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The Role of Teaching/ Learning in the Acquisition of Multicultural Literacy: Survey of Primary, Secondary and University Levels in Kenya

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Abstract

The cultural, racial and ethnic composition of Kenyan primary, secondary and university schools has become increasingly diverse. Because of this heterogeneity, multicultural literacy (ML) has emerged as an important component of the Kenyan education system. Unfortunately, little attention has been paid to examine the role of teaching/learning in the acquisition of multicultural literacy in the diverse dynamics of the Kenyan society. Thus, the research on which this paper is based set forth to examine the role of teaching/learning in the acquisition of multicultural literacy in different educational tiers in Kenya. To achieve this objective, Eric Hirsch's theory of cultural literacy guided the study. The study also employed the quantitative research design because of the need to correlate social variables with multicultural literacies. Learners from class 8, form 4 and fourth year undergraduate students were purposively sampled from the following three institutions: A primary school in Nairobi, a secondary school in Kiambu County and a university in Eldoret; all in Kenya. A pre-test comprising 30 items was given to all the 25 sampled students of each education level to measure their multicultural literacies. Students were then taught about the Maasai, Turkana and Nubian cultures. The post-test of the same questions as the pre-test was administered to the learners, marked and the scores recorded. To test the correlation, Levene's test for equality of variances was employed. The study found that exposing the learners to information on the three cultures influenced performance in the post-test. Thus, the study noted that multicultural literacy enhances learners' cultural awareness, acceptance of diverse learners, and develops a positive self-concept for learners' from diverse backgrounds. The study recommends the

incorporation of multicultural literacy in the curriculum to build a cohesive society and to discourage the negative stereotypes that characterize some multicultural settings.

Keywords: multicultural literacy, primary, secondary, university, cultural literacy

Introduction

Multicultural literacy (ML) comprises the skills and ability to identify the creators of knowledge and their interests (Banks, 1996), to uncover the assumptions of knowledge, to view knowledge from diverse ethnic and cultural perspectives, and to use knowledge to guide action that will lead to a humane and just world. Multicultural literacy, therefore, leads to the understanding of different cultures through exposure to aspects such as the history, values, language, religious beliefs and oral literature of different communities. This implies that multicultural literacy is premised on cultural pluralism. Maxim (2006) for example, describes cultural pluralism as how all the parts of society contribute to a whole. Banks (1999) uses an analogy to describe cultural pluralism. He says:

“The metaphor of the melting pot is no longer functional. We have to switch to either the toss[ed] salad or the stew. It allows us to focus both on the differences in the ingredients while at the same time the beauty of the whole. A good salad does not have a bunch of components that look, taste or have the same texture. The success of the salad depends not only on its looks but also on a lot of other factors including the taste, the freshness of the ingredients, the smells, the textures and the mixture itself (p. 43).”

From this quotation, we may argue that since schools represent community, they must reflect and respect the diversity of society just as a good salad has the above features. Learners must be helped to construct an understanding of different cultures, respect for differences, and at the same time, overcome racial and ethnic barriers¹. If this does not happen, a learner becomes “ethnically encapsulated (Banks, 1999, p.3), meaning that he/she is culturally deprived because of limited knowledge of any culture other than one’s own. Hirsch (1987) too, shares a similar view and opines that:

Cultural literacy constitutes the only sure avenue of opportunity for disadvantaged children, the only reliable way of combating the social determinism that now condemns them to remain in the same social and educational condition as their parents (p. xiv).

The above quotation implies that cultural literacy makes learning and teaching possible by providing a general network of socio-cultural associations that will help learners fight social ills that envelop them. Therefore, teachers and learners have a role to play in a learning process.

There have been many studies conducted to determine the effect of demographic variables on student achievement (Mburu, 2013; Bedard & Insook, 2010). Gender is one of the demographic variables that have been identified as affecting students' performance (Buchmann & Thomas, 2006). Feingold (1988) argues that childhood training and experience, gender differences in attitudes, parental and teacher expectations and behaviours, differential course-taking and biological differences between the sexes may all be pivotal in giving rise to gender differences in achievement. Unfortunately, according to the Education for All (EFA) and Millennium Development Goals (MDGs), many countries are faced with the challenge of eliminating gender disparities in basic education by the year 2010, and achieving gender equality in education by 2015 (Onsomu, Kosimbei & Ngware, 2005). In addition, there is a paucity of studies that explore gender differences and the acquisition of multicultural literacy. Thus, the correlation between gender and multicultural literacy is one of the questions this study seeks to answer.

Studies also suggest that providing literacy instruction that is culturally responsive promotes high achievement among culturally and linguistically diverse learners (Banks, 1999).² Thus, teachers should demonstrate socioculturally centered teaching awareness to make learning relevant and effective. As Gay (2000) argues, teachers must understand that "culture is at the heart ... of education" (p. 8) and that "teaching is a contextual and situational process" (p. 21). With suitable multicultural literature available, for example, learners can embrace diversity (Mendoza & Reese, 2000). This is because multicultural literature "helps children to identify with their own culture, exposes children to other cultures, and opens the dialogue on issues regarding diversity" (Colby & Lyon, 2004, p. 24). It is also a resource for "promoting

learners' inter/intra-cultural understanding and appreciation" (Fang, Fu & Lamme, 1999, p. 259).

In Kenya, the government places premium on education as a vehicle towards the acquisition of multicultural literacy, national cohesion and national integration. First, the Sessional Paper No. 1 of 2005 on 'A Policy Framework for Education, Training and Research' identifies the national philosophy of education as "Education and training for social cohesion as well as human and economic development" (Republic of Kenya, 2005). Social cohesion in Kenya is affected by the diverse cultures of the different speech communities. This presents myriad challenges for schools, which are expected to cultivate national unity (Njeng'ere, 2014).

Second, the national goals of education in Kenya provide the curriculum developers with the general intended outcomes of education. Out of the eight goals, five provide opportunities for fostering national cohesion and integration. These are, foster nationalism, patriotism, and promote national unity, promote social, economic, technological and industrial needs for national development, promote sound moral and religious values, promote social equality and responsibility, and promote respect for and development of Kenya's rich and varied cultures. These goals have served the education sector since independence, except for two goals that were added during Kenya's 2002 curriculum review (Njeng'ere, 2014). Based on these goals, the Kenya Institute of Curriculum Development (KICD) developed the objectives of primary³ and secondary school⁴ (Njeng'ere, 2014). The school curriculum (primary and secondary education) is further organized into subjects, and each has a syllabus with well-defined general and specific objectives. For example, the eleventh objective of teaching English in secondary schools in Kenya is to "appreciate and respect own as well as other people's culture" (MOES&T, 2002b). Since multicultural literacy can facilitate achievement of the national goals of education in Kenya, it is important to gauge the literate learners' understanding of one another's culture. This is why this study attempts to answer the following questions: (a) What is the role of teaching/learning in the acquisition of multicultural literacy? (b) To what extent are the primary, secondary and university students literate in Turkana, Maasai and Nubian cultural issues? (c) What is the correlation between gender and multicultural literacy? (d) What is the correlation between education level and multicultural literacy?

Understanding Turkana, Nubian and Maasai Communities in Kenya, Africa

The Turkana

The Turkana are a Nilotic people native to Turkana County⁵ in northwest Kenya, a semi-arid climatic region bordering Lake Turkana (Krätli, 2001). The Turkana depend on husbandry of: camels, cattle, sheep, and goats for subsistence. The animals provide milk, meat and blood. The Turkana use donkeys to transport household goods during migrations. Women gather wild fruits from the bushes and boil them for 12 hours. Slaughtered goats are roasted on a fire and only their entrails and skin are removed. Among the Turkana, people seek to make friends by begging for and giving tobacco, food, and goats in the later stages of friendship. The Turkana do not practise circumcision (Barton, 1921). For boys, rites of passage generally involve learning how to hunt. For girls, the most important transition is marriage⁶ which they can enter into as young as when they are fifteen years (Barton, 1921). Marriage is so important because it reinforces social alliances and creates clan support networks. The Turkana engage in small-scale agriculture and basket weaving, products which can be traded along with livestock for grain and other necessities (Barton, 1921).

The Nubians

The Nubians⁷ are believed to be the first human race on earth, and most of their customs and traditions were adopted by the ancient Egyptians (de Smedt, 2011, p.10). Scholars may also refer to Nubians as Kushites, a reference to Kush, the territory of the Nubians, as it was called by Ancient Egyptians (Bianchi, 2004). The Kenyan Nubians are descended from the Nuba Mountains in what is now central Sudan⁸. To avoid confusion with the northern Sudanese Nubians, the “East African Nubians” refer to themselves as “Nubi”⁹. In Kenya, Nubians are found mostly in Kibra, Nairobi County (de Smedt, 2011, p.12). The vast majority of the Nubians in East Africa are descendants of Sudanese ex-servicemen in the British Army (de Smedt, 2011), who were forcibly conscripted into the colonial British army in the early 1900s when Sudan was under British rule. They were deployed throughout various parts of then British East Africa, including Kenya, to assist the British in their military expeditions and later in the First and Second World Wars. The

Nubians are predominantly Muslim in a country that is predominantly Christian. The Nubis have always been “strangers” in the areas they went as soldiers and settled¹⁰ (de Smedt, 2011, p.12). With the influx of other communities, Kibera is a slum area where the Nubis are now only a small minority and control only a small part of the rental rooms (de Smedt, 2011).

The Maasai

The Maasai¹¹ are said to have originated from the Nile Valley, specifically to the east of the present-day Juba. By the 1600s, they had begun migrating into the East African region, specifically Kenya and Tanzania (Ondicho, 2005). The Maasai are a semi-nomadic pastoral ethnic minority group (Rutten, 1992), living in the arid and semi-arid rangelands of Kenya and northern Tanzania (Ondicho, 2005). According to Spear (1993, p.2), Maasai and pastoralism “have become so closely linked in the historical and ethnographic literature ... that Maasai are commonly viewed as prototypical pastoralists.” Livestock is tied to status within the community, satisfaction of social and cultural objectives, and the provision of capital equity (Kerven, 1992; Hilman, 1994). Because of their importance, cattle numbers are more important than cattle quality and are treated with the same respect accorded to family members (Rutten, 1992). The Maasai society considers Moran-hood as the best period of a man’s life. A Moran is always expected to display bravery¹² (Nangoli, 2002).

The Maasai speak the Maa language, which has many dialects (Vossen, 1988; Mol, 1996). Maasai traditional diet consists of six basic foods: meat, blood, fat, honey, tree bark and milk. Wild animals (except the eland), chicken, fish and salt are forbidden. The Maasai generally eat two meals a day, in the morning and at night. To control the vices of pride, jealousy and selfishness, warriors can share a girlfriend with at least one of their age group members. A man is also expected to give up his marital bed to a visiting age-mate. However, the wife has the right to decide whether to sleep with the guest or not. If she does and gets pregnant, the resulting child belongs to her husband and not the guest. Both boys and girls go through an initiation into adulthood, which involves training in adult responsibilities and circumcision mainly for boys (Jenkins, 1997).

Theoretical Framework

This study is based on Eric Hirsch's (1987) theory of cultural literacy. Hirsch, an American educator and academic literary critic, argued that education should focus on content and how learners should achieve cultural literacy.¹³ The theory of cultural literacy claims that we need to know a certain set of facts (what Hirsch calls the 'core knowledge'¹⁴) of a particular culture in order to understand what people mean. This knowledge, also referred to as cultural schema, is in Hirsch's view, indispensable to academic and professional success. Hirsch adds that this "shared information is a necessary background to true literacy" (Hirsch, 1987, p. 2) as it is important for mutual understanding and harmony. Thus, exposing people to as much of other cultures as possible will promote the shared knowledge consequently enabling multicultural communication (Shamshayooadeh, 2011).

Second, Hirsch opposes the long-accepted view of educator John Dewey, who stressed experiential learning, and believes that the current practice of hands-on learning and critical thinking should be replaced by a common core curriculum of content knowledge. He criticises the formalistic theories of literacy that focus almost entirely on formal reading skills without paying much attention to the background knowledge that learners need to know. He argues that "literacy is more than just the actual mechanics of reading" (as cited in Shamshayooadeh, 2011, p. 273). This is because literacy implies comprehending what you read and, to understand what you read, you need to have the "appropriate background knowledge" (as cited in Shamshayooadeh, 2011, p. 273). It is the recognition of the importance of background knowledge that led Hirsch to formulate the theory of cultural literacy which this study has adopted to correlate social variables with multicultural literacies among Kenyan learners in primary, secondary and university levels.

Research Methodology

The study employed the quantitative research design because of the need to correlate social variables with multicultural literacies. The pre-test-post-test paradigm was employed to measure the multicultural literacies. The target population comprised learners of different gender from class 8, form 4 and fourth year university students. The following three

institutions were purposively sampled: A primary school in Nairobi, a secondary school in Kiambu County and a university in Eldoret, all in Kenya. The pre-test comprising 30 items was given to all the 25 sampled students of each education level. The test was marked and scores recorded. The students were then taught about the Maasai, Turkana and Nubian cultures. A week later, the post-test, having the same questions as the pre-test, was administered to the learners, marked and the scores recorded. Data were analysed using the SPSS. To test the correlation, Levene’s test for equality of variances was used to establish whether the observed differences among gender and educational levels were purely random or whether there were real differences between the means.

Results

The graphs below show the performance per gender across all levels of education. Figure 1 indicates the mean performance by primary school candidates against the gender variable. The figure shows that irrespective of gender, there was improvement in performance by the primary school candidates after exposure to multicultural content.

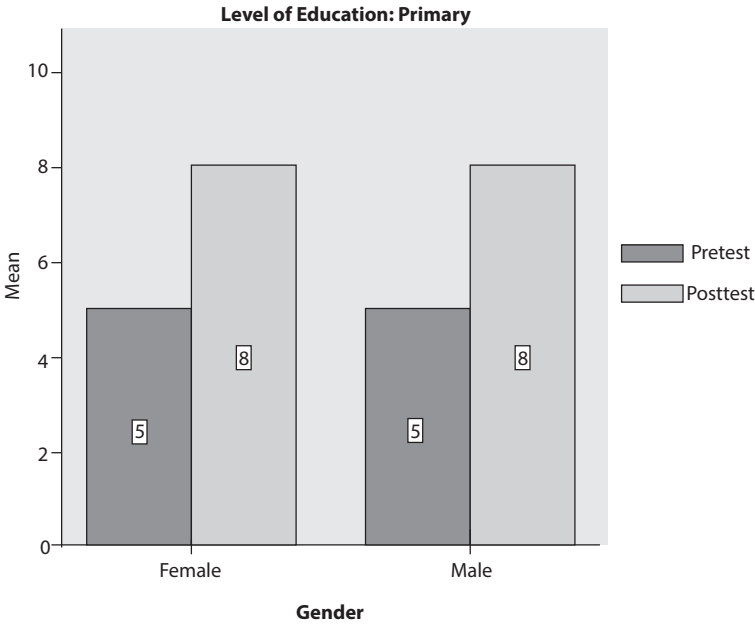


Figure 1: The gender variable vis-à-vis the primary level of education

Figure 2 below indicates the mean performance by secondary school candidates against the gender variable. The figure shows there was improvement in performance by the secondary school candidates after exposure to multicultural content. However, female candidates performed better than the male candidates in the post-test.

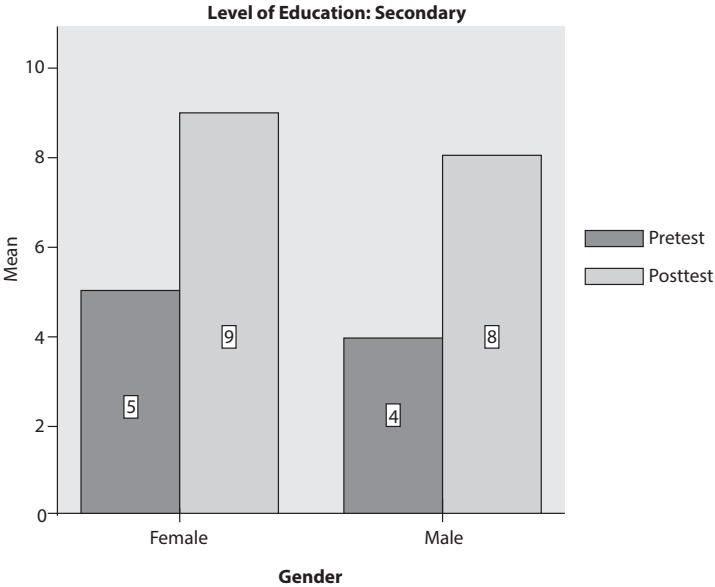


Figure 2: The gender variable vis-à-vis the secondary level of education

Figure 3 indicates the mean performance by university candidates against the gender variable. The graph shows there was improvement by the university candidates after exposure to multicultural content. However, female candidates performed better than the male candidates in the post-test. In addition, the graph also indicates that the mean performance by university candidates is slightly higher than the rest in both the pre-test and post-test. That is, it can be observed that the university students have higher scores than those in secondary and primary schools respectively.



Figure 3: The gender variable vis-à-vis the university level of education

Discussion of Findings

The emerging findings show that there was general improvement for all sampled participants across the three education tiers after exposure to multicultural content. Knowledge in Turkana culture also appears to be higher than in the other two cultures, Nubian and Maasai. There was general improvement for all candidates after exposure except for a few candidates whose score did not improve, while some even dropping. Thus, the findings imply that exposing learners to information on the three cultures influenced performance in the post-test. Thus, learners became more literate in multicultural issues after the teaching. We assume they learned more about Nubian, Turkana and Maasai cultural backgrounds during the teaching hence improvement in performance. They got to know more about their history, customs, values and cultural issues.

These findings concur with Taylor and Hoechsmann's (2012) study in Canada, which demonstrated that learning institutions are the primary contributor to acquisition of multicultural literacy. Perhaps this is because when schools teach concepts to the learners, they stay in their minds and remember them for a long time. We are in agreement with

Taylor and Hoechsmann's (2012) conclusion that schools represent the most consistent source of multicultural literacy. Given this argument, schools in Kenya, therefore, should be a great vehicle for acquisition of multicultural literacy among learners in all levels of education. Such a move is in tandem with the principle advanced by Hirsch (1987) that shared cross-cultural literacy is necessary for mutual understanding and harmony in multicultural settings.

The findings of this study imply that gender is a significant variable in the acquisition of multicultural literacy in the different educational tiers in Kenya. In the primary, secondary and university levels, female candidates performed better than male candidates in the post-test. In addition, the university students had higher scores than those in secondary and primary schools respectively. The findings of this study concur with past researches, which indicate that gender plays a role in the student academic achievement. For example, in a meta-analysis of 77 studies conducted between 1980 and 1991 among middle and high school students, DeBaz (1994) found a significant gender effect favouring males in overall science achievement. Further, educational statistics indicates that females outperform males at all levels of the school system and attain more school and post-school qualifications (Alton-Lee & Praat 2001; Mullis et al. 2003).

As Hirsch (1987) explains in his theory, exposing people to varied cultures promotes shared knowledge and this will certainly be beneficial to the diverse population. The exposure will provide learners with a sense of affirmation about themselves, their culture and other people's culture (Colby & Lyon, 2004). Learners are able to make connections between the multicultural content and their everyday lives because multicultural literacy is a powerful medium for understanding the world. It accurately portrays the history, customs, values, traditions and way of life of a particular society. Thus, learners are able to appreciate a heritage that comes from diverse backgrounds (Banks, 1990). They reflect on their own and other's cultural backgrounds basing this reflection on facts.

Kenya being a diverse country, her people knowing more about other's cultures is a good step towards tolerance and a deeper understanding of one another. It will help build a cohesive society and discourage the

negative stereotypes that characterise multicultural settings. Learners get to share more about cultures, thus expanding multicultural literacies. Learners get to appreciate cultural heritages of people from diverse backgrounds. As noted by Boles (2006), learners feel recognised and understand when their culture is acknowledged. By being introduced to other cultures, learners learn that there are other perspectives and ways of doing things advanced by different cultures that are just as valuable as their own. Multicultural literacy opens dialogue on issues regarding cultural diversity. Learners are able to develop concepts based on knowledge of and a sense of pride in cultural backgrounds. Multicultural literacy exposes learners to differences and similarities between their culture and others.

Teachers should create a classroom setting where all cultures are valued. Boles (2006) advises that teachers should stimulate understanding of diversity in the classroom and help to build an understanding of and respect for people from other cultures. Teachers should focus on teaching more about the country's diverse cultures, learners' cultural heritage as well as pride for the past. In this way, teachers will be laying the foundation for developing cultural pluralism, a condition in which many cultures co-exist within a society and maintain their cultural differences, intergroup harmony and the ability to think from a multi-cultural perspective. This direction of teaching will facilitate the achievement of Kenya's national goals that touch on attainment of national cohesion (Njeng'ere, 2014). However, teachers should take heed of Boles' (2006) caution that as they teach; they must challenge attitudes and stereotypes that are often propagated to cause disharmony and prejudice against some cultures, especially the minority ones.

Conclusion

The paper sought to examine the role of teaching/learning in the acquisition of multicultural literacy in different educational tiers in Kenya. The findings of the study show the importance of exposing learners to multicultural issues through teaching since they get to learn and understand their own and other's cultures more. The findings lead to the conclusion that incorporating multicultural content in the curriculum expands learners' awareness and decreases negative stereotyping of individuals. The study found that exposing learners

to information on the three cultures sampled in the study influenced performance in the post-test (see section 5). Thus, multicultural literacy enhances learners' cultural awareness, acceptance of diverse learners, and development of positive attitudes towards concepts and learners from diverse backgrounds.

The study recommends the full incorporation of multicultural literacy in the curriculum in order for Kenya to build a cohesive society thereby discouraging negative stereotypes that characterise some multicultural settings such as Kenya. By integrating multicultural literacy in the curriculum, it is easy for teachers to direct the learners in studying the past, help them understand the present and be part of making their future better. Cross-cultural knowledge, transmitted through curriculum, could go a long way in promoting inter-cultural understanding among learners in Kenya. In so doing, learners will be able to fill in all the gaps in their cross-cultural knowledge. Ultimately, the achievement of Kenya's national goals of education and realisation of a cohesive society, as stipulated in Kenya's Vision 2030 blueprint, will be enhanced. The only minor shortcoming of this study is the time span between the administration of the pre-test and the post-test. Future research should address this issue by comparing two separate groups, one with training (test group) and another without (control).

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Appendix 1: A summary of pre-test and post-test results against the level of education

The following table indicates that mean performance by university candidates is slightly higher than the rest in both pre-test and post-test.

Descriptive Statistics										
Level of education	Gender	Exam	N	Range	Min	Max	Sum	Mean		Std. Deviation
								Statistic	Std. Error	
Primary	Female	Turkana	Pretest	4	2	6	42	3.82	.352	1.168
			Posttest	3	6	9	87	7.91	.315	1.044
			Improvement	3	3	6	45	4.09	.315	1.044
		Nubian	Valid N (list wise)							
			Pretest	4	2	6	55	3.93	.355	1.328
			Posttest	3	6	9	106	7.57	.251	.938
	Male	Maasai	Improvement	6	1	7	51	3.64	.427	1.598
			Valid N (list wise)							
			Pretest	5	4	9	96	6.86	.390	1.460
		Turkana	Posttest	2	8	10	125	8.93	.221	.829
			Improvement	7	-1	6	29	2.07	.518	1.940
			Valid N (list wise)							
	Female	Turkana	Pretest	5	2	7	53	4.42	.379	1.311
			Posttest	2	7	9	99	8.25	.218	.754
			Improvement	5	1	6	46	3.83	.441	1.528
		Nubian	Valid N (list wise)							
			Pretest	4	1	5	48	3.69	.365	1.316
			Posttest	5	4	9	98	7.54	.433	1.561
	Male	Maasai	improvement	8	0	8	50	3.85	.492	1.772
			Valid N (list wise)							
			Pretest	2	5	7	77	5.92	.178	.641
		Turkana	Posttest	1	8	9	110	8.46	.144	.519
			Improvement	3	1	4	33	2.54	.268	.967
			Valid N (list wise)							

Secondary	Female	Turkana	Pretest	13	3	2	5	43	3.31	.286	1.032
			Posttest	13	3	7	10	119	9.15	.249	.899
			Improvement	13	4	3	7	76	5.85	.373	1.345
			Valid N (list wise)	13							
	Nubian		Pretest	13	7	1	8	73	5.62	.572	2.063
			Posttest	13	5	5	10	105	8.08	.400	1.441
			Improvement	13	5	0	5	32	2.46	.447	1.613
			Valid N (list wise)	13							
	Maasai		Pretest	13	7	3	10	80	6.15	.465	1.676
			Posttest	13	5	5	10	113	8.69	.429	1.548
			Improvement	13	4	0	4	33	2.54	.402	1.450
			Valid N (list wise)	13							
Secondary	Male	Turkana	Pretest	12	6	0	6	32	2.67	.644	2.229
			Posttest	12	5	5	10	99	8.25	.524	1.815
			Improvement	12	3	4	7	67	5.58	.336	1.165
			Valid N (list wise)	12							
	Nubian		Pretest	12	7	0	7	46	3.83	.757	2.623
			Posttest	12	10	0	10	85	7.08	.763	2.644
			Improvement	12	7	0	7	39	3.25	.605	2.094
			Valid N (list wise)	12							
	Maasai		Pretest	12	6	2	8	59	4.92	.645	2.234
			Posttest	12	5	5	10	99	8.25	.411	1.422
			Improvement	12	6	0	6	40	3.33	.569	1.969
			Valid N (list wise)	12							

University	Female	Turkana	Pretest	8	2	2	4	26	3.25	.250	.707
			Posttest	8	2	8	10	70	8.75	.313	.886
			Improvement	8	3	4	7	44	5.50	.327	.926
			Valid N (list wise)	8							
	Nubian		Pretest	18	4	6	10	129	7.17	.305	1.295
			Posttest	18	4	6	10	160	8.89	.227	.963
			Improvement	18	4	0	4	31	1.72	.331	1.406
			Valid N (list wise)	18							
	Maasai		Pretest	18	6	3	9	89	4.94	.383	1.626
			Posttest	18	5	5	10	151	8.39	.315	1.335
			Improvement	18	7	-1	6	62	3.44	.452	1.917
			Valid N (list wise)	18							
University	Male	Turkana	Pretest	5	3	2	5	19	3.80	.490	1.095
			Posttest	5	2	8	10	47	9.40	.400	.894
			Improvement	5	3	4	7	28	5.60	.510	1.140
			Valid N (list wise)	5							
	Nubian		Pretest	13	2	6	8	90	6.92	.239	.862
			Posttest	13	4	6	10	118	9.08	.309	1.115
			Improvement	13	6	-2	4	28	2.15	.436	1.573
			Valid N (list wise)	13							
	Maasai		Pretest	13	5	2	7	65	5.00	.424	1.528
			Posttest	13	4	6	10	115	8.85	.390	1.405
			Improvement	13	6	-1	5	50	3.85	.465	1.676
			Valid N (list wise)	13							

Notes

(Endnotes)

1. Paulo Freire (1970), a Brazilian education, for instance, in *Pedagogy of the Oppressed*, posits that we must teach learners to read the *word* and the *world*. Reading the *word* requires basic knowledge and skills. On the other hand, reading the *world* requires students to question the assumptions of institutionalised knowledge and to use knowledge to take action that will make the world a just place in which to live and work.
2. Other scholars who have extensively studied on literacy instruction include Gay (2000); Hale (2001); Ladson-Billings (1994), Nichols, Rupley, & Webb-Johnson, (2000).
3. Out of the 13 primary education level objectives, four provide opportunities for fostering national cohesion and integration. These are: develop desirable social standards, moral and religious values (Objective 5); develop aesthetic values and appreciate own and other people's cultures (Objective 7); instil respect and love for own country and the need for harmonious co-existence (Objective 10); promote social responsibility and make proper use of leisure time (Objective 12) (MOES&T, 2002a).
4. Out of the 15 secondary education level objectives, seven provide opportunities for fostering national cohesion and integration. These are: acquire necessary knowledge, skills and attitudes for the development of self and the nation (Objective 1); promote love for and loyalty to the nation (Objective 2); promote harmonious co-existence among the people of Kenya (Objective 3), develop mentally, socially, morally, physically and spiritually (Objective 4); enhance understanding and respect for own and other people's cultures and their place in contemporary society (Objective 5); develop into a responsible and socially well-adjusted person (Objective 10) and promote acceptance of and respect for all persons (Objective 11) (MOES&T, 2002b).
5. Turkana County covers 77,000 square kilometres (the size of Scotland) on the northwestern edge of Kenya, on the border with Ethiopia, Sudan and Uganda, and delimited on the east by the 200 km stretch of Lake Turkana (Krätli, 2001).
6. Anthropologist, Itaru Ohta, who has conducted research among the Turkana since the 1970s, noted that when he once gave papers and pencils to Turkana children to draw what they wanted, most of the girls made pictures of the front aprons of married women, which are different from those of unmarried women (Ohta, 2007).

7. They are essentially “recent immigrants”, descendants of (slave) soldiers of the Egyptian army in southern Sudan, that were cut off from the rest of the army after the fall of Khartoum in 1885; they were then recruited into the British and German East African colonial armies and moved out of Sudan into East Africa (de Smedt, 2011, p.10)
8. For the Nubis, Kibera is their “tribal land”, inextricably associated to the Nubis as a group, and to the continued existence of that group; hence, their never-ending claim on the Kibera land (de Smedt, 2011, p.11).
9. The term “Nubi” was used in many official colonial documents (Hansen, 1991, p. 564).
10. In 1908, the German sociologist Georg Simmel came up with a sociological characterisation of “the stranger as a social type”. The stranger is here described as “the man who comes today and stays tomorrow”, rather than someone that just passes through.
11. Anthropological studies suggest that the Maasai have inhabited East Africa for more than 6,500 years (Rutten, 1992; Waller, 1976).
12. In his *No More Lies about Africa*, Musamaali Nangoli reports that even “For the Masai...a young boy of about sixteenthrows himself into the bush bare-handed and kills a lion in order to become a man (Nangoli, 2002, p.59).
13. According to Shamshayooadeh (2011), the notion of “cultural literacy” gained currency on both policy and practice in US educational circles with the 1987 publication of E. D. Hirsch’s seminal book, *Cultural Literacy:What Every American Needs to Know*.
14. The ‘core knowledge’ is (the core cultural knowledge that one needs to attain in order to function productively in the society. This core knowledge is a relatively limited body of information that can be listed and learned (Hirsch, 1987).