



NARRATING THE ECONOMIC AND POLITICAL ENVIRONMENT: GHOST CHARACTERS IN BEN OKRI'S "THE FAMISHED ROAD"

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ABSTRACT

Since time immemorial, literature has played a pivotal role in mirroring the society. Literary authors in their endeavors to represent a lucid view of the state of things in the society have employed different types of characters to pass their messages. In Africa the use of humans, animals and objects feature in stories and have been studied and documented by various literary scholars. However, there have been little studies on the use of ghost characterization in prose. This paper has attempted to fill this gap by examining how ghost characterization reflects the economic and political environment in Nigeria. This paper has analyzed Ben Okri (1991) *The Famished Road*. The study has used Wendy (2004) magical realism strand as theoretical framework. Qualitative research design has been used where close textual analysis of the text has been carried out to show how the author has used ghost characters to reflect the economic and political environment in Nigeria. The study has established that ghost characters exceptional abilities enable them to pry into the oppressive, dilapidated, and impoverished Nigerian economic situation. In addition, ghost characters clairvoyant ability has enabled them to reveal the eerie political atmosphere that engulfed Nigeria during colonial and post-colonial period. The paper draws parallelism to the wobbly economic and political situation that overwhelmed the majority of African nations after the outbreak of covid-19 in 2020.

Keywords: Magical realism, economic environment, political environment, clairvoyant, material realm, immaterial realm

INTRODUCTION

The novel is one of the literary genres that authors use to reflect a society. Okri set *The Famished Road* in a politically charged environment in Nigeria. The novel attempts to capture both colonial and post-colonial Nigerian Situation by use of ghost characters. It was written in 1991 as the first book in a trilogy that continued with *Songs of Enchantment* (1993) and *Infinite Riches* (1998). The book was published in London by Jonathan Cape. Okri is considered to have been influenced by the rich hero stories, spirits, and the chaos that sprung from Lagosian ghettos (O' Connor 2008). Okri expresses the scars of colonial and postcolonial Nigeria using magical realism. Having been born in 1959 at a time when Nigeria was under transition from the British rule to self-governance he therefore witnessed the events of colonialism and post colonialism as a child before his parents relocated to London in 1962 and back to Nigeria in

1968. His text *The Famished Road* is seen as a recollection of his experiences in Nigeria. His first novel *Flowers and Shadows* 1980 and *The Landscapes Within* 1981 use surrealistic images to depict the corruption and lunacy of a politically scared country. The short-story collections *Incidents at the Shrine* 1988 and *Stars of the New Curfew* 1988 are viewed as the essential links in Nigeria culture, the physical, and the worlds of the spirit (O'Connor 2008).

Okri won the Booker Prize for his novel *The Famished Road* 1991. He has authored several other books, which have all made him as one of the world's prolific writer. His books covertly crusade for political and economic autonomy of Nigerians and Africans in general. The picture he gives about the Nigerian colonial and post-colonial can easily be paralleled with the crisis that broke in most of the African nations after the outbreak of covid-19.

Economic Situation in Nigeria from the lenses of Ghost Characters

Okri employs ghost characters to introspect the African economic situation using a third eye. He pries over the Africans state of poverty. He paints a horrifying image of unpalatable living conditions of the local Nigerians in ghettos. Azaro recounts how the single room they lived had several challenges. He says:

The rain swept down so badly that I could no longer sleep on the floor and had to share the single bed with my parents. When more holes opened above us, we had to keep moving the bed round the room. It got so awful that we couldn't find a place that wasn't leaking. We ended up settling for having the water drip on our feet. Dad complained to the landlord, but he merely threatened to increase the rent further if he fixed the roof. We couldn't afford the rent as it stood so we had no choice but to settle for being soaked through at night (p.357).

The quote reveals the dire state of poverty in postcolonial Nigeria. It portrays poverty as a chronic and a constant phenomenon perpetuated by the rich political leaders who directly affects the less fortunate in the community (Guariso

& Rogal, 2017). Okri mounts a critical eye on how poor people hurt under the watch of the rich. A family of three is so large as to spend in a single room that unfortunately leaks when it rains. He therefore roots for economic changes that would see every African benefit.

It is quite unlikely that even after the attainment of independence; the Nigerians continued to languish in pathetic poverty. This is portrayed by Okri through the ghost character. Azaro says the following, “Madame Koto turned her disquieting gaze on me. She studied my stomach. The merest hint of compassion crossed her face” (P.423). The mention of the words “gazing at my stomach” and “she felt compassion” shows Azaro was malnourished. A state of poverty had reared its ugly head in Azaro’s family, and it could clearly be seen in Azaro. He further uses other characters to analyze Azaro’s health to unravel the level of poverty. Azaro exhibits the state of poverty state in African ghettos. In a conversation between Azaro’s mother and Azaro, the following is revealed:

‘Your father has gone mad,’ she said. ‘Why?’ ‘He is training to be a boxer, eh? We both watched him attacking the mosquitoes and the flying ants. He was sweating and his face was screwed up in absurd concentration. ‘You see how poor we are,’ mum said. ‘How are we going to feed a boxer, eh?’ (P.362)

The quote depicts the state of poverty in Black Tyger’s home. Gordon (1999) observes that characters in a text, either directly or indirectly, aid the writer in developing some aspect of plot through their manner of speaking or action. As they do this, they develop or strengthen some thematic concerns in the texts. Through Azaro’s dialogue with his mother, the theme of poverty is brought out. They directly confess that they are poor. They grumble that they cannot afford to feed a boxer; an indication that the family is not able to cater for basic needs in their lives which Maslow (1943) states as food, clothing, and shelter. The illustration mimics the existing experiences that Nigeria and some other African state are undergoing in the process of sustaining their basic needs.

Azaro, the spirit narrator in *The Famished Road*, finds himself starved at school. His parents, being poor, struggle to pay his school fees. The narrator often contends with the challenge of going to school hungry. When he arrives at Madame Koto’s bar, he relies on myths and superstitions from his mother to suppress the hunger. He says:

When I went to Madame Koto’s bar after school, the place was empty. I was hungry. Sitting near the earthenware pot, I kept telling myself that I didn’t have a stomach. I slept and woke up. Flies had come into the bar. I went to Madame Koto’s room to ask for food (P.98)

It is quite disquieting for the child to go without food. Azaro’s mother accepts her young son to serve in a club in return for basic needs such as food. This displays the glaring poverty that has handicapped the parents, and that there is little hope for solution. It takes the effort of Madame Koto to feed him in the afternoons after school when he arrives there very hungry. This is indicative of the suffering majority of the Africans went through after the independence.

Economic exploitation or oppression is the in thing in African communities. Okri interweaves magical realism and African myths to reveal the rot. Through Azaro, he manages to acquire a supernatural position, which elevates him to an inner position to see into all unimaginable human secrets. He creates an allegory of the road and the workers. The narrator reports:

The road is their soul, the soul of their history. That is why when they have built a long section of it, they all forget the words of their prophet and begin to think they have completed it, land quakes happen, lightning strikes, invisible volcanoes erupt, rivers descend on them, hurricane tear up their earth, the road goes mad and twits and destroys itself, or people become distorted in spirit and start to turn the road into other things, or workers go insane, the people start wars, revolt cripple everything and thousand things distract them and wreck what they have built and a new generation comes along and begins again from the wreckage (P.378-379).

The road is used symbolically to represent African nation, particularly Nigeria. The workers are Nigerians while the prophets are the liberators. Okri alleges that Africans had a dream of building a free and economically secure nation, but unfortunately, the countries are faced with people who ruin others. They work but the same people misuse the resources. The leaders watch Africans struggle to build a good nation, but they take all the resources. Okri is skeptical whether Africa would attain economic stability with the so many distractors that attack her.

In addition, Okri uses Azaro to convey the heartlessness and the cruelty of the rich. Azaro narrates the oppression mounted to his family by the landlord. This reveals that the landlord hiked the rent for his family as a way of evicting them from his house. He reports that:

While we were eating, there was a knock at the door. 'Come in', Dad said. It was too early for visitors. We were struck by the sight of the man in ragged clothes who came in, looking around furtively his eyes yellow, his complexion pale, his mouth bitter. He was from the landlord. He was the bearer of a message. We were informed that our rent had been increased. Apparently, we were the only ones to suffer an increment in the compound. After he had delivered the message, which included an option to move out if we didn't like the new rent he was gone (p. 275).

Okri portrays a society that is occupied by indifferent people. He criticizes the rich in the society for continuing their mission of exploiting the poor. The text captures the real scene of Africa after independence. The rich grabbed land, constructed rental houses and charged hefty rents to the detrimental of the poor. This portrays a society that thinks less of the unfortunate.

Magical realism mode gives an author an opportunity to create a unique interphase where forces of class conflict in the society square it out. Okri in *The Famished Road* create such an in-between environment where the rich and the poor can muscle. The boy narrator reveals that:

He came to a country full of palaces, a country of dreams, where the people are invisible, where wisdom and joy are in the air. He went to law courts of the spirit worlds. I heard him crying for answers. Then he came back and a war broke out and they shot him on the road that he had built (P.550).

The quote is an illustration of the reckonable force that Black Tyger fights. In the text, Okri has created a world that is neither spiritual nor physical, where Black Tyger is fighting for his liberation. The realm has the ancestors where the grandfather comes in aid of Black Tyger. The author emphasis the pain and struggle one has to go through in modern Nigeria to succeed in life. In the past, Nigerians struggled to attain independence from the whites, but after they left another struggle emerged, (Williams, 2017) refers to such struggle as the struggle for economic freedom, which now Black Tyger has to go through.

Okri gives the text a sense of human touch by withdrawing from the conflicts of the spirit world. He displays human conflict in the physical world. He attributes those conflicts to class discrimination. When Madame Koto hosts a party to celebrate her new economic class promotion, she leaves Black Tyger out among the invitees. This causes a kerfuffle to break out at her tents entrance when he is denied an entrance. Azaro says:

He went to the bouncer and knocked him out with a single roundhouse punch. 'If its only gatecrashers you respect, then I am coming in,' Dad said. The thugs fell on him. He threw one of them on the bonnet of a car. He winded a second with a punch to the solar plexus. He was quivering with energy; his eyes had a manic glimmer. Someone screamed. Madame Koto came out, saw what was happening, told the thugs to stop fighting, and very politely asked Dad to come into the party (P.520).

This discrimination based on social class irritates the less fortunate in the society. Black Tyger is depicted fighting to overturn the status quo. In addressing the concept of class, Marx (1863) argues that a capitalist society is made up of two classes; namely, the bourgeoisie, or business owners, who control the means of production, and the proletariat, or workers, whose labor transforms raw commodities into valuable economic good. The two are always at conflict where the workers wish to overturn the business owners. Okri subtly portrays the conflict where Black Tyger is shown fighting for his recognition in a place where the rich only are welcome. He succeeds to be brought on board, demonstrating his future prospects in overturning the tables against the controllers of the resources.

The above illustration further portrays an emergence into power of a new class of individuals who took position of the white masters to control the country's resources. He uses Azaro, a spirit child endowed with some mysterious power beyond those of a normal omniscient narrator. Azaro reveals how Madame Koto rose into riches, dissociating herself with the poor such as Black Tyger's family. She hosts parties to celebrate her new status. It is reported that, "outside, we heard rumors that the party was being thrown to celebrate Madame Koto's attainment of new powers, the installation of electricity, the consolidation of her party connections, and to widen the sphere of her influence in this and other realms" (P.516). Koto's influence is felt after becoming a successful businessperson. She struggles and eventually attains considerable wealth that sets her apart from the other individuals. Koto represents the few Africans who managed to rise into richness after the white imperialists left. Okri intensifies her influence by showing how her

influence was felt in the two realms: the physical and the spiritual realm. This is achieved through use of spirit characters.

Ghost characters are also used to develop the theme of unemployment. Majority of characters suffer due to inability to secure a reliable job. In *The Famished Road*, Azaro's family suffers because of lack of a reliable job. Black Tyger has to put up with weird jobs in order to sustain his family. He is hired to carry heavy loads of cement and salt every day, leaving his back peeling off. The narrator reports that:

And then I saw Dad amongst the load-carriers. He looked completely different. His hair was white and his face was mask-like with engrained cement. He was almost naked except for a very disquieting pair of tattered shorts, which I had never seen before. They loaded two bags of salt on his head, he cried 'GOD, SAVE ME!' he wobbled, and the bag on top fell back into the lorry. The men loading him insulted his ancestry, wounding me, and Dad kept blinking as the sweat and salt poured into his eyes (P.174).

The pain he is undergoing makes him contemplate quitting his job, but he is unable because there are no jobs available. Azaro's mother warns him not to refuse schooling because after independence, educated Africans would probably secure good jobs while those who are not educated would find it hard to cope with the state of the economy. If not he would probably continue to suffer hard times and the unusual economic challenges just like his father.

The unreliability of making a fortune in business is revealed through Azaro the spirit narrator. His mother engages in unpromising business of selling provisions. The narrator recounts that most of the times her provisions would end up not having been bought. The narrator says:

That morning she brought out her little table of provisions to the house front. She sat on a stool, with me beside her, and dispiritedly crooned out her wares. The dust blew into our eyes. The sun was merciless on our flesh. We didn't sell a single item (P.61).

It is evident that majority of the Africans went through hard economic times after independence. Okri uses a spirit child character who tells the story naively. The innocence of a child makes the story acquire a sense of truth as children rarely tell lies. These economic challenges equate the contemporary phenomenon that the Africans are undergoing in the wake of covid-19

Telling the Uncanny Political Atmosphere in Nigeria using Ghost Characters

Okri skillfully uses myths that encompass reincarnation, as well as a biblical allusion of Lazarus (Azaro) to portray political realities in Nigeria during colonization and post-colonization. Nigeria, just like other African countries was engulfed with numerous political woes perpetuated by the ruling class. Just as Abiku child comes and goes, Nigeria is politically unstable. The narrator says:

The spirit is unwilling adventurer into chaos and sunlight, into the dreams of the living and the dead. things that are not ready, not willing to be born or to become, things for which adequate preparations have not been made to sustain their momentous births, things that are not resolved, things bound up with failure and with fear of being, they all keep recurring, keep, coming back, and in themselves partake of the spirit-child's condition. They keep coming and going till their time is right (P.558).

The quote demonstrates that Nigeria is an Abiku country that keeps on going and coming. Oko (2020) buttresses that; Nigerians authentic independence, which is linked to Abiku', has not yet been achieved. He associates this instability with failure of Nigeria to be fully prepared for birth. He hints that the main problem that haunts African nations is that majority-attained independence when they had not matured enough to govern themselves. Thus, Nigeria leaders grapple with the monster of offering right leadership, which they have little knowledge on.

Ade, a living pessimistic Abiku, reasserts the above illustration when he says that, 'Our country is an Abiku country. Like the spirit-child, it keeps coming and going. One day it will decide to remain. It will become strong. I won't see it' (P.547). The quote reveals that Nigeria has hope of functioning as an independent, mature, and reliable country with robust systems and polices. However, Ade unfortunately will not be present to witness these changes. Ade represents the liberators who labored to see a free Nigeria but the jaws of death gnashed them before this realization. Nevertheless, he dreams of a better future where he says Nigeria will choose to stay.

Nonetheless, the Abiku argues that political stability will never be attained peacefully in Nigeria. Ade tells his friend Azaro that:

Suffering is coming. There will be wars and famine. Terrible things will happen. New diseases, hunger, the rich eating up the earth, people poisoning the sky and the waters, people going mad in the name of the history, the clouds will breath fire the spirits of things will dry up, laughter will become strange (P.547)

The quote above portends an oppressive atmosphere that will hover in Nigeria as the people fight to regain their second liberation. Okri intimates that the first liberation of Nigeria was from the chains of the white people; and therefore, he prophesies a second liberation, which will set people free from the chains of the black self-imposed masters.

The freedom above is achievable after the expulsion of the Abiku children. Nigeria as a country has to stop breeding and nurturing leaders who are incompetent, unreliable, and oppressive. The intimation by Ade that soon he is leaving indicates a possible new dawn for political atmosphere in Nigeria. He says, 'My time is coming. I have worn out my mother's womb and now she can't have any more children' (P.547). The illustration shows that no more bad leadership will be elected. The Nigerians will now understand themselves, and will chose good leaders and their country will become politically stable.

This is informed by the fact that the Abiku children are portrayed as bad and evil. They represent the forces detrimental to Nigerians. Madame Koto asks Azaro that, 'why were you staring at my stomach like that with your bad luck eyes' (P. 530). Madame Koto is aware that Azaro is a bad luck to her parents (Nigeria). Though narrated in a superstitious way, Okri tries to underscore the challenges facing Nigeria on persistence of people who are not willing to struggle to help Nigerian grow holistically. Oko (2020) observes that Azaro is likened to the echo of independence and its attendant's problems, and the embodiment of a Nigerian nation that has been born.

The description given about the three-spirit children Madame Koto is carrying in her womb has a great meaning about the future of Nigeria. Azaro's supersensory telepathic and clairvoyant power brings their nature to the reader's attention. He says:

And I saw Madame Koto was pregnant with three strange children. Two of them sat upright and the third was upside down in her womb. One of them had a little beard, the second had fully formed teeth, and the third had a wicked eye. They were all mischievous, they kicked and tugged at their cords, they were the worst type of spirit children, and they had no intention of being born (P.530).

The three spirit children represent Nigeria. Their refusals to be born represent the inability of Nigeria to become an independent and autonomous country. Nigeria is not fully prepared for the monstrous birth. Their forced birth would result to an outbreak of a terrible war that Ade portends latter in the text when he says, 'Suffering is coming. There will be wars and famine.' (p.547). Therefore, Nigeria like other African countries is faced by eminent war in case they explore the route of seeking a second liberation.

Okri further presents a nation that is inhabited by self-fulfilling leaders. Through mystic sight of the herbalist, the following is revealed:

Too many roads! Things are CHANGING TOO FAST! No new WILL. COWARDICE everywhere! SELFISHNESS is EATING UP the WORLD. THEY ARE DESTROYING AFRICA! They are DESTROYING the WORLD and the HOME and the HOME and the SHRINES and the GODS! THEY are DESTROYING LOVE TOO.' (P.437)

Okri capitalizes some words in the lines above to reemphasize the meaning they carry. The words carry weight behind the rise of leaders in Nigeria who do not seek for her stability; rather they are interested in self-aggrandizement. They keep on acquiring wealth, which they cannot use after all. Okri's assertion is further buttressed by Achebe (1983) who notes that. "The trouble with Nigeria is simple and squarely a failure of leadership. There is nothing wrong with Nigeria land, climate, water, air, or anything else. The Nigerian problem is the unwillingness or inability of its leader to rise to the responsibility" (P.1). These arguments open a platform where a critical examination can be directed with the intent of unearthing the rot surrounding the Nigerian people. Both Achebe and Okri agree there is need for Nigeria's rebirth in which new leadership takes over and causes reforms.

Okri further spreads his tentacles by mocking the unprofessionalism of the police officers in post-colonial Nigeria. Generally, the autocratic governments in Africa have been known to use police officers as a weapon to propagate their

despotic rule. In a minor conflict between the landlord and the tenants, the police officers are shown to take that chance as a golden opportunity to exercise their inhuman feats. The narrator reveals that, “The reinforcements meanwhile lashed out everything in sight, unleashing mayhem in a drunken fever. When they had finished fifteen men, three children, four women, two goats and a dog lay wounded along the battleground by our area” (p.12). The horrific scene emblazoned in the mind of the reader exhumes the police officers as inconsiderate. Okri in this case uses a ghost young boy to divulge the crime in the crudest way conceivable because children are presumed innocent and free of biases and exaggeration.

The brutality of the police officers is further aggrandized by the beating of narrator’s father. This is evidenced through this quote:

Dad was there, imprisoned for taking part in the riots. They managed to see him. He had been beaten by the police and there was an ugly cut on his forehead, bruises on his face, and his arm hung beside him like a diseased appendage. The next day, after much begging and some bribery, Dad was freed (p. 36).

Okri attacks police officers and the overall leadership. He depicts their naked truth through the ghost character that is able to have clairvoyant view of the happenings without his physical presence. The police officers are shown as corrupt and oppressive. They are the extension of the oppressive government. Black Tyger’s remand is an exhibition of injustice. He was detained without a fair trial. Furthermore, it is ironical that the police officers come when the houses are burning and instead of helping people salvage their belongings from burning, they beat them up severely leaving many wounded. This subjugation is a representation of a tyrannical-sort-of leadership that Okri is shown to be against in contemporary post-colonial Nigeria.

Two political forces are shown to be antagonistic with each other: the party of the rich and the party of the poor. The spiritual, telepathic, clairvoyant eye of the Abiku child reveals the struggle for dominance that originates from the spiritual realm and cascades downwards to the material world. The narrator reveals that:

That was when I understood that conflicting forces were fighting for our future of our country in the air, at night, in our dreams, riding invisible white horses and whipping us, sapping our will while we slept. The political parties waged their battles in the spirit spaces, beyond the realm of our earthly worries. They fought and hurled counter-mythologies at one another. (P.568)

The quote exhibits unpalatable thirst for leadership. This urge is aimed at ensuring they get power, which they would use against each other. The party of the rich wants to stamp its authority, while the poor wishes to overthrow the rich and distribute the resources to uplift themselves. This assertion is supported by Reno (2019) who avers that independence of African countries is a curse because it gives some people power to rule and oppress the rest. This can be deduced as the real phenomenon unfolding in Nigeria.

The political violence in Africa is a mechanism to disrupt the attempts to change the economic situation (Duursama, & Gebrehiwot, 2019). This assertion is evidenced in *The Famished Road*. Okri exhibits a society that is hit by turbulence of political turmoil. During the campaigns at the narrator’s compound, several wars break up. The narrator reveals that:

The politician went on with his claim, and suddenly a stone smashed the vans window and undammed the furry of angry bodies. Several hands clawed at the vans; someone cracked the politician on the head and he screamed into the loudspeaker. The driver started the vehicle; it jerked forward and knocked a woman over. (P.181)

This is a representation of unstable political situation. There is mistrust between the poor and the rich which results to political turmoil in Nigeria. The author reveals that Nigeria is yet to achieve political stability after the attainment of independence.

The oppression minted by the rich to the poor is evident when the party of the rich feeds the poor with rotten milk. Azaro tells his parent that, “last night. Everyone was asleep. Then the insect flew out of the milk,” (P.155). This irresponsibility of the rich to the poor worsens the already unstable situation in Nigeria. Azaro’s third eye enables him to see into the cause of plight of the people in his village. The discovery by the villagers that they were poisoned by the party of the rich is received hilariously and revenge is organized. This makes the political mood in post independent Nigeria extremely tense.

Political deception and corruption in Africa is dominant. The political leaders make promises to the electorate but when elected they behave like others and fail to fulfill them (Mbandwa, 2020). Okri depicts Nigeria as a country that is ever deceived politically. When the party of the rich visits his village, Azaro says, "They only remember us when they want our votes" (p. 145). This shows disillusionment of the voters concerning the promises made by these political parties. The citizens are used to such promises, which are never fulfilled.

The two parties strive to woo the electorate to their sides using all manner of dubious methods. The party of the rich makes a myriad of promises to the crowd. Azaro says:

The man in the van spoke for himself. VOTE FOR US. WE ARE THE PARTY OF THE RICH, FRIENDS OF THE POOR... 'The poor have no friends,' someone in the crowd said. 'Only rats.' 'IF YOU VOTE FOR US. ' '...we are finished,' someone added. '...WE WILL FEED YOUR CHILDRE' 'lies' 'AND WE WILL BRING YOU GOOD ROADS '...which the rain will turn into gutters.' (P.145)

Okri skillfully uses capital letters for the lines said by the rich to show how important those words were sounding to the ears of the distance listener when uttered, and to let the audience know that those were the challenges the poor faced; yet they would never be fulfilled. He also uses the modal verb "will" as a subject rather than "shall" which lessens the possibility. In addition, they use the first person plural "we" rather than "I" which makes the responsibility of the commitment collective rather than individual. One would expect them to use first person "I" for the purposes of commitment. He also uses small letters to show the humbleness of the poor. It also represents how small those promises were sounding to the ears of the poor. This skeptical portrayal of the antagonism between the rich and the poor is captured by Marxist (1863) who introduced the concept of the class conflict and its implications.

Both the party of the rich and that of the poor are politically hypocritical. Okri uses the ghost character Azaro to exemplify their lies. He reports:

The men of the compound talked about politics, about the party of the poor. They too had come with loudhailers and leaflets and had promised a lot of things and had won considerable support because they said they would never poison the people (p.177).

Okri is cynical about the promises that are made by these political parties. He reflects on the challenges facing the people in the compound and juxtaposes them with the promises that are made by the parties. When the two are analyzed, what comes out clearly is a complete ugly situation, which is a mockery to their promises. This is a confirmation that the two parties have been lying to the local Nigerians throughout their lives.

Black Tyger's dream foreshadows the future role he will play towards liberating the poor and the community at large. The following conversation with his son, Azaro, reveals this:

My son, I dreamt that I had set out to discover a new continent. What is it called? The continent of a hanging man 'What happened? 'When I landed with my boat, I saw mountains, rivers, and a desert. I wrote my name on a rock. I went into the continent. I was alone. A strange thing happened. You're too young to understand this,' 'Tell me '.... I have just discovered this place. It is supposed to be a new continent. You are not supposed to be here.'" "We have been here since time immemorial, "he replied. 'And then I dreamt them away. And, then a shepherd came to me and said; "This continent has no name"' (p.500).

Black Tyger's dream of a new continent is symbolic. It represents the critical role that he will play towards redeeming and restoring the lives of the poor. The poor in this case are represented by him and the beggars. In his dreams, the people who are not like him represent the whites. When he dreams them away, it signifies the end of their rule or leadership in the new continent. The new continent represents African continent that had no name before the coming of the Europeans. When the shepherds tell him that people do not name their own continent, it is symbolic of the authority that the white took to name African Continent. Ben Okri therefore uses the dream to show what was happening in Nigeria; more particularly, the Yoruba community.

Nigerians political liberation is shown to be going through intensive metamorphosis. Okri dexterously employs Black Tyger's rebirths to signify how Nigerians freedom movements are reborn. Black Tyger is engaged in three fatal fights. In each of those fights he wins but the aftermath of them is disastrous because he is left oscillating between the spirit world and the physical world. He fights with the spirit of Yellow Jaguar, which he wins but after the war, the narrator tell us that:

We kept the business of our dad having fought a dead man to ourselves...dad was in his condition. If I had said that a fully-grown man, bearded and big chested, married and with a son, was being born as certain huge animals are born, I would probably have been chastised by all the grown-ups around (p.411).

The quote is significant to Nigerian liberation movement. It reveals that Nigerian's are undergoing transformation politically. It is a rebirth of the second liberation. The narrator says an old man is being reborn to show that though Nigerians had gotten independence, there was need for the country to restart afresh by shedding off her old self.

The second fight between Green Leopard and Black Tyger metaphorically signifies the Nigerian awakening on matters of politics and finances. After black Tyger lingers between dead and the living for several days, he is reborn a second time. When he wakes up, he says he wants to become a politician. This is met with sharp criticism from his wife who tells him that, 'You used to hate politics,' Mum said. 'What has happened, eh? 'I've been thinking.' 'So it took Green Leopard to start you thinking, eh? 'Where there's politics, there's money,' Dad said (P.471). This show that majority of Africans fought to liberate themselves from the jaws of poverty. The major motive for the fight was self-gain. This claim is buttressed by Boone (2017) who observes that the fight for leadership in Africa is ever targeted to control the countries existing resources and exploit the economy.

Black Tyger's last fight with the man in white suit is a climax of his political freedom and that of Nigeria. When he lastly wins the fight, his son Azaro (Nigeria) gets freedom. Azaro says:

The air in the room was calm. There were no turbulences. His presence protected our night space. There were no forms invading our air, pressing down on our roof, walking through the objects. The air was clear and wide. In my sleep, I found open spaces where I floated without fear. The sky was serene. A good breeze blew over our road, cleaning away the strange excesses in the air. It was so silent and peaceful that after sometime I was a bit worried. I was not used to such a gift of quietude (P.574).

This quote is a portrayal of a country's rebirth, which Black Tyger has been fighting to obtain. Okri uses the images of spiritual realm to signify how Nigeria had been in constant struggle to attain her liberty. Abiku children have been used to give the author the ability to pry into spiritual realms. The child character is used to give the crudest revelations of the happenings, devoid of exaggeration. Therefore, like an Abiku child whose existence is unreliable, Okri had been able to show the unreliability of Nigerian's independence.

CONCLUSION

This paper has shown that ghost characters are used by Okri to portray the economic and political environment in Nigeria. It has also revealed that those characters are endowed with extraordinary abilities, which enables them to give economic oppression, and a dire corruption, which impoverished many Nigerians. Through oscillation of the two realms, they give a pleasing description of the immaterial realm while painting the material as full of economic exploitation thus leaving a reader with a clear picture of the extent in which African leaders have suppressed their subject.

The study finally concludes that ghost characters give an eerie political situation in Nigeria. It reveals political oppression, bad leadership, aristocratic leadership, and the effect of wars. They reincarnate from death and with the help of their telepathic abilities, they foresee the future of Nigerian people. Therefore, ghost characters have proved to be an effective tool to narrate the African postcolonial history, contemporary and the prospects of future in a magical realm. This reality was portrayed when many of the African countries experienced economic and political instability way earlier than other world countries during the covid-19 outbreak. This could be attributed to what Okri (1991) described as ailing economies and mangled political leadership. It is unfortunate that up to-date majority of African countries rely on grants and aids as a method of self-sustenance.

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INFLUENCE OF NON-TEACHING STAFF ON STUDENT DISCIPLINE IN PUBLIC SECONDARY SCHOOLS IN EMBU COUNTY, KENYA.

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ABSTRACT

There is general outcry world over in relation to crime which has affected all sectors of development. Educational institutions especially secondary schools are best avenues where youth can be impacted with knowledge and competences for holistic character formation. The study objective was to examine the influence of non-teaching staff on the discipline of students in public secondary schools in Embu County, Kenya. Inculcating discipline among students requires a multi-dimensional approach incorporating other stakeholders. Non-teaching staff in secondary schools interact often with students. they directly or indirectly influence their behaviour. The study adopted Systems theory by Ludwig Von Bettalanffy (1950), as quoted by MacDonald (2019) and Institutional theory by Meyer and Rowan (1977). This study involved descriptive survey design and utilized qualitative research method. Stratified, purposive techniques were used to select the sample size. Data was collected by observation, open-ended questionnaires, and in-depth interview. Pretesting of instruments was done to determine validity and reliability. A sample size of 20% was used for population above 50, 30% for any category above 10 but not exceeding 50. Census was used for cases below 10. All principals, one student per school and all non-teaching staff in public secondary schools were targeted. The results were analysed through tables, pie charts and graphs. The findings indicated that non-teaching staff were indirectly involved in discipline issues pertaining the students. The research recommends that non-teaching staff should be trained and directly involved in handling students' discipline cases.

Keywords: Non-teaching staff, Students' discipline, Public Secondary Schools, Decision-making

INTRODUCTION

Educational institutions especially secondary schools are well placed to impact youth with knowledge and competences for holistic development and character building. Nevertheless, it is regrettable that there is moral decadency especially in public secondary schools. Mulwa (2015), recommended that principals in public secondary schools should use collaborative decision-making approach on students' discipline. Such an approach need to include members of support staff.

Objective

The study was carried out to examine the influence of non-teaching staff on the discipline of students in public secondary schools in Embu County, Kenya.

Statement of the problem

In the 21st Century, there has been increase in moral decadency among the youth. Some of these cases are caused by the digital platforms such as internet and social media platforms. Most times when crimes are committed in the schools, the blame is mainly placed on the teachers. However, the non-teaching staff are not directly involved in management and administration of institutions but interact more often with the learners. Inculcating discipline among students requires a collaborative approach incorporating other stakeholders such as non-teaching staff members. The problem, therefore, is an investigation on influence of non-teaching staff on students' discipline in public secondary schools in Embu County, Kenya.

LITERATURE REVIEW

The study employed Systems theory by Ludwig Von Bettalanffy (1950), as quoted by MacDonald (2019), which states that any organization is a single, unified system of interrelated parts or subsystems. Each part of the overall system is dependent on the others and cannot function optimally without them. Behavior is influenced by a variety of factors that work together. Some of the factors that influence behavior are related to family, social friends, economic factors such as environment where one is living. These factors are interdependent and interrelated. An institution is influenced by both internal and external factors that determine the outcome. In the school setting, there are teachers, students and members of the non-teaching staff. Although teachers are charged with the responsibility of teaching and disciplining

students, members of the non-teaching staff play a complimentary role that cannot be underrated. As per institution theory by Meyer and Rowan (1977), the environment within the organization has a direct impact on the development of formal organizational structures. Cultural elements, symbols, normative beliefs and other organizational environment features shape institutional structure. This theory is popular in organisational management and was applied in various studies including Mohamed (2017), who argues that organizational formations depend on “rational myths” or shared beliefs. According to Scott (2004), in order to succeed, institutions should abide by the rules and belief of the systems that prevail in their environment. This idea was supported by Saqib, Allen and Wood (2021).

Theorists explain the rationale of organizational contexts and organizational factors through institutional theory and assert that by putting these norms into exercise, institutions become ideal and intensify their longevity to ensure the institution's existence. The theory supported the study because institutions have their own distinct culture and norms. Moreover, different categories of schools have varied number of support staff working in different sections. Every school has a unique culture which bind all members of support staff in that institution. Moreover, as these employees continue working together, they build a sense of belongingness to work as a team and promote education standards. It is through the performance of members of support staff, coupled with their care that the basic needs of students are addressed in schools.

The role of non-teaching staff in provision of quality education in secondary level is manifested directly and indirectly depending on the specific staff (Anietie, Kolubowei, & Idongesit, 2020). Although by virtue of their job placement, non-teaching staff are expected to play constructive roles in the school, sometimes this cadre may exhibit the potential for negative activities. Among the negative activities which can be perpetrated by non-teaching staff in educational institutions include intentional preparation of bad food, selling of drugs and cigarettes or pilfering of students' food to supplement their income. Indeed Students spend most of their time in school than at their homes and that many parents have little time with their children. Therefore, if careful measures are not taken the students are likely to go astray.

METHODOLOGY

Research design

This study employed descriptive survey design since it allows the researcher to analyse the whole population using a sample as a representation. This design is considered appropriate since it allows the use of thematic methods to collect data such as questionnaires and interviews, observation, tape recording and document analysis. The design assists the researcher in obtaining a large number of respondents and inspect a wide range of policy implementation issues (Sharma, 2019; Kothari, 2014; Nworgu, 2015).

Target Population

The target population comprised of the principals, students' representatives and non-teaching staff in public secondary schools in Embu County. Each school is headed by one principal. Hence, all principals in public secondary schools were targeted.

Sampling Procedure and Sample Size

The quality of any research depends on the methodology, instrumentation, and the sampling strategy used in the study (Manion et al., 2001). For the purpose of this study, a sample size of 20 percent was used for population above 50 characters as proposed by Khan (2020) and Manion et al., (2001). The study also drew a sample of 30 percent from any category with the population above 10 but not exceeding 50 characters. Nevertheless, in the case of snational schools (two schools), census was used (Manion et al., 2001). This study employed stratified and purposive sampling technique. All public schools were classified according to the categories and types; national boys' schools and national girls' schools, county boys' schools and for girls, and then sub-county schools for both boys and girls (mixed schools). Any school considered for sampling had done Kenya Certificate for Secondary Examination (KCSE) for at least five years. Depending on the numbers, a representative sample was selected to represent the target population. The sample sizes were drawn per category of schools depending on the number in that category.

Sampling of Schools

The researcher listed down all the schools according to their categories. More importantly, the representative sample percentage varied from 10 (census) for very small population to 30 percent for large population categories. Public

secondary schools were classified as national, extra county, county and sub-county schools (Basic Education Act, 2013). This categorisation and establishment are both analysed in Table 1.

Table 1: Categories of Government Secondary Schools in Embu

Type of school	Number	Percentage	Sample
National	2	100	Census
Extra County	23	30	7
County	24	30	8
Sub-county County	116	30	35
Total	165		60

Sampling of Principals

Table 2 shows sampling of principals of government secondary schools in Embu. Each school has one principal and hence their number is equal to the number of schools per each category. Sampling of principals was similar to that of school such that all principals of national schools were selected while those in county schools were sampled at thirty percent. Similarly, principals of sub-county schools were sampled at thirty percent.

Table 2: Sampling of Public Secondary School Principals

Category of school	Number of schools	Number of principals	Percentage	Sample
National	2	2	100	Census
Extra county	23	23	30	7
County	24	24	30	7
Sub-county	116	116	30	35
Total	165	165		51

Source: Researcher's conceptualisation and construction

Sampling of Students

For students' population, one senior student (mainly the president) was selected per category of schools through purposeful sampling. Thus, there were a total of 165 students selected through purposeful sampling. The researcher made a deliberate attempt to cover all sub-counties for fair representation and more accurate information.

Table 3: Sampling of Students of Public Secondary Schools

Category of school	Number of schools	Number of Students
National	2	2
Extra County	23	23
County	24	24
Sub-county	116	116
Total	165	165

Source: Researcher's conceptualisation and construction.

Sampling of non-teaching staff by Category of Secondary Schools

Different categories of secondary schools have varying numbers of non-teaching staff depending on their establishments. In such a situation, schools were classified in accordance with the Basic Education Act, 2012. From this arrangement, a sample of schools was drawn from each category and then sampling of non-teaching staff was conducted per each category. In this case, schools were selected per category using random sampling.

Table 4: Sampling of non-teaching staff by Type of School

Type of School	Number in the Category	Non-teaching staff establishment per school Category	Total number of non-teaching in the school category	Sampling Percentage	Sample Size
National	2	28	12 (6x2)	30	4
Extra County	23	18	115 (5x23)	20	23
County	24	13	72 (3x24)	20	14
Sub-County	116	6	232 (2x116)	20	46
Total	165		431		87

Source: Researcher's conceptualisation and construction

The sampling of categories of non-teaching staff is analysed in Table 4. Here a sample of 30 percent of non-teaching staff was drawn from national schools. For county and sub-county schools sampling was done at 20 percent as supported by Gay and Airasian (2003) in Khan (2020) who claim perhaps the sample size for descriptive research ought to be approximately 10% to 20% of the population.

Instrumentation

Data was collected by using open-ended questionnaires and in-depth interviews. For school principals, data collection was done by use of in-depth interviews while questionnaires were administered to students and non-teaching staff.

Pretesting of research instruments

The study was carried out to assist in assessing the quality of data collection instruments in two public secondary schools.

Validity

Two experts who are the research supervisors from Kenya Methodist University School of Education were consulted to ensure the validity of the findings. In addition, the researcher ascertained that the items adequately covered the research objectives. The results of the pilot study were used to check for and correct any ambiguity.

Reliability

The term "reliability" refers to consistency and explainability over time, across instruments, and across groups of participants (Taherdoost, 2016). Tools were piloted in two schools to test their reliability. This process helped to address ambiguities, misunderstandings, or other shortcomings in the final instruments. The pilot study allowed for the pre-testing of research instruments in order to determine their reliability using the Cronbach (1951) coefficient for measuring internal consistency of research instruments. The research instruments were above 0.7 which is the accepted level based on Cronbach coefficient which is the recommended level for pilot study.

Data Collection Procedure

The researcher applied for a research permit from the NACOSTI after obtaining a letter of introduction from Kenya Methodist University. Permission was also sought from Embu County Commissioner, the County Director of Education, and principals of sampled schools to conduct research. The researcher informed the principals of the selected schools using mobile phone and booked appointments to deliver the questionnaires and conduct interviews. The researcher personally visited the selected schools in order to establish personal connection with the school authorities for the purpose of data collection. The researcher then distributed the questionnaires to the participants and once filled they were collected. Efforts were made not to interrupt the normal running of institutional programmes.

Data Analysis

The data collected was analysed in accordance to Taherdoost (2016), where the data was organized into patterns, categories and descriptive units in order to have relationships between them and conclusions were drawn.

Analysis of Qualitative Data

The data were entered into the computer using STATA version 17. The generated results were presented using narratives, tables, percentages, and graphs to facilitate interpretation of the findings. To depict the situation as it was on the ground, narrative and interpretive reports, as well as citations, were written down. All data were strictly interpreted in relation to the research questions, and conclusions were drawn from the findings in relation to the research objective.

Quantitative data analysis

Questionnaires were sorted out to ensure only the completed ones are analysed while incomplete ones were discarded. The study variables were assigned different codes and defined accordingly before formulating equations or models showing causal relationships between independent and dependent variables. Once coded, various diagnostic tests were conducted to eliminate any type of biasness. Such tests included normality, linearity, multicollinearity, heteroskedasticity and autocorrelation. These tests enabled the researcher to establish the suitability of the collected data in satisfying various assumptions.

Once that is accomplished, hypothesis testing was done through regression analysis using Ordinary Least Square (OLS) Method. The model to be tested is formulated as follows:

$$QE = \alpha + \beta_1 INTS + \beta_2 ENTS + \beta_3 CCIS + \mu$$

Where:

QE	- Quality Education
α	- Constant
$\beta_{1...4}$	- Coefficient
INTS	- Involvement of non-teaching staff with students
ENTS	- Effect of non-teaching staff on students
CCIS	- Collaboration causes with indisciplined students
μ	- Disturbance Term

The coded data inputs were fed into the computer statistical package using appropriate commands, and through this process, the output data was analysed and the results interpreted.

Ethical Consideration

The researcher strictly observed all legal and ethical considerations as expected in conducting research. The researcher sought permission to conduct study from NACOSTI and other relevant authorities.

FINDINGS AND DISCUSSIONS

Principals' response

1. Effect of non-teaching staff contribution to students' discipline

Effect of non-teaching staff on interaction among students and administration	Freq.	Percent	Cum.
Weakest	4	6.67	6.67
Weak	13	21.67	28.33
Strong	35	58.33	86.67
Strongest	8	13.33	100.00
Total	60	100.00	

From the table above, about 71% of the principals show that non-teaching staff have a strong effect on interaction among the students and administration while about 29% indicated that non-teaching staff have a weak effect on the latter. From the findings, it is clear that there is need to involve non-teaching staff in administration and management of learners' discipline.

2. Knowledge on digital emergence issues

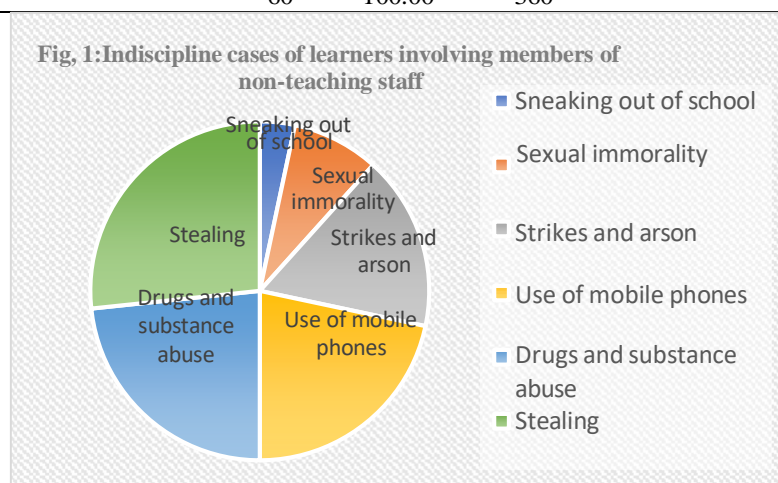
Knowledge on digital media platforms	Freq.	Percent	Cum.
Weakest	5	8.33	8.33
Weak	40	66.67	75.00
Strong	13	21.67	96.67

Strongest	2	3.33	100.00
Total	60	100.00	

Digitalization has become a daily indulgence in today's modern society. Most non-teaching staff members have little knowledge of the digital media programmes and use. About 67% of the non-teaching staff were found to have weak knowledge on the use of different digital media platforms as only about 22% had strong knowledge and about 8% had weakest knowledge on the digital media use. This shows that the rate of digital illiteracy among members of the non-teaching staff is high in the modern high digitalization era.

3. Indiscipline cases of learners involving members of non-teaching staff

Common indiscipline cases	Freq.	Percent	Pie chart ratio	Cum.
Sneaking out of school	2	3.33	12	3.33
Sexual immorality	5	8.33	30	11.66
Strikes and arson	10	16.67	60	28.33
Use of mobile phones	13	21.67	78	50.00
Drugs and substance abuse	14	23.33	84	73.33
Stealing	16	26.67	96	100.00
Total	60	100.00	360	



From the above Figure 1, the common cases of indiscipline among students such as drugs and substance abuse are high at 23%. Members of non-teaching staff, sometimes sneak-in drugs and allow students to peddle and use. Furthermore, some of the non-teaching employees use those drugs hence act as bad role models to the students. The highest crime committed is stealing of items which is at 27% rate. From the interviews conducted, most items are sneaked out through mobile phone connections, which is also a school crime at 22%, with the knowledge of security guards and sometimes the guards assist in looking for market for such items. Commonly stolen items are bedcovers, calculators, dictionaries and shoes. In addition, use of mobile phones in schools is on rise because some members of support staff hide the gadgets for the students or assist the students with theirs.

Students' response

1. In your opinion, do you agree that non-teaching staff have influence in students' behaviour in school?

Do you agree that non-teaching staff have influence in student behaviour	Freq.	Percent	Cum.
Strongly disagree	11	5.64	5.64
Agree	90	46.15	51.79
Strongly agree	94	48.21	100.00

Total	195	100.00
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The most common mistakes by students is drug abuse. Others especially in boarding secondary schools are sexual immorality. From the findings above, it shows that 100% of non-teaching staff influence students' behaviour directly and indirectly.

2. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Account clerk on student discipline	Freq.	Percent	Cum.
Weakest	25	12.82	12.82
Weak	9	4.62	17.44
Strong	74	37.95	55.38
Strongest	87	44.62	100.00
Total	195	100.00	

3. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Secretaries on student discipline	Freq.	Percent	Cum.
Weakest	15	7.69	7.69
Weak	8	4.10	11.79
Strong	85	43.59	55.38
Strongest	87	44.62	100.00
Total	195	100.00	

4. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Librarians on student discipline	Freq.	Percent	Cum.
Weakest	61	31.28	31.28
Weak	9	4.62	35.90
Strong	53	27.18	63.08
Strongest	72	36.92	100.00
Total	195	100.00	

5. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Cooks on student discipline	Freq.	Percent	Cum.
Weakest	6	3.08	3.08
Weak	6	3.08	6.15
Strong	48	24.62	30.77
Strongest	135	69.23	100.00
Total	195	100.00	

6. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Lab tech on student discipline	Freq.	Percent	Cum.
Strong	84	43.08	43.08
Strongest	111	56.92	100.00
Total	195	100.00	

7. How would you rate the contribution of the following categories of non-teaching staff to students' discipline in a rank of 5 where 1 is weak and 5 is the strongest

Security officers on student discipline	Freq.	Percent	Cum.
Weak	18	9.23	9.23
Strong	60	30.77	40.00
Strongest	117	60.00	100.00
Total	195	100.00	

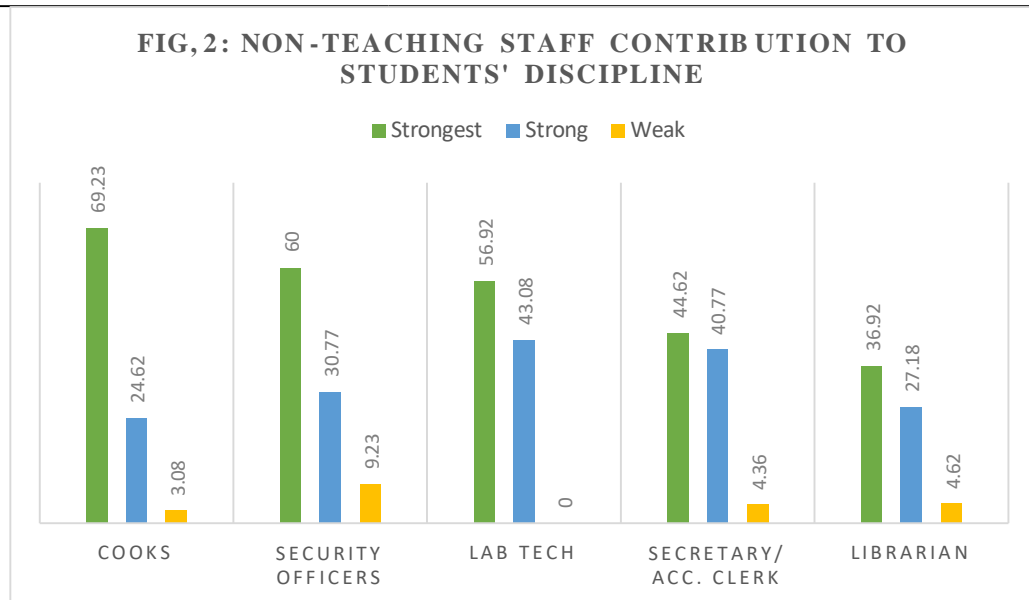


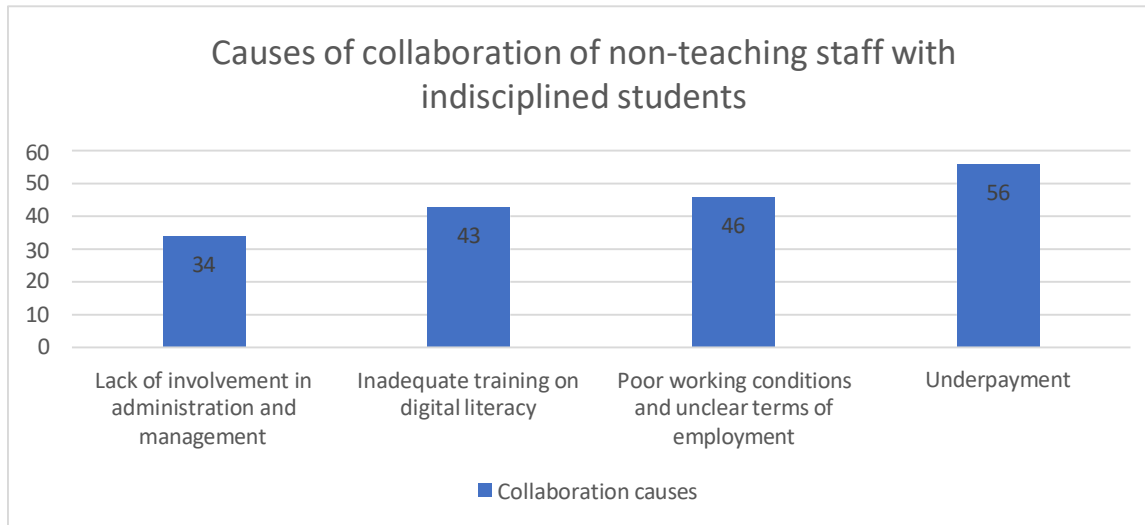
Figure 2 in reference to the foregoing frequency analysis reveals that the cooks with 69.23%, have the greatest influence followed by security officers, and laboratory technicians respectively. The secretary, accounts clerk and the librarian also influence students' behaviour at different levels. This scenario could be due to the fact that every school has cooks, be it national category or a day school he cooks interact often with the students and majority are drawn from the school surrounding locality. In most cases, cooks are least paid and therefore they could be trying to solicit for extra income and favours from the students. Security personnel are in charge of searching and keeping guard, they can therefore choose to reveal or hide the culprits, the laboratory technicians, with 56.92% contribution of students' discipline, can perpetuate the vices as they are the least suspected by the school management. They can hide drugs and mobile phones in the laboratories. Some laboratory technicians teach practical subjects hence they interact frequently with the students. The secretaries, in some schools, double as accounts clerks and are people who facilitate the illegal transactions in the schools. The librarians facilitate use of mobile phones and mobile communications as well as educating on use of internet and other digital media platforms to the students for harmful uses.

Non-teaching staff response

Causes of collaboration of non-teaching staff with indisciplined students

Collaboration causes of non-teaching staff with indisciplined students	Freq.	Percent	Cum.
Lack of involvement in administration and management	34	19.00	19.00
Inadequate training on digital literacy	43	24.02	43.02
Poor working conditions and unclear terms of service	46	25.70	68.72
Underpayment	56	31.28	100.00

Total	179	100.00
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The above graph shows various causes of indulgence in indiscipline activities with the students. Non-teaching staff being the least paid cadre in public secondary schools with 31.28% followed by poor working conditions (25.7%), digital illiteracy (24.02%) and lack of involvement in school discipline management (19%) respectively, some result to illegal sources for extra income.

DISCUSSION OF THE FINDINGS

Common criminal activities that involve the students and non-teaching staff include; the use of mobile phones, sneaking in and use of drugs and substance, stealing and selling of stolen items from learners such as dictionaries, calculators and shoes, sexual immorality and sneaking in and out of school compound. Indiscipline in public secondary schools are not only perpetuated by the cooks and the security personnel as posed to be but also the laboratory technicians and librarians who are the least suspected. This corroborates with Anietie et al (2020), who argues that the non-teaching cadre can deviate from their expected duty performance to collaborating with learners to conduct immoral activities in schools such as smuggling of drugs. Unguided use of digital media and internet, coupled with the long period of interaction between support staff and students in school, has led to increase in cases of sexual immorality in secondary schools especially in boarding institutions. This includes emergence of immoral activities christened Truth-or-Dare (ToD) games which are played to promote irresponsible confidence by daring each other to engage in unhealthy activities for instance daring one to offer sexual favours to the other, promoting Lesbianism, Gayism, Bisexual, Trans-sexual, Quay behaviours (LGTBQ+) which is adversely affecting learners and academic performance as well as their behaviour morally, socially and emotionally. Other grounds for collaboration of non-teaching staff with indisciplined students cited were that this cadre is underpaid yet overworked. There are no clear terms of service and poor working conditions hence lack motivation and hence fall prey to students' enticements in collaboration to break the school rules. They lack adequate training on use of internet and social media platforms and hence do not understand when they are aiding these students in the vice. They are not directly involved in administration and management of learners' discipline issues and hence it is not their main concern.

CONCLUSION

From the findings it is evident that there is a lot of interaction between the members of the non-teaching staff and students. Non-teaching staff can prevent unrest in schools, if actively involved in the administration of the school. Non-teaching staff can influence the discipline of the learner negatively if they are not motivated, recognized and appreciated by the employer, for instant if they are not well remunerated and trained in digital platforms.

RECOMMENDATIONS

The school board of management, county governments and ministry for education should review policies on terms and conditions of employment of non-teaching staff in order to recognize and appreciate their roles. The non-teaching staff should be trained on how to handle digital media in order to address digital emerging issues. The administration should identify areas where non-teaching staff can best be involved in discipline management and be held accountable. Moral education bodies should reinforce their efforts to ensure acceptable moral training is imparted to learners. Further studies should be carried out in relation to roles of non-teaching staff in schools

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CITIZENS' SATISFACTION WITH POLICE RECRUITMENT EXERCISE: A CASE STUDY OF BOMET COUNTY, KENYA.

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ABSTRACT

Previous studies have examined citizens' perceptions of the police. However, studies on the citizens' perception of police recruitment are scarce. Thus, this study aimed at evaluating citizens' attitudes toward the recruitment of new police officers into the national police service. The study's objective was to determine citizens' satisfaction with the way police recruitment exercise is carried out in Bomet County, Kenya. The target population for the study was 875,689 citizens. This study used a descriptive research design. The simple random sampling method was used to pick three Sub-Counties in Bomet County and the respondents for the study from those selected sub-counties. A questionnaire with a series of statements on the Likert Scale was used to collect data. Analysis of the data was done through frequencies, percentages, and Chi-Square. The results were presented through frequency distribution tables. The study found that the respondents were not satisfied with the way police recruitment is done. The police recruitment exercise is still affected by police illegitimacy and other various vices such as bribery, nepotism, favoritism, and discrimination. The conclusion was that police the recruitment process is still below the recommended fairness, accountability, and transparency standards. These low standards during recruitment make citizens feel dissatisfied with police recruitment exercises.

Keywords: Citizens' satisfaction, police recruitment exercise

INTRODUCTION

Internationally, various studies are conducted on public attitudes toward the police (Gaarder, Rodriguez & Zarts, 2004; He, Ren, Zhao & Bills, 2017; Rosenbaum et al., 2005). The United States police departments have continuously used public surveys as an appropriate way to measure public perceptions toward the agents of law enforcement (Brown & Benedict, 2002). Several studies carried out in the United States (U.S), Europe, and Australia show that the public holds favorable attitudes toward the police (Benedict, Brown & Bower, 2000; Cao, Frank & Cullen, 1996; Reisig & Giacomazzi, 1998). However, it is becoming more apparent that the number of those with less favorable attitudes toward law enforcement is increasing (Yuksel & Tepe, 2013). This argument is corroborated by the GALL UP poll (2021) findings that, following public protest after the killing of George Floyd at his time of arrest in Minneapolis in late May 2020, citizens' confidence in the police reduced significantly in the U.S.

A large body of literature on how people feel about police officers and police satisfaction has reported findings on socio-demographic characteristics, safety, and police contact (Yuksel & Tepe, 2013). Other research has identified two aspects of police behavior that influence citizens' evaluations and opinions: acts about the process and actions about the result (Tyler, 2006). The degree to which police treat civilians in a procedurally just manner, regardless of whether the officers' acts are lawful or not, is one of the process-based elements that might influence citizens' satisfaction with police (Tankebe, 2009). The way police actions and their outcomes are viewed during police recruitment determines whether citizens will be satisfied or not. According to most studies, positive interaction with the police increases perceptions of the police, but harmful contact has the reverse impact (Worral, 1999; Tyler & Huo, 2002; Mbuba, 2010). The National Police Service (NPS) recruitment process involves actions and outcomes that determine citizens' evaluation of the police.

Each year, the National Police Service Commission (NPSC) in Kenya recruit new officers to increase their number in the National Police Service (NPS). This is done to both increase the number of officers, improve the police-citizen ratio, and replace those who have exited the service for various reasons (Mbuba, 2017). This shows that recruitment is critical in police organizations.

Some of the recruitment drives' challenges include corruption, patronage, nepotism, and favoritism (Gommans & Musumbu, 2014). Nevertheless, the NPS recruitment is portrayed as free, fair, transparent, and accountable. However, it has been reported that Kenyan police service has misplaced its glory in terms of performance through the years. The loss of glory is because their recruitment exercises are riddled with unethical practices, including bribery, nepotism,

favoritism, and tribalism (Gommans & Musumbu, 2014). This finding is further corroborated by Githinji (2017), who argued that the recruitment process, training, vetting, and promoting of law enforcement officials throughout the country of Kenya has continually been characterized by corruption amongst senior law enforcement officials. Tankebe (2009) opines that police misconduct is vital to comprehending satisfaction with the police because procedural injustice frequently witnessed in police service has the propensity to scale down citizens' ethical identification with the police.

No substantive studies focus on citizens' satisfaction with police recruitment in Kenya based on the available literature. The few studies available on NPS typically investigate other aspects of policing and their work (Hope 2018; Githinji, 2017; KNHCR, 2016). These studies leave a gap in attitudes toward recruiting new police officers into the police service. It is against this context that the study seeks to assess citizens' attitudes toward recruitment into the police service.

LITERATURE REVIEW

Sir Robert Peel in England championed the establishment of the first highly reorganized police department in 1829 (Balko, 2013). Balko (2013) reported that Peel changed the law enforcement organization by introducing uniforms and badges, stricter recruitment standards, a national headquarter, and a semi-militarized structure. Since that remarkable transformation in police departments, there has been much concern on how the police and public relate (Frank, Smith & Novak, 2005). Walker and Katz (2012) opined that police mostly interact with the public to execute their constitutional mandate. Their mandate mainly revolves around crime prevention, investigation, and preservation of public order in various communities inhabited by people who are targeted by those crime prevention measures.

There is a need to evaluate police services to determine how citizens rate them. This evaluation was coined by Bellman's (1935) "Police service rating scale." It was improved later by developing a survey instrument to gauge how citizens perceived the police (Parrat, 1938). Research on public perception has gained considerable attention (Brown & Benedict, 2002). Public opinions surveys are vital means to measure how the public feels about the police and have been used in the U.S. police department since the 1960s (Brown & Benedict, 2002). Public opinions are vital in enlightening the government on policy formulation and keeping government officials under control (He et al., 2017).

Recently, public opinions based on community policing have been sought regarding understanding public attitudes toward the police. Among the elemental constituents of community policing, the viewpoint is to extend the number and value of police-citizen interactions (Sherman, 1997). Community policing depends significantly on citizen participation to recognize and resolve the community's problems (Tebe & Yuksel, 2013). Therefore, it is imperative to establish and appreciate the public view of the police to create a mutually working relationship between the police and the community (Mbuba, 2010). Different aspects such as police officers' jobs, fear of crime, the effect of community policing on crime, and citizens' satisfaction, among others, have been put into consideration in understanding public perception (Yuksel & Tepe, 2013). There is a need to refocus the understanding of public perception on recruiting new police officers to the police service. It is hard to convince the public to trust the police if they have no trust in the police recruitment exercise. Citizens usually contact the police during the recruitment of new police officers, just as they do in community policing.

According to Rosenbaum, Schuck, Costello, Hawkins, and Ring (2005), interactions between members of the public and law enforcement officers usually lead to the formation of public attitudes. These interactions are evident by several pieces of literature which show that both direct and indirect negative police interactions lead to negative feelings and beliefs about the police (Charney & Robertson, 2013; Hinds, 2009; Longan, Greenfeld, Durose & Levin, 2001; Mazerolle et al., 2013; Miller & Davis, 2008; Rosenbaum et al., 2005). On the other hand, studies on community policing show that citizens' positive interactions with the police authorities will nurture positive public opinions toward the police (Gaarder, Rodriquez & Zarts, 2004). It is not only during community policing where citizens come in contact with police authorities but also during police recruitment exercise. Thus, fairness and accountability must be embraced by police bosses and their juniors to manage public perception of the exercise and to preserve positive sentiments about the police.

The way police officers come in contact with the citizens during recruitment determines how citizens will evaluate them. Law enforcement has to exercise fairness and favorable treatment when interacting with the public to be perceived as a legitimate force (Correia, Reisig & Lovrich, 1996). Legitimacy during police-citizen interactions is

likely to determine citizens' decision on whether to welcome the police or not. The public encounter with the police determines whether policing is embraced or resisted by the community that the police serve (Mazerolle et al., 2013; Mbuba, 2010; Webb & Marshall, 1995). Brown & Benedict (2002) opined that law enforcement officers' evaluations must be scrutinized on issues linked to the damaging evaluation of the law enforcement officers.

Job seekers are more inclined to be satisfied when treated professionally and positively, thus leaving them with a positive evaluation of the organization (National University of Ireland, 2006). Generally, according to Baumeister, Bratslavsky, Finkenauer and De Vohs (2001), they propose and substantiate that undesirable actions have more significant impacts on attitudes than desirable actions. These actions include those engaged in by police during the recruitment process. At best, the current police recruitment in the U.S. faces a lack of consistency, slight use of investigation to direct employment efforts, and fragmented approach to appreciating the crisis and planning a reaction to it (Orric, 2008; White & Escobar, 2008).

The Commission on Accreditation for Law Enforcement Agencies (CALEA) in the U.S. recommended different ways for diversifying police personnel recruited to reflect the community (White & Escobar, 2008). Any police recruitment that gives equal chances to different ethnic groups of the community may satisfy citizens as it reflects the true representation of people. Thus, it is essential for police departments to have recruitment goals that reflect ethnic diversity (Mckay & Avery, 2005; Orick, 2008). Experience similarly reveals that a good employment practice can positively influence many other elements of an organization's functioning. In contrast, a wrong appointment can have damaging impacts far away from the organization in which it originated (Ekwoaba, Ikeife & Ufoma, 2015). In light of this, the mode of police recruitment is crucial in determining citizens' satisfaction. Nevertheless, there is scanty information concerning citizens' satisfaction with the police recruitment process. This study thus seeks to find more information as to whether citizens are satisfied with the mode of police recruitment.

Successful recruitment grounded on the set standards, the rule of law, reverence for human rights, and fairness may result in citizens' satisfaction. Conversely, whether real or perceived, unfairness may result in citizens' dissatisfaction with the mode of recruitment and the police service in general. Policymakers are more concerned with comprehending the determining factors of contentment with police to develop practical approaches to advance police-citizen relations (Nivette & Akoensi, 2017). Recruitment for diversity in a police organization that does not reflect authentic and credible organizational ideas might be perceived as dishonest and increase turnover (Mckay & Avery, 2005).

Due to rapid changes in community needs and demographics, it is not well known the kind of abilities departments should consider for choosing the candidates to be hired (Canadian Association of Chiefs of Police et al., 2000; Woksa, 2006). Organizations should comprehend the role of research and data gathering in the process of choosing personnel (Canadian Association of Chiefs of Police et al., 2000). Based on such research, recruitment and choosing of workers similarly offer a chance for the organization to show itself positively (National University of Ireland, 2006). If the organization fails to achieve that, the citizens will likely perceive them negatively and generally become dissatisfied with the way recruitment is done. Any form of unfairness, misconduct, or mistreatment during recruitment makes citizens feel dissatisfied.

Previous studies on citizens' satisfaction found that interpersonal treatment received when citizens encounter police determine citizens' contentment with the police and their lawfulness in a range of contexts (Tyler & Huo 2002, Sunshine & Tyler 2003; Hinds & Murphy 2007 & Reisig, Bratton & Gertz, 2007). Arguably, the recruitment of new officers into the police service provides grounds for interpersonal treatment.

To facilitate good human interaction between police and the public, policing requires a broad range of skills and attributes, rather than physical skills and performance (Miller, 2012). The police recruitment and selection process should consider soft skills and attributes such as people skills, computer skills, and problem-solving skills to improve police service. That kind of experience is likely to determine citizens' satisfaction with the mode of police recruitment. However, the issues and tendencies grounded in qualifications, generational preferences, and attrition affect police recruitment and transcend economic conditions (Wilson, 2014 p. 1).

Based on the literature reviewed so far, a lot of research has been done on how people selection and recruitment of police is done. There is scanty literature on citizens' attitudes toward police recruitment. These studies, therefore,

leave a gap in attitudes toward the recruitment of new officers into the police service. This research aims to bridge that gap.

METHODOLOGY

This study employed a descriptive survey design. This design focuses on the description, collection, examination, and presentation of the circumstances of the study subjects. The sample size for this study was determined from the target population using Slovin’s Formulae (2002),

$$n = \frac{N}{(1 + Ne^2)}$$

at a confidence level of 95% and a margin error of 0.05.

Where, n – Sample size

N – Target population

e – Margin error

$$n = \frac{875,689}{(1 + 875,689 \times 0.05^2)}$$

n = 400

Therefore, a sample size of 400 was obtained from the population target of 875, 689.

A stratified sampling method was used to group the population into five different strata based on geographical locations. These strata include Chabalungu, Sotik Bomet Central, Bomet East, and Konoin. Simple random sampling was used to pick three sub-counties including Bomet East with a population of 144, 275, Bomet Central with 175, 215, and Konoin with 163, 507 residents respectively. Therefore, to get respective sample sizes for the various selected sub-counties, Kothari’s formula (2004) proportional allocation method was used

$$n1 = \frac{n1 * P}{N}$$

Where, n1 – Sample size of Bomet East

n – Sample size of the target population

N – Total population of the three sub-counties

P - Population of sub-county

Table 1: Sample Size

Location	Kothari’s Formula	Sample size
Bomet east	$n1 = \frac{n1 * P}{N}$	120
Konoin	$n1 = \frac{n1 * P}{N}$	145
Bomet Central	$n1 = \frac{n1 * P}{N}$	135

The objective was to determine citizens’ satisfaction with the way police recruitment is carried out. This objective was tested by administering 11 statements where respondents were asked on a five-point Likert Scale to rate the extent to which they agree or disagree with each statement. The data collected were analyzed and presented in Table 3 regarding frequencies and percentages and in Table 4 in Pearson’s Chi-Square. Discussion of the results obtained was also done for every statement.

Table 3: Percentages and Frequencies of Citizens’ Satisfaction with the Police Recruitment Exercise

Statement /Rating	SA		A		U		D		SD		Total %	
	F	%	F	%	F	%	F	%	F	%		
Police are generally unfair in their recruitment exercise.	140	39.9	107	30.5	29	8.3	31	8.8	44	12.5	351	100
Police usually break the law during police recruitment exercises.	92	26.2	113	32.2	34	9.7	54	15.4	58	16.5	351	100

Police respect human rights during their recruitment exercise.	106 30.2	119 33.9	39 11.1	38 10.8	49 14.0	351 100
Police ask for bribes during police recruitment.	148 42.2	107 30.5	24 6.8	31 8.8	41 11.7	351 100
One must know someone in higher police rank to be recruited into national police service.	162 46.2	85 24.2	23 6.6	40 11.4	41 11.7	351 100
There is discrimination of people during police recruitment.	87 24.8	122 34.8	34 9.7	47 13.4	61 17.4	351 100
The manner in which police recruitment is done may be blamed for rising insecurity in the country.	89 25.4	94 26.8	53 15.1	57 16.2	58 16.5	351 100
Police recruitment exercise is stressful.	108 30.8	114 32.5	41 11.7	38 10.8	50 14.2	351 100
I would recommend someone to join the national police service.	102 29.1	112 31.9	37 10.5	42 12.0	58 16.5	351 100
Recruitment practices may be blamed for vices in NPS	92 26.2	106 30.2	48 13.7	39 11.1	66 18.8	351 100
I am satisfied with mode of police recruitment	131 37.3	103 29.3	26 7.4	45 12.8	46 13.1	351 100

KEY: SA – Strongly Agree, A – Agreed, U – Undecided, D – Disagree, SD – Strongly Disagree

Table 3: Pearson's Chi-Square Analysis of Citizens' Satisfaction with the Police Recruitment Exercise

Statement /Rating	<i>df</i>	Pearson's Chi-Square Value	P – Value
Police are generally unfair in their recruitment exercise.	16	195.08	0.00
Police usually break the law during police recruitment exercise.	16	113.682	0.00
Police respect human rights during their recruitment exercise.	16	139.207	0.00
Police ask for bribes during police recruitment.	16	196.856	0.00
One must know someone in higher police rank to be recruited into national police service.	16	1128.648	0.00
There is discrimination of people during police recruitment.	16	83.348	0.00
The manner in which police recruitment is done may be blamed for rising insecurity in the country.	16	119.530	0.00
Police recruitment exercise is stressful.	16	142.962	0.00
I would recommend someone to join the national police service.	16	52..541	0.00
Recruitment practices may be blamed for vices in NPS	16	146.014	0.00

The result in Table 3 show that respondents were generally dissatisfied with the mode of police recruitment, with an average of 37.3% of respondents strongly agreeing. That outcome resulted from irregularities, illegal activities, and other issues surrounding police recruitment. This is consistent with the findings of Tankebe (2009) that the form of misconduct among the police reduces the moral identification of citizens with law enforcement and is essential in comprehending contentment with the police. On the other hand, Chaney & Robert, (2013) & Mazerrole et al., (2013) negative police encounter usually leads to negative feelings about the law enforcement agency. Among those determined to contribute to dissatisfaction with the recruitment exercise, where the police were unfair, 39.9% of respondents agreed, law-breaking with 32.2% agreeing, bribery with 42.2% strongly agreeing, nepotism during the police recruitment exercise with 46.2% strongly agreeing and discrimination with 34.8% agreeing. The results also showed that the mode of police recruitment is a stressful exercise and could be blamed for vices observed in NPS and

for rising insecurity in the country, with 32.5% of respondents agreeing, 30.2% strongly agreeing, and 26.6% agreeing, respectively. In addition, Table 3 results show that there was a strong association for all other statements except two of them when Pearson's Chi-Square was used to determine the association between the statement, 'I am satisfied with the mode of police recruitment,' and the other 10 statements. The two statements that seemed to show that the respondents were likely to be satisfied were 'police respect human rights,' and 'I would recommend someone join NPS.'

SUMMARY AND CONCLUSION

Inadequacy in police recruitment leads to other problems in policing as incompetent and non-committed officers may be recruited into NPS. The police recruitment process is still below the recommended fairness, accountability, and transparency standards. It is affected by police illegitimacy and various vices such as bribery, nepotism, favoritism, and discrimination. The respondents so far were not satisfied with the way police recruitment is done. This dissatisfaction is generally an indication of negative evaluation of the police recruitment process by the respondents, which translates to having negative attitudes toward the police recruitment exercises. It is, therefore, essential for the government and other stakeholders to reconsider how to eliminate such manifest vices and improve recruitment standards in all dimensions.

RECOMMENDATIONS

- i. During the police recruitment process, the government of Kenya should deploy enough trustworthy IPOA officials and enlist support from non-governmental agencies to aid in monitoring police recruitment in all centers across the country.
- ii. The government of Kenya needs to learn from and adopt recruitment standards from developed countries like the U.S and incorporate the same in police recruitment reforms. It will help the government to have a well-structured, systematic, and organized way of recruiting qualified and competent individuals to the NPS.

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WORLDVIEW CLASH: IMPACT OF PERSISTENCE OF THARAKA TRADITIONAL WORLDVIEW ON CHRISTIAN DISCIPLESHIP AMONG EVANGELICALS IN THARAKA

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ABSTRACT

Christian discipleship is recognized by evangelicals as playing a pivotal role in the life of an individual Christian as well as the congregation at large. This is because it promotes character transformation which in turn makes one handle life diverse challenges including economic spiritual and social challenges experienced in our day. Although this is so, this emphasis is actually not done in many congregations in Tharaka as evangelicals see recommended in the Bible. One thing that hampers Christian discipleship in Tharaka is that many evangelicals still revert to African traditional worldview in the times of crisis. This is despite the fact that at many points, there is a worldview clash between evangelical faith and Tharaka traditional worldview. This consequently impedes Christian discipleship. The research design used in this study was descriptive survey, stratified random sampling was used to obtain a representative sample. Using face to face interviews, focus group discussions and interviews, the study revealed that persistent of Tharaka traditional worldview among evangelicals promotes nominal Christianity, produces inconsistent Christians, promotes syncretism, demeans the means of grace, leads to poor evangelism, undermines the role of Jesus Christ in redemption and produces imbalanced theology. Informed by the theory of the Flaw of the Excluded Middle, the paper argues that evangelicals need to take note of the fact that the persistence of Tharaka traditional worldview aspects condemned by evangelicals among them would imply that these evangelicals are finding relevance in these worldview aspects. Evangelicals hence need to present the gospel at worldview level to allow the gospel to speak to the African reality. Thus African church will yield its spiritual influence in world Christianity as was the case in the period of the early church fathers.

Keywords: Worldview, Persistence, Discipleship, Evangelicals, Tharaka, Christianity

INTRODUCTION

Christianity in Tharaka and indeed in Africa, as we know it today, was not introduced in a vacuum. Already, the

Tharaka had their own religion that formed the basis of their worldview (Ndunjo, 2018, Gitonga,2008). The Western missionaries, who introduced this Christianity, demanded that any African who converted to this faith should totally abandon his or her beliefs and practices as a mark of genuine conversion (Mugambi, 1989)? This contrasted with the approach adopted Jesus since they did not demand wholesale was contrary to the proclamation of the apostles who did not demand wholesale abandonment of a convert's former culture but only aspects of the former culture which were the antithesis of the Christian faith. Accordingly, many continued to hold onto the Christian faith while secretly practicing their traditional faith. Some thus continued to keep protective medicine such as charms or have some incisions made on their body to safeguard themselves from malicious people such as witches and wizards. Others visit religious specialists such as diviners and medicine men especially during crisis in a bid to understand the source of their problem believed either to be caused by a human or divine agent. (Ndunjo 2018, Gitonga 2008).

The above situation prevails despite the fact that evangelicals in Tharaka oppose it? Informed by the Holy Scriptures, which evangelicals consider the infallible guide on matters of faith and conduct, evangelicals urge their members to reject any traditional worldview aspect that is out of sync with evangelical faith (Kiriimi 2018). The supremacy of the Scripture comes in because for the evangelicals, "the Bible has stood the test of authoritativeness, reliability, inerrancy, non-contradiction and is universal" (Kigame, 2018). It can therefore speak to all cultures with authority.

The persistence of traditional worldview among evangelicals is well illustrated by evangelicals in Tharaka, Kenya. Many of them still hold on to the anthropocentric worldview as opposed to theocentric worldview (Ndunjo 2018). Similarly, they have a distinctive approach to suffering believing that suffering is always caused by a human agent such as a witch or a spirit agent such as an ancestor (Ndunjo 2018). Consequently, many visit divines and medicine men to find out the source of their problem and seek solutions (Ndunjo 2018). The fear of spirit beings, witches and sorcerers makes some evangelicals to look for protection in charms and other protective medicine. The fact that evangelicals in Tharaka and indeed in Africa hold on to these worldview aspects condemned by evangelicals impacts Christian discipleship. This study therefore sets out to discuss this impact.

Impact of Persistence of African Traditional Worldview on Christian Discipleship

From the aforementioned, we have noted that evangelicals in Tharaka, and by extension in Africa, continue to hold on to African traditional worldview considered incompatible with the biblical faith. This is in spite of evangelicals persistently condemning these practices. Below is a presentation of effects of holding on to some aspects of African traditional worldview considered unbiblical by evangelicals in so far as Christian discipleship is concerned.

Promotion of Nominal Christianity

When professing Christians continue holding on to aspects in the African traditional worldview considered unbiblical by evangelicals, nominal Christianity increases. The data from the questionnaires revealed that out of 321 respondents, 180 (56%) said that when professing Christians turn to diviners and medicine men for help, they with time no longer become serious in following Jesus. Similarly, 135 (42%) stated that the believers who turn to these religious specialists may eventually end up just becoming church goers without active involvement. Other respondents, 67 (21%), observed that those who turn to diviners and medicine men for help begin living their lives as they want. Also, 83 (26%) stated that such professing believers go to a Sunday service, listen to the pastor or the one sharing the gospel yet do not practice what they hear. Further, 116 (36%) stated that some walk in open rebellion while still professing to be Christians. In short, professing believers who continue visiting diviners and medicine men for help become a weak 'Christian' who can be described as a nominal Christian. There is no visible distinction with unbeliever, his or her worldview is unchanged out unconverted.

Similar views were expressed in the focus group discussions and face-to-face interviews. Muthee (01:20:10:2017) reported that when believers reverted to seeking help from diviners and medicine men because of their view of causation, they displayed several characteristics: lose their sense of commitment to the things of God as they no longer get involved in the service of God; may come late for service or may not come at all; remain alone and take the back seat while in the service; become disinterested in the work of God; no longer interested in prayer; display lack of trust in God and become uncomfortable when in the company of believers. If the sin is not confessed, one loses relationship with Jesus Christ and merely becomes a Christian by name (Muthee 10:20:10:2017). Nominal Christians do not demonstrate that Christ is Lord or master of their lives as they do not submit to his authority (Muthengi FGD: 20:08:2017).

As regards nominal Christianity (O'Donovan, 2000) notes that there are very many nominal Christians in the church of Africa today: these display an external change such as going for service on Sunday or having a Christian name but have no evidence of an internal transformation that affects their whole being (Kunhiyop, 2008). As a result, they resolutely hold on to deep-seated traditional beliefs and practices as their hearts are unconverted (Kunhiyop, 2008). Kunhiyop thus agrees with the respondents that when professing Christians continue sticking to worldview aspects which conflict with biblical Christianity, they demonstrate that they are nominal Christians.

Holding on to aspects of African traditional worldview which conflict with the Christian faith promotes nominal Christianity. Such individuals continue to profess to be Christians yet do not leave according to the Christian ideals required of a disciple of Jesus. Acts 19:19 indicates that at Ephesus, many who were involved in magic brought the things of their art to be burnt as a clear indication that they had repented and were willing to follow Jesus. Nominal Christians however have no evidence of repentance. The prevalence of nominal Christianity means that the quality of Christianity is weak, poor and below the standard brought out in the New Testament. It also means that this is the quality of Christianity that will be passed on to the subsequent generations (Ndunjo 2018). The church will continue expanding numerically but spiritually, it will be weak. There is need to arrest this situation. The way out is for all evangelical denominations in Africa to frequently preach and teach on how one becomes a disciple of Jesus Christ and what this means. This will mean that the place of repentance in personal conversation needs to be emphasized so that the people clearly understand who a disciple of Jesus Christ is and the marks of this disciple.

Normal Christianity has also implication for ministry. Christians are called to be the light and salt of the world (Matthew 5:13-16) this means they ought to have a positive impact wherever they are. This is possible if their worldview has been changed to reflect the biblical view of reality. Normal Christians lack this hence they cannot impact this space they are in with the gospel of Christ hence bring an impact. For institutions such as political, business, marriage, media and entertainment as well as education to continue flourishing the impact of gospel needs to be felt through Christians. One mark of Christian discipleship is abiding in Jesus Christ that is, maintaining a growing relationship with Jesus Christ as the true vine (John 15). This is a consistent relationship with Jesus Christ. Retreating

to aspects of African traditional cosmology undermined by evangelicals does not produce such a relationship. On the contrary, the life of that believer is characterized by an inconsistent walk with God. For example, when believers who still hold on to African view of causation go through periods of suffering, they may give up their faith in God especially when they pray to God and God does not respond; so they choose to visit a diviner who has a quick fix to their predicament. They may only come back to Jesus Christ when the dark cloud clears.

Mwangangi (FGD: 27:08:2017) stated that some believers who still hold that the ultimate cause of suffering is a spirit agent such as an ancestor or human agent such as a witch, many a times become inconsistent in following Jesus Christ. They follow Jesus when it is convenient. When all is well, they feel God is on their side and that they are loved by him. On account of this, they joyfully love and follow God. However, when the road becomes rough and challenges present themselves, they are not willing to hold on to the Christian faith. Some leave the faith and seek help elsewhere, for example, in diviners. Some evangelicals too turn to God when they are in need and when they get what they want, they cease seeking Him. They never long for an abiding relationship with God or daily pursuit of God in all seasons of their life (Ndunjo, 2018).

While it may be true that some professing Christians may fall away from the faith during times of suffering as a result of thinking God is not concerned, this is not necessarily the case. Sometimes, difficulties may cause people to seek God the more. Also, some people may follow God the more when they see Him responding to their needs. What stands out however is the fact that it is possible for those who maintain the African view of causation and the anthropocentric worldview to seek help from African religious specialist rather than wait for God. When they do that, they do not display a supreme love for Jesus Christ, demonstrate their unwillingness to carry the cross and fail to continue abiding in the Lord Jesus Christ: all requirements of Christian discipleship (Ndunjo, 2018).

The situation among some evangelicals in Africa may indicate a failure of the evangelicals to help believers firstly, embrace the biblical theodicy that recognizes that God, who is sovereign is with Christians even in suffering. Secondly, evangelicals seemingly have failed to help believers embrace a theocentric approach to God. The view of causation addresses itself to the present crisis of this life and when evangelicals in Africa at most do not give an answer to the cause of the present crisis, believers will thus continue reverting to aspects of African traditional worldview considered unbiblical from the perspective of evangelicals. This is in accordance with the theory of the flaw of the excluded middle which maintains that western missionaries tended to ignore the middle zone which comprises of spirit, demons and powers when preaching the gospel to cultures that turned to have an emphasis on these zones (Anyanwe, 2004, Hiebert, 1982). Biblical perspective on these issues needs to systematically be presented to bring renewal of the mind in the lives of people. This way, many will cease follow Christ only when it is convenient.

Syncretism

The persistence of African traditional worldview gives opportunity for syncretism to manifest. In syncretism, believers practice dual allegiance: practising the Christian faith alongside traditional African religion. The results from the questionnaires revealed that 241 (75.2%) of the participants for instance affirmed that the persistence of Tharaka traditional worldview promoted syncretism.

In syncretism, the practitioner seeks Jesus's help while at the same time, visits diviners or medicine men to try out which side yields results. This was the case with the children of Israel in 1 Kings 18 when Elijah challenged them to choose whom to worship – God or Baal – instead of practising double allegiance Mwenda (01:13:11:2017) remarked that some professing believers visit diviners and medicine men when they are sick and at the same time, come to their pastor for prayer. They try both ways so that whatever works, they will be okay. He added that when this divided attention is tolerated, there is no seriousness in the things of God. The same individuals keep charms to protect themselves from witches while at the same time pray to God for protection (Mwenda 10:13:11:2017).

Syncretism is not only found among the congregants but also the church leaders. Mutembei (FGD: 20:08:2018) commented that some ministers of the gospel such as pastors also visited religious specialists to seek power to draw crowds while at the same time call on the name of Jesus Christ. This power may enable these ministers to tell people what they are going through or even help them perform miracles (Mutembei: FGD:20:08:2017). This way then, they become popular. Kiremu (2009) makes a similar observation when he notes that magical powers are used by some Christians in the healing ministry: these ministers do it by chanting magical powers through the help of the magicians.

It is indisputable that some ministers can with the help of magical powers perform miracles. These incidents are recorded in the Bible, for example, Exodus 7:11-12, 22:8:7. Jesus likewise said that not all those who preach in his name and perform miracles are necessarily his disciples (Matthew 7:21-23). Evangelicals consequently do not support use of magic as a way of accessing power. The Holy Spirit is legitimately the source of a minister's power: He enables the gospel to be preached with conviction and power (Acts 1:8). Depending on God while at the same time looking for help from magic is in itself an evidence of syncretism.

There is danger in syncretism. Gitonga (FGD: 27:08:2017) argued that disciples of Jesus Christ who for example entertain the belief that his or her ancestors can communicate to him or her through say a dream, and thus obliged to obey the message communicated, exposes himself or herself to deception. The reason is that it is impossible for the dead to appear to the living and communicate with them as they are not allowed to.

Commenting on this, O'Donovan (1992) notes that the dead are not free to leave their abode and visit the world of the living: communication between the dead and the living is cut. From the story of the rich man and Lazarus in Luke 16:19-31, it is alleged that verse 24-26 implies that the dead are restricted to the place assigned to them - Abraham tells the rich man that none can cross to where the rich man is and vice-versa even if one wanted (O'Donovan, 1992). Nevertheless, many evangelicals agree that it is only God alone who can permit the dead to leave their abode as it seemed likely with Samuel's appearance to Saul with a message of condemnation as is recorded in 1 Samuel 28:15-19 (Gehman, 1989). Similarly, Moses and Elijah appeared to Jesus and three of his disciples though in this case, Moses and Elijah speak to Jesus only in Matthew 19:1-19 (O'Donovan, 1992). and not to Moses or Elijah.

Evangelicals therefore note that since the devil is called a liar and a father of lies (John 8:44), as well as deceiver (Revelation 12:9), the devil and his agents are able to imitate the dead relatives as they can appear in any form to human beings even as angels of light (2 Corinthians 11:14). As such, one can be deceived easily, thinking that the message is from one's ancestor while actually, it is from the deceiver of brethren, Satan or his agents (Nkansah, 2006). Syncretism no doubt affects one's relationship with Jesus Christ. Jesus Christ requires his disciples to love him supremely. In other words, there is no any other relationship that should supplant Christ's centrality in the life of believers. Since syncretism produces dual allegiance, this requirement of Christian discipleship lacks when one practices syncretism. Equally true, it is impossible to love God with the whole heart while at the same time, pay allegiance to what he hates, namely turning to diviners and medicine men in this context.

Syncretism too shows lack of trust in God's ability to help an individual which again shows that one is not willing to follow God whenever he leads, as a requirement of Christian discipleship. When divided loyalty exists, one fails to enjoy the fruit of abiding in Jesus Christ, one of which is answered prayer (John 15:16, James 1:5-6). Where syncretism exists, deception is not lacking as the sufficiency of Scriptures as a source of authority in matters of faith and conduct is ignored (2 Timothy 3:16-17). Evangelicals therefore need to help their members to accept the centrality of the Scriptures in guiding them in this pilgrimage and only embrace cultural beliefs and practices that do not contradict Scriptures.

Demeans the Means of Grace

Evangelicals see salvation as a means of grace. (Ephesians 2:5, 8-9). They too emphasize on the need of the believer to grow in the grace of God (2 Timothy 2:1). One way of growing in the grace of God is by utilizing the means of grace provided by God. These include prayer, fasting, reading and applying the word, fellowship and even worship. The responses from the questionnaires revealed that persistence of Tharaka traditional worldview demeans the means of grace provided by God to believers.

When evangelicals continue reverting to traditional religious specialists for help, they do not see the need for prayer as they see people such as diviners and medicine men as able to help them. Such people too tend to avoid fellowship with other believers as they think that believers know what they have done; they may have a sense of guilt which may keep them away (Ndunjo, 2018). In addition, these individuals may not have room for the word of God in their life. They may not depend on it for wise council and guidance as they have other sources of help. Therefore, believers who consult these specialists neglect prayer, Christian fellowship and the word of God, key means of grace for a disciple of Jesus Christ (Ndunjo, 2018).

The means of grace God has provided for believers are a means of deepening of a believer's relationship with Jesus Christ. Grudem (1994) too sees the means of grace provided by God as a way of helping a believer become more like Christ, a way of showing one's dependence on God and a means of allowing the Holy Spirit to take charge of one's life. Observing them then, discipleship is enhanced while neglecting them, discipleship is hindered. Coleman (1993) too makes a wonderful observation about this subject. He asserts that Jesus Christ helped his disciples learn his way of living with God. This was through his personal prayer life as well as use of Holy Scriptures. His disciples caught up these godly habits and passed them to their converts (Acts 2:42). No wonder they were unwilling to give up the ministry of prayer and the word to serve tables (Acts 6:4): they understood that their power and strength came from God. Simpson and Willard (2005) also state that humanity first fell into sin because of allowing deception to penetrate their mind and hence influence them; the way back is to allow the mind to be renewed through knowing the word of God and obeying it.

Since these means of grace are central in helping a disciple of Jesus follow him and overcome temptation, neglecting them has consequences. When a disciple of Jesus Christ ignores God's guidance through prayer, the word, the community of believers and seeks help from diviners, one denies himself or herself an opportunity to nurture friendship with Jesus Christ, his teacher and guide. One also lacks spiritual strength to overcome temptation hence may not be able to be vibrant in his or her walk with God and influencing others around him or her for Jesus Christ as is expected. There is more need to help believers recognize the benefits of these means of grace which are underrated when professing Christians turn to diviners and medicine men for help.

Moreover, in focus group discussion, Muthuri (FGD: 27:08:2017) reported that, "the current teaching that all believers should prosper and not suffer at all is gaining popularity in Tharaka as it resonates with the Tharaka view. Such teachings do not motivate believers to seek God at all times in order to deepen their fellowship with God. In a man-centered approach to God, one turns to God when there is need. One is not thus encouraged to follow Jesus closely when such a worldview persists:"

In order to respond to this assertion, it is good to note that Jesus Christ called his disciples so that he could have a relationship with them and secondly, send them to share the good news with others. (Mark 3:13-14). This underscores the fact that Jesus Christ's desire for his disciples is that he wants to have a personal and growing relationship with them. This should be key to anyone who would want to follow him. Since the underlying motive in a man-centered approach to God, as is the case with Tharaka Traditional Religion preachers in Tharaka, is what God gives not who he is, this relationship is hindered. Deepening one's relationship with Jesus Christ through the different means of grace is hence not pursued. The professing Christian therefore cannot follow Jesus Christ as is expected of a disciple of Jesus Christ for the motivation is not Jesus Christ but his gifts. Evangelicals in Africa hence have a task to present biblical truth to their congregations so that they can know the truth, hold on to it and share the truth with others.

Poor Evangelism

Christians have an obligation to pass on the Christian message to the next generation (2 Timothy 2:2). This implies that Christians as disciples of Jesus Christ should have thoroughly grasped and obeyed God's truth. It is in so doing that they can better prepare themselves to be effective ministers through words and deeds. However, many a time, this is not what happens among many evangelicals in Africa. Many first and second generation Christians are practising dual piety. They display outward religiosity on Sunday but in the rest of the week, they visit diviners, medicine men and even wear charms and other protective medicine – all condemned by evangelicals (Ndunjo, 2018). Young people therefore cannot see the older generation as good Christian models for they cannot see the Christian faith lived at home and in the society. So, the young become confused. Such may reject this poor quality Christianity being passed to them because there is no relationship between what is taught and what is practiced. These children may consequently rebel and indulge in antisocial behavior because of moral confusion. Some may also become agnostic or atheist, both growing worldview trends in Africa.

Secondly, individuals who continually turn to diviners, medicine men and other aspects of African traditional worldview condemned by evangelicals may eventually totally lose interest in their Christian faith and abandon it. This act may not be a good example to unbelievers, especially in circumstances where the person moving out was very influential and people looked to him or her for guidance (Ndunjo, 2018). In this case then, those that he or she was mentoring or those who considered the person a role model may be discouraged. The person who has fallen into this trap becomes a poor Christian witness. Again, believers who turned to medicine men and diviners lost their confidence

in sharing the gospel. This may happen if the sin committed was unconfessed and has been known by the public. If the sin however is not confessed before God, one will not shy away from sharing the gospel.

A respondent in the face to face interviews noted,

When believers are not an example in the community they are living in, the proclamation of the gospel is largely affected: unbelievers view those people as practicing hypocrisy for while publicly condemning visiting diviners and medicine men, these people secretly go to these religious specialists they are condemning to solicit help for themselves and their businesses. While these professing believers visit these religious specialists, they may meet those unbelievers who eventually expose their hypocrisy to the public. When such a thing happens, the church's power to witness in the community is hindered (Nyaga: FGD:27:08:2017).

Indeed, the conduct of believers is crucial in so far as lifestyle evangelism is concerned. Matthew 5:13-16 and John 9:5 shows that disciples of Jesus Christ are the salt and the light of the world. They thus have a responsibility to impact the society positively through the way they live their life. Dual allegiance ruins this witness. Titus 2:10 indicates that through their lifestyle, disciples of Jesus Christ should endeavor to make the gospel of Jesus Christ attractive to those who are around them. Coleman (1993) and Olander (2013) agree that lifestyle evangelism is a strong method of evangelism as it involves living the Christian life in a fallen world which is waiting to see such a life lived.

To sum up, we note that the reverting of some evangelicals in Africa to African traditional worldview considered unbiblical by evangelicals implies that something ought to be done. The proclamation of the gospel should be presented with a view to address this challenge; this is by presenting the gospel at the philosophical level. This is by letting the gospel meet the needs that make people turn to medicine men, diviner or even carry charms and amulets. Jesus should be presented as able to meet human fear, uncertainty, anxiety and so on.

Undermines the Role of Jesus Christ in Redemption

Jesus Christ has a special role in redemption: salvation of humanity from sin. During the annunciation of Jesus' birth, an angel of the Lord tells Mary that the child she will bear would be called Jesus because he will save his people from their sin (Matthew 1:21). The message of the gospel therefore should centre around the salvation of humanity from sin. Nevertheless, this is not so in the message propagated by the prosperity gospel proponents.

Regarding this, Nyaga (FGD: 27:08:2017) noted,

Anthropocentric approach to God, common among evangelicals in Tharaka and Africa in general, undermines the place of Jesus Christ's sacrificial death in salvation by emphasizing that people need to come to Christ so that they may receive physical blessing. Such a gospel has no place for the cross of Jesus and need for personal repentance, both of which are key in so far as following Jesus Christ is concerned.

Similarly, Adeleye (2011) and Musyimi (2016) state that the man-centered approach to God evident in the prosperity gospel misses out on the heart of the gospel: redeeming humanity from their sin. Likewise, this observation finds support from Allred (2003) who notes that Jesus Christ came to save humanity from state of lostness in sin (Matthew 1:21; Luke 19:10). This was accomplished by Christ when he died on the cross and his blood was shed for the redemption of humanity as captured in Mark 10:45, Ephesians 1:7 and 1 Peter 1:18-19 (Allred, 2003).

The anthropocentric worldview in the prosperity gospel resembles the man-centred approach to God found in the African cosmology. In both cases, God is approached in order that He may intervene in human situation. The motivation behind coming to Jesus is to get physical and material needs not necessarily because they are aware of their sins and need to change. Such an approach, therefore, reveals that most evangelicals may not be aware of the true meaning of the gospel which revolves around Jesus death, burial and resurrection to purchase those who will believe in him from their lostness (1 Corinthians 15:1-4, 1 Peter 1:18-19). There is thus need for evangelicals in Africa to systematically and clearly preach and teach the true gospel, a gospel that is theocentric not anthropocentric.

On the other hand, evangelicals state that Jesus Christ is sufficient and well-able to address all areas of life: fears, anxiety, sickness, worries, deliverance and so on (Arnold, 1992). This is because Jesus Christ has been given a name greater than all other names and is seated at the place of honor and authority as high priest and mediator as brought out in Ephesians 1:20-23 and Philippians 2:9-11 (Arnold, 1992). To sum up then, when evangelicals continue fearing witches and seek personal protection outside God's will, visit diviners and medicine men, they undermine Christ's

role in redemption. As a disciple of Jesus Christ, one should discover the liberating truth and significance of the cross of Jesus Christ for in doing so, one is able to have confidence and security. There is need for evangelicals to emphasize on Christ's role as a mediator and high Priest to help believers love and take in this truth.

Regarding the role of Christ in redemption, Kabuiti (FGD: 27:08:2017) underscored that Christ's role in redemption is important as he is also God's voice for the world today. So, believers who claim to have received a message from their ancestors which they or their family members ought to obey, belittle Jesus' ability to guide them in their pilgrimage (Kabuiti FGD: 27:08:2017). Indeed, Jesus is the one chosen by God as his voice today and believers ought to listen to him allowing him to direct their every step (Matthew 17:5, Hebrew 1:1-2). This is through the Holy Scriptures. Hearing God through God's word should therefore be encouraged in churches in Africa.

Imbalanced Theology

Evangelicals have a special emphasis on the need for believers to anchor their faith in God's word. In the proclamation of the gospel, they too seek to present the whole council of God so that no doctrine is emphasized at the expense of others; all doctrines should be emphasized to maintain good theological balance (2 Timothy 2:15). Through this then, the purity of doctrine is maintained and healthy growth of believers cultivated. This theological balance however is threatened when Tharaka traditional worldview that conflicts with biblical faith still continues to guide the life of many evangelicals in Tharaka.

In respect to this, Turaki (2006) notes, "Traditional Africans believe very strongly that their destiny and well-being are controlled and manipulated by supernatural or unseen mystical power. Thus, they embark on a quest for power to enable them to predict, control and manipulate the spirit-powers for their own benefit They can consult specialists who have special means of gaining access to the spirit-powers and may make use of rituals, divination, ceremonies, sacrifices, incantation, symbolism, witchcraft, sorcery, charms, fetishes and white and black magic." For this reason, Africans have a desire to be associated with people with power.

Turaki (2006) additionally notes,

It is believed that by keeping in close contact or touch with great men or women such as heroes, heroines, leaders and warriors, one may be able to absorb significant measure of life force One result of this belief is that men and women of stature, status and power usually attract a great following and many disciples. This also applies to great religious leaders in modern Africa and to some extent among certain Christian groups in their expressions of African Christianity. The followers and disciples are usually attracted by the unusual spiritual and mystical powers manifested by the religious leaders.

People in this case follow these leaders not because of the social teachings they receive from them, but because their ministry has evidence of power the very thing they are looking for. Instead of signs and wonders accompanying them, they are pursuing them irrespective of whether what the leaders teaches is true or not. Kigame (2008) too renders support to Turaki's assertion when he notes that "people who do or look like they can wield power are often elevated over the word of God, over Christ and God the Father." The words or messages of such people is often taken as gospel truth and the followers of such people do not exercise the wisdom exemplified by the Bereans who after listening to Paul and Silas consulted the Scriptures to find out if what Paul and Silas were preaching was true (Acts 17:10-11). Such 'powerful preachers' in Africa are often called the men of God or the anointed ones. They hold a special place in their followers, that of demi-gods. The result of such imbalance is that it may promote personality cults in Africa. Even though this imbalance is a possibility on the account of Africans desire for power, Evangelicals should not be indifferent to the African interest in power. A biblical theology of power should be presented in a balanced way. Evangelicals should constantly teach their members to fully understand and appreciate that, God is the only source of legitimate power and He holds and sustains His creation under His providential and sustaining power. Any power obtained from sources other than Him are illegitimate and open to condemnation" (Turaki, 2006). A believer's source of power and security should thus be the omnipotent God who has revealed Himself to humanity through Christ Jesus; Christ whom even the winds and the waves obey him (Matthew 8:27). This Jesus lives in the heart of every believer and so a believer has all the power he or she needs to overcome every challenge in life; be it fear of witches, uncertainty about what the future holds or even going through a time of suffering. God is thus able to meet the deep longing among Africans that may lead them to desire power.

CONCLUSION

The effect of the continuity of evangelicals in Tharaka and other parts of Africa reverting to pre-Christian worldview aspects in conflict with scriptures especially during crisis is indeed enormous. This should not be taken lightly by evangelicals for this current condition is not working to strengthen the Christian faith in Africa but to weaken it. The weakening of the church in Africa not only affects Africa but also Christianity in the world. This is especially because Christianity is recording exponential growth in Africa than other parts of the world to the point that it has rightly been argued that the numerical growth of the church worldwide tends to lean south of the Equator: in Africa, Asia and Latin America (Jenkins, 2002).

The critical concern here is the type of Christianity that is being embraced and practiced by these many converts in Africa. If Christians in Africa have to experience spiritual depth in faith in the face of great expansion of the faith as well as brave the challenge of Islam and other faiths, Christian discipleship must be practically emphasized by the evangelicals and the issue of evangelicals reverting to their pre-Christian worldview intentionally addressed. By so doing, the church in Africa will not only experience rapid growth numerically but also spiritually hence playing a key role in world Christianity as was of the case in the early church fathers such as St. Augustine and St. Athanasius.

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WORK ENVIRONMENT AND PUBLIC SERVICE DELIVERY OF HUDUMA CENTRES IN KENYA

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ABSTRACT

This study set out to investigate whether Huduma centres are a success in eliminating corruption, petty bureaucracy and inefficiency in public service delivery (PSD). The study focused on influence of work environment on PSD of Huduma centres in Kenya and the mediating variable of government policies on PSD. The study anchored on Hertzberg two-factor theory, SERVQUAL model and New Public Model. Descriptive research design was used. Target population was branch managers of 52 Huduma centres, 1456 supervisors and 1456 public customers from government ministries offering public services in huduma centre branches. Multi-stage probability sampling was used. Both primary and secondary data was used. Primary data used self-administered questionnaires and Secondary data from reviewing relevant literature and government statistics. Pilot study measured validity and Cronbach's alpha measured reliability. Inferential data analysis was used and it involved correlation coefficient (r) and linear regression analysis, which looked for strength and degree of relationship between variables. Hypothesis results show that work environment has no influence on PSD. Moreso, government policies don't mediate the relationship between work environment and PSD. The study recommends government to re-evaluate government policies to increase PSD. In addition, work environment practices to be given more attention and their impact on PSD reassessed often. Public organisations are urged to use guidelines of human resource strategy for the public service, to avoid every ministry, from using its own regulations and standards. Further research is recommended on more HR practices in the public service.

Key Words: Work environment, Government policies, Hertzberg two-factor theory, SERVQUAL model, New public management and Public service delivery.

INTRODUCTION

Increasing global choices of human resource practices don't give much attention towards the ever changing trend of global competitiveness and modern advancements. Human resource practices are incomplete and are biased and in certain cases give wrong forecasts and understanding by assuming a general inclination to agree on certain types of human resource functions. Ignoring sustainability of human resource management practices means to ignore opportunities and benefits of productivity in sustainability and losses are made when sustainability is disregarded

(Kaufman, 2016).

In Africa, it is established that the ineffective application of management of human resource practices adversely influence the public delivery of services in the government. Employment in the public sector grew faster after independence making African governments bloated, inefficient and slowing down growth. In East Africa, late colonial and postcolonial era was characterised by lack of skilful African workers to take the place of the expats that were in the colonial government. The urge therefore was to build home-grown civil service for developments in nationalism that was managed by the government. (Simson, 2016)

Huduma centers were launched in 2014 to reform the public sector program. This was as a reaction to the 2010 Kenyan constitution, Huduma Kenya programs objective stands to renovate the Kenyans' satisfaction with the quality of public services. Huduma centers exist as one stop shops for the government where citizens have access to quality services that are offered using modern equipment, quality customer service with efficiency from professional employees.

In work environment, the majority of industrial relations problems around the world, including Kenya, can also be tracked back to the state of the workplace. Organizations that offer public services are required to provide appropriate working conditions and tools as well as standardization of operating facilities to ensure diversity and an enabling work climate, is a major problem in ensuring efficient human resource management and, as a result, improved service delivery. However, public-sector initiatives to create a more conducive work atmosphere are inadequate and inconsistent. The organizations that provide public services are also not adhering to the work environment guidelines.

Furthermore, the majority of Kenyan public sector organizations have not prioritized the provision of appropriate working tools and a pleasant working climate (KPSC, 2019).

Government policy is the mediating variable in this study and it consists of legal frameworks made by the government and is helpful in controlling government situations in a country. These include politics, economic resources, government budgets and government laws. Government policies can bring development, successes and failures in organizations' practices. Organizational growth and performance is dependent on feasible government policies that are created by any institution. (Alex, 2020)

Human resource management continues to be a problem, undermining the government's efforts to improve service delivery in Kenya. The area in which this weakness has persisted is in the commitment to good governance and leadership, which includes discipline, observance of public service standards, transparency, and adherence to the legal system, as well as responsiveness to citizens' needs. This has remained a challenge up to today (GoK, 2017).

Purpose of the Study

1. To establish the effect of work environment on public service delivery of Huduma centres in Kenya.
2. To determine the mediating effect of government policies on public service delivery of Huduma centres in Kenya

LITERATURE REVIEW

SERVQUAL Model of Service Delivery

The SERVQUAL model explains dependent variable of public service delivery. It was created by Parasuraman, Zeithaml, and Berry as a service quality model metric for service organizations and retailers involved in understanding and assessing service quality. The focus was on the functionality of the product. The disparity between expectation and output is referred to as quality of service. Reliability, responsiveness, competency, accessibility, courteousness, communication, reputation, protection, understanding customer knowledge, and tangibles were defined as ten dimensions for measuring service quality. The ten elements were regrouped into five dimensions. These included reliability, assurance, tangibles, responsiveness as well as empathy. Tangibles include things like physical facilities, tools, and the appearance of employees. Reliability refers to a company's ability to deliver on its commitments correctly and consistently. Customer responsiveness refers to the firm's willingness to help customers as well as offer prompt service; assurance is understanding, knowledge, and also courtesy that employee has, as well as their ability to motivate faith as well as confidence. Empathy refers to company's helpful and individual attention given to customers. The SERVQUAL model considers service in a wider sense, going far beyond mere customer service (Parasuraman et al., 1988).

A criticism raised against SERVQUAL was that it used only 22 items and it may not apply in various contexts. There is, however, a gap in how to measure service quality in accordance with the realistic environment within which the problem is identified. There are currently no perfect models for assessing service quality in various cultures and economies. In addition, most current models have a Western origin, which is incongruous with developing countries' cultural and economic contexts. Quality service delivery and responsiveness means being conscious of customers' needs in a timely way. While prompt delivery has both an objective and a subjective component for the service provider and the service customer, the results of the study show that responsiveness is recognized as a different form of responsibility which is important for employees' in order to enhance efficiency of service delivery (Krishnamurthy et al., 2010).

Having a good public service process that perfectly represents the public service system is very important. This ensures that different employees involved in giving the service can comprehend and objectively handle it regardless of their roles or individual perspectives. Moreover, having a service plan also helps solve problems and create thought by identifying areas of potential failure and identifying possibilities for improving customer perception of service quality provision. The process is broken down into tasks, and each activity is a processing procedure, inspection, delay, movement or storage established on the current progression (Obeidat et al., 2019; Won & Lee, 2017).

According to Gronroos (1982) customers compare the service they expect with perceptions of received services in weighing quality of service. Gronroos identify the components of services as the functional, image and technical qualities. Therefore, it is the same as what was described by Lehtinen and Lehtinen (1991), where there are categories

of service into three components of physical (technical) qualities, the interactive service (functional) and the corporate (image) quality.

Kiran and Singh (2016) posits that most of the service excellence models gauge quality of service by making a comparison with perception of the service that is excellent with expected quality of service that is delivered. Nevertheless, none of the models of service quality is suitable in all situations and therefore, it gives the opportunities to the researcher to use the SERVQUAL model which is able to cut across a wider scope of the customer service expectations and public service delivery. In order for the customer to be satisfied, service quality is very important in service delivery.

Hertzberg Two-Factor Theory of Motivation

Hertzberg theory of motivation explains the independent variable of work environment. Work environment is an important factor in public service delivery of Huduma Centres in Kenya. A work environment is one in which the working experience is flexible pleasant and sufficient resources are available (Kossivi et al., 2016).

Fredrick Hertzberg developed this motivational model in 1959 from Abraham Maslow theory of hierarchy of needs for job satisfaction where he came up with two categories of work factors namely; hygiene factors which he referred to as 'dissatisfiers', and motivation factors which he referred to as satisfiers. Satisfiers brought about satisfaction and they included achievement, praise, the work itself, accountability and progression. Management style, Institutional politics, compensation, supervision, work relationships, and working conditions, on the other hand, all of these factors will demoralize employees, according to Herzberg. Hygiene factors do not cause happiness, but they can cause frustration or short-term motivation, whereas motivating factors have a longer-term impact by bringing good emotions into the workplace and converting dissatisfaction to satisfaction. If hygiene factors such as working conditions, supervision quality and degree, policy and administration, remuneration, personal relationships, and security of the job are lacking, the chances likelihood of dissatisfaction among the employees increase (Gawel, 1996).

Motivator-hygiene theory emphasizes on identifying the employees' individual needs, their strengths, and the determination of satisfying those needs. These motivators which include recognition, accomplishment, advancement, development, work, and obligation can contribute to employee satisfaction, but they do not reduce the degree of dissatisfaction. It's indeed important to meet hygiene requirements to minimize work dissatisfaction. More so, it's very important to focus on the motivational elements so as to boost and increase work satisfaction. Motivators are intrinsic factors which raise job satisfaction of employee, whereas hygiene factors represent extrinsic factors which dissatisfy workers. According to Herzberg, to have full stock of hygiene factors doesn't really guarantee satisfaction. Variables to motivation should be addressed so as to enhance staff performance and effectiveness. Aspect of working condition is the highest significant for job satisfaction. Employees value the working environment as most significant element that determines job happiness (Yusoff et al., 2013).

Satisfaction factors or motivation factors comprise characteristics based on the nature of the job itself, while hygiene considerations are related to the context in which the job is performed, such as management and company policy. These hygiene factors continue to be important in order to prevent negative feelings at the workplace. On the other hand motivators are also the compelling reasons that inspire workers at work. In short, hygiene considerations are elements of work that keep workers from being unhappy or prevent them from being dissatisfied. However, motivators identify work characteristics that give employees the feeling of being contented and satisfied (Alfayad & Arif, 2017). Organizations use Herzberg's motivator-hygiene concept so as to build possibilities for workers personal development, enrichment, and appreciation for employees. There is need for employees to be given promotion on finishing some levels in their career, be recognized, and be granted the authority to decide how to manage tasks related to their jobs. Hertzberg model is not able to give a difference related to physiological and psychological factors more so, fail to accurately clarify the concept of motivators and how they vary from hygiene factors. Motivator-hygiene notion fails to expound on degrees in satisfaction as well as dissatisfaction as an indicating measurement rather than the use of numbers. It creates assumptions that everyone in the organization will respond same way in a related situation (Badubi, 2017).

The biggest challenge in employee motivation is how appropriate the motivation technique implemented is. That which motivates one employee may not necessarily motivate another. For employee motivation to achieve its objectives, it requires a suitable work environment. Motivation approaches can vary depending on factors like the

culture of the organization and the social environment. In different organizational cultural settings, a motivational strategy can lose or increase its motivational power. Therefore, every of each employee's needs and desires, which go hand in hand his or her social context, must be fulfilled (Can, 2018).

According to this study, the working environment in Huduma Centres is motivating and thus increases quality and effectiveness in terms of service delivery to Kenyan citizens. The working space and layout in Huduma Centre is sufficient and convenient for public service delivery. In addition to that, integration of work activities within one building enhances service delivery and the study finally established that the work processes are quick and reliable. Lack of provision of working tools in Huduma Centres can be a potential de-motivator. The research findings depict that, there is no provision of enough working tools in Huduma Centres. However, the influence of work environment requires an in-depth evaluation as to whether indeed it provides the employee motivation required and the extent to which motivation is achieved.

New Public Management Model

The model of New Public Management (NPM) explains mediating variable of government policies. New public management entails techniques and practices of management derived from management of the private sector. New public management initiatives place a greater focus on public management rather than traditional government administration. New public management is characterised by decentralization of management of government services: the development of autonomous agencies as well as the devolved budgets and financial regulation, the increased use of markets and competitiveness in the public services provision, such as subcontract as well as other market systems, and a greater performance is emphasized, outputs, customer focus, technology advancement, and growing use of consultants of international management. In developing nations, main factors involve lending conditions and a growing focus on good leadership, as well as external influences and structural reform programs (Islam, 2015).

More so, Bouckaert (2018) postulates that New Public Management involves a significant change in the principles of the way public sector is managed in developed and developing countries in varying degrees. The new agenda for new public management reform is founded on improving public administration competencies in order to better monitor output based on outcomes. Islam (2015) states that changes in new public management have been impacted by external variables such as political, economic, social-cultural, and technological influences.

The impact of economic and fiscal crisis, which triggered a search for increased productivity and ways to minimize the cost of providing public services, has been a common feature of countries embarking on the modern public management route. In the 1990s, some developed and transitional economies used new public management approaches and methods. Nonetheless, the limited understanding of new public management in states with crisis implies that there are structural and other issues that exist and can impose implementation constraints. The ability to handle a network of contracts, the establishment of monitoring and evaluation mechanisms, and the challenging new governance climate are all factors that could hinder implementation capability and capacity concerns (Islam, 2015).

Adoption of NPM posted mixed results in terms of service delivery in diverse sectors of the European public sector. New Public Management got introduced in 1980s to deal with problems relating to a non-productive as well as bureaucratic public service in the United Kingdom (U.K). The result of the adoption of NPM brought about new standards in the public sector; political independence, professionalism and neutrality that informed both the management of human resources and enhanced public service delivery (Lapsley & Knutsson, 2016).

The success of NPM contributed towards the adoption of balanced score cards and annual star ratings in the delivery of services in public hospitals. New Public Management made a significant contribution in reducing levels of bureaucracy in public health sector under the management of Autonomous Communities in Spain. The adoption of New Public Management led to better management of Human Resources for Health in terms of developing staff capacity resulting to better provision of health services in public hospitals under autonomous communities (Alonso et al., 2014).

Failure to effectively implement new public management adversely influenced the management of personnel both in education and health public sectors ran by the provincial governments of Indonesia. Specifically, they contend that ineffective use of NPM resulted to the adverse prevalence of patronage in the human resources, recruitment and

selection of which negatively influenced the quality and quantity of service delivery to the citizenry (Minogue et al., 1998).

The result of the taking on NPM led to a more effective approach into the management of human resources under provincial governments in South Korea. Additionally, they contend that the effective application of NPM in recruiting, selecting as well as training and developing civil servants, created a sense of accountability leading to an improved delivery of services in public sector at these levels of devolved governance units (Kim & Jae Moon, 2011).

Empirical Literature

Work Environment

Employee commitment to an organization, according to Sharma et al. (2016), affects the way employees act at work. This includes their level of motivation, innovative behavior, absenteeism, their interaction with their fellow colleagues and job retention. Purity et al. (2017) adds that employee productivity is of great interest in any organization and is reflected by the working environment. Moreover, Eberendu et al. (2018) agrees that other factors in the work environment involve design of the furniture, noise, ventilation, and lighting, support of the supervisor, safety measures, workplace space and communication.

Wangechi and Ndeto (2019) established that various working environment factors highly influenced their work productivity in a study done in Nairobi city council. Most of employees agree that the physical working environment aspects at the workplace, like office space and furniture for the workplace, appropriate equipment, reduced noise, illumination, and temperature, made a significant contribution to employee comfort and helped boost employee performance. Target population was 1872 and 320 respondents of employees of Nairobi city council as the sample arrived at through stratified simple random. Quantitative and qualitative data analysis was done. A good working environment ensures that employees achieve high productivity.

Usha et al. (2017) adds that work environment of employee enhances employee performance. Furthermore, physical workplace environment factors have an impact on employee productivity, employee fitness and safety, employees' wellbeing, employees job focus, job satisfaction and employee morale. The physical environment includes the layout of the office, the setup of the work station, the nature and quality of furniture and equipment, working space, vibration, temperature, air quality, illumination, noise, radiation, and ventilation. It's revealed that providing good working condition is one of important factor in influence the labour to retain in the job for a long period with satisfaction. Particularly the work station set-up, influence the laborers to be faithful, sincere and also influence a good industrial relation inside the organization. Descriptive research design was adopted and qualitative and quantitative data analysis was done. Data collection was done using questionnaires.

Government Policies

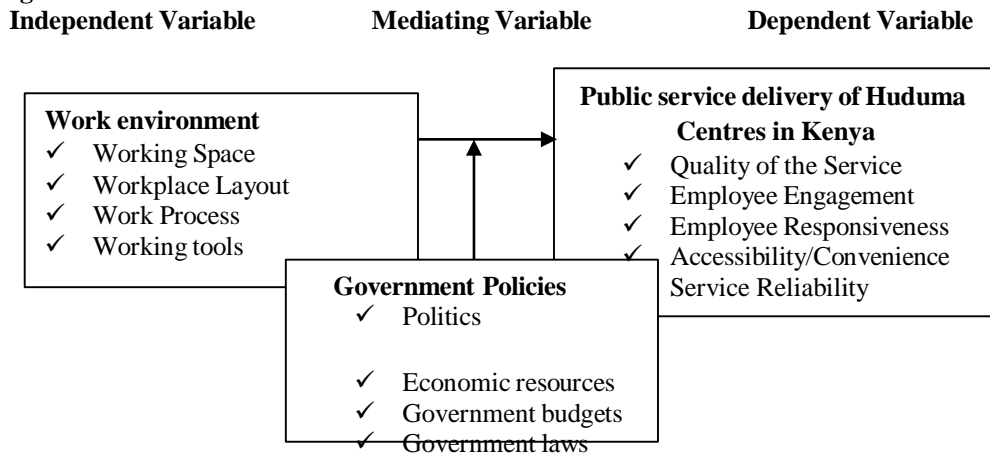
Adam (2020) believes that the African continent's legal, economic, and political system influence the practices of human resource management because African nations are undeveloped and rely on aid from international superpowers to thrive. As a result, numerous HRM variables and concepts are frequently misapplied or abused by employees or the company's personnel. Labor commissions try to resolve HRM issues so employers together with the government may address their grievances and meet their demands in the right way. However, politics in Africa is dominated by greed and corruption. Furthermore, Africans have a distinct approach to politics compared to developed nations. They have not been able to sustain constitutional legal rights that have been abused and misused to the greatest extent possible. Due to lack of integrity, Africa's politics suffocate any accurate HRM practice. Most governments make appointments based on political influence or political party connection rather than HRM recruitment methods.

Government policies help to ensure that there is strong and sustained collaboration between the public servants, which is very important and this collaboration should remain for the entire term of the government. Public perception of the government towards the delivery of public services is crucial for sustained general public confidence. There should Therefore, be high cohesiveness among the drivers of public policy that is, the ministers and the public servants. The constant changes in leadership have a positive or negative impact on performance of the public service since every changes in leadership brings with it new approaches and strategies. These changes in new approaches and strategies bring confusion, uncertainty and inconsistency in delivery of services when policies keep being changed (Nwasike & Maina, 2018).

According to Maina (2016), political meddling is a key source of concern in county decision-making. As a result, professionals, not politicians, should be in charge of county affairs. Guidelines should always be implemented to establish the types of professionals who should serve in positions of county leadership. Complaint management mechanisms should be enhanced as well, so that customers have equal access to them. Furthermore, respondents believe that resources should be managed more carefully, as they believe that money given to counties was misappropriated to a moderate amount for the purposes for which they were intended. To further establish the e-government initiative in Kenya's public sector, a deliberate policy framework should be built. As a result, more services should be supplied in Huduma Centres, employees' capacity should be built, public awareness should be raised, more Huduma Centres should be established, and resources should be allocated to assist e-government in the Centers. To minimize complexity such as delays, there is a need to improve coordination between the back office (mother departments) and Huduma Centres. It is proposed that a strategy be developed to decentralize Huduma services in the counties without referring them to Nairobi's headquarters and mother ministries, departments, or organizations. In accordance with Article 232 of Kenya's 2010 constitution, this will result in faster decision-making and consequently better service delivery.

Conceptual Frame Work

Fig. 1



METHODOLOGY

This study used descriptive research design. The study also used mixed method approach. The target population was all the 52 Huduma centres in Kenya with the 52 branch managers and 1456 supervisors from the Huduma centres in Kenya. A public customer was also included into the sample to rate public service delivery. Multistage sampling was used. Multistage sampling is commonly used when there is no sampling frame, and if the population is dispersed over a large area (Sedgwick, 2015). To collect data, the researcher used structured self-administered questionnaires Cronbarch's alpha was used to measure reliability. Data was analyzed using SPSS version 20 and presented through descriptive and inferential statistics.

Table 1: Reliability Analysis

Factors	Cronbach's Alpha	Comment
Work environment	0.959	Accepted
Public service delivery	0.880	Accepted
Government policies	0.729	Accepted

The results in table 1 reveal that work environment, public service delivery and the mediating variable of government policies (M) had coefficients above 0.70. Cronbach, (1951) indicated that 0.70 coefficient or higher indicates that the data is highly reliable.

Respondents Characteristics

There were more female managers and supervisors (57.9%), than male (42.1%) participated in the survey. Majority

of the public customers that participated where male (50.4%) and the female were (49.6%). This shows there is a fairly

balanced gender from the Huduma centers from which the information was obtained. From the results, it is found out that majority of those who seek the government services in Huduma centers are the youths and the middle aged. Majority of managers and supervisors were educated. Majority of the branch managers were found to earn a basic salary of Kshs. 60,000 and above on average as most have experience and higher education earning a considerable higher net salary as compared to the section supervisors a majority earned a net salary of Kshs. 20,000-39,000.

Table 2: The Influence of Work Environment on Public Service Delivery

Work environment	Strongly agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)	Mean	Standard Deviation
The working space in Huduma Centre is sufficient for public service delivery	41.3	28.6	10.4	11.5	8.2	3.83	1.301
The workplace layout is convenient for public service delivery	41.3	37.2	9.3	6.7	5.6	4.02	1.131
Integration of work activities within one building enhance service delivery	58.2	33.2	6.0	2.2	0.4	4.47	0.741
The work processes are quick and reliable	52.2	38.8	5.6	3.0	0.4	4.40	0.759
There is respect for the rule of law in Huduma Centres	57.1	35.1	4.5	2.2	1.1	4.62	2.948
There is no provision of working tools in Huduma Centres	17.4	31.3	20.0	20.4	10.9	2.762	1.264
The working hours are efficient	36.8	41.7	10.2	6.4	4.9	3.99	1.081
Composite mean and standard deviation						4.0	1.3

In Table 2, the composite standard deviation is 1.3, and the aggregate mean value is 4.0. This implies that the respondents agreed that work environment influence public service delivery of Huduma centres in Kenya.

Table 3: The Mediating Effect of Government Policies on Public Service Delivery

	Strongly Disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly Agree (%)	Mean	Standard Deviation
Government policies influence public service delivery in Huduma centres	1.9	3.4	6.0	45.5	43.2	4.24	0.859
Priorities in political developments influence public service delivery in Huduma centres	5.3	17.4	20.0	35.5	21.9	3.51	1.165
Economic resources available influence public service delivery in Huduma centres	1.1	7.9	15.7	41.9	33.3	3.99	0.953
Government budgets influence public service delivery in Huduma centres	1.5	6.8	7.2	41.1	43.4	4.18	0.940
Laws that define institutional processes influence public service delivery in Huduma centres	1.5	6.8	12.9	45.8	33.0	4.02	0.933
Composite mean and standard deviation						4.0	0.643

Table 3 shows that on average, the respondents agreed that government policies had an influence on public service delivery (M=4.00, SD =0.643). This is a clear indication that government policies play a critical role in enhancing effectiveness of public service delivery.

Table 4: The Influence of Public Service Delivery in Huduma Centres in Kenya

Public Service Delivery	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)	Mean	Standard Deviation
The services employees deliver in Huduma Centres are of good quality	39.5	48.2	7.6	4.7	0.0	4.22	0.782
Employees are highly engaged in their work of serving clients satisfactorily	40.6	47.1	7.2	4.7	0.4	4.23	0.806
There is quick response to clients' needs	37.6	39.4	15.3	6.2	1.5	4.05	0.953
The location of Huduma Centres is accessible, reliable and convenient to customers	39.9	35.1	13.8	10.1	1.1	4.03	1.021
The services offered in Huduma Centre are reliable	40.2	43.5	12.3	3.6	0.4	4.20	0.817
Huduma Centres fully conform to and fulfill the provisions of the constitution and expectations of the public.	42.5	46.2	8.0	2.9	0.4	4.29	0.762
There is responsiveness to citizens' needs in Huduma Centres	37.5	52.0	6.9	2.5	1.1	4.22	0.772
There is professionalism in Huduma Centres	46.0	41.2	8.4	3.6	0.7	4.28	0.824
There is respect for the rule of law in Huduma Centres	46.0	43.1	6.9	3.6	0.4	4.31	0.784
There is observance of public service values in Huduma Centres	42.5	45.1	8.4	3.3	0.7	4.25	0.803
Composite mean and standard deviation						4.2	0.8

Table 4 shows that on average, the respondents agreed that public service delivery has an influence in Huduma centres (M=4.2, SD =0.8). This is a clear indication that Public Service Delivery plays a critical role in the success of Huduma centres.

Table 5: Model Coefficients for Multi regression Model - Hypothesis results

Model		Coefficients						Collinearity Statistics	
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Tolerance	VIF	
		B	Std. Error	Beta					
1	(Constant)	2.207	.470		4.697	.000			
	WE	.129	.071	.109	1.820	.070	.908	1.101	
2	(Constant)	2.061	.393		5.241	.000			
	WE	.051	.060	.043	.859	.391	.895	1.117	
	M	.464	.043	.580	10.881	.000	.799	1.252	

a. Dependent Variable: PSD

Table 5 shows that in the first model, work environment was insignificant (WE); $\beta = 0.129$, $p = 0.070$ ($p < 0.05$) at 95% confidence level. In the second model regression analysis was used to investigate the hypothesis that government policies mediate the relationship between employee training and public service delivery. Government policies had

insignificant mediating effect on the relationship between work environment and PSD. As indicated by work environment (WE) and PSD ($\beta = 0.051$, $p = 0.391$). Therefore, it was concluded that work environment has no influence on public service delivery of Huduma centres in Kenya.

Summary of the Findings

From the results, it is found out that majority of those who seek government services in Huduma centers are the youths and the middle aged. From the findings, the public who were sampled were found to have the minimum education requirement to respond to public service delivery of Huduma centers in Kenya. Therefore, it is concluded that the respondents both the supervisors, branch managers and the public customers were well placed to give adequate and reliable information. On the marital status of the Huduma centre managers and supervisors, majority were married, and the minority were single. This shows that there was employee diversity on marital status.

CONCLUSION

Work environment, was found to have a positive significant low linear relationship with a correlation coefficient of 0.183 (which statistically is significant $p = 0.002$ with $p \leq 0.01$) with public service delivery of Huduma Centres in Kenya.

Hypothesis results reveal that the p value on work environment was insignificant as it was more than 0.05 ($p = 0.070$ with $p \leq 0.05$). Hence, there was no rejection of the null hypothesis and concluded that work environment do not influence public service delivery of Huduma Centres in Kenya.

Further it was found that government policies did not have significant mediating effect between the relationship of work environment and PSD, as indicated by the p values of 0.391 for work environment

RECOMMENDATIONS

Huduma centre managers, who have not advanced in their studies, should be encouraged to further their education to at least a master's degree. This is to have more knowledge and skills, and to prepare them for succession to higher level roles and responsibilities.

Work environment practices should also be given more attention and their impact on public service delivery reassessed often to ensure the objective of influencing public service delivery is achieved. It's recommended that Huduma Centres should be expanded to give more space to the mass number of public customers that flock in daily. This should go hand in hand with the working layout which will facilitate more integration of work activities within one building. The work processes should also be assessed and ensure they are more quick and reliable, and rule of law is upheld. Working tools and hours should also be sufficient and provided in time to avoid delay of some services from their respective ministries.

Government policies that are not working should be removed, the policies that are working should be improved and government should also add to the policies that might enhance the working efficiency of strategic human resource practices to make them better and stronger. These can be policies on priorities in political developments which should be reexamined to identify those that influence at a greater extent so as to achieve maximum and timely productivity. In addition, political influences like corruption and petty bureaucracy that may hinder effectiveness of the strategic human resource practices should be avoided. Government budgets that take time to be decentralized especially in the counties can be reviewed. Government laws should also be upheld and closely monitored to ensure the right practices are observed. Lastly there should be a robust monitoring and evaluation of policy implementation so that performance gaps can be identified early enough in order to advise policy change and help measure performance of the future process of policy making. There should be inclusive stakeholder participation during the process of making policies as well as putting the policies into practice to ensure they are inclusive and well crafted.

Lastly there should be a robust monitoring and evaluation of policy implementation so that performance gaps can be identified early enough in order to advise policy change and help measure performance for the future policy making process. There should also be inclusive stakeholder participation in the process of policy making and policy implementation to ensure that policies are inclusive and well crafted.

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SOCIAL NETWORKS INFLUENCING EFFECTIVE UTILIZATION OF YEDF IN ISIOLO COUNTY, KENYA

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ABSTRACT

The Youth Enterprise Development Fund (YEDF) was founded in the year 2006 with the aim of enhancing the wellbeing of youth in Kenya. Although Isiolo County is among the counties with the highest targeted number of youth beneficiaries (78,526), there is evidence of low levels of economic empowerment among them. The purpose of this study was to assess the social networks influencing effective utilization of YEDF in Isiolo County, Kenya. The study integrated correlational research and descriptive survey designs. The total study population was 9,602 people. This included a target population of 1,919 youths who have benefitted from YEDF in Isiolo County as at December 2021. These youths were obtained from the 288 youth groups whose members have benefited from YEDF. The population also included 7 YEDF officials in Isiolo County and 7,676 community members. A sample of 384 respondents consisting of 277 youths who have benefitted from YEDF in Isiolo County and 100 community members was obtained proportionately and purposively respectively. All the 7 YEDF officials in Isiolo County participated in the study. Data collection was done using questionnaires and interview schedule. The questionnaires were self-administered. An interview schedule for the key informants was filled by the respondents. Research assistants were hired to assist in the process. The respondents were given time to respond to the questionnaires and those who were not able to read or write were assisted. Piloting was carried out in Tharaka Nithi County to establish reliability of data collection instruments. Reliability of the instruments was estimated using Cronbach Alpha Coefficients. Descriptive statistics used included frequencies and percentages. The inferential statistics used in the study was linear regression. It was evident, from the study that social networks had significant effects on effective utilization of youth enterprise development fund. The study recommended the necessity of integrating YEDF entrepreneurship trainings with IT through inclusion of digital financial transaction technology experts in the training programmes such as M-pesa and the banking sector. Research findings and recommendations could be used to guide further research as well as policy makers in relation to YEDF

KeyWords: Social Networks, Effective Utilization, Entrepreneurial Partnerships, Financial Training, Information Technology Training.

INTRODUCTION

Youth Enterprise Development Fund is an issue of concern in the modern society due to its pivotal role in stimulating economic development (World Bank, 2021). Governments have a major role in ensuring the success of this programme primarily by not only acting as the major donors, but also through enhancing such programmes that link the youth to employment. Governments worldwide strive to provide their youth the chances to reach their career potential while meeting the demands of the labour market in an effort to link them to employment. This effort, according to trends globally, has to be followed by proper utilization of any fund that may have been allocated to the youth in order to attain the set objectives (Omondi, 2013).

Effective utilization of YEDF enables the fund to achieve its main objective of youth empowerment. This utilization is, however, subject to some dynamics worldwide. In the United States of America (USA), for example, upon realization that formal jobs are not always available, the Federal government primarily focused on how to improve the chances of disadvantaged youth to start their businesses and organizations. In the mid-1970s, the rate of unemployment for the youths; especially coloured youths, was high. This factor motivated the Congress to pass the Youth Employment Demonstrations Projects Act (YEDPA).

In Sub-Saharan Africa, governments are concerned with enhancing effective utilization of youth funds to steer development. In different African countries, enhancement of youth entrepreneurship has been tackled in different combinations. These include through education, technical training, national youth service, youth entrepreneurship programmes and loans as well as informal sector development programmes. According to Kinyua and Kimando (2015) as well as Njogu and Kihoro (2012), African states should accord high priority to youth livelihoods by allocating significant budgets for youth funds due to their huge population. However, both Gachugia et al. (2013) and Kinyua

(2015) attribute the contrary to the failure by many African governments to come up with comprehensive youth policies and institutional frameworks.

In Kenya, the Youth Enterprise Development Fund was established by the government in 2006 to provide an on-lending facility to the youth, with low interest rate and flexible to micro and small enterprises (NYP, 2006). Effective utilization of this fund by the beneficiaries was expected to create employment, which was in line with the government economic recovery strategy (ERS) for wealth and employment creation (2003-2007). The ERS estimated that, about 500,000 jobs needed to be created annually, of which 88 per cent were to come from the Micro and Small Enterprises sector. Data from the Federation of Kenyan Employers (FKE, 2016) indicated that youth represent 30% of the population and their unemployment rate is twice the country's average. Sixty-seven per cent (67%) of those unemployed are youths.

Isiolo County has benefited a lot (Kshs 30 million in National Budget of Kenya, 2022/2023) from the YEDF since it is among the counties in Kenya with the highest number of youth groups which have been formed and registered (1150 youth groups and over 23,000 youths). There have also been concerted efforts by the county government of Isiolo for instance through the enactment of the Isiolo County Youth Women and Persons with disabilities Enterprise Development Fund Act (2019). This has contributed to a lot of youths borrowing funds to start their own businesses. The youth groups funded have ventured into agribusinesses, financial businesses especially in the table banking, and hawking businesses. On the contrary, according to Isiolo County Development Plan (2018-2022), the wellbeing amongst the beneficiaries of the fund has been deteriorating despite increased funding (48.7%).

Independent assessment of the social networks influencing effective utilization of the Youth Enterprise Development Fund is unfortunately not readily available. Most researches done on YEDF have been limited to adequacy of the fund, evaluation of the impact, accessibility and effectiveness of the fund. Several scholars agree that most governments are guided by a vision that neither addresses the livelihoods needs nor meets the real expectations of youth (Catherine (2012), Orwa (2012) and Rajender (2012). However, Kisunza and Theuri (2014) as well as Wanjala (2014) focused on effective utilization of Youth Enterprise Development Fund and how this can affect Youth Empowerment in Kenya. None of the above studies, however, addresses the issue of social networks influencing effective utilization of such funds. Therefore, there existed a research gap on how social networks such as partnerships amongst youths as well as training programmes for the youth affect effective utilization of YEDF. In order to address this gap, the study sought to assess social networks influencing effective utilization of the Youth Enterprise Development Fund in Isiolo County, Kenya.

Social Networks Affecting Utilization of YEDF

In his writings on the strength of weak ties, Granovetter (1982) argues that people are socially disadvantaged if they do not have weak tie networks and bridges out of their own strong tie network of close partnerships, associations, groupings, friends and family. In another study on social capital and resettlement of internally displaced persons in Molo district, Kenya, Kiboro (2009) opined that one form of social capital are networks of associations representing any social group which gather regularly for a common purpose. ILO (2012) report on global employment trends advanced entrepreneurial networking theory and concluded that an entrepreneur is an individual who innovates within the context of an uncertain environment. Given that characterization, they argued that key to entrepreneurial success is the ability of the entrepreneur to exploit social networks which Granovetter (1982) terms as weak ties. In a network, flows between objects and actors and exchanges, which might contain an advice, information, friendship, career or emotional support, motivation, and cooperation, can lead to very important ties. Akwalu (2014) affirmed this assertion by concluding that the main social networks affecting youth entrepreneurship include entrepreneurial partnerships and groups as well as training programmes.

Youth Entrepreneurial Partnerships and Groups.

In the worldwide business environment, a network is a group of two or more firms that have banded together to carry out some new business activity that the members of the network could not pursue independently. This finding is asserted by Irungu and Kamau (2015) in their study on the effect of YEDF on growth of new enterprise in Mathioya district, Kenya. The study by Irungu and Kamau (2015) explored the three constructs widely researched in entrepreneurial networking; first the content of the networks which should be viewed as the media through which actors gain access to a variety of resources held by other actors and secondly, the governance of these relationships.

Trust between partners is often cited as a critical element that in turn enhances the quality of the resource flows (Irungu & Kamau, 2015).

In Europe and USA, according to OECD (2012) report on policy challenges for young entrepreneurship, partnerships in entrepreneurship have a number of contributions for youth. First of all, they create employment for the youth. Secondly, they provide valuable goods and services to society and lastly they promote innovation and resilience. In Netherlands, for example, because youths are more likely than adults to be unemployed, partnerships in entrepreneurship gives them livelihood alternatives, economic independence, and positive psychological capital which will integrate them into the mainstream economy (OECD, 2012).

In Asia, World Bank (2011) report on doing business and making a difference for entrepreneurs support sentiments by Tsekoura (2016) by observing a positive relationship between networking and venture performance. In another study Wachilonga (2018) assessed the effect of finance determinants on loan repayment among YEDF board beneficiaries in Trans Nzoia County, Kenya and posited that through collaborations and strategic partnerships, business incubators can support the successful development of entrepreneurial projects of youth business ideas through an array of business support resources and services.

In Africa, the engagement of marginalized sections of the population in entrepreneurship can empower these people and subsequently contribute to economic growth (Gatimu & Wanyoike, 2014). Up to 84% of the youth population is resident in Africa and the developing world (UNECA, 2016). Along the same line of thought, supporting youth entrepreneurship in Africa is crucial in fostering the creation of sustainable livelihoods (Issa and Kiruthu, 2019). In Sub-Saharan Africa, it is estimated that by 2025, one in every four young people in the world will be from sub-Saharan Africa (World Bank, 2021), a region where most people are poor and live in rural areas.

In Kenya, findings by Muthee (2010) study on tackling the youth unemployment in Kenya revealed that YEDF was initiated with the core purpose of boosting youth entrepreneurship. This purpose, however, cannot be achieved without the target group having the requisite entrepreneurial partnerships. According to the same study, entrepreneurship training and provision of appropriate business development services are key to the fund's achievement of its mandate. The finding is in agreement with to KNBS (2016) basic report on wellbeing in Kenya that approximately 80% of the population in Kenya is youth and most of them are unemployed. The few who own businesses lack resources and start-up capital and thus operate small and micro enterprises (SMEs).

In Isiolo County, most youth employed in the informal sector are poorly paid thus continue living in poverty and cannot partner in groups (MIDP, 2018). Failure to engage the youth decently and productively has driven them to criminal activities. Fundamentally, without active youth participation in the economic sector, the region may never realize its full economic potential. Partnerships and creation of entrepreneurial activities for the youth was seen as the way out of the employment crisis. Despite this effort by the government, the entrepreneurial experience of youth in Isiolo County still remains wanting (MIDP, 2018).

Financial Training and Literacy

World Bank (2011) indicates that financial literacy has a relation with deposits, wealth creation and how business resources are managed. World Bank (2011) indicates that individuals who have financial skills and literacy participated more in financial markets. Muarya (2012) noted education levels contributed to financial literacy and thus affected individual level of income. In a related study by Mwangi and Ouma (2012) noted that low level of financial literacy affected economical transactions. The study also concluded that business growth is affected by financial knowledge of the entrepreneur.

In Asia and South America, one of the biggest challenges facing youth entrepreneurs is financial accounting. Klinger and Schundeln (2011) argue that most youth entrepreneurs' funds require that youth provide evidence that they have an understanding of financial management before funds or loans are advanced to them. This is a great challenge since most youth entrepreneurships start as sole proprietors, or partnerships, where personal funds are usually mixed with business funds, making it difficult to account for actual business funds and expenditures.

In Africa, Quaye (2011) reported that 38% of the MSEs surveyed in Ghana mention credit as a constraint, in the case of Malawi, it accounted for 17.5% of the total sample. This stems from the fact that MSEs have limited access to

capital markets, locally and internationally, in part because of the perception of higher risk, informational barriers, and the higher costs of intermediation for smaller firms. As a result, SMEs often cannot obtain long-term finance in the form of debt and equity. Ott and Longenecker (2015) posited lack of planning, improper financing and poor management as the main causes of failure of small enterprises. Lack of credit has also been identified as one of the most serious constraints facing MSEs and hindering their development (Ott & Longnecker, 2015).

Mwangi and Kihui (2012) observed that in Kenya, financial literacy needs to be enhanced so that individuals can make informed decisions when they evaluate products. According to women development fund report (2012), financial literacy equips individuals with skills necessary to make strategic business decisions. Rakodi (2016) in a study on the urban challenge in Africa and managing urban futures stated that in organizations providing financial education, participation rates is high for staff with skills, and that employer-based training on finance raises staff deposits. RoK (2014) report on YEDF also indicated that financial related seminars improved changes personal financial skills. Middle class staff preferred to be employed by employers who possess knowledge on financial plans as opposed to those who do not.

In Isiolo County, MIDP (2018) argue that in as much as it is necessary for youth to be trained on financial planning, applications for loans, management of loans, and business accounting, it is necessary also for government agencies to revamp their policies to make it easier for the youth to access funds. On the other hand, House, Ikiara, and McCormic (2011) argue that innovating delivery channels for youth entrepreneurship funds would eliminate the challenge youth have to utilize banking services even in places where there are no banking services. For instance, use of mobile money transfer services like M-Pesa makes it easier for youth to access funds and loans, than using bank accounts.

Training on Information Technology

In Europe and USA, Figura (2012) notes that youth venturing into entrepreneurship cannot avoid information technology. Most applications for entrepreneurship funds either from government agencies or the private sector are currently done via information technology platforms. Figura (2012) also argued that information technology eliminates the challenge of having to use bulky paper applications for youth entrepreneurship funds. In most cases where information technology is not being used, individuals applying for youth funds are required to submit paper applications that are accompanied with supporting documentation which takes more days to process compared to online applications that take minutes to file, and to be processed (Figura, 2012).

In Asia and South America, Sakyiamah (2015) in a study on an assessment of the effects of the Ghana Youth Employment and entrepreneurial development agency programme on beneficiaries contend that information technology training is important for youth entrepreneurs in helping them stay competitive and relevant in this digital era. Understanding how to utilize web platforms, navigate the internet and how to send online content is essential to business. However, the extent to which youth entrepreneurs are utilizing these platforms to access youth entrepreneurship funds is still nascent Sakyiamah (2015).

In rural Africa especially Sub-Saharan Africa, most youth entrepreneurs either do not have access to information technology, or when they do, they do not know how to use it (Rajendar, 2012). In a study done by World Bank (2021), 75% of youth entrepreneurs in rural areas of developing countries did not have access to information technology, while 64% did not know how to use online platforms to access financial services from government youth funds and other financial institutions.

In some East African countries like Kenya and Rwanda where youth entrepreneurship funding has moved online, there is a great challenge to youth in the rural areas who do not have access to information technology services. In Kenya, as much as Figura (2012) notes that youth venturing into entrepreneurship cannot avoid information technology, lack of training on information technology targeting youth entrepreneurs is also rampant. In most cases, youth entrepreneurs do incur extra costs by using cyber cafe attendants to help them do online loan applications (Figura, 2012). In these instances, accessing online application forms or scanning and attaching required documentation is a challenge to most youth entrepreneurs. Youth financial education is extremely significant in that it enables the youth to gain essential knowledge into the operations of business venture they are desirous to venture.

In Isiolo county, as stated by Kiyana (2018), as much as it is necessary for youth to be trained on financial planning, applications for loans, management of loans, and business accounting, it is also necessary and important for

government agencies to revamp their policies to make it easier for the youth to access funds. To this end, information technology information is also important in making youth entrepreneurship ventures resilient and sustainable, and thus able to access funds due to track record of successful ventures. In other words, Kiyana (2018) revealed that with information technology, youth entrepreneurs are able to effectively keep proper records for their business transactions for a long time as well as retrieve the same when needed.

METHODOLOGY

The study was conducted in Isiolo County using correlational research and descriptive survey designs. The total study population was 9,602 people. This included a target population of 1,919 youths obtained from the 288 youth groups whose members have benefited from YEDF (Isiolo North-160 groups, Isiolo South-128 groups). The population also included 7 YEDF officials in Isiolo County and 7,676 community members directly affected by the programme (an average of 4 relatives per the 1,919 households of targeted YEDF beneficiaries). To constitute a sample of 384 respondents, 277 youths who have benefitted from YEDF were obtained proportionately from the 2 constituencies of Isiolo County (Isiolo North-177, Isiolo South-100). Each of the 277 youths was selected purposively to represent a youth group. All the 7 YEDF officials in Isiolo County participated in the study. The remaining 100 respondents were obtained purposively from community members targeted for the study specifically, mature relatives to the sampled beneficiaries of YEDF. Data was collected by use of questionnaires and interview schedule for the key informants. Quantitative data was analyzed using both descriptive and inferential statistics while qualitative data was analyzed thematically.

RESULTS AND DISCUSSION

The null hypothesis subjected to regression analysis test was that there is no statistically significant relationship between social networks and effective utilization of YEDF.

Hypothesis Testing

The Null hypothesis was rejected from statistical tests (Regression analysis) and therefore, there was a statistically significant relationship between social networks and effective utilization of YEDF as indicated in Table 1 and 2.

Table 1: Model Summary for Social Networks on Utilization of Youth Enterprise Development Fund for both Youths and Community Members

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.484 ^a	0.234	0.232	0.51664

a. Predictors: (Constant), Social Networks

Table 1 above shows that from the findings, R was found out to be 0.484 which represented simple correlation. It indicated high degree of correlation between Social networks and effective Utilization of youth enterprise development fund. R Square is 0.234 which indicated that 23.4% of the variable Utilization of youth enterprise development fund can be explained by the variable Social networks while 76.6% of the variable Utilization of youth enterprise development fund can be explained by other factors such as social institutions, workplace values and cultural values as well as exchange programmes on entrepreneurship with foreigners and reading of business journal, books and magazines to borrow best practices among other factors.

Table 2: Regression Coefficients for Social Institutions on Utilization of Youth Enterprise Development Fund for Both the Youths and Community Members

Model	Unstandardized Coefficients		Standardized Coefficients	T	p-value
	B	Std. Error	Beta		
1 (Constant)	1.713	0.126		13.597	0.000
Social Networks	0.407	0.038	0.484	10.708	0.000

a. Dependent Variable: Utilization of Youth Enterprise Development Fund

Table 2 shows that P-value was 0.000 and thus $P < 0.05$ implying that social networks had a significant effect on Utilization of youth enterprise development fund. The t value was 10.708 and thus $t > 2$ further confirming significant effect of Social networks on Utilization of youth enterprise development fund. Therefore, the null hypothesis H_0

(There is no significant relationship between social networks and utilization of YEDF in Isiolo County, Kenya) was rejected.

The coefficient B, from table 3, was 0.407 which means that 1% increase in Social networks would increase Utilization of youth enterprise development fund by 0.407 % or 10% increase in Social networks would increase utilization of youth enterprise development fund by 4.07 %. In conclusion, there is a significant relationship between social networks and utilization of YEDF in Isiolo County. The simple regression equation to estimate the level of Utilization of Youth Enterprise Development Fund was as follows:

$$y = a + bx$$

Where,

y = dependent variable

= utilization of Youth Enterprise Development Fund (UYEDF)

a = constant

= 1.713

b = regression coefficient

= 0.407

x = independent variable

= Social Networks (SN)

Therefore,

UYEDF= 1.713+0.407(SN)

Where,

UYEDF= Utilization of Youth Enterprise Development Fund

SN= Social Networks

CONCLUSION

The study aimed at investigating social networks influencing effective utilization of YEDF in Isiolo County, Kenya. The study found that entrepreneurial experience, financial literacy for the youths, their economic independence, continuous entrepreneurship training, knowledge in online business and trainings on IT, entrepreneurship or financial literacy influences effective utilization of YEDF amongst the beneficiaries. Entrepreneurial experience and economic independence for the youths were found to greatly influence utilization of YEDF by the beneficiaries as compared to the other social networks. It was therefore concluded that there is a significant relationship between social networks and utilization of YEDF in Isiolo County.

R Square was 0.234 which indicated that 23.4% of the variable Utilization of youth enterprise development fund can be explained by the variable Social networks. The t value was 10.708 which was >2 ($t=10.708>2$) further confirming significant effect of Social networks on Utilization of youth enterprise development fund. P-value was 0.000 which was <0.05 ($P=0.000<0.05$) which implies that Social networks had a significant effect on Utilization of youth enterprise development fund. The coefficient B was 0.407 which means that 1% increase in the variable Social networks would increase effective utilization of youth enterprise development fund by 0.407 % or 10% increase in the variable Social networks would increase effective utilization of youth enterprise development fund by 4.07 %. Therefore, the null hypothesis was rejected.

RECOMMENDATIONS AND SUGESTION FOR FURTHER STUDIES

The study identified limitation in information technology as a significant social network challenge among the youth and other community members. The study therefore recommended the need to integrate YEDF entrepreneurship trainings with Information Technology through inclusion of digital financial transaction technology experts in the training programmes such as M-pesa and other banks.

The study suggested further research on: Assessment of economic dynamics and effective utilization of YEDF.

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SOCIOLINGUISTIC COMPETENCE OF A TRILINGUAL AT AGE FIVE

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ABSTRACT

Being Trilingual is no longer a strange phenomenon as it may have been sometime back. In fact, in urban settings in Kenya, children are learning English as a third language (L3) rather than a second language (L2). Canale and Swain (1980), propose that communicative competence comprises four language competencies namely: linguistic, sociolinguistic, strategic and discourse competencies. Of concern in this study is sociolinguistic competence of trilingual children at age five. Purposive sampling and snowballing were used to select six children: three boys and three girls. Data was collected through conversational technique where the children were prompted to express themselves in three languages: English, Kiswahili and Mother Tongue. It was found out that the children exhibited three main sociolinguistic competencies: code-mixing, use of colloquial Kiswahili and use of politeness forms. Lexical code mixing was the commonest and the children code-mixed two languages in their utterances. The findings of this study reveal that Kenyan children are on the path of trilingualism at age five and it affirms the current language in education policy which encourages the use of three languages at different levels of education. These findings are relevant to language policy makers today and in the future.

Keywords: Sociolinguistic competence, Trilingualism, Code-mixing, Communicative competence, Age five

INTRODUCTION

A number of studies have been carried out on Bilingual first language acquisition but very few deal with trilingual first language acquisition (Hoffmann 1991; Genesse, 2000; Harmers and Blanc, 2000). Most studies involving trilingualism have been carried out within the frame work of bilingual research. (Hoffman, 2001). Chavalier (2015) notes that the number of children around the world being raised trilingually is increasing but research in the field is scarce.

Hoffman (2001) distinguishes five groups of trilinguals taking into account both the circumstances and the social context under which people become users of three languages. Firstly, there are trilingual children who are brought up with two home languages which are different from the one spoken in the wider community. Secondly, some children become trilingual because of growing up in a bilingual community and whose Mother Tongue (either that of one or both parents) is different from the community languages. Thirdly, there are those bilinguals who acquire a third language in the school context. Fourthly, there are those bilinguals who become trilingual through immigration.

Finally, there are those children who are members of trilingual communities and so they end up being trilingual. This last group is the most numerous group and common in Asia and Africa. Most trilingual children in Kenya fall in this last category and also the third category is quickly becoming a reality in urban areas. Their trilingual acquisition is simultaneous rather than subsequent. It is also natural though aided by pre-school experiences.

Most of the studies available on trilingual acquisition are Eurocentric (Hoffman, 2001). One such study was carried out by Dewaele (2000). He followed the trilingual acquisition of his daughter Livia from birth to about (4;3). Livia was brought up in a multilingual environment. Her mother's native language was Dutch and her father's was French and they lived in an English environment. Her father addressed her in French, her mother in Dutch and her friends and neighbours spoke to her in English. From the age of 5 months to 2; 6 she went every afternoon to a Pakistan child – minder who spoke English and Urdu with the children. Livia started producing her first words at the age of one year and two months (1; 2). She had a good passive knowledge of about 150 French, Dutch, Urdu and English words by then. Her first English words were produced at the child minder's house. She never got past the word stage in Urdu but had a passive knowledge of the language. At age 2 she produced mixed utterances usually involving two languages. She used English to communicate to her dolls and with her friends.

Livia's utterances in the three languages were all generally well formed and with relatively few grammatical errors. The errors she made were comparable to those made by monolingual children at the same age. They included the omission of the personal pronoun subject position in French; errors with the past participle in Dutch and an occasional third person for a first-person verb form in English. Most of these errors disappeared by the time she turned four. Dewaele concluded from this case study that a trilingual child can grasp language and use it appropriately according

to the situation. The contextual factors in this study are different from the Kenyan context, Again, the researcher does not provide the communicative competence of the subject at age five.

A study by Njis (2021) investigated the development of a two-year-old American toddler who was growing up since birth in a trilingual language environment of Spanish, English and French. It was found out that the child was developing active trilingualism though the child seemed to favour English over French and Spanish for spontaneous language production. These results agree with the results of the current Study.

Hoffman (2001) gives an overview of Eurocentric studies involving individual trilingualism. He analyses these studies with a view to considering linguistic competence in trilingual children. Competence can be looked at in terms of how it manifests itself and how it might be explained. According to him:

Trilingual language competence can be said to contain the linguistic aspects, that is, vocabulary and grammar, from the three language systems and also the pragmatic component, consisting of sociolinguistic, discourse and strategic competences pertaining to the three languages involved. In addition, it includes the ability to function in bilingual and trilingual contexts, which require decisions on code choice and code-switching. Trilingual competence enables speakers to create their own linguistic means in order to master particular communicative situations (Hoffmann, 2001:15).

Hoffman (2001) further points out that in young children; trilingual language acquisition largely follows the path of bilingual acquisition. He also notes that there is lack of sufficient numbers as well as a great variety of studies on trilingual acquisition, a gap which this Study aims to fill.

Factors that have been found to be important in trilingual language acquisition and active trilingualism in European settings include the use of the minority language at home (Arnaus Gil, Muller, Sette & Huppon, 2021), language exposure (Chavalier, 2015), parental language strategies and input load. Chavalier (2015) investigated two factors, that is, the role given to the societal language at home and the conversational style of the caregivers. These factors are present in the multilingual urban setting of the Kenyan society and they favour the development of trilingualism in children.

Sociolinguistic Profile: Domains and Concepts

Linguistic diversity is an inescapable fact in most African countries. Kenya is no exception and as a multilingual country, one is bound to face the usual issues associated with multilingual situations all over the world. These include such issues as the social situations of the different languages, the functions that these languages serve and their place in the education system (Whitely, 1974). Majority of Kenyans speak three languages, that is, English, Kiswahili and Mother Tongue.

On the whole, most Kenyans acquire a mother tongue as a first language at home and use it for day-to-day communication in the home setting. It is also used in the rural areas among homogeneous communities. It is also the recommended medium of instruction in lower primary in rural schools (Republic of Kenya, 1981).

Being an Anglophone country, Kenya inherited a colonial legacy of English as the dominant language in the education system. Kenyans learn English in school and can speak it though the degree of fluency depends on the education level and is perceived as the language of literacy and upward social mobility (Micheka, 2005). Kenyans use English as an official language. Educated parents may also use English especially through code-mixing. Children are exposed to English in school right from lower primary to the university. Learning English in Kenya is quickly becoming a practice of learning a third language (L₃) other than a second language as it has been in the past. English plays an important role as a language of instruction at all levels of education especially in the urban school setting (Micheka, 2005).

Kiswahili is widely spoken in its standard or colloquial form as a second language and lingua franca by Kenyans across different ethnic affiliations. In the new constitution it has been given the status of an official language to add to its role as the national language (New Constitution, 2010). It is a compulsory and examinable subject in schools (Republic of Kenya, 1981). In urban areas, some children acquire Kiswahili as their first language. An interesting aspect of Kiswahili language in Kenya is the existence of Regional varieties which are non-standard, for example, Luhya Kiswahili, Kikuyu Kiswahili, Kalenjin Kiswahili, Somali Kiswahili, Luo Kiswahili etcetera. (Muhati, 2015). These varieties are used in day-to-day interactions. Shinagawa (2007) identifies the Proto Bantu suffix morphemes [-

AG] and [-NGO] that have their corresponding forms [-ANGA] and [-KO] in the present vernacular Bantu languages to denote functions such as habitual aspect, imperfective aspect and emphatic modality varying from language to language. The insertion of Bantu tense morphemes into Kiswahili words produces local varieties of Kiswahili which are non-standard.

The concept of domain in language behaviour was first elaborated on by the students of language maintenance and language shift among Auslandsdeutsche in pre- World War II multilingual settings. Fishman (1972) has expounded on this. Fishman (1972) says that Schmidt-Rohr seems to have been the first to suggest that dominance configuration needed to be established to reveal the overall status of language choice in various domains of behaviour. Rohr suggested the following domains: the family, the church, literature, the press, the military, the courts and the government. In this study, three domains which are applicable to the children's choice of language. These are family, the peer group and school. Abdulaziz (1982) conducted research on language domains in both rural and urban Kenya. The urban location was Nairobi. He found out that there are two important factors that affect language acquisition and use. These are social-economic class cleavage and the ethnic group membership.

Gorman (1974) did a study on the patterns of language use among school children and their parents. His primary aim was to find out the pre-school knowledge of Kiswahili and English and the extent of the present use of the languages. He designed a questionnaire to find out what language the children spoke to various members of their families at home. He found out that mother tongue was used as language of communication with decreasing frequency. It was used in conversation with grandparents, parents, young brothers and sisters in that order. The children preferred to use English in certain speech interactions, for example, when talking to their closest friends about school.

Wangia (1991) did a study on language choice and use by lower primary school children in a multilingual urban setting. Her subjects were aged between 4 and 9 years. The aim was to find out how the three languages English, Kiswahili and Mother Tongue were used in different environments. She considered the three domains, that is, home, the school and the peer group. The research was conducted in nine schools selected on the basis of the social economic class. Three were from low-income areas such as Kibera and Line Saba. Three were from middle income areas such as Golf course and three from affluent areas like Lavington. The conclusion from the study was that of the three languages, Kiswahili appeared to be one used by most children in the different domains. Children from high income families tended to use English. It was also evident that there were children whose first language was either English or Kiswahili. Others were able to use the three languages fluently depending on how they had been exposed to them.

The home environment is a very important domain for language interaction. Language is first developed in the home. This is where children learn to talk. Interaction within the family involves parents, brothers and sisters, possibly uncles and aunts, grandparents, house helps and even visitors. In the school environment, the children interact with fellow children but from different backgrounds. In school they are also taught English and Kiswahili to add to their first language if it happens to be a different language. The peer group refers to the age group that generally fell within the prescribed ages in the study. Children assume special relationships when they are with their peers. It was not very easy to observe peer group relationships in the school compound because children tend to interact freely. In order to capture the peer group clearly, the researcher used school routes, bus stops and playgrounds in the estates.

The school language pattern seemed to be determined by the language behaviour of the home environment that the children came from. The schools were either Kiswahili or English speaking environment. The children's choice of language was influenced by the environment and by adults. For example, the children from the low income group spoke little English because their parents do not use English. In the current study, the researcher will capture children from the middle class who have been exposed to the three languages.

Given the above discussion, it is evident that either at home, in school or even in the peer group, there is use of code switching and code mixing. This can occur among the children or the adults and these are patterns of language that are likely to be used by children at age five. These two concepts will be discussed in Section 2.

Code-Mixing and Code -Switching

Though the two concepts are not clearly distinguished in sociolinguistic literature, they are different. Code mixing is the deliberate mixing of two languages without an associated topic change. Conversants use two languages together to an extent that they can change from one language to another in the course of single utterance (Wardhaugh, 2010).

This definition is similar to that given by Bhatia and Ritchie (2004). Wardhaugh notes that conversational code mixing is not just a haphazard mixing of two languages brought about by laziness or ignorance or some combination of these. Rather, it requires conversants to have sophisticated knowledge of both languages and to be accurately aware of community norms. It is a source of pride in bilingual and multilingual communities. The mixing occurs in form of morphemes, words, modifiers, phrases clauses and sentences. Utterances containing code-mixing have discourse unity just like those that are in the linguistic varieties.

Code switching is a shift from one language to another and this shift lasts for a long period. It is a conversational strategy used to establish, cross or destroy group boundaries. It is also used to create, evoke or change interpersonal relations with their rights and obligations. According to Myers Scotton (1995), code switching functions as a communicative strategy for facilitating communication by lowering language barriers as well as by consolidating cultural identity. It is a versatile strategy to meet the complex communicative demands placed on urban settings. Crystal (1997) gives three reasons why speakers switch from one language to another. If the speaker cannot express themselves adequately in one language, they switch to the other to make good the deficiency. Switching to a minority language is very common as a means of expressing solidarity with a social group. A switch between languages can also signal the speaker's attitude to the listener.

According to Savans and Muchnik (2008) there is a difference between switches and mixes effected by bilinguals and Trilinguals. For trilinguals there is a third language system involved making the switches/mixes more explicable as a universal multilingual processing rather than a language specific multilingual processing.

THEORETICAL FRAMEWORK

The communicative Model by Canale and Swain (1980.) informed the data analysis in this research. In this Model, Sociolinguistic competence is one of the competencies that show communicative competence. Sociolinguistic competence includes knowledge of rules and conventions which underlie the appropriate comprehension and language used in different sociolinguistic and sociocultural contexts. Sociolinguistic competence can be seen in the use of forms of politeness, change of register, change of style, code switching, code-mixing, use of correct dialect, idiomatic expressions

Sampling Procedure and Sample Size

Purposive sampling and snowballing were used to get a sample for this study. The subjects of the study were selected purposively so that they met the desired characteristics, that is, age and being multilingual. The researcher made contacts with parents whose children were aged between 4;5 and 5;5 and who used English, Kiswahili and Gichuka (or any other Kimeru dialect) in various domains in their interactions. The age was chosen because it is considered a frontier age in Child Language Research (Karmiloff-Smith, 1986). The first contact directed the researcher to other parents whose children were around the same age. Six children formed the sample size for this study; three boys and three girls.

Data Collection and Analysis

The children's utterances were analysed for the components of sociolinguistic competence as described in Canale and Swain's Model (1984). Sociolinguistic competence (SC) includes knowledge of rules and conventions which underlie the appropriate comprehension and language used in different sociolinguistic and sociocultural contexts. Sociolinguistic competence can be seen in the use of forms of politeness, change of register, change of style, codeswitching, code-mixing, use of correct dialect and use of idiomatic expressions.

RESULTS AND DISCUSSION

Three sociolinguistic competence components were found in the children's language: use of code -mixing, use of colloquial Kiswahili and use of forms of politeness.

Kiswahili /English Lexical Embedding

In the children's utterances extracted and presented in Table 1, Kiswahili is the matrix language and English is the embedded language. Free English translation is provided after the utterance and the lexical word that is embedded from English is indicated.

Table1: English Lexical Items Embedded in Kiswahili

Kiswahili Utterances	English Translation	Lexical Item(s)
Alafu siku hio ingine birthday ilikuwanga	Then the next day there was birthday	Birthday
Kirimi- nani wa class seven	Kirimi -and he is in class seven	
Eee- nilisikia kwa TV	Eee- I heard it on TV	Class seven
Anakuwanga na muscle mingi	He has a lot of muscle(body-buider)	TV
	The way it is blue	Muscle
Sii vile inakuwanga ya blue	Because you were in this class	
Juu ulikuwanga hii class	Even a small monkey	Blue
Hasa monkey yenye kadogo	It has a lot of lace (material)	Class
Iko na net mingi	A very beautiful green trouser	Monkey
Mfuto yenye iko nzuri sana ya green	A good dress; another dress	Net
Dress nzuri, dress ingine	It is covered by a pillow	Green
Imefunikwa na pillow	Yesterday we went to the supermarket	Dress
Jana tulienda supermarket		Pillow
		Supermarket
Juu tulikula glucose bila maji tukagonjeka	Because we ate undiluted glucose and we	Glucose
tonsils	got tonsilitis	
Niko na miaka five	Iam five years old	Five
Unaenda hivi straight	You go straight	Straight
Anaumba boy	He is modelling a boy	Boy
Nilicheza game	I played a game	Game
Nikaona bus imekuja	I saw the bus had come	Bus
Nitakaa tuu chini nichukue modelling	I will sit down and start modelling	Modelling
Na brother yangu	with my brother	Brother
Alafu unafungulia gas	then you start the gas (oven)	Gas
Ningeenda nifike town	I would go to town	Town
Alafu ningekuwa na powers	Then I would have powers	Powers
Alafu twende home	Then we go home	Home
Naonaga kwa movie	I see it in the movies	Movie
Alafu tunafunga church tunaenda home	Then we leave church and go home	Church
Huwa ananunua vitu analeta home	usually he buys things and brings home	Home
		Home
Alafu saduku ikawekwa flowers	then they put flowers on the coffin	Flowers
jeneza	We will go back to our home	
Tukarundi home kwetu	Because they are friends	Home
Juu wanakuwanga friends	I usually do homework	Friends
Huwa nafanya homework	He dropped the dustbin	Homework
Akangusha dustbin	There is a beautiful gate there	Dustbin
Kuna gate poa hapo	And it had a swing	Gate
Na ilikuwa na swing	He said that and then the movie went on	Swing
Alisema hivyo, story ikaenda break	a commercial break	Break
		Break
Nikakunywa breakfast	I took breakfast	Breakfast
Nirudi tena kwa nyumba niambie Mum	I would go back and tell my MUM that I	<u>Dog</u>
nimeona ndongi	have seen a dog	

The results of Kiswahili/English lexical embedding show that except for the verb ‘modelling’, all other embedded lexical items are nouns. The acquisition of English starts through exposure to a multilingual context where codemixing is the norm. The lexical items embedded were from very varied domains and the explanation for the embedding is that the children acquire the three languages simultaneously. In pre-school, they are taught to name items in English and at home their parents also refer to some items by their English names. It is a type of borrowing as well. The word

birthday is always borrowed when speaking in MT or Kiswahili. Their mental lexicon has terms from all three languages and that is why they are able to use English lexical items in Kiswahili grammatical structure with ease.

Mother Tongue /English Lexical Embedding

In this type of code-mixing, Mother tongue provides the grammatical structure into which English lexical items are embedded. In the process of embedding, the embedded lexical items are pronounced with a mother tongue tonal inflection but they remain distinctly English.

Table 2: English Lexical Items embedded in Mother Tongue

Mother tongue	English	Lexical item
Nĩ biscuit, theremende na roripop	It is a biscuit, a sweet and a lollipop	Lollipop
Na balloon mingi	And many balloons	Balloon
Tũgũraga candle	We buy a candle	Candle
Nĩ cietu cia Kitchen	They are for the kitchen	Kitchen
Ndethĩrire Kitchen indugure	I found the Kitchen door open	Kitchen
Agatũbe mabuku makwandĩka date	She gives us the books to write the date	Date
Agatũbe mathematics book	She gives us the Mathematics book	Mathematics
Twarĩa snacks	We ate snacks	Snacks
Twanyua porridge	We drunk porridge	Porridge
Mum athĩ job	Mum went to work	Job
Twona Music	We watched a music video	Music
Twathire-rĩ outing	We went for an outing	Outing
Abinyire button ãmwe ya red	He pressed one red button	Button. Red
Colour red yaũka	The colour red appeared	Colour red
Na macousin makwa	With my cousins	Cousin
Mattress ka ãngĩbĩa	The mattress would get burned.	Mattress

Kiswahili/ Mother Tongue Lexical Embedding

Table 3: Mother Tongue Lexical Items in Kiswahili Grammatical Structure

Kiswahili	Mother tongue	Lexical item
Nikamtumia kavideo	I sent him a small video	Kavideo
Ananipikianga githeri	She cooks for me githeri	Githeri
Tunapanda mbooco	We plant beans	Mbooco
But siku hizi hanipikii mukimo	But these days she does not cook for me mukimo	Mukimo
Tunakula mchele tamu una ndengu tamu na mbooco tamu	We eat delicious rice, delicious greengrams and delicious beans	Ndengu
Ndarutha makosa	I did some mistakes	makosa

Embedding of English (ENGL) into Kiswahili (KISW) Grammatical Structure

The language structures presented in this section show the children's ability to combine morphemes from different grammatical structures and form novel utterances that are grammatically correct.

1. KISW: Huko tulienda **tukaswim**

ENGL: There we went and swam

tu-ka-swim

IPL-PRS-VERB

'We swam'

2. KISW: Alafu tukaenda **ku-swim** tena

ENGL: Then we went back to swim

Ku-swim

INF-VERB

'to swim'

3. KISW: **A-na-m-shout-ia**

ENGL: She shouts at her

A-na-m-shout-ia

3sing-PRS-OBJ-VERB-FV

'He shouts at her'

4. **KISW: Ni-ka-watch** cartoon

ENGL: I watched cartoon

Ni-ka -watch

1SING-PRS-VERB

'I watched'

5. **KISW: Ku-watch** TV

ENGL: Watching the TV

Ku-watch

INF-VERB

'to watch'

6. **KISW: A-na-ni-buy-ai-nga** sweet

ENGL: She buys sweets for me

A-na-ni-buy-ai-nga

1SING-PRS-OBJ-VERB-FV-PROG

'She buys me'

7. **KISW: Alafu a-na-tu-mark-ia** vitabu

ENGL: She marks our books

a-na-tu-mark-ia

3SING-PRS-OBJ-VERB-FV

8. **KISW: Narundi na-watch** cartoon

ENGL: I then watch cartoon

na-watch

1SING-VERB

'I watch'

9. **KISW: Tuliambiwa tu-make a line** turudi shule

ENGL: We were told to make a queue so that we could go back to school

tu-make

1PL-VERB-

'We make'

10. **KISW: Aliniachia TV ni-watch**

ENGL: He gave me a chance to watch TV

Ni-watch

1SING-VERB

'I watch'

11. **KISW: Bangĩ ba-kĩ-swing**

ENGL: Others were swinging

ba-kĩ-swing

3PL-PROG-VERB

'They swung'

12. **KISW: Bangĩ Ba-kĩ-slide**

ENGL: Others were sliding

Ba-kĩ-slide

3PL-PROG-VERB

This pattern of codemixing involves the Kiswahili verb. An English verb such as swing is embedded into Kiswahili grammatical structure to form the word 'anatumarkia' meaning 'she/he marks for us.' The subject, tense and final vowels are provided in Kiswahili. This is made possible because of the agglutinating morphological nature of Kiswahili grammatical structure. Similarly, the construction in Gichuka (which is also an agglutinating language) follows the same pattern as can be seen in N0. 11 and 12 (bakĩswing and bakĩslide).

Use of Colloquial Kiswahili

Colloquial language is related to language that is most suited to informal conversation and a style that is informal. Kiswahili verb forms such as 'napikaanga, nilikuwanga, ananipiganga' were used very frequently by the children. The addition of -nga- to the verb form is a common practice in the colloquial Kiswahili spoken around the Mount Kenya region. Colloquial Kiswahili is considered wrong in formal contexts. Some examples of these utterances are the following:

1. KISW: Juu ulikuanga hii class
ENGL: Because you used to be in this class...
Ulikuwanga should be ulikuwa
2. KISW: Kuku kwani zinakamuliangwa?
ENGL: Do you mean to tell me that chicken are milked?
Zinakamuliangwa should be zinakamuliwa
3. KISW: Tunakuanga na mnyama mkubwa
ENGL: We have a dog
Tunakuwanga should be tunakuwa
4. KISW: Mmm ...kuku haikamuliangwi ni ng'ombe
ENGL: Yes, it is cows that are milked not chicken
Haikamuliangi should be haikamuliwi
5. KISW: Lakini ile yenye ilikuwanga hapa
ENGL: yes, the one that is usually here
Ilikuwanga should be ilikuwa
6. KISW: Ndio maana anachapangwa kila siku
ENGL: that is why she is disciplined everyday
Anachapangawa should be anachapwa
7. KISW: Mama yangu analalanga shule
ENGL: My mother spends the night in school compound.
Analalanga should be analala
8. KISW: Na ilikuanga ya mama yake
ENGL: It was for my mother
Ilikuanga should be ilikuwa

The common pattern of inflecting verbs with -nga or -ngwi as in anachapangwa (he is usually beaten) to indicate tense (progressive and modality) is an indication of a variety of colloquial Kiswahili spoken by ethnic groups residing around the location of the study, that is Chuka town and its environs. The indigenous languages spoken in this region are Kimeru Dialects. The morphemes [-NGA] and [-NGWI] indicate habitual marker. The above examples show that the children have acquired colloquial Kiswahili from the sociolinguistic context in which they are growing up in. This is a strong indication of sociolinguistic competence.

Use of Forms of Politeness

When asked how they would ask for items from their parents or teacher, the responses were as follows:

1. KISW: Nilimwambia **excuse me** mum, **may I borrow** na akaitikia
ENGL: I asked her politely to lend me and she agreed
2. ENGL: **Excuse me** mom, may I have a remote
ENGL: I politely asked her to give me the TV remote.
3. Excuse me, **may I** have a phone
4. **Excuse me**, I borrow a pen
5. Daddy **naomba** unisaidie simu

Daddy...I kindly request that you help me with a pen

The terms excuse me, may I borrow, naomba (Kiswahili for please) are some of politeness forms that the children used. This is a sign of sociolinguistic competence. Again, the children showed their ability to use politeness forms from different languages.

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FLASH FICTION AS A NEW AVENUE TO ADDRESS SOCIAL VICES: A CASE STUDY OF VINCENT DE PAUL'S *FLASHES OF VICE*, VOLUME 1

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ABSTRACT

Advancement in technology and the internet age has given rise to new platforms of sharing ideas thus leading to the rise and development of flash fiction. This paper analyzes flash fiction as a new avenue for addressing social vices in the digital age. Some of the vices addressed in the selected mini-fictions resonate with the Sustainable Development Goals showing how writers rely on global trends in their creative processes. Marxist literary theory was adopted to examine the social vices that the selected texts address. The article argues that these exemplary flashes are used to develop and propagate complex themes with a long literary history and a wide contemporary relevance. It therefore avers that flash fictions of East Africa have a literary significance just like other genres of art. It is a new avenue to addressing human challenges with wide readership. Flash fiction and the new media are therefore seen as new frontiers in fostering education, research and economic recovery.

Keywords: flash fiction, social vices, short stories, readership, new media

INTRODUCTION

Flash fictions are very short stories which are complete in themselves thus contains all the features of conventional/traditional short stories. They contain the protagonist, conflict, obstacles or complications and resolution. In 1920's, the flash fiction in English flourished in the USA, under the umbrella-term of short-short story. Its popularity waned in the 1950s but resurrected from the mid-1970s. The first macro fiction anthology, edited by Robert Shapard and James Thomas, was published in 1986. The anthology defined sudden fiction to be of 1500 to 2000 words (Shapard et al., 2010). According to Thomas et al (1992) An Eponymous anthology later popularized the term "flash fiction" by setting a limit of 750 words. Today, flash fiction encompasses a wider variety of subgenres, with relatively lower word-limits of up to 750 words or 1000 words at most.

Flash fiction therefore is a short piece of creative work that can be read in less than 10 minutes. Vincent De Paul's "Flashes of Vice" Volume 1 is a collection of six flash fictions with an average of 400 words which depict how class differences in the society fuel social vices. Samuel Vincent De Paul is a Kenyan author, editor and creative writing tutor. In addition to his Bachelor of Science from Egerton University, he has a Diploma in Comprehensive Creative writing and a certificate in Copyediting & proofreading from The Writers Bureau, UK. Some of his works include

The Fundamentals of Strategic Writing, Twisted Times: The Phantom, Inevitable Desires, Flashes of Vices Volume I to III, Twisted Times: Son of man, Holy Crime: A collection of love poems among others. This paper analyses the six mini-fictions in De Paul's first volume of *Flashes of vices* since the stories highlight social vices that ail contemporary Kenya. They are a representation of how the state apparatuses like the church and the justice system are used to champion the dominant bourgeoisie ideology. The selected flashes also highlight issues that resonate with the Sustainable Development Goals; a proof that the flash fiction writers are in touch with the societal needs and ailments.

The paper therefore strives to find out how flash fiction is creating a new avenue for addressing social vices. It aims at a closer examination of the emergent flash fiction. In doing so, topics such as genre definition, its development, its producers and consumers will be broached and, finally, its potential as an avenue to critique social vices will be discussed.

The debate on the relationship between literature and the social media as literary space has been on the rise since late 1990s. The internet and social networks create imaginary spaces through WhatsApp, Facebook and twitter just to mention a few, which provide an avenue for literary interaction. Many authors like Vincent De Paul use the online platform to promote and publish their works.

The online platform has had noticeable influence on literature particularly on the short story and storytelling. Paolo Coelho – author of *The Alchemist* – when asked about his view on the internet and its effects, responded that “today everybody can tell a story. That is magical because everybody can express themselves” because of internet. Internet has given space for democratization of communication giving rise and development of the flash fiction sub-genre.

Social networking has made flash fiction one of the most popular genres in the digital age. Flash fiction is also known as micro fiction, mini-fiction, nano-fiction, quick fiction, sudden fiction, smoke-long fiction, short short story, postcard fiction, and very short story (Botha, 2016; Holdefer, 2014). Flash fiction fits the modern digital media because they easily suit the specifications of tablet and mobile screens. According to Al-Sharqi & Abbasi (2015) and Levin (2020) mini-fiction and the digital media serves the needs of average reader and the “busy” audience who have to utilize the little time they have to read and retain despite a wide variety of texts with other attractive options. Through the communication channels – twitter, Facebook, blogs, YouTube, watt pad, drabble – people have the opportunity to record their experiences quickly and transmit to a wide audience at little or no cost.

Since flash fiction is one of the easily available genres, and easily accessible to the digital audience, it is one of the best tools to disseminate knowledge and to sensitize people to be on the fight against social vices. One can easily read a single story between breaks and still attend to their duties. This article examines how flash fiction uses the online platform to address social vices in the digital age where reading culture is said to be dwindling.

Background Information

In the study of Hyper-compressions: The rise of flash fiction in “post-transitional” South Africa, Blair (2020) states that each flash story under his study is rooted in the psychological and material legacies of apartheid, thus develops contemporary themes with a substantial literary history. He states that the flash fiction in a post transitional South Africa are of historical relevance since they address the historical peculiarities of the southern region of Africa. They highlight ethical complexities, racial segregation and evolving urban environment among other themes.

Lutch (2014) argues that flash fiction has found a platform in the internet. Through the new media; new digital devices such as smart phones, e-book readers or social networks, short and concise fictional texts can reach people anywhere anytime. Flash fiction literature can be read, consumed and enjoyed within a very short time span anywhere for instance when waiting for the doctor, shifting between chores, and still fulfil the traditional three main aims of literature; to inform, to persuade and to entertain. This volatile nature of flash fiction makes it ideal for the sensitization of the masses as it can be consumed without interfering with other duties.

According to Agbetuyi and Kolajo (2021) internet has contributed enormously to the achievement of education for all. However, the surge of its elements like social media has led to shift in concentration from the conventional reading pattern adapted from the spread of civilization to a society riddled with technological advancements. The two emphasize that the increase of internet use and proliferation of digital media have greatly transformed the reading habits in such a way that it is fast disappearing into the thin air.

Agbetuyi and Kolajo further portray how the internet seems to have reduced the public interest in reading of printed materials for vocabulary development, general knowledge and broadmindedness which individuals get from having good reading habits. This is an argument that the present paper refutes. The diminishing trend of reading printed materials does not mean that people do not read; they read through the online platform. The rise of digital media has given a wider space to propagate literature of every form that can still spread vocabulary, increase general knowledge and broaden minds of the masses. The digital media has by far made it cheaper to obtain these materials which could have otherwise been expensive in their printed forms.

Owing to technological innovation, internet use is threatening reading culture especially among the secondary school students (Akidi et al 2021). Akidi et al argue that most of the students spend a lot of their time in the internet browsing on matters of less importance rather than reading to acquire knowledge. Such students laze around, surfing the net, playing video games, listening to music with big headphones, chatting with friends instead of taking up some serious reading sessions. They consider sitting in a quiet corner of the library reading as some primitive practice thereby making reading a book or any other information resource a dying entity. The declining interest in reading among young people compared to increase in hours spent on the Internet has become a cause for alarm and a challenge to all and something needs to be done to change the scenario. The current paper argues that with the flash fiction, the time spent on internet can still be productive as the e-platform has provided a lot of information that can widen the knowledge of these internet users. Flash fiction comes in handy in that they are succinct, interesting and pass relevant values to the internet crazed lot without much expense in terms of money and time. The article therefore examines how the selected mini-fictions are of relevance to the contemporary society.

Marxist literary theory originated in the 19th C through the writings of German philosopher, Karl Marx (1818-1883). Bressler (2003) states that Marxist theory did not develop until 20th C when critics focused on the study of the relationship between literature and a society that consumes it. Marxism flourished as practical solution to the working class to better their world. It provided the society with a place of action that could help initiate change in the society. Bressler argues further that Marxist literary theory made it easy to understand the political, social and the economic systems of a society. Marx and Engle argue that the elite use ideology to pass on beliefs and values that help them maintain power over the poor. In what they call false consciousness, Marx and Engles argue that the dominant social class uses this negative ideology to shape and control people's self-definition and class consciousness.

This study adopted Leninism strand of Marxist theory that championed social emancipation. As Alia (1970) puts it, Leninism advocates for the death of exploiters and oppressors in the community thus creating a world of social justice; a community where each member is treated equal. This theory guides this study to examine how flash fiction reveals the truth about human social interactions in an internet age.

Social Vices Through the Lens of Marxist Literary Theory

The old Marxist adage states that the society is divided into classes where the rich continue getting richer and the poor get poorer. The gap widens daily as the systems support the rich and impoverish the poor further. Vincent De Paul captures the injustices meted on the poor due to their status in the socio-economic ladder. According to Alia (1970), economic circumstances determine the value of human life. Every action one does or is involved in depends on his/her economic status or economic goal. Most of the stories in Vincent De Paul's anthology pass lessons to the reader on false consciousness of the masses that make them accept the dictates of the ruthless systems.

The stories further highlight lack of morality and common decency due to economic systems. Bressler (2003), states that the structure of the society is built on the conflicts between the different social classes. The main cause of these conflicts is the way members of the society use their economic power differently. The selected stories portray how gender and religion are used to segregate and subjugate the unsuspecting members of the society.

In "Guilty as Charged," and "Of Lovers and Cheaters," Vincent De Paul exposes how gender inequality contributes to gender based violence, rape, abortion and infidelity among other social vices. According to Heyman (2018) Marxist feminism is concerned with how the society praise masculinity and treats women as secondary beings geared towards sexual orientation. In "Guilty as Charged," the narrator kills her husband in cold blood for raping their teenage daughter. We are informed that the man has been sexually starved by the wife due to her nature of work and thus he rapes his daughter. This story portrays what results in a society where people give priority to their career progression at the expense of their families. Such violence as indicated in the story is on the rise as the narrator states:

It was a high profile case with high-octane media frenzy. I was now part of statistics of rising cases of police officers killing their spouses. The only twist was that I did not end my life in the process of giving crime reporters a field day (p.1).

Domestic violence is one of the issues affecting the social well-being of the society. It can be deduced that these issues are caused by lack of self-control, prioritization of the careers and infidelity among the spouses. As reported by the K24 TV on July 2, 2022, a similar incident occurred in Migori, Kenya where a female cop was arrested after allegedly shooting and injuring her lover under unpublicized reasons. During covid-19 period, more of such cases were reported in Kenya and some of the reasons given for their rise is the poor mental health and harsh economic times.

The man in the story, "Guilty as Charged," is evil to the extent that he sees his only daughter as the only way to kill his sexual urge. Vincent De Paul's flash fiction is therefore a call for revolution. Men should stop giving women sexual orientation and women should stand strong against this vice irrespective of the price they have to pay. Family is a fundamental basic unit in the prosperity of a nation. A happy family creates a happy and prosperous nation. At a time when career progression is the main goal of many couples, they should ensure the wellbeing of their family is a priority. The raped girl has for long reported to her mother about the rape cases but she has been too busy to pay attention.

The story indicates that such deaths will continue to rise if things don't change. The narrator herself, admits that she is ready to do it again should anybody touch her daughter. On Thursday, December 10, 2020, The Daily Nation reported that the UN's Covid-19 Gender Response Tracker indicated that there was an upsurge in domestic violence, sexual harassment and sexual violence globally and little was done to curtail their rise. It is with this fact that De Paul calls for drastic measures, sensitizing women to arise and take every possible step to fight these vices.

In the story, "Of Lovers and Cheaters," Rita lures Steve into infidelity because of material gain. Despite the fact that she knows that Steve is happily married with adorable family, she tries her best to take him to bed. She becomes pregnant for Steve and blackmails him to give her a few millions for the issue to remain a secret or continue being at her service. Steve is thinking of running for governorship, so such a scandal is not healthy for him. He therefore gives in to Rita's demands. The need for material gain drives Rita into prostituting in the name of love. All these social vices happen in the society because of the need to climb the economic ladder. Rita does not want to be poor anymore and is using whatever she has to wring money from the unsuspecting rich Steve. Steve ends up giving in to Rita's demand just to maintain his status. As Rita does this sex game for money, Steve is a womanizer. Through their dialogue we realize that apart from Rita and Cecilia, Steve has another lady, Jacky. Apparently he is in this because of his socio-economic status.

"On Lovers and Cheaters" is also an indicator that De Paul is sensitive of the things happening around him and trying to sensitize the society to fight for their betterment. The story resonates with an occurrence in Kenya where a governor was suspected to have killed a university student who used love to fleece money from him. As Kamau Muthoni reported on the Standard Newspaper on March 9th 2022 that details emerged linking the governor to the young girl's death. Sources indicated that the girl had pushed the governor to the corner with her incessant need for money.

According to Bressler (2003), Marx assumed that the experiences people go through such as their social interactions, employment and day-to-day activities directly shape the development of personal consciousness of an individual. It can therefore be noted that these personal experiences and contradictions in individual needs create conflict in the society. Rita ends up killing the unborn baby due to the circumstances in which it is conceived. Steve does not want the baby because it comes out of extramarital affair while Rita does not keep it maybe because it can harm her 'Miss independent' tag. De Paul thus creates scenarios that may lead to abortion as a social ill and a practice against the law that every being should strive to castigate.

Justice delivery is an issue of concern in many nations' judicial systems today. Corruption is a major impediment to achieving a fair judicial functions. To expose the rot in the judicial systems and land offices in Kenya, De Paul address the stories of land injustices in, 'Most wanted'. De Paul paints a picture of a judicial system that cares only for the haves. It takes care of the rich irrespective of their criminal records but hunts the poor for their felonies. John's family loses its ancestral land to the "owners" of the society. The justice system cannot protect them from losing their land because they are poor. John's father asks about how much a judge costs because he does not understand how he can lose a case involving his ancestral piece of land.

The killer of John's grandpa wins the case and takes the land because he has money. According to Boone (2017) few individuals who want to uninterruptedly control the resources cause the conflicts in Africa. John feels sad about their predicament and boasts about being the most wanted criminal globally because he is willing to kill any person who uses his wealth and power to oppress the poor. He tells his father: 'I have a bounty of over a billion shillings on my head. I rob, with violence, and kill the rich—government officials, media moguls, academicians, church leaders, bankers, police, judges, military gooks and all (n.p).' John thus becomes the judge and jury to fight for the common man. The story is sensitizing the common man to stand up and be ready to fight the status quo. De Paul seems to echo Bjelkental (2020, p.22) that "Change will not come by remaining within the system, only by exiting it." The systems in place are structured in that they support the haves maintain their position as the poor remain below the economic ladder. As Bressler puts it, Marxists maintain that the bourgeoisie control the economic base and establish structures and institutions that will help them maintain their dominance. As seen in this story, the justice system is well under the control of the haves in the society.

In the story "Church Hypocritical", De Paul uses Irony to expose the effects of religion on the economic well-being of the believers. The church is designed in a way that it swindles money from the poor as it discourages them from earthly reaches. They are made to believe that true Christians have riches in heaven. The poor become more poor as

the rich become richer since the poor contribute every little penny they have so as to secure their way to heaven. As Surin (2013) puts it, Marxism has always considered that all modern religions and churches, and all religious bodies of whatever kind, are organizations used by bourgeois reactionary groups to buttress their system of exploitation and to make the working class docile.

Bishop Rotich wages war on religion. He teaches his congregants on the secrets of the church thus angers the mother church and the Pope. He considers himself a whistle blower as he is against some practices of the Catholic church. When Pope Leo asks Bishop Rotich why he (Rotich) is revealing the 2000-year secrets of the church, Rotich responds:

“And all these trappings of power? Christ Himself was a poor tramp with nowhere to lay His head. But look—all this vast wealth, do you really need it, Holy Father? We live in mansions of human anguish, crowned with pomp and live in gilded rooms while the flocks we shepherd languish in poverty (n.p).

Bishop Rotich in this quote represents the middle class members of the society who have taken the risk to sensitize the poor against being too blind in religion that they are unable to meet their own livelihood but contribute the little they have to cater for the lavish spending of the men of cloth.

De Paul in “Daddy’s Girl,” shows how the rich use their position to fuel vices in the society. Loyce, who is the president’s daughter, is using her position to sneak class A heroin into the country. Upon being arrested, she insults the police officer and tells her how her class would get her out of the cell. Loyce threatens inspector Lina that she would lose her job if she fails to release her. This shows how the middle class and the low class citizens keep supporting the rich to keep their position at the top of the ladder. Those in power use their power to manipulate the system to their advantage. This incident echoes some occurrences in Kenya where the political class use their power to hinder the smooth running of any case against them. In the recent past, many cases have been withdrawn from the court due to lack of evidence as witnesses are coerced to withdraw. In some cases, judges are bribed to rule in favour of the powerful in the society.

Inspector Lina is sure enough that with the evidence she has, Loyce should rot in jail and she says:

“Not your dad’s, junkie. And if the grapevine is anything to go by, your father is retiring tomorrow. If I were you, I’d be trying to persuade dad to chunk off part of his send-off package to get me the best criminal lawyer around. The judges might decide to get you a few years or a hefty fine, or both, which of course dad would pay, or you will rot in jail and no one will appeal.”

This excerpt reveals more about the Kenyan system. One is powerful and can control strings only when on power. Things change with every regime. With the fact that the president is relinquishing power, his daughter is bound to rot in jail. It is evident that the rich are able to bribe the system and fail to serve the punishment they deserve. On the other hand, the poor suffer all the injustices. Loyce tries hard enough to bribe Inspector but the latter remains steadfast, ready to change the status quo. Calls from the Minister of internal affairs and the police commissioner reveal that Loyce has been on the trade for long and has always evaded arrest and trial because of the position of her father and her uncle who is also the Minister of internal security. They both come to one resolve, “Utumishi kwa wote.” – service to all.

De Paul uses flash fiction as a genre to explore and expose how the powerful and the rich use their might to oppress the poor. With such rich flash fictions on the internet, the masses can read at the comfort of their work or busy schedule and take something home. De Paul has used flash fiction to highlight many social vices that ail the community. Some of the issues raised in his stories are domestic violence, rape, police killings, land injustices, infidelity and abortion just to mention a few. Since the new media has created a new avenue where the masses can be sensitized against such vices at a cheaper cost, then internet use and the flash fiction texts should be embraced.

CONCLUSION

Internet age has widened access to limitless reading materials. Reading is essential for both personal and academic success of an individual thus its importance cannot be overemphasized. Furthermore, it aids language development, socialization and civilization. To effectively survive and explore the environment, the society requires good reading materials. It is through reading that individuals are able to interact with information that leads them to betterment. It

is therefore important to realize the need to read as a way of appreciating the importance of information and effective communication for the growth of a society. Moreover, the development of reading and availability of standard reading materials are basic needs, which society must confer on its citizens as part of their education. Some technological innovations are a great boost to dissemination of the information. Internet being one of the technological innovations has limitless treasure of information that are readily available and easily accessible for people to use worldwide and simultaneously. Therefore, Internet is a channel that supports wider dissemination of flash fictions. It is opening new avenues to address societal challenges and innovations for sustainability.

Basing on the analysis highlighted in this article, it is worth concluding that mini-fiction has opened new platforms to critique social vices and give possible ways of correction. Digital age has led to the rise and development of flash fiction which people can consume anywhere any time through their phones, laptops or tablets. Social media platforms such as WhatsApp, twitter, and Facebook just to mention a few come in handy as they are frequently visited. Despite the fact that they are aesthetically created for entertainment, mini-fiction do function as points of inspiration and sources of correction and inspiration to the readers.

This paper has shown that flash fiction has created a new avenue to address and critique social vices and further sensitize people towards taking appropriate steps towards change. Through the selected flashes, Vincent portrays that change cannot be entrusted on the elite and the experts, it is the oppressed that should struggle for change. The oppressed have all it takes to transform the conditions of their own oppression through struggle. De Paul in *Guilty as Charged* and *Of Lovers and Cheaters* expose issues like infidelity, abortion and domestic violence and social vices. In *Most Wanted*, he addresses the injustice in the justice systems of the nation. It is therefore worth noting that writers respond to the global trends and with that they are able to direct the society towards its recovery.

The study recommends that scholars and avid readers should organize seminars aimed at sensitizing the public on the right use of the Internet to access different reading materials, and widening their knowledge for the socio-economic betterment and flash fiction as a genre is providing a wide platform for resources.

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UBABEDUME KATIKA TAMTHILIA YA *BEMBEA YA MAISHA* (2022)

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IKISIRI

Mfumo-dume humpa thamani kubwa mwanamume huku ukimdhalilisha mwanamke kwa sababu ya jinsia yake. Imani hii dunishi imo katika itikadi na tamaduni zinazohimiliwa na mfumo wa muundo wa kijamii ambao mwanamume anapewa nguvu na uwezo zaidi dhidi ya mwanamke katika nyanja zote za maisha hususan kiutawala, kiuchumi, kidini, kisiasa na kijamii. Basi, makala hii ililenga kuchunguza jinsi mwandishi wa tamthilia ya *Bembea ya Maisha* (2022) alivyomsawiri mhusika wa jinsia ya kiume katika kazi yake ili kuweka wazi shughuli za ubabedume zilizojengwa katika mila, itikadi na utamaduni wa jamii husika. Data ya makala ilipatikana kwa kuisoma tamthilia teule kisha kuichanganua kwa kutumia Nadharia ya Ubabedume ambayo hulenga kubainisha nguvu na mamlaka yanayomilikiwa na jinsia ya kiume, hasa kutokana na utamaduni wa jamii husika. Matokeo ya utafiti yalibainisha kuwa mhusika wa jinsia ya kiume amesawiriwa kama mtegemezi, mrithi wa mali, ameruhusiwa kupata mtoto nje ya ndoa, haruhusiwi kujishughulisha na kazi za nyumbani, anaitwa gumba kwa kutopata watoto na anayejitwika majukumu yote ya nyumbani. Masuala haya yamekithiri katika jamii za leo. Ikiwa nchi zinazoendelea zitapiga hatua katika maendeleo, basi usawa wa kijinsia unahitaji kutiliwa maanani na jamii zote.

Istilahi Muhimu: Usawiri, Mfumo-dume, Taswira, Ubabedume, Jinsia

UTANGULIZI

Walsh (1997) anasema kuwa uume huhusishwa na uwezo wa mwanamume kuwa na mafanikio kukimu na kutosheleza mahitaji ya familia. Mtaalamu huyu anasema kuwa mwanamume hazaliwi na uume kama sehemu ya viungo vyake bali hujengwa na kukuzwa na utamaduni anamokulia. Vilevile, Connell (2000), anashadidia hili kwa kusema kuwa ubabedume hutazamwa kwa njia zaidi ya moja kama vile mahusiano ya kijinsia, ukatili, malezi na hata kazi. Kauli hii imejengeka katika misingi kwamba utamaduni ni dhana muhimu na ni uti wa mgongo katika ujenzi na matumizi yake kutegemea jamii husika kwa vile, kila jamii ina utamaduni wake.

Kulingana na Chafetz (1974) na Doyle (1985) ubabedume ujitokeza katika desturi kwa jumla kupitia maumbile, nguvu za kimwili, ushujaa, kufanya kazi na kukidhia familia, kuwa na tajiriba na shari ya kijinsia, ukakamavu, urazini, kutaka makuu, majivuno, uadilifu, ushindani na kuthubutu mambo. Basi, makala haya yalikusudia kubainisha jinsi mwandishi alivyodhihirisha ubabedume katika kumsawiri mhusika wa jinsia ya kiume.

Wasifu wa Mwandishi Timothy Moriasi Arege

Kwa mujibu wa Kinuthia (2010), Timothy Arege ni mzaliwa wa Kaunti ya Kisii magharibi mwa Kenya. Alisomea kuko huko kabla ya kujiunga na Chuo Kikuu cha Nairobi, ambapo alijipatia shahada ya B.A. (Kiswahili na Sayansi ya Kijamii). Mnamo mwaka wa 1998 alipata shahada ya Uzamili (MA) katika taaluma ya Kiswahili katika Chuo Kikuu cha Nairobi. Katika mwaka wa 2013, alipata shahada ya Uzamifu katika chuo chicho hicho. Mwaka wa 2008/2009, Arege alituzwa kuwa msomi bora na Chuo Kikuu cha Kikatoliki cha Afrika Mashariki, Kenya. Vilevile mwaka wa 2011, Arege alishinda Tuzo ya Fasihi ya Jomo Kenyatta mnamo 2009 kwa kazi yake *Kijiba cha Moyo* (2009). Kwa sasa Arege ni mhadhiri wa somo la Kiswahili katika Chuo Kikuu cha Kenyatta, Kenya. Tamthilia zake nyingine ni pamoja na *Chamchela* (2007) na *Mstahiki Meya* (2009) na *Bembea ya Maisha* (2022).

Muhtasari wa Tamthilia ya *Bembea ya Maisha*

Tamthilia ya *Bembea ya Maisha* iliandikwa na Timothy Moriasi Arege katika mwaka wa 2022 na kuchapishwa na *Access Publishers Limited* mjini Nairobi. Tamthilia hii inawahusu wahusika wawili Yona na Sara ambao wanawapata watoto wa jinsia ya kike:- Neema na Asna baada ya kutojaliwa kwa miaka kadhaa. Hata hivyo, jamii inamwona asiye na mrithi kwani watoto hawa si wa jinsia ya kiume. Sara anamsaidia Yona kuwasomesha watoto wao. Neema anapata kazi kule mjini na kuwa wa manufaa kwa wazazi wake. Anatumia pesa zake kugharamia matibabu ya mamake na pia kuwakimu wazazi wake. Hatimaye, msimamo wa Yona kuhusu mila na desturi za jamii yake unabadilika na anaanza kumthamini Sara na Neema aliowadhulumu kabla ya mabadiliko hayo.

Nadharia ya Utafiti

Makala hii imetumia nadharia ya ubabedume. Kulingana na Wells na Holland (2001:2), mwasisi wa nadharia hii ni Robert Bly wa Marekani katika mwaka wa 1991. Nadharia hii inajikita katika maumbo ya vitambulishi vya jinsi ya kiume kwa kuzingatia jamii, maandishi na matukio au maelezo ya kihistoria. Isitoshe, mkondo wa nadharia hii unawania kuhalalisha desturi za jinsia ya kiume na ubabedume. Nadharia hii ilitokana na mwamko wa vuguvugu la wanaume ambalo lilichochea na kazi za Robert Bly na wengine (Chafetz, 1974). Kichocheo cha vuguvugu la wanaume kilitokana na uhakiki wa jinsia ya kiume na utawala wa wanamume unaoathiri kila sehemu ya jinsia ya kike pamoja na mageuzi ya miaka ya 1960. Huu ulikuwa wakati wa upeo wa mgogoro wa itikadi za kijamii katika nchi za Marekani ambazo zilihitiwa kuzingatia upya majukumu ya kijinsia. Mgogoro huu ulihusu nafasi na majukumu ya kijinsia katika jamii.

Kulingana na mihimili ya nadharia hii, utawala wa mwanamume umehalalishwa katika kila sehemu ya maisha kwa kusisitiza maumbo ya vitambulishi vya jinsia ya kiume kwa misingi ya jamii, maandishi, matukio na maelezo ya kihistoria (Wells na Holland, 2001). Aidha, wanaume wametawala na kuwa na mamlaka makuu katika jamii kwa kushikilia nafasi za rasilimali zenye thamani katika jamii kama vile kazi, pesa na taasisi za kijamii zenye nguvu kama vile serikali na dini (Collins, 1971). Nadharia hii ilifaa katika kuweka wazi masuala yanayodhihirisha vitendo vya ubabedume kupitia kwa wahusika wa jinsia ya kiume.

Mbinu za Utafiti

Data ilipatikana kwa tamthilia ya *Bemba ya Maisha* kisha kuzichanganua kwa kufuata lengo la makala na mihimili ya nadharia iliyotumika.

Matokeo ya Utafiti

Makala haya yalikusudia kubainisha usawiri wa mhusika wa jinsia ya kiume. Matokeo yamedhihirisha kwamba mwandishi amemchora mwanamume ambaye ana sifa zinazohalalishwa na mila na desturi za jamii ya mwandishi. Sifa hizi ni kama vile: mwanamume ni mtegemezi, mrithi wa mali, ameruhusiwa kupata mtoto nje ya ndoa, haruhusiwi kujishughulisha na kazi za nyumbani, gumba kwa kutopata watoto na anayejitwika majukumu yote ya nyumbani.

Mwanamume kama Mtegemezi

Kulingana na Nadharia ya Ubabedume majukumu katika jamii hugawanywa kiuana. Kuna yale ambayo yametengewa jinsia ya kike na mengine jinsia ya kiume. Mgawanyo huu hudhihirisha namna mamlaka na uwezo hugawanywa kijinsia. Mwandishi wa tamthilia husika amemsawiri mwanamume kama mhusika anayemtegemea mwanamke. Yona analalamika kuwa mkewe Sara hajapika chakula hata ingawa ni mgonjwa. Ijapokuwa Yona anayaelewa haya, kulingana na utamaduni wa jamii yake hawezi kumsaidia mkewe ila tu kumtegemea kwa majukumu ya nyumbani. Kwa mfano:

Yona: Sara, bado ungali pale pale? Nyumba hii haifuki walau moshi hata kama chakula ni taabu kwako?

Sara: Yona mume wangu, moshi utafukaje? Mwenzi hapa nilipo kichwa kimeudara mto siku nzima. Wewe unajua ni kwa ajili ya maradhi haya, si kwa uzembe wala raha.

Yona: Ndipo tufe njaa?

Sara: (Akimtazama usoni.) Sivyo...

Yona: Ndivyo. Njaa haileti shibe Sara!

Sara: ...Miaka yote hiyo nikiwa ningali mzima na afya yangu mbona sikufanya ajizi? Muda wote huo nikipika mimi, nikiandaa na kukukaribisha ule. Iweje leo kazi hiyo inishinde? Yalaumu maradhi (Uk 1).

Suluhisho la Sara lawa nikumwita jirani yake Dina aje kumsaidia kupika kwani hawezi kupata usaidizi wa Yona katika kazi za nyumbani. Sara anasema yafuatayo anapoulizwa kama bado nyumba haifuki.

Yona: Hivi leo nyumba hii haifuki?

Sara: Subiri. Nimempelekea Dina salamu aje akatufanyie chochote. Mwenzi nilivyo hivi mwenyewe hata sijifai kitu. Mwili mzima mfano wa bua.

Yona: Haidhuru. Nitasubiri.

Sara: Hatakawia. Yeye huitika wito haraka (uk 4).

Hatimaye, Dina anaitikia wito wa Sara. Anamwambia Kiwa kuwa:

Dina: Mwanangu sasa mimi ninaondoka. Ninaenda kwa Sara kumsaidia na upishi. Hali yake ile haimwezeshi kufanya chochote. Amenitumia salamu niende kumsaidia lakini kwa kuwa nilikuwa nimebandika sufuria, nikaona heri nimalize upishi wangu (uk 11).

Mazungumzo baina ya Dina na Sara yanaashiria kuwa malezi na makuzi ya Yona hayamruhusu kuingia jikoni ili kumfaa mkewe. Yona anaona heri kuondoka nyumbani badala ya kupika ilhali mkewe ni mgonjwa. Wanasema hivi:

Sara: Ninajua sasa karibu arudi.

Dina: (Anaanza kupika.) Hivi amekwenda wapi?

Sara: Hakusema. Ameondoka tu. Alikuwa amekuja kutoka huko kwa wenziwe kupata chochote lakini akapata mwenyewe nilivyo hoi hata jiko halijaona kiberiti. Ilivyo desturi ya wanaume wetu, naye akataka kujua kwa nini sikumwandalia chochote.

Dina: Haoni hali yako?

Sara: Anaona lakini ninafikiri malezi na makuzi yanamtuma hivyo.

Dina: Wanaume wetu hawa! Hawawezi hata kusaidia kupiga makasia chombo kinapopungukiwa upepo! (Uk 13-14).

Mwanamume kama mrithi wa mali

Wells na Holland (2001:16) wanadai kuwa nadharia ya ubabedume inawania kuhalalisha desturi za jinsia ya kiume na ubabedume. Wanajamii wanaunga hoja hii wanaposhikilia kuwa mtoto wa kiume ndiye hurithi fimbo ya baba. Mazungumzo baina ya Yona na Sara yanaangazia haya wanaposema yafuatayo:-

Yona: ... Sharti ujue kwamba fimbo ya mzee hurithi mtoto wa kwanza.

Sara: Fimbo wanarithi watoto wa kiume; si wa kike (uk 2).

Mfumo dume huu unaungwa mkono na wanawake wenyewe kama Sara anavyosema.

Yona amejaliwa watoto wa jinsia ya kike kumaanisha kuwa hana mrithi kama vile Sara anavyosema.

Jamii nayo inaunga mkono kauli hii kama anavyosema Dina kwa Kiwa.

Dina: Lakini kama ujuavyo mwanangu mwanadamu sawa na tumbo, hakinai.

Kiwa: Hivi kweli mama tumbo halikinai?

Dina: ...Roho ndiyo hukinai.

Dina: ...hayakuishia hapo. Baada ya ile mvua ya baraka iliyowanyea, watu walianza tena kuwasema kuwa hawana mtoto wa kiume.

Kiwa: Kwa nini hilo nalo liwakere:

Dina: Mahasidi hawana sababu. Halafu upo huo Uafrika mwanangu. Watu waliuliza na wangali wanauliza ardhi ya Yona atarithi nani! (uk 8).

Ni wazi kwamba jamii inamthamini mtoto wa jinsi ya kiume kumliko wa kike. Imani ikiwa wa jinsia ya kike ataolewa na kumwacha mzazi wake. Imani hii inamdhalilisha mtoto wa jinsia ya kike na kumpa nafasi ya juu yule wa kiume.

Wazee wenzake Yona walimhimiza kumwoa mke mwingine ili amzalie mtoto wa kiume ambaye angekuwa mrithi wake. Dina anasema hivi: -

Dina: Nilikuwa nimesahau. Naam, hazikwisha kamwe. Watu walimtia Yona maneno kuwa lazima awe na mrithi. Walimtaka aoe mke atakayemzalua watoto wa kiume kwa kuwa, kwa maneno yao, Sara alikuwa ameshindwa.

Kiwa: Kweli?

Dina: Sijui imekuwaje lakini haikupata kutokea hivyo licha ya minong'ono yote iliyokuwepo. Ila unyanyapaa ulimfanya Yona kuupokea ulevi kwa mikono miwili (uk 9).

Dondoo hili linaashiria kuwa mwanamume akosapo mtoto katika ndoa, mwanamke ndiye hulaumiwa.

Dina anamfahamisha Kiwa kuwa Sara alipokea kichapo kwa kutomzalua Yona mtoto wa kiume. Hatimaye, kichapo hiki kilimsababishia maradhi ya moyo.

Dina: Hao wametoka mbali. Upo wakati hakuna aliyeamini wangeishi pamoja. Pamoja na ulevi wake, Yona alianza kumpiga Sara; tena kipigo cha mbwa hasa alipokuwa amelewa. Mara kadhaa alimwagiwa maji baridi kumrejeshea fahamu.

Kiwa: Kwa nini kichapo chote hicho?

Dina: Eti hakumzalua mtoto wa kiume (Uk 10).

Jamii ya Kiafrika ina Imani kuwa iwapo familia haina mtoto wa jinsia ya kiume basi haina mrithi yeyote.

Mwanamume ameruhusiwa kumpata Mtoto nje ya Ndoa

Kulingana na nadharia ya ubabedume, kunazo sifa angama za uwezo-uume ambazo ni sharti mwanamume awe nazo ili kuweza kujenga, kudumisha na kudhihirisha ubabe. Sifa hizi ni kama vile; uvumilivu, uwezo, kutoogopa, kuthubutu, ukware miongoni mwa sifa nyingine. Makala hii imepata kwamba jamii inamsukumwa Yona kuwa mkware ili kuthibitisha ubabedume wake. Sara anapomzalia Yona watoto wa jinsia ya kike, rafikize walimshauri aoe mke mwingine ambaye angemzalia watoto wa kiume kwani Sara alikuwa ameshindwa. Kauli hizi zilikuwa zikimwelekeza kuwa mkware. Dina anamwambia Kiwa yafuatayo:

Kiwa: Ulikuwa unasema karo za watu hazikuishia pale.

Dina: Nilikuwa nimesahau. Naam, hazikwisha kamwe. Watu walimtia Yona maneno kuwa lazima awe na mrithi. Walimtaka aoe mke atakayemzalia watoto wa kiume kwa kuwa, kwa maneno yao, Sara alikuwa ameshindwa (uk 9).

Rafikize Yona wanapendekeza kwamba atafute mtoto nje ya ndoa mradi awe wa kiume ili athibitishwe kuwa ana ubabedume. Wanaamini kwamba atakuwa amepata mrithi na jina lake halitapotea. Haya yanafanyika ilhali Yona ana watoto wawili; Neema na Asna walio wa jinsia ya kike. Jamii haithamini watoto wa jinsia ya kike basi inachangia katika kuendeleza ubabedume. Shinikizo hili linamfanya Yona kuingia katika ulevi. Dina anamwambia Kiwa kuwa:-

Dina: Ninakwambia kwa mikono yote miwili. Wewe umekua ukampata Yona kipenzi cha maji. Hakuwa hivyo.

Kiwa: Alaa!

Dina: Alisukumwa huko na wimbi la maneno ya watu. Wengine wakamsukuma kutafuta mtoto huko nje kwa kila hali mradi awe wa kiume. Amrithi yeye. Eti jina lake lisipotee. Utambi wa ukoo wake usizime (uk 10).

Kwa hakika, jamii inachangia katika kumfanya mwanamume kufanya juu chini ili kuthibitisha nguvu zake za uume hata ingawa amezalisha kiumbe mwanamke.

Mwanamume Haruhusiwi Kujishughulisha na Kazi za Nyumbani

Sara anamwelezea Dina kuwa mila na desturi za jamii yao zimemkuza mwanamume kuwa kuna kazi za wanawake na za wanaume. Ni makosa kwa mwanamume kuingia jikoni. Isitoshe, iwapo atamsaidia mkewe, watu watasema kuwa amedhalilishwa. Sara anamwambia Dina: -

Dina: Wakati mwingine ninashindwa kuwaelewa.

Sara: Wenye tumewafanya hivyo. Mila na desturi zetu zimewajenga hivyo walivyo na sisi hivi tulivyo. Kazi zote za nyumbani ni zetu. Yaani kwake mtu lakini hajui hata chumvi inakowekwa. (Wanacheka.). Yeye anajua sebuleni, msalani na chumba cha kulala. Haya yasiyotarajiwa yajapo tayari mtu ana kilema kikubwa japo mzima viungo vyote. Anaishi kuwa mgeni wa mambo mengi kwake nyumbani. Tutafanya nini? Wenye tutasukuma vivyo hivyo (Uk 14).

Dina: Sijui tufanye nini.

Sara: Utafanya nini mwenzangu? Dunia ikijua anakusaidia jikoni itasema unashusha hadhi yake na kwa mizani ya jamii utakuwa unajivulia nguo (Uk 14).

Kutokana na mazungumzo ya Sara na Dina, ni wazi kuwa utamaduni wa jamii hii umejikita katika imani na desturi ambazo zimetamalaki katika mfumo mzima wa jamii.

Sara anashauriwa na Asna pamoja na Neema akae mjini ili apate matibabu kisha apumzike lakini anadai kuwa amemwacha Yona pweke nyumbani. Kazi za nyumbani kama vile kushughulikia kuku asubuhi kisha mbuzi na ng'ombe, kujipikia kiamshakinywa na kuendea maji kisimani zitamlema. Baadaye, kijiji kizima kitamtazama Yona kwa jicho la dharau kwani kazi kama hizo ni za mkewe.

Asna: Baba bado kijana. Hawezi kushindwa kuteka maji kisimani.

Sara: (Kwa ukali.) Hivi mtoto una akili wewe? Babako aende kuteka maji kisimani? Wazee wenziwe watamwonaje? Kijiji kitasema nini? Kwamba amesomesha watoto ambao wameniweka jijini ili baba yao ataabike? Watu wapate sababu ya kumtazama kwa sini ya dharau? Hmm! Hiyo ndiyo heshima? (uk 44-45).

Dondoo hii inathibitisha kwamba kazi ya nyumbani ni za wanawake pekee. Wanaume hawapaswi kujishughulisha nazo kamwe.

Hata ingawa Beni aliye mzee mwenzake Yona anaelewa kuwa Sara yuko mjini kwa matibabu, analalamika kuwa Yona ameachwa pweke ili ajipikie.

Luka: ... Mtu kupata matibabu au kuja kumpikia mwenzake?

Beni: Yona, muda wote uliokaa nani anakupikia mzee mwenzetu? Hii ni miaka ya kujipikia? Ningelewa zamani zile ukiwa mwalimu kabla ufutwe kazi. Siku zile ulikuwa na nguvu zako. Sasa misuli yako imenyauka (uk 61).

Mwanamume anaitwa Gumba kwa Kutopata Watoto

Nadharia ya Ubabe-Dume inataja kwamba kuna sifa angama za uwezo-uume ambazo ni sharti mwanamume awe nazo ili kuweza kujenga, kudumisha na kudhihirisha ubabe. Sifa hizi ni kama vile; uvumilivu, uwezo, kutoogopa, kuthubutu, ukware miongoni mwa sifa nyingine. Kulingana na tamthilia hii, mwandishi kwa kupitia mazungumzo ya Dina na Kiwa inaweka wazi kwamba ubabe dume wa Yona ulitiliwa shaka na jamii kwa kusema kuwa na watoto katika ndoa yake na Sara. Dina anamwambia Kiwa kuwa:-

Dina: Mwanangu nikwambie nini? (Kimya.) Sara ameitwa tasa. Wakati mwingine yeye na mumewe wameitwa wagumba, japo shoka la ugumba limemwangukia yeye zaidi kuliko mwenzewe.

Kiwa: Lakini mama, si wana watoto? Au ndiyo unasema watoto hawa si wao?

Dina: Damu yao hiyo lakini wameiona baada ya hodari wa kusema kuwabandika hili na lile.

Kiwa: Vipi hivyo?

Dina: Yaani yamesemwa mengi siku nyingi kama ilivyo ada katika jamii nyingi za Kiafrika... Kwa ufupi, Yona alifunga uchumba na Sara na hatimaye wakaoana na kuishhi vizuri ila milango ya baraka ya watoto ikakawia kufunguka. Tulivyo Waafrika, ikawa kuna waliolijua tatizo kuliko wenye tatizo. Kazi ikawa ni kuwasema, wakalaumiwa na kusutwa. ...Lakini hatimaye Mungu akaridhia wakati wake aliouona bora (Uk 7).

Haya yanaashiria kwamba, jamii inamwona mwanamume asiye na watoto katika ndoa kuwa mwanamume asiyekamilika.

Sara anawaambia watoto wake Neema na Asna kuwa yeye na Yona walichukua muda kabla ya kuzaliwa mtoto. Jamii iliwalaumu na hata walipowapata kina Neema na Asna bado walionekana maskini wa mrithi. Anamwambia Asna:-

Sara: Tulikosa mengi. Kwanza sisi wazazi wenu tulichukua muda kabla ya kujaliwa mtoto. Watu walituona maskini wa watoto. Maskini wa kizazi...Tulipofarijika kwa kumpata Neema na nyinyi mkafuata, bado wakatuona maskini wa mrithi. Maskini wa kushikwa mkono uzeeni...Hatimaye wengine walitutenga lakini kwa kudura za Mungu jahazi halikuzama (Uk 55).

Mwanamume amejitwika Majukumu yote ya Nyumbani

Chafetz (1974) na Doyle (1985) wanasema kuwa maeneo ya ubabedume yanajitokeza katika desturi kwa jumla kupitia maumbile, nguvu za kimwili, ushujaa, kufanya kazi na kukidhia familia, kuwa na tajiriba na shari ya kijinsia, ukakamavu, urazini, kutaka makuu, majivuno, uadilifu, ushindani na kuthubutu mambo. Katika jamii za Kiafrika, majukumu hugawanywa kiwana. Kuna yale ambayo yametengewa jinsia ya kike na mengine jinsia ya kiume. Mgawanyo huu hudhihirisha namna mamlaka na uwezo hugawanywa kijinsia. Utamaduni wa jamii hujikita katika imani kuwa majukumu ya nyumbani hujitwika mwanamume. Yeye sharti aifae familia yake katika mahitaji ya kimsingi ambayo ni mavazi, nyumba, chakula na elimu. Bunju anamwambia Neema kuwa ni wajibu wake (Bunju) kukidhi mahitaji ya familia yake bila kumhusisha.

Bunju: Ema, unafahamu vizuri kuwa nimechukua mkopo wa benki kujengea nyumba hii. Mkopo huo haunipi amani. Ninahangaika kuulipa. Wewe mwenyewe ulikazana kwamba Mina aende *boarding school*. Tena shule ya gharama. Pesa nyingine nitatoa wapi?

Neema: Buu, mtoto wa kwanza anafaa kusomea shule ambayo inatia matumaini. Fahari iliyoje mtoto kusomea shule ambayo haikupi wasiwasi!

Bunju: Mimi wajibu wangu kwenu ninautimiza. Je, sinunui chakula?

Neema: Unanunua bila shaka.

Bunju: Mavazi?

Neema: Tunayo.

Bunju: Si hivi majuzi nimekununulia gari?

Neema:...

Bunju: ...Mimi nilikwisha kukueleza kuwa mzigo wa familia yangu unatosha kunishughulisha (Uk 27).

Bunju anafahamu fika kuwa ni jukumu lake kama mwanamume kukidhi mahitaji ya familia yake bila kumhusisha Neema. Anamwambia Neema kuwa ana uhuru wa kutumia mshahara wake ili kulipia matibabu ya mamake. Bunju amemnunulia gari na ni wajibu wake kuinunulia mafuta. Anamwambia Neema haya:

Bunju: Shukuru una mahali pa kuamkia siku baada ya siku. Bila hapo ungekuwa unajipa shughuli gani?

Neema: Daima ninashukuru japo hakitoshi.

Bunju: Hakitoshi vipi?

Neema: Mahitaji yenyewe ni mengi.

Bunju: Sielewi. Nyumba ni juu yangu, karo ninalipa mimi, chakula ninanunua mimi, matibabu vilevile ni juu yangu. Sasa wewe mshahara wako huo mbona usitoshe? Mafuta ya gari ndiyo yanaumaliza?

Bunju: Wajibu wangu kama mume nitafanya na nimejitolea kutekeleza kwa hali na mali kufikia hapo. Wewe unajua uzito wa majukumu niliyo nayo. Mshahara wako sikuombi wala sikupangii. Gharama zote zinajua tu mfuko wangu (uk 39-40).

Mazungumzo baina ya Bunju na Neema yanaashiria kuwa ni jukumu la mwanamume kukidhi mahitaji yote ya familia yake. Jamii inatarajia kwamba mkewe hatahusishwa kwa vyovyote vile. Kutekeleza majukumu haya ni ishara tosha kuwa mfumo dume umemwekea mwanamume masharti hayo.

HITIMISHO

Makala hii imebainisha kuwa kuna ubademe uanodhihirika katika jamii kupitia kwa wahusika waliotumiwa na mwandishi. Mhusika wa jinsia ya kiume amesawiriwa kama mtegemezi, mrithi wa mali, ameruhusiwa kupata mtoto nje ya ndoa, haruhusiwi kujishughulisha na kazi za nyumbani, anaitwa gumba kwa kutopata watoto na anayejitwika majukumu yote ya nyumbani.

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BIBLICAL AND THEOLOGICAL BASIS FOR CHURCH INVOLVEMENT IN COMMUNITY DEVELOPMENT: A CASE OF THE ANGLICAN DEVELOPMENT SERVICES IN KENYA

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ABSTRACT

The study sought to establish the biblical and theological basis for church involvement in Community Development (CD). The Anglican Development Services (ADS) of the Anglican Church was used as the case for this study. The study targeted four ADS regions namely; Pwani, Eastern, Mount Kenya East and NAIKA (Nairobi, Kajiado and All Saints). The theory of Reconstruction Theology (RT) advanced by Jesse Mugambi as a paradigm for CD was employed. A sample of 330 respondents gotten from a target population of 1,827 was used. Descriptive survey design was employed. Utilizing questionnaires, interviews, and Focus Group discussions data was gathered. Statistical Package for Social Sciences (SPSS) version 26 computer software was used to analyze quantitative data in frequency and percentages while qualitative data was analyzed thematically and narrative formats in accordance with the study objectives. The findings showed that biblical and theological basis for church involvement in CD were highly valued. This compels the church to engage community in socio-economic and political development through conscientization, transformational participatory and goal-oriented empowerment. The study recommends more effort be made to disseminate biblical and theological teachings to educate communities about wholistic mission of the church. Implementation of CD be based upon proper biblical hermeneutics and contextual theologies as a demonstration of service to the poor, the marginalized and the vulnerable in community.

Key Words: Community Development, Anglican Church of Kenya, Anglican Development Services, Biblical and Theological Basis, Church Involvement

BACKGROUND OF STUDY

Collins English Dictionary (1999), defines development as a process of advancement, gradual growth or formation of new information. Constitutional Debate No.3 (1996), defines development as multi-dimensional process involving re-organization and re-orientation of socio-economic systems. Development means investing in peoples' through education, health, nutrition, safe water, communication systems and freedom to effectively participate in community. According to United Nations (1963), CD is a process by which the efforts of the people are aligned with those of state, Non-Governmental Organizations (NGOs), Faith Based Organizations (FBOs) and CD partners to improve locals in re-constructing socio-economic and political immediate needs of the people. In this study, CD points to self-realization, self-development, self-fulfillment and non-dependence of community.

The role of the church in development has generated debates in political, religious, cultural, environmental and socio-economic spheres. CD has been a critical discipline in the secular and religious fields locally and internationally, drawing considerable ecumenical interest since World Conference on Church and Society held in Geneva in 1966 (Klaasen, 2019). There has been a connection between the church and CD as both conterminously exist to address contextual realities affecting the poor, the marginalized, and the vulnerable. A church that disregards service to the

community loses the rationale of its very existence.

In terms of biblical basis for church involvement in CD, God has since creation been empowering community (John 5:17). Okullu (1983), traces CD in creation; when God said “. . . be fruitful and multiply and fill the earth and subdue it” (Genesis 1:27). Luke 4: 18-21 and Matthew 25:35-40 serves as a fulfillment of the *euagellion* (good news) to the poor; the sick and liberation from oppressive forces (Lehman, 2018). Theologically, God is the source of life in the *cosmos* (all worlds) and is at the periphery of society (Webber, 2018). God’s *anthropomorphism* (personalization) manifests *shalom* in terms abundance. The Old Testament (OT) affirms the dignity of humanity as created in the *imago Dei* (image of God) and likeness (Genesis 1:27-30). God places people in community to reflect His character in co-creation in the midst of a fallen world. Pillay (2007), holds that Jesus’ *kenosis* (incarnation) in the New Testament (NT) relates to socio-economic and political ideologies; as He and the Apostles spearheaded the good news within and without communities.

Global perspectives on church involvement in CD dates back to Greco-Roman societies; the church found it a noble vocation to advance the welfare of the deprived (Luke 4:16-18). The church has continued to promote community socio-economic and political development ideologies (Strivers, 1993, Winter, 2009 and Pillay, 2007). The Anglican

Church world-wide, has been offering assistance to the poor, the marginalized and the vulnerable, compelled with compassion of Jesus Christ in mitigating poverty, poor health, oppression and myriad forms of injustices (Omanyo, 2014).

In Africa, CD pre-existed the coming of Arabs (600-1450 AD), a distinctive feature that religion was integrated in African society (Mbiti, 1969 and Yusufu, 2016). Crooks (2009), states that the Methodist Church in Cambodia invested in Bible studies that offered communities knowledge and skills in farming, saving loans, and entrepreneurship. Klikberg (2003), rates FBOs highly in enhancing CD in Berlin, Southern Africa, and Malawi. Similarly, World Bank (2008), indicates that FBOs facilitate 50% of health and education services in Africa. However, despite FBOs success in enhancing CD in Africa, Green (1991), Sakwa (2007), and Tenai (2016), annotate that Sub-Saharan Africa has experienced poverty in rural households. World Bank (2018), indicates that 82% of Africans in Arid and Semi-Arid Land (ASAL) and conflict areas experience food insecurity, unemployment, poor infrastructure, inequality, poverty, lack of access to education, healthcare, and skills. World Bank (2019), forecasts increase of poverty in Africa from 55 % in 2015 to 90% in 2030, indicating widespread adverse effect on community livelihood.

In East Africa, Okoth (2000), traces the origin of CD to Portuguese Catholic missionary in the 15th Century, which involved evangelism, commerce, and trade. In Kenya, the arrival of Johann Krapf in Mombasa in 1844 provided a missionary strategy to health, agriculture, and education as social gospel (Nkonge, 2012). In Kenya, Anglican FBOs in CD include Primates World Relief and Development Fund which support alleviation of hunger and food production (Diocese of Ruperts Land, 2020), and Bread for World of Germany that empower the poor and promote justice (Anglican Aid-Let Grace Flow, 2020). Ole Sapit (2019), reinstates that the missionary strategy was to construct a school, health unit, a garden, and carpentry workshop at every mission station. The ACK has had a long history of commitment to integrated development with CD as one of the strategic plans dealing with maternal health and lifestyle diseases, HIV/AIDS, climate change, environment management livelihood, and emergency response (ADS Kenya Strategic Plan 2020-2024).

The church using biblical and theological impulses proclaim *euagellion* of justice and liberation for the down trodden (Luke 4:18-19). Omondi (2019) focuses on ACK Kenya Decade Strategy (2018-2027), on wholesome: evangelism and Christian formation, living, health, ecology, education, media and institutional sustainability and governance to enhance development processes. Tsuma and Wambua (2020), claim projects funded by the church are a powerful global drive with socio-economic, political and environment objectives. The study was valuable because, despite the effort of ADS in enhancing CD in Pwani, Eastern, Mt. Kenya East and NAIKA regions through agriculture, environment, health, human rights, poverty alleviation, peace building, food security, economic empowerment, advocacy, water and sanitation, HIV/AIDS, and governance strengthening, communities have persistently experienced poverty, poor health, unemployment, social inequalities, poor governance, and widespread corruption. This has been perceived by some critics as an evidence of the non-involvement of ADS in CD and lack of recent empirical data on the extent and influence of ADS contribution in enhancing livelihoods. In an attempt to contribute in bridging the existing knowledge gap, this study sought to investigate the dynamics of ADS of the AC in enhancing CD in Kenya.

Purpose of Study

To investigate the dynamics of ADS of the Anglican Church in enhancing CD in Kenya.

Objective of Study

To establish the Biblical and Theological basis for Church involvement in CD.

Research Question

What are the biblical and theological basis for church involvement in CD?

LITERATURE REVIEW

Christians approach the Bible as the final authority to development concerns of the world. Mugambi (1989), defines theology as the systematic discourse about God. According to Nkonge (2008), theology in its essence is aspects of training-formal or informal.

Biblical and Theological Basis for Church Involvement in Community Development

The Bible is the infallible word of God to the world. Pobee (1979), elucidates that theology is concerned with existential situations that humanity finds in. The biblical and theological teachings are based on fortitude that God

provides to the oppressed through community. The development work of ADS in Kenya draws its mandate from John 10:10b "... I have come that they may have life to the full" (Bwibo, 2014). However, despite the church interventions in CD, there has been worrying poverty levels in Kenya. The study findings uphold that too often the people disregard or misapply biblical and theological impetuses.

Biblical Basis for Church Involvement in Community Development

The Israelites were involved in CD as a personal responsibility, unlike in modern dispensation where alignment is on the state, NGOs and FBOs for aid. Bindow (1988), argues that it is human right for citizenry to be provided by the state with basic needs like education, medical, water, food and security. This has biblical basis as God judges a nation that overlooks the deprived (Psalm 9:18-19). The study found a growing crisis caused by poverty, homelessness, poor health, joblessness, inequality, insecurity and criminal cases. This could be as a result of the church's concern over worship rather than *psychosomatic* (concern for body, mind, and soul). Okullu (1981), reinstates that the church is engaged in community by word and action. However, educational institutions, medical and social services, agricultural and technology advance the gospel message more than evangelization. Therefore, Christians all over the *cosmos* have a mandate of Matthew 25:35-46 to the plight of the deprived in terms of food, water, accommodation, freedom, clothing, security, and healing.

Thiong'o (2019), reinstates demand for spiritual than the physical goal of the church. Christians demand to give resources to the ministry is a hermeneutical problem on prosperity gospel (Malachi 3:10) that renders the church less functional as the poor are blamed for poverty. The *eschatological* (heaven-ward) gospel is detrimental as it lazes personal and communal economic development (1 Peter 2:11). This study established that biblical teachings lack a wholistic model of CD; thus inadequate livelihood. The study recommends church civic obligation in enhancing CD. There is need for a constructive biblical paradigm as Bosch (1982), puts it that Christian are in the world, but not of the world. Community has a task to share in God's creativity and stewardship of world resources to rebuild a better livelihood for all as depicted in Genesis 1:27.

The OT biblical basis for church involvement in CD identify with God's concern for justice and mercy (Proverbs 11:1; Amos 5:11). Bandow (1988), holds that God regulated Israelite's economy to safeguard widows garments (Exodus 22:26), control of excessive interest charges imposed on the poor (Exodus 18:17). The Israel's sabbatical year restored land to disadvantaged (Exodus 23: 10) and as Sider (1981) says, it led to release of the Israelites debts; spanning the rich and the poor gap (Exodus 23:10-11). Besides, every seventh year, the land was left uncultivated, and debts to poor Israelites cancelled (Deuteronomy 15), and *Yiddish* (fiftieth year), the land was redeemed by the original landlord (Leviticus 25). However, biblical and theological privileges, this study fronts that community must work and not be passive recipients from the church, FBOs, NGOs or states. The community has to conscientiously be productive and self-reliance. Kibucwa (2012), calls it theology of work that actively involves community in productive activities.

Kinyua (1999), exhibited CPK interventions such as health, education, spiritual, social, family life, community empowerment, livelihood, and social services as interventions to reduce poverty. However, his conclusion of development as a *bona fide* of the church is far-fetched, for no church on her own is capable of contributing to socio-economic and political developments. Further, although, Kinyua (1999) expounds on some biblical foundations for development such as Exodus 5-12, Psalm 24:1, and Amos 5:11, he fails to relate their practicality in the world of CD. The study established that biblical texts are meaningful when justice is made in terms of their hermeneutics and exegesis to derive contextual realities and CD priorities.

According to Owensby (1988), Daniel (2016), and Bandow (1988), Jeremiah, Zechariah and Ezekiel challenged Israel's leaders for ignoring the widows, the orphans, the poor, conceding violence, oppression, and exclusivity (Leviticus 25). This study instigates that the church has a duty to transform community by use of the biblical impetus not in selective forms but wholistically. The application of the deuterocanonical books such as Tobit, second Ezra and Sirach due to their richness to socio-economic and political aspects is critical. Authentic interpretation of the bible and theology according to contexts is valid and recommended.

In the NT dispensation, the mission of God to the world is to bring wholeness. Kibucwa (2012), asserts that God's mission is people's mission. However, the church has failed to apply the gospel to whole life, restricting it to spirituality (Kinoti, 1994). Monroe (2012), contention that the church is primarily a spiritual organization with a

secondary focus on socio-economic issues is inappropriate distinctiveness (Matthew 5:13-16). To reduce poverty, the entirety of God's word has to be applied to every aspect of human existence. For instance, the medical care strategy of the church shows that the first converts to Christ were people helped through medical ministries (Luke 17; 12-19, James 2:15-16). This also holds true for the church's approach to providing aid to the homeless, hungry, sick, naked, and those in need. Paul's journey to Jerusalem and Judea served the deserving communities (Romans 15:25-27) while Tabitha's generosity (Acts 9:36), serve as demonstration of societal advancement.

Maggay (1994), avers that the NT speaks of existential relationship of God's creation with humanity personal responsibly through sharing clothes and food (Luke 3:11) as early believers had all things in common with no needy among them (Luke 2:44-45), material possessions to show God's love (1John 3:17), social justice in doctrine of service (Matthew 25:35-43), and Great Commission (Matthew 28:16-19). Brueggemann (2006), views on liturgy of abundance links to this study as Jesus Christ served God and *cosmos*. Mathew's comparison of the church as salt and light of the world (Matthew 5:13-16) represents the *Missio Dei* to the world.

The church as *koinonia* of members with *charisma* and the NT concept of *shalom* relates to abundance model to the world "Jesus went to all cities and villages, teaching, preaching and healing" (Matthew 6: 33; 9:35). Nkonge (2018)'s on community livelihood avers that Jesus on top of being a preacher was a carpenter (Mark 6:3), Paul was an Apostle and tent maker (Acts 18:3) while most disciples of Jesus Christ were fishermen (Mark 1:14-19). The choosing of deacons (Acts 6) marked social welfare ministry while priesthood of all believers, places Christian's role in CD. This study established that the church has less disseminated teachings on CD. This calls the clergy to address woes of tribalism, poverty, corruption and unjust economic structures using theological impulses such *oikos* (house) and community (Ephesians 2:19-22) as advocated by Nkonge (2016) and Mugambi (2015)'s RT that informs service to the disadvantaged into a new social order.

Theological Basis for Church's involvement in Community Development

Theology is a systematic disclosure of God (Mugambi, 1989). Villa Vicencio (1992) avers that a theology which fails to address the most urgent questions asked by ordinary people is not a theology at all. Okullu (1983), and Nthukah and Gathogo (2015), provide theological basis for church involvement in CD as... "Be fruitful, fill the earth, subdue, till and keep the garden and that God is the Lord of all life and fruition" (Genesis. 1:22-29; Matthew. 6:25). This study found that communities have the potential to revitalize economic and socio-political life through conscientization, and interventions such as *koinonia*, *diakonia*, agri-mission, laity theology, theology of work or development, and incarnation.

According to Groningen (2000), the church has a crucial role as a change agent and a witness to the community. In their 2015 study, Ayiemba et al. argued that the church is responsible for eradicating poverty and achievement of equality, dignity, and freedom for all people, regardless of faith or nationality. The findings by Bakker (2016), demonstrates that theological views of the church have significant role in uplifting the development welfare of communities. Bosch (1982), Mugambi (1995), and Pillay (2007), aver that the church has a transforming effect and exists to improvise people's standards of living by assimilating models of development that reflect values, self-reliance, self-actualization and self-fulfillment.

RESEARCH METHODOLOGY

Descriptive survey research design was adopted as it enabled explore, determine and report social issues (Mugenda and Mugenda, 1999). The study was carried in four ADS regions, namely; Pwani, Eastern, Mt. Kenya East and NAIKA which were purposively selected in line with Creswell and Garrett (2008), recommendation of arriving at investigated knowledgeable. The regions were unique in terms of diversity, occupation, ecosystem, resources, infrastructure and policies. The target population was 1,827 and a sample size of 330 respondents comprising of 206 ACK clergy, four ACK Bishops, 57 ADS staff, 26 ACK Christian lay leaders and 37 community leaders was sampled through a Sampling Matrix.

Table 1: The Sampling Matrix

Category of Participants	Population	ACK Bishops	Anglican Clergy	ADS Workers	ACK Lay Christian Leaders	Community Leaders	Sample Size
Pwani	404	1	43	12	5	11	72
Eastern	402	1	51	5	7	11	75

NAIKA	346	1	41	11	5	4	62
Mt. Kenya East	675	1	71	29	9	11	121
ACK Bishops							
Total	1,827	4	206	57	26	37	330

In terms of research instruments, questionnaires collected data from ACK clergy, ADS staff and community leaders. Interviews were conducted to ACK bishops and ADS top management. The FGDs gathered data from Christian lay leaders. Diagnostic tests were conducted to assess suitability of quantitative data focusing on research objectives. Quantitative data in raw form was processed. Statistical Package for Social Sciences (SPSS) version 26 software was used for analysis of quantitative data in forms of percentages and frequencies. Qualitative data was generated and presented thematically and in narrative formats.

FINDINGS

Biblical and Theological Basis for Church Involvement in Community Development

The study sought to establish the biblical and theological basis for church involvement in CD. The clergy, ADS staff and community leaders were provided with a set of Likert statements. Table 2 presents a summary.

Table 2: Biblical Basis for Church Involvement in Community Development

Statement	SD	D	NO	A	SA	Total
The creation of man in God's image (Genesis 1:26-28) is a basis of development	1.8 5	0.3 1	0.3 1	17.0 49	80.6 232	100.0 288
Psalm 9:18-19 (God's judgment upon a nation that forgets the disadvantaged) stirs the church to be involved in development	1.4 4	1.0 3	3.1 9	18.8 54	75.7 218	100.0 288
Nehemiah 2:18 (Let's us arise and build) motivates the church to participate in development	1.4 4	1.4 4	0.3 1	17.7 51	79.2 228	100.0 288
Tobit 4:7-10 (Taking care of the poor as an offering that pleases God in heaven) inspires the church to participate in development	1.7 5	1.4 4	15.6 45	39.2 113	42.0 121	100.0 288
Jesus's Great Commission in Matthew 28:16-21 inspires the church to participate in development	1.4 4	1.7 5	0.7 2	23.6 68	72.6 209	100.0 288
The church involvement in development is based on Christ's command of loving God and neighbour (Luke 10:27-29)	1.4 4	1.0 3	1.4 4	23.3 67	72.9 210	100.0 288
Luke 4:18-19 (Jesus' concern to the world in socio-economic and political matters) calls upon the church to participate in development	1.4 4	1.0 3	0.3 1	21.5 62	75.7 218	100.0 288
Abundant life taught in John 10:10 inspires the church to participate in development	1.4 4	1.7 5	1.0 3	16.7 48	79.2 228	100.0 288
The economic sharing of Christians by St. Paul's in Romans 15:25-27 serves as a motivation to development	1.4 4	1.0 3	1.4 4	34.7 100	61.5 177	100.0 288

Data obtained illustrated that the majority of the respondents 281(97.6%), acknowledged creation of man in God's image (Genesis 1:26-28) is a basis of CD, that God's judgment upon a nation that forgets the disadvantaged (Psalm 9:18-19), stirs the church involvement in CD, 272 (94.5%), and that the Nehemiah 2:18 "Let's us arise and build" motivates the church to participate in CD, 279 (96.9%). 234 (81.2%) respondents, maintained "Taking care of the poor as an offering that pleases God in heaven" (Tobit 4:7-10) inspires the church to participate in CD, 277(96.2%) respondents, indicated that Jesus' Great Commission in Matthew 28:16-21, inspires the church to participate in CD; church involvement in CD is based on Christ's command of loving God and neighbours in Luke 10:27-29 by 277(96.2%). The majority of the respondents 280 (97.2%) said Jesus' concern to the world in socio-economic and political matters calls upon the church to participate in CD (Luke 4:18-19), 276 (95.9%) respondents, maintained that abundant life taught in John 10:10 inspires the church to participate in CD and that the economic sharing of Christians as espoused by St. Paul's in Romans 15:25-27 serves as a motivation to CD by 277 (96.2%). In general, respondents scored highly for biblical basis for church involvement in CD, the variable obtaining a mean rating of 93.54%.

The findings confirm that Church involvement in CD has biblical basis, and are consistent with observations by Maggay (1994), Bosch (1977) that Christians have a biblical mandate to be involved in the CD not in doctrine but in social justice (Matthew 25:35-43). Jesus destroyed fabrics of uncivilized communities by feeding over 5,000 men (Mark 8:1-21), as an indication of a church in the world but not of the world to propagate CD. However, there is need

to use Deuterocanonical books such as Tobit, second Ezra and Sirach for their richness in socio-economic and political aspects unlike other studies that hardly considered Apocrypha as basis for CD.

Theological Basis for Church Involvement in Community Development

The study also intended to establish theological basis for church involvement in CD. To achieve this, respondents were provided with a set of six Likert statements. Their responses are as presented in Table 3.

Table 3: Theological Basis for Church Involvement in Community Development

Statement	SD	D	NO	A	SA	Total
The concept of <i>Shalom</i> (Peace) which means right relation with God, humanity and creation is crucial in enhancing development	1.7 5	0.7 2	3.1 9	43.4 125	51.0 147	100.0 288
Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable	1.7 5	0.7 2	3.1 9	47.6 137	46.9 135	100.0 288
Reconstruction Theology informs the church involvement in development	1.4 4	0.7 2	8.7 25	61.1 176	28.1 81	100.0 288
The church responds to peoples' socio-economic and political needs by empowering community in the area of development	1.7 5	0.3 1	3.1 9	42.7 123	52.1 150	100.0 288
Since creation, God has been transforming communities in development through His involvement in their daily affairs	1.4 4	1.4 4	1.4 4	36.5 105	59.4 171	100.0 288
Green Theology, Laity Theology, Eco-Theology, <i>Oikos</i> Theology, <i>Koinonia</i> , <i>Incarnation</i> , <i>Harambee</i> and <i>Diakonia</i> are integral interventions in enhancing development	1.4 4	1.4 4	9.4 27	60.4 174	27.4 79	100.0 288

Information obtained from respondents indicates that the majority 272 (94.4%), were of the view that *Shalom* is crucial in enhancing CD; 272 (94.4%) respondents, maintained that evangelization as the identifying feature of the church, involves taking care of the poor, the marginalized and the vulnerable and that RT informs the church involvement in CD by 257 (89.2%). 273 (94.8%) respondents, indicated the church should respond to peoples' socio-economic and political needs by empowering community; the majority stated that since creation, God has been transforming communities in CD through His involvement in their daily affairs by 276 (95.9%), and that Green Theology, Laity Theology, Eco-Theology, *Oikos* Theology, *Koinonia*, *Incarnation*, *Harambee* and *Diakonia* are integral interventions in enhancing CD by 253 (87.8%).

The results of the study on theological basis for church involvement in CD showed a mean rating of 92.8 % indicating a high degree of agreement by the majority of respondents. The findings imply that the church's contextual theologies justify her involvement in CD. This has reference to Villa Vicencio (1992), Nkonge (2008), and Magesa (1976), that community involvement in CD is an essential component of missiology. Similarly, Mugambi (1995), avers that Christian theology has a role to play in the socio-economic and political transformation of Africa *via* reconstruction on three levels: individual, cultural, and religious.

Extent to which the Church Disseminates Teachings on Community Development

To establish the extent to which the church disseminates teachings on CD. Table 4 presents summary of the findings.

Table 4: Church's Dissemination of Teachings on Community Development in the Community

Statement	NE	LE	AE	GE	VGE	Total
The church teaches about good agricultural practices to improve productivity	1.4 4	17.0 49	65.6 189	13.5 39	2.4 7	100.0 288
The church teaches about clean water and sanitation to enhance quality of life	1.0 3	16.7 48	64.9 187	13.9 40	3.5 10	100.0 288
The church promotes developmental education to reduce illiteracy and poverty	0.7 2	13.9 40	54.5 157	26.0 75	4.9 14	100.0 288
The church promotes justice and peace towards a conducive environment for development	0.3 1	12.1 35	53.5 154	27.8 80	6.3 18	100.0 288
The church propagates children, gender and human rights issues to enhance the quality of human life	1.0 3	22.9 66	60.4 174	10.8 31	4.9 14	100.0 288

The church promotes health care in community towards enhancing the quality of human life	-	6.6	38.2	38.5	16.7	100.0
		19	110	111	48	288
The church calls upon community to offer relief to needy people in line with Christ's command to love and share	2.4	28.8	42.7	18.4	7.6	100.0
	7	83	123	53	22	288
The church offers employment to the youth by providing micro-finance for self-reliance	2.8	25.0	51.0	15.6	5.6	100.0
	8	72	147	45	16	288
The church assists persons living with disabilities by providing self-reliance skills	3.5	39.9	41.0	12.5	3.1	100.0
	10	115	118	36	9	288
The church gives HIV and AIDS awareness and care to the community for the promotion of wholistic life	1.0	6.6	32.6	38.9	20.8	100.0
	3	19	94	112	60	288
As a steward of God's creation, the church teaches community about environmental preservation and conservation	0.7	5.9	31.3	30.6	31.6	100.0
	2	17	90	88	91	288

Data obtained show that the respondents who stated that the church teaches about good agricultural practices to improve productivity to a great extent by 46 (15.9%) were the minority. Those who opined that church teaches about clean water and sanitation to enhance quality of life were 50 (17.4%), 89 (30.9%) respondents indicated that church promotes developmental education to reduce illiteracy and poverty and, 98 (34.1%) respondents, said the church promotes justice and peace towards a conducive environment for CD. Respondents who thought that the church propagates children, gender and human rights issues to enhance the quality of human life were 45 (15.6%), those who acknowledged the church calls upon community to offer relief to needy people in line with Christ's command to love and share were 75 (26.0%), those who indicated that the church offers employment to the youth by providing micro-finance for self-reliance were 61(21.2%) and those who said the church assists persons living with disabilities by providing self-reliance skills were 45 (15.6%) fewer than those who thought to the contrary. The proportion of the respondents who indicated that the church promotes health care in community towards enhancing quality of human life were 159 (55.2%), those who felt that the church offers HIV and AIDS awareness and care to community for the promotion of wholistic life were 172 (59.7%) and those who stated that in stewarding God's creation, the church teaches community about environmental preservation and conservation were 179 (62.2%).The findings could be interpreted to mean that whereas the church could be perceived to minimally disseminate information on general CD issues, it has spent considerable effort in three main areas; Health Care (55.2%), HIV and AIDS awareness (59.7%), and environmental preservation and conservation (62.2%).

An inquiry was made to ACK bishops and ADS top management. The question posed was: What are the emerging biblical and theological issues in the world of community development? In response, Baya (OI.2021) observed that:

The church is informed by the holistic gospel of Jesus Christ in John 10:10 that 'I have come so that you may have life in abundance'. This entails finding love, health and life in the present world. The philosophy of development is valuable in uplifting the livelihood of community. In the modern world of CD, the church could employ the concept of Agri-mission which means using agriculture as a tool for mission to address high poverty prevalence. The church has a role to execute her mandate employing non-discriminatory, humanitarian and missionary approaches that consider value for people as created in the image of God and to reach out to all people without discrimination on religious, socio-economic, cultural or political orientations. The church's role is to develop biblical and theological motifs that express meaning within the life-stream of the community.

According to Kibucwa (OI.2022):

All theologies inform CD. A theology that does not propagate holistic concerns fails to meet community needs. The Church is a community itself and at the grassroots. CD involves adopting new farming methods at the ground root to where people are. The church is about: people, survival, food, hygiene, food, going to school, learning and living well. You cannot remove the church from development in anyway; the church must be and remain involved in matters of CD. It is the duty of the church to ensure that development is done in systematic way to ensure community benefits. A church that does not involve itself in challenges affecting community is not a church but a fake one. CD ensure people are enjoying life in wholeness, are healthy, have money, road to use and decent houses. There is no good news if people are not living well.

According to Mutua (OI.2022):

The church must consider contextual reality to cater for physical and spiritual needs of community. The church expedites a call for humanitarian approach to motivate participation in CD between various stakeholders in improvising productivity and better living standards.

According to Mugo (OI.2022):

Biblical and theological emerging issues in the world of CD include intrinsic biblical and psychological social needs affecting community such as sexuality, ethical issues, technology, cash transfers, health issues in relation to genetically modified organisms, legal aspects, global warming, urbanization, environmental and climate change. The church consciousness in addressing the socio-economic challenges by putting into consideration the current scenarios in CD is critical.

Mwanziwe (OI.2021), responded that:

Humanity is endowed with the sacred mandate to subdue earth by good stewardship, work is a responsibility from God to human beings through which God demands restoration of the creation. The church has an advocacy role for the voice of the voiceless by empowering community to a self-reliance livelihood.

This study established emerging biblical and theological trends in the world of CD. Traditionally, this was unnatural due to the skeptical perception of the church involvement in CD. Personalized believes on church ministry without socio-economic and political mission is biblically biasing, and inept to deal with poverty. This has reference to Kinoti (1994)'s report that one out of every three Africans lack enough to eat. This has dire effects due to its direct relationship with under-development, poor health, criminology, death and psychological consequences. The finding agrees with Mofikeng (1990), that the liberative messages of God demand release from all that which negatively exploit community.

The qualitative results from FGDs with Christian lay leaders showed that: biblical and theological basis enhanced CD as the salt and light of the world (Matthew 5:13-14). The theology for life connects the church and underprivileged in community. The emphasis on humankind solidarity with creation as part of God's divine mandate in Genesis 2 is key in enhancing CD. The three servants and varied talents calls for productive economic model in Matthew 25:13-30, the good Samaritan (Luke 10:25-37), shows concern to the needy, poor in health and the vulnerable in community. Other biblical basis include: The rich man and Lazarus (Luke 16:19) emphasize on the plight of the poor, while 2 Timothy 2:15 calls for industriousness to God's and humanity service. Additionally, Christians are to eat from their labor (Psalm 128:2), a call for creative human stewardship (Ephesians 4:24), sharing things in common (Acts 2:42), enjoying good health in 3 John 1:12 and defending the weakly and fatherless (Psalms 140:12).

On enumerating other biblical and theological basis for church involvement in CD, qualitative responses from open-ended questions indicated thus: On agriculture, Jeremiah elucidates trees planted by the water side implying environmental conservation and management, Jewish calendar on agricultural work ensured productivity, Psalm 125 on the mountains that surround Jerusalem signifies promotion of natural resources; productive land requires proper management as depicted in Isaiah 5, Jesus as the branch that produces fruits informs CD in John 15:1-8, Magi in Matthew 2:11 symbolize abundance of the earth. In terms of wellness, Jesus went to communities doing good (Acts 10:38) while Matthew 25:40 signifies the plight of the poor and love of God exemplified in whatever you have done to the least of these, you have done to me. In terms of industriousness, James 2:14-28 demands faith and action, Joseph's steadfast in food economy and security in Genesis 41:41-46, and feeding of the 5000 demonstrates service to God and humanity (Matthew 14:13-21).

The study findings shows that the majority of the respondents, 183 (62.5%) answered the open-ended question on other biblical and theological basis for church involvement in CD. The most quoted biblical basis by the majority were placed using eight thematic areas namely: Matthew 14:13-21 on feeding the 5000 men as a demonstration of service to God and humanity by 48 (26.2%), Joseph's socio-economic success story in Genesis 41:41-46 by 46 (25.1%), Jesus development intellectually, stature and in favor with humanity and God in Luke 2:52 by 21 (11.4%), the three servants given talents to utilize in Matthew 25:13-30 by 16 (8.7%), faith without action as dead in James 2:26 by 14 (7.6%), stewardship and care of the land in Genesis 2:15 by 13 (7.1%), James 1:25 on good health by 13 (7.1%), and communal responsibility to the poor in Acts 2:37-47 by 12 (6.5%). The findings though minimally indicates that; feeding of the

5000 men by Jesus in Matthew (26.2%) and the story of Joseph's as the Egyptian economist in Genesis (25.1%) were the most preferred scriptural basis for church involvement in CD.

Further, the findings are an indication that CD as a *diakonia* (service) to community is critical and are consistent with Groningen (2000)'s claims that the church is a witness of the gospel and an agent of change in the world. Similar perspectives are shared by Alawode (2016), that role of the church is not solely to preach and evangelism, but progressive CD. According to Nkonge (2019), a wholesome ministry for a wholesome nation will be enhanced by a 'wholesome' set of Clergy who are well prepared for the challenges facing the country in this decade. Mosse (2002), Nkonge (2014) and Omanyo (2014), claim that for proclamation of the good news to be credible, the church in mission has to transform society by providing social services such as education, health and socio-economic and political impetus. Gitari (1996), holds that taking care of creation and execution of God-given responsibilities redeems humanity from woes. This kind of biblical and theological interventions in CD help address emerging trends within the health sector, research, technology, sexuality, modified elements, COVID 19, lifestyle diseases and worrying poverty levels.

CONCLUSION

The chapter confirms the fundamental function of biblical and theological basis in enhancing CD. This is despite CD being perceived as secular and alien to the ministry and mission of the church. The findings confirm that implementation of CD by the church is based upon strong biblical and theological basis to positively influence the livelihood of community. This realization serves as a strong demonstration of service to the poor, the marginalized and the vulnerable in community. Biblical basis inform socio-economic and political human spheres. Theologically, the source of life is God's work in creation that is continued to uplift community living standards and self-reliance for the current and future generations. Knowledge gained from the study shows that God's intention for humanity since creation has been a world filled with healthy, peaceful, equitable and lovingly engaged communities. The research found that central to the realization of effective CD is proper biblical hermeneutics, contextual use of theological impetus and inclusivity of the Bible. The study concludes that for ADS to become sustainable, there is need for training, and refreshing courses to varied cadres of people and development of CD training curriculums and community management skills aspects guided by contextual priorities.

RECOMMENDATIONS

Whereas findings illustrated strong biblical and theological basis for church involvement in CD, data obtained illustrated minimal extent of dissemination of information on specific but critical CD aspects including good agricultural practices to improve productivity, clean water and sanitation to enhance quality of life as well as developmental education to reduce illiteracy and poverty. To improve on the sustainability of CD within the targeted areas, it is recommended that more effort be made to disseminate biblical and theological teachings to educate communities about the wholistic mission of the church. To improve on development activities for the benefit of communities, beneficiary communities and CD partners should be appropriately engaged about the tenets, mission and strategic plans of ADS as an institution of CD. The ADS target recipients should be expanded through conscientization process, goal-oriented empowerment and transformative participatory approach. Suitable and contextual hermeneutical measures in terms of biblical and theological impetuses should be put into proper exegesis to address biases associated with interpretations regarding the church involvement in CD. This is crucial in contributing towards achievement of ADS community development objectives. Proper hermeneutics as well as the use of contextual theologies such as green theology, laity theology, eco-theology, *oikos* theology, *koinonia*, incarnation, harambee, *diakonia*, theology of work, theology of development, and reconstruction theology be intensified as integral interventions in enhancing CD in Kenya.

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