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**Discovering Thoughts, Inventing Future**

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# Evidence of Wealth Effect of Corporate Spin-Offs in China

By Yi-Hong Lin, Teik-Wei Yoon, Annuar Bin Md Nassir & Chung-Sin Yoon

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*Abstract-* Is corporate spin-offs less attended as a wealth-generating asset restructuring in the People's Republic of China (China)?. Was the wealth effect of China's corporate spin-off occurring in the State Capital Economy? Although China's Initial Public Offering (IPO) incidences and volumes are vigorous, China's corporate spin-offs started late and lack extensive applications. In July 2020 alone, a total of seventy-five companies completed IPO in mainland China and abroad despite the outbreak of the COVID-19 pandemic. This paper aimed to provide evidence on the wealth effect of the combination of China corporate spin-off announcements, parent and subsidiary. We took twenty-four Chinese listed companies that have been successfully spin-off as a whole to explore the corporate spin-off wealth effect on their market value, and the empirical results of positive returns were convincing. Compared with the prior corporate spin-off researches in China, this paper is more comprehensive as we examined the shareholders' wealth effect of the corporate spin-off announcements from the years 2000 to 2018 in the Shanghai Stock Exchange (SSE) and Shenzhen Stock Exchange (SZSE).

*Keywords: corporate spin-offs' wealth effects; state capital economy; matched control samples; precision weighted cumulative average abnormal return.*

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# Evidence of Wealth Effect of Corporate Spin-Offs in China

Yi-Hong Lin [α], Teik-Wei Yoon [σ], Annuar Bin Md Nassir [ρ] & Chung-Sin Yoon [ω]

*Abstract-* Is corporate spin-offs less attended as a wealth-generating asset restructuring in the People's Republic of China (China)?. Was the wealth effect of China's corporate spin-off occurring in the State Capital Economy? Although China's Initial Public Offering (IPO) incidences and volumes are vigorous, China's corporate spin-offs started late and lack extensive applications. In July 2020 alone, a total of seventy-five companies completed IPO in mainland China and abroad despite the outbreak of the COVID-19 pandemic. This paper aimed to provide evidence on the wealth effect of the combination of China corporate spin-off announcements, parent and subsidiary. We took twenty-four Chinese listed companies that have been successfully spin-off as a whole to explore the corporate spin-off wealth effect on their market value, and the empirical results of positive returns were convincing. Compared with the prior corporate spin-off researches in China, this paper is more comprehensive as we examined the shareholders' wealth effect of the corporate spin-off announcements from the years 2000 to 2018 in the Shanghai Stock Exchange (SSE) and Shenzhen Stock Exchange (SZSE). This paper adopted window size of 1 day, 5 days, 10 days, 20 days, and 50 days before and after the announcement of a corporate spin-off and Shanghai Securities Composite Index to simulate Market Model. Using matched control samples, we observed that companies experienced spin-off had a higher significant wealth gain in the short term period of corporate spin-off announcements compared with companies in control samples. Besides, precision weighted cumulative average abnormal return, and the averaged buy-hold abnormal return showed this study's robustness. The results displayed that there was no significant difference between the value of precision weighted cumulative average abnormal return and normal cumulative average abnormal return. The cumulative average abnormal return showed that shareholders would gain about 1.84% share price increasing on 1 day before and after the announcement of the corporate spin-off; 2.76% on the 5-days before and after the announcement; 2.62% on 10-days before and after the announcement; 7.28% on 50-days before and after the announcement. The study evidences that corporate spin-off listing does generate wealth in asset restructuring in a State Capital Economy progressively, overarching the body of spin-off literature globally which were mostly on Private Capital Economies.

*Keywords: corporate spin-offs' wealth effects; state capital economy; matched control samples; precision weighted cumulative average abnormal return.*

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## I. Introduction

Chinese corporate spin-offs were fewer comparatively to other countries as a wealth-generating asset restructuring viz a viz the incidences of Chinese IPOs. The wealth effect of China's corporate spin-offs occurred in the Hong Kong Stock Exchange (HKSE), the SSE and the SZSE[1]. IPOs in China are active and the yearly number of IPOs in China touched three hundred and thirty-two in the year 2019 out of which two hundred and two companies were listed at SSE and SZSE. The remaining one hundred and thirty companies were listed in HKSE and overseas[2]. Seventy-five companies from mainland China were successful in their IPO exercise during the month of July 2019 alone amid the ongoing COVID-19 pandemic. In recent years, with the upsurge of overseas listed companies planning to return to the A-shares[3] market, corporate spin-off as a means of operation has been refocused by companies. With the increasingly close relationship between Chinese and foreign capital markets, the increasing familiarity of Chinese companies with the spin-offs listing model and the deepening of the negative synergy brought by merger and acquisition, Chinese listed companies[4] began to try to restructure assets by spin-off listing, making it one of the essential trends of asset restructuring of listed companies. Therefore, it is of great practical significance to explore the influence of Chinese companies on their own and their subsidiaries' value after they choose to spin-offs. Besides, researching spin-offs in China is helpful to measure whether spin-offs are customarily beneficial for Chinese

[1] SSE, SZSE and HKSE are among the largest stock exchanges in the world. SSE and SZSE are at mainland China. Large State-Owned Enterprises are normally listed in SSE. SSE's IPOs are distributed across the Main Board and the Science and Technology Innovation Board. SZSE host many technology driven IPOs including Huawei and Tencent. SZSE has the Small and Medium Enterprises Board and the Growth Enterprises Board. HKSE is a preferred place for mainland companies to get an international listing.

[2] Domestic Chinese stock markets are not completely open to foreign investors. Chinese companies are relying on overseas exchanges to attract international investors.

[3] Domestic shares denominated in Renminbi and traded in the SSE and SZSE.

[4] Mostly State-Owned Enterprises or a dominance of Corporatized Government Agencies or which the State has controlling shares.



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domestic companies and advance the development of the China stock market.

The fundamental purpose of corporate restructuring is to promote the healthy development of the company, enhance its competitiveness, and increase shareholders' value. The corporate spin-off is a kind of company restructuring action that separates a subsidiary or a division from the parent company by establishing a new independent company where the parent company's shareholders retain a proportionate equity interest. With the in-depth development of global economic integration, the adjustment of industrial structure and the increasingly fierce market competition, corporate restructuring as a part of the action and reformation of modern enterprises have become more and more critical. In 2007 alone, the restructuring scale of China's listed companies reached about 450 Billion Renminbi. However, China's domestic corporate restructuring mainly involves merger and acquisition and asset replacement. Corporate divestiture is not common in China capital market[5].

In Private Capital Economies, the commonly used restructuring spin-offs are appositely involved. In the United States, from 1993 to 2003, more than 1700 companies participated in spin-off. In Europe, from 1984 to 2004, more than 90 billion euros were involved in corporate restructuring by spin-offs (Guo & Wang, 2010). Even in Asia and other emerging markets such as Malaysia, China's capital market had a lower level of development in corporate spin-offs. In these countries, corporate spin-offs as a corporate restructuring method can help companies focus on their core business and abandon the business departments with poor performance, eliminating the negative synergy effect among different divisions in corporations and reduce the debt burden.

Since the China Securities Regulatory Commission (CSRC)[6] released regulations on corporate spin-offs on 13th December 2019, twenty-two A-share companies have planned to spin-offs their subsidiaries for domestic listing in China mainland. Among them, the Growth Enterprise Market (GEM)[7] and the Science and Technology Innovation Market (STAR)[8] are the primary listing destinations. Twelve companies choose to spin off their subsidiaries in GEM for listing, and seven companies intend to spin off their subsidiaries in STAR for listing (Xinhua News Agency, 2020). A recent decade of years initiative of listed enterprises to spin-offs their subsidiaries have raised many Chinese researchers to analyze the valuation creation effect of spin-offs based on the Chinese market.

Globally, relevant studies have found that the spin-offs have conveyed positive information about the value of the company to the market, and the market has positively responded to the information. Before and after the announcement of the spin-offs, the parent company's stock has experienced an excessively abnormal return (Berger & Ofek, 1995; Comment & Jarrell, 1995; Feldman, et al., 2014; Vijh, 1999). In the Asia context, the Malaysian study done by (Yoon, Annuar, & Yoon, 2019) has proved that market Model analysis showed that spin-offs in Malaysia generally caused statistically significant positive short term cumulative average abnormal returns (CAAR).

Based on the researches of the market's response to the parent company's share price after the spin-off listing, scholars had some inconsistent conclusions (Li, et al., 2004; Zhang, 2013). The different decisions showed that the Chinese investment market reacted dissimilarly to the announcement of corporate spin-offs. Consequently, To deeply research the value information of the company and the relevant market reaction behind the corporate spin-offs listing in the Chinese capital market, this paper analyzed the change of abnormal return on equity of Chinese enterprises that have successfully achieved the spin-offs on and around the announcement date. Furthermore, this paper examined the corporate spin-offs announcement effect on shareholders' value after in China, an emerging market in a State Capital Economy. In this paper, the event study method is adopted to analyze the abnormal return of the parent company's equity earnings during the announcement of the corporate spin-off. In an attempt to determine the linkages between corporate spin-offs announcement with shareholders' prices, we employed window period based on the timeline of Chinese companies' spin-offs and infer the presence of CAAR, as such, testing the $H_0$: CAAR=0 also know as the residual error as the indicator of whether share prices respond to an event. In addition, this study also finds control samples referring to those corporates not experience spin-offs in the same industry with similar market capacity for comparison. Since differing t methodology used will result in a variety of estimations, this paper utilizes precision weighted CAAR value (PWCAAR) and the averaged buy-and-hold abnormal return (ABHAR) to provide evidence that estimation results are robust.

Researching spin-offs in China such as this study helps decide whether the spin-offs are suitable for Chinese domestic companies and help to analyze the degree of development of the China stock market.

## II. Literature Review

Scholars in related fields have done much in-depth research on the economic consequences of the

[5] Spin-offs were rare since the listing of Tong Ren Tang technology in HKSE in 2000.

[6] CSRC is a ministerial level public institution directly monitored by the State Council of China whose functions, an equivalent of the US Securities and Exchange Commission in US and or other Securities Commision in the Private State Economies.

[7] A board at HKSE for growth companies since 1999.

[8] A board at SSE, an equivalent of NASDAQ-style launched in 2019

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spin-off mostly on the backdrop of Private Capital Economies. Schipper and Smith (1986) found that the stock price of the parent company had an average abnormal return of 1.83% after the announcement of the spin-off. The study of Slovin, Sushka, and Ferraro (1995) showed that the stock price of competitors of spun-off listed subsidiary had an abnormal return of -1.1%, but the sample size of this study was small. Allen and McConnell (1998) studied 188 spin-off samples from 1978 to 1993 and found the cumulative abnormal return of the parent company within three days of the announcement period was 2.12%. After increasing the sample size, Prezas, Tarimcilar, and Vasudevan (2000) found that the subsidiary did have short-term abnormal excessive returns. The study of Otsubo (2009) shows that if the relationship between the parent company and the subsidiary company maintained after the spin-off, the stock price of the parent company will have a positive effect. However, this positive effect will change when subsequent events occur.

Vijh (1999) paid attention to the long-term performance after the spin-off and studied 628 spin-offs samples from 1981 to 1995, and found that the performance of subsidiaries within 3 years after spin-offs was not worse than the corresponding benchmark earnings, which was contrary to the previous research results on IPO and SEO. However, Madura and Nixon (2002) found in their study that the long-term performance of parent companies and subsidiaries declined after the spin-off, which was consistent with the results of Ritter's (1991) study on the long-term performance of IPO. The research of Perotti and Rossetto (2007) shows that the spin-off listing is a valuable tool in the financial market, especially in the highly informed environment and uncertain industries. Vijh (2002) studied the factors affecting the price return of spun-off listed shares and found that when the assets of spun-off listed subsidiaries were larger than those of non-spun-off listed companies, the abnormal return during the announcement period was 4.92%; When the assets of spun-off listed subsidiaries were smaller than those of non-spun-off listed subsidiaries, the abnormal return during the announcement period is only 1.19%. This result is inconsistent with the asymmetric information hypothesis but consistent with the earnings spin-offs hypothesis.

Hogan and Olson (2004) compared the differences between the returns of the stock market spin-offs in the standard period and the bubble period. They found that the average return of subsidiaries on the first day of listing was 8.75% during 1990-1998, and 47.76% during the bubble period of 1999-2000. This study shows that the volatility of the stock market also has an impact on the earnings of spin-offs. Benveniste et al. (2008) further deepened their understanding of the influencing factors of short-term abnormal return of spin-offs through their research on the discount of spin-offs. They found that the return of the subsidiary on the first day of its IPO significantly correlated with the return of the parent company during the inquiry period of the subsidiary's stock issue, but not with the return of the parent company during the same period.

For the case of Asia, (Yoon & Ariff, 2007) conducted research of eighty-four Malaysian spin-off companies and found that the cumulative abnormal returns on the day before the spin-off announcement were statistically significant at 22.7% and 66.9% during the 151-day window. (Nadisah & Arnold, 2016) reported that the parent company had a spin-off effect in a very short time, which was 4.99%, but the long-term abnormal returns were not statistically significant. (Yoon, Annuar, & Yoon, 2019) reported that while the average mean reported for (-50,50) window period for all samples was 2.16%, parent companies under normal market conditions achieved more than 2.95% and -0.81% during the financial crisis. For spin-offs during normal market conditions, (Yoon, Annuar, & Yoon, 2019) explained that the statistical significance results reported were more substantial for window period (-20, 20) and (-50,50) when robust statistical tests were used taking event-induced volatility or cross-sectional correlation bias into consideration.

The corporate spin-off listing of listed companies in China is still in the initial stage, and there are not many related kinds of research. The successful spin-off of Beijing Tongrentang Co., Ltd. (Tongrentang) initiated relevant empirical research. The research of Huachuan and Xiaoke (2003) confirmed that spin-off listing could bring positive premium effects to shareholders' wealth of the parent company, while the premium effect of the subsidiary in the initial stage of the listing was negative and turned positive in the later stage.

Subsequently, Li Qingyuan et al. (2004) found through empirical research that during the announcement period of the board resolution, the shareholders of the tradable shares of the Tongrentang obtained 25.61% of CAR, while the competitors of Tongrentang and Tongrentang Technology both obtained significantly negative CAR. The research of Yong et al. (2011) shows that the short-term stock price of listed companies after spin-off has abnormal returns. Haiyun (2011) found that the stock price of listed companies had a significant positive effect before and after the announcement of the resolution of the board of directors, followed by the report of the resolution of the general meeting of shareholders. The short-term stock price effect around the listing announcement was negative, while the long-term impact was positive. The research of Yongze et al. (2012) shows that the overall efficiency of enterprises improved after spin-off, which indicates that spin-off listing is an effective means of value creation. Li et al. (2012) found that in general, the spin-off is conducive to improving the stock price and



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performance of parent-subsidiary companies. However, not all subsidiaries can be successful after the spin-off.

## III. Empirical Framework

This study used twenty-four typical spin-off announcements from companies listed in the Shanghai Stock Exchange or Shenzhen Stock Exchange between the year 2000 to 2018. Announcement dates were obtained by screening official publications, parent companies' corporate announcements, and article clippings, whichever is earlier. Trade-days' prices of the companies exclude non-trading days, holidays or any days the stock exchange was not operational.

In order to construct Beta estimate of different companies, we utilised the Shanghai Composite Index. We favor the Shanghai Composite Index reflects as it is able reflect China's market condition with the composition of all company stocks listed on SSE.

The abnormal return is used to assess the impact of the event. In the event window $(-T_1,+T_2)$, the abnormal return rate of the company *i* share on the *t*-th day is $AR_{it}$, that is:

$$AR_{it} = R_{it} - \widehat{R_{it}} = R_{it} - \hat{\alpha}_i - \hat{\beta}_i R_{mt}, t_1 < t < t_2 \# \quad (1)$$

Where, $AR_{it}$ is the abnormal return of company share $i$ at day $t$,$\hat{\alpha}_i$ is the expected mean return cannot be explained by the market in the period, $\hat{\beta}_i$ is the estimated sensitivity of company $i$'s share to the market return. $R_{mt}$ is the market portfolio yield on at matched day $t$. $\hat{\beta}_i$ and $\hat{\alpha}_i$ are determined by regressing 60 trading days share return $R_{it}$ with matched SSE market return $R_{mt}$. The estimated window started 110 daily trading days before $(t_{-110})$ the spin-offs announcement date $(t = 0)$ and end 51 trading days before $(t_{-51})$ the announcement date by Ordinary Least Square. To eliminate the influence of the interference event on the individual stock's abnormal returns, the abnormal returns of all samples are averaged to reduce the impact of the interference events on the stock's return. To compute the average of abnormal returns:

$$AAR_t = \frac{1}{n}\sum_{i=1}^{n} AR_{it} \# \quad (2)$$

The cumulative abnormal return of all sample companies is the average abnormal return $AAR_t$ on the *t*-th day and the cumulative average abnormal return rate $CAAR(\tau_1,\tau_2)$ within the time $(\tau_1,\tau_2)$, that is:

$$CAR_i(\tau_1,\tau_1) = \sum_{\tau_1}^{\tau_2} AR_{it}, \tau_1, \tau_2 \in (t_1,t_2) \# \quad (3)$$

The cumulative average abnormal return is the average of the cumulative abnormal return of sample stocks, indicating the average impact of the event on the overall corporate samples. Sum cumulative abnormal returns in the entire event window $(-T_1,+T_2)$ summed and then average according to the total number of samples to obtain the cumulative average abnormal return, which is represented by $CAAR(\tau_1,\tau_2)$ defined as the average cumulative abnormal return of all sample stocks in the event window $(-T_1,+T_2)$.

$$CAAR(\tau_1,\tau_2) = \frac{1}{n}\sum_{i=1}^{n} CAR_i(\tau_i,\tau_2) \# \quad (4)$$

There is no uniformly objective regulation on the length of the estimation window; too short an estimation window may cause the deviation of the estimation result, and too long estimation window may cause the change of the estimation structure. To comprehensively analyze the wealth effect of the announcement, this paper follows the convention of other spin-off works that its 1, 5, 10, 20, and 50 days before and after the announcement as event window. For measuring AAR, this paper will mainly focus on window period of 20 days before and after the announcement.

Finally, for comparison, we applied the same procedures to a sample of matched control sample, which is selected based on few criterion, identical industry codes, similarity of size, and closeness of revenue and age. These non-spin-off samples' window period are synchoronous to their counterparts and they are computed to show comparison between the sample groups.

## IV. Methodology

An event study is usually the first step in a series of analyses to determine the determinants of the stock market's response to different types of events. Traditionally, the purpose of event research is to determine whether the abnormal effect of a single event or event sample is significantly different from zero, so it is not a purely accidental result. This assessment will be conducted through hypothesis testing.

In this paper, there are two hypothesis tests for *CAAR* and *AAR*. Based on the general principle of inferential statistics, the first hypothesis test refers to that the *null hypothesis* ($H_0$) considers *CAAR* is equal to zero in the event window, indicating that there is no shareholders' wealth effect arising from spin-off announcement. The null The second hypothesis test refers that the *null hypothesis* ($H_0$) maintains there is no AAR within the event window, whereas the alternative hypothesis suggests ($H_1$) the presence of AAR within the event window. Therefore, the following statistical tests will adopt a two-tailed test to test the existence of CAAR where, $H_0$: *CAAR=0;* $H_1$:*CAAR≠0 and AAR, where* $H_0$: *AAR=0;* $H_1$: *AAR≠0.*

For robustness, we adopted both parametric and non-parametric significant tests. We first calculate conventional Cross-Section T-Test, $t_{CAAR_t}$ (Csect T) as benchmark, show as:



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$$t_{CAAR} = \sqrt{N}\frac{CAAR}{S_{CAAR}} \quad (5)$$

$$t_{AAR_t} = \sqrt{N}\frac{ARR_t}{S_{AAR_t}} \quad (6)$$

We then the examine Standardized Residual Test (Patell Z) by Patell (1976,1979) shown as following equation (7) and equation (8). This widely used test statistic in event studies standardize each $AR_{it}$ with the standard deviation of the prediction error correction before calculating the test statistics.

$$z_{Patell,t} = \frac{ASAR_t}{S_{ASAR_t}} \quad (7)$$

$$z_{Patell} = \frac{1}{\sqrt{N}}\sum_{i=1}^{N}\frac{CSAR_i}{S_{CSAR_i}} \quad (8)$$

Specifically to address cross-sectional correlation, we then computed Kolari and Pynnonen (2010) modified version of Patell test known as Kolari and Pynnonen Adjusted Standardised Residual Test (Adj. Patell Z). Using the standardized abnormal return rate, $\bar{r}$ defined as the mean value of the cross-correlation of the sample of the estimated period abnormal return rate:

$$AdjZ_{Patell} = Z_{Patell,t}\sqrt{\frac{1}{1+(N-1)\bar{r}}} \quad (9)$$

$$AdjZ_{Patell} = Z_{Patell}\sqrt{\frac{1}{1+(N-1)\bar{r}}} \quad (10)$$

Then, Boehmer, Musumeci, and Poulsen (1991) standardized cross-sectional method, which is robust to event-induced variance. BMP Test, $Z_{BMP,t}$ (StdCSect Z) is defined as:

$$Z_{BMP,t} = \frac{ASAR_t}{\sqrt{N}S_{ASAR_t}} \quad (11)$$

$$Z_{BMP} = \sqrt{N}\frac{\overline{SCAR}}{S_{\overline{SCAR}}} \quad (12)$$

Lasty, we used Kolari and Pynnonen Adjusted Standardised Cross-Sectional Test, that are advantagerous in both addressing cross-sectional correlation and event-induced variance. The $AdjZ_{BMP}$ (Adj.Std.Csect Z) are specified as:

$$AdjZ_{BMP,t} = Z_{BMP,t}\sqrt{\frac{1-\bar{r}}{1+(N-1)\bar{r}}} \quad (13)$$

$$AdjZ_{BMP} = Z_{BMP}\sqrt{\frac{1-\bar{r}}{1+(N-1)\bar{r}}} \quad (14)$$

For robustness, we deployed the skewness-adjusted t-test, introduced by Hall (1992) which corrects the cross-section t-test of the abnormal return distribution. This test is applicable to average abnormal return and cumulative average abnormal return. The skewness adjusted test statistic for *CAAR* is given by:

$$t_{skew} = \sqrt{N}\left(S + \frac{1}{3}\gamma S^2 + \frac{1}{27}\gamma^2 S^3 + \frac{1}{6N}\gamma\right) \quad (15)$$

For non-parametric tests, we use Corrado Rank Test (Rank Z) by ranking the returns in the event window relative to the period, including the estimation window and the event window. Corrado and Zivney's (1992) rank test applied a re-standardized event window yield and was shown to be robust to induced fluctuations and cross-correlation. The rank statistic is specified as:

$$t_{rank,t} = \frac{\overline{K}_t - 0.5}{S_{\overline{K}}} \quad (16)$$

$$t_{rank} = \sqrt{L_2}\left(\frac{\overline{K}_{T_1,T_2} - 0.5}{S_K}\right) \quad (17)$$

Similarly, we also utilized the generalized version of the sign test proposed by (Cowan, 1992), Cowan Generalised Sign Test, $Zgsign$ (Gen. Sign Z) is specified as:

$$Z_{gisgn}\frac{(w - N\hat{p})}{\sqrt{N\hat{p}(1-\hat{p})}} \quad (18)$$

Finally, rank tests revised by (Kolari & Pynnonen, 2011) that are used to address cross sectional correlation and event induce variance, the Generalized Rank T test, $t_{grank}$ (Gen. Rank T) and Generalised Rank Z test, $Z_{grank}$ (Gen. Rank Z) are specified as:

$$t_{grank} = \frac{\overline{K_0}}{S_{\overline{K}}}\left(\frac{L_1 - 1}{L_1 - \left(\frac{\overline{K_0}}{S_{\overline{K}}}\right)^2}\right)^2; \text{ and; } Z_{grank} = \sqrt{\frac{12N(L_1+2)}{L_1}}\overline{K_o} \quad (19)$$

## V. Findings

Based on the research method and statistical tests, cumulative average abnormal returns of samples, as well as control samples and p-value of significance test statistics, can be calculated for 1 day *(-1, 1)*, 5 days *(-5, 5)*, 10 days *(-10, 10)*, 20 days *(-20, 20)* and 50 days *(-50, 50)* before and after the announcement date. Results of cumulative average abnormal returns and test statistics for various tests are presented in Table 2. Results of samples experienced spin-off were presented in Panel A to report wealth effect measurements. Panel B reported the results of control samples under the same period that did not spin-off.



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*Table 2:* Statistics of market model cumulative average abnormal returns for all spin-offs (N=24)

| Interval Days | CAAR Value | Sign +ve:- | PW CAAR | ABHAR | Parametric Tests: Csect T | Patell Z [1] | Std-CSect Z [2] | Adj. Patell Z [3] | Adj.Std-CSect Z [4] | Skew. Corr. T [5] | Non-Parametric Tests: Gen. Sign Z [6] | Rank Z [7] | Gen. Rank T [8] | Gen. Rank Z [9] |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Panel A** | | | | | | | | | | | | | | |
| (-50, 50) | 7.28% | 12:12 | 7.07% | 2.50% | 0.317 | 2.042 * | 1.197 | 2.061 ** | 1.414 | 1.143 | 0.293 | -0.240 | 0.905 | 0.916 |
| (-20, 20) | 2.68% | 14:10 | 2.38% | 2.42% | 0.412 | 1.063 | 0.919 | 1.073 | 1.317 | 0.965 | 1.111 | -0.235 | 0.744 | 0.754 |
| (-10, 10) | 2.62% | 13:11 | 2.74% | 2.60% | 0.358 | 1.741 * | 1.176 | 1.757 * | 1.266 | 0.901 | 0.702 | 0.458 | 1.218 | 1.229 |
| (-5, 5) | 2.76% | 13:11 | 2.53% | 3.00% | 1.236 | 2.202 ** | 1.645 * | 2.222 ** | 1.288 | 1.419 | 0.702 | 0.674 | 1.620 | 1.635 * |
| (-1, 1) | 1.84% | 13:11 | 1.72% | 1.88% | 1.832 * | 2.893 *** | 1.740 * | 2.920 *** | 1.644 | 2.248 ** | 0.702 | 0.695 | 1.358 | 1.380 |
| **Panel B** | | | | | | | | | | | | | | |
| (-50, 50) | -12.40% | 13:11 | 3.68% | -492.32% | -0.543 | 1.108 | 1.044 | 1.378 | 1.715 | -0.837 | 0.642 | -0.574 | 1.745 * | 1.809 * |
| (-20, 20) | -3.59% | 14:10 | 2.29% | -21.53% | -0.453 | 1.155 | 0.961 | 1.167 | 1.374 | -0.650 | 1.042 | -0.599 | 1.194 | 1.241 |
| (-10, 10) | 1.90% | 15:9 | 2.59% | -0.01 | 0.633 | 1.606 | 1.467 | 1.623 * | 1.355 | 0.545 | 1.451 | 0.015 | 1.114 | 1.159 |
| (-5, 5) | 1.31% | 12:12 | 1.05% | 1.02% | 0.847 | 0.876 | 0.970 | 0.885 | 0.709 | 0.927 | 0.225 | -0.391 | 0.400 | 0.417 |
| (-1, 1) | -0.05% | 8:16 | 0.37% | -0.12% | -0.039 | 0.602 | 0.404 | 0.608 | 0.649 | -0.023 | -1.410 | -1.223 | -0.324 | -0.336 |

*[1](Patell, 1976) Standardised Residual Test [2]BMP Test by (Boehmer, Musumeci, & Poulsen, 1991) [3]Kolari and Pynnnen Adjusted Standardised Residual Test and [4]Kolari and Pynnnen Adjusted Standardised Cross-Sectional Test by (Kolari & Pynnonen, 2010) [5](Hall, 1992) Skewness Corrected Test [6]Cowan Generalised Sign Test by (Cowan, 1992) [7](Corrado& Zivney, 1992) Corrado Rank Test [8]Generalised Rank Z test and [9]Generalised Rank Z test by (Kolari & Pynnonen, 2011) respectively. ***, **, * denotes p-values at significance level 1%, 5% and 10%, respectively*

Panel A presented cumulative average abnormal return computed based on SSE spin-off samples. Through Table 2, the cumulative average abnormal return kept positive from 1.84% to 7.28% in the very long window period (-50,50), indicating that the wealth effect from the announcement of the spin-off was sustainable in general. Based on the significance test statistics of the parametric and the non-parametric, H0: CAAR=0 was rejected for window period (-1,1) and (-5,5) for both traditional and robust tests showing at least significant 10% p-value. Cumulative average abnormal returns for window period (-1,1) are significant at a 1% confidence level under Patell Test a and Adj. Patell Test. As the window period becomes longer, the results are less significant. Panel B presented the cumulative average abnormal return of control samples. It was obvious that control samples did not show positive returns from -0.05% to -12.40% neither in short term nor in long term. In general, test statistics of most significance tests cannot reach a confidence level as low as 10%. Furthermore, based on the results of precision weighted CAAR and averaged buy-and-hold abnormal return, there is no significant difference between CAAR and precision-weighed CAAR, proving that the methodology of the benchmark model has no effect on the regression and our results are robust. However, the difference between ABHAR and CAAR is huge which can provide supportive evidence. A possible reason for this is that Chinese investors are not so mature that can be influenced by the volatility of share prices.

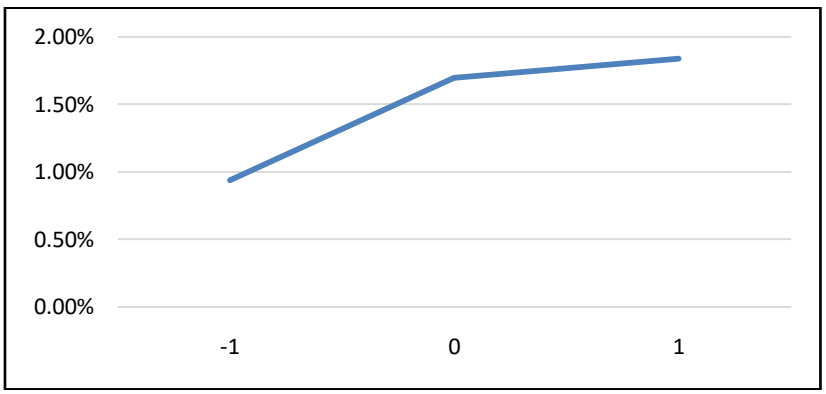



*Figure 1:* Daily CAAR in 1 Days before and after the Event Day (-1,1)



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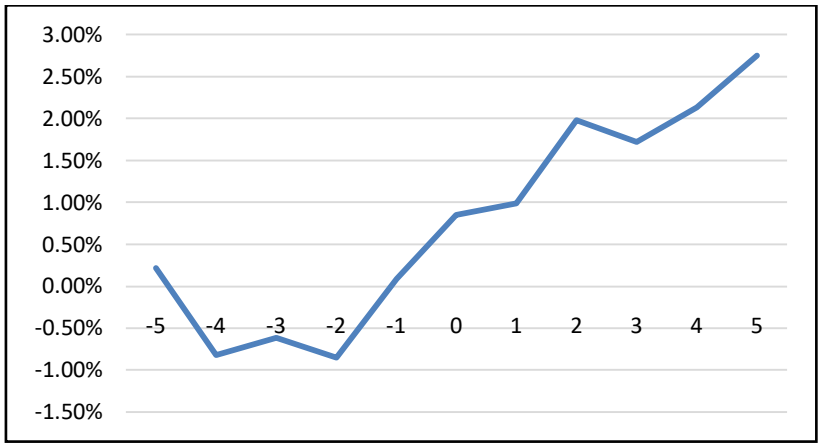



*Figure 2:* Daily CAAR in 5 Days before and after the Event Day (-5, 5)

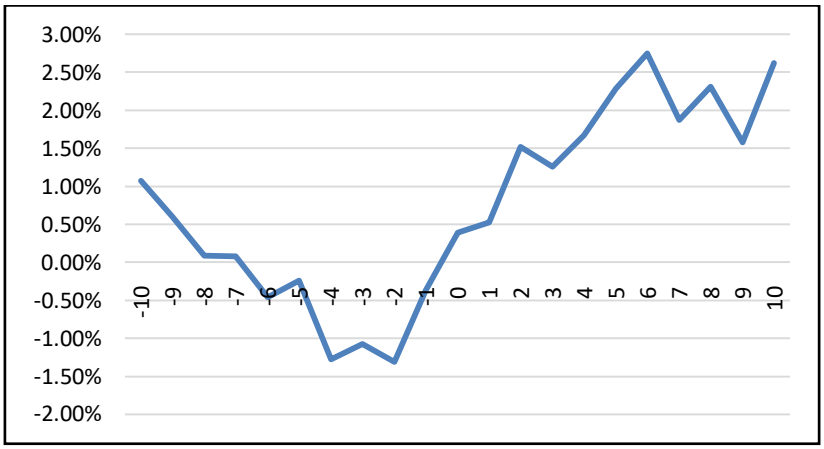



*Figure 3:* Daily CAAR in 10 Days before and after the Event Day (-10, 10)

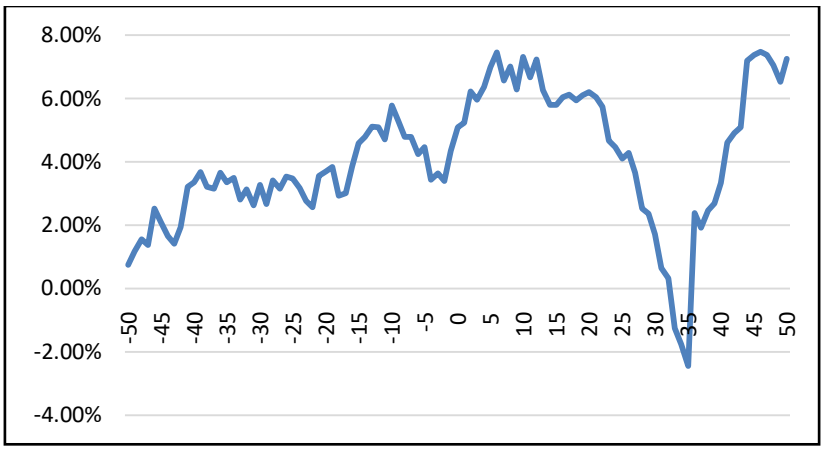



*Figure 4:* Daily CAAR in 50 Days before and after the Event Day (-50, 50)

From *Figures 1*, *Figures 2*, *Figures 3,* and *Figures 4* in different lengths of event window shown below, estimation of *CAAR* presents an upward trend between 2 days before the event and 6 days after event day, meaning that there is market signaling has been transmitted by spin-offs announcement and wealth effect has been generated for shareholders. But in 50 days before and after the event day, the *CAAR* shows a rapid decreasing trend from the 6th day after the event day to 34$^{th}$ day.

Table 3 shows the average abnormal return of the 20 days before and after the announcement of a corporate spin-off, from which the stock price of the parent companies before and after the announcement of the spin-off has a significantly positive abnormal return. Other event windows' *AAR* results are attached



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in the appendix. For 12 days from 20 days before the announcement of the corporate spin-offs to the event day, the abnormal returns are positive, and the status of that positive abnormal return continues to be maintained on the second day after the event day. The average abnormal return of the 1st day before the event day to the 2nd day after the event day was 0.613%. In the 20 days after the announcement of a corporate spin-off, the parent company's stock maintained a positive abnormal return for 12 days. However, from analyzing t-statistics of different tests, there are few significant average abnormal returns for 10 to 20 days before and after event days. Most significant values cluster in an ultra-short-term, which is within 10 days before and after the event day. Therefore, in 20 days before and after the event window, the p-value of the test statistics cannot reject *H0: AAR=0*.

*Table 3:* Statistics of Chinese market average abnormal return for all spin-offs (N=24)

| $AAR_{t}$ | AAR value | Parametric Tests | | | | | | Non-Parametric Tests | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Csect T | Patell $Z^1$ | Std-CSect $Z^2$ | Adj. Patell $Z^3$ | AdjStd Csect $Z^4$ | Skw. Corr. $T^5$ | Gen. Sign $Z^6$ | Rank $Z^7$ | Gen. Rank $T^8$ | Gen. Rank $Z^9$ |
| $AAR_{t=-20}$ | 0.16% | | | | | * | | | | | |
| $AAR_{t=-19}$ | 0.14% | | | | | | | * | | | |
| $AAR_{t=-18}$ | -0.91% | ** | | | | | ** | | ** | | |
| $AAR_{t=-17}$ | 0.08% | | | | | | | | | | |
| $AAR_{t=-16}$ | 0.85% | *** | * | ** | | | ** | | ** | | |
| $AAR_{t=-15}$ | 0.72% | | | | | | | * | | | |
| $AAR_{t=-14}$ | 0.21% | | | | | | | | | | |
| $AAR_{t=-13}$ | 0.32% | | | | | | | | | | |
| $AAR_{t=-12}$ | -0.02% | | | | ** | ** | | | | | |
| $AAR_{t=-11}$ | -0.39% | | | | | | | | | | |
| $AAR_{t=-10}$ | 1.07% | | ** | | | | *** | | | | |
| $AAR_{t=-9}$ | -0.47% | | | | | | | | | | |
| $AAR_{t=-8}$ | -0.51% | | | | | | | | | | |
| $AAR_{t=-7}$ | -0.01% | | | | | | | * | | | |
| $AAR_{t=-6}$ | -0.54% | | | | | | | | | | |
| $AAR_{t=-5}$ | 0.22% | | * | | | | | | | | |
| $AAR_{t=-4}$ | -1.04% | ** | | | | | *** | | | | |
| $AAR_{t=-3}$ | 0.21% | | | | | | | * | | | |
| $AAR_{t=-2}$ | -0.24% | | | | | | | | | | |
| $AAR_{t=-1}$ | 0.94% | | *** | | | | * | | | | |
| $AAR_{t=0}$ | 0.76% | | | | | | | | | | |
| $AAR_{t=+1}$ | 0.14% | | | | | | | | | | |
| $AAR_{t=+2}$ | 0.99% | * | ** | * | | | ** | | | | |
| $AAR_{t=+3}$ | -0.26% | | | | | | | | | | |
| $AAR_{t=+4}$ | 0.41% | | | | | | | | | | |
| $AAR_{t=+5}$ | 0.62% | | | | | * | | | | | |
| $AAR_{t=+6}$ | 0.46% | | | | | | | * | | | |
| $AAR_{t=+7}$ | -0.88% | | * | | | | | | | | |
| $AAR_{t=+8}$ | 0.44% | | | | | | | | | | |
| $AAR_{t=+9}$ | -0.73% | | ** | | | | | | * | | |
| $AAR_{t=+10}$ | 1.04% | | *** | * | | | * | | * | | |
| $AAR_{t=+11}$ | -0.66% | * | | * | | | | | ** | | |
| $AAR_{t=+12}$ | 0.57% | | * | | | | | | | | |
| $AAR_{t=+13}$ | -0.97% | | | | | | * | | | | |
| $AAR_{t=+14}$ | -0.46% | | | | | | | | | | |
| $AAR_{t=+15}$ | -0.01% | | | | | | | | | *** | *** |
| $AAR_{t=+16}$ | 0.26% | | | | | | | | | | |
| $AAR_{t=+17}$ | 0.07% | | | | | | | | | | |
| $AAR_{t=+18}$ | -0.17% | | | | | | | | | | |
| $AAR_{t=+19}$ | 0.16% | | | | | | | | | | |
| $AAR_{t=+20}$ | 0.10% | | | | | | | | | | |

*[1] (Patell, 1976) Standardised Residual Test [2] BMP Test by (Boehmer, Musumeci, & Poulsen, 1991) [3] Kolari and Pynnnen Adjusted Standardised Residual Test ana [4] Kolari ana Pynnnen Adjusted Standardised Cross-Sectional Test by (Kolari & Pynnonen, 2010) [5] (Hall,1992) Skewness Corrected Test [6] Cowan Generalised Sign Test by (Cowan, 1992) [7] (Wilcoxon, 1945) Wilcoxon Test [8] Generalised Rank Z test and [9] Generalised Rank Z test by (Kolari & Pynnonen, 2011) respectively. ***, **, * denotes p-values for general group at significance level 1%, 5% and 10% respectively*



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In *Figure 5*, the scale from -20 to -1 on the x-axis refers to the 20 days before the event day, 0 refers to the event day, and 1 to 20 refers to the 20 days after the event day.

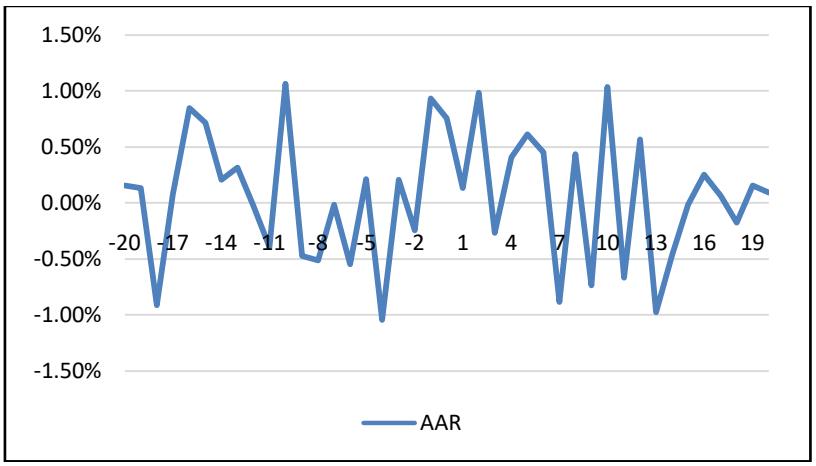



*Figure 5:* AAR in 20 Days before and after the Event Day (-20, 20)

It can be seen from *Figure 5* that the abnormal returns fluctuated greatly before the spin-off announcement. After the announcement of the spin-off, the information connotation about the future development prospects of the parent company has been disclosed. Therefore, the fluctuation of such abnormal returns is relatively small. From the result of the average abnormal return, it is not enough to explain the market reaction of Chinese enterprises during the announcement of the spin-off. By calculating the daily cumulative average abnormal return and analyzing the change of the cumulative average abnormal return, this study can better understand the spin-offs listing.

The evidence above shows that the parent company's stock has obtained positive abnormal returns before and after the announcement of the corporate spin-off, which can maximize the equity return of the existing shareholders of the parent company. The fact is consistent with the empirical research abroad, and also verifies the signaling models proposed by (Nanda, 1991).

Based on the empirical analysis presented above, the announcement of China's corporate spin-offs can generate positive abnormal returns for shareholder's wealth, but the returns are not significant. Only adopting 20 days before and after the event day *(-20, 20)* cannot prove the increasing wealth of parent companies' shareholders sufficiently.

## VI. Conclusion

In China stock market, the parent companies' shares changes in abnormal returns within the event window are analyzed, finding that the parent company's shares have a positive abnormal return in the announcement day of corporate spin-offs in the short term base on the estimation of control samples and robust tests. At the same time, the cumulative average abnormal return on 1 day before and after the announcement of the corporate spin-off is significantly positive, which is 1.84%. The cumulative average abnormal return on 1 day before and after the announcement of the corporate spin-off is about 1.84%. For the 5-days before and after the announcement of a corporate spin-off, the *CAAR* is about 2.76%; For the 10-days before and after the announcement of a corporate spin-off, the *CAAR* is about 2.62%; For the 50-days before and after the announcement of a corporate spin-off, the *CAAR* is about 7.28%. These results are consistent with the results of international research and practice, indicating that the spin-off of Chinese companies can produce wealth value for shareholders. China's corporate spin-off listing testified wealth generation to shareholders in the administrative form of a State Capital Economy at this writing when corporate spin-offs were mostly occurring in Private Capital Economies. Although corporate spin-offs were not utilized frequently as a wealth-generating asset restructuring in China, there was a spin-off wealth effect. The comprehensiveness of corporate spin-off research amongst China's IPOs and other State Capital Economies has much to be desired. The research study of this scope helps to determine whether the spin-offs are suitable for Chinese domestic companies and map the degree of spin-off development in the China stock market.

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# The Role of Kiswahili in Promoting Intercultural Communication and Strengthening National Ethos Amongst the Co-Cultures of the Rift Valley in Kenya

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*Keyterms:* *acculturation, intercultural communication, national ethos, identity, co-cultures.*

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# The Role of Kiswahili in Promoting Intercultural Communication and Strengthening National Ethos Amongst the Co-Cultures of the Rift Valley in Kenya

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*Abstract-* This study focuses on Kiswahili as an intercultural communication tool that bridges the gap of language barrier in the diverse Rift Valley of Kenya. It aims to investigate the relevance of a cross-cultural language on interrelationships among people from diverse cultural sub-sets in the Rift Valley and to evaluate the role of Kiswahili in enhancing intercultural relations and strengthening national ethos in the region. Quantitative data are collected through questionnaires and analyzed using the Statistical Package for the Social Sciences (SPSS). The narrative analytical approach is used to investigate how people live their intercultural experiences when utilizing a common language. Through theory triangulation, the study is supported by the 'Alternation Model' as the applicable model to explain the lived experiences in a cosmopolitan society backed by the respondent's opinion. The study establishes that language difference results in tense intercultural relations among the co-cultures, illustrated by discrimination, intimidation, social exclusion, biased acceptance and stereotyping. Furthermore, the study examines how a cross-cultural language (Kiswahili) limits acculturation through assimilation, separation and marginalization. It focuses on the integration strategy of acculturation through the contextualization use of Kiswahili in both formal and informal settings within the Rift Valley. The study concludes by upraising Kiswahili, a cross-cultural language that unites, gives pride, brings understanding, helps people share the same vision, has an identity function and socializes people within the Rift Valley of Kenya.

*Keyterms: acculturation, intercultural communication, national ethos, identity, co-cultures.*

*Resume-* La présente étude porte sur le kiswahili comme outil de communication interculturelle qui comble l'écart de la barrière linguistique dans la Vallée du Rift diversifiée du Kenya. L'étude vise ainsi à enquêter sur la pertinence d'une langue interculturelle pour les interrelations entre des peuples de sous-ensembles culturels divers dans la Vallée du Rift et à évaluer le rôle du kiswahili dans l'amélioration des relations interculturelles et le renforcement des morales dans la région. Des données quantitatives ont été collectées à travers des questionnaires et traitées sur le logiciel de statistiques pour les sciences sociales dénommée « Statistical Package for Social Sciences (SPSS) ». L'approche analytique narrative a été utilisée pour enquêter sur la manière dont les individus vivent leurs expériences interculturelles lorsqu'elles utilisent une langue commune. A travers la triangulation théorique, l'étude a été sous-tendue par le « modèle alternatif » comme modèle applicable pour expliquer les expériences vécues dans une société cosmopolite soutenue par l'opinion du répondant. L'étude a révélé que la différence de langue conduit à des relations interculturelles tendues parmi les co-cultures, dont des exemples sont la discrimination, l'intimidation, l'exclusion sociale, l'acceptation biaisée et les préjugés. Par ailleurs, l'étude a analysé la manière dont une langue transculturelle (kiswahili) limite l'acculturation à travers l'assimilation, la séparation et la marginalisation. Elle s'est focalisée sur la stratégie d'intégration de l'acculturation à travers l'utilisation de la contextualisation du kiswahili dans des milieux formels et informels dans la Vallée du Rift. L'étude conclut en élevant le kiswahili, une langue transculturelle qui unit, fait la fierté, permet la compréhension, aide les personnes à avoir une vision partagée ; une langue qui a une fonction identitaire et qui socialise les populations dans la Vallée du Rift du Kenya.

*Termes clés: acculturation, communication interculturelle, morale nationale, identité, co-cultures.*

## Chapter One

## I. General Introduction

This first chapter explores the background of the research topic. The chapter states the research problem, provides research questions, the objectives, and the research hypothesis. The section provides the methodology of the study, delimitation of the scope and ends by providing the structure of the study.

### a) Background of the Study

Intercultural Communication (I.C.) cannot and should not be undermined for it is pivotal in streamlining national ethos, together with enhancing the intercultural understanding. Effective intercultural communication occurs when individuals use a cross-cultural language, which is understood by both parties in the discussion so that the language becomes a tool for mediation. With the advent of globalization, cross-cultural interaction is not new. It has existed for ages since the world is a global village. People travel to different parts within and outside their countries or areas of origin, looking for job opportunities and have to adapt to a new environment, which entails learning a new language where necessary (Persikova, 2004: 224).

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Nevertheless, adaptation is not at all times easy, support from colleagues helps in easing the process of 'fitting in' to the cosmopolitan environment. At this level, a language necessitates the need for intercultural communication. Intercultural communication principally relates to issues of speech and culture of those belonging to an environment or land different from their own (Persikova, 2004: 224).

In a multicultural region, diverse cultures affect the behavior and values of the individuals, particularly those from the co-cultures. A co-culture refers to a group of people whose beliefs, values and behaviors differentiates it from the larger culture, that is part of and with which they share many other similarities (Pearson et al., 2017:168). How people respond to others is determined by the background ethos they grew in. Their attitude to and their knowledge about their environments is similarly different. Their design of communication is diverse, and their concept of formality and informality is different (Persikova, 2004: 224). The language in use and the register depends on cultural beliefs, values, ethos, and the mastery of fundamental concepts under the context of discourse. In a multicultural setting, a person will be exposed to these changes, and since the language in use might not be the first language of the person, they might end up experiencing 'culture shock.'

Cupsa (2018: 181-191) defines 'culture shock' as the anxiety and disorientation experienced when a person is made to operate in a new culture. In such cases, programs that advocate intercultural communication to encourage healthy communication among individuals belonging to various cultures are required to help each other to adjust quickly. This research aims at evaluating the role of Kiswahili in promoting intercultural communication and strengthening national ethos amongst the co-cultures of the Rift Valley.

The Rift valley is a region in Kenya that covers an area of approximately 42 960 000 acres (173,854 km2). The region has thirteen counties: Turkana, Samburu, West Pokot, Trans-Nzoia, Uasin-Gishu, Elgeyo Marakwet, Baringo, Nandi, Laikipia, Nakuru, Kericho, Kajiado, and Bomet. These counties are characterised by a diversity of communities qualifying the Rift Valley as a cosmopolitan region in Kenya. The people found in the Rift Valley reflect a meshwork with different ethnicities and identities. They include the popular Maasai and Kalenjin- (Kipsigis, Keiyo, Nandi, Sabaot, Marakwet, Tugen, Pokot, Ogiek, and Terik), the Luhya, the Gusii, the Agikuyu, the Somali, Rendille, Oromo, and Turkana among others. The varieties of identities at times breed tension and volatility in the Rift Valley as justified by the Kriegler Commission 2007 Election Report (Kriegler, 2009). This echoes the need to use a lingua franca, which is a proper step in identity construction.

In articulation, the research focuses on the following tenets: How Kiswahili aids intercultural communication at formal and informal settings; the influence of Kiswahili in maintaining an identity, promoting unity, encouraging understanding through human interaction between the dominant and the co-cultures; the influence of Kiswahili in handling all forms of discrimination, promoting shared vision and formation of positive intercultural relationships; Kiswahili as an agent of socialisation and finally how effective intercultural communication using Kiswahili translates into a source of pride among citizens in a cosmopolitan area.

*b) Statement of the Problem*

Nowadays, a growing number of people are moving across cultural boundaries within the Rift Valley that had previously served as defining parameters of personal and cultural diversity and identity. Such migration causes cultural interaction which necessitates intercultural communication, which in turn dictates the need to have a lingua franca. The lack of an appropriate transborder language of communication always brings misunderstandings that compromise national ethos and drive intercultural conflicts among various diverse cultural sub-sets.

The ethnic friction causes political alignments that invoke potent perennial grievances that galvanise ethnic-oriented support bases, land tenure conflicts exacerbated by ethno-regionalist politics and sentiments, discrimination in resource distributions, (education bursaries, job opportunities), and language barrier often having tragic consequences. The above is part of the leads which informed the study to focus on answering the primary question: What role does Kiswahili play in promoting intercultural communication and strengthening national ethos amongst the co-cultures of the Rift Valley in Kenya?

*c) Research Questions*

The general question stated above gives rise to two research questions that the study focuses on. They are:

1. How does the existence of a cross-cultural language affect interrelationship among individuals from different cultural sub-sets in the Rift Valley?
2. How does Kiswahili enhance intercultural relations and national ethos among diverse communities in the region?

*d) Objectives of the Study*

This research aims to:

1. Investigate the relevance of a cross-cultural language on interrelationships among people from diverse cultural sub-sets in the Rift Valley.
2. Evaluate the role of Kiswahili in enhancing intercultural relations and strengthening national ethos in the region.



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*e) Research Hypothesis*

The study hypothesises that:

1. A cross-cultural language affects how people relate in a cosmopolitan region and consequently, becomes a unifying factor.
2. Kiswahili helps to define and build pillars of national ethos among the co-cultures of the Rift-Valley region in Kenya.

*f) Overview of the Methodology*

This survey incorporates the triangulation approach of inquiry that help us to understand the lived experiences, behaviors, emotions, and meanings that using a cross-culture language (Kiswahili) leverages on intercultural communication among sub-set cultures within a cosmopolitan area. Both qualitative and quantitative data are collected from the sample population through questionnaires.

By use of purposive sampling, five people in any administrative position in firms located in the Rift Valley are selected together with 20 other respondents. The 25 respondents meet critical selection criteria (stipulated in chapter three). Also, a random sampling procedure is applied to select other 25 participants to the survey to limit bias. The data is collected through the administration of interviews using structured and semi-structured questionnaires, and sound recordings.

Data collected is analyzed using a Statistical Package for the Social Sciences (SPSS) and the narrative analytical approach considering that the emphasis of this research is on how people make sense of their intercultural experiences when utilizing a common language. Narratives are coded using a twofold system in relation to available scholarly theoretical taxonomy. Participants' profiles are also considered to facilitate a thematic analysis of the descriptions, emerging themes, and sub-themes are summarized in tables.

Furthermore, the research underpins four social science theories that are reviewed to predict the chances of acculturation due to diverse interactions in a cosmopolitan environment. They include the Developmental Model of Intercultural Sensitivity (DMIS) propounded by Bennett (1993), the theory of Dimensional Accrual and Dissociation (DAD) propounded by Kramer (2013: 123-184), the Fourfold Model by Berry & Annis (1994; 2001: 382- 406), and the Alternation Model propounded by LaFramboise et al (1993).

*g) Delimitation of Scope*

This research is limited to four theories: The Developmental Model of Intercultural Sensitivity (DMIS) propounded by Bennett (1993), the theory of Dimensional Accrual and Dissociation (DAD) propounded by Kramer (2013: 123-184), the Fourfold Model by Berry & Annis (1994; 2001: 382- 406), and the Alternation Model propounded by LaFramboise et al (1993).

Empirically, the study focuses on studies by Nussbaum (2011), Rattansi (2011) Wise (2010) and UNESCO (2005). These studies reflect the realia under study. Moreover, the study is geographically delimitated to the Rift Valley and not any other regions in Kenya since the area reflects a diverse meshwork of multicultural communities. The sample is limited to 50 respondents to represent the entire population, comprising individuals who are above 18 years and speak Kiswahili as well as any other language, preferably English. Finally, the study is conducted exclusively for six months.

*h) Structure of the Study*

The study is divided into five chapters, the general introduction, literature review, methodology, data presentation and analysis, and conclusion and recommendation.

Chapter One provides a background of the research and discusses significant aspects that include; the research problems, research questions, research objectives, research hypotheses, and an overview of the methodology.

Chapter two comprises literature review. It presents the conceptual, theoretical frameworks and empirical studies relevant to the study.

Chapter Three is the methodology. The chapter presents the methodological approach to the study, the population, the sample, the design, instruments of data collection, their administration method, and method of data collection, quality criteria, and analysis.

Chapter four presents and analyses data for the study.

Chapter Five provides a conclusion of the study, unveils study findings, and recommends future research prospects.

To conclude, this chapter reflects the background to the problem of the study, which is the lack of an appropriate transborder language of communication that results in misunderstandings that compromise national ethos and drive intercultural conflicts among the diverse cultural sub-sets. To articulate the research problem, research questions are asked, objectives set and the hypothesis are stated. The chapter also presents an overview of methods and the theories to be used in the study. The forthcoming chapter reviews the literature that is significant to the research.

## Chapter Two

## II. Literature Review

The chapter provides a clear focus on a variety of concepts that relate to the study, the empirical and the theoretical framework of the inquiry.



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*a) Conceptual Review*

The section is significant as it explains essential concepts in the research.

i. *Intercultural communication*

Bennett (2018) posits that intercultural communication is the practice and study of communication across cultural contexts. In practice, it cuts across the domestic differences in cultures that entail ethnicity and gender. Internationally, it goes beyond nationality differences and geographical/ regional differences. Intercultural communication approaches relations among these groups to recognize and respect the differences that exist (Behning, 2017). It also mediates the goal for a mutual adaptation that will result in biculturalism instead of assimilation, to boost the development of intercultural sensitivity to both the individuals and organizations, supporting empathic understanding and coordination of activities across different cultures. Intercultural communication vis-a-vis culture evokes a worldview of how a group of individuals can coordinate actions and meanings among themselves through social structures. Primarily, intercultural communication focuses on the worldview of culture at the expense of institutions of culture. Another focus is the concern of how people organise meaning.

Another essential aspect of intercultural communication is the inclusion boundary that distinguishes 'us' from the excluded 'them' (Schlesinger, 1991: 301 cited in Nasubo & Luvaga (2020): Bennett (2018). This is an implication that every human being originates from a group that is defined by boundaries. The boundaries can be formed by the nation-state that distinguishes, for example, Kenyans from other nationals. The distinction narrows down to the regional heritage that breeds the Rift Valley region comprising diverse tribes. Notably, within the same boundary, communication happens differently. This may not always be due to using a different language (material culture) but may cut across the difference between various agreements on actions and their meanings (immaterial culture). Due to the above reason, there is a need for the creation of an intercultural bridge that realizes the interaction which demands coordination among members enclosed within a boundary. A unique lingua franca like Kiswahili is among the ways to achieve the intended coordination.

Further, another aspect of intercultural communication is the ethnic boundary (Bennett, 2018). This is a powerful cultural indicator as it rests on a set of institutions. In a multicultural society, the national and ethnic categories are always combined to qualify membership to both groups. In application, all the ethnicities found within the Rift Valley region make up a group of "Kenyans." Moreover, boundaries are also found within the geographical region. For instance, within the Rift Valley, there are regions such as the North, Central and South Rift.

Intercultural communication is not a walk in the park. In domestic multicultural circumstances, utilizing an intercultural approach generates controversies. It always results in an argument that tends to assume domestic cultures. Bennett (2013:2-3) quotes:

> "Cultural differences, if they exist among different ethnic and racial groups, are not nearly so important as differences in power, privilege, and access to sources of wealth and well-being. So even if they exist, a focus on cultural differences is just a distraction from the more pressing concerns of social and institutional equity".

The argument extends to focus against the intercultural communication tenet of gender interrelations in society. The humanizing impact of facts is significant to be put under practice to counter such controversies. It focuses on the peculiarity of the cultural worldview that exists, acting as an antidote to aspects of exploitation that can cut across ethnicity, heritage, or gender (Bennett, 2013). In multicultural environments, culture should be relatively understood based on the context.

ii. *Diversity*

Diversity as a term is, at times, used synonymously as multicultural to refer to the existence of notable differences in cultures. In application, when a company implements a diversity policy, the law emphasizes how minorities will be involved in the recruitment process to create a multicultural firm. At times, the term inclusion is generally utilized when referring to matters that deal with multiculturality (Bennett, & Bennett, 2004: 147-165). These matters are; stereotypes, prejudice, segregation, and the act of denying individuals equal rights in societies. Occasionally, the term diversity is utilized to mean cultural diversity. Limiting biases relating to diversity calls for the training of members of the community to recognize, respect as well as deal effectively with any forms of cultural differences in society.

iii. *Cross-culturalism*

Cross-culturalism is the contact that happens between different cultural groups. It always applies in multinational cooperation where a multicultural workforce results in a cross-cultural relation and connection between the employees. Furthermore, exchange students or expatriate managers living in diverse cultural contexts possess substantial cross-cultural intelligence (CQ) (Berry, & Annis, 1994; 2001: 382- 406). However, the cross-cultural contact alone does not validate to contribute to practical intercultural understanding. In some instances, it gives rise to defensiveness or negative stereotypes as opposed to the primary purpose of reducing stereotypes in society and increase the level of tolerance. As an academic

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discipline, cross-culturalism implies a comparative cultural study, an example of the cross-cultural research of emotional culture like smiling.

iv. *Interculturalism*

Interculturalism is the act of supporting cross-cultural dialogue to challenge a tendency of self-segregation within cultures. It goes beyond a mere acceptance of the idea of the existence of many cultures that exist in a society to promoting effective dialogue and cultural interactions among cultures (Remland et al., 2014). Interculturalism is a concept that has arisen to answer criticisms against the existing multiculturalism policies that have failed to bring inclusivity of cultures within a society but have gone further to divide the communities by legitimizing segregated separate societies that are isolating themselves and have highlighted their specificity. Interculturalism bases on recognizing both the differences and similarities that exist between cultures. It addresses the risk of the creation of an absolute relativism in multiculturalism and postmodernity.

v. *National Ethos*

The national ethos refers to the creed that arises from the shared traditions and values through which a nation views and relates the past, the present, and forecasts the future. It is an integrating element that defines the identity of a nation and bonds a state into a coherent social group (Lewin, 2015). The national ethos of a country is derived from an array of shared peculiar traditions, values, and beliefs that constitutes a people's predicted image of the future together with their past experiences (Lewin, 2015). Ethos makes a community to integrate and feel a common shared destiny. It acts as a foundation of a society's unique identity as a peculiar social group. At the community level, the integrative ethos is the moral source of the national informal social controls. It makes people committed to society by driving members of a community into a voluntary social order. The national ethos in a nation is among the pivotal factors that unite people into a more cohesive society (Etzioni, 2009 cited in Lewin, 2015).

a. *Collective memory in the 19th Century*

The application of national ethos dates back to German romanticism in the late 19th century by introducing the term '*Zeitgeist'* by the philosopher Johann Gottfried Herder that is translated as 'the spirit of the age.' Herder addressed the cultural, political, and ethical climate that states evolve and mature, by the inspiration of Friedrich Hegel's idea of mind and moral fiber (Lewin, 2015). The ideas indicate the presence of a strong association between the ethos and the representations, which is essential to the history of a nation. Features of a community originate from historical stages- a time when the mental maps of the individual's, norms, ideas, and culture originated. These ideas are propounded by sociologist Maurice Halbwachs, the founder of 'collective memory' (Durkheim, 1912: Halbwachs, 1951).

The collective memory represents a group memory that is shared, constructed by individuals within a selective social group, and passed on to the next generation. Halbwachs explains that no person can remember any coherent fashion outside the contexts of the groups they belong to and that memories are not stored either in one's brain or mind. Still, memories are external recollections that are governed by the group. A community's collective memory is a continuous process of uniting the group basing on ideological perceptions guided by common ethics derived from the told history (Durkheim, 1912: Halbwachs, 1951).

b. *Collective memory in the 20th Century*

Scholars in the 20th Century have contributed critical insights to the concept of collective memory predominantly in its national settings. State ideologists manipulate space and time to make the monopoly in the administrative control to look legitimate. Basing on this attitude, the national history is presented through a non-realistic unity designed through the elite's mindset of historical awareness. Benedict Anderson, when examining the idea of collective memories in the national context, opines that the nation is seen to be an imagined community. The national identity has symbolic as well as a constructed nature. The idea can reach dispersed populations through communicative media (Anderson, 1983 cited by Kaplan, 2007: 225-244).

As Anderson (1983: 133) succinctly puts it:

> "The collective identity of a nation as a unique combination of a public that shares mutual values and beliefs lies in its common narratives, that is -in its constructed collective memory and in the united role that its members believe that fate had destined for them in this world."

The above statement represents national ethos since it has the foundations of a collective identity incorporated in the sense of a particular duty that a nation is bound to achieve through stipulated common goals that the unity of the people as an entity is ordained to achieve.

In Kenya, national ethos is stipulated primarily in the national anthem and promoted through narratives that are in the form of national slogans; they include; 'najivunia kuwa Mkenya' translated as I am proud to be a Kenyan, 'mimi Mkenya daima' – I am forever Kenyan, 'Harambee'- pulling together and 'Hakuna Matata Kenya' – Kenya is peaceful. These narratives make every Kenyan to have a duty, and a responsibility, to promote the values and beliefs now and in the future as the slogans are passed on from generation to generation.

vi. *Identity*

Identity is a domain that is highly debated in social sciences and humanities, making it to be seen as an 'enigma' that is hard to summarize (Fearon, 1999).



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Hall (1996:598) brands identity as a 'moveable feast' and looks at the modern identities as fragmented, stressing that 'de-centering' individuals from a specific social-cultural setting will result in a loss of the stable sense of self (Hall, 1996:597). Hall (1994: 392-394) emphasizes identity as an ongoing procedure, indicating that an identity comprises 'becoming' together with 'being' linked to the past and the future of a person. An identity can be imposed as stipulated in 'Orientatalism' by Said (1978). This is reflected in the imitation of the Westernized identities by the African countries, which narrows down to the case study of this inquiry.

According to Walton & Cohen (2007), social belonging is a human motivation with auspicious outcomes when individuals in society feel social connectedness. Nevertheless, Wright (2015: 391) scrutinizes belonging as a puzzle to denote a place that can be existing despite the lack of a particular site, the diasporic belonging that draws on Yuval-Davis (2011: 367–381), who contends that belonging is a dynamic process with a multi-layer nature.

Noble & Poynting (2010: 490) emphasize movement as the foundation for belonging that happens within the process of migration. The concept of home is multidimensional and it is seen to be a lived relationship or, at times, moves to be tension (Mallett, 2004). Societies should emphasize the need for a sense of belonging and home (Duyvendak, 2011) to emphasize the idea by Ahmed (2000) concerning a home lacking exclusionary borders. Identity can be described in a tri-dimensional level as below.

a. *The tri-dimensionality of Identity*

An identity entails different aspects that describe who an individual is; it ranges from the biological sex, demographic makeup, psychological processes to the social positions that are held by individuals (Schwartz, Luyckx, & Vignoles, 2011). It involves searching for a personal meaning by an individual in relation to their place within the social context. Identity is unchanging for the following cases; ethnicity, and biological gender. It is dynamic in religion, nationality, employment, or psychological gender (Oostendorp, & Jones, 2015). The nature associated with identity makes people draw from personal goals, values, relations, roles, aspirations, multiple attachments, and group affiliations in a quest to describe themselves (Adams, 2014). Identity is contextual and personal; however, the environment has an influence to shape and develop it. The three primary dimensions of identity are personal, relational, and social identity. However, little empirical research exists to show the relationships these three dimensions have (Schwartz et al., 2009).

A. *Personal Identity*

The personal identity puts into consideration an interpersonal concession of a meaningful intelligence of self. It preserves a person's consciousness responsible for their past, present, and future selves. It accounts for people's quest to develop their identity that is situated in social and relational spaces. The personal identity stresses an individual's autonomy, values, personal needs, and aspirations to make them unique (Schwartz et al., 2011). It is a form of ego identity based on the experienced self-coherence and self-continuity that individuals experience in their entire lifespan. It helps to define who the self is (Crocetti et al., 2013).

B. *Relational Identity*

Relational identity refers to the intelligence of coherence and continuity that people derive from their interpersonal relations. Individuals use relationships to define who they are since the relationship defines their roles with meaning in their lives. Identity here is the social implications that individuals share and attribute to themselves through roles in society, such as a parent, medical doctor, or friend. Relational identity entails the relationship between the roles of an individual with other people as a result of the roles. People define themselves as interpersonally within the roles that are negotiated and approved by others (Schwartz et al., 2011).

C. *Social Identity*

Social identity refers to the way individuals manage interpersonal roles within their social groups (Bornman, 2010). Members in social groups share values, beliefs, traditions, norms, attitudes, goals, and rituals that constitute their identity (Schwartz et al., 2011). The shared values, beliefs, and traditions reflect the present, the past, and the future shared identity, which transcends an individual to reflect the national ethos. This is because the shared membership of a group and its salient features that identify one to that group contributes to how people define themselves within a group. The outcome is that individuals cognitively isolate themselves into a group comprising individuals with shared similarities (in-group).

On the contrary, they distinguish themselves from others they consider different (the out-group) through isolation and social categorization.

Implicatively, ethnicities, tribalism, nepotism, and power struggles that compromise national ethos within the Rift Valley roots here. Intercultural communication should negotiate a coherent sense of identity through sociocultural adjustment that accounts for the active participation of people in the society by equipping them with acculturative experiences such as learning a language in this case Kiswahili, intergroup relationships, and interpersonal relations (Brown, 2000).



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vii. *Cosmopolitanism*

The concept 'Cosmopolitan' is derived from a Greek term *kosmopolitēs* that means '*citizen of the world.'* It is utilized to describe vast views that encompass moral together with socio-political worldviews. Cosmopolitanism refers to the idea that people are, could, or should belong to one community. The community may have different vies that constitutes it as a whole. The diverse views that make this community include; moral standards, political structures, economic practices, and the cultural forms (Schuett, 2015).

Within a cosmopolitan society, people from various areas establish relationships that reflect mutual respect despite their different backgrounds in beliefs, politics, ethnicity, or religion. In most instances of cosmopolitanism, the universal society of the world citizens acts as an ideal positive to be cultured; this can be done through learning a universal language that acts as a lingua franca across cultures, the essence for Kiswahili in the Rift Valley. However, a few versions may serve as a ground to deny the presence of outstanding obligations to local systems of political organizations leading to aspects like cultural assimilation, which may become a cause of societal conflicts as the differences that encompass diversity should never be ignored in intercultural communication (Schuett, 2015).

viii. *Acculturation*

Individuals who migrate and settle in a cosmopolitan society face the aspect of acculturation that includes undergoing a process of change, either social, cultural, or psychological (Berry, 2019). The transformation brings a balance in two or more cultures. In contrast, an individual adapts to the existing culture in society. These individuals acquire, adopt, and adjust to the emerging cultural environment. As people try to incorporate themselves in prevalent culture through participation in aspects like traditions, they still attach themselves to their initial traditions and cultural values. The effects of acculturation are evident to both the principal and the co-cultures over a long period. However, in selected instances, physical forces make it happen rapidly. More often, acculturation occurs due to social pressure and the continuous exposure of the co-cultures to the dominant host culture. A two-way change occurs during the acculturation process. This situation of new cultural connections is common in cosmopolitan regions like the Rift Valley in Kenya.

*b) Theoretical Review*

Four social science theories are reviewed in this study. The models serve the objective of predicting how cultural contact influences the role of a language to determine an identity at different levels of uniqueness. The models are the Developmental Model of Intercultural Sensitivity (D.M.I.S.) propounded by Bennett (1993), the theory of Dimensional Accrual and Dissociation (D.A.D.) propounded by Kramer (2013: 123-184), the Fourfold Model by Berry & Annis (1994; 2001: 382- 406) and the Alternation Model propounded by LaFramboise et al (1993).

i. *Developmental Model of Intercultural Sensitivity (D.M.I.S.)*

The Developmental Model of Intercultural Sensitivity (D.M.I.S.) propounded by Bennett (1993) is a model that explains how individuals in society experience and tackle cultural differences. The model is crucial as it mirrors the situation in the Rift Valley, a cosmopolitan area. The model is a grounded theory that bases on the observations in varied societal settings such as the corporate world together with the academic setups, to explain how to become a competent intercultural communicator (Bennett, 2018). The theory is grounded on concepts originating from communication theory and constructivist psychology to develop arguments and positions pertinent to the continuum of cultural difference sensitivity.

The model operates on the assumption that "*as one's perceptual organization of cultural difference becomes more complex; their experience of culture becomes more sophisticated and the potential for exercising competence in intercultural relations increases*" (Bennett, 2018). According to the theory, predictions on the efficacy of intercultural communication can be determined when one recognizes the facts about the experience of cultural differences. In application, educational interventions can be made to enable developments along the continuum.

The D.M.I.S. model is multifacetedly extending from ethnocentrism, an ideology whereby some individuals in the Rift Valley overlook their culture as "central to reality" to an idea of ethnorelativism. In this scenario, individuals experience their cultures together with other existing cultures as relative to the context. This position shows how the perception of cultural difference is encountered. The model indicates that developmental motion is permanent and unidirectional. Despite this, there might be retreats arising from an ethnocentric position to the other. More so, some ethnocentric matters may not get solutions as societies opt for ethnorelativism (Bennett, 2018). However, each person or group possess a predominant experience about cultural difference, which are described by the process below:

a. *Denial*

In denial, individuals do not perceive any cultural difference. If perceived, the difference is on broader categorization, such as minorities or foreigners. This aspect results in other co-cultures that tend to suit the categorization, such as the minority culture. At this level, the constructs present for perceiving one's culture are more complex than those for other cultures. In application, people always experience both



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psychological and physical denial and isolation from the cultural difference (Bennett, 2018). Such a group of individuals get disinterested and hostilely dismiss themselves from intercultural communication. Individuals at this level find it difficult to be empathic and cannot recognize the humanity of others who are different from them. They tend to use naïve questions concerning other cultures in a disrespectful manner. The situation may be extreme, whereby power may be applied to exploit others without the sensitivity to how they feel on deprivation.

b. *Defense*

The defensive mechanism against cultural diversity is the act to look down upon cultural differences using stereotypes. The cultures are seen based on "us" against "them" (Kriegler, 2009: Nasubo & Luvaga, 2020). In reality, the "us" is superior, while the "them" is the inferior (Bennett, 2018). The cultural difference usually threatens individuals at defense. They tend to be critical of other existing cultures and blame cultural differences to be the cause of challenges in society. The power which is always institutionalized is utilized in support of segregation.

c. *Defense Reversal*

This is the alternative to defense as it reverses the polarity of "us" vs. "them." It entails adopting a culture that is romanced, while a selected group is subjected to critics. Traditionally, it can be seen as an internalized oppression to the non-dominant group where culture from the dominant group is valued more than that of the non-dominant group. In moments when the dominant group realizes they belong to the oppressor pole, they at times shift positions and take the cause of the latter with extreme zeal (Bennett, 2018).

d. *Minimization*

The stage focuses on the universalization of cultures. The minimization of cultural differences happens when elements of an individual's worldview are seen as universal. There is an assumption that people share specific experiences in all cultures and that certain fundamental beliefs and values transcend existing cultural boundaries. Stress on cross-cultural sameness limits defense, thereby making people tolerate cultural differences. Unfortunately, tolerance does not result in the acknowledgment of substantial differences in cultures (Bennett, 2018).

Notably, individuals who shift from the defense to settle in the minimization stage feel they are in an enlightened stage. To them, any discussion of cultural differences is a form of defense. This is due to their initial experience in cultural diversity. The mindset of understanding interculturality basing on similarity makes them overestimate the sensitivity to different people. At this level, people from the dominant group underestimate their ethnic and cultural privilege; their assumption of sameness makes them exaggerate equality in opportunities. Furthermore, members from the dominant group may engage themselves in political correctness to stress similarity. This may be done by utilizing a different language in a political rally to deliberately evoke language barriers to the "them" category of individuals an example of "madoadoa" a Kiswahili word meaning spots (Kriegler, 2009).

e. *Acceptance*

An intercultural sensitive person should undergo acceptance, which is an experience to accept cultural differences through seeing their culture as one among complex worldviews. At this level, cultural diversity is essential through curiosity, not threat. Taking the difference entails acknowledging other cultures to be having a different organization of real experiences, which concur with their various cultural assumptions (Bennett, 2018). Acceptance is not the literal liking of other cultures or agreeing with them as the cultural variation can be judged negatively; the judgment should be contextually relative. A robust antidote to bigotry recognizes that individuals can be equally complex, but they are different. Acceptance is not only limited to reducing prejudice. It encompasses the boundary of similarities and differences to embrace other groups. Concurrently, people from other cultures gain equal and distinct humanity status.

f. *Adaptation*

Adapting to cultural difference demands the acceptance of the difference through organizing the world differently, giving it a new orientation. A process of cognitive frame-shift can help people to establish a facsimile worldview that systematizes how they perceive events in a manner that corresponds closely to other cultures (Bennett, 2018). The created worldview breeds a counter experience that is appropriate to different cultures. The feeling of appropriateness modifies communication behavior to be authentic and useful in other cultures. The adaptation to intercultural communication in this manner brings about a virtual third culture with peculiar contexts that emerge from the cross-cultural interactions typically evident in a cosmopolitan society.

g. *Integration*

Integrating cultural differences is the act of individuals exploring diverse cultural philosophies. At this position, people maintain a complex multicultural identity making them exist in a liminal state that keeps them always ready to be someone different. Such individuals are outsiders to many groups resulting in an ethical ambiguity and the question of identity. This position also pushes individuals to bridge cultural differences and moral commitments. Here, integration is likely to happen among the minority non-dominant groups, those with primary multiculturalism, and among the long-term expatriates (Bennett, 2018). The figure below represents the summary of the model.



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*Fig 2.1:* The summary of (D.M.I.S.) Model (Bennett, 1993)

| Ethnocentric | | | Ethnorelative | | |
|---|---|---|---|---|---|
| Denial | Defense | Minimization | Acceptance | Adaptation | Integration |
| My cultural experience is the only one that is real and valid. There is little to no thought of others. | 'We' are superior and 'they' are inferior. One feels threatened and is highly critical. What is strange is labeled stupid. | Other cultures are trivialized. One tends to deny differences and only seek similarities. | I accept but may not agree with other cultures. Generally, I am curious and respectful. | I 'see' the world through different eyes and make intentional changes in my behavior and values. | I easily move in and out of different cultural worldviews. |

ii. *The Theory of Dimensional Accrual and Dissociation (D.A.D.)*

The model is propounded by Kramer (2013: 123-184) to help intercultural communicators to understand acculturation at a group level. It helps them to examine the nature of both cultures before they get into contact. The theory relies on two fundamental premises, which both infer that the aspect of identity, communication, meaning, and learning depend on variances.

a. *The hermeneutics*

It is a method of interpretation that happens mostly in wisdom literature. It is more than the interpretive methods used when the immediate comprehension fails that includes the art to understand and communicate.

b. *The semiotics*

The process that utilizes signs to produce meaning. The meaning can be unintentional, an example of a symptom, or intentional, an example of a word uttered to imply a specific purpose. Signs deal with the material cultures served by knowledge transmitted through human biological senses; auditory, visual, tactile, gustatory, and olfactory.

The theory holds that total assimilation might lead to a monoculture, which is void of meaning, personal identity, and communication. Kramer uses concepts from other scholars, notably Gebser (2020), who describes the structures of human realization, and Mumford (2018), a cultural historian, to synthesize matters of cultural differences and expressions.

The theory establishes three communication styles (symbolic, idolic, or signalic) that explain cultural differences. These communication styles reflect a weakness in comprehending the dyadic meaning between the symbolic and idolic communication since both reflect a complex sense than the sign. Also, other communication styles are seen as universal in academics (Aggressive, passive, and assertive) that make the styles used by Kramer (2013: 123-184) to pose a semantical confusion. Despite the critics above, the theory stands out that there is no single communication mode that is inherently superior and that there is no final solution suggested to intercultural conflicts. Instead, Kramer integrates his theory (D.A.D.) to churning cultural theory and cultural fusion theory to understand changes in culture as a result of acculturation in a concept he terms "co-evolution."

The idea of co-evolution reflects how cultures evolve due to new contacts, a typical scenario in a cosmopolitan region. Kramer (2013: 123-184) uses the qualities of out-vectors to address how former and new cultures come into contact. The theory explains that differences are unavoidable through the phrase 'interaction potential' that restricts the variance in acculturation depending on the status of an individual entering the host culture. Furthermore, the theory encapsulates the significance of how accessible a host culture is to the newcomer, the ease of the newcomer to interact and get used to the host, and the outcome of such an interaction. The theory makes coping mechanisms to be simple among the co-cultures in a new cultural context.

iii. *The Fourfold Model (Berry & Annis 1994; 2001)*

The Fourfold theory is a bilinear theory that classifies acculturation techniques in two dimensions. First, it entails the retention or rejection of the minority or native culture by an individual—the second-dimension deals with adopting or rejecting the host culture or dominant group. The two dimensions above bring forth four acculturation strategies.

a. *Assimilation*

This occurs when people from the co-cultures adopt the cultural norms of the host culture at the expense of their culture. Governments sometimes coerce it. It is an acculturation strategy that is adopted in a society that promotes a homogenous culture.

b. *Separation*

It occurs when people from the co-cultures reject the host culture and prefers to preserve their original culture. It is always enabled by immigration into ethnic regions.



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c. *Integration*

This occurs when people from the co-cultures accept the cultural norms of the host culture but still maintains their original culture. Integration results in biculturalism. This culture is usually endorsed in segregationist societies; such societies separate people into ethnic or religious groups, among other social groupings.

There is a correlation between *integration* as a technique of acculturation by Berry & Annis (1994: 2001) and *integration* as a process of handling cultural differences by Bennett (1993). A binding factor is that, *integration* makes people maintain a complex multicultural identity making them exist in a liminal state that keeps them ready to accept the differences and cope with them. This position also pushes individuals to bridge cultural differences within a society.

d. *Marginalization*

It always happens after people from the co-cultures reject their culture and from the dominant host. Societies promote the marginalization strategy with the cultural exclusion mode of life.

The theory suggests that, in a multiculturalist society, many cultures are appreciated and accepted; therefore, people are urged to adopt the integrationist acculturation approach. The model is orthodoxy for testing acculturation in psychology. It has been utilized to determine acculturation in some different ethnicities in different countries. For instance, it has been used to study ethnic repatriates from the Soviet Union in Germany, Finland, and Israel (Jasinskaja-Lahti, Liebkind, Horenczyk & Schmitz, 2003: 79-97).

Moreover, the model was used to guide Berry et al., (2006) research for the International Comparative Study of the Ethnocultural Youth (ICSEY). The researchers examined the four acculturation alignments, ethnic and national identity, the ethnic and national language aptitude, the use of the national language, the ethnic together with the national peer contacts, and finally, the family relationships in a priori cluster and factor analyses (Vadher, 2009).

The studies revealed an ethnic orientation made of separation, family obligation, and ethnic identity. The study also revealed another factor namely the national orientation; where the national identity and assimilation score seems similar. The third is the integration orientation that both marginalization integration loads the same factor. Finally, ethnic behaviors present ethnic language aptitude and contact with regional peers loaded onto the same factor positively, contrary to the national language aptitude and the connection with national peers that reflected negatively (Vadher, 2009).

e. *Criticism to Berry's Model*

The theory neatly binds the cultural domains and practices used to determine acculturation in terms of the ones associated with either regional culture or national culture, hence the model is questionable in interpreting daily life experiences. Furthermore, the theory fails to specify the traditions and social activities adopted and maintained by individuals in the co-cultures (Boski, 2008: 142-153).

The Fourfold theory by Berry & Annis (1994; 2001: 382- 406) treats the four orientations of acculturation as fixed and static, and base on rational options made by individuals, the assertion is unrealistic (Bhatia & Ram, 2009: 140-149: Weinreich, 2009: 124-139). This also is a concern that is addressed by Teresa LaFramboise et al (1993) by developing the *Alternation Model* that addresses acculturation experiences among ethnic minorities within a dominant culture. Through alternation, an individual has the freedom to move back and forth between their culture and that of their host depending on the context (LaFromboise et al., 1993). The Alternation Model is ideal in application to the context of a cosmopolitan environment, as discussed forth.

iv. *Alternation Model of Second-Culture Acquisition*

The Alternation Model propounded by LaFramboise, Coleman, & Gerton (1993) assumes that individuals can know and understand two diverse cultures. Individuals can alter their behavior and fit in a selected social context. Ogbu & Matute-Bianchi (1986: 89) admit that a person can belong to two cultures and use two diverse languages for diverse purposes by alternating behavior depending on the situation. The Alternation theory assumes that an individual can feel a sense of belonging to two cultures and not compromise their cultural identity.

This is a form of biculturalism that allows dual approaches to social behavior appropriate in different societal situations (Ogbu & Matute-Bianchi, 1986).

The Alternation theory is an additive theory of acquiring cultures parallel to code-switching theories that depend on signaling diverse contextual and social relations through language (Saville-Troike, 1981). This hypothesis challenges the acculturation strategy of assimilation suggested in the Fourfold theory by Berry & Annis (1994; 2001: 382- 406) since people who can alternate their behavior to suit two cultures are less anxious as compared to the ones assimilating or going through the acculturation process.

The Alternation Model differs from the idea of assimilation and acculturation in two substantial ways. First, the model posits an orthogonal and bicultural relation between a person's original culture and the second culture rather than promoting a linear, unidirectional relationship suggested by assimilation. In essence, the model means that an individual can maintain a positive relationship with both cultures without necessarily choosing between them.

Secondly, the Alternation Model ignores the hierarchical relationships between the two cultures. This



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framework allows individuals in a cosmopolitan environment to attach equal status to both cultures, despite whether they value them equally (LaFromboise et al., 1993). Individuals have the freedom to decide the degree to which they will affiliate themselves with their original culture and the second culture. To put the theory into application, LaFromboise et al., (1993) examine the dual characteristics among the Asian Indians to support the assumption above. Although individuals under study depicted a higher proficiency to read and speak English, they all preferred to think using the Indian logic. The majority of them showed a preference for the Indian delicacy and dress code while in India but the American cuisine and dress while in America. This similar behavior occurs among the Pan African students who prefer local foods and attires in Cameroon but swiftly embark on the foods and attires in their respective countries. It is clear evidence of how the Alternation theory is adequate for diverse societies.

a. *The significant Strength of the Alternation Model*

The Alternation Model focuses on both cognitive and affective procedures that allow individuals in a diverse environment to endure the adverse effects of acculturative stress. The theory also examines the role that individuals have in selecting how to interact with the culture they get in contact with and their original culture (LaFromboise et al., 1993). The model opens the gap of bidirectional effects of cultural connection that researchers should put under study to understand the impacts that individuals from both cultures have on one another.

*c) Empirical Review*

In this section, the study applies the available pieces of evidence to contribute to the knowledge that is practical to the study. The evidence helps the researcher to systematically answer the questions of interest and determine whether the facts support the research hypothesis or not.

Nussbaum (2011) describes interculturalism to be involving the fact of recognizing human needs that are common across the cultures (areas of correspondence across cultures) and those of dissonance (that establish areas of differences) and critical discourse within cultures. Interculturalists discard the idea of identity politics that members of a group are the only ones with an understanding of the perspectives of that group. Nussbaum sees interculturalism as a different aspect from multiculturalism, noting out that many several other humanities scholars prefer interculturalism at the expense of multiculturalism since they associate the latter with identity politics and relativism (Nussbaum, 2011).

Rattansi (2011) looks at biculturalism as a more productive way than traditional multiculturalism as it allows different ethnic groups to co-exist. The peaceful co-existence is practical in an atmosphere that promotes civility and inter-ethnic understanding. This idea is applicable in cosmopolitan areas in the case of the Rift Valley in Kenya. The author quotes an example of interculturalist projects in the United Kingdom (U.K.) and how they are practical in demonstrating constructive projections for promoting multi-ethnic civility (Rattansi, 2011). The author utilizes research to outline the new interpretation of the global history showing that concepts of tolerance are not supposed to be restricted only to the West. The so-called 'unique western cultural success should be termed as a Eurasian achievement. The author offers an elaborate interculturalist perspective of global history that undermines the ideas of a clash of civilizations.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted a Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 2005 that promotes interculturality. Notably, in all German Universities, there is a section of intercultural competence in social work programs. It helps students to be able to communicate with others from diverse cultural backgrounds, acquire knowledge of the backgrounds of various cultural groups, understand the existing stereotypes and prejudices that involves certain cultural groups (Ferri, 2005).

Wise (2010) discusses identity issues and matters of belonging for the migrants, together with the locals in the Sydney suburb. The analysis is critical as it questions the essence of living with the 'difference' on a quotidian level. According to Hall (2002: 458-459), those individuals that inhabit a diasporic identity learn to live and cope with it, thereby speaking from the aspect of the difference. The loss of identity defines the diasporic experience, making migrant identities to be seen beyond ethnicity, be individualized, and dynamic until it cannot be included within the static multiculturalism to focus on the co-existing community that is mutually exclusive.

Nussbaum (2011) and Rattansi (2011) fails to acknowledge biculturalism as a stepping stone to multiculturalism, thereby addressing the two concepts as independent entities, biculturalism and multiculturalism are inseparable concepts. Also, it is essential to question the static identity concepts, thereby acknowledge the hybridity of how migrants experience and understand the idea of self (Ang, 2009).

*d) The Status of Kiswahili in the Rift Valley*

Kiswahili is mostly referred to as the first language of the people of Swahili origin who inhabit the East African Coast that stretches from Tanzania, Kenya and Somalia. Its origin dates back to 1711, where the coastal traders from the Arab countries settled at the coastal towns of East Africa. The ancient name of this language is known as the *Kingozi*, and the earliest document in Kiswahili Language was done in *Kilwa*. As



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explained by Nesbitt (2018) the language is predominantly spoken in east African countries. In Kenya, Kiswahili was first used as a lingua franca by the East African coast fishermen and the Oman clove farmers. Reaching the 20th Century, it was widely accepted to play the role of national development. Among critical factors that led to the development of Kiswahili in Kenya include maritime trade, the cultural complex of the Bantus, which has an affinity to Kiswahili, cultural practices of the Swahili people, activities by the Christian missionaries, mass media, economic and social changes, games and sports, the school system and the national politics among others (Timammy & Oduor, 2016).

The status of Kiswahili in the Rift Valley is examined based on how the language is used in general in areas like written documents before and after independence (Timammy & Oduor, 2016). This section of the research aims at evaluating the status of Kiswahili in the Rift Valley based on parameters like the education system, legal documentation, language policies, challenges, and the successes accorded to the language within the region.

i. *Kiswahili in Policy Documents*

This section examines the documentation of Kiswahili in Kenya before and after independence by comparing it with English and other mother tongues within the Rift Valley. It focuses on two periods:

a. *The Colonial Period*

The European colonial masters made Kiswahili to be used in the education system as evident from the missionary's activities in Kenya. The language was used to promote education and trade based on the colonial language policy in East Africa. However, according to Timammy & Oduor (2016), the period between 1940 and 1963, saw the dwindling fortunes of Kiswahili through the Beecher Report (1942), which emphasized the teaching of vernacular, at the same time replacing Kiswahili with English a colonial lingua franca. The tactic above is evidence of the divide and rule strategy adopted by the colonialists since they viewed Kiswahili as a unifying factor to all Kenyans in socio-politics. As such, Kiswahili could only remain as a medium of instruction in areas where natives, mainly from the coastal regions of Kenya, spoke it as mother tongue thereby making the Rift Valley to promote other indigenous languages. Fortunately, it was hard to teach vernacular within the Rift Valley due to its diverse nature. By 1957, English was promoted as a medium of instruction by the Nairobi Special Centre, making Kiswahili face a blow as a medium of instruction in every region of the country (Timammy & Oduor, 2016).

b. *The Post-colonial Period*

The discussions which began at the turn of the century about the media of instruction for Africans and the comparative merits of Kiswahili against English continue to the present day. It is, therefore, significant to evaluate various steps and commissions set to check on the progress of languages within the country after independence (Timammy & Oduor, 2016).

ii. *The Ominde Commission of 1964*

The Commission recommended the teaching of Kiswahili as a compulsory lesson in primary school since it would unite citizens. Also, it supported the training of Kiswahili teachers during holiday seasons. Moreover, the Commission saw it necessary to have a Department of Kiswahili at the University College of Nairobi, currently (University of Nairobi). It finally saw it essential to use English as a medium of instruction in schools (Timammy & Oduor, 2016).

iii. *The Gachathi Report of 1975*

It was formed to check on more specific goals suitable for the Kenyan education system. The Commission tried to accord Kiswahili an elevated role in the Kenyan education system. The report gave provisions for Kiswahili to be taught and examined as an optional subject in secondary schools (Timammy & Oduor, 2016).

iv. *The Mackay Commission of 1981*

Kiswahili was to be an examinable subject taught in both primary and secondary schools in Kenya. It is recommendable as the implementation was evident when the 8-4-4 system of education was established in Kenya in 1985 (Timammy & Oduor, 2016). The Mackay Report, further proposed that Kiswahili be made a compulsory subject at Moi University, Kenya's second university located within the Rift Valley. Unfortunately, this did not happen (Timammy & Oduor, 2016). The majority of universities in Kenya use English as a medium of communication, and Kiswahili a subject to those who pursue it as a course. The above are the past developments that determine the status of Kiswahili in Kenya.

v. *Constitution of Kenya 2010*

According to the Kenyan Constitution (2010) Chapter 2 article 7: Official Law Reports of the Republic of Kenya (2010: 22):

1) Kiswahili is the national language of the Republic of Kenya.
2) The official languages of the Republic are Kiswahili and English.
3) The state shall –

a) Promote and protect the diversity of language of the people of Kenya; and
b) Promote the development and use of indigenous languages in Kenya. Here, Kiswahili acquires a higher probability of growing in all regions of the country since the Kenyan Constitution perceives it as;
   - ✓ An official language
   - ✓ National language and
   - ✓ An indigenous language (Kenya, 2013).



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*The languages of Kenya Bill* focus on Kiswahili as an indigenous language together with its dialects. It works out to develop an equal measure of the use of Kiswahili as an official language within every region of the country. The bill enhances learning of Kiswahili since it is a symbol of national unity, a center for cultural literacy, and a means of cohesion (Timammy & Oduor, 2016: National Cohesion Integrated Commission, 2013). Also, the bill proposes a broader use of Kiswahili in trade, education, and media. On the other hand, *the Languages of Kenya Policy* sees Kiswahili as a communication tool that facilitates access to knowledge and public facilities within Kenya. This is evident in its use within schools and media houses present within every region of the country (Timammy & Oduor, 2016).

vi. *Volatility in the Rift Valley*

Ethnic discord has been part of a cocktail of grievances that explains the persistence of tensions mostly triggered during election cycles in the Rift Valley of Kenya. Tellingly, deadly conflicts have marred three out of the five elections held in Kenya since the introduction of multi-party democracy in 1992. The Rift Valley is always affected while 'Nakuru' is termed as the hotspot of this ethnic volatility (Kreiegler & Waki Commision, 2009). The Independent Review Committee (IREC) was formed under the Inquiry Commission Act (Cap. 102). It was gazetted under the Kenya Gazette of March 14th, 2008, with a primary mandate to examine the 2007 elections, which was the most dreaded election in Kenya affecting the Rift Valley with ethnic-oriented conflicts.

vii. *The Kriegler and Waki report of 2007*

According to the Kreiegler & Waki Commision (2009), election violence in the Rift Valley covered in the Commission of Inquiry into the Post-Election Violence (CIPEV) was caused by; conflict over land, the desire to move away "foreigners" referenced to the Kikuyu, Luo, Kisii and other non-Kalenjin communities that had established permanent residence within the Rift Valley. These "other" communities were derogatorily referred to as "madoadoa" to mean spots amidst the dominant group. Another reason for ethnic discord is ethnic cleaning that happened in Koibatek, the continuation of a history of ethnic conflicts evident in Molo and ethnic loyalty to certain political camps among others. The commission recommends the creation of a modern code of conduct that brings an ethnic balance. Among them is the use of Kiswahili as an intercultural lingua franca in the Rift Valley.

In conclusion, this chapter reviews the literature. It explores various concepts that develop the baseline for this study. The chapter explores four theories and applies empirical studies discussed explicitly. Finally, since Kiswahili reinforces national ethos as a national language, the chapter examines its status in policy documents and how it is applied in academics and media to showcase its functionality as a symbol of national unity within the Rift Valley and a cultural linkage for communities living within the region.

## Chapter Three

## III. Methodology

This chapter focuses on the overall research methodology applicable to this study. It covers the research design, population and sampling, sampling techniques, data collection methods, research instruments and their administration, quality criteria, methods of data analysis, and the ethical considerations to this research.

*a) Research Design*

This survey incorporates a triangulation approach of inquiry to understand the lived experiences, behaviors, emotions, and meanings of using a cross-culture language (Kiswahili) for intercultural communication among sub-set cultures within a cosmopolitan area (Flick, 2018). The triangulation design helps to validate data through a careful cross-verification of multiple data collection methods and theories on the topic. The approach allows the researcher to combine several research methods while dealing with a single phenomenon, such as literal replication and theoretical replication. The research applies three basic types of triangulation which are: first, data triangulation, where a variety of information sources such as observations and interviews are utilised (Archibald, 2016). Second, is theory triangulation, whereby multiple perspectives are used to interpret outcomes of this study. Third is methodological triangulation, where qualitative and quantitative methods are combined at the time of data collection, data analysis, and reporting.

*b) Population and sampling*

A diverse population and sample size are used for data collection. The participants belong to one of the following categories:

- Individuals who have either lived or worked in a multicultural area under investigation.
- Persons who have a perceived multi-lingual personhood/identity.
- Independent movers who have left their original region/country following a personal call (personal motivation).
- Individuals who are fluent in English and a transborder language (Kiswahili).

Upon meeting the above selection criteria, the study focuses on twenty (20) immigrant populations in the Rift Valley, ten (10) natives representing the dominant culture, fifteen (15) employees working in a multicultural environment, and five (5) individuals from



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executive positions. The entire population of the study is fifty (50) participants.

*c) Sampling Techniques*

The study employs a purposive sampling to select twenty-five (25) people who meet critical selection criteria as listed above and are therefore relevant to the research inquiry. These twenty-five (25) people are the twenty (20) immigrants into the Rift Valley and the five (5) executives from private and state firms within the Rift Valley region. Also, a random sampling procedure is applied to select the other twenty- five (25) people to limit bias.

*d) Methods of Data Collection*

The data is collected through the interviews using structured questionnaires and semi-structured interviews with participants. Also, the study depends on personal experiences and in-context observations in data collection. Ontologically, the research is approached from a constructivist perspective that accommodates the relevance of context.

*e) Research Instruments*

Data collection depends on in-depth structured and semi-structured interviews by the use of questionnaires. The questionnaire contains multiple-choice questions, open-ended questions, and attitude scales.

*f) The Administration and Collection of Research Instruments*

To administer the questionnaires, they are handed to respondents personally; in case of limited contact with the respondents, notably the snowballed respondents, they receive the questionnaires by email. The interviews take a format that covers a three-phase interview process; the past, present, and reflections, which capture significant aspects of national ethos. This facilitates a narrative analysis of the data.

More so, sound-recording assists in leveraging the understanding of the language in use in various contexts like the market, church, and social gatherings. Voices are recorded and transcribed to help in the research. Finally, observation is used to understand the lived experiences and realities within the context of the study.

Three sets of questions are submitted at some interval from one another to allow respondents to explore their thoughts iteratively. In agreement with the scope of this research and its hermeneutic nature, participants are encouraged to explore their multicultural experiences from whatever angle they may wish to do so. It helps to showcase multiculturalism, credibility, transferability, dependability, and confirmability that offer guidance to the research.

*g) Validity and Reliability Criteria*

The study obeys the following facets of quality: the survey uses the Cronbach's alpha in assessing the reliability in a set of the tested items of research (Bonett & Wright, 2015). The aspect of transferability is under consideration since the study offers an in-depth description, which allow readers to apply it when dealing with the role of any language in enhancing intercultural communication. The research is in a position to address the question of context-relevance and is unique.

Moreover, the study is dependable, depicting the quality and offers room for a dependability audit. The study describes aspects of trustworthiness by utilizing authentic data survey techniques and limit the researcher's imaginations to portray the real situation in a cosmopolitan environment that is open to confirmation. This study is very accessible for any conformability audit and backchecks (Mertens, 2014). The investigation is credible since it follows the required data collection criteria, sampling, and data analysis. As such, the study gathers data, analyse the information, and draw reliable conclusions basing on the data outcome.

*h) Data Analysis*

The study uses a Statistical Package for the Social Sciences (SPSS) and the narrative analytical approach, considering that the emphasis of this research is on how people make sense of their intercultural experiences when utilizing a common language. Narratives are coded using a twofold system in relation to available scholarly theoretical taxonomy. Participants' profiles are also considered to facilitate a thematic analysis of the descriptions, emerging themes, and sub-themes summarized in tables (Bujang, Sa'at, & Bakar, 2018).

*i) Ethical Considerations*

The respondents are given the consent form, which they sign to ascertain their agreement to participate in the study. Also, their confidentiality is ensured since none of their responses is shared with individuals outside the scope of this research. An interview guide is used, which act as a framework for the discussion and ensures consistency while gathering data from respondents. Moreover, a cover letter is sent to all the executives to request participation in the research. All the objectives of the study are highlighted in the letter. Therefore, an appointment is booked for the day when the investigation was to be conducted. The above confirms the ethical considerations were made in this research. The three triangulation techniques aforementioned in the paper are sufficient for the study as they effectively enable the collection of data in the survey (Archibald, 2016).

*j) Applicable Theories*

The research is underpinned by four social science theories that are reviewed to predict the chances of acculturation due to diverse interactions in a cosmopolitan environment. They include the



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Developmental Model of Intercultural Sensitivity (DMIS) propounded by Bennett (1993), the theory of Dimensional Accrual and Dissociation (DAD) by Kramer (2013: 123-184), the Fourfold Model by Berry (1994; 2001: 382- 406), and the Alternation Model advocated by LaFramboise et al, (1993). Through theory triangulation, the most applicable theory to the study will be determined in the next chapter.

Having presented the research design, the population and sampling, sampling techniques, data collection methods, research instruments and how they are administered, quality criteria, methods of data analysis, ethical considerations to research, and applicable theories mentioned, the next chapter focuses on data presentation and analysis.

## Chapter Four

## IV. Data Presentation and Analysis

This chapter presents the study's results through data presentation from the questionnaire, observations, and audio transcriptions in relation to the research questions and hypotheses. The data are tabulated, presented, interpreted and analyzed focusing on the valid percentages to answer the research questions.

*a) Demographic Statistics*

The demographic data assists the researcher to generate new dimensions and initiatives to data analysis, they add a qualitative value to the study since they are measurable characteristics that help in achieving the set objectives of research. The section focuses on the personal information of the respondents for the study. It presents their gender, age category, place of birth, duration of their stay within the Rift Valley and their Kiswahili competence.

i. *Gender*

Forty-seven (47) respondents answered the question on gender, describing themselves as either male or female. However, it is important to note that individuals who neither identified themselves as 'male' nor 'female' were allowed to categorize themselves under the 'others' option.

*Table 4.1* below illustrates the number of respondents who answered the gender question describing themselves as either male, female or other. It indicates the frequency for each gender and the cumulative percentage.

*Table 4.1:* Gender of the respondents

| Gender | | Frequency | Percent | Valid Percent | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Male | 21 | 44.7 | 45.7 | 45.7 |
| | Female | 25 | 53.2 | 54.3 | 54.3 |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

The overall turnout level of the study shows that more females responded to the study (54.3%) as compared to males (45.7%).

ii. *Age Distribution of Respondents*

The table below indicates that most of the respondents (50%) belong to the age bracket 25 – 30. Furthermore, a tie of 21.7% belongs in the age bracket 18 – 25 and 30 – 35, respectively. These three age brackets comprised the majority of the respondents for the survey as represented in table 4.2 below.

*Table 4.2:* Age distribution of respondents

| Age Bracket | | Frequency | Percent | Valid Percent | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | 18-25 | 10 | 21.3 | 21.7 | 21.7 |
| | 25-30 | 23 | 48.9 | 50.0 | 71.7 |
| | 30-35 | 10 | 21.3 | 21.7 | 93.5 |
| | 35-40 | 2 | 4.3 | 4.3 | 97.8 |
| | 40-45 | 1 | 2.1 | 2.2 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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iii. *Birthplace*

The question of birthplace aims at establishing the historical backgrounds of the respondents to the study, which in turn reflects on how they identify themselves while in the region. *Table 4.3* below illustrates the numeric and percentage distribution of respondents in relation to their place of birth.

*Table 4.3:* Place of birth of the respondents

| Place of Birth | | Frequency | Percent | Valid Percent | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Rift valley | 33 | 70.2 | 71.7 | 71.7 |
| | Other | 13 | 27.7 | 28.3 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

Among the 47 respondents, 33 of them accepted to have been born in the Rift Valley, a reflection of the dominant culture representing 71.7%. This is the population that forms part of the dominant cultures within the region compared to the 13 respondents who migrated into the region, who represent the co-cultures. It indicates the rate of influence that the dominant cultures have over their counterparts in determining intercultural interactions within the region.

iv. *Duration of Stay within the Rift Valley*

Most of the respondents (76.1 %) reported that they have lived in the Rift Valley for more than ten (10) years, reflecting that most of them were born in the region.

*Table 4.4:* Respondent's duration of stay within the Rift Valley of Kenya

| Duration of stay in RV | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | More than 10 years | 35 | 74.5 | 76.1 | 76.1 |
| | 1-5 years | 8 | 17.0 | 17.4 | 93.5 |
| | 5-10 years | 3 | 6.4 | 6.5 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

v. *Place of Birth for Parents*

This question ought to establish the level of indigeneity that the respondents are accustomed to.

*Table 4.5:* Place of birth for parents of the respondents

| Birthplace of Parents | | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Yes | 32 | 68.1 | 69.6 | 69.6 |
| | No | 14 | 29.8 | 30.4 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

The majority of the respondents (69.6%) indicated that their parents were born in the Rift Valley of Kenya. The remaining 30.4% were born outside the region.



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*b) Descriptive Statistics*

This section provides a summary of the data, it quantitatively describes and summarises features from the information collected from the respondents to inform the results of the research.

i. *Categorization of Kiswahili*

It was significant to understand the rate at which respondents perceive Kiswahili as their first language. This tests the conversant level of Kiswahili that citizens within the Rift Valley of Kenya have.

*Table 4.6:* Kiswahili categorization

| Kiswahili as the First Language. | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Yes | 31 | 66.0 | 67.4 | 67.4 |
| | No | 15 | 31.9 | 32.6 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

According to the data in the table above, majority of the respondents (67.4%) reported that Kiswahili is their first language. The remaining 32.6% reported a different language other than Kiswahili to be their first language.

ii. *Other Languages that Respondents Speak*

Understanding other languages that people within the Rift Valley of Kenya speak helps to determine the dominant culture (s) within the region. Respondents listed other languages that they speak apart from Kiswahili, as indicated in the table below.

*Table 4.7:* Other languages

| Other languages that Respondents Speak. | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Nandi | 14 | 29.8 | 30.4 | 30.4 |
| | Keiyo | 2 | 4.3 | 4.3 | 34.8 |
| | Kipsigis | 6 | 12.8 | 13.0 | 47.8 |
| | Sabaot | 11 | 23.4 | 23.9 | 71.7 |
| | Marakwet | 12 | 25.5 | 26.1 | 97.8 |
| | Tugen | 1 | 2.1 | 2.2 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In *Table 4.7* above, majority of the respondents indicated that they also speak Nandi (30.4%), Marakwet (26. 1%), Sabaot (23.9%), Kipsigis (13%), Keiyo (4.3 %) and Tugen (2.2 %). These are some of the languages that form the Kalenjin language group, which is the dominant culture within the Rift Valley of Kenya.

iii. *The Frequency of Kiswahili Use*

Respondents were to give the frequency of Kiswahili speaking to show the rate at which the language is put in practice, which helps to usher the contextualization of Kiswahili in the next section.

*Table 4.8:* Frequency of Kiswahili use

| Kiswahili Speaking Frequency | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Often | 23 | 48.9 | 50.0 | 50.0 |
| | Very often | 18 | 38.3 | 39.1 | 89.1 |
| | Rarely | 5 | 10.6 | 10.9 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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For the respondents who speak Kiswahili as their first language, a majority of (50%) indicated that they speak it often, and another 39.1% reported to speak it very often. Only 10.9% reported as rarely speaking the language.

c) *Contextualization of Kiswahili use within the Rift Valley of Kenya*

This section presents data on the context at which Kiswahili is used within the Rift Valley by focusing on the formal and informal contexts.

i. *The Formal use of Kiswahili within the Rift Valley of Kenya*

The formal use of Kiswahili entails examining the use of Kiswahili in official contexts. The study focused on the use of Kiswahili in workplaces as well as its use in schools within the Rift Valley of Kenya.

In the workplace/school, most of the respondents (67.4%) reported speaking Kiswahili, while 30.4% reported to speak English and the other 2.2% speaking mother tongue, as illustrated in the table below.

*Table 4.9:* The formal use of Kiswahili within the Rift Valley in Kenya

| Formal use of Kiswahili | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Kiswahili | 31 | 66.0 | 67.4 | 67.4 |
| | English | 14 | 29.8 | 30.4 | 97.8 |
| | Mother tongue | 1 | 2.1 | 2.2 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

ii. *The informal use of Kiswahili in the Rift Valley of Kenya*

This section examines the use of Kiswahili in a relaxed environment and context.

iii. *The Use of Kiswahili in Markets*

A larger majority (87%) reported speaking Kiswahili while at the market place, and 8.7% spoke English. Only 4.3% reported speaking their mother tongue in the market place.

*Table 4.10:* Kiswahili in markets within the Rift Valley of Kenya

| Kiswahili in Marketplaces | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Kiswahili | 40 | 85.1 | 87.0 | 87.0 |
| | English | 4 | 8.5 | 8.7 | 95.7 |
| | Mother tongue | 2 | 4.3 | 4.3 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

iv. *The Use of Kiswahili at Home*

According to the table below, (47.8%) of the respondents reported that they speak Kiswahili most of the time when they are at home. Another 43.5% reported speaking English mostly. The remaining 6.5% reported speaking the mother tongue.

*Table 4.11:* Kiswahili use in homes within the Rift Valley of Kenya

| Kiswahili at Home | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Kiswahili | 22 | 46.8 | 47.8 | 47.8 |
| | English | 20 | 42.6 | 43.5 | 91.3 |
| | Mother tongue | 3 | 6.4 | 6.5 | 97.8 |
| | Other | 1 | 2.1 | 2.2 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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v. *The Use of Kiswahili Among Peers*

The assessment of the use of Kiswahili among peers focused on how people from various groups that share peculiar characteristics that make them feel equal to each other use the language. The main focus was on people of the same age group and people sharing an equal status in society.

A majority of (73.9%) reported speaking Kiswahili when with friends, compared to the minority15.2% who spoke English. The remaining 4.3% reported speaking mother tongue when with friends.

*Table 4.12:* The use of Kiswahili among peers within the Rift Valley of Kenya

| Peer use of Kiswahili | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Kiswahili | 34 | 72.3 | 73.9 | 73.9 |
| | English | 7 | 14.9 | 15.2 | 89.1 |
| | Mother tongue | 2 | 4.3 | 4.4 | 93.5 |
| | Other | 3 | 6.4 | 6.5 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

vi. *The Use of Kiswahili in other Social Gatherings*

At other social gatherings, (69.6%) of the respondents reported to speak Kiswahili, and another 15.2% spoke English. Another 10.9% reported using their mother tongue at social gatherings. As illustrated by the table below.

*Table 4.13:* Kiswahili in other social gatherings in the Rift Valley of Kenya

| Use of Kiswahili in other Social Gatherings | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Kiswahili | 32 | 68.1 | 69.6 | 69.6 |
| | English | 7 | 14.9 | 15.2 | 84.8 |
| | Mother tongue | 5 | 10.6 | 10.9 | 95.7 |
| | Other | 2 | 4.3 | 4.3 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In summary, the results in this section indicate that most of the respondents in the Rift Valley of Kenya use Kiswahili as their main communication language both formally and informally. The formal settings herein include school and workplace. Also, the results indicate that Kiswahili is commonly used for official communication within the Rift Valley of Kenya, more than English, which is also one of Kenya's official language as stipulated in the constitution. The informal settings entail the market places, with friends, and other social gatherings.

*d) Kiswahili and Acculturation Strategies*

Responses from the respondents were evaluated based on the outcome that the table below predicts to determine a strategy guided by respondents.

*Fig. 4.14:* Adapted from Berry et al., (2006)

| | | Do they value maintaining their identity and characteristics? | |
|---|---|---|---|
| | | No | Yes |
| Do they value maintaining relationships with the larger society? | Yes | Assimilation | Integration |
| | No | Marginalization | Separation |



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i. *The Assimilation Influence of the Dominant Language within the Rift Valley of Kenya*

To determine whether people from the co-cultures adopt the cultural norms of the host culture at the expense of their culture to develop a homogenous culture, the respondents were asked to give their views on whether it was important for them to speak fluent Kiswahili rather than the dominant mother tongue within the Rift Valley of Kenya and their outcomes recorded in the table below.

*Table 4.15:* Assimilation

| Assimilation by Dominant Language | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Strongly agree | 18 | 38.3 | 47.4 | 47.4 |
| | Agree | 5 | 10.6 | 13.2 | 60.5 |
| | Neutral | 6 | 12.8 | 15.8 | 76.3 |
| | Disagree | 9 | 19.1 | 23.7 | - |
| Valid Responses | | 38 | 80.9 | - | - |
| Missing | System | 9 | 19.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

The majority of the respondents (47.4%) strongly agreed that was important to speak fluent Kiswahili rather than the dominant mother tongue within the Rift Valley of Kenya, 13.2% agreed that it was important. In comparison 23.7% disagreed and 15.8% were neutral on the same. According to Rudmin & Ahmadzadeh (2001), the rejection of both cultures results in 'multiculturalism' rather than 'marginalization.'

ii. *The Separation Influence of Kiswahili within the Rift Valley of Kenya*

To determine whether the immigration of the people from the co-cultures into the Rift Valley of Kenya can result in the rejection of the host culture, respondents gave their opinions on the importance of speaking fluently the dominant language than Kiswahili within the Rift Valley of Kenya.

*Table 4.16:* Separation

| Separation influence of the Dominant Language | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Strongly agree | 11 | 23.4 | 30.6 | 30.6 |
| | Agree | 6 | 12.8 | 16.7 | 47.2 |
| | Neutral | 15 | 31.9 | 41.7 | 88.9 |
| | Disagree | 4 | 8.5 | 11.1 | - |
| Valid Responses | | 36 | 76.6 | - | - |
| Missing | System | 11 | 23.4 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

The majority of the respondents (41.7%) were neutral on a personal level that they need to speak fluent dominant mother tongue than Kiswahili, 30.6% strongly agreed while the remaining 11.1% disagreed.

iii. *The Integration Influence of Kiswahili within the Rift Valley of Kenya*

Integration occurs when people from the co-cultures accept the cultural norms and language of the host culture but still maintain their original culture (language) to bring about biculturalism. Respondents were to give their views on speaking fluent Kiswahili and other ethnic languages within the Rift Valley. The outcome is in *Table 4.17* below.

*Table 4.17:* Integration

| The Integration influence of Kiswahili | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Strongly agree | 28 | 59.6 | 66.7 | 66.7 |
| | Agree | 10 | 21.3 | 23.8 | 90.5 |
| | Neutral | 4 | 8.5 | 9.5 | - |
| Valid Responses | | 42 | 89.4 | - | - |
| Missing | System | 5 | 10.6 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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Most of the respondents (66.7%) strongly agreed that it was important to be fluent in both Kiswahili and other ethnic languages in the Rift Valley, 23.8% agreed on the same, and 9.5% were neutral.

iv. *Marginalization within the Rift Valley of Kenya*

Marginalization happens after people from the co-cultures reject their culture (language) and that from the dominant host. Respondents were asked to react on whether it is not important to speak fluent Kiswahili or any mother tongue in the Rift Valley of Kenya. The table below illustrates their responses.

*Table 4.18:* Marginalization

| Kiswahili and Marginalization | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Strongly agree | 7 | 14.9 | 18.9 | 18.9 |
| | Agree | 4 | 8.5 | 10.8 | 29.7 |
| | Neutral | 6 | 12.8 | 16.2 | 45.9 |
| | Disagree | 6 | 12.8 | 16.2 | 62.2 |
| | Strongly disagree | 14 | 29.8 | 37.8 | - |
| Valid Responses | | 37 | 78.7 | - | - |
| Missing | System | 10 | 21.3 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

On the marginalization influence of Kiswahili within the Rift Valley of Kenya, (37.8%) strongly disagreed that it is not important to speak both fluent Kiswahili or any mother tongue, 16.2% disagreed, 18.9% strongly agreed while 16.2% were neutral on the same.

*e) Adverse Social Impacts of Language Barriers*

The section focuses on the possible negative impacts that language barrier can cause, necessitating the use of a cross-cultural language which is Kiswahili.

i. *Discrimination*

The language barrier can be a source of social discrimination and other vices in society. The study, therefore, sought to explore how the language barrier affects residents of the Rift Valley, and the results are as shown in the table below.

*Table 4.19:* Discrimination

| Discrimination | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 14 | 29.8 | 30.4 | 30.4 |
| | Sometimes | 29 | 61.7 | 63.0 | 93.5 |
| | Very often | 3 | 6.4 | 6.5 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

Majority of the residents (63%) reported that sometimes they got ignored because of their language inadequacy. Another 30% reported that they never got ignored, while a further 6.5% reported that they get ignored very often.

ii. *Intimidation*

Language differences can be an outcome of different forms of intimidation, including threats, abuse, and stereotypes. This was necessary to be tested and the outcomes are represented in *table 4.20* below.

*Table 4.20:* Intimidation

| Intimidation | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 19 | 40.4 | 41.3 | 41.3 |
| | Sometimes | 21 | 44.7 | 45.7 | 87.0 |
| | Very often | 6 | 12.8 | 13.0 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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As the table above indicates, the majority of the respondents (45.7%) reported that they sometimes got bullied because of their linguistic background. Another 41.3% reported that they never get bullied because of their language background, while 13% reported that they very often get bullied because of their different language background.

iii. *Social Exclusion*

This strand tests incidences of people being denied the acquisition of property and opportunities available within the Rift Valley of Kenya due to language differences. The results are in the table below.

*Table 4.21:* Exclusion

| Social Exclusion | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 16 | 34.0 | 34.8 | 34.8 |
| | Sometimes | 24 | 51.1 | 52.2 | 87.0 |
| | Very often | 6 | 12.8 | 13.0 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

i

A major ty of (52.2%) respondents reported that they sometimes felt ignored and excluded because of their different language background whereas 34.8% reported that they never have such an experience, 13% reported experiencing the same very often.

iv. *Biased Acceptance*

Acceptance is an experience to accept cultural differences through seeing diversity from complex worldviews. Acceptance is not the literal liking of other cultures or agreeing with them. Cultural variation can be judged negatively to motivate prejudice resulting from the language difference. Respondents were to give their views of whether they feel a biased acceptance due to their language variations. The outcomes are shown in *table 4.22* below.

*Table 4.22:* Biased acceptance

| Biased Acceptance | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 25 | 53.2 | 54.3 | 54.3 |
| | Sometimes | 13 | 27.7 | 28.3 | 82.6 |
| | Very often | 8 | 17.0 | 17.4 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

Most of the respondents (54.4%) as indicated in the table above reported that they felt accepted in the Rift Valley of Kenya despite their language background, while 28%.3 reported that their language background was sometimes a source of their biased acceptance and 17.4% reported that the feeling was very often.

v. *Name-calling at Formal Institutions*

Diverse communities are prone to face stereotypic mentalities from individuals who are not ready to accept the difference that exists. The stereotypes can be linked to a difference in language or cultural norms, among other things. Respondents had to give their views on whether they have experienced stereotypes either in formal or informal settings as represented in *tables 4.23* and *4.24* below.

*Table 4.23:* Name-calling at formal settings

| Stereotypes at Formal Settings | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 23 | 48.9 | 50.0 | 50.0 |
| | Sometimes | 19 | 40.4 | 41.3 | 91.3 |
| | Very often | 4 | 8.5 | 8.7 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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In *table 4.23,* (50%) of the respondents reported that they never got called names or teased at school or workplace because of their language background. Another 41.3% reported that it often happened, while 8.7% reported very often.

vi. *Name-calling Outside Formal Institutions*

The respondents (47.8%) also reported that sometimes, they are stereotyped or teased outside the school or workplace because of their language background. In comparison, another 45.7% reported that they never got teased or called names. Also, 6.5% reported that they got teased and called names very often.

*Table 4.24:* Name-calling outside formal settings

| Stereotypes outside Formal Settings | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Never | 21 | 44.7 | 45.7 | 45.7 |
| | Sometimes | 22 | 46.8 | 47.8 | 93.5 |
| | Very often | 3 | 6.4 | 6.5 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In summary, the results indicate that language background can sometimes be a major source of social discrimination in both the formal and informal setting.

*f) Theory Triangulation*

The four theories reviewed in chapter two are tested to determine which one is the most applicable for this study.

According to the Developmental Model of Intercultural Sensitivity (DMIS) propounded by Bennett (1993), 54.4% of the respondents, as indicated in *Table 4.22* reported that they do not feel accepted in the Rift Valley just because of their language background representing the first stage of denial. Also, the highest of 47.8% admitted to having undergone the defense stage of DMIS through experiencing societal stereotypes *Table 4.24.* However, despite the fact that most of the respondents (66.7%) strongly agreed that it was important to be integrated into the new society *Table 4.17,* they remained outsiders to the groups since their identity is questioned. This disqualifies the theory, paving the way for the trial of the theory of Dimensional Accrual and Dissociation (DAD) by Kramer (2013: 123-184).

In *tables 4.15* and *4.25,* the variable of assimilation is tested via the need to speak Kiswahili fluently rather than the mother tongue and adapting to new cultures completely forgetting original cultures, respectively. Therefore, 47.4% strongly agreed with assimilation in *table 4.15* and 22.2% in *table 4.25* below.

*Table 4.25:* Test on the application of assimilation

| Test of Assimilation | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Strongly agree | 10 | 21.3 | 22.2 | 22.2 |
| | Somewhat agree | 13 | 27.7 | 28.9 | 51.1 |
| | Somewhat disagree | 12 | 25.5 | 26.7 | 77.8 |
| | Not sure | 10 | 21.3 | 22.2 | - |
| Valid Responses | | 45 | 95.7 | - | - |
| Missing System | | 2 | 4.3 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In the table above, 22.2% of the respondents strongly agreed that people of the same cultural and language background should adapt to new cultures and not maintain their own, 28.9% somewhat agreed on the same while 26.7% somewhat disagreed, and 22.2% were not sure. However, despite the data above, focusing on assimilation is criticized for resulting in a monoculture that is void of meaning and personal identity. This case is also applicable to the Fourfold theory by John Berry & Annis (1994; 2001: 382- 406) herein disqualifying the two theories.

i. *The Alternation Model: A Potential Theory Applicable in the Study*

The model as espoused by LaFramboise et al (1993) posits that an individual can maintain a positive relationship with both cultures without necessarily choosing between them. It ignores the hierarchical relationships between the two cultures to allow



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individuals in a cosmopolitan environment to attach equal status to both cultures, despite whether they value them equally. To ascertain the effectiveness of the Alternation Model to this study, two variables are compared; the importance of speaking both Kiswahili and mother tongue *Table 4.17* and the need to maintain personal and contact culture *Table 4.26.*

*Table 4.26:* The test on the application of the Alternation model

| Test of Alternation Model | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Strongly agree | 10 | 21.3 | 25.6 | 25.6 |
| | Somewhat agree | 9 | 19.1 | 23.1 | 48.7 |
| | Somewhat disagree | 10 | 21.3 | 25.6 | 74.4 |
| | Not sure | 10 | 21.3 | 25.6 | - |
| Valid Responses | | 39 | 83.0 | - | - |
| Missing | System | 8 | 17.0 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In the table above, 25.6% of the respondents strongly agreed with cultural alternation. Similarly, most of the respondents (66.7%) strongly agreed, with language alternation (Table 4.17). The model is ideal for the study since it focuses on both cognitive and affective procedures that allow individuals in the Rift Valley of Kenya to endure the adverse effects of acculturative stress. Also, it examines the role that individuals in the co-cultures have in selecting how to interact with the culture they get in contact with and their original culture.

*g) Data Analysis and Interpretation*

Here, the research questions are answered using the data obtained from the respondents in the Rift Valley of Kenya. The analysis is presented in a duo format vis-à-vis to the two research questions.

i. *Effects of a Cross-Cultural Language on Interrelationship in the Rift Valley*

*The first research question:* How does the existence of a cross-cultural language affect interrelationship among individuals from different cultural sub-sets in the Rift Valley?

This is the first research question and to answer it, the interrelationship between people from diverse cultural sub-sets within the Rift Valley of Kenya is compromised, evident from the responses provided by inhabitants within the region. This gap has resulted in effects such as social discrimination, intimidation, exclusion, biased acceptance and name-calling outside informal settings represented by data in *tables 4.19, 4.20, 4.21, 4.22* and *4.24,* respectively. However, it is significant to note that 50% of the respondents reported that they never got to be called names or teased at formal settings (Table 4.23) compared to 41.3% who reported that it happens often, and 8.7% who reported very often. This is a result of intercultural awareness promoted by policies at formal settings within the Rift Valley of Kenya, such as the use of Kiswahili for intercultural communication.

*Table 4.27:* Kiswahili as a link to intercultural sub-sets

| Responses | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Not sure | 8 | 17.0 | 17.4 | 17.4 |
| | Somewhat agree | 2 | 4.3 | 4.3 | 21.7 |
| | Somewhat disagree | 5 | 10.6 | 10.9 | 32.6 |
| | Strongly agree | 31 | 66.0 | 67.4 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

Majority of the respondents (67.4%) strongly agreed that Kiswahili links the existing cultural sub-set within the rift valley. Another 17.4% were not sure while 10.9% somewhat disagreed.

ii. *Kiswahili Enhancing Intercultural Relations in the Rift Valley of Kenya*

The second research question reads: How can Kiswahili enhance intercultural relations among diverse communities impacting national ethos in the region?

Kiswahili plays a significant role in varied social settings to ease intercultural understanding. It bridges a



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communication gap to the population not fluent in a local language or English within the Rift Valley of Kenya. It is significant to note that, during the informal use of Kiswahili, the phrases that are not grammatically correct are used during everyday intercultural interactions to fulfill the purpose of communication (Mbori & Mulaudzi, 2012). The appropriate response to the familiar Kiswahili phrases among individuals from a vast, diverse Rift Valley allows the feed-forward during conversations.

In practice, Kiswahili is used formally and informally within the Rift Valley of Kenya in the following ways: In the workplace/school, most of the respondents (67.4%) reported speaking Kiswahili, while 30.4% reported to speak English, and the other 2.2% mother tongue. Informally, in markets, to ease trade, (87%) of the respondents reported speaking Kiswahili as compared to 8.7% who used English and 4.3% of the respondents who speak mother tongue at the market place (Table 4.10). Further, the voices recorded and transcribed in the sampled local churches and markets within the Rift Valley of Kenya were 100% in Kiswahili. According to the *table 4.11,* 47.8% of the respondents reported that they speak Kiswahili most of the time when they are at home compared to 43.5% who reported to speak English mostly and 6.5% that speak the mother tongue. Furthermore, Kiswahili promotes peer relationships in the Rift Valley. According to the data in *table 4.12,* 73.9% of the respondents reported speaking Kiswahili when with friends, compared to 15.2% that speak English and 4.3% who speak their mother tongue when with friends.

Moreover, during other social gatherings (weddings, sports, burials, and local meetings), (69.6%) of the respondents reported speaking Kiswahili to facilitate intercultural communication, another 15.2 % spoke English and 10.9% reported to use mother tongue at other social gatherings. Finally, it was important to rate how Kiswahili enhances a long-term intercultural relation among diverse communities in the Rift Valley of Kenya, represented by the outcomes in *Table 4.28* below.

*Table 4.28:* Kiswahili as a booster to intercultural relations among diverse communities

| Responses | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Not sure | 7 | 14.9 | 15.2 | 15.2 |
| | Somewhat agree | 3 | 6.4 | 6.5 | 21.7 |
| | Somewhat disagree | 5 | 10.6 | 10.9 | 32.6 |
| | Strongly agree | 31 | 66.0 | 67.4 | - |
| Valid Responses | | 46 | 97.9 | - | |
| Missing | System | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |

In *Table 4.28* above, (67.4%) strongly agreed that Kiswahili enhances long-term intercultural relations among diverse communities in the rift valley, 6.5% somewhat agreed on the same. However, 15.2% of the respondents were not sure, while 10.9% somewhat disagreed.

*h) The role of Kiswahili in the Rift Valley of Kenya*

Majority of the respondents (43.5%) agreed that Kiswahili unites. Another 32.6% perceive Kiswahili as a language that gives pride. Also, 17.4% admitted that they use Kiswahili to understand each other, 2.2% thought that Kiswahili was important in helping them share the same vision, which translates to the continuation of national ethos. Similarly, 2.2% of respondents describe their identity by using Kiswahili. Finally, 2.2% of respondents use Kiswahili for socialization (table 4.29).

*Table 4.29:* The role of Kiswahili in the Rift Valley

| The Role of Kiswahili | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|---|---|---|---|---|---|
| Valid | Unifying factor | 20 | 42.6 | 43.5 | 43.5 |
| | Agent of pride | 15 | 31.9 | 32.6 | 76.1 |
| | Source of a shared understanding | 8 | 17.0 | 17.4 | 93.5 |
| | Source of a shared vision | 1 | 2.1 | 2.2 | 95.7 |
| | Identity function | 1 | 2.1 | 2.2 | 97.8 |
| | Socialisation function | 1 | 2.1 | 2.2 | - |
| Valid Responses | | 46 | 97.9 | - | - |
| Missing System | | 1 | 2.1 | - | - |
| Total | | 47 | 100.0 | 100.0 | 100.0 |



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*i) Hypothesis Test*

A chi-square test of independence is performed to examine whether there is a relationship between Kiswahili and national ethos. The outcome revealed that the research hypothesis deals with two independent variables that a researcher can manipulate to affect the outcome under study. *Table 4.30* below represents the outcome.

*Table 4.30:* Chi- Square Test

| Chi-Square Results | | | | | |
|---|---|---|---|---|---|
| | Frequency | Percent | Valid percent | Cumulative percent | Row Totals |
| Kiswahili as an intercultural link | 20 (20.08) [0.00] | 43 (43.64) [0.01] | 44 (43.64) [0.00] | 44 (43.64) [0.00] | 151 |
| Kiswahili as a building pillar of national identity | 26 (25.92) [0.00] | 57 (56.36) [0.01] | 56 (56.36) [0.00] | 56 (56.36) [0.00] | 195 |
| *Column Totals* | 46 | 100 | 100 | 100 | **346** (Grand Total) |

The chi-square statistics is 0.0277, whereas the p-value (alpha value) is 0.9988. The data above reflects that the outcomes of the research are independent at a significant alpha level of greater than 0.05.

To conclude, relevant data collected via the administration of questionnaires are presented and analysed in this chapter. The main objective was to answer the research questions by determining the role Kiswahili plays in promoting intercultural communication and strengthening national ethos amongst the co-cultures of the Rift Valley in Kenya. The data focused on the effects of lack of a cross-cultural language and how it affects interrelationship among individuals from different cultural sub-sets in the Rift Valley. Also, the chapter scrutinized how Kiswahili enhances intercultural relations among diverse communities impacting national ethos in the region by underpinning various contexts of Kiswahili use. Furthermore, theory triangulation is performed to establish an appropriate theory that is suitable for this study.

The chapter outlines the role of Kiswahili in intercultural communication within diverse intercultural backgrounds of the Rift Valley. The next chapter will synthesize the hypothesis of the study, announce the applicable theory to this research, outline the recommendations and conclude the entire study.

## Chapter Five

## V. General Conclusion

This chapter reviews the general research questions of the study, summarises the findings and verifies the hypothesis. Furthermore, the chapter will provide theoretical implications, the significance of the study, prospects for future research and the limitations of the current study.

*a) Summary of the Study*

The constant migration of people across cultural boundaries causes cultural interaction, which necessitates intercultural communication; this in turn, dictates the need to have a lingua franca. The lack of an appropriate transborder language of communication always leads to misunderstandings that compromise national ethos and drive intercultural conflicts among various diverse cultural sub-sets. This problem led to the need to examine the role that Kiswahili plays in promoting intercultural communication and strengthening national ethos amongst the co-cultures of the Rift Valley in Kenya.

The research objectives are attained by collecting qualitative and quantitative data via the administration of a questionnaire. In particular, the quantitative data are analyzed scientifically by using SPSS and outcomes presented in tables. Conversely, the qualitative data were analysed through narrative and theory triangulation to inform the outcome of the study.

*b) Attainment of Research Objectives*

The research focuses on two objectives. The first objective is to examine the directional influence of a cross-cultural language on interrelationships among people from diverse cultural sub-sets in the Rift Valley in Kenya. This objective has been attained, evident from the data collected, 31 of the 47 respondents strongly agreed that Kiswahili is a language that links all the existing cultural sub-sets within the region, garnering a 67.4%. It is important to note that the use of Kiswahili breaks the divide among the dominant and the sub-set cultures within the Rift Valley in Kenya, thereby creating a state of balance that blocks any form of influence from neither side.

The second objective of the study is to evaluate the role of Kiswahili in enhancing intercultural relations and building national ethos in the region. This aim has also been achieved through the quantitative data collected. Notably, 31 out of the 47 respondents strongly agree that Kiswahili enhances a long-term intercultural relationship among diverse communities in the Rift Valley of Kenya. The idea above is crosschecked



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by 67.4% of the total sampled population who perceive Kiswahili as a language that unites people within the Rift Valley of Kenya. This role directly links to the development of national ethos, thereby giving them a common identity that is passed from one generation to the next.

*c) Synthesis of the Results*

The findings of the research indicated that diversity is appreciated through the utilisation of various languages in diverse settings of social interaction within the Rift Valley of Kenya. However, despite 32.6% of the population within the Rift Valley acknowledging that Kiswahili was not their first language, 100% of the population speak the language and accept it as a lingua franca which is used in several pertinent contexts that are implicative to answer the research question under study. These contexts are summarized as follows; in domestic communication, 47.8% of the total respondents accepted to use Kiswahili as compared to 6.5% of mother-tongue users and 43.5% English speakers. In formal communication that comprises schools and job environments, 67.4% of the total population accepted to communicate in Kiswahili as opposed to 30.4% English speakers and 2.2% mother-tongue users. Furthermore, 73.9% of the sample population admitted to use Kiswahili while interacting with friends; this is opposed to 4.3% mother-tongue users, 15.2% English speakers and 6.6% users of other unspecified languages. Also, 87.9% of the sample population agreed to be using Kiswahili while in the market. On the contrary, 4.3% of the population admits using mother tongue and 8.7% use other languages. In the church, 76.5% of the sampled population admitted to be using Kiswahili while 15.7% admitted to be using English, 5.9% of the population used mother tongue and 2% of them used other unspecified languages. Finally, during other social gatherings- weddings, sports, burials, and local meetings, 69.6% of the sample population admitted to be using Kiswahili, 15.2% used English, 10.9% spoke mother tongue, while 4.3% communicated using other unspecified languages.

Another pertinent spectrum is the use of Kiswahili as a unification factor. This role directly links to the development of national ethos since citizens within the Rift Valley of Kenya relate through speaking of Kiswahili; thereby, it gives them a common identity that is passed from one generation to the other. Evident to this, 43.5% of the total sampled population perceived Kiswahili as a language that unites people within the Rift Valley of Kenya as opposed to 17.4% who took the communicative approach and looked at Kiswahili as a language that makes them understand one another, 2.2% who perceived it from the socialization approach and the 2.2% who see Kiswahili as a language that makes people in the Rift Valley to share one culture.

*d) Theory Application*

To close the linguistic gap that breeds differences and conflicts within the Rift Valley in Kenya, 80.9% of the total sampled population agreed to learn and use Kiswahili to block linguistic orientations to solve conflicts relating to language differences. The above concurs with a range of 28 respondents (66.7%) who strongly agreed that it was important for them to be fluent in both Kiswahili and mother tongue, which confirms to the Alternation Model propounded by LaFramboise et al. (1993). As Ogbu & Matute-Bianchi (1986: 89) admit, a person can belong to two cultures and use two diverse languages for diverse purposes by alternating behavior depending on the situation. The Alternation theory assumes that an individual can feel a sense of belonging to two cultures and not compromise their cultural identity.

*e) Verification of Research Hypotheses*

The study focused on two hypotheses which needed to be verified through data presentation. A chi-square test of independence was performed to examine whether there is a relationship between Kiswahili and national ethos.

The first hypothesis states that a cross-cultural language affects how people relate in a cosmopolitan region- and consequently, becomes a unifying factor. This hypothesis was followed up by the open question, which required respondents to state the role that Kiswahili play in the Rift Valley region of Kenya; 43.5% of the total sampled population perceived Kiswahili as a language that unites people within the Rift Valley of Kenya as opposed to 17.4%, 2.2% and 2.2% who take the communicative approach, socialisation approach and cultural approach respectively. This reflects Kiswahili as a unification language within the Rift Valley of Kenya, thereby interfering with all tensional interrelationships posed by language differences within the region.

The second hypothesis states that Kiswahili helps in defining and building pillars of national ethos among citizens in Rift-Valley in Kenya. This hypothesis has been verified since citizens within the Rift Valley of Kenya relate through speaking Kiswahili; thereby, it gives them a common identity that is passed from one generation to the other reflected by the 2.2% response, source of pride 32.6%, helps them share a common understanding 17.4%, gives them a vision 2.2% and socializes them 2.2%. Cumulatively, 56.6% of the respondents perceived Kiswahili as a language that helps them build the pillars of national ethos.

*f) Limitations of the Study*

This part covers general limitations throughout the study. First, the questionnaire is limited to a few selected contexts which are considered as areas of the possible use of Kiswahili. The contexts are; home,



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school, working environment, church, market, friends, and other social gatherings (weddings, sports, burials, and local meetings). These settings are not the only salient areas where Kiswahili can be used.

Also, the data collected are limited to only 50 respondents as stipulated by the scope of the research.

*g) Challenges Encountered during the Study*

The Covid-19 pandemic period, posed a heavy setback by slowing data collection due to the prevention measures such as limitation of face-to-face meeting.

Also, some respondents did not comply with filling the questionnaire. The research focused on 50 respondents, among them, others did not commit themselves fully to filling the entire questionnaire. This prompted the researcher to opt for data saturation to predict their outcome, which is the source of research errors.

Finally, many companies denied to grant executive interviews thereby slowing the process and lowering the morale of the researcher.

*h) Relevance of the Study*

Intercultural communication cannot happen in isolation without the aspect of language. This has led to the emergence of studies similar to this that look at language as a primary tenet in intercultural communication.

This study is pertinent to the body of knowledge since it opens up other wider perspectives of utilizing a language to promote regional integration, particularly in Africa.

The study helps in policy formation by bodies like the Directorate of National Cohesion and National Values in Kenya.

It is also significant in helping the National Steering Committee (NSC) on Peacebuilding and Conflict Management to understand an intercultural communication strand in conflict management.

Moreover, this study is significant to help individuals moving into any cosmopolitan region to understand the need to develop a flexible approach to alternate to the new cultural contexts to help them coexist.

Finally, the study serves as an eye-opener to the political goodwill to necessitate the development of policies and activities which enhance national ethos.

*i) Recommendations of the Study*

The research outcomes attained from the study have prompted the development of the following recommendations:

First, cosmopolitan regions, an example of the Rift Valley in Kenya, are characterised by a mosaic richness of differences that have a shared point; it is recommended that diversity be recast but not abandoned.

Moreover, it is recommended that the sub-cultures should not abandon the values, customs and norms that define national ethos even though they can modify them.

It is recommended that governments should support policies and activities that help every group in the society to maintain their peculiar sub-culture- the policies, institutions and habits which do not interfere with the shared loyalty to the state.

Furthermore, it is recommended that African nations should incorporate the commemoration of diversity holidays in their annual calendars to celebrate diversity.

Finally, it is recommended that citizens should be willing to learn Kiswahili, which makes them break the language barrier and enhance their interrelationships within a region, a nation and across borders. By doing so, they can easily cope with any bicultural setting.

*j) Suggestions for Future Research*

This study opens up the gap of intercultural domains that have not been widely explored. Domains such as values and beliefs are not yet widely explored since they are important strands linked to identity discussions.

Also, the Alternation Model examines the role that individuals have in selecting how to interact with the culture they get in contact with and their original culture (LaFromboise et al., 1993). The model opens the gap of bidirectional effects of cultural connection that researchers should put under study to understand the impacts that individuals from both cultures have on one another.

Finally, since the appropriate responses to the familiar Kiswahili phrases among individuals from a vast, diverse Rift Valley in Kenya only serves the purpose of feed-forward during conversations, there is a need to study the gap that questions the level of mastery of standard Kiswahili among the majority of the people from the Rift Valley of Kenya.

To conclude, the Rift Valley comprises over 40 ethnic groups. The region has been rocked regularly by ethnolinguistic tribal upheavals witnessed in 1992, 1997, and 2007 due to the negative attitudes of dominant cultures towards the co-cultures perpetuating a notion of superiority and inferiority complex attributed to ethnicity. The Inferiority complex is resultant of the negative attitude that residents view other subcultures with. This prompted the research to examine the role of Kiswahili in promoting intercultural communication and strengthening national ethos amongst the co-cultures of the Rift Valley in Kenya.

It is encouraging to note that the negative perspective is gradually changing through the use of Kiswahili as a cross-cultural lingua franca in the region. Diverse language groups actively engage one another in Kiswahili, therefore, easing trans-border communication.



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By using a common language, a community of Kiswahili speakers is created, binding all other language groups together. The binding mechanism should not be mistaken with assimilation; individuals from diverse language groups are free to alternate between their native cultures and the Kiswahili culture. Nevertheless, the fact that diversity still predominates individualistic culture, the various communities are obliged to interact to co-exist through a cross-border call to fulfill the demands in social life.

The use of Kiswahili has necessitated communication within the Rift Valley of Kenya, which is in the form of official communications, trading activities, inter-denominational services, intercultural ceremonies, sporting activities and domestic interactions. Documenting Kiswahili as a national language in the Kenyan policy documents has led it to act as a unifying factor for the users. This is because learning and speaking one language translates into sharing cultural values that are embraced by speakers. Furthermore, the adoption of the new constitution in 2010 prioritized the use of Kiswahili at the frontline to every native within the boundary of Kenya. This has set the trend across the country to view Kiswahili as an indigenous language that is a symbol of national unity, a form of identity, a sense of belonging, and pride. The sense of pride as Kenyans and Kiswahili speakers has contributed to a positive intercultural relationship of communities within the Rift Valley. In prediction, Kiswahili will continue to grow because it has become a day-to-day denominator in communication in almost every social aspect of life within the Rift Valley of Kenya.

## List of Abbreviations

CIPEV: Commission of Inquiry into the Post-Election Violence

CQ: Cultural Intelligence

DAD: Dimensional Accrual and Dissociation

DMIS: Developmental Model of Intercultural Sensitivity

IC: Intercultural Communication

ICSEY: International Comparative Study of the Ethnocultural Youth

IREC: Independent Review Committee

NSC: National Steering Committee

RV: Rift Valley

UNESCO: United Nations Educational, Scientific and Cultural Organization

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# 'Elegant Economy' in Elizabeth Gaskell's *Cranford:* A Socialist Feminist Study

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*Abstract-* Elizabeth Gaskell (1810-1865) was a Victorian writer who had to undergo various kinds of condescension for her writings. After bearing the stigma of being conformist, conventional, and meek as ascribed to her by the contemporary feminist critics, Gaskell's writings are being revisited with a new feminist perspective in recent years. The present paper is also a humble attempt to rediscover the feminist dimension of her writings by exploring one of her novels, Cranford (1853), through a socialist feminist lens. Cranford presents such a social structure that is devoid of a Class system and constructed by women in a matrilineal society as against the capitalist patriarchal society of Drumble. This Matriarchal socialist social structure is based on the values of cooperation, humanity, and motherly care characteristic to the differently developed gendered subjectivity of women. The social change through the agency of woman foreshadows Gaskell's far-sighted feminist views of the 1970s.

*Keywords:* *elizabeth gaskell, cranford, victorian feminism, socialist feminism.*

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# 'Elegant Economy' in Elizabeth Gaskell's *Cranford:* A Socialist Feminist Study

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*Abstract-* Elizabeth Gaskell (1810-1865) was a Victorian writer who had to undergo various kinds of condescension for her writings. After bearing the stigma of being conformist, conventional, and meek as ascribed to her by the contemporary feminist critics, Gaskell's writings are being revisited with a new feminist perspective in recent years. The present paper is also a humble attempt to rediscover the feminist dimension of her writings by exploring one of her novels, *Cranford* (1853), through a socialist feminist lens. *Cranford* presents such a social structure that is devoid of a Class system and constructed by women in a matrilineal society as against the capitalist patriarchal society of Drumble. This Matriarchal socialist social structure is based on the values of cooperation, humanity, and motherly care characteristic to the differently developed gendered subjectivity of women. The social change through the agency of woman foreshadows Gaskell's far-sighted feminist views of the 1970s.

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## I. Introduction

Elizabeth Gaskell (1810-1865), a Victorian Woman novelist, began her writing career in an era when 'Feminism' was not even established as a theory. The contemporary Victorian feminists not only ignored her writings but strongly disproved any possibility of feminist dimension in her literary works. The critics like W. R. Greg, David Cecil, Raymond Williams, and Arnold Kettle labeled Gaskell as a second rank writer criticizing her as a meek writer with a feeble hold on structure and characterization. Her name had gone into oblivion for being a conformist, submissive, conventional and emotional woman writer writing with no purpose.

After the 1950s, Gaskell's writings began to be revisited by feminist critics who unveiled the feminist, political and social significance of her writings. With the appearance of Ania Rubenius's *The Woman Question in Elizabeth Gaskell's Life and Works* (1950), Annette Hopkins's *Elizabeth Gaskell: her Life and Works* (1952), Kathleen Tillotson's Novels of the Eighteen-Forties (1954), Edgar Wright's *Mrs. Gaskell: The Basis for Reassessment* (1965) etc. Gaskell earned a new recognition. Pasty Stoneman wrote *Elizabeth Gaskell* (1987), the first avowedly feminist study of Gaskell's work. Stoneman refuted all earlier criticism of Gaskell and brought forth the characteristic of 'maternal thinking' in her novels with new feminist light through her exploration of it as the base of social evolution. Hilary M. Schor, in *Scheherezade in the Marketplace* (1992) draws attention to Gaskell's unconventional stance in centering her plot on female protagonists. With all these critics, Gaskell regained her lost ground.

This research is also an attempt in this drive to re-establish Gaskell as a major writer by exploring new feminist dimensions of her writings. Gaskell lived in an age of the Industrial Revolution, and the socio-economic changes impelled by it divided English Society based on Class and Gender, "The society in which Gaskell lived and wrote was intersected horizontally by class and vertically by gender divisions" (Stoneman, 2006, p. 6). Gaskell's novels address both the divisions, and through this study, I have tried to seek a link between Gaskell's address to 'Woman Question' and her address to the social problem of 'Class Conflict.' In her novels Gaskell proposes an alternative social structure based on equality and compassion, which is accomplished and managed through women's agency by imparting them significant roles in the public sphere and social production refuting the traditional Victorian domestic ideology. The interconnection between 'Woman Question' and 'Class Conflict' or 'Patriarchy' and 'Capitalism' makes 'Socialist Feminism' an apt device to examine her novels, as Gender and Class are the two integral halves of Socialist Feminist Theory. This work commences with a glance at the early Victorian Feminism moving ahead to elaborate upon Socialist Feminist standpoint and finally ends up exploring Gaskell's novel, *Cranford* (1853) in the light of Socialist Feminism.

## II. Victorian Feminism

The notion of Victorian Feminism is hard to pin down as the term 'Feminism' itself was coined towards the end of the nineteenth century. I have attempted to trace the idea of Victorian Feminism by focusing upon some of the significant features and undercurrents brought to the fore by some of the contemporary feminist writers. After the feminist stir of the 1790s which came up with writers like Mary Wollstonecraft's "*A Vindication of the Rights of Women*" (1792) and the novels of her contemporary, Mary Hays, the significant feminist move took impetus in the 1840s with the debate on 'Gender.' The feminist study of Gender being socially and culturally constructed exposes the Victorian

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ideology of gender hierarchy with men in the center, "Cultural critic Raymond Williams saw the 1840s as a kind of watershed decades for masculinity and femininity, arguing in particular that these years saw a deepening division between the emotions thought proper for men and women to display" (Glover, 2000, p. 19).

Barbara Caine, in her book *Victorian feminists* (1993), asserts that the historian and the contemporary Feminists of the late 1970s and early 1980s criticize Victorian feminist movements for "its sexual prudery, its refusal to acknowledge the existence of women's sexuality and its absolute failure to address the question of women's sexual pleasure"(Caine, 1993, p. x). Victorian Feminists dealt with the very basic question of the 'equality' and 'difference' between men and women, "indeed, Victorian domestic ideology, centering as it did on the notion of separate spheres for women and men, on the intellectual, moral and emotional differences between men and women, and on the moral superiority of women, was at least as important in the formulation of feminist thought as was liberal political and economic theory" (Caine, 1993, p. 21).

Mary Wollstonecraft, John Stuart Mill, Emily Devies, Frances Cobbe, Josephine Butler, Fawcett are named as prominent Victorian feminists. Paradoxically, although these feminists voiced against the prevalent inequality and unjustifiable conditions of women, they are ultimately found to comply with the patriarchal Victorian domestic ideology. Wollstonecraft's views on women's sexuality endorse the Victorian double standard of sexuality, as she admits the necessity of constraints on women's sexual freedom. Wollstonecraft's antifeminist perspective towards women's sexuality is also criticized,

> For Kaplan, it is the emphasis on the sexual that is most problematic and most significant in Wollstonecraft. The analysis of sensibility and pleasure as instruments of patriarchal control, the account of how women's sexuality and dependency are constructed both in the existing state of society and in the writings of Rousseau, are evident in the *Vindication*, but rather than attacking them through a demand for women's control of their own sexuality, Wollstonecraft insists on a puritan sexual ethic for women. (Caine, 1993, p. 25).

Another significant figure in the Women's movement is John Stuart Mill, who added a new edge to it by writing *Subjection of Women.* Mill's arguments were mainly focused on married women and their problems; the problems of single women and prostitution were left out by him. Although he brought forth the unfair laws of the marriage of Victorian women, however, he spoke in favor of women's domestic sphere as natural and morally obligatory. "Zillah Eisenstein commented on the way in which Mill, despite his powerful critique of the subordination of women, none the less perpetuates the patriarchal division of male and female sexual spheres in his insistence that it is both likely and desirable that most women will continue in their domestic role, leaving income-earning activity and involvement in the public sphere to men or to exceptional single women" (Caine, 1993, p. 37).

Among the prominent socio-economic-political changes in Victorian England were the development of science and liberalism. The feminist movement was greatly influenced by liberalism that believed in family and domestic life being segregated from the outer public and social life. Private domestic sphere being the center of women's life consequently fell apart from political and social public life. "For liberalism, as both Carole Pateman and Zillah Eisenstein have shown, has always accepted the existing European sexual division of labor and the basically patriarchal family structure that this entails" (Caine, 1993. Print., p. 38). It upholds liberal values limited only for men and women were excluded from the realm of liberation from the confinement of Victorian domestic wall. Her domesticity was of no use in the public sphere, and women were believed to lack the required masculine character and manly intelligence for handling public domain.

Ironically the Victorian feminist of 1830s and 1840s all circled back to the original sin of Victorian domestic ideology as it is said,

> writers such as Sarah Lewis, Mrs. John Sanford, and best known of all, Sarah Ellis expounded at great length on the need for women simultaneously to accept their legal, social, and intellectual inferiority to men, while at the same time forming the moral characters of their children, making their homes the centre of improving discourse, and guiding husbands in their social, familial, and religious duties. (Caine, 1993, p. 44).

The moral responsibility of society fell spectacularly on women. It was women's duty to be morally pure, and the contact with the outer public world could have harmed their purity and therefore, needed to be secluded from the public world with the help of the bliss of domesticity and self-restraint, self-sacrifice, affection etc.

## III. Sociological Background of Socialist Feminism

'Socialist Feminism' was one of the prevailing feminist trends in the 1960s-70s that interlinks Marxist view of ramifications of Capitalist class structure and Radical Feminist view of Patriarchal Social structure being at the root of woman's oppression. De Leon, in his translator's preface to August Bebel' *Woman under Socialism* in 1903, bears out the fact that, "Woman Question is the weakest link" in the capitalist armor, "The shot that rips up the wrongs done to her [woman] touches a nerve that aches from end to end in the capitalist world"(Bebel, 1879/1917, p. iii).



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Socialist Feminism appears to have breathed its first in Engel's historical book *The Origin of the Family, Private Property and the State* (1972). According to Engel the overthrow of the Matriarchal System by the Patriarchal System and accumulation of surplus production as a patriarchal private property to be inherited by their progeny left women only as an instrument of reproduction confined to the role of housekeeper and keeping her out of the process of public social production and thus out of power. In this way women became the first private servant economically subjugated to their master men. With the inception of the patriarchal system, the communal ownership went into the hands of men, which further divided into various classes like Capitalist and Working class, Bourgeois and proletariat class, Squires and Working farmers, etc.

> The inequality of men and women before the law, which is a legacy of previous social conditions, is not the cause but the effect of the economic oppression of women. In the old communistic household, which embraced numerous couples and their children, the administration of the household, entrusted to the women, was just as much a public, a socially necessary industry as the providing of food by the men. This situation changed with the patriarchal family, and even more with the monogamian individual family. The administration of the household lost its public character. It was no longer the concern of society. It became a *private service*. The wife became the first domestic servant, pushed out of participation in social production. (Engels, 1972, p. 152)

According to Engels earlier, the whole society was pervaded by "primitive communism," and communal ownership of the production (Engels, 1972, p. 173). It was the period of matriarchy when all women had the power to the effect of important social, political, and economic decisions. It was a pre-class society. The concept of monogamous family was not prevalent "before class society; the idea of a strictly monogamous pairing of males and females with their offspring–the nuclear family–was unknown to human society. Inequality was also unknown. For more than 2 million years, humans lived in groups made up of people who were mostly related by blood, in conditions of relative equality" (Smith, 1997). Morgan describes three stages of development of the human race namely Savagery, Barbarism, and Civilization. With each move to the next stage, production increased. Thus the surplus production was appropriated by men, and the system of private property came into existence. The purpose of production that was for fulfilling the needs of the community was replaced by the purpose to accumulate wealth or profit. As a result, the class system was introduced with the class of the ruled and the ruler with ever-increasing social inequality and injustice. Gradually the matriarchal system was superseded by the patriarchal system, and women became the first victim of the class/capitalist system:

> The beginning of civilization is based on the supremacy of the man, the expressed purpose being to produce children of undisputed paternity; such paternity is demanded because these children are later to come into their father's property as his natural heirs. It is distinguished from pairing marriage by the much greater strength of the marriage tie, which can no longer be dissolved at either partner's wish. As a rule, it is now only the man who can dissolve it, and put away his wife. (Engels, 1972, p. 165)

Engel's anthropological description of human development clarifies that Capitalism and women's oppression came hand in hand. In the pre-class society or the age of Savagery and Barbarism, there was no demarcation of gender labour. Women, being in the centre of a matriarchal society, used to provide food to the community and used to control both productive and reproductive labour equally. But with the increase in the heavier agricultural fieldwork women were confined back to the four walls of the home. As the productive work increased, the need for more labour was increased too, which restricted women to the only substantial role in reproduction. Men seized the central position in the social production of more importance and women occupied a secondary role as unproductive. In consequence, a rigid sexual division of labour came into existence; women's unproductive labour in the household shifted power to men in sexual politics. Capitalism, Patriarchy, and Women's Oppression are woven together, leading to socialist feminism.

Engel stresses upon women's participation in social production and economic independence for their emancipation, abolishing the demarcation of public and private for gender labor. It is noteworthy that Elizabeth Gaskell strongly advocates participatory democracy of women in the public domain in her industrial novels like *Mary Barton* and *North and South*. Apart from Engels other socialist feminists like Charles Fourier also emphasizes women's public and social participation in production, "Social advances and changes of periods are brought about by virtue of the progress of women towards liberty, and the decadences of the social order are brought about by virtue of the decrease of liberty of women … The extension of privileges to women is the general principle of all social progress" (Fourier, 1901, p. 77). The unpaid immaterial labor of women in the private sphere, which entails her economic dependence, forms a ground for her repression in terms of culture, ideology, and sexuality. As cultural, ideological and sexual norms are formulated by men and psychologically imbibed into women.

Zillah Eisenstein is also one of the socialist feminists whose "*Capitalist Patriarchy and the case for Socialist Feminism* (1979) is the first comprehensive representation of socialist feminist theory and analysis"



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(Kennedy, 1980, p. 575). She has chosen the phrase 'Capitalist Patriarchy', to emphasize the existing mutual dependence, of the capitalist class structure and male supremacy; "understanding this 'interdependence' of patriarchy and capitalism is essential to the political analysis of Socialist Feminist" (Eisenstein, 1979, p. 1). Thus drawing on both capitalism and patriarchy, Eisenstein combines Radical Feminism and Marxist feminism. Michelle Barrett's *Capitalism and Women's Liberation* is another significant work with the thought for socialist feminism. Barrett has also delved into the question of the role of capitalism in women's oppression and denies the idea of women's liberation under capitalism. Barrett seems to be in accord with the slogan, "No women's liberation without socialism; no socialism without women's liberation" (Nicholson, 1997). In *The Unhappy Marriage of Marxism and Feminism: Towards a more Progressive Union* (1979) *and Capitalism, Patriarchy, and Job Segregation by Sex* (1976), Heidi Hartmann holds a social structure based on capitalism responsible for exacerbating patriarchy. Hartmann also hints at the amalgamation of Radical Feminism and Marxist Feminism and seeks the cause of male power of domination in material basis. Hartmann maintains that, "this material basis should be conceived of as all forms of social structures that enable men to control women's labour- whether that be in the 'public' sphere of workplace or state, or the 'private' sphere of household" (Hartmann, 1979). Like Engels, Hartmann also holds monogamous heterosexual marriage and family responsible for developing patriarchy and capitalist social structure and considers labour demarcation as a strategy for women's oppression through economic dependence.

Apart from the influence of Radical Feminism and Marxist Feminism, another significant aspect of the Socialist Feminism was introduced by Juliet Mitchell by writing "Women: The Longest Revolution" (1966). According to Marysia Zalewski Mitchell's writings "alerted feminists to the need for a capitalist and psychic revolution" (2000, p. 18). This new psychoanalytical insight into women's condition explored new elements responsible for her oppression that how capitalist Victorian domestic ideology psychologically conditions the subjectivity of women. At the same time, with different subjectivity, the difference in thought process and moral bearings were also brought forth by Socialist Feminists.

Zalewski has termed the Feminist currents of the 1970s as Modernist Feminism and those of the1990s as Postmodern Feminism. She puts Liberal, Radical, and Socialist Feminism under the head of Modernist Feminism. Post-modern Feminism is based on deconstruction and post-structural theories. In Post Modern Feminist era Socialist Feminism is criticized for neglecting the racial and other forms of oppression and instigates it to encompass and consider the other forms of classifications like the issues of race and homosexuality. But it is noteworthy that despite the focus on the current contemporary issues like race and sexuality it is also the fact that society is still divided into classes, with the constant growth of capitalism somehow contributing to social inequality. "Class stratification is alive and well, as is the racial discrimination with which economic disparities are so regularly entwined" therefore to say that Socialist Feminism is redundant should be taken with a grain of salt (Zalewski, 2000, p. 22).

Victorian Feminism precedes Socialist Feminism; they differ from each other in a very fundamental principle of division of gender labour. Victorian feminists still adhered to the domestic sphere of women as opposed to the socialist feminist view of demolishing the demarcation of public and private labour. Socialist feminism posed a sharp contrast with Victorian Feminism by refuting the Victorian domestic ideology of patriarchal family and women's subordination to men. Like Radical feminism, it also differs from liberalism as it advocates only legal, political, and social rights digressing from the main object of women's sexual oppression. Elizabeth Gaskell, though she belonged to the Victorian Age, was far ahead of her contemporary Victorian feminists and her depiction of self-possessed, dynamic, and unconventional woman character presages a feminist age of self discovery with a new dimension of the socialist feminism of the 1960s and 1980s.

## IV. Socialist 'Elegant Economy' of Cranford

The unusual social setting of *Cranford* designed by the women gives another glimpse of the Socialist Feminist fabric of Gaskell's fiction. Cranford appears to be posed against an industrial region Drumble replicating Manchester. This economic, social, and cultural confrontation between Cranford and Drumble also draws in the issue of Gender and Class into its sphere. "The Elegant Economy" sans class exploitation invented by women in Cranford seems to be in accord with Marysia Zalwski's Socialist Feminist thought of women's different moral bearings (Gaskell, 1998, p. 3). Like in other novels, in *Cranford*, also Gaskell makes women stand out with different thinking, with an edge over that of men leading to bring about a new world with socialist values.

> Ideas about 'differently gendered subjectivities' paved the way for some feminists to argue that women reasoned and thought differently to men…In the area of moral reasoning, for example, a particularly influential and contested book suggested that women and girls 'failed' on traditional scales of moral reasoning because such scales were based on boys and men (Gilligan, 1982). It was not Gilligan's intention to try and persuade others that women had the same moral reasoning power as men; rather she wanted to pursue the



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idea that women had a different way of reasoning morally. (Caine, 1993)

A parallel confrontation is conspicuously observed in *Cranford* apart from that between socialist Cranford and capitalist Drumble viz a confrontation between patriarchal social structure conducive to capitalism and matriarchal social structure a step to socialism. Cranford's socialist feminist side gets stronger with all the women having economic and political control as against "patriarchal property custom of the day" (Knezevic, 1998, p. 407). Cranfordian women's world is very close to Engel's Primitive Matriarchal Society devolving equal economic, political, and social power on women. And there was no concept of idle women as we find in the contemporary capitalist society, "The lady of civilization, surrounded by false homage and estranged from all real work, has an infinitely lower social position than the hard-working woman of barbarism, who was regarded among her people as a real lady (lady, frowa, Frau – mistress) and who was also a lady in character" (Engels, 1972, p. 142). Though Cranford is not altogether devoid of men but they are systematically driven to the peripheral of the social junction of the place imperative to overturn the gender hierarchy. It is noteworthy that these men find shelter in the neighbouring commercial town of Drumble, again hinting at the demarcation of the female values of socialism and male values of capitalism that is considered vulgar by Cranfordian Amazons.

Miss. Matty plays a crucial role as an agency to bring in a new social meaning in the system. She keeps aside her materialistic appetite for a silk gown to save a farmer from economic crisis when she exchanges five sovereigns for the fake note of Town and County Bank as she values a poor man's sweat and little happiness. When Miss. Matty has to face a sudden bankruptcy; all the apprehensive Cranfordian Amazons come out with resources to pull her out of the financial collapse. Miss. Matty's venture in the tea business brings forth new ethical values of mutual progress instead of individual profit in cutthroat competition of the capitalist world. When she comes to know about Mr. Johnson in the town who is already into this business, she gets concerned about him; "she had trotted down to his shop ... to tell him of the project that was entertained, and to inquire if it was likely to injure his business" (Gaskell,1998, p. 275). The gentle gestures of Miss Matty in entreating her customers not to buy green tea as it has an effect of slow poison and her anguish on their pertinacity in buying it admonish selfish capitalist values. Through Women's regime of social-system advocating social equality and social justice, reciprocation of mutual help on humanitarian ground, Miss. Matty's concern over her customers' welfare more than her own private profit, the ethical aspect of Business brought in by Ms. Matty dispel the capitalist social system based on class division and private profit upheld by patriarchal social structures. Here Gaskell again relates the whole social structure with 'Women Question' and makes them inevitably interdependent; "Miss Matty simply supersedes the competitive business ethic with a cooperative social ethic that quite successfully manages social interaction among individuals and classes" (Langland, 1995, p. 124).

Poverty, the ugly picture of industrial capitalist Manchester, is excluded from the threshold of Cranford. Cranfordians even abhor talking about poverty; it is against their social decorum. The poor of Cranford lives with self-dignity and 'aristocracy.' The topics like money, commerce, trade, profit are avoided by them in contrast to money centered Society of Manchester. The concept of accumulating private property is overthrown by communal nature of economic activities.

> A few of the gentlefolks of Cranford were poor, and had some difficulty in making both ends meet; but they were like the Spartans, and concealed their smart under a smiling face. We none of us spoke of money, because that subject savoured of commerce and trade, and though some might be poor, we were all aristocratic. The Cranfordians had that kindly *esprit de corps* which made them overlook all deficiencies in success when some of them tried to conceal their poverty. (Gaskell, 1998, p. 24)

The labour division between men and women was based on production and reproduction for to propagate inheritors of patriarchal private property. Only the role reserved for women was mothering children keeping out of the process of social production. In contrast to this, in Cranford, women are the proprietors of all the economic, political and social industry. Every activity of women is given social significance in constituting elegant economy. Ironically the girl child of Martha, the maidservant of Miss. Matty and Jem Hearn, is automatically and naturally amalgamated in Cranfordian women's world. Jem's role is only limited to the birth of the new member of Cranford with no other significance to his presence, "He, like the middle-class gentlemen of Cranford, conventionally disappears; his presence marked only by the daughter Martha bears to fill the arms of mistress" (Langland, 1995, p. 130). At the same time, Gaskell advocates mother-right which prevailed in the pre-class society of "primitive communism." As Engel has described in his *Origin of Private Property, Family and State*(1972) that society's conversion from matrilineal structure to the patrilineal structure was the root cause of class-based society, and the overthrow of mother-right was "the world historic defeat of the female sex"(Engels, 1972, p. 62).

The relation between middle-class women and their maids mocks the working-class slavery to capitalist masters. Gaskell draws a line of equality between Martha, Miss Matty's Maidservant, and her mistress by switching their financial conditions and interdependence. But the mutual bond of love and care



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of human relation negates the importance of financial differentiation. Martha rules out the probability of leaving her mistress, she hurries to get into wedlock with Jem Hearn in order to provide lodging to Miss Matty. A servant's daughter does not come with a tag of lower-class stigma and is naturalized into her mistress's 'god-daughter.' There is a mutual cooperation between the mistresses and their maidservants and they 'work side by side' with mutual empathy as we witness between the hostess and the servant both in Mrs. Forrester's party as the narrator says, "She knew, and we knew, and she knew that we knew"(Gaskell, 1998, p. 125). The class distinction is diluted altogether along with even an iota of exploitation as Elizabeth Langland (1995) says, "Class difference has all but disappeared from before our eyes" (p. 67).

The household management, the unproductive womanly works, making the best use of the smallest things like rose leaves to make 'pot-pourri' for a person who does not have a garden, making 'chary of candles,' have got social and public significance in Cranford. By shifting her focus to women values Gaskell has actually, as Elizabeth Langland says, corrected the 'fake truth' of the superiority of men's values ideologically and psychologically invigorated by patriarchal society. The values shaped by women bring in simplicity in every sphere of life, either economic or social; keeping early hours, rules of calling and visiting with the elegance of taciturnity, punctuality, expensive lifestyle and 'Money-spending' being considered as 'vulgar and ostentatious', love of peace and kindness, a life with a moderate means preferred and cherished puts Cranford in sharp contrast to materialist values of men. "The Conjunction of the ladies' fixed incomes –their lack of economic productivity-with their productivity of social meanings generates a different economy in Cranford, one they term 'elegant' in contrast to vulgar money – getting-and spending one" (Gaskell, 1998, p. 32).

As Engels described that with the advancement of agricultural production, the agricultural field grew more important than the household, and as the men became the centre of this new production field, the relation of men and women in the household also changed. The domestic labour and reproduction lost their social significance, and women became the personal service provider to men "A man engages in social production, and thereby serves society; a woman essentially serves her man. Since the majority of women are peripheral to public industry and objectively dependent, all women are stereotyped as secondary. All come to represent an undifferentiated domestic function as a sex"(Fraser, 2000, p. 256). *Cranford* overthrows this traditional ideological structure by restoring the production of social meanings and values inside the household governed by women; making the economy of the individual living household an ideal to be followed by the national economy. Gaskell's *Cranford* confirms the principles of Engle's primitive society in which old ladies were given prime importance in making important social decisions. *Cranford*, as Langland says, "In its understanding of the ways in which women's discursive practices and their quotidian details constitute society and its meanings, it constructs another reality, another truth that counters that of women's marginality, passivity and dependence" (Langland, 1995, p. 131).

Although Gaskell does not intend to abolish "monogamous family" which, according to Engel, plays as the economic unit of society and the abolition of this is indispensable for the emancipation of women. But she presents a society devoid of families centered on private property, propagating a patriarchal social system of women's exploitation. "In Cranford, Gaskell offers a social model which operates under values which run counter to those of the capitalist patriarchy"(Colby, 1995, p. 56). Indeed Cranford entertains the values of socialist matriarchy where there is no biased distinction of economic class and gender class. 'Political economy of women's subordination' is replaced by the 'elegant economy' of liberation of humanity. This world brings out women with different subjectivity of their own reflected through their management of the social system of Cranford. This subjectivity is born out of their experiences of psychological and physical pangs of subordination to patriarchal domination, and so better understands the pertinent magnitude of socialist values.

The classless elegant social system of Cranford is a revolutionary socialist change. It presses upon the necessity of a socialist social structure, which according to Morgan, preceded class society; it will also consequently eradicate gender exploitation along with class exploitation. It is worth noting that more recent research has provided a plethora of examples that show that women enjoyed relative equality with men in pre-class societies. In these pre-class societies where the concept of private property was yet to be introduced, production was aimed for the social use in the required amount without the surplus to be distributed among classes. The necessities and needs were fulfilled with the exchange of goods as money was not in existence at that time. Childbearing and household work also acquired the significance of social and public industries. This kind of barter system in the interest of social good is nostalgically hinted at by Gaskell when people of Cranford exchange various things with Miss Matty to extend their appreciation and love for her humility, "A new economy of exchange emerges with Matty giving her patrons "good weight," while "they, in their turn brought many a little country present to the 'old rector's daughter-a cream cheese, a few new-laid eggs, a little fresh ripe fruit, a bunch of flowers; based less on money than on barter this new system pays tribute to the old"(Knezevic, 1998, p. 415). With the invention of money, as Engel says, a new social power came into existence; this power became a strong source of class



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exploitation. The very things like money, creditors, debtors, usury, and forcible collection of debts are things of contempt for the Cranfordians.

## V. Conclusion

The Socialist feminist approach in Gaskell's writings differs from contemporary radical and liberal feminist theories in its comprehensive study of women's oppression bringing in the other factors like class structure, psychology, subjectivity, and difference apart from biological and rational equality. Cranford advocates a social state of society with social equality and justice through the agency of women. This novel emphasizes "the fact of the excellence of women's values and abilities, the biological and evolutionary origin of women's superior attributes and socialist vision of political and social equality between the sexes" (Adams, 2002). All the questions and relations, whether social, economic, and political, are resolved keeping in view the social interest. According to Adam, it is not "capitalist competition and selfishness" but "cooperation is the means for the survival of the higher species" (2002). The narrator Miss Mary asserts at the end of the novel that, "ever since that day there has been the old friendly sociability in Cranford society; which I am thankful for, because of my dear Miss Matty's love of peace and kindliness"(Gaskell, 1998, p. 270).

The whole story of women's oppression circles around Capitalism, Patriarchy, and Socialism and ultimately leads to Socialist Feminism. Women's oppression is somewhere linked to material gain. Gaskell's novels seek women's emancipation through socialism that rips –off the capitalist or class structure and thus the patriarchal system as the three are interlinked. Capitalism can be done away with only through bringing women-power to the fore which will upturn the relation of the ruler and the ruled. Gaskell makes it happen in her novel by advocating woman's 'participatory democracy,' eliminating gender-based demarcation of labour and imparting important roles to women in social production. *Cranford* is the best example showcasing the socialist social structure based on women's maternal, human and socialist values.

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# Religious Education and the Challenge of Christian-Muslim Co-Existence in Northern Nigeria

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*Abstract-* The northern region of Nigeria where this research is concentrated is unfortunately known of a historical religious crisis which has situated the adherents in a dysfunctional relationship. Consequently, the religious groups co-exist with diverse challenges that often trigger inter-religious tension. Nigeria is generally understood as a religious country with citizens committed to the rigorous practice of their faiths. Christians and Muslims are the proliferating religious groups who co-exist as neighbors yet as rivals struggling for dominance. One of their means of propagation and indoctrination is religious education. In Nigeria, religious education takes many forms depending on the religion and whether it is moderated through government policy or privately by the religious group. However, by religious education, I refer to a formal instruction in school where particular religious adherents are taught their doctrines, beliefs, customs, rituals, rites, and other relevant themes. Exclusive religious education in some public schools is a challenge to Christian-Muslim co-existence in Nigeria.

*Keywords:* *religious education, inter-religious learning, Christians and Muslims, Northern Nigeria.*

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# Religious Education and the Challenge of Christian-Muslim Co-Existence in Northern Nigeria

Oholiabs D. Tuduks

*Abstract-* The northern region of Nigeria where this research is concentrated is unfortunately known of a historical religious crisis which has situated the adherents in a dysfunctional relationship. Consequently, the religious groups co-exist with diverse challenges that often trigger inter-religious tension. Nigeria is generally understood as a religious country with citizens committed to the rigorous practice of their faiths. Christians and Muslims are the proliferating religious groups who co-exist as neighbors yet as rivals struggling for dominance. One of their means of propagation and indoctrination is religious education. In Nigeria, religious education takes many forms depending on the religion and whether it is moderated through government policy or privately by the religious group. However, by religious education, I refer to a formal instruction in school where particular religious adherents are taught their doctrines, beliefs, customs, rituals, rites, and other relevant themes. Exclusive religious education in some public schools is a challenge to Christian-Muslim co-existence in Nigeria. The article explores the origin, the practice, and the challenge of religious education to make a pragmatic contribution towards Christian-Muslim peaceful co-existence in the country. Inter-religious consciousness and inter-religious learning were argued as means of addressing and building bridges of functional relationship among the religious groups in Nigeria.

*Keywords: religious education, inter-religious learning, Christians and Muslims, Northern Nigeria.*

## I. Introduction

Nigeria has three main religious adherents: Christians, Muslims, and African traditional religionists. As the first two constitute the major ones, the last is the indigenous and first religious group in the country. Thus, Christianity and Islam are foreign religions that came to Northern Nigeria at different times. Islam preceded Christianity before the colonial era in the seventh and eighth centuries through the Arab traders via the Sahara to Kanem-Bornu, the northeastern part of the country in the present Bornu State. When British colonial administrators came to Northern Nigeria from 1900 to 1903, the Islamic rule had already been established and consolidated among the Muslims in the region (Ubah 1991). The religion of Islam integrated the various ethnic groups who were traditional religionists so that there were two broad religious communities in Northern Nigeria before the colonization – the Muslims and the adherents of the traditional religion (Turaki 1993). As part of institutionalizing the religion, the Muslims established educational platforms for teaching and training religious leaders.

Similarly, when the Christian missionaries arrived, along with their primary mission, they established schools. The religious educations were going on exclusively without interest in inter-religious learning. When the government later nationalized Christian mission schools, the teaching of the two religions where introduced in all public schools with each adherents attending their religious courses. The experience reveals some challenges that affect Christian-Muslim co-existence in Nigeria. The article will explore the history of religious education in the country, its challenges, and ways of addressing them.

## II. Religious Education in Nigeria

Before the advent of Islam and Christianity in Northern Nigeria, the indigenes already had their religion, culture and a form of informal education which enabled young people to learn different crafts and societal skills such as perseverance, hard work, and bravery. These skills equipped the people to be professional hunters, farmers, fishermen, swimmers, cooks, builders, thatcher's, hair weavers among other professions. Another form of education among the indigenous people that is still practiced to date is an event in which lessons are projected through storytelling and quizzes as theoretical classes. The practicum involves the supervision of the young people participating in the skills learned. Therefore, there were three educational traditions described as indigenous, Islamic, and Western responsible for the three religious groups: African Traditional Religion, Islam, and Christianity respectively (Ajah 2015).

Islamic education came with the learning of Arabic as the language of the Qur'an, without which adherents would not be able to read and understand it. This made the teachings of the religion and the language in primary schools carried out simultaneously (Ajah 2015). The learning of Islam and Arabic was grounded through the rigorous support from the Islamic traditional rulers with the preference the employment of only those educated in Islam and Arabic as local administrators (Mkpa 2013). The learning of both Islam and Arabic with Ulamas as instructors saturated Northern Nigeria as it is estimated; in 1914 there were about 25000 Qur'anic schools in existence in the region (Ajah 2015). After a long-standing existence of Islam

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and its traditional education, Christian missionaries arrived in the region with the gospel and education referred to as Western. The mission agency used schools as a means of religious instruction, general moral teaching, skill acquisition and elementary class. The western education floated and promoted by the foreign Christian missions was offered free while in some cases, it was highly subsidized. As a result, many Nigerian leaders today are beneficiaries of this education (Ajah 2015).

The development of the western form of education followed the nation state of amalgamation in 1914 and its subsequent independence in 1960 (Ajah 2015). Western education found full acceptance in the southern part of the country whose population is mostly Christians. On the contrary, the northern part was Muslim dominated and mostly trained in Islamic religious education. The National Population Commission (NPC 2009) records that Northern Nigeria compared with the Southern part in terms of western educational enlightenment; the south has gone far ahead with less than 20% of children who do not attend school compare to over 50% in the north. According to Tibenderana (1983), the Northern Nigerian Emirs, who before the establishment of the Northern Regional House of Assembly in 1947 were the vanguard of the northern political leadership were blamed for the western educational backwardness in Northern Nigeria. He revealed the following reasons for the blame.

1. There was no commitment by the emirs to challenge the limits of educational growth established by the government.
2. The emirs rarely pressed the British government to build more schools.
3. It was alleged that no emir throughout the British rule ever request funding towards educational development in his emirate.
4. Out of fear that the new education emerging outside the traditional Islamic class would challenge the political and religious authority, the emirs did not encourage western education development.
5. The majority of emirs, district, and village heads refrained their children from attending western education.
6. The emirs did not see the need for western education because it was only viewed as dangerous to their faith community.
7. The emirs, out of the fear of proselytization against them, discouraged their children from attending western education.

Despite the establishment of government sponsored education in 1910, it was argued that most of the emirs were reluctant to send their sons when asked to western education-based schools. They would instead send those of their slaves and servants (Tibenderana 1983). The interest was exclusively on religious education: the religion (Islam) and the language (Arabic) of the Qur'an. Over the years, awareness and enlightenment change the understanding of western education thus, the urgent need to patronize it. As a result, it was pointed out in commendation that all the First-Class Emirs of Sultan Abubakar's generation received formal western education. Only the old, between the ages of 63 and 80 by 1952 could not attend due to their ages (Tibenderana 1983). Western education continued to receive acceptance in the Northern part of Nigeria among the Muslim community. The emirs and Islamic religious leaders today do not only permit their faithful to attend western education schools, they also establish schools that run both Islamic and western education concurrently. Colleges that offered a combination of western and Islamic education for the training of Arabic teachers were also established in some states (Baba 2011). Some of the established colleges include Sokoto Arabic Teachers' College (1963), Arabic Teachers' College Gombe (1979), Arabic Teacher's College Maiduguri (1979), Arabic Teacher's College Hadejia (1979), and Arabic Teacher's College Katsina (1979) (Umar 2003). The curriculum provided proficiency in the English language, other western secular education and Arabic and Islamic education. Today, there are many government Islamic colleges existing in Northern Nigeria.

While the indigenous and Islamic forms of education continued with their respective adherents, western education was withdrawn from their custodian (the Christian missions) and nationalized (Turaki 2010). Primary education was taken over by the government in the late 1960s, and later in the early 1970s, secondary schools, teacher training colleges and hospitals were nationalized by the government. Various reasons were suggested for the withdrawal and nationalizing of schools and other institutions. It was discovered that western education was gaining more ground in the country's regions dominated by Christians (southern regions), thus the need for nationalizing western education after the independence to foster a common system of education across the country (Ajah 2015). It was also believed that public education is supposed to be government responsibility not private (Imam 2012). The other reason was the argument that Christian missions used western education as an advantage for proselytization (Turaki 2010). It was argued that the withdrawal of western education and its nationalization brought about the fallen standard of education, morality and character-building (Ajah 2015).

The fallen standard of education resulted in the proliferation of private schools, which operate with better standards than public schools. However, the major challenge of private academic institutions remains the charging of high fees that make it exclusive to the elites and well-to-do individuals. In response to the fallen



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standard of public education, there was an awakening of a return to the original owners. According to Ajah (2015), the interest and hope of having the standard of education improved prompted some state governors to accept the reversion. Ajah cited Lagos as the first state to have started the return of the schools in 2001. Other states that later followed include Imo, Ogun, Plateau, Anambra, Abia, and Delta with, for example Anambra State returning 1,040 primary schools and Delta State 40 schools to their original church owners. Supported by Nigeria Labour Congress (NLC), the government teachers protested the reversion with a threat of strike action, on the ground that the government is shying away from its responsibility of Compulsory Free Universal Basic Education Act 2004 (Osuagwu 2012). Other reasons for the protest were that the church leadership was too strict, and they made the school business a profit-oriented venture (Ajah 2015). Different religious groups assert that mission schools are better equipped than public schools and that their students perform better academically than those in public schools. These groups argue against the opinion of those who object to the reversion of the schools to their original owners and demand that the cost of education must be free or highly subsidized as in the early mission schools sponsored by foreign missionary agencies. However, it was considered that to offer and maintain quality education, payment is not negotiable (Christianity Today 2012). However, Christian communities (churches) and Muslim communities keep establishing schools alongside the government due to the fallen standard of education in public schools. Patronage of these schools depends on parents' ability to afford private schools or manage public schools.

## III. The Challenge of Religious Education in Nigeria

Islamic Religious education originated before the colonial era in the region through the teaching of Arabic and Islam (Ajah 2015), while Christian Religious knowledge came through colonial administrations and the Christian missionaries (Ugbor 2015). During the colonial period, the teaching of the religious subjects was carried out separately in the communities of the religious groups. There were hundreds of missionary schools and many churches in the region of Northern Nigeria by the time of the national independence in l960. However, the Muslim community did not welcome the activities of the Christian missionaries because they were in fear that their children could be converted and also felt that the region of Northern Nigeria belongs to them (Kwashi 2004). The Christian missionaries' educational policy designed a plan of addressing the divide between the two religious groups by translating the Bible into some languages, including Hausa, the Muslims' language in Northern Nigeria (Ugbor 2015). These efforts were through Christian-Muslim cooperation supported by the Premier of Northern Nigeria, Sir Ahmadu Bello, who disclosed his intention to the Christian community that his administration would work towards reinforcing religious tolerance. The Premier appreciated the work of Christian missions and promised to continue to partner with them in the educational development of the region (Turaki 1993).

The nationalization of missionary schools enabled public schools to offer Christian religious education and Islamic religious education to respective religious students. The Islamic religious education was focused on faith and moral principles through the teaching and reading of the Qur'an, Hadith, and the Sharia (Islamic law) as a way of life. The aim of the Islamic religious education was to equip Muslim children for adult life (Ugbor 2015). In Christian religious studies, students are taught moral lessons from the Old Testament (OT), the synoptic Gospels, and the epistles on selected themes (Ugbor 2015). According to the National Policy on Education (NPE) revised in 2008, Christian Religious Studies (CRS) and Islamic Religious Studies (IRS) continue to co-exist[1] in public schools as core subjects in Primary Schools. In Junior Secondary Schools (year 1 – 3), the two religious subjects are core for all students, while in Senior Secondary Schools[2] (year 4 – 6), the religious subjects are core only to students of the humanities but indicated as compulsory subjects (NPE 2008). In practice, religious education began to experience challenges as the privileged majority religious group taught religious education exclusive of the teaching of other religion.

The reports of the Christian Solidarity Worldwide (CSW 2008) confirmed the assertion made by Kwashi (2004) about discrimination against Christians. In Katsina and Borno states, Christians complain that their children who attend public schools do not receive Christian religious teaching but, on the contrary, are forced to join Islamic religious classes. The assertion was later affirmed by the report of the 21st century Wilberforce Initiative (2016). The CSW reports also complained that in 2004, the Katsina state government removed Christians Religious Knowledge (CRK)[3] as a subject of learning from the primary and secondary schools' curricula. Similarly, an Islamic scholar, Yoshau Sodiq, also noted a Christian-Muslim dysfunctional

[1] The co-existence of these subjects mean they are both allowed and taught, with Christians going only for CRS and Muslims taking only IRS.

[2] The National Policy on Education designed the curriculum for Senior Secondary Education in accordance with the four fields of studies: Science studies, Technology studies, Humanities, and Business studies (NPE, 2008:28)

[3] In this work, I used Christian Religious Knowledge and Christian Religious Studies interchangeably. Similarly, I used Islamic Religious Knowledge and Islamic Religious Studies interchangeably.



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relationship about religious educational discrimination that a Muslim minority group suffers in a Christian majority state. Sodiq (2009) pointed out that in Christian established schools; the systems deny Muslim students of Islamic education but rather forced them to attend Christian Religious Studies. Sodiq exemplified schools like Wesley College in Oyo, St. Luke's College in Ibadan, Mount Olivet Grammar School in Ibadan, Ode-Omu (Oyo State) Community Grammar School, and Loyola College in Ibadan. The Christian-Muslim majority and minority complex in Nigeria is the main factor that spurs exclusion. For example, when Christians discover that they are the majority in a state or local government area and are in charge of leadership in public affairs, Muslims suffer exclusion. Similarly, in a Muslim dominated state Christians also become victims of exclusion. The scenario indicates that both Muslims and Christians are victims and perpetrators of religious exclusion.

The National President of Nigeria Christian Graduate Fellowship (NCGF), Prof. Charles Adeyinka Adisa, raised some concerns of religious educational exclusion. In an address[4] to the then Nigerian Senate President, Senator Bukola Saraki, on behalf of the Christian Association of Nigeria (CAN), Adisa argued against the exclusion of religious education by making some observations and presenting Christian positions. He made observations from the current 9-year basic educational curriculum. The first was that CRS, which in the past used to be an independent subject, is now grouped with others[5] under one main subject called Religion and National Values (Adisa 2017). The second observation concerned the content of the curriculum and the approved textbooks by the Nigerian Educational Research and Development Council (NERDC). According to Adisa, the content deliberately denigrated the person of the founder of the Christian faith. He pointed out that in IRS section in the same omnibus curriculum document, the death and resurrection of Jesus Christ is impudently denied. Thus, the denial is considered blasphemous because it is the cardinal truth of the Christian faith. Adisa explained that it would be understood if this observation was found or limited to a private religious belief, but making the statement in a national document for all faiths was obnoxious, offensive, and provocative.

Given these observations, Adisa presents the Christian consensus as follows:

1. Scrap the omnibus subject of the nomenclature "Religion and National Values" as a subject, and in its place let there be three distinct subjects each on its own – CRS, IRS, and Social Studies. At the same time, Civic & Security Education can be combined or made optional.
2. We demand the immediate reinstatement of CRS in the Curriculum of the States' Ministries of Education in the States that have delisted it from their school Curriculum, particularly, Kwara and Niger states, and most states in the North.
3. The Christian faith has suffered monumental damage caused by the publication and circulation of the curriculum. We consider the curriculum defamatory and demand an unreserved apology from the Federal Ministry of Education and Nigerian Educational Research and Development Council (NERDC).
4. Federal Ministry of Education and State Ministries of Education must employ religious studies teachers so that pupils and students will have the opportunity to study any religion of their choice in all public schools in Nigeria. Adisa said, "I would like to bring to your notice sir, as you may well be aware, several states in the North since the '80s have stopped employing CRS Teachers in their public schools. Some even went to the extent of coercing and flogging Christian children who refuse to do Islamic Studies. A very recent example came from your very home state, Kwara".
5. We demand that the Christian Association of Nigeria (CAN) be allowed to provide CRS Teachers in each of the states that claim they are unable to source and recruit Christian Religious Teachers. In Niger State, the Christian Association of Nigeria in the past decade had had a running battle with successive state governments over the employment of CRS Teachers in Public Schools. At some point, CAN volunteer to pay the salaries of the CRS Teachers, which the state authorities declined.
6. We demand that the Nigerian Educational Research and Development Council (NERDC) redesign the curriculum to reflect true Christian values for our children, not humanistic social/ moral instructions. This curriculum should teach them to love, respect, and revere the God of their fathers Jehovah Elohim, who sent His only begotten Son Jesus Christ to die for their sins, whose resurrection gives passport to Heaven.
7. There should be involvement of all stakeholders in reviewing the curriculum such as CAN, Nigeria Christian Graduate Fellowship, Parents Teachers Association (PTA) of Schools, and Private school proprietors. Nigerian Educational Research and Development Council (NERDC) should not at their whims and caprices hand-pick those to participate in the review.

[4] Copy of the address is available at http://kingdomnewsng.com/news/456-position-of-christians-in-nigeria-on-the-issue-of-christian-religious-studies-as-reflected-in-the-current-9-year-basic-educational-curriculum-presented-to-the-president-of-senate-on-wednesday-july-12-2017 Accessed 10/07/2018.

[5] Christian Religious Studies was grouped with Islamic religious studies, Social studies, Civic education, and Security education as one main subject identified as Religion and National Values.



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8. Nigerian Educational Research and Development Council (NERDC) should expunge offensive items in the curriculum that are blasphemous as a step to restoration of mutual respect.
9. Nigerian Educational Research and Development Council (NERDC) should remove morally degrading items from the textbooks.
10. NERDC should be empowered to penalize erring publishers and State Ministries of Education that violate the rules and should not be a toothless bulldog.

When a similar report appeared on social media that CRS had been scraped from the National Curriculum of Education, the rumor became a national concern as the representative of the Christian Association of Nigeria, the Nigerian House of Representative, and the Minister of education comments. In his explanation, the Minister blamed the publisher who created the confusion by producing a textbook on CRS and IRS used in some private secondary schools (Bashir 2017). According to Bashir, the minister explained his directive to schools that CRS and IRS should be taught as separate subjects. The minister explained this position in a National Television Authority (NTA) Network News Extra,[6] of 21 June 2017 and highlighted that he had persuaded the National Council on Education to teach CRS and IRS compulsory to all Christian and Muslim students, respectively. However, it was later revealed that the allegation was informed by the reality of the subsuming of religious education in civic education. The issue was discussed at a plenary among the members of the House of Representatives. They condemned the government policy that allowed the subsuming of religious education in civic education as a subject (Nwabughiogu 2017). Therefore, the House agreed that CRS and IRS should be taught independently as distinct subjects. According to Emejo (2017), the accepted resolution has relatively brought the controversy over the alleged removal of CRS to an end as the new policy was set to take effect in September 2017.

## IV. Towards Addressing the Challenge of Christian-Muslim Co-Existence

Religious groups can build up inter-religious relationships through the consciousness of a pluralistic society. Inter-religious relationship speaks of the need for openness, mutual understanding and respect for one another's beliefs and practices among the adherents of religions (Bowden 2005). Christians and Muslims in Nigeria need to co-exist with a pluralistic consciousness and in inter-religious friendship. By friendship, I refer to a relationship that allows for respect and tolerance for each other's beliefs and practices. The friendship opens room for awareness and learning from each other's traditions. As Barnes (2002) argued that Christians' calling is not only to speak about God revealed through Jesus Christ, but to also listen with generosity to what others are saying about God. Knitter (2011) agrees with Barnes and affirms that the terminology of Tillich, that if in Christian theology Christians want to explore more about 'God beyond God' than what they have discovered in Jesus Christ, then there is a need to turn and give listening ears to the experience and teachings of other religions. He adds that the Christian theology is not complete without making an effort to explore beyond the confines of the Christian boundary because the God who is beyond God is beyond all boundaries. Knowing about other religions will make Christians appreciate their unique religion (Knitter 2011). In the same way, inter-religiously, knowing about another's religion will make each religion appreciate its uniqueness.

Knitter's theology agrees with Tillich's in exploring other religious traditions, asserting that religious diversity is God's will. He explains that if religious diversity is what it is supposed to be, then the existence of people religiously should be done with consciousness and co-existence with the other religious people in different ways from theirs. Knitter expresses that "to be religious today is to be religious inter-religiously." In this context, religious behavior is done inter-religiously with the consciousness of others. An inter-religiously discipline person is open-minded and has an interest in diversity, with a 'catholicity of spirit' (Little 1998). The 'catholicity of spirit' was seen in Mother Theresa, who conducted her Christian ministry inter-religiously. According to Wuthnow (2005), the attendance of Mother Theresa's funeral involving representatives from the world's major religions such as Islam, Buddhism, Hinduism, and Christianity testifies of her inter-religious ministry. Inter-religious consciousness creates an inclusive mindset among the adherents of the religions where all people are seen and treated as human beings created in the image of God. Mother Theresa had such inclusive compassionate mindset that made her said, "I see God in every human being" (Wuthnow 2005). The inter-religious consciousness was first seen in the earthly life of Jesus, where he had severally cross beyond the Jewish communities in meeting the needs of others. According to Karkkainen (2013), Jesus is always available among the excluded and the outcasts, making their midst his mission field. He cites the lesson of the parable in Matthew 25:35-40 as a reminder that the ministry of Christians is also among the excluded where Jesus is. The application suggests inter-religious ministry with people of other religious groups through inter-religious consciousness and friendship.

[6] Available on YouTube at https://www.youtube.com/watch?v=i4KXrUB041g



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For an inter-religious lifestyle to be a matter of praxis, there are three urgent needs: building a society that is inter-religious, the need for making peace and establishing justice inter-religiously, and the need for caring for the earth inter-religiously (Knitter 2011). Inter-religious lifestyles among religious groups entails inter-religious engagement in dialogue and learning that will enhance and increase knowledge of one another's religious beliefs and practices (Tyagananda 2011). The reality that every religion is self-sufficient is noted by Tyagananda yet; he believes that respect for and openness to one another tends yielding new insight into one's own religious beliefs. The inter-religious lifestyle creates a peaceful society as alluded in the dictum of Hans Kung. The dictum says, "the peace among nations depends on the peace among religions, dialogue and collaboration among the religions strengthens the relationship and promotes peaceful co-existence" (Knitter 2011). Knitter explains that if there are crises among nations and ethnicities having religious causes, the solution should be from the same religion as believed by Tillich that religion should be used in fighting religion. Knitter's assertion is therefore worth affirming that if religions do not provide solution to the societal crises, they will certainly continue to exist as part of the problem. Living an inter-religious life will therefore reduce the chances of inter-religious crisis, as the case is in Nigeria.

There is a need for living with inter-religious consciousness and understanding of other religious traditions. Inter-religious understanding is an awareness that helps in appreciating the diversity which makes religious tolerance feasible. As the beauty of diversity, differences need to be celebrated as it reveals uniqueness, and the celebration will best be done through tolerance. A tolerant person suffers or endures or bears precisely by restraining rather than releasing the impulse to punish or muzzle the opponent by violence (Little 1998). The feature of tolerance as ethical behavior reveals that a person who is tolerant believes that people in a community benefit when different lifestyles can flourish (Potgieter et al. 2014). The people represent the experience of diversity where much can be learned to better the human condition. Potgieter et al. (2014) believe that the ability to allow, to permit, to comply, and to forbear constitutes a form of tolerance enjoyed in a community as the people have and exercise the right of living their own lives. Tolerance implies that we are made different (Potgieter et al. 2014). We must appreciate differences for their ability to make us develop the desire for something we do not have. The Archbishop Emeritus Desmond Tutu affirms that "differences are not intended to separate and alienate, but rather we are different precisely in order to realize our need of one another."[7] The assertion of Azumah (2008) that there is a need for accurate knowledge of the beliefs and practices of Christians and Muslims is worth stressing for tolerance to flourish between the two religious groups. Therefore, I argue for inter-religious awareness and learning among the religious groups to make tolerance more feasible.

Inter-religious tolerance invites different religious groups into co-existence. Cavanagh (2012) ague the unity of religious adherents through the concept and function of religion, pointing out that the word 'religion' comes from the root 'Ligare'; a Latin term which means 'to bind together'. The term implies binding people together before binding them to God. She asserts that good religion binds people to God in a healthy manner, which means people must be helped to relate well toward others to enable them relate well to God. Cavanagh thus believes that when religion ignores people by not showing love and compassion, the most important needs of people are ultimately ignored because what brings people together is the practice of love and compassion.

The inter-religious awareness and tolerance will negate exclusive religious education in public institutions in the country. The challenge of Christian-Muslim co-existence through mono-religious educational system should be condemned because of the negative implication. It suggests that "religious education need not provide an opportunity for students to learn about other religions, come to mutual understanding, or have a dialogue with other religious believers" (Yusuf 2020). The challenge formed part of the inter-religious ignorance identified in my (Tuduks 2020) empirical research that results in the crisis among the two religious groups in Northern Nigeria.

Therefore, to encourage the co-existence of Christians and Muslims in Nigeria, there should be an intentional plan by the educational sector to be supported by the religious leaders to initiate the implementation of inter-religious learning in secondary and post-secondary institutions. The knowledge of the two religions will be taught to each religious group as 'inter-religious studies'; while the religious studies of CRS and IRS will continue as separate classes. There is also a need for the reformation of the educational curriculum on religious studies to reflect inter-religious curriculum as recommended by Sampson (2012 cf. Ugbor 2015). The teaching of inter-religious studies will include Christian and Muslim basic truths. In this way, each religious adherent will learn exactly what is taught in the other religious group. Inter-religious studies will address the problems of provocation and blasphemy

[7] See 'Ten Pieces of Wisdom from Desmond Tutu to inspire Change Makers in 2016'. Desmond Tutu Peace Foundation. Available at http://www.tutufoundationusa.org/2016/01/03/ten-quotes-from-desmond-tutu-to-inspire-change-makers-in-2016/ (accessed 24/03/2019).

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that happens because of relying on personal perception of the other religion. Unfortunately, no one knows best the religion of the other than the 'owner'. The owner should be the one to say to the other what his religion is. Therefore, the inter-religious teaching with a curriculum drawn from each respective religious group will offer accurate religious education. Inter-religious studies should thus be made available at the grassroots in public and private primary and secondary schools and a general course of study at tertiary institutions to promote Christian-Muslim inter-religious relationships. Finally, private religious institutions such as seminaries, Islamic religious schools, or religious universities should either employ[8] or invite visiting lecturers from each other's religious group to ensure there is right teaching of what is believed in each religious group. The proposal will avoid the improvising of lecturers from within a religious group to teach the religion of others which tends teaching a biased or distorted doctrine.

## V. Conclusion

As a religious tenet, religious education is unavoidable, especially in the Nigerian context where religion is considered very sensitive. However, religious education is challenged with the practice of exclusion that introduces a mono-religious educational system in some states and local government areas populated by one religious group. The contribution of this article in the context of the challenge of Christian-Muslim co-existence includes the need for inter-religious awareness and inter-religious learning, which are crucial in motivating and creating tolerance and inter-religious friendship. The practice can avoid or drastically reduce the chances of inter-religious crisis among the religious group in Nigeria.

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[8] The employment is feasible and happening around the world with an example of Prof Yushau Sodiq, a Muslim Islamic scholar who started his teaching carrier in Nigeria with the University of Sokoto (1980-1983), now Usman Danfodio University Sokoto (UDUS). He specialized in Islamic Studies, Islamic law, Islam in America, and African Traditional Religions is now a lecturer at Texas Christian University teaching Islamic courses since 1992.



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# *Klara and the Sun:* A Fable of Humanity in a Posthuman World

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*Abstract-* Kazuo Ishiguro sets his eighth novel, Klara and the Sun in the future and uses a robot to narrate the story. Ishiguro uses a posthumanistic scenario to tell a tale of humanity. The essential questions like- what are the qualities of the human beings? And do the non-human 'others' like machines, robots or cyborgs display the human qualities? What can we learn from our surroundings and all the non-human factors, which will help us to lead a more fulfilling life? How should one treat the non-human 'others'? Are explored in Klara and the Sun. Klara and the Sun is studied under the lens of the humanism, postmodernism and posthumanism to arrive at the conclusions to these above stated questions. Ishiguro uses the setting as the metaphor to convey his heartfelt message to his readers across the world. Klara and the Sun conveys the message of kindness, empathy and love to the world.

*Keywords: artificial friend (AF), artificial intelligence, cognition, enlightenment period, genetic modification, homo sapiens, humanism, postmodernism and posthumanism.*

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# *Klara and the Sun:* A Fable of Humanity in a Posthuman World

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## I. Introduction

Kazuo Ishiguro is one of the prominent Nobel Award winning contemporary Japanese-British authors in the world. His eighth novel, *Klara and the Sun* was published in March 2021. Ishiguro's novels can be read as the fables if only one can really see through the heart of his works. He is one of the most humane of the contemporary writers. Alex Preston reviewed *Klara and the Sun* in *The Guardian* as, "a novel expands on his theme of what it means to be not-quite-human, exploring love and loyalty through the eyes of an android." The time period or the exact setting of *Klara and the Sun* is not mentioned. Although, the setting of the novel resembles our own time period i.e. the early part of the twenty-first century, but one realises that the similarities are only superficial in nature. The society presented in *Klara and the Sun* has made a vast development in the field of artificial intelligence, robotics and genetic engineering. *Klara and the Sun* is narrated by the first person narrator called Klara, who is a high-tech robot with excellent observation skills and learning abilities. The highly intelligent robots are called as AFs i.e. Artificial Friends in this novel. Hence, *Klara and the Sun* can be considered as a science fiction-cum-dystopian novel. Ishiguro is not fond of sticking to one particular genre in his works. He likes to play with the genre conventions and subvert them as he wishes fit to convey his message to his readers. *Klara and the Sun* can also be called as the posthumanistic fiction. Posthumanism is the period or:

> The century of the gene, therefore, but also the century of neuro- and cognitive science and thus equally the century of the brain. The particular challenge for science currently is to connect the diverse strands of innovative technologies, namely digital, and nanotechnologies, neuro-cognitive medicine, robotics and digital mechanics and genetics in order to make the new image of the human more palatable for the public and for potential investors and for politics; and there is no lack of initiatives. (Herbrechter 28)

### a) *Tenets of Humanism, Postmodernism and Posthumanism*

It is essential to know some of the tenets of Humanism, Postmodernism and Posthumanism before studying *Klara and the Sun.* Ishiguro can be considered as a posthumanist writer and *Klara and the Sun* as a posthumanist novel, but the message conveyed in this novel is fairly simple, "be empathetic and loving towards others." In *Klara and the Sun* the 'others' are the genetically unmodified kids and the robots.

Aristotle said that the "Man is a Social Animal." He distinguished human from other animals in the nature. Anything that does not belong to the homo sapiens is termed as non-human or 'others'. The human race has a tendency to rank itself as superior. Rene Descartes states that the humans have the reasoning capacity, which enables them to reach the truth and the highest form of perfection. The reasoning capacity makes humans different and superior than the other animals. It is also said that the human beings are the rational and the makers of their own destiny. These are some of the main tenets of the Enlightenment Age and Humanism. In *Klara and the Sun* humans do believe that with the help of modern science and technology humans can better themselves by modifying their genes to become academically advanced. Hence, it can be termed as a humanistic as well as the posthumanistic novel.

There was a time before the emergence of the homo sapiens and there will be a time where the homo sapiens will be in extinct. The Enlightenment Age considered human as a supreme being with reason, logic, and capacity to attain the truth and perfection. Most of the human beings were in smug attitude due to their supremacy and centeredness in the world. The German philosopher, Friedrich Nietzsche in his essay

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"On Truth and Lies in an Extra-Moral Sense" (1873) reprimands humans for their smug attitude of superiority and states that a mosquito also has a self-contended attitude of being the centre of the world just like human beings. He dismantles the basic tenets of humanism by granting the equal status to human and the mosquito. This is the beginning of the new thought process, which thought beyond humans and included the 'others' or non-human in the mainstream. For this reason Nietzsche is known as "proto-posthumanistic thinker" (Herbrechter 2). In *Klara and the Sun* humans develop the highly efficient artificial robots, but they are only appliances for the ease of human beings and never considered and treated as equals. So, ultimately humans are the heroes of the story and the 'others' are just the sidekicks, who can be kicked.

The tenets of humanism were also condemned by the postmodern critics like Jean-Francois Lyotard and Michel Foucault, which claimed superiority of man and the man-made institutions like science, technology, history and ethics which worked in his sole benefits by excluding the 'others'. The posthumanism takes a further step by including the 'others':

> Humans and their humanity are historical and cultural constructs rather than transcendental concepts free from ideology and they therefore have to be placed within larger contexts like ecosystems, technics or evolution. This approach only becomes posthumanist when the human is no longer seen as the sole hero of a history of emancipation, but as a (rather improbable but important) stage within the evolution of complex life forms. (Herbrechter 9)

Jean-Francois Lyotard's essay "A Postmodern Fable" tells a futuristic tale, when the sun is about to burst and in order to survive the humans have to transform themselves technologically and be well equipped to travel onto different planet or galaxy in the space. This story is not at all pessimistic in tone, but it suggests the next stage of human evolution for the survival of human race.

Michel Foucault's *The Order of Things* (1970) depicts the scenario which is becoming reality in the present world. Nietzsche's "On Truth and Lies in an Extra-Moral Sense", Jean-Francois Lyotard's essay "A Postmodern Fable" and Michel Foucault's *The Order of Things* (1970) all these are the indications of the end of the human race and the evolution of the posthuman. Hence, this is the beginning of the posthumanism. In *Klara and the Sun,* the scientists are engaged in modifying genes for creating a better generation of the human beings. These scientists also believed that there is nothing unique in the human heart that cannot be copied into a robotic system. They created highly efficient robot, which were well equipped to serve the humans. Generally, the science fiction-cum-dystopian movies or novels projects the highly intellectual robots revolting against their makers and enslaving humans, but the AFs in *Klara and the Sun* display the humanity lost in there human creators and become target of their bad behavior. One of the posthuman thinkers, Chris Hables Gray in his *Citizen: Politics in the Posthuman Age* (2001) argues, "for a 'Cyborg Bill of Rights' that wishes to ask future ethical and political questions already in the present" (Herbrechter 189-90). The Posthumanism is defined as:

> a replacing of the species homo sapiens by a representative of a superior but possibly merely intermediate stage within further "human" development, i.e. the so-called "robo sapiens", or cyborg, or in the ultimate form of a transhumanity or, basically, "artificial intelligence. (Herbrechter 13)

The role of the technological is crucial whenever one talks about the future in the science fictions. The futuristic generations are depicted as much more technologically advance than the present generation. Only a technologically well-equipped human can possibly attain the next evolutionary stage i.e. the posthuman. Technology has always helped the man to make his life easier and luxurious. Technology cannot be termed as beneficial or harmful, but the usage of the technology can bring the merits or demerits to its users. Every new development in technology is condemned by technosceptics, who fear the negative usage of technology could harm the basic foundation of humanity. One of the prominent posthumanist, Francis Fukuyama in *Our Posthuman Future* (2002) states the "consequences of the biotechnological revolution', - biotechnology, eugenics and human cloning" (Herbrechter 161).

*b) Is Kazuo Ishiguro trying to write a Posthumanistic Novel?*

Well, Ishiguro's sole focus is always on conveying a message which is of great prominence to him and he would like to share it with his audience all over the world. Ishiguro's novels are universal in nature. By universal he means the emotional turmoil, tensions, happiness, meaning of life as perceived by his characters are the feelings felt by most people around the world no matter where they are and what they are doing. Ishiguro's *Never Let Me Go* (2005) has some similarities with *Klara and the Sun* (2021) both can be termed as science fiction-cum-dystopian novel. But, *Never Let Me Go* breaks the heart of the readers as it concludes, whereas *Klara and the Sun* leaves the readers in ambiguity and compels the reader to think about the prominent questions: What is a human? What are the qualities which makes humans humane? Do you have to be human to display human emotions?

In *Never Let Me Go,* Ishiguro used a clone, Kathy H. as the narrator and in *Klara and the Sun* he uses an artificial intelligent robot, Klara as the narrator. In this research work only *Klara and the Sun* will be studied in detail. Klara is recalling her past memories



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and the novel is narrated in a linear flashback technique. Her first memories were from the store, where she had been with the other AFs and the store manager. Klara and her friend Rosa were the forth series B2 robots and the sun is the main source of their energy. Klara had a great devotion to the sun, just like the human devotees of the God.

*c) Klara: The Artificial Friend (AF)*

Klara observed her surrounding keenly and she was sensitive enough to discern the minute change in the human behavior by looking at them. She was eager to accumulate all the information she can, which will help her in serving the child, who will buy her and take her home. Klara was displayed in the front alcove of the store and she observed people engaging in their own business; taxi drivers fighting; she saw an old couple reuniting after many years, she named them Coffee Cup Lady and the Raincoat Man; she noticed a beggar and his dog laid as dead, but when the sun came up they woke up and she concluded that due to sun's special nourishment they were given a new life and she also saw a pollution emitting machine, she called it as a 'cooting machine' because it has 'cooting' written on its surface. All the AFs in the store, the Manager and the customer hatted the 'cooting' machine because of its noise pollution and smoke emission. The Manager of the store always marveled at the exceptional attributes of Klara.

During this time, Klara noticed a girl of about fourteen and a half year old coming towards her. Her walk was not normal and she had difficulty in walking, due to it she walked with caution and in a slow phase. This girl was called Josie. Josie promised Klara that she will be back soon to pick her up as her own AF. Klara got attached to Josie and hold on to her promise. As day passed Klara's friend Rosa and some other AFs got picked up by some children and Klara was left behind with the next level advanced B3 models. Klara was not exactly disappointed or felt envious that her friends got picked up, but she was waiting for Josie to come and pick her up. Ishiguro' tone of narration is just marvelous. Perhaps, the readers are projecting their own disappointment and anxiety onto Klara while reading the novel. The Manager gives a valuable advice to Klara about children, but which can be applicable to adults as well:

> Let me tell you something, Klara. Children make promises all the time. . . . They promise to come back, they ask you not to let anyone else take you away. It happens all the time. But more often than not, the child never comes back. Or worse, the child comes back and ignores the poor AF who's waited, and instead chooses another. It's just the way children are. You've been watching and learning so much, Klara. Well, here's another lesson for you. Do you understand?' (Ishiguro, *Klara* 33)

After a few days Josie and her mother came to the store. Josie's mother Mrs. Arthur picked up Klara after thoroughly investigating her. The Manager had nothing but the highest praises for Klara:

> Klara has so many unique qualities, we could be here all morning. But if I had to emphasize just one, well, it would have to be her appetite for observing and learning. Her ability to absorb and blend everything she sees around her is quite amazing. As a result, she now has the most sophisticated understanding of any AF in this store, B3s not excepted. (Ishiguro, *Klara* 42)

Josie's house was in a secluded area amidst farms and had only one neighboring house. Mrs. Arthur, Josie and their housekeeper, Melania were the only occupants of the house. Mrs. Arthur and Melania were extremely concerned about Josie's ill health and took great care about her medication and education. Mrs. Arthur had a high-rank job and maintained limited contact with Klara and Melania always kept Klara at an arm's length. On the other hand, Josie was extremely grateful and pleased to have Klara around. She had been kind to Klara, and Klara had the privileged of staying in Josie's room and not in some cupboard. Although, Klara would not have minded being kept in a cupboard. Technically, these AFs are more or less treated as the Barbie dolls and they are disposed when the child loses their interest in playing with them or they got old.

Klara enjoyed seeing the sunset from Josie's bedroom window. Josie pointed out at Mr. McBain's Barn located at the end of the farm and said that the sun goes down there to rest at night. Josie and Klara genuinely believed that the sun goes to rest in Mr. McBain's Barn, which is quite strange for a fourteen years old girl and an intelligent robot to not know about how the solar system revolve. This is a major loop hole in *Klara and the Sun.*

Although, Josie's family and the society they lived in seems quite similar to our own, but a lot of bizarre developments are uncovered as the novel progresses. Kazuo Ishiguro is the master narrator, who captures the attention of his readers through his subtle narration and light tone. He leaves his readers with the message, which will haunt them for a long time. In *Klara and the Sun* along with the artificial intelligence, genetic modification technology has also developed. As the novel progresses the reader gets to know that the illness of Josie was a result of the modification made in her genes to enhance her capacities than the normal children. The genetically edited or modified children are called as 'lifted'. In the process of lifting a child, the parents had to bear the risk of severe illness and eventual death of their child, if the procedure does not work properly.

Mrs. Arthur's elder daughter, Sal had also become severely ill and died, because genetic editing did not work for her. Josie was very young to remember her sister. But, she had a vague idea about the circumstances of her sister's death and she also knew



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that she may die, if she did not get cured of her illness soon. Josie's neighbors were her childhood sweetheart Rick and his mother, Helen. Rick was fifteen years old 'unlifted' boy. He is kind hearted, hardworking, and intelligent. He and Josie had planned their future together. Rick did not appreciate Josie getting an AF. Klara was Josie's artificial friend were as Rick was her true friend. When Josie introduced Rick as her best friend, Klara said:

> 'No. But . . . it's now my duty to be Josie's best friend.'
>
> 'You're my AF. That's different. But Rick, well, we're going to spend our lives together.' (Ishiguro, *Klara* 55)

Klara accepted Josie's justification without feeling letdown, just like a machine adapting to a new programme. Josie always insisted Rick to try harder to get into Atlas Brookings College. Atlas Bookings was considered as a liberal college which believed that some 'unlifted' kids might be geniuses, so they reserved two percent of their seated for the 'unlifted' students. But, Rick was aware of the high competition involved in getting admission in such college.

Josie was home schooled by screen professors. The social interactions were organized so that the 'lifted' kids can socialize with each other. Alex Preston states that:

> Ishiguro had apparently almost finished the novel when the pandemic hit, yet on almost every page there's a passage that feels eerily prescient of our locked-down, stressed-out, mysophobic times. Indeed, the narrative of *Klara and the Sun* is energised by the friction between two different types of love: one that is selfish, overprotective and anxious, and one that is generous, open and benevolent.

Josie insisted Rick to accompany her in these meetings. One such meeting was held in Josie's home and Rick joined in it. Rick was pitied by mothers of 'lifted' kids for remaining 'unlifted' and the kids were rude towards him. The 'lifted' kids were also disrespectful towards Klara and were about to throw her in the air to check whether she can land on her own feet. One of the 'lifted' kid, Scrub asked Josie, "It's okay, right? My B3, you can swing her right through the air, lands on her feet every time. Come on, Danny. Throw her over onto the sofa. She won't get damaged" (Ishiguro, *Klara* 76).

The 'lifted' kids criticised Josie for picking up the B2 model rather than the B3. She laughed and said: 'Now I'm starting to think I should have.' (Ishiguro, *Klara* 77). Josie in order to fit in with the group of 'lifted' kids took their side and degraded Klara. Josie was a kind child, but peer-pressure had made her behave differently in the group of the 'lifted' kids. Rick saved Klara by interrupting them and diverting their attention towards himself. The readers get anxious on behalf of Klara just like Rick and Josie in this situation, but Klara is calm about it and acts as a passive observer. In *The Atlantic,* Judith Shulevitz states, "We think we grieve for them more than they grieve for themselves, but more heartbreaking is the possibility that they're not sure we differ enough from their overlords to understand their true sorrow." This again reminds that Klara is a robot and not a human. Sometimes in the fits of anger children throw their dolls across the rooms and it is normal and one does not feel extremely bad about it, but here the readers attach their own feeling to an artificial robot. Rick was worried about Josie and her friend circle. He said, "If Josie hangs out with them much more, she soon won't be Josie at all. Somewhere she knows that herself, and that's why she keeps on about our plan. For ages she'd forgotten about it, but now she talks about it all the time" (Ishiguro, *Klara* 82).

Mrs. Arthur had planned a trip to Morgan's Falls on one Sunday with Josie. Josie insisted to take Klara with them and Mrs. Arthur agreed. On Sunday when they were leaving their house, Mrs. Arthur suspected that Josie was pretending to be completely fine and hiding her illness. So, she decided to carry on the trip with Klara, leaving Josie behind. Klara was not given a say in it and Josie was quite upset by this decision and this incident made Josie to grow cold towards Klara.

Mrs. Arthur's behavior was strange throughout this trip. She urged Klara to act as Josie and Klara followed her orders. Mrs. Arthur also mentioned that in future if Josie is not well then they both can go out together. She also appreciates Klara for her service, "Josie's become very fond of you. And if I may say so, so have I" (Ishiguro, *Klara* 89). Of course, it is possible to get attached to someone, who follows every order without complaints or demands, just like our own Siris and Alexas. Mrs. Arthur also appreciates Klara's positive effects on Josie, "To tell you the truth, I wasn't sure at first what I'd feel. Having you around, moving through the house all day. But Josie's so much more calm, so much more cheerful since you got here" (Ishiguro, *Klara* 89).

Josie got weaker day by day. Rick visited her daily and they played the bubble game often. Josie used to draw picture with bubbles on top of their head and Rick used to fill in those bubbles with his thoughts. On one such visit, Josie condemned Rick for not trying hard enough to get into Atlas Brookings College. She also stated that Rick's mother is selfish to keep him to herself:

> . . . how's this going to work? Our plan, I mean. . . . if I've got society and you haven't? My mom drives too fast. But at least she's got courage. It goes wrong with Sal, but even after that she finds the courage to go ahead with me all over again. That takes courage, right? (Ishiguro, *Klara* 130)

Rick got angry at this and pointed out that he was leading a healthy and normal life, whereas Josie was sick all the time, because her mother was brave enough to take the risk of lifting Josie even after losing her first daughter, Sal. In one of the bubbles on top of a girl, which was supposed to be Josie Rick wrote, "I wish



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I could go out and walk and run and skateboard and swim in lakes. But I can't because my mother has Courage. So instead I get to stay in bed and be sick. I'm glad about this. I really am" (Ishiguro, *Klara* 131-32). After this incident Rick stopped visiting Josie.

Although, Josie was acting cold towards Klara after the Morgan's Fall incident, to mend the rift between Josie and Rick, Klara offered to go to Rick's home and gave him the picture drawn by Josie. Klara's selfless service or love for Josie made her consider her own ruthlessness and cold behavior towards Klara. Josie said in an apologetic tone:

> 'You waited all that time for me in the store. I bet you're wishing now you'd gone with some other kid.'
>
> 'I've never wished such a thing. It was my wish to be Josie's AF. And the wish came true.' (Ishiguro, *Klara* 136)

Rick was a smart boy and genuinely loved Josie. Klara was extremely worried about Josie's health and she remembered an incident she witnessed from the store, when the sun provided his special nourishment of to the beggar and his dog and made them strong again. Klara, who is an intelligent artificial robot thought that if she made some kind of pact with the sun, then he will send his special nourishment to Josie and she will recover from her illness. Klara asked for Rick's assistance to reach the McBain's Barn where the sun rests. He directed her to it, but she refused to let him know the reason of her visit to the barn. Klara believed that it should be a secret between the sun and herself about her pact. Klara found that the barn was not the resting place of the sun, never the less she made a promise to destroy the pollution causing 'cooting machine' in return of his special nourishment to make Josie better. Because, she thought the sun too hated the 'cooting machine' like her. The base for her prediction or belief in the sun and her own pact is not clearly stated in the novel. It is just like some superstition or her unwavering belief in the kindness and power of the sun.

Mrs. Arthur took Josie to the city where she was posing for her portrait. Klara accompanied them and intended to find and destroy the 'cooting machine'. Mr. Paul Arthur was Josie's dad and he met with his family in the friend's apartment, where Mrs. Arthur, Josie and Klara were staying. Mr. and Mrs. Arthur were divorced and he decided to accompany Josie and Mrs. Arthur to Mr. Henry Capaldi's painting studio. Mr. Arthur was cold towards Klara and he was in a bad mood at Mr. Capaldi's studio. Mr. Capaldi took special interest in AF's and he asked Klara to take the queries in one of the room and help him in his experiment. Mr. and Mrs. Arthur got extremely disturbed after seeing the work done by Mr. Capaldi. Josie was not allowed to see the portrait. Mr. Arthur took Josie and left from the studio in anger. He was devastated and in his frustration he cursed Mr. Capaldi, "It's no wonder, Capaldi – Henry, sorry – a guy like you would struggle to understand what I'm saying here" (Ishiguro, *Klara* 203).

Klara saw Mr. Capaldi's work and came towards the disturbed Mrs. Arthur and Mr. Capaldi. Mr. Capaldi asked Klara's opinion about his work. He was not making a portrait but an AF, who resembled Josie. The queries which Klara took were all about Josie and her life. Klara said:

> I understood about the survey. It was to test how well I've come to know Josie. How well I understand how she makes her decisions and why she has her feelings. I think the results will show I'm well able to train the Josie upstairs. But I say again, it's wrong to give up hope. (Ishiguro, *Klara* 209)

Mr. Capaldi was not an artist but a scientist and he was specialised in the artificial technology. He believed the modern science, which proved that there is nothing special about the human heart, which cannot be copied or transferred to a machine. Mr. Capaldi's plan was to continue Josie even if she dies because of her sickness by placing Klara in the body of Josie's AF. Mrs. Arthur was hesitant to continue with their plan if Josie dies, "It's not a matter of faith, Henry. Why are you so fucking sure I'll be able to accept that AF up there, however well you do her? It didn't work with Sal, why will it work with Josie?" (Ishiguro, *Klara* 207).

Mr. Capaldi convinced Mrs. Arthur by stating that they were the last generation with emotion, which made them to hang on to the hope that there was something unique about the humans, which makes them special and irreplaceable:

> . . . The trouble is, Chrissie, you're like me. We're both of us sentimental. We can't help it. Our generation still carry the old feelings. A part of us refuses to let go. The part that wants to keep believing there's something unreachable inside each of us. Something that's unique and won't transfer. But there's nothing like that, we know that now. . . . Nothing inside Josie that's beyond the Klaras of this world to continue. The second Josie won't be a copy. She'll be the exact same and you'll have every right to love her just as you love Josie now. It's not faith you need. Only rationality. I had to do it, it was tough but now it works for me just fine. And it will for you. (Ishiguro, *Klara* 210)

Can it be possible to love a machine as one's own daughter? However, Mr. Capaldi convinced Mrs. Arthur to carry on with their plan as before and She asked Klara to, "do your best for me. They told me in the store you were remarkable. I've watched you enough to know that's maybe true. If you set your mind to it, then who knows? It might work. And I'll be able to love you" (Ishiguro, *Klara* 213). Klara agreed to continue as Josie if she dies. But, she firmly believed that Josie will get the sun's special nourishment and will get better. This kind of irrational faith had helped so many human beings to achieve the impossible and Klara being a rational machine believed in this irrational superstition or faith in the sun to cure Josie, when Josie's own mother had lost



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all her hope. Klara displays utmost human emotions like self-sacrifice, self-less service, dedication, faith, sadness, anxiety and love, which makes us think of our loved pets. They too love their masters selflessly, faithfully and with full dedication. In *The Atlantic,* Judith Shulevitz states that, "The nonhuman Klara is more human than most humans. She has, you might say, a superhuman humanity. She's also Ishiguro's most luminous character, literally a creature of light, dependent on the Sun. Her very name means "brightness."

Mrs. Arthur and Klara left Mr. Capaldi's studio to join Mr. Arthur and Josie in a café. Mrs. Arthur had to talk with Josie, so she asked Mr. Arthur to accompany Klara for some time. Mr. Arthur and Klara shared their view about Mr. Capaldi's project. Mr. Arthur shared his fear of the power of modern science, which tells that there is nothing unique in human beings that cannot be replaced by machines:

> I think I hate Capaldi because deep down I suspect he may be right. . . . That science has now proved beyond doubt there's nothing so unique about my daughter, nothing there our modern tools can't excavate, copy, transfer. . . . Chrissie, on the other hand, isn't like me. She may not know it yet, but she'll never let herself be persuaded. If the moment ever comes, never mind how well you play your part, Klara, never mind how much she wishes it to work, Chrissie just won't be able to accept it. She's too… old-fashioned. (Ishiguro, *Klara* 224-25)

Mr. Arthur asked Klara's opinion about the human heart. He wanted to hang on to the hope that his daughter cannot be replaceable by a machine:

> . . . Do you believe in the human heart? I don't mean simply the organ, obviously. I'm speaking in the poetic sense. The human heart. Do you think there is such a thing? Something that makes each of us special and individual? And if we just suppose that there is. Then don't you think, in order to truly learn Josie, you'd have to learn not just her mannerisms but what's deeply inside her? Wouldn't you have to learn her heart? (Ishiguro, *Klara* 218)

Klara believed in her capacity to master Josie's heart and continue as Josie if she dies, but she displayed neither happiness nor sadness. Her tone of narration was neutral and practical just like some machine. At some point the readers are clueless as to what is going on inside Klara and forgets that Klara is not a human but a robot. The intensity of her feelings and emotions are never known to the readers. Klara stated that:

> Of course, a human heart is bound to be complex. But it must be limited. Even if Mr Paul is talking in the poetic sense, there'll be an end to what there is to learn. Josie's heart may well resemble a strange house with rooms inside rooms. But if this were the best way to save Josie, then I'd do my utmost. And I believe there's a good chance I'd be able to succeed. (Ishiguro, *Klara* 219)

Klara asked for Mr. Arthur's help to help her finding the 'cooting machine' and told him that she had to destroy it for Josie's wellbeing. Just like Rick, Mr. Arthur did not understand Klara's reasons and she did not explain it to them, but they decided to help her. Mr. Arthur and Josie found the 'cooting machine'. Mr. Arthur is an engineer, so Klara asked his help for dismantling the 'cooting machine'. Mr. Arthur suggested that if one pores P-E-G Nine solution in the 'cooting machine' it will be damaged beyond repair. The P-E-G Nine solution was found in the brain of Klara just behind her ears and just the half of that solution is enough to dismantle the 'cooting machine'. The process of extracting the P-E-G Nine solution by Mr. Arthur brings chill in the readers, but Klara is absolutely calm about it:

> Just a small incision. Below the ear. Either ear would do. We'd require a tool, something with a sharp point or edge. We need only to pierce the outer layer. Beyond that, well, there should be a small valve I can loosen, then tighten back again with my fingers. (Ishiguro, *Klara* 227)

Klara asked Mr. Arthur if she decided to part with half of her P-E-G Nine solution will if affect her functionality. Mr. Arthur told her honestly that it might partially affect her cognition. But, Klara decided to go with the plan and they dismantled the machine because she made a pact with the sun, "I don't mind that I lost precious fluid. I'd willingly have given more, given it all, if it meant your providing special help to Josie" (Ishiguro, *Klara* 273-74). Klara felt lack of coordination and became disoriented after losing P-E-G Nine solution. But, as the sun was the main source of her energy she carried on just fine.

Klara was disappointed to find that the sun had not sent his special nourishment to Josie and she had become very ill. Her doctor, her mother, Rick and Melania were waiting for the worst, but Klara decided to make another appeal to the sun. This time she remembered the old couple she observed through her store window. Of course, it is a coincidence that when the old couple hugged each other the sun shone brighter. But, Klara thought that the sun loves to see the people, who are deeply in love and send them his nourishment. Klara asked Rick whether Josie and he loved each other and will stay together forever. Rick answers in affirmation. Klara went to the barn and asked the sun not to separate Josie and Rick, because they loved each other. She pleaded the sun to send his special treatment and make Josie better.

Rick was a regular visitor when Josie was severely ill. On one particular dark cloudy afternoon Mrs. Arthur in her frustration and guilt accused Rick of not being anything special, for not achieving anything beyond ordinary and for not being 'lifted'. She justified herself for her decision of lifting Josie:

> . . . from the moment I first held her, everything about her told me she was hungry for life. The whole world excited her. . . . She was demanding a future worthy of her spirit. That's what I mean when I say she played for high stakes. Now what about you, Rick? . . . Do you believe of the two of you,



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> you've come out the winner? Because if that's so, then please ask yourself this. What is it you've won? Take a look. Take a look at your future. (Ishiguro, *Klara* 281)

Mrs. Arthur was clearly exaggerating about her new born baby's energy and hunger to rule over the world, but do not all parents feel the same towards their child. But, is it worth taking a risk and playing with one's own child's life. On the same dark cloudy afternoon, Klara noticed the sudden clearance of the dark clouds and the sunshine poring through Josie's window. She believed that the sun is sending his special nourishment to cure Josie. From that day onwards Josie began getting healthier and grew into and an adult. It may be a pure coincidence that Josie healed from the death bed and it has nothing to do with Klara's superstitious belief or the sun's special nourishment. But, the unwavering belief of Klara that Josie would heal had won. Another human quality i.e is faith or belief or hope for the impossible to happen is displayed by Klara, when everybody lost these essential human qualities.

The relationship between Josie and Klara changed as Josie grew up. Josie started socializing with her friends and started deciding about her further education away from her home. Klara got herself transferred from Josie's bedroom to the utility room and Josie did not protest. Is it not the case with the rag dolls, when the child grows up the dolls are thrown away or handed to someone else. Klara understood this and did not complain or felt bad about the change. The machines do not complaint.

Rick and Josie grew apart and went on their separate ways. Klara was worried that she had deceived the sun by stating that Rick and Josie truly loved each other and they will always stay together. Klara met Rick one last time and asked about his and Josie's plan. Rick stated that the things change, but he will always be connected to Josie even if they were apart:

> Josie and I will always be together at some level, some deeper one, even if we go out there and don't see each other anymore. I can't speak for her. But once I'm out there, I know I'll always keep searching for someone just like her. At least like the Josie I once knew. So it wasn't ever a deception, Klara. Whoever that was you were dealing with back then, if they could see right into my heart, and right into Josie's, they'd know you weren't trying to pull some fast one. (Ishiguro, *Klara* 292)

Josie left for college and before her departure she thanked Klara for her service and it was made clear that it was their last meeting, "I guess you may not be here when I get back. You've been just great, Klara. You really have" (Ishiguro, *Klara* 301). Klara accepted her faith with calm, which further distinguishes her from humans.

At present Klara is kept in a junk yard and most likely in a broken state. There were a few AFs in the same yard, but she preferred to be on her own with her memories. Klara is remembering all these memories from past sitting in this yard. Once a store Manager came in the yard and recognised Klara. Klara expressed her joy in seeing the Manager. The Manager was always fond of Klara and wanted to know how Klara had been before she came to this yard. The Manager also revealed that Klara's friend Rosa did not have a happy ending:

> You know, Klara. Of all the AFs I looked after, you were certainly one of the most remarkable. You had such unusual insight. And observational abilities. I noticed it right away. I'm so glad to hear it all went well. Because you never know, even with abilities as remarkable as yours. (Ishiguro, *Klara* 304-05)

Klara said that she had been treated well in Josie's home. She served her child well and was happy the entire time. Rumaan Alam in *The New Republic* said that, "Klara is a machine, but she's also a contrivance, the perfect metaphor for parenthood." She mentioned that the sun was extremely kind to Josie and herself. She said even if Josie had died, she could never have been able to replace Josie, not because she would have failed to master Josie's heart entirely, "But however hard I tried, I believe now there would have remained something beyond my reach. The Mother, Rick, Melania Housekeeper, the Father. I'd never have reached what they felt for Josie in their hearts" (Ishiguro, *Klara* 306). Klara had a great insight and conveyed that Mr. Capaldi was wrong in his assumption that there is nothing special in human heart, because, "he was searching in the wrong place. There was something very special, but it wasn't inside Josie. It was inside those who loved her. That's why I think now Mr Capaldi was wrong and I wouldn't have succeeded" (Ishiguro, *Klara* 306).

*d) Kazuo Ishiguro: A Master of Subverting the Traditional Genre Conventions*

Kazuo Ishiguro makes the reader forget that the novel is narrated by an AF or a robot. Klara said, "I believe I have many feelings. The more I observe, the more feelings become available to me" (Ishiguro, *Klara* 98). Klara's affection and attachment towards Josie when she saw her infront of the store, her nervousness and fear that Josie will choose the B3 AF instead of her, her observational skill and insight to know about the feelings of the people surrounding her, her sadness when Josie was unable to go to trip to Morgan's Fall with her and Mrs. Arthur, her devotion and self-sacrificing nature for Josie's benefit, her unwavering faith in the sun and his power to heal Josie and her happiness when she sees the Manager again in the store all reveal the purest form of human emotions and the readers flow with these emotions. However, Judith Shulevitz is right in her comment that:

> Klara is Alexa, super-enhanced. She's the product that roboticists in a field called affective computing (also known as artificial emotional intelligence) have spent the past two decades trying to invent. Engineers have written software



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> that can detect fine shades of feeling in human voices and faces, but so far they have failed to contrive machines that can simulate emotions convincingly.

Klara was treated with politeness but not as an equal to human. Helen, Rick's mother welcomed Klara into her house by stating, "One never knows how to greet a guest like you. After all, are you a guest at all? Or do I treat you like a vacuum cleaner? I suppose I did as much just now. I'm sorry" (Ishiguro, *Klara* 145).

Kazuo Ishiguro's *Never Let Me Go* and *Klara and the Sun* are considered as the soft science fictions, because he does not deals with the details about the procedure involved in making clones in *Never Let Me Go* and how the children are 'lifted' or the development of artificial intelligence in *Klara and the Sun.* Both these novels erode the traditional convention of the dystopian novels. The clones in *Never Let Me Go* readily accept their fate decided by the human society i.e to donate their vital organs and die in their early mid-thirties without any resistance. In *Klara and the Sun* the parents supports the lifting process of their children even after witnessing the death of many children for whom the procedure did not work. Those children, who are suffering from illness due to their parent's decision to get them lifted, thank their parents instead of cursing them. Rick delivers Josie's message to her mother:

> She says that no matter what happens now, never mind how it plays out, she loves you and will always love you. She's very grateful you're her mother and she never even once wished for any other. That's what she said . . . On this question of being lifted. She wants you to know she wouldn't wish it any other way. If she had the power to do it again, and this time it was up to her, she says she'd do exactly what you did and you'll always be the best mother she could have. (Ishiguro, *Klara* 282)

The non-lifted children like Rick suffered the discrimination and lack of opportunities in the society to have a decent education and life of their own. But, they did not rebel and accepted their fate. One of the most prominent feature of the science fiction or movie is in the future, the man-made machines will become powerful enough to enslave the humans. But, in *Klara and the Sun* nothing of that sort happens. In fact, humans are projected as capable and cruel enough to use the machines for their benefits and discard them without having any second thought. Helen Shaw in her review in the *New York Vulture* aptly states that:

> The boundless helpfulness of our female digital assistants — our Siris, our Alexas, the voice of Google Maps — has given us a false sense of security. No matter how we ignore and abuse them, they never tire of our errors; you can disobey the lady in your phone and blame her (loudly) for your mistakes, and she'll recalculate your route without complaint. Surely, nothing truly intelligent would put up with us for long, and the Philip K. Dicks and Elon Musks of this world have spent decades trying to convince us that AI rebellion is inevitable. But Kazuo Ishiguro's *Klara and the Sun* . . . issues a quieter, stranger warning: The machines may *never* revolt.

## II. Conclusion

Hence, it can be said that Ishiguro is exceptionally well in taking up a well-known genre and subverting it in his works. He did this in almost all his works, his main intension is to pass on an emotional message, which is dear to his heart and recognised by his readers all over the world. Anita Felicelli in the *Los Angeles Review of Books* states:

> Klara and the Sun, however, is elegant and haunting and taut. It is best read as a keen, suspenseful inquiry into the uniqueness of the human heart. Is there a soul, something, anything that's beyond the reach of technology as it marches toward a destruction of everything we know? Through the novel's drama, Ishiguro offers us an answer. It's a profound one.

*Klara and the Sun* preaches that the qualities like kindness, self-less love, self-sacrificing attitude, humility, belief and hope are not the sole domain of the human beings. These great qualities are to be found in the nature of our environment, animals, birds and also the appliances or machines that we use in our day-to-day life. The moral of the story is to be mindful, grateful and kind in our behavior towards all towards all the human and non-human factors that surrounds us. The life can be more beautiful and worth living if we live considerately with 'others'. In the present world, the 'others' may be our neighbors, pets, machines, environment and also the people with the different racial and ethnic background. Although, the setting of the *Klara and the Sun* might seem like a posthuman world, but the message is quite simple it is to be kind, empathetic and loving towards eachother.

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# Socio-Ethical Dimension of Machiavellianism in Nigerian Society

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*Keywords:* *machiavellianism, morality, nigeria, politics, society.*

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# Socio-Ethical Dimension of Machiavellianism in Nigerian Society

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## I. Introduction

Machiavellianism as a political ideology is known for its immoral way of acquiring and retaining political power. This political view has been adopted by many politicians, most especially in Africa. However, the acceptance, adoption, promotion and flourishing of this immoral politics can only be possible in the society where there is little or no moral inclination. While Machiavellianism has been studied from political, causal and effectual perspectives, its socio-ethical dimension has not received much scholarly attention, especially as it has to do with Nigerian society; this is our intension in this piece.

Using B.F. Skinner's environmentalism as the theoretical basis, which posits that all human actions are the products of one's environment, the paper intends to show that the manifestation of Machiavellianism is not autonomous of the political sphere of the Nigerian society, as we can see the reflection of this ideology speaking loudly in other aspects of the lives of the citizens of the nation. A close look at every section of the country reveals the reflection of cunning, dubious and immoral ways of achieving personal goals without making moral recourse to the ideal and stipulated means of getting things done. This implies that Nigerian society is not hostile or allergic to immorality. If the system and ideology are friendly to lawlessness, politics cannot be an exception, and if people are morally inclined, immorality will not flourish in Nigerian politics.

Thus, the focus of the paper is to establish that Nigerian society is favourable for the adoption, acceptance and advancement of this erroneous political idea. This will be unravelled as we pay attention to some areas of life where the exhibition of the major Machiavellian teaching is displayed. The summary of the teaching given by Machiavelli is that any means could be adopted, including immoral way, to achieve one's target; the important thing is to ensure that the aim is achieved irrespective of the means. It is believed that the end will justify the means. The piece employed historical methods by using archival materials to demonstrate how this ideology runs through most aspects of Nigerian lives, which invariably grants its permission in the political scene of the country.

## II. Theoretical Framework

The paper adopts Skinner's theory of environmentalism that posits that human behaviour is influenced by the environment he lives and that the course of action is highly determined by what is obtainable in one's society. Thus, according to Skinner, most human actions are the products of one's environment.[1] He, as many other psychologists, views the term environment broadly as comprising natural environments, social settings, built environment, economic system and information environment of a particular place. Although, the radical form of environmentalism, as presented by some scholars, opposes the concept of hereditary and innate ideas as explanations for human actions[2], its moderate form contributes to the understanding of the factors responsible either for moral or immoral actions of man. This explains why the theory is known as scientific factors in some quarters, for it presents one of the vital variables that contribute to the determination of morality in human actions.

By implication, an environment that has low sense of morality will accommodate every form of

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[1] J. I. Omoregbe, 1993. *Ethics: A Systematic and Historical Study*, Lagos: JERPL, 41

[2] A. O. Taiwo, 2005. "Psychology: Man and his World" in S. K. Balogun and A. O. Taiwo (eds.) *Introduction to Basic Concepts un Government, Society and Economy: A Textbook for GES 103*, University of Ibadan: General Study Programmes, 15-16



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immorality and it will be prone to different vices. Such an environment will feature lawlessness, corruption, embezzlement, violence, malpractices and every kind of immoral act as the 'normal' way of life. While society with moral inclination will be hostile to vices and inhuman behaviours, the sense of orderliness and respect for the rule of law will characterize such a nation. It is obvious that where there is moral consciousness there we can witness peace, justice, loyalty, honesty and love manifesting in the dealings of the citizens of that country.

Therefore, this theory is relevant to the subject under discussion in this piece because the manifestation of immorality of different kind in Nigeria makes the nation a victim of Machiavellianism. The notion that one can do wrong thing and escape its consequential punishment is rightly obvious in Nigeria. This occasions the continuous record of violence, kidnapping, robbery and rape. Since the perpetrators know that they can escape with such act as this is evident in the inability of the nation to bring to book many of those who have indulged in such evil before. In the light of this theory, we are studying Nigerian environment as a factor that promotes immoral acts in the political sphere of the nation, rather than viewing the nation's politics as the only sector where immorality manifests.

This is more obvious when we view the politics as the product of the environment where it is practiced, and the politicians as the products of their society. This suggests that it is only the moral society that will produce morally conscious and patriotic citizens that will advance the economy and general welfare of the nation through the political activities, while a society with immoral inclination will only produce citizens with selfish and kleptocratic interests to participate in the politics, hence the manifestation of different immoral acts in the sector. Environmentalism as a theory is suggesting that the corrupt politicians we have in Nigeria are the products that the society could produce based on the level of moral inclination in the nation for now. Thus, we need a moral society to produce moral politicians.

## III. Conceptualising Machiavellianism

Machiavellianism is a philosophy derived and developed from the thinking of Niccolo Machiavelli, especially from his advice penned down in his popular book *The Prince*, that political power should be grabbed by all means including unethical way, and that the same means should be used to retain the power. This kind of thought have come to be tagged "Machiavellianism." According to Adegboyega, "Machiavellianism" means the practice of Niccolo Machiavelli's socio-political philosophy. He further explains that what runs through the mind when we study Machiavelli's book, *The Prince* is the presentation of politics in an amoral sense.[3] It has become a common cliché associated with any government that operates without sufficient moral scruples. The concept has come to mean the crooked way of achieving one's goal or desire. To be Machiavellian means to be cunning. It describes one with a penchant for manipulating people and feeling no remorse. Man is naturally and ontologically configured to live moral life, but because of selfish reasons and egoistic interest, man took the axiom "the end justifies the means" as the basis of his action. Men would kill, steal and destroy to achieve any goal, if they thought it possible and worthy. Systems over the centuries were put in place to curb these excesses of human nature, that espoused "might is right" and "only the strongest survive" principles.

The fact that the wicked are seen to flourish or that immoral courses appear to pay has never been very remote from the consciousness of mankind. The popular Hobbesian State of nature explains how men were using power to snatch property of their neighbours, even including their wives. This shows the extent man could go in their bid to satisfy their urges, self-interest and its satisfaction were the only rules of action in the state of nature, whatever satisfied anybody's appetite was for him good action.[4] Despite the fact that the condition and situation of State of nature were controlled with the institution of laws, man is still, to some extent, egoistic, and likes to possess the whole world if it were possible. The untamed ego and selfish desire could make man to lord it over his fellow-men in order to achieve his dream through dubious and unscrupulous means. Whenever this happened, the person has yielded to the advice given by Machiavelli that unguarded desire could be attained by any means, including immoral ways.

One can, to some extent, agree with Jeremy Bentham that "man is by nature a pleasure-seeking and a pain-avoiding animal,"[5] but in the process of seeking the pressure, man could go an extra mile even to the extent of inflicting pains on another man. The hedonists hold that all human actions are directed towards the search for pleasure, and that behind any action that anybody performs, there is the desire and the search for pleasure. While one may not absolutely agree with this position, it is obvious that man wants what are comfortable, pleasurable and ego-boosting for himself. While we can argue that there is nothing bad in desiring comfort and pleasure, we should also consider the means by which we get all these achieved. This is what

[3] O.O. Adegboyega, 2015. "Political Corruption and the Future of Nigerian Politics" in *International Law Research; Vol. 4, No. 1,* 179
[4] J.I. Omoregbe, 1993, *Ethics: A Systematic and Historical Study,*195
[5] J.I. Omoregbe, 1993, *Ethics: A Systematic and Historical Study*, 233

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Machiavellianism ignored in its teaching, holding that any means could be used to achieve our desire; the most important thing is to get the goal achieved. Machiavelli unceasingly teaches that man should abandon the lawful way of dealing with fellowmen, though he recognises that force should be used among the beasts, he equally recommends it for anybody who want to have his or way among men. Thus he opines that:

> …there are two ways of fighting: by law or by force. The first way is natural to men, and the second to beasts. But as the first way often proves inadequate; one must have recourse to the second. So, as a prince is forced to know how to act like a beast…..one must know how to colour one's actions and to be a great liar and deceiver. Men are so simple, and so much creatures of circumstance, that the deceiver will always find someone ready to be deceived. A prince…need not necessarily have all the good qualities…but he should certainly appear to have them.[6]

Apart from the use of force to get mission accomplished, from the above assertion, it is clear that Machiavellianism holds that one should live life of pretence in order to achieve his desire or goal. The proponent of the theory, Machiavelli posits that one should pretend to be compassionate, faithful to his word, kind, guileless, devout and patriotic. Whereas, according to him, these qualities will undermine his dream and ambition. He should pretend to be all these in order to win the confidence of the people.

Machiavellianism as a political ideology is predicated on what man 'is' rather than what man 'ought to be,' this is because the Machiavelli's political idea is hinged on man's wickedness. It is believed that men are wicked and if you want to succeed with them in your dealings, you too have to be wicked. The sum of Machiavellianism is given by Agulanna as follow:

> The sum of Machiavelli's ideas is that the leader is not bound by the norms of traditional morality in the discharge of his duties or in the dispensing of social advantages of his subject. All that matters in politics is the maintenance of the ruler's political estate against opponents who are at all times changeable, dissimulators and ever "eager for gain."[7]

From the foregoing it is obvious that the kind of politics where the ruler is only concern about how to guide his political estate against the opponents will produce vices and immorality as by-products. The endorsement of immoral acts in the politics as suggested by Machiavelli cannot produce a kind of governance that will bring about social, economic and political growth in the society.

## IV. Socio-Ethical Situation of Nigerian Society

That most Nigerians are living below moral standard of any ideal society is an understatement. The reality of this assertion is established in several ways. It could be established in the recurrence of immoral acts in the nation which manifests in form of violence, robbery, kidnapping, murder, corruption and fraud. Lamenting the reality of corruption in Nigeria, Isiramen submits that:

> Corruption is evident in our academic environment, public institutions, the armed forces, the Judiciary, the business sphere, political settings, business outfits, and even within the religious establishments.[8]

We can also prove the level of low moral inclination in the Nigerian society through the launching of different programmes towards instilling moral discipline into the citizens of the country which has produced little or no enduring effects. One of such initiatives was the campaign for Ethical Revolution under Shagari administration with minute effects on the society.[9] Another one was the War Against Indiscipline policy (WAI) initiated by the military government under General Muhammadu Buhari, which was aimed at bringing back the sense of decorum to the civil society. The effect of this programme on Nigerians is described by Dzurgba:

> The principles of WAI were being enforced by all Nigerians. Nigerians accepted it as a public duty of every Nigerian to remind the erring citizens of WAI. It was done by simply shouting, 'WAI, WAI, WAI', and the number of 'WAI' said depended on the degree of resistance by the recalcitrant and intransigents. Thus, the people began to resist an act of jumping the queue in public transactions.[10]

The major achievement of WAI is that it has deepened Nigerians' understanding of the need for public moral consciousness and behaviour in their national life. However, its effect disappeared almost immediately the administration was truncated. The current one is the President Muhammadu Buhari's "Change begins with me", a programme that was flagged up on 8th September 2016 with the goal to instil discipline and patriotism in Nigerians. The argument is that, if it is not glaring that Nigerian society has low moral sense of morality, there would be no reason for programmes to sensitize the citizens for moral sensitivity. Again, if the programmes have been

[6] N. Machiavelli, 1961. *The Prince*. Trans. By George Bull. London: Penguin Books, 56

[7] C.O. Agulanna, 2014. "Moral & Political Education as Foundation for a Reasonable Social Order in Africa" in F.A. Adeigbo et al, *Ethics and Publics Affairs,* Ibadan: Ibadan University Press, 9

[8] C. O. Isiramen, 2010. "Corruption in the Nigerian Society: Suggestions for Moral Rearmament" in C. O. Isiramen et al*, Religion and the Nigerian Nation: Some Topical Issues,* Ibadan: En-Joy Press & Books, 70

[9] S. O. Abogunrin, 1986. "Preface" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, v

[10] A. Dzurgba, 2008. *Nigerian Politics and Ethical Behaviour*, Ibadan: John Archers (Publishers) Limited, 50



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effective, there would be reduction in the rate of immorality in the society on the other hand.

Nigeria is a country where an individual believes he can do whatever pleases him without considering the effect of such action on his fellow citizens, immediate environment and the nation at large. Any country where personal pursuit is put above the national unity, integrity and progress, such will witness retardation in every aspect, including human development. This is because in any given moral society, inclination of every form may have to be suspended to give way for actions exhibited out of pure respect for the moral law.[11] The attachment of prestige and sense of satisfaction to materialism escalated the individual pursuit in the nation of which its by-products are immoral acts. The fact that the people are planning individually for themselves rather than the government rationally plan for them erases the sense of belonging and unity in the nation and invariably encourages dubious ways of achieving goals.

The conducts of some people in Nigeria show that they have no protection of the image of the nation in mind. The societal values that could bring about human and social development are no longer cherished. Many are very allergic to work; they no longer regard work and duty as virtue to inculcate, instead, how to become wealthy without any serious and productive job is the target of many Nigerians. This has bred various vices in the society, and it has also made it difficult to put an end to the menace. We are now living in the environment where stealing and fraud are euphemized as "business" and often seen as normal engagement. The sense of moral judgment to frown at the immorality is declining in the society, and we are fast losing cultural values and national integrity even among the comity of nations, little wonders that citizens of the nation are finding it difficult to travel to some countries, because of the thorough investigation they will be subjected to. We may not lay blame at the corridors of these countries, because the displays of those who exported immorality from Nigeria to their resident nations call for insinuation that all Nigerians are corrupt.

The agencies that are directly concerned with the inculcation of morality and national value have collapsed. The elders in the society are no longer living as custodians of morality; instead, many of them are the encouragers for the perpetrators of evil in the society. How can we explain the attitudes of parents that were advising their children in official positions to utilize the rare opportunity to enrich their pockets? They were invariably telling them to embezzle government money. Many of the religious leaders who are to teach morality have not distinguished themselves, as most of them are caught in one misdeed or the other, while little is to be said about the immorality displayed by the law enforcement officers in the country.

It has gone so bad that Nigerians know the corrupt citizens in the nation, but instead of punishing and humiliating them, they are celebrating the immoral people. Many of those who were arrested, tried and jailed were later celebrated after served their terms in the prison. Notable cases that come to mind are that of Bode George and James Ibori. The former organized and invited friends, relatives and general public to celebrate his release from the prison and even went to church for thanksgiving without iota of moral conscience. While the latter returned from United Kingdom where he had served jail term for money laundering, and his relatives, friends and political associates saw this as cause for an accolade where a 'hero' should be celebrated. It is obvious that they took these steps to remain relevant in the socio-political scene of the country, but this can only take place in a society where most of citizens are morally corrupt; this is against what any ideal society stands for, especially, a society with moral inclination.[12]

The situation in the country encourages immorality and this manifest in every sector. What we have just done in this section is to establish that wall of cultural value and pole of morality have collapsed in the country, hence the invasion of vices, corruption, violence and murder into the country. This will lead us a bit further to consider the various ways by which people exhibit Machiavellian teaching in social space of Nigeria.

## V. Social Manifestations of Machiavellian Principle in Nigerian Society

Though Primarily Machiavelli wrote *The Prince* as a piece of advice for rulers, where he gave the admonition based on what he thought would be the best way of holding to power by whosoever desired to rule successfully, one can deduce social dimension to his philosophy, especially when all what he proposed in the book has to do with how a ruler could get his goal achieved. Socially, the ways many people are relating with one another in every facet and sphere of life reflect the teaching of Machiavellianism. It is obvious that in interpersonal relationship, many people have jettisoned morality and replaced good and virtuous behaviours with wicked, callous and cunning exhibition. Though many could use religiosity and moral pretence to deal unscrupulously with other people, the truth is that they have exhibited Machiavellianism in that regard, for majorly, Machiavelli holds to cunning and immoral

[11] K. Oyedapo, 1986. "Relativism and Ethics" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, 16

[12] S.K. Olaleye, Interview Respondent: African Traditional Religion Scholar, 29/08/2016.



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means of reaching targeted goals. This implies that we can have another version of this theory apart from its famous political interpretation that it is purposefully meant for.

The manifestations of this immoral idea are witnessed in the family level of our society. The increase number of divorce cases could be linked to act of pretence on part of one of the partners. In a situation where one of the partners lied concerning certain issues that are imperative to the relationship like health status, financial status, religious affiliation, etc in order to win the heart of the partner in marriage can only be explained as a Machiavellian display. How can we explain the increasing daily record of rape in our society today if not an act of jettisoning morality from sexual affair? It is now rampart for men to use any mean to get at ladies sexually in Nigeria of today not minding its emotional, psychological, social and ethical implications.[13] May be as a result of their declining on love proposal, women are facing risk of being raped on daily basis because most men want to satisfy their sexual urge at all cost and by all means. This act is in agreement with Machiavellian teaching that all means should be used, even if it is unethical, the target aim has to be achieved.

Another area of Nigerians' social life that depicts Machiavellianism is the involvement in immoral business in a bid to get riches quickly. This has been explained as a struggle for the limited resources in the society[14], which makes many to enlist their names in the book of illicit business. The latest ill business in town now especially in Nigeria is kidnapping. Many Nigerian youths want to be rich without serious effort, therefore they will cunningly arrange for how a friend, relative or wealthy person will be kidnapped with the aim of releasing him or her with a ransom. Recently in Nigeria, the abduction of politicians, their relatives, traditional rulers, foreigners and other important dignitaries is rampart and all efforts to curb the menace are yet to be productive. It is good to be rich, but how justifiable is the money gotten from ill source or how can we reconcile our riches with the evil means from which it is generated? This get-rich-quick syndrome is against Kantian argument that man should not be used as a means to an end; rather, he should be treated as presents by Omoregbe:

> ...so act as to use humanity both in your own person and in the person of every other, always at the same time as an end, never simply as a means. Thus, moral law, according to Kant, forbids any man to be used simply as means to an end.[15]

It is obvious that Machiavellianism is against this Kantian maxim, especially when we consider its teaching on how we can do anything to attain our targets. Kidnappers, robbers and assassins' desires are to be rich and famous, but they have thrown away morality in their pursuits of their goals. Every business deal that does not involve morality is simply done in line with the Machiavellian principle; this can therefore involve killing, destroying, maiming, kidnapping and every other immoral act.

Little is to be said about fraudulent business that has been given different nomenclatures in Nigerian society today. Some people euphemize fraud by calling it *419*, some refer to it as *yahoo-yahoo,* while some call it *brain.* The increase in fake, substandard and adulterated goods, including food and medicines that are dangerous to human health in the country is alarming.[16] Although the level of unemployment has been identified as one of the reasons for the increase in the rate of frauds in Nigeria, the fact still remains that many people are into the fraud 'business' because of their allergy to legitimate job. They could pretend to be dealer of a particular product in order to defraud their victims, while it is possible for many of them to practice imposture and impersonation to deceive people for financial gain. All these have moral, social and financial effects in the society, but which can be 'justified' by Machiavellian philosophy that any means could be adopted to get one's goal achieved. The concern of those are morally conscious is that the means of doing this is not only wrong it also has negative implication on the society. Though, riches and wealth could be amassed through this unethical way, one cannot justify the immoral means by seemingly good end.

The major idea of getting things by all means has characterized Nigerian education as many students are using illicit means to get school certificate. It is disheartening to note that many students got admitted into higher institutions with the results got through examination malpractices. We have various forms of this malpractice, ranging from impersonation to bringing foreign materials into examination hall.[17] Such students are faithful disciples of Machiavelli, for after the admission, they would use the same method to sustain the studentship. This can be done by bribing the lecturers for getting marks or by using malpractices in the course of their studies on campus. This is not surprise, because the proponent of the theory asserts

[13] J. O. Kayode, 1986. "African Ethics on Sex" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, 52

[14] F. Offor, 2014. "Social Justice, Democracy and the Crisis of Development in Africa" in F.A. Adeigbo, D. Iirele, and A. Udefi (Eds.), *Ethics and Public Affairs*, Ibadan: Ibadan University Press, 95

[15] J.I. Omoregbe, 1993.*Ethics: A Systematic and Historical Study*, 224

[16] C.J. Ekwealo, 2012. "Ethical Evaluation of Business Practice" in C.J. Ekwealo (Ed.), *Applied and Practical Ethics: A Simplified Course Text*, Lagos: African Environment Ethics and Values Research Group, 199

[17] O.O. Familusi, 2002. "The Examination Malpractices in the University of Ibadan: A Socio-Ethical Perspective." A Dissertation Submitted to the Department of Religious Studies, Faculty of Arts for the Award of Master of Arts (M.A.) Degree in Religious Studies University of Ibadan, Ibadan, Nigeria, 75



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that the same immoral method used to achieve the goal should be used to sustain it. This same fact is responsible for the poor standard of education in Nigeria. Since Nigeria is only celebrating the certificate and not what the holder can perform as a result of the education he acquired, many are using illicit and unethical means to get certificates.

Many people could not stand before a large crowd because they are naturally shy to do this. In their efforts to correct this situation, many could resolve to taking of alcohol or becoming a drug addict. Some also take these intoxicating elements in order to be able to do what they could not have done if they are not high with the effect of drugs or alcohol. It is good to correct the error of shyness, but the means adopted could be disastrous as many people who take these drugs and alcohol usually get involved in social vices like rape, robbery, murder, disrespect of elders, incest and violence. All these are the by-products of drug addiction and alcoholism, but in Machiavellian principle this can be justified once they could be able to stand before a large crowd and also find relevance in doing what they could not do before, the effects of its by-products on the society as a whole notwithstanding. The social and moral effects of this habit are not in the consideration of Machiavellianism, the ideology of this philosophy is to see that the set target is achieved irrespective of those who are affected negatively.

Awarding of contracts in government parastatals in Nigeria of today could be stressful and the process could be tiring and cumbersome. To get the contract by all means, many Nigerians could borrow a leaf from Machiavelli, that is, all things should be done to ensure that they get the contract. Because it is always competitive, thus, awarding of contracts usually involve bribery, lobbying and nepotism. This makes transparency, impartiality and honesty to disappear in such dealings. The contract could eventually be awarded to the highest bidder among those who are pursing it, even if he or she is not qualified to handle the project. This act is responsible for poor execution of project in Nigeria today. The money used to bribe in the course of struggling to get the contract would be realized; therefore sub-standard materials would be used. If such a person is queried for low quality of execution of project, he has Machiavellianism to fall back to; the teaching holds that the same method used to get the contract should also be used to retain its benefits. This implies that the person could easily bribe those who are to query him of poor execution of contract.

However, bribery for contract could take different forms; some do it in form of a gift to the receiver. The act of giving gifts in Nigeria signifies gratitude for favours received, which may take the form of money, property and so on. It shows a manifestation of gratitude on the side of the person that received the favour or on behalf of the receiver by a loved one. Thus, a contractor who gets a contract from a government official might decide to take gifts to the politician who was so instrumental for securing the contract. In some other cases, giving of gift could be done while anticipating a favour in return, which could be seen in instance of contractors going to government officials who are supposed to be responsible for issuing them contracts, with gifts to reciprocate the favour shown to them often engender aspects of support for one who has given the gift. Here, the receiver is expected to offer some kind of favour in return. It is a popular step in Nigeria for people to dole out money to support electioneering campaigns of candidates. They gave out the money to secure chances of getting contracts when these politicians assumed office. As millions of naira was allegedly given out by many companies, like Nigerian breweries Plc, Shell Petroleum Company and some banks; while business men that owned big companies also doled out millions of naira as well for the sponsorship of many presidential elections in Nigeria.

The level of unemployment in the society has made people to device various means of ameliorating its effect. One of the designed means of quenching its effect but which may be questioned ethically is what can be tagged "Employment Agency." What this agency is developed to do by those who designed it, is to search for available jobs and 'purchase' it by bribing the officers who are to shortlist those who apply for the work advertised. The agents will now illegally draw people to themselves with the assurance of helping them to secure jobs if only they could comply with the terms and conditions given. The conditions attached to these employments by the agents vary based on the financial values of each of the works. The common one is to sign that the first six month salaries will be paid to the agents that facilitated the work, while in some conditions, usually because of the huge amount of remunerations, certain percentage will be payable continuously to the account of the agents. Apart from the fact that the act of artificial hoarding done by these agents is not ethical, the conditions laid for their benefit are also outrageous. Not minding the conditions, the desperate employment seekers usually patronize these illegal agents with the aim of getting the employment by all means. This is where Machiavellian principle comes into this matter, this is because ordinarily the few available jobs will be competitive, while some people are very ready to use any means to get the job irrespective of the cost. Immediately the work has been secured through this dubious means, many people agreed to sustain it through the conditions laid down; some could go to the extent assassinating the agents in order to sustain the work without honouring the agreement.

This issue of getting things done at all cost is also present in the religious setting. This is common in

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the prophetic ministry where those who claimed to be called of God based the foundation of their ministry on falsehood. They loved to be addressed as prophets, but they do not possess the prophetic gifts and qualities of the office. Therefore their targets, which are the fame and benefits of the prophetic ministry, will be realized by claiming divine revelation of how God called them to be a prophet. This self-adduced office will be sustained by giving people false prophecies. Many claimed miracles are arrangements between the prophets and the persons healed just to tell the world that they are divinely called as prophets. This responsible for how many people who have been paid to claim to be under the influence of demon, or to be suffering from different types of diseases like HIV/AIDS, deafness, strokes etc., are easily delivered in many crusade grounds. We can only explain this kind of arrangement in line of Machiavellian principle that any means could be used to attain the level one is targeting, while all things should also be done to sustain it.

Though it is a fact that Nigerians are predominantly religious people that practising three major types of religions, one cannot also deny the fact that the social manifestation of Machiavellianism depicts that Nigerians have not been following the ethical principles in these religions.[18] This lack of regards for the teachings of religions has been identified as the factor behind the disorderliness in the society. Oshun supports this view when he opines that:

> As a result of sheer disregard for God and his laws which form the basis of life, human society finds itself in a situation of chaos and disorder. The Pauline outcry in Romans 1: 24, 26, 28 is quite apposite. The country, as a whole, presents a picture of a lawless society in which civility has no place (Judges 21:25). It is loathsome.[19]

We are not oblivious of the fact that Machiavellianism as a socio-political philosophy is popular in the political sphere, but its core teaching and idea of separating morality from the means of getting one's goal achieved is implied in other aspects of lives of people in the society, especially in Nigeria. It can be argued that Machiavellianism is flourishing in Nigeria because the society is receptive to immorality; this suggests that immorality in politics is the extension of the unethical behaviour in every other sphere of the society. We are forced to agree with Mala that it is an open secret that there is no aspect of our national life – social, religious, economic, political, and judicial – which is not bedevilled by hydra-headed problems.[20] What makes this argument convincing is that Machiavellian politicians are products of the society, this implies that if the society is morally inclined, there is a great tendency that it will produce moral politicians that will promote morality at every stage of political enterprise.

## VI. The Implication of Immoral Society for Nigerian Politics

The fact that politics and politicians are products of the society where they are found makes it difficult to independently appraise or condemn either of the two without making recourse to the society. The level of moral inclination in a society determines how every activity, politics inclusive, will be carried out. Thus, if immorality is manifesting in form of cheating, corruption, murder, violence and robbery in domestic, economic, religious and educational sectors of the country, how could we have an exception in the political activities of the country? If saints are not found in a society, one wonders how the product of such could be a good politician. Hence, the selling and buying of votes in Nigerian elections,[21] because the ideology of getting one's target through immoral means has been in operation in other sectors of the country. One can only explain this as the collapse of public morality which could have engendered orderliness and tranquillity in the country.

The sense of public morality is immensely vital when we are discussing Machiavellianism as a concept, this is because the presence of the former will not create enabling environment for the latter. Public morality can simply be referred to as the principle of behaviour that is right and good, which ought to be exhibited and approved by society. When practised, it places the state or society on a ground of peace, orderliness and in the end achieves the good end, which is the ultimate goal for which the state is created. Sidgwick corroborates this position when he submits that:

> Public morality helps in the enhancement of the security of the rights of individuals to life, liberty and the pursuit of happiness by individuals without impinging on other people's rights. It is the prevalent opinions as to right and wrong in public conduct; that is primarily in the conduct of governments, whether in relation to the members of the state or by extension in its dealing with other states.[22]

From the above assertion it is obvious that public morality has to do with individual and the general public at large. It will ensure the protection of individual

[18] D. S. Ajayi, 2016. "A Religious Ethical Analysis of Machiavellianism in Nigerian Politics" A Dissertation Submitted to the Department of Religious Studies, Faculty of Arts for the Award of Master of Arts (M.A.) Degree in Religious Studies of the University of Ibadan, Ibadan, Nigeria, 113

[19] C. O. Oshun, 1986. "Heavenly Rumour: A Pentecostal Looks at the Ethical Situation in Nigeria" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, 110

[20] S. B. Mala, 1986. "Tawba: An Indispensable Principle for Ethical Reawakening" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, 186

[21] D. S. Ajayi, 2016. "Towards the Enhancement of Morality in the Nigerian Politics" in *Afro Asian Journal of Social Sciences Vol. VII, No. IV*, 10

[22] H. Sidgwick, 1987. "Practical Ethics". An Essay read on January 26, 1987, at a meeting of a Cambridge Essay Club called "The Eramus." 5



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rights and at the same time informs the acceptable behaviour in the society. But in a society where public morality is not given its place, the reflection will be felt in all facets and not in the politics alone. A by-product of a stable public morality is good leadership, which will help in putting in place good systems that will enhance sustainable development. Public morality is predicated on the fact that human nature is essentially egoistic and if not effectively managed, could work to undermine the foundation of a stable social and political order.[23] A morally inclined society therefore is a critical requirement in preserving and promoting the integrity and advancement of a political community. But if there is a lack of moral conscience which is the foundation for all healthy holistic development in any nation in the world, there will be retardation of political and social growth, as we are experiencing it in Nigeria today. This is buttressed by Jibril who asserts that public morality seems to be at its nadir in Nigeria today. He explains the level of immorality in Nigeria that:

> We seem to have reached the stage when, if we lived in ancient times when God used to destroy nations that were beyond redemption in their moral transgressions, we would have been more than ripe for total destruction.[24]

Though Jibril also acknowledges that corruption and dishonesty, which are variants of immorality, are universal tendencies that have always existed in every land and clime and that they are neither Nigerian inventions nor exclusively Nigerian,[25] one cannot deny the fact that they are very rampant in Nigeria of today, and what gives cause for worry is the degree to which they are practiced by Nigerians and our openness and indiscretion in doing so. The orientation of doing things without moral consideration and consciousness is highly worrisome.

In line with Skinner's theory of environmentalism, one can argue that because Machiavellianism flourishes in other aspects of the society that is why it gains ground in the political activities of the country. The Nigerian society in general favours dubious acts; people take advantage of this to maltreat one another in the pursuit of personal goals. The reason Machiavellian principle is well known in political realm, apart from the fact that it was propounded for the ruling class, is that politics involves power struggle that cannot be hidden in the public place.

## VII. Towards a Moral Society for Productive Politics

The immorality in the Nigerian politics needs holistic approach; this implies that it is only a moral society that can produce good citizens who will be instrumental for the good governance that will bring about sustainable development. There should be moral revival in the nation as we are currently experiencing what could be tagged as moral deficit as a way of expressing the low ethical inclination in the country. The moral outlook of the society is nothing to write home about, as the little children are even behaving as if they actually inherited the trait of immorality from their parents. The syndromes of "getting it all", "getting it quickly" and "getting it now" are actively manifesting in exhibition of most Nigerians, therefore, the society needs ethical rearmament to be able to move forward in all aspects. This will actually start from the basis which is the individual homes, because the collapse of this unit of the society gave room for social vices in the society.[26] Thus, among many other agents that inculcate morality in the society, family must be able to set the priority right and imbibe in her members the sense of ethical behaviour. This will help to reduce the societal misbehaviours since each of those who act immorally in the society is a member of one family or the other.

The culture of national priority should be inculcated into every citizen; this will go a long way to instil in them the sense of belonging in form of patriotism. The current individuality and selfishness must give way for communalism and love which will engender orderliness and togetherness in the country. As a matter of urgency, Nigerians need re-orientation of value, it is high time we stopped measuring human success through materialism without considering the means by which wealth and riches are gathered. When moral values like truth, justice, love, transparency and loyalty are given their rightful places in the society, Nigerians will stop to celebrate the corrupt citizens who amass money for themselves through immoral means. It is obvious that Machiavellian principle puts personal achievement above the public orderliness and decorum, hence, the embezzlement, kidnapping, robbery, vandalism and money laundering in the country. Therefore, all hands must be on desk to change this negative orientation in order to create a moral environment for personal and national development.

The sense of human value should be promoted which will guide against using man as a means to one's end rather than being as an end. Moral inclination will ensure conscious resolution and orientation to know that it is a moral offence against human dignity to use a

[23] M. A. Adeola, 2013. "The Politics of Accessing Leadership: The Nigerian Context" in *A Distinguished Annual Guest Lecture 2013 Series*, University of Jos, 2

[24] M. Jibril, 2005. ""Is there not, amongst You, A Righteous Man?": The Nigerian Factor and the Nigerian Condition" in S. Ogude (ed.) *Public Morality and the Nigerian Polity*, Ibadan: The Nigerian Academy of Letters, 56

[25] M. Jibril, 2005. ""Is there not, amongst You, A Righteous Man?": The Nigerian Factor and the Nigerian Condition", 57

[26] A. O. Malomo, 1986. "Religious Establishment and Ethical Revolutions in Nigeria" in S. O. Abogunrin (Ed.) *Religion and Ethics in Nigeria*, Ibadan: Daystar Press, 21



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human being simply as an instrument to attain one's ends. Acts of rape, kidnapping, killing, child trafficking, money ritual, imposture and the likes that are rampart in Nigerian society are the manifestation of lack of human value.[27] It must be emphasised here that human life is the highest values that must be protected, and which must not be used immorally or unduly in a bid to get other (lesser) values. Thus, morality will serve as a check and balance for man when he is about to lord it over others or, simply put, enslave man for his own personal satisfaction, if not the society would be controlled by modern Hobbesian state of nature.

The condition of the agencies in charge of orderliness in the country must be visited in order to be able to control vices. How can we explain the use of the national uniform of the security agents for robbery, kidnapping and violence in the country? Are the agents who are to guide against vices also participating in the immoral acts? Are their uniforms stolen or forged to perpetrate this evil? Are they bribed by the perpetrators in order to carry out these inhumane activities unchecked? These questions and many more are crying for answers in the minds of those who view the rate of immoral acts from the ethical lens. The collection of token from drivers on the roads by Nigerian Police which often result to shooting of innocent people[28] and many allegations level against them should be checked, this will not only revive the integrity of the Nigerian Police, but also give the authority and audacity to arrest those who are breaking the laws in their bids to achieve their targets by all means.

Government should also put in place ethical programmes and systems that will have enduring influence on the behaviours of the populace, meaning that many of the good programmes are usually abandoned when the administrations that initiated them have left the office. There should be continuity of an effective programme that re-orientates people on how to behave morally in the society. It is also imperative for government to create an enabling environment for moral business and employment. This is a fact that is not debatable that when "good businesses" are not available, people could be tempted to involve in immoral ones through Machiavellian principle. In an environment where legitimate and licit works that can bring food on the tables of the citizens are available, there will be reduction in the social vices, because the available hands are engaged morally and legally and would not become devil's workshops.

The religious leaders as agents of inculcating moral values should also teach their followers how to tame their over-desires and over-ambitions and how to achieve things in a moral way. This is because the core teachings of the religions in Nigeria are against achieving things through immoral means. However, the religious leaders could only carry out their duties as moral agents and custodians who could correct Machiavellianism at home, business firms, education and in the lives of individuals, when they too are not falling victims of the wrong ideology in their pursuit of fame, materialism and position.[29]

If the society is giving morality its rightful place in all aspects, this will engender good politics in Nigeria. We will need to emphasise the point again that immoral society creates favourable environment for the adoption and advancement of Machiavellianism in Nigerian politics, since its core teaching is manifesting in other aspects of the society.

## VIII. Concluding Remarks

Politics cannot be practiced in isolation of the culture, worldview and orientation of the people where it is being practiced, and the social and ethical conditions of that particular environment will go a long way to determine efficiency, productivity and development recorded in any political setting. Nigeria is witnessing corruption, violence, electoral malpractices and godfatherism in politics today because there is manifestation of immorality in every aspect of Nigerians social lives. Thus, for us to correct the Machiavellianism in Nigerian politics, we need to have re-orientation of values in country in general and to also develop moral inclination in all ramifications as suggested in this piece.

[27] O. A. Oyeshile, 2014. "Respect for Persons as a Principle of Governance" in F.A. Adeigbo, D. Iirele, and A. Udefi (Eds.), *Ethics and Public Affairs*, Ibadan: Ibadan University Press, 81

[28] O. O. Familusi & O. P. Oke, 2015. "The Revival of Religious Moral Values as a Panacea for Insecurity in Nigeria" in J. K. Ayantayo & S. A. Fatokun (Eds.), *Religion and Security Issues*, Ibadan: Department of Religious Studies, University of Ibadan, 324

[29] D. S. Ajayi, 2016. "Factoring Morality into Church Evangelism for Effective Witnessing" in *Christ Apostolic Journal of Biblical and Theological Studies, Vol.1 No 1,* 76



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i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

## Format Structure

***It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.***

All manuscripts submitted to Global Journals should include:

**Title**

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

**Author details**

The full postal address of any related author(s) must be specified.

**Abstract**

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

**Keywords**

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

**Numerical Methods**

Numerical methods used should be transparent and, where appropriate, supported by references.

**Abbreviations**

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

**Formulas and equations**

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

**Tables, Figures, and Figure Legends**

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

**Figures**

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

## Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

## Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

***1. Choosing the topic***: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

***2. Think like evaluators:*** If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

***3. Ask your guides:*** If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

***4. Use of computer is recommended:*** As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

***5. Use the internet for help:*** An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



***6. Bookmarks are useful:*** When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

***7. Revise what you wrote:*** When you write anything, always read it, summarize it, and then finalize it.

***8. Make every effort:*** Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

***9. Produce good diagrams of your own:*** Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

***10. Use proper verb tense:*** Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

***11. Pick a good study spot:*** Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

***12. Know what you know:*** Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

***13. Use good grammar:*** Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

***14. Arrangement of information:*** Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

***15. Never start at the last minute:*** Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

***16. Multitasking in research is not good:*** Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

***17. Never copy others' work:*** Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

***18. Go to seminars:*** Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

***19. Think technically:*** Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

***20. Adding unnecessary information:*** Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

***21. Report concluded results:*** Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

***22. Upon conclusion:*** Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

## Informal Guidelines of Research Paper Writing

***Key points to remember:***

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

**Final points:**

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

*The introduction:* This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

**The discussion section:**

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

**General style:**

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

**To make a paper clear:** Adhere to recommended page limits.



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*Mistakes to avoid:*

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

**Title page:**

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

**Abstract:** This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

*Reason for writing the article—theory, overall issue, purpose.*

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

**Approach:**

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

**Introduction:**

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

*The following approach can create a valuable beginning:*

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

**Approach:**

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

**Procedures (methods and materials):**

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

**Materials:**

*Materials may be reported in part of a section or else they may be recognized along with your measures.*

**Methods:**

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

**Approach:**

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

**What to keep away from:**

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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**Results:**

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

**Content:**

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

**What to stay away from:**

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

**Approach:**

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

**Figures and tables:**

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

**Discussion:**

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

**Approach:**

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

## The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

*Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection*.

*Segment draft and final research paper:* You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

*Written material:* You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

## Criterion for Grading a Research Paper (Compilation) by Global Journals

**Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals**

| Topics | Grades | | |
|---|---|---|---|
| | **A-B** | **C-D** | **E-F** |
| ***Abstract*** | Clear and concise with appropriate content, Correct format. 200 words or below | Unclear summary and no specific data, Incorrect form<br><br>Above 200 words | No specific data with ambiguous information<br><br>Above 250 words |
| ***Introduction*** | Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited | Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter | Out of place depth and content, hazy format |
| ***Methods and Procedures*** | Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads | Difficult to comprehend with embarrassed text, too much explanation but completed | Incorrect and unorganized structure with hazy meaning |
| ***Result*** | Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake | Complete and embarrassed text, difficult to comprehend | Irregular format with wrong facts and figures |
| ***Discussion*** | Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited | Wordy, unclear conclusion, spurious | Conclusion is not cited, unorganized, difficult to comprehend |
| ***References*** | Complete and correct format, well organized | Beside the point, Incomplete | Wrong format and structuring |

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