%) have classes of 70 pupils and above, 12 (30.8%) teach classes of between 60-70 pupils, 04 (11.2%) have classes of between 50-60 pupils, 2(4.2%) teach

classes of between 40-50 pupils while I teacher (1.4%) teaches classes of between 30-40 pupils. This means that the majority of teachers are directly experiencing one of the major effects of Free Primary Education. Congestion in classes and, therefore, will give reliable information on how congestion in classes affects pupils' Arithmetic competence in Mathematics.

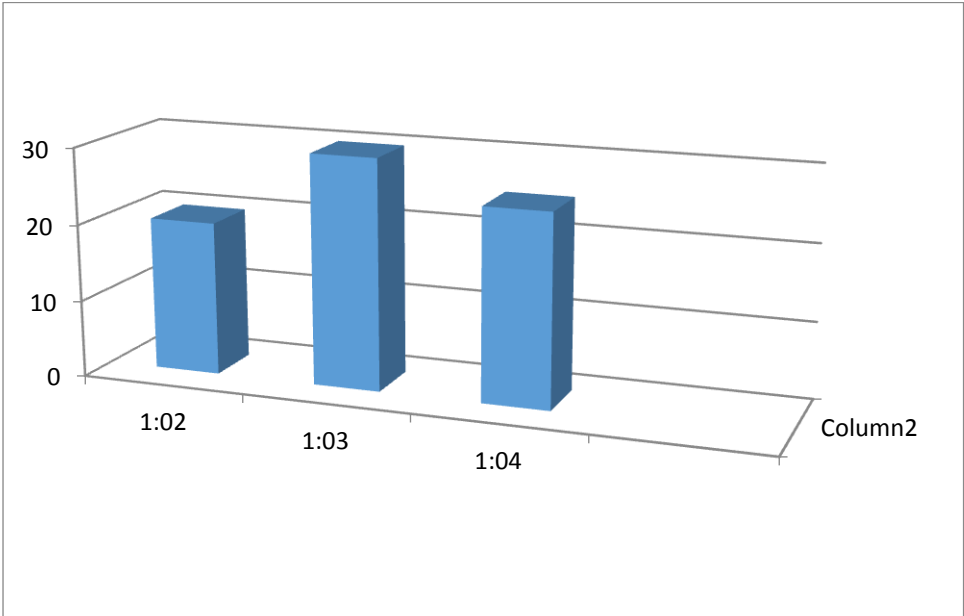
Table 1: Average Class size

Average class size	Frequency	Percentage
20-30 pupils	00	00
30-40 pupils	01	1.4
40-50 pupils	02	4.2
50-60 pupils	04	11.2
60-70 pupils	12	30.8
70 pupils and above	21	53.2
Total	40	100

Pupils' Mathematics Textbook Ratio

Figure 1 shows that a significant majority of teachers of Mathematics 19 (47.6%) have a ratio of I pupils' Mathematics textbook ratio of 1 textbook to 3 pupils' ratio 1 textbook to 4 or more pupils. So, it became necessary to find out this inadequacy of mathematics textbooks in the majority of the classes and explain its possible impact on the arithmetic competence in majority of pupils (see figure 1)

Figure 1: Pupils' Mathematics Textbook Ratio



Pupils’ Mathematics Textbook Ratio

KEY

1:02 fairly adequate Mathematics Textbooks

1:03 Inadequate Mathematics Textbooks

1:04 Very inadequate Mathematics textbooks

Class Size and Arithmetic Competence

The teachers indicate clearly that free primary education (FPE), has led to congestion in classes since the present building in the schools cannot cope with the high influx of pupils due to free and compulsory primary education. This overcrowding in classrooms poses the following challenges to the teaching and learning of Mathematics, as was observed by the teachers.

First of all, the teacher cannot reach every individual pupil resulting into him/her moving with fast learners while ignoring slow ones. This was evidenced in their Mathematics exercise books that were checked by the

researcher, some pupils had done two Mathematics problems, while others had either not computed any or the Mathematics were incomplete.

This may be as a result that the teacher did not have a chance to check the pupils' exercise books or even mark them, for that matter. This can adversely affect the computation competence of a majority of the pupils since practice that should lead to perfection in Mathematics is lacking. In addition, not attempting tasks can easily and negatively, affect their performance in other subjects since the pupils would not have the skills that would enable them compute correct computation methods, use a variety of operations i.e. addition, subtraction, multiplication and division, use correct forms of Math sign/symbols and think creatively and critically.

Secondly, in order to make teaching, marking and revision easier in the other subjects in the school curriculum, teachers are compelled to give the pupils few and simple arithmetic tasks, irrespective of the classes being handled. A check at the Mathematics exercise books by the researcher revealed that in 6(75%) of the 8 classes that were used in the study, two months after the opening of schools, there only two marked exercise in mathematics.

Thirdly, it came out clearly from the teachers that crowded classes have made it easier for pupils to copy from each other or even assist peers in doing assignment/examinations. This makes it hard for the teacher to Identify individual weaknesses in mathematics computations.

Therefore, he/she moves on with the gifted few leaving behind the majority who end up not developing the ability to use correct computation methods, use a variety of operations i.e. addition, subtraction, multiplication and division, use correct forms of Mathematical signs/symbols and think creatively and critically, thus having poor computation competence. This will result into poor performance in arithmetic and mathematics at large, not to mention its effect in the other subjects in the school curriculum.

Last but not least, teachers indicated that congestion had led to stuffy classrooms creating discomfort for both pupils and teachers this was likely to disrupt pupils' attention and demotivate the teachers to the extent of not effectively and efficiently teaching mathematics and learners' simply not

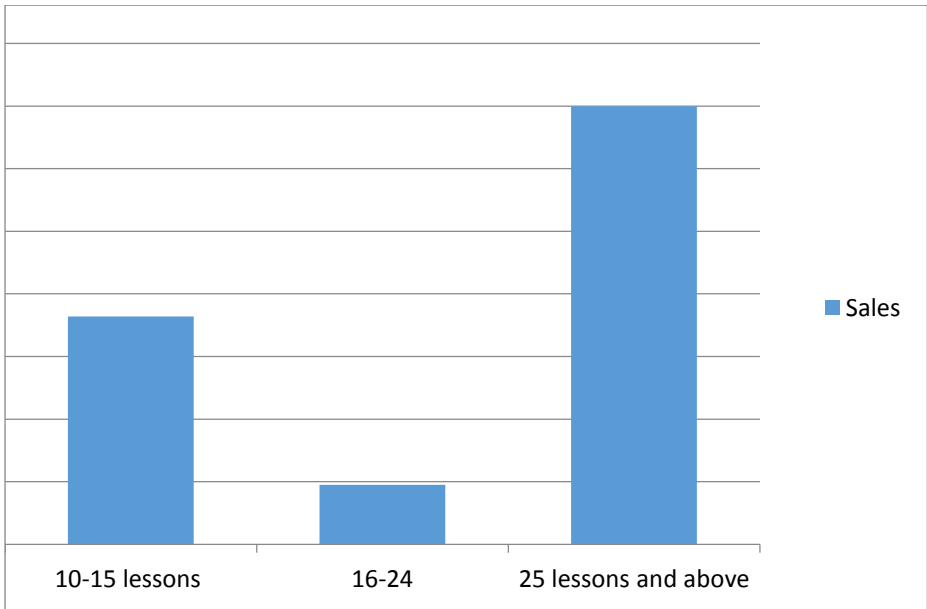
absorbing maximally what they are taught and hence performing poorly in mathematics, specifically arithmetic.

Pupils’ Textbooks Ratio and Arithmetic Competence

The teachers were in agreement that because of the overcrowding, the pupils’ mathematics textbooks were adequate.

Figure 3 show that most of the teachers (34) indicated that the pupils’ textbook ratio in classes was 1 textbook to 3 pupils (1:3). This ratio, as observed by the teachers of mathematics is not conducive for success in their pupil’s arithmetic competence as discussed below.

Figure 2: Number of Lessons per week



To begin with, it is difficult for pupils to do homework since there are no textbooks to carry home and refer to. This denies the pupils a chance to work on their own and, hence, display their individual weakness to the teachers for assistance. Thus, they might not improve on their arithmetic competence.

Additionally, pupils especially those with sight impairment struggling to get the words down because of the distance between them and the textbook, this is likely to result to untidy work or poor handwriting which are factors in mathematics.

Also, time is wasted as pupils have to do assignments in shifts. This might lead to teachers not completing the syllabus in time hence affecting, negatively, the performance of pupils in mathematics. Finally, the shy and the slow learners will always be left behind since they will fear asking for the textbook from the mean or fast learners. This is even made worse by the fact that the majority of the schools (75%) were mixed schools (Table 2) where we have a mixture of boys and girls making it even more difficult for the shy ones to be seen borrowing. Mathematics textbooks over and over by the opposite gender.

Table 2: Type of school

Type of school	Frequency	Percentage
Mixed schools	6	75
Boys schools	01	12.5
Girls school	01	12.5
Day school (total)	8	100

Physical facilities and arithmetic competence

Most teachers indicated that there were inadequate physical facilities (classrooms, chairs and desks/lockers) in their schools. This was brought about by the over enrolment from FPE. On the side of the inadequacy of chairs and desks/lockers, teachers raised the following issues; in some schools, some pupils sat on the floor/stones and used their laps to hold mathematics materials; in others, a desk meant for 2 pupils was being used by 4 or even 5 pupils; and, yet in others, some desk tops were broken/uneven. These conditions lead to poor handwriting, untidy work and discomfort. The results are poor handwriting, untidy work and discomfort. The results are poor Arithmetic competence among the pupils since neatness, good handwriting and comfort are key in Arithmetic competence.

On the other hand, the inadequacy of classrooms has led to some pupils learning under trees while others learning from simple makeshifts or

classrooms without shutters. Consequently, they are exposed to adverse weather conditions and distracters that disrupt their attention in class leading to poor concentration in class and, hence, poor performance in mathematics.

The basic assumption of the study was on the quality of the pupils competence was due to the availability of adequate teachers, pupils' mathematics textbooks and physical facilities (classrooms, chairs and desks/lockers). These resources helped enhance the teaching and learning of mathematics. This is because the ability to compute well is essential for success in any academic discipline; computing is a life- long skill and part of the personal development skills that are useful beyond the classroom (ministry of Education, 2006:77).

The study used a descriptive survey and it was carried out in 8 public primary schools in Kimilili-Bungoma Sub-County. It involved 40 teachers of mathematics and 200 standard six pupils.

The study used teachers' questionnaire, analysis of class registers/lists and pupils' mathematics exercise books and a pupils; computing task as research tools. These were verified through a pilot study conducted in a randomly selected neighboring school that was not part of the sample, in Bungoma North sub-county, Bungoma County. The data collected was analyzed and interpreted using descriptive statistical methods.

The study found out that Free Primary education had lowered pupil's Arithmetic competence in public primary schools. Thus, with the over enrolment in public primary schools after the introduction of free and compulsory education, the few available resources were strained leading to congestion in classrooms, inadequate textbooks and an acute shortage of teachers.

As a result, the teacher of mathematics did not engage their pupils in a much practice as possible to improve on their Arithmetic competence. Consequently, the majority of the pupils had poor competence in Mathematics (scored poor marks in mathematics), both in class and in the final national examinations.

7.5 Conclusions and Recommendations

This study set out to establish the influence of Free Primary Education (FPE) policy on learners' competence in mathematics in public primary schools in Kimilili-Bungoma, Sub-County. On the basis of these main objectives, the following were the major conclusions;

- The majority of teachers were aware the FPE had resulted to a high teacher-pupil ratio, inadequate pupils mathematics textbooks and inadequate physical facilities (classrooms, chairs and desks/lockers) in public primary schools of Kimilili-Bungoma sub-county.
- That the majority of teachers of mathematics had large classes (60 pupils and above), a heavy work load (30 lessons and above per week), inadequate pupils' mathematics textbooks (1:3) and inadequate physical facilities -some pupils sitting on the floor/stones, learning from classrooms without shutters or outside or pupils congesting on desks and using their laps to hold writing materials. These conditions had inhibited the effective and efficient teaching majority of the pupils. Thus, the majority of the pupils lacked the ability to use correct computation methods, use a variety of operations structure for example addition, subtraction, multiplication and division, use correct forms of Mathematics signs and symbols and think creatively and critically.
- The majority of standard six pupils (47%) had poor writing competence (scored poor marks, 01-25%). The teachers of mathematics indicated that FPE which had led to congestion in classes, teachers heavy work load, inadequate pupils' mathematics textbooks and physical facilities (chairs, classrooms and desks/lockers) was the main reason for poor performance in mathematics in the majority of the pupils.

From what has been found out about the influence of Free Primary Education (FPE) Policy on pupils' Arithmetic competence in public primary school, this study recommends that;

- The Governments and community come in to construct more classrooms or schools to ease the congestion in classrooms so that each class, at least, has a maximum of 45 pupils and each pupil sits comfortably and be able to concentrate in class.
- The government to increase its funds for FPE so that enough textbooks and other supplementary reading materials are purchased.
- The government should employ more teachers to make the teachers' work load manageable.
- Pupils to be engaged in as much mathematics solving problems as possible which leads to success in quick computations in mathematics.

- Pupils to read as many interesting materials as possible and be encouraged to communicate properly the mathematical ideas.
- Mathematics panels in schools to be strengthened through encouragement and motivation, plus retraining or in-service through seminars.
- Teachers to use a variety of teaching methods in mathematics teaching and be good role models(compute systematically)

The Kenya National Examination Council (KNEC) to change their mode of examinations in mathematics in the Kenya certificate of primary education (K.C.P.E) from multiple choices to structured questions. This will enable the teachers train the pupils in computation competence right from primary schools hence improving on their solving problems in mathematics.

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A History of Dini Ya Musambwa in Bungoma County, Kenya: 1940-2017 **Samuel Wafula Mukanda¹, Yokana Ogola², Rispah Wepukhulu³**

8.1 Abstract

The purpose of the study was to investigate the detailed history of Dini ya Musambwa in Bungoma County from inception in 1940 to 2017 in Kenya. The researcher sought to find out the origin and background of Dini ya Musambwa, establish the challenges faced by the sect in promoting its activities and establish the influence of the sect on the communities of Bungoma since colonial times. The study location was in Bungoma County, Kenya. The investigation remained flexible in the effort to follow up the history and survival of the Dini ya Musambwa to details. The study took 1940 as the beginning point and we followed the sect all through to 2017. The significance of 1940 is serving as the beginning of the second nationalism among the Babukusu which was synonymous with the rise of Elijah Masinde and the Dini ya Musambwa in Bungoma County. 2017 on the other hand served as the convenient date to end the investigation and analysis given the humble time frame and the fact that it was an electioneering year. The study was informed by two integrated theoretical frameworks: - namely the social movement and the social conflict theory of change, as advanced by Karl Marx. These are largely sociological theories with a common denominator in that they are primarily theories of social change. As the study unfolds, the perspectives of the two theories mutually reinforce each other and whenever need arises, either of them is effectively found relevant. The social conflict theory was used across the board to analyze all aspects pertaining the study by combining with the social movement theory as derived from consensus movement and the cooptation of civic and state infrastructures by John Mc Carthy and Mark Wolfson (1987). The study focused on the origin, development and decline in the spread and vibrancy of the Dini ya Musambwa in Kenya since inception in 1940 up to 2017. Several scholars have looked at the History of Elijah Masinde the founder of Dini ya Musambwa and his prophecies. The rise and vibrancy of the Dini ya Musambwa has also been well documented. However, little has been done about the challenges faced by the Dini ya Musambwa, a problem that this study sought to address. Qualitative methods were

used to collect, analyze and present data. Primary data was obtained from focus group and discussions, oral interviews, Government Reports and archival materials from selected organizations that held Dini ya Musambwa information. Secondary data was obtained from the internet and libraries of higher institutions of learning where the researcher access published and unpublished materials. The respondents were briefed about the objectives of the study before the data collection process. The study findings are of significance to the community of Bungoma County, religious bodies, members of Dini ya Musambwa and will also inspire other scholars and researchers to carry out related studies. The study proposed the historical study of the Dini ya Musambwa as a good base upon which future resolutions, and references would be made concerning the Babukusu, Bungoma County and Africa's indigenous religious organizations.

Key terms: *Nationalism, Imperialism, Colonialism, Independence, Musambwa*

8.2 Introduction

The connection between missionaries and colonial expansion has been a subject of scrutiny in many history classes. It must be pointed out that the missionaries that came to Kenya and Africa as a whole were not trained in theology. Some of them sided with the brutal oppressive political systems like slavery, colonialism and apartheid. The missionaries were a means of establishing and strengthening the colonial system, Nell (1996).

According to Ochieng (1990), the establishment of British colonial rule in Kenya was mainly through force. This was after the British administration realized that the African groups were not willing to forego their age old independence without some form of military show. Between 1895 and 1914 the British organized a series of military expeditions against what they called "recalcitrant tribes" in Kenya. Among the ethnic groups were the Giriama, Nandi (1895-1905), the Babukusu (1894-1895), the Aembu (1905), the Abagusii (1905, 1908 and 1914), the Kipsigis (1905) and the Kabras (1907). The case of Babukusu early nationalism was disastrous and came to be known as the *Lumboka* and *Chetambe* massacres, Makila (1982).

After the defeat of the Babukusu in the *Lumboka* and *Chetambe* wars, the years between 1896 and 1918 witnessed the effective establishment of the British authority in their land and in Baluhya land generally. With the establishment of the colonial rule, the Babukusu became subject to a number of forces working towards change. Their incorporation into a new and very large political entity, which threw together many formerly independent African nations and which also attracted European and Asian immigrants, created an entirely new political context which had far reaching effects on them. More specifically, there followed colonial policies which sought to marginalize and control their nationalistic spirit and assimilate the people into colonial systems, Ochieng (1990).

The traditional setting; the prophets, medicine men, council of elders were no more, community support and care vanished, the community had no leaders. There was a vacuum. As this was going on, missionaries, mostly from Europe and England continued spreading the message of a loving, caring and invisible God. Many people had embraced the message of missionaries but then, started resenting it with the emergency of the brutality of colonialism, also propagated by the white man from Europe.

The *Dini ya Musambwa* was founded by one Elijah Masinde who rose to be a renowned prophet at Maeni village, Kimilili Sub-County, Bungoma County in Kenya during World War II. *Dini ya Musambwa (DYM)*, proposed a return to veneration of ancestors. The founder of *Dini ya Musambwa*, Elijah Masinde (1910-1987), believed in *one God but not in one Bible*. Masinde rose both as an independent preacher and agitator against colonialism in Kenya. He urged his people to resist colonial ways and not to enlist their youths to fight the *Mzungu* war, Wakhongola; Wangamati (OI.,2017).

Both oral and documentary sources agree that, *Dini ya Musambwa* centered on pilgrimage to Mount Elgon, which was equated with Mount Zion (*Sayoni* in local speech). Here, traditional sacrifices were offered and prayers made. Masinde was notably very selective in his use of traditional religion. He emphasized that the ancestral tradition and religion in many respects resembled Christian teachings and practices. He taught his followers to pray more to *Wele*, the Most High God. The call and works of Elijah were very vibrant. His followers likened his call to that of Moses, Jesus and Mohammed.

To some, he was a messianic figure and they followed him passionately, Were (1972); Wakhongola (OI.,2017).

It can therefore, be emphasized that *Dini ya Musambwa* rose as an alternative to the mainstream churches which had banned polygamy and female circumcision. By then, colonial oppression was at its peak. The white colonial rulers had no respect for the elders and women (Were, 1978).

Dini ya Musambwa which started in the 1940"s was vibrant and vocal right from its foundation. The *Musambwa* founder, Elijah Masinde *Wanameme* led members of the sect to fight against colonial oppression. Masinde"s message attracted a lot of following in Kenya and Uganda. He continued fighting oppression of citizens and corruption in Kenya even after independence. Because of its activities and vibrancy, he was detained several times by Kenyatta and Moi regimes in Kenya and by Milton Obote in Uganda. Several scholars have looked at the history of Elijah Masinde, the founder of *Dini Ya Musambwa* and his prophesies, Nandi (2007).

The rise and vibrancy of the *Dini Ya Musambwa* has also been looked at by scholars like Alembe (2000), Shimanyula (1998) and Wandiba (2004). However, after the demise of Elijah Masinde(1987), very little is heard about *Dini ya Musambwa*. The critical voice previously heard from members of the sect about oppression and corruption has also continued to drift into oblivion. This study therefore, offers a critical assessment of the rise and fall of *Dini ya Musambwa*.

This is a study of religion, politics and nationalism. It is a subject that has been extensively dealt with by both historians and political scientists. In the Kenyan scenario, this has been done through a general orientation; either by examining protest against the European rule at a national and continental level, or by looking and focusing on particular areas and communities almost to the exclusion and expense of others, Wekesa (2000).

Ogola (2016) observes that *White* domination or rather colonialism manifested itself in different methods in Africa, it affected societies in diverse ways and this, therefore means that African societies responded differently to the establishment of colonial rule, depending on the magnitude and intensity of

policies involved. This study therefore, contends that the manner in which African societies reacted to colonial invasion remains a major theme in African historiography. The study asserts that, for most Africans, it was the locality and local issues which dominated their concerns all through the years of colonial rule. The study was focused on the *Dini ya Musambwa*, a very classic case of African response to colonial rule. It was a reactionary movement that rose to challenge implementation of European colonial policies.

The study has examined the patterns of colonial and post-colonial injustices that have tended to be ignored by elitist studies that stressed the extent to which the nationalistic movement was revolutionary. By this, the study contributes to a fuller understanding of the nationalist historiography in Kenya, shedding light on the happenings in *Bukusu land* generally and the *Dini ya Musambwa* in particular. The study looks at the historical growth and development of the sect since inception, hence contributing to the prevailing literature on views related to the *Dini ya Musambwa* in detail. The study contributes to the body of knowledge that exists on the interaction between traditional religious movements and colonialism. Besides, it underscores the contribution of the Babukusu people in the making of Kenya's colonial history. In this way, it removes them from historical oblivion. Most importantly it highlights the contribution of Elijah Masinde as a personality in the socio-political history of Kenya. Lastly, the study was expected to inspire other scholars and researchers to carry out related studies on the subject. The study confined itself to Bungoma County in Western Kenya. Bungoma is the home county of Elijah Masinde who is regarded as the undisputed leader of *Dini ya Musambwa* movement in Kenya.

Theoretical Framework

In order to analyze and give a detailed history of the *Dini ya Musambwa* in Bungoma County, this study employed two integrated theoretical frameworks – namely the *Social Movement* and the *Conflict Theory*, also called *Sociological Theory of Change*, as advanced by Karl Marx; an outstanding Hebrew scholar and German citizen who asserted that, any society is made of groups with divergent interests, goals, objectives. As a result, the groups compete for the scarce resources like money, jobs, land, sacred objects, power and ideas (K. Singh, 1996).

The conflict theory helps us to understand that the *Dini ya Musambwa* was founded due to conflict between Christian cultures as brought by European Missionaries and the *Luhya* culture. This is largely a sociological theory. However, its sociological orientation is offloaded to give allowance for inclusion of historical imperatives and discourse in its scope by bringing on board the Social Movement theory.

The Social Movement theory can be understood as a complex set of many actions by many different collective actors, all oriented towards some very broad issue or goal. These interconnections between events are directly tied to cycles of protest. It therefore refers to the study of *social mobilization* including its social, cultural and political manifestations and consequences, Sidney (1994); Tilley (2004).

Proponents of this theory state that it has three main concepts, namely; *Relative Deprivation*, *Collective Behavior* and *Resource Mobilization*. They view social movements as large scale informal groupings of individuals or organizations, which are connected through their shared interests to focus on specific political or social issues in order to carry out *some social* change. These characteristics are generally associated with sects or religious protest movements, and the *Dini ya Musambwa* easily fits into that characterization.

As noted by Scroggs (1999), *Musambwa* was embraced widely due to its open protest against relative deprivation. The DYM faithful came together not only to express their desire to get rid of relative deprivation but also to form a new world order where they could find acceptance and value among themselves. *Musambwa* was born in protest to economic oppression, exploitation and political dominance by the *Whites*. It emerged to offer spiritual chaplaincy that addressed the deprivation challenge.

As such, the *Social Conflict* theory was effectively used across the board to analyze all aspects pertaining to the study by combining with the *Social Movement* to investigate the detailed history of the *Dini ya Musambwa* in Bungoma County, Kenya.

8.3 Methodology

The research design used was descriptive or qualitative analysis. The study mainly depended upon two complementary sources:- Primary and Secondary sources. Archival and oral interviews constituted the primary sources. Archival sources were mainly obtained from the Kenya National Archives in Bungoma and Kakamega. Documents ranging from District annual reports, Provincial Administration hand over reports for both colonial and post-colonial periods were analyzed. From these documents, the historical data on *Ababukusu* trade, land tenure and land policies, labor policies, taxation and agricultural policies was obtained. These were instrumental in analyzing the history of the *Dini ya Musambwa* in details.

The researcher used linear snowball sampling, a non-probability sampling technique, where existing study subjects recruited future subjects from among their acquaintances. This is a respondent-driven sampling and was appropriate for the particular study as it allowed a network to the hidden population; it was simple and cost efficient, Mugenda (2003); Kothari (1995). The researcher used questionnaires, structured interviews, open ended oral interviews and Focused group interviews that were organized with four to ten respondents. The questionnaires were employed to obtain the required primary data.

The use of oral data as a primary source called for the carrying out interview schedules in the Sub-Counties of Bungoma spinning from Kimilili headquarters of the sect at Maeni. Oral interviews were used because some members claimed that they did not have time to fill the questionnaires, others said they did not know how to read nor write, and that they were not sure for what purpose the research was intended. Notably, in line with *Musambwa* regulations (*Maayi Namakanda*), women were not permitted into the FGD"s that were held, hence necessitating the oral interviews with a number of elderly women faithful of the sect.

Secondary data was the other category of resources used in this study. This included written sources like books, journals, magazines, articles, unpublished theses, seminar papers and periodicals which had relevant information to the study. These were derived from libraries like the Kibabii University library, Kimilili Town Community library, the Margaret Thatcher Library of Moi University and the Bungoma Boys High School library. The written material

from these libraries constituted important secondary data for the research. We scrutinized and sieved this data to minimize any subjectivity. In addition, an extensive use of the internet was made, enabling the researcher to access electronically stored information on *Musambwa* and other *New Religious Movements* (NRMs). Here, a variety of the most current information about the sect was accessed. This included Newspapers articles, electronic journals, books and other related literature on the subject of the study. The secondary data provided useful interpretation of scholarly data on religious independency in East Africa generally and in Kenya specifically. Secondary data was found vital in corroborating of the primary data.

As expected in qualitative research design, data collection and analysis were carried out concurrently. Data was collected from a variety of sources leading to appropriate conclusion at the end of the study. In the actual process of analyzing and interpreting data, the researcher used the logical historical method, which was found quite useful to the study. This method entails the analysis and explanation of the harnessed data logically as well as historically, Onimonde (1985). It involves the critical investigation of events, developments and experiences of the past, the careful weighing of evidence of the validity of sources of information and the interpretation of a researcher's weighed evidence, Peter (1996).

The historical methods of data analysis were necessitated by the fact that the historical inquiry into social phenomenon needed more than a mere knowledge of the facts and events in their chronological order. The facts must be applied to establish the historical specification of the social phenomenon in terms of its particular elements and the relations between these elements which determine the structure of the phenomenon and give it some coherence, Aseka (1989). The researcher rigorously applied this method in an attempt to produce a truly historical piece of work.

8.5 Findings

The study attempted to explore the history and survival of the *Dini ya Musambwa* from inception in Kenya generally and in Bungoma particularly. The study validated the assumption that indeed the DYM faced tremendous challenges from inception to 2017. The challenges ranged from government policies, leadership, and religious to environmental.

We observed that the DYM was effectively used as a voice by the people of North Nyanza in general and Bungoma District (County) in particular to articulate their grievances. The movement stood on the roots and foundation of the Bukusu early *nationalism* displayed in the years 1894 and 1895 at the *Lumboka* and *Chetambe* wars. It is the motivation from this history that enabled the Babukusu to yearn for their traditional ways of worship, to confront the foreigners for freedom. The sect, we observed, rested on Elijah Masinde as the leader although the fire was kept burning by his disciples even when he was imprisoned. The exploits of *Musambwa* among the *Suk* (*Pokot*) people of Baringo by one Lukas Pkiech can't go unmentioned. Lukas effectively preached and spread the doctrines of *Musambwa* to his people. The *Suk* people of Baringo District confronted the colonialists and hundreds of them were brutally killed in the *Kolloa* (*Kollowa*) Massacre of 1950, Kipkokorir (1972).

The study pointed out that, the DYM as a vehicle carried not only the Babukusu people of Bungoma but spread all over Western Province to the Rift Valley around Lake Baringo, to parts of Eastern Uganda and Tanzania. It is important to recall that, before the coming of colonial rule, the people of Kenya co-existed. As such, Elijah Masinde via the DYM had a downhill task of uniting the African people to fight for their independence. The DYM easily worked with the Kikuyu Central Association (KCA), the Bukusu Union B.U., the African Elected Members Organization (AEMO) and other organizations as they all had one mission, to drive away the colonial oppressors. It was observed that the Bukusu political consciousness was, therefore, inevitable given their brutal encounter with the colonizers in 1894-1895 that left a vacuum in their ranks. The encounter disrupted their old order and also worsened by constant use of brutal force. Through a synthesized approach, the study has examined the several themes right from the coming of DYM, its reception, survival and challenges to its very existence.

The study has demonstrated that the economic and political processes that shaped the pattern of authority at the level of the government and state had far reaching effects on the Africans generally and among the people of North Nyanza specifically. We pointed out that the factors that engendered racial inequality blocked economic opportunities for the Babukusu and hence fostered social discrimination, which was openly detested in various forms,

including the rise of Dini a Musambwa. The analysis in this study extrapolated the connections between different forms of production and dominations. This in essence vindicated the fact that the Babukusu resistance was on, with or without the rise of *Dini ya Musambwa*. The study has pointed out that the DYM; contrary on the popular belief fought for education. The founder, Elijah Masinde wanted education to be universal, free and not attached to religion. He forged for an education that would liberate the people. He proposed technical education as opposed to the theoretical trainings that would lead Africans in Kenya to work as clerks for the colonialists. We are humbled to demonstrate that truly, the founder of DYM fought for a liberating education.

A step further reveals that he led his fellow DYM leaders to establish the Matili Village Polytechnic in Kimilili, Bungoma County. This institution has grown into what is Matili National Polytechnic today. We further established that Elijah Masinde led the DYM to establish Bituyu Primary School near Kimilili (1946), the emphasis being to offer free Primary School Education. In 1948, he started Buema Primary School near Kanduyi in Bungoma South, a clear indication that DYM was for education.

More precisely was the presence of St. Walumoli Primary School, a modern day primary school in Bungoma Central, near Bokoli, established by the DYM in honor of the movements' co-founder, Mzee Walumoli. The school, started in 2007 by 2017 had reportedly sent several learners to high schools around Kenya. It was getting teachers from the Teachers Service Commission (TSC) and they did not necessarily belong to the DYM. The study established that DYM from the onset came from revelation, and had the great impact it had because of the able leadership of one Elijah Masinde, a prophet and diviner priest. Having survived the harsh treatment by the colonial and post-colonial governments in Kenya, Elijah propelled himself to a higher position than average preachers.

It was established that one of the many challenges facing the DYM was legality of the sect itself. The movement was first proscribed in 1948 after the Malakisi Massacre in which some 11 people died. The survivors were either jailed or heavily fined. Elijah Masinde and four other leaders were put in prison and remained imprisoned till the eve of Kenya's independence.

In the year 1968, the DYM was once again banned after its leader Elijah Masinde was accused of inciting people against the government. On this occasion, the Attorney General Charles Njonjo issued a Kenyan Gazette notice banning the sect, describing it as *a society dangerous to the good government of the Republic of Kenya*. As a result, DYM remains a proscribed organization to date, operating only based on the lifeline given by the 2010 New Constitution of Kenya that guaranteed Kenyans the freedom of worship. Interestingly, most of the DYM followers think that the government has very little help to give to their movement. They believe theirs is more than a religion and can't be contained by a registration. Other challenges faced by the sect, it was established include the passing on of Elijah Masinde *Wanameme*, the founder and undisputed leader, which dealt a major blow to the otherwise vibrant sect. It was established that, to date, the sect has no specific (overall) leader due to the effects of Elijah's teachings that rebuked those that appeared poised for "earthly leadership".

In addition, the study established that *Musambwa* membership and vibrancy was on a downward trend owing to modernization, evangelization by other NRMs and several other factors. The study established that due to the colonial set up rules that have remained unchanged in the DYM, the sect was no more attractive to women and youth.

8.5 Conclusions and Recommendations

The study offered a glimpse of the *Babukusu* traditional political institutions with their interrelations to the people's social, culture and economic spheres, how they fostered the functioning and perpetuation of the people. The study noted the dynamism of the Bukusu traditional institutions which was reflected in its blending of new developments arising from both internal and external sources. Clearly, the study has demonstrated the rise of DYM as a manifestation of the foregoing Bukusu anti-colonial uprising. It was pointed out how through the DYM the Babukusu and other Africans like the Pokot, Nandi, Batachoni etc. who practiced DYM articulated their grievances and challenged the colonial status quo. The DYM's association with the Bukusu Union (B.U), KCA, KAU, Bagishu Union and later the Mau Mau intensified the process of change in the political economy of the colony.

In light of the foregoing summary and far from the belief by diffusionism theorists that *nationalism* as an ideology had its roots in Europe, African Nationalism, as demonstrated in the rise of DYM, was fashioned by its own special conditions which in many important respects were different from Europe's. The rise and coming of DYM as force involved a people's history, a vision, a culture, a solidarity and a policy that responded to particular ideological, cultural, socio-economic and political aspirations and needs of the people for independence from colonialist forces.

The study has demonstrated that *Dini ya Musambwa* was consistent and focused to ensure the welfare of the people (Africans); a position that brought several partners who joined them to push for Kenya's independence and earned the movement a total ban that has dented its survival even in the independent Kenya. This vantage point in Kenya's nationalist historiography, the study recommends, should clearly lay the basis for understanding the input of the Abaluhya in general and the *Dini ya Musambwa* specifically towards the decolonization process in Kenya as a whole.

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