

**THE PRACTICE OF MULTIPLE LITERACIES AND COMMUNICATION AMONG
NANDI COUNTY RESIDENTS, KENYA**

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**A Research Thesis Submitted to Graduate School in Partial Fulfillment of the
Requirements for the Conferment of the Degree of Doctor of Philosophy in Applied
Linguistics of Laikipia University**

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DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been presented for examination in any other University.

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ABSTRACT

Literacy as a social practice is basically not a universal construct in the sense that its specific manifestations and meanings vary across different cultures and contexts. The way literacy as a technology is used, valued, and transmitted differs significantly from one society to another. But as noted in its 2006 UNESCO Global Monitoring Report on “Literacy for Life”, it is limiting to promote a single universal literacy as there are different literacies and literacy practices. The term “Multiple literacies”, captures different literacies found in the linguistic, technological and cultural contexts in which literacy is practised. However, this development of the practice of multiple literacy remains largely under-investigated in Kenya, where multiple languages and literacies abound. Further still, multiple literacies as connected to power dynamics have hardly been investigated. As multiple literacies gain traction, there is need to give different strands of literacy practices more scholarly attention. This study set out to investigate multiple literacies under the following objectives: to explore ways in which Nandi County residents use multiple literacy practices in their everyday life; to assess power dynamics in the practice of multiple literacies and to examine the importance of multiple literacies in these people’s lives. The study adopted a qualitative mixed method research design underpinned by Street’s Model of literacy as a social practice, Lotman’s Theory of Cultural Semiotics as well as Foucault’s theory of Literacy power relations. The study used a purposive stratified sample of 36 respondents drawn from a mix of intercultural contexts in Nandi County. Data were generated using face to face interviews, observations, in-built audio and video recording, research diaries and documentations. The results of the study demonstrate significant ways in which residents in Nandi County use multiple literacies in their everyday lives ranging from literacies of farming, religion, sports, civic, business and education activities. In particular, the results reveal the use of digital (technology and media) literacy, visual (traditional and modern) literacy, cultural (artefacts) and textual literacy (reading and writing). These literacies were mediated through English, Kiswahili, Sheng and the mother tongue. Interfaced with these literacies are varied power dynamics and functional literacy roles. The results of the study are expected to benefit scholars in applied linguistics, policy makers and the general public.

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OPERATIONAL DEFINITION OF TERMS

Communication – refers to a process of passing information from one person to another or from one group to another. In this study, literacies were considered as a way of communication in which meaning, and information is passed.

Document literacy- it refers to the skill of being able to locate information in documents, repeat the search as many times as needed to find all the information; integrates information from various parts of a document.

Information literacy is the ability to locate, synthesize, and use information effectively

Literacies- refers to the ability to use a set of skills that individuals use to communicate for survival and functioning in their natural setting and is expressed in various forms such as oral, written, audio, video, and traditional media, among others.

Literacy domain: Refer to the various subsets of literacy. In this study, the literacy domains included sports, religious, African traditional/cultural, business/trade, farming, and civic domains.

Literacy event- refers to a particular situation that depicts the communication process that involves use of varied media. It includes traditional media literacies in cultural settings.

Literacy practices – Refer to social practices that depict how individuals communicate in ways that go beyond the conventional ways of reading and writing in their natural settings. It includes use of symbols, figurative language and other forms of traditional media.

Natural setting- refers to the normal state/situation in which residents are living/working and the activities they get involved in on a day-to-day basis. Such settings include homes, churches, markets, workplace, social events such as weddings, and funeral among others.

Multiple literacies- is a term used to refer to a set of skills and competencies that people attain for use in communication for their day to day lives for carrying out their activities in various fields

Prose literacy- is a term that denotes being able to identify information contained in expository or narrative sentences in the presence of related but necessary information, find all of the relevant information, integrate information from various parts of a passage of text, and write new information related to the text.

Quantitative Literacy- refers to being able to use numerical data/ information such as use of numbers in addition, subtraction, multiplication and division in everyday life. This may include simple additions such as totalling number of kilograms of tea supplied to the local factory by adding up daily kilos harvested.

Self-education- refers to a set of literacy skills attained by individuals out of school by their effort and encompasses an individual's pursuit and acquisition of knowledge, skills, values and attitudes on their own (informally).

Sheng- is a pidgin like language spoken in Kenya's informal settlements and among some urbanised youth. In most cases, sheng words are formed from a mix of words such as mother tongue and English.

Traditional media literacies- is a term used to refer to literacies that use symbols and other forms of figurative language in passing messages derived from African traditional culture.

Visual literacy is the ability to analyse, create, and use, images and video using technology and media.

LIST OF ABBREVIATIONS/ACRONYMS

ALP- Artefacts literacy practices.

BLP- Business literacy practices

CLP- Civic Literacy practices.

FFIs- Findings from interviews

FLP- farming literacy practices

FN- Field Notes.

GHRIS- Government Human Resource Information System

HLP- Home literacy practices

IEBC- Independent Electoral and Boundaries Commission

KNBS – Kenya National Bureau of Statistics

KTDA- Kenya Tea Development Authority

MC- Master of Ceremonies

MCA- Member of County Assembly

ODM- Orange Democratic Movement

OM- Observations made

RLP-Religious Literacy practices.

SLP- Sports Literacy Practices

UDA- United Democratic Alliance

VR- video recordings

WHO- World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Globally, literacy as an important concept in language use has attracted the attention of many researchers (Heath, 1982, 1983; Rogers, 2008; Street, 1983, 1984, 1995) and undergone diverse changes from cognitive, autonomous, one-dimensional, and modern views of literacy to social, ideological, multi-dimensional, and postmodern perspectives towards it (Pishghadam, Tabatabaeyan, & Navari, 2013). In fact, literacy was first conceived of as a construct residing in individuals' minds, which emanates from schools and books, guaranteeing success in life (Scribner & Cole, 1981). Later, the concept was heavily put into question by Heath (1982, 1983) and Street (1984), who argued that literacy, is a social concept having varied aspects. Street (1984) in his influential work *Literacy in Theory and Practice* drew on his own research on literacy in an Iranian village (Cheshmeh) in the early 1970s. He adopted the multiple literacies approach and argued that literacies cannot be studied autonomously, apart from the larger social 'goings-on' in which they are rooted. In other words, literacies diverge according to different situations, functions, and social relationships. In effect, a more developed conceptualization of literacy is needed, and this can be seen in the subsequent works in the 1980s and beyond (Barton & Hamilton, 2000; Prinsloo & Baynham, 2008; Street, 1983, 1984).

Research on literacy is traditionally concerned with the recognition of cognitive developments, strategies, and skills required in reading and interpreting the printed texts. Scribner and Cole (1981) defined literacy as "not simply knowing how to read and write a particular script but applying this knowledge for specific purposes in specific contexts of use" (p. 236). Consequently, the current study explored multiple literacies in communication used by residents in the context of the study. The use of literacies was noted in varying contexts including homes, farms, churches and business settings.

Literacy is also associated with higher-order thinking and development of cognitive skills and is more broadly related to social and economic development, political democracy, and even civilization (Graff, 1995). Literacy research also focused on the ways in which literacy is informed and shaped by wider contexts, social situations, communication, and cultural tools which Gee (1992) referred to as "the New Literacy Studies" or NLS. This approach

leads to the recognition of multiple literacies and incorporation of the power dimension (Gee, 1999; Pahl & Rowsell, 2005).

In a nutshell, the term literacy has been conceptualized as a universal skill referring to the ability to read, write and operate with numbers, usually acquired in a school setting. But research on literacy as the ability to read and write has mainly focused on how to decode, encode and comprehend printed alphabetic texts (Lankshear & Knobel, 2011). Literacy attainment that is functional in nature is usually correlated with completion of a certain level of education. In Kenya for example, an individual who has attained class four level of education is expected to be somewhat functionally literate. The conceptualization of literacy as a universal skill is best captured in Street's (1984) autonomous approach to literacy as a skill or set of skills developed by the individual, detached from social context. But given the complexity of our present-day world, the notion of literacy as a monolithic concept has been disputed, and the alternative construction of multiple literacies has been proposed. Street (1984, 1995) was one of the first scholars to challenge the notion of a singular literacy, dichotomizing autonomous (context free) and ideological (context dependent) models of literacy. This realization is best captured by the notion that there is a difference between schools- based literacy and literacy that is based in the community. The context-dependent nature of literacy was captured by UNESCO (2003) in which literacy was presented as "the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts (UNESCO, 2005a, p. 21). Community literacy, which was the mainstay in this study, is concerned with how individuals use literacy to communicate for their survival and functioning in the society.

As literacy evolves over time, it increasingly morphs into other forms, most of which are informed by the cultural context in which the skill is practiced. The fact that literacy is embedded in social context and that there are different literacies is an accepted reality. Building on the concept of literacy as situated social practice, Gallego and Hollingsworth (2000) discuss the emergence of multiple literacies such as constituting: *School literacies* that involve the learning of interpretive and communicative processes. These literacies are needed to adapt socially to school and other dominant language contexts, and the use or practice of those processes in order to gain a conceptual understanding of school subjects. These literacies also comprise community literacies which stand for the appreciation, understanding, and/or use of interpretive and communicative traditions of culture and

community, which sometimes stand as critiques of school literacies. It also involves personal *literacies* which involve the critical awareness of ways of knowing and believing about self that comes from thoughtful examination of history or experiential and gender-specific backgrounds in school and community language settings, which sometimes stands as a critique of both school literacies and community literacies (p. 5).

Literacies are inextricably linked with the particular cultures, histories and experiences of individuals and groups. In Africa, for example, many people are faced with the phenomenon of multilingual literacy in their normal life since they possess literacy skills in more than one language. The motivation for the current study is first to view multilingualism as a resource, in which languages and literacies are at the disposal of residents in the community from which they derive benefits which empower them. In this regard, the ability to read, write, and do a simple summation of numbers that are necessary for 21-st century engagements in hospitals, banks, sports fields and so on is of great interest to this study. Further interest is motivated by the notion of literacy as a social practice linked to broader cultural conditions (Street, 2001) and that there are valuable lessons to be learned from what literacy practices individuals, groups and communities in Nandi are engaged in.

Literacy practices that the current study addressed refers to the ways in which people use literacy in their everyday life. This means that literacies are explored in natural settings that residents live or work in. These practices involve values, attitudes, feelings and social relationships surrounding literacy (Street, 1993). Literacy practices constitute “what people do with literacy” (Barton, et al., 2000). Literacy practices are closely connected with “literacy events” or observable activities where reading and writing have a role in the completion of those activities. Literacy events are regular, repeated activities in life, many of which are linked to routine sequences in such areas as workplaces, schools and homes. Nearly all everyday activities in the contemporary world are mediated by literacy and the people act within a textually mediated social world (Barton, 2001, p. 100). Texts are a crucial part of literacy events, and the study of literacy practice is partly a study of specific texts and how the texts are produced and used, mainly for communication purposes.

Literacy practices are manifested by literacy events or activities which involve dealing with both written and unwritten language which are critical in the communication process. Literacy practices are the ideological preconceptions of literacy (Street, 1993b). Barton

(1994) argues that within a given culture, there are different literacies associated with different domains of life such as home, school, or workplace. The home is often identified as a primary domain in people's literacy lives and central to people's developing sense of social identity (Gee, 2001). Literacy events associated with cooking at the home domain, for example, are quite different from literacy events associated with preparing a seedbed in the farm.

Literacy is closely connected to empowerment, but different literacy practices relate differently to this empowerment. In many communities dominant literacies are officially prescribed and standardized and have powerful functional roles and authority. Literacies spread through schools are geared at empowerment. As observed by Barton (2001) dominated subordinated literacy practices often have decorative and cultural functions and often do not follow standard norms, for example in spelling. In some cases, there are local norms. Dominating literacies are more or less stigmatized. A third group of literacy practices, semi-dominant, are spread mainly through seminars and development agencies, such as different nongovernmental organizations. These literacy practices, which are important for the improvement of daily life and economic conditions, focus both on formal features and on the content in the texts.

Different literacy practices relate differently to power. In Kenya, and Nandi in particular, there are dominant literacies that are prescribed and standardized in the official language (s) and have important functional roles and authority such as filling in tax returns, birth certificates, school records, hospital cards and so on. These literacies are mainly spread through schools. The dominated literacy practices do not often follow standard norms such as spelling or meaning and are available in the local languages or corrupted dominant languages, the "norms" are localized. Dominating literacies are usually stigmatized such as those available in the mother tongue.

The ability to seek out and gain information through whichever literacy practice is an act of empowerment. Different literacies open doors to many possibilities for an improved life. Without a kind of literacy practice one's choices are limited. This means that literacies empower individuals to perform tasks and solve their problems in their everyday lives. Consequently, having the right kind of literacy practice can mean finding a better job, navigating the healthcare system, making informed decisions, communicating with one's

child teacher, understanding contractual engagements and so on. In today's world different literacy practices are needed by an individual to fully function in all areas of his personal, social, economic and political life. With the introduction of information and communication technologies, (ICTs), literacy is acquiring new forms, becoming "multiple, multimodal, and multifaceted" (Corio et al., 2008). Empowerment implies having feelings, knowledge and skills that produce the ability to participate in one's social and political environment.

Empowerment may be seen as comprising three dimensions: the cognitive dimension, or the knowledge of one's social reality and the mechanisms that make it function the way it does; the political dimension or the skills to participate in and modify institutions and policies of one's community or nation; and the psychological dimension, or the feelings that individuals are competent, worthy of better conditions, and capable of taking a decision on their own behalf (Stromquist, 1995). The nature of power relations that characterize the literacies practiced in Nandi is part of what this study investigated.

1.1.1 Nandi County Residents and their Literacy Practices

Nandi County is inhabited by people of different cultural backgrounds with the most notable being indigenous Africans, immigrant/refugee Africans and Asians/Europeans and these people practice different literacies in their daily lives. These people interact with literacy in communication as they live, work, and trade and carry on with their everyday duties and responsibilities in areas of agriculture, social life, and trade. According to the Nandi Development plan of 2019, Nandi County is one of the 47 counties of Kenya located in the Northern part of the Kenyan Rift Valley. Its headquarters is in Kapsabet town, which forms part of the Kapsabet Township. Being an urban area, Kapsabet Township is Cosmopolitan and has a good mix of literacy practices. A cross-sectional survey by the Kenya National Bureau of Statistics (2018) shows that indeed Kapsabet Township and its environs is a multilingual, multiliterate and multicultural area. In addition, many world-renown athletes hail from the county and have led to the county being branded as the 'Source of Champions' who are also expected to greatly practice sports literacy. The high –altitude topography and various sports training grounds favour literacy-based training of athletes ultimately contributing to excellent performance in athletics both locally and internationally.

As noted from interviews and observations in the study, the cool wet climate, complemented by the rich volcanic soil makes Nandi an ideal area for agriculture-based literacy. There are

therefore a myriad of literacy practices surrounding mixed farming, small scale businesses, athletics for national and international events and religious activities to name but a few. Consequently, the subsequent literacy events can be observed in the everyday lives of the residents. A casual observation indicates that most residents of Nandi County have completed primary school at class 7 or 8, a level of education sufficient to make them near fully literate by UNESCO standards.

Nandi County has rich and unique literacies that have hardly been explored in a credible research. This is exhibited through a number of literacies including sports, traditional media and farming literacies. Hence, this study was carried out to examine this relatively unexplored field. Besides, the presence of multinational companies in Nandi County also presents a unique mix of cultures, comprising Europeans and Kenyan Africans and their interaction and literacies have not been documented. Besides, immigrants residing in Nandi County including the Sudanese and Rwandese nationals practice unique literacies which have not been investigated. In addition, a rich culture of the Nandi that has varied literacies portrayed in the use of symbols, colours, patterns, traditional artefacts, foods, traditional ceremonies and rites of passage, has not been investigated with the lenses of multiple literacies utilised for communication among residents in Nandi County.

1.2 Statement of the Problem

The skills required to navigate and perform in today's information age invite us to focus on individuals who have acquired a level of literacy commensurate with information demands of the modern world. It has recognized, however, that to navigate and perform in the world of today, literacy is only significant if it enables an individual to function in their society meaningfully. This role begins with becoming an effective communicator identified as being the key role of multiple literacies in this study. As a social practice, literacy practices are usually domiciled in the social environment in which they are practiced in the home setting, in the sports field, in the tea bushes, in church or in the marketplace, a case that obtains among residents in Nandi County, Kenya. In Nandi County, which was the focus of this study, there has been a dearth of studies on multiple literacies found in this multilingual and multicultural environment. Current studies on literacy have paid little attention to multiple literacies and instead, concentrated on literacy studies based on monolingual and monocultural contexts. As a result, trade, sports, traditional, religious, farming and health literacies

were examined in detail in the study. In a nutshell, it is generally recognized that literacy is multiple and woven within sociocultural lives of communities, but what is not yet fully understood is how multiple it is, that is, how this multiplicity plays out across and within differing sociocultural contexts. The current study, therefore, sought to fill in this gap by revealing the multiple literacies in the context of the study in light of its use, power relations and importance.

1.3 Objectives of the Study

The general objective of the study was to examine multiple literacy practices and language communication among residents of Nandi County, Kenya.

The study was guided by the following objectives:

1. To explore ways in which Nandi County residents use multiple literacy practices in their everyday life.
2. To assess how power relations are manifested in the practice of multiple literacies among residents in Nandi County.
3. To examine the importance of literacies to residents of Nandi County.

1.4 Research Questions

1. What ways do Nandi County residents use multiple literacies in their everyday lives?
2. How are power relations manifested in by the practice of multiple literacies used among residents in Nandi County?
3. What is the importance of literacies to residents of Nandi County?

1.5 Justification of the study

This study has added value and knowledge to the existing studies in applied linguistics in so many ways. Firstly, with respect to functional literacy the study is of great significance to programme coordinators in rural and urban sections, social work, and community health as it has capacity to enrich the work of programme coordinators in community advocacy and sensitization in appreciating local literacies so that they can use them to help communities. The study findings are expected to be useful to the education of stakeholders especially parents in that the findings act as an eye opener and when giving their input in education reforms to ensure that pedagogy materials continually mirror the local multiliteracy conditions. Furthermore, this study is expected to be beneficial in developing adult and

continuing education programmes that mirror multiliteracies in specific contexts. In addition, the findings have implications for the United Nations Educational, Scientific and Cultural Organization (UNESCO), in informing its pursuit of education and culture through recommendation of best practices in literacy education in different cultural contexts. In particular, the findings will be critical in recognising the role of self-education as a significant part of multiliteracies in various cultural contexts.

The presence of multinational companies in Nandi County also presents a unique mix of cultures, comprising Europeans and Kenyan Africans and their interaction and literacies is better documented. Besides, immigrants residing in Nandi County practice unique literacies which have been revealed and hence needed to explore. A study of this magnitude was needed to establish the literacy adjustments that these immigrants have to make to fit into the locally used languages such as Kiswahili and vernacular languages. Such literacy review has not been done before in Nandi County. Therefore, a contextual study of Nandi County in isolation was expected to reveal the unique features of language use in the locality. It was also expected that aspects of language interaction, borrowing and other important aspects of language were brought out in this survey.

1.6 Scope and Limitations of the Study

This section is about what aspects the study covered and what aspects were not covered; as well the section was about what elements may have had an effect on the outcomes of the study and how the effect of the said elements were mitigated.

1.6.1 Scope

This study did not focus on school literacy, but it involved an examination of literacies outside formal school setting as practised by individuals who were no longer school going. In this regard, the study examined the literacy practices of respondents who had basic education as well as those who had low education especially those who dropped out of primary school. In each case, the study brought out what literacies the respondents were involved in on a daily basis. It also explored what benefits they derived from the literacies. The study was carried out in selected locations in Nandi County within Kapsabet and Nandi Hills townships owing to their being both multilingual and multicultural settings. Other locations were not covered.

1.6.2 Limitations of the study

The study could have been hindered by a number of limitations/shortcomings. Firstly, the study relied mainly on self-reported information, but effort was made to ensure the information given was accurate. It was possible that access was denied by some potential respondents but in such cases alternative arrangements were made to get similar respondents.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2. Literature review

2.1 Introduction

This chapter introduces literature on how the conceptualization of the term literacy has evolved into different literacies over the years as the practice of literacy assumes different dimensions as practiced in different social contexts. This section informs the genesis of the major perspectives on literacy as captured in objective one about literacy practices, objective two of this study which is on power relations manifested in the literacy practices and objective three which focuses on the value of literacy to a community. As well, the chapter discusses the empirical literature on the actual studies that have been informed by these theories with respect to the key objectives of the study.

2.2 Multiple Literacy Practices

As has been spelt out in section 1.1 (background to the study) in its basic beginnings the term 'literacy' has been used to refer to a set of skills and practices used in everyday communication and goes beyond the conventional ways of reading, writing and using numbers as mediated by various media in different social contexts. As has further been noted, in 1958, UNESCO, in fulfillment of its normative function, offered two approaches to the understanding of what it means to be considered 'literate'. It was agreed then that "a person is literate who can, with understanding, both read and write a short simple statement on his or her everyday life. UNESCO's 1958 conceptualization of literacy did not, however, specify what is meant by "a simple statement" and "everyday life" (each individual's everyday life is unique), and does not cover numeracy. However, in the current study, literacies constitute a set of skills that individuals utilize to navigate and function in their everyday life. As a result, this study explored the various ways in which individuals communicate through various ways including textual, digital, technological and visual media to do their daily chores, be it at home, farm, church or workplace. This means that the multiple literacies in this study were explored in natural settings, that is, the specific contexts that literacies were practiced.

Multiple literacies have not been appreciated and embraced in various spaces cross the globe. This is because from the 1970s UNESCO conceptualized the understanding of literacy indirectly by associating the skill with years of formal education. This notion has continued to pervade in most communities, hence multiple literacies have not been recognised by most people. For instance, more specifically, individuals were judged to be functionally literate if they attended 4 years of education and to be fully literate if they attended 9 years of education. In the current study, this perception continues to exist with formal education being highly regarded, and not much is said about self-education and multiple literacies that are so common in everyday lives of residents in communities. As indicated by the findings of this study, multiple literacy practices are quite common in local communities and used in various ways to communicate in their everyday life. The multiple practices could be in the form of written/textual forms, audio-visual, and more recently the growing trend is use of digital content.

By 1978, UNESCO's General Conference adopted a definition of functional literacy which stated that: 'A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community's development (UNESCO,2003). In essence, literacies were seen to encompass what people do with literacies and how they are able to utilise them for survival. From the current study, the literacies examined were not restricted to reading and writing in the ordinary sense, but more so the application of literacy skills in solving everyday life challenges. Cultural and traditional literacies were also explored. This means that the meanings being expressed in symbols, colours, decorations and other non-verbal cues are deemed to be in actual sense written. For instance, the numbers four and three as used in a Nandi setting mean a lot.

Literacies have been clearly depicted to go beyond the conventional ways of reading and writing. For example, UNESCO identifies five different key approaches to literacy namely, literacy as a set of skills, literacy as applied, literacy as a set of social and cultural practices, literacy as capabilities, as well as literacies as a tool for critical reflection and action (UNESCO, 2005, pp. 149-152;). This means that literacies have now been reckoned to include a set of skills for functioning and survival for everyday lives of individuals as well as

in applications, which mainly refers to self-education skills employed by individuals in solving their daily challenges.

Furthermore, it also means that literacies include what individuals have learnt on their own through experience, creativity and innovation. As was noted in the study, this self-education does not depend on what individuals learnt in school. This is because in most cases, even those with low levels of education were able to do tasks that even those with higher levels of education found it difficult to do. This therefore means that though school literacies played a role in being the basic foundation for most literacy practices, it had limitations in some instances such as digital and technological fields which required one to get accustomed to it. For instance, it was revealed from the findings of the study some phone repairers in Kapsabet town were actually primary school dropouts yet were able to do tasks that even that some software engineers would not do it automatically. Some of these lowly educated persons diagnosed and repaired various technological devices such as flashing phone memories (removing passwords/memories from phones), repairing computers, installing software, among others. All these tasks required highly technical skills, yet these *Fundis* (technicians) had learnt these skills on their own and had perfected them as a skill for their survival and in doing so created employment for themselves and their employees as well.

In line with objective one of this study, Street (2000) opines that literacy is a social practice, because the skill permeates people's political, social, and cultural life. Street argues that literacy is embedded in the activities of people's ordinary lives whether or not they regularly read books or do much writing. The nature of literacy and its use are embedded in the culture in which they are practised. This means that literacies are found in the natural setting as they do their daily chores and in cultural activities. Literacies therefore play a role of enabling individuals to function well in their work and also evident from their expression of culture. For instance, it emerged that the way beads are used in decorating gourds among the Nandi speaks volumes in the number of beads used as well as the sizes of the gourds. Consequently, the use of these beads communicated a message understood by the intended recipients. For example, as has been noted in Chapter four, the number three is used to denote a woman and represents respect, honour and industry associated with a woman among the Nandi. As was noted in the study, literacies are clearly a means of communication, which in most cases more than reading and writing. This therefore means that the literacies identified in this study go beyond the conventional ways of reading and writing as it included in traditional media

literacies, which were part and parcel of Nandi County residents. In other words, as depicted by findings of the current study, literacies were embedded in residents of Nandi County both in what they do and in their lifestyles. It was therefore not possible to explore literacies in the context of the study without a discussion of these cultural/traditional media literacies which were found to be conspicuous and fundamental.

In a nutshell, it is more viable to speak of literacies in the socio-cultural perspectives on literacy which includes various theories focused on the myriad ways in which people use literacy in context. The major sociocultural perspectives on literacies focus on three major perspectives: (1) literacy as a social practice, (2) multiliteracies, and (3) literacy and power.

Literacy practices constitute “what people do with literacy” (Barton, Hamilton and Ivanic 2000) and this is manifested by literacy events or activities which involve dealing with written and non-written language at home, church, at the workplace and so on. The current study explored the various ways in which people used literacy to function and survive in their everyday lives. It was demonstrated that individuals employed various literacies in navigating their way in doing tasks in farming, business, religious and civic domains. In ways that went beyond reading and writing, the residents were found utilising varied literacy skills in their everyday life. In doing so, the ways in which individuals were able to utilise literacies for their functioning and survival were evident and have been discussed in detail in chapter four.

On the other hand, the notion “multiliteracy” recognizes the multiplicity of communications channels and media that characterize literacy in different cultural contexts (Barton, Hamilton and Ivanic 2000). Therefore, multiple literacies deal with the various ways in which people communicate. While the increased emphasis on cultural and linguistic diversity certainly aligns with theories of literacy as social practice, the emphasis on multiple communication channels is different. Scholars who work within theories of literacy as social practice tend to focus on practices that surround *print* literacy, while those who work within the theory of multiliteracies emphasize what Kress emphasize (2000a, 2000b). The current study focused on multiple literacies in a socio-cultural context. As result from findings in the study showed, several literacies were identified in various domains including homes, churches, cultural, sports and farms, among others, details of which have been discussed in chapter four.

Furthermore, according to Kress (2000a) multiliteracies scholars do not reject print literacy, but they view it as only one form of representation and meaning-making among many - one that has been, and continues to be, privileged above other forms in schooling. The salient difference between theories of literacy as social practice and multiliteracies is how *text* is defined: multiliteracies theorists do not limit their definition of *text* to print only and instead include a variety of forms and semiotic systems. In the current study, multiliteracies existing in Nandi County were explored. This revolved around religious, sports, agriculture and trade literacies. For instance, the literacies existing among farmers in terms of how they are able to interpret green leaf tea slips when they supply tea after weighing and be able to make an estimate of their monthly incomes based on the same.

Multiliteracies are often associated with the term *new literacies*, which may refer either to literacy practices that are associated with digital technologies or practices associated with a rapidly changing social context, depending on who is using the term (Lankshear & Knobel, 2003). Consequently, these new literacies were explored in the current study in the form of textual, digital, visual and technical literacies. These included examining what individuals did with for example the several literacies in social media platforms such as Facebook and WhatsApp. It emerged from the study findings; residents in Nandi County utilized social media platforms in basic communication, sending coded messages mainly in the form of emojis among the young people, conducting fundraising for school fees, medical expenses, and funeral, among others.

Besides, the term “Multiliteracies” which was firstly introduced in the New London Group (1996) as an attempt to enrich the definition of literacy to accommodate to new practices in peoples’ working, public and private lives: The old “command-and-control” structure of work is replaced by “horizontal relationships of teamwork” and workers are required to be more “multiskilled” instead of “deskilled”; the old sense of monocultural and monolingual is replaced by the identification and appreciation of cultural and linguistic diversity; personal life is much more tightly connected to the public and the globe (New London Group, 1996 pg.30).

In addition, according to the New London Group (1996) the utilization of new technologies and the emergence of new forms of social relationships produce new languages. People need

to learn and become literate in different forms of languages in different contexts. In the current study, literacies that are born out of interaction of people from language varieties were expected to come out explicitly. Besides, the study has revealed literacies on how residents in Nandi County utilize new technologies such as WhatsApp and other social media platforms for interaction. Most of the respondents in the study indicated that they used WhatsApp and Facebook for carrying out businesses, conducting fundraisers, passing information and social interaction. It emerged that all these, encompassed extensive reading of messages/information, taking and posting pictures with some accompanying written messages, analysis of pictures as well as writing of posts and messages. It was noted that even those with low levels of education, were able to use these modern technologies and utilized them through engagement in varied literacies.

A major difference between Multiliteracies and the conventional view of literacy is that in Multiliteracies perspective, literacy is not restricted to printed or written forms of language but instead, it involves multiple modes of representation, such as music, gestures, and pictures (Perry, 2012; New London Group, 1996). In other words, although the printed and written literacy is important, it is only one kind of literacy that makes meaning in a narrowed area. The view of literacy as multimodal is one of the characteristics defined by Multiliteracies scholars. Multiliteracies theory also contends that literacy is situated and has a social purpose (Olthouse, 2013). The current study revealed that indeed literacies are not restricted to printed materials, but extends to everyday life of people and permeates through culture, religious gatherings, and social functions and was found in farms, homes, and workplace and trade activities. Multiliteracies were noted in all aspects of people in the carrying out of their duties and responsibilities.

Literacy is situated because literacy practices are different in different contexts. For instance, an email written and sent to a friend is not the same as an email written and sent to the manager, and the uses of English are diverse in different countries by different cultural groups. Moreover, Multiliteracies theory claims that educating students to be able to “design social futures” is a specific purpose of literacy (Olthouse, 2013). The “social futures” refers to the achievement of meeting the requirements in ethical and practical challenges in the new era, which include participating in meaningful work and civic activities with people from diverse backgrounds (New London Group, 1996). This perspective would be in line with

Kenya's new competency-based curriculum which is hoped to prepare learners to be able to adapt to changing circumstances. The CBC curriculum is based on the fact that learners are expected to develop competencies that enable them to be creative and innovative in problem solving. As confirmed by the current study, people are creative and innovative in their everyday lives. This means that people apply their literacy abilities to come up with creative ways of solving their problems and functioning in society.

Openjuru and Lyster (2007) examined literacy practices by Christians in a rural community in Uganda. They noted that these Christians' literacy practices form a central part of the literacy activities of the community and are manifested in a variety of contexts from public to private, using a wide variety of readily available religious texts in the community. They argued that through examination of Christian literacy practices, it was possible to bring out the literacies in any setting. In the current study, it emerged that religious literacies were also found in the context of the study. The religious literacies were found in churches, homes, and at community level. The literacies were identified in Bible reading, reading of daily devotional books, sermon preparation and presentation, and making of notes by congregants. Literacies in such contexts are mediated by written texts such as Bibles, devotional books, notebooks, hymnbooks and prayer books. As a departure from previous studies modern technology has been embraced by congregants through reading of the Bible from smart phones and following of sermons through online platforms.

In most churches sermon preparation was a core part of the clergy/preachers before they deliver it to congregants. The aim of this sermon preparation was to communicate effectively the message to the congregants. This was in line with the first proposition as outlined in Barton and Hamilton's (2000) theory of literacy as a social practice which opines that literacies in social contexts are mediated through written texts. Openjuru et al (2016) and Mjaya (2018) in their work gave similar assertions in their perspectives. In doing so, they agreed that religious practices such as Bible reading, and sermon preparation have several literacies.

In line with objective one of this study, Perry (2009) investigated three Sudanese families in Detroit, Michigan, how the families used literacy in their new lives in America. The six parents who were studied grew up in Sudan reading and writing in Arabic for a variety of

reasons, particularly for communication purposes, since many families did not own telephones. After moving to America and learning English, some for the first time, the study established that parents and children often came together over English texts to work out the meaning together. Sometimes it involved children in “adult-like situations” to which their non-immigrant peers would not be exposed. However, because of this collaboration, children of the Sudanese refugees had potentially seen and worked with a greater variety of texts and real-world purposes. This study revealed the collaborative nature of literacy, a phenomenon captured in the current study, but the Michigan study did not capture the other dimensions of literacy. In the current study, all spheres of literacies have been explored holistically in detail, ranging from trade, farming, and religious, among others. In contrast, the literacies in this study were expressed in written, traditional media, digital and audio-visual formats.

Tanner (2017) examines the relation between literacy events and literacy practices in classroom interaction and to ongoing discussions in the field of NLS about the trans-contextual nature of literacy and how local literacy events are linked to broader literacy practices. It specifically focuses on how the link between literacy events and literacy practices are maintained in the institutionally shaped classroom interaction. The result shows how teachers and students refer to and use previously shared experiences of institutionally shaped literacy practices in the desk interactions, using both verbal and non-verbal resources. This study differs from the current one in scope and focus. Whereas the current study concentrated on multiple literacies outside school setting Tanner’s study concentrated on classroom literacy and while the focus of the current study is multiple literacy the Tanner study focused on a single strand of literacy. From the foregoing, the current study revealed innumerable literacies amongst Nandi County residents which they practiced in their everyday lives.

In line with objective one of the study, on literacy practices, Early and Gunderson (1993) conducted a study linking home, school and community Literacy Events. The study considered the ways of linking classroom instruction to ways of "doing literacy" in the home/community by first the classroom and school as communities and second by designing classroom instructional practices that reach out to the broader community. Such practices can not only provide a way to link the organization of instruction to the social world of the child but a way to promote respect among children, and between home and school community

members. The study concluded that it is important for students to learn the literacy skills that will allow them to survive in school and in society; home reading programs may be valuable in this respect. The current study explored the ways in which Nandi County residents use literacies in their workplaces and in their civic duties. For instance, the study has indicated that Nandi residents use literacy to conduct elections both for groups and organizational leadership. This is because residents normally conduct elections in their self-help groups, churches and even when electing directors for institutions such as the Kenya Tea Development Authority (KTDA).

Kristoffersen and Simonsen (2014) conducted a study on teacher-assigned literacy events in a bimodal, bilingual preschool with deaf and hearing children in a Norwegian preschool. The study aimed at exploring pathways to literacy for young deaf children within this setting. The study is conducted within a sociocultural framework. Literacy was perceived as a social practice in everyday activities. Data were based on video recordings, field notes and interviews with teachers. The results demonstrated that a number of events are vital to literacy learning representing great educational challenges in inclusive settings with both hearing and deaf children. In contrast, the focus of this study was educational whereas the current study was community based.

Wedin (2004) reports on a study carried out in rural areas of Karagwe in Tanzania on literacies constituting what he regarded as an excellent example of a multi-cultural country where a multitude of ethnic groups have existed. This is because as in the case of the current study, the Karagwe study was situated in a homogenous social environment. However, it differed with the current study in scope as well as in the sample diversity. The current study, for example, has revealed how lowly as well as educated women in self-help groups are able to conduct their meetings and be able to write minutes and keep records of their finances. The current study has revealed the diverse ways in which people use literacy to communicate and function in their natural setting.

Furthermore, Nabea (2009) had earlier done a study in Meru region, which appraised literacy practices among rural villagers. He came up with a variety of practices peculiar to his chosen village and discovered how the participants used literacy in their own way to benefit them, even in situations where an outsider would consider some expressions “wrongly used”. For

example, to the villagers, what we know as “merry go round” was used as “Merry ngo round” to mean “a rotating self-help saving and investing enterprise”. Unlike the current study which examined power relations in literacy practices Nabea’s study is only similar to the current study focusing on literacy practices, and even then, Nabea’s study was multicultural too. The context of this study is Nandi County, with the main focus being the Nandi themselves since they are the majority. However, other Nandi County residents were also included in the study. As a result, the unique aspects of the Nandi County residents especially the traditional artefacts and their varied literacies have been brought out by the current study, hence filling in the research gaps that existed in the context of the study in Nandi County.

For instance, a Nandi *Koito*/ engagement is viewed as a literacy event with several aspects of ‘reading and writing’ as seen from a cultural perspective. The events include the family of the bridegroom reading out the cattle with specific names and in a specific order. It also emerged that the proceedings of the *Koito* are actually written down by a secretary and have to be signed by both the bride and bridegroom, alongside their witnesses to make it binding between the two negotiating parties.

Non-verbal literacies were also noted in the current study. For instance, it was observed that some Nandi names are in a way ‘Synched’. They are called ‘*Tekerio*’. Such names are given in special circumstances especially in cases where a misfortune has befallen a family continually. According to one Nandi elder, such misfortunes could include child mortality which was very rampant in olden days. In such a case, since such a misfortune was thought to be linked to an evil spirit, when the next baby is born, it is given an unusual name, ostensibly to protect it from evil spirits. The naming is done to delink the child from such misfortunes. The literacies are evident in the fact that the names are unique and do not follow the patterns used in other names among the Nandi. Such names as Kimurgor, Kimenjo, Kipkering and Kipsongok are common examples of *Tekerio* names among the Nandi usually given from names of wild animals or even insects (Cheison, 2022; FFIs, 2022).

In the current study, literacies in Sheng were also identified. Sheng is slang, meaning that it is a type of language with informal words and mainly used by the youthful population and slum dwellers in Kenya. It was observed that Sheng is also gaining popularity as a language of

communication especially among the youth who have some exposure be it in urban areas or those in institutions of higher learning. Sheng normally comprises a mix of mother tongue, and either English or Kiswahili that is modified (Ogechi, 2005). Examples of Sheng words include *thao* for derived from the English word Thousand, used by some youth in the study. It emerged that this was common among young people in general especially those in urban areas. Sheng has developed over the years and was identified in the study as being used in advertisements such as those of Safaricom. For example, words used by Safaricom such as *Bamba, Sambaza, Fuliza, Okoa Jahazi* have actually been coined from Sheng words.

2.1.3 Power relations and literacies

In line with objective two on power relations in literacy practices it is noted that different literacies have different statuses, usually some literacies dominate others and are supported and sanctioned by government institutions such as the school system; others are supported by the mass media, and religion. Studies have established that there is often a 'standard' form that is socially accepted as 'better' than others. Parallel to these mainstream literacies, there exists a multitude of other literacies that are often devalued and overlooked and sometimes hidden. In society such devalued literacies can be, for example, graffiti on walls in public outlets such as toilets. Inside the school system there are devalued literacies such as secret notes, love letters and cribs passed secretly between pupils during lessons. Sometimes seditious or protest leaflets secretly placed in strategic places include such devalued literacies. In Kenya, there are also informally written advertisements such as “*mganga kutoka Kitui*” (a medicine man from Kitui) who claims to cure all sorts of illnesses (Kirigia, 2017). These literacies need to be taken seriously as they have a constituency of Kenyans using them with all their attendant consequences. Besides, as noted in the context of the study, much of the devalued or ignored literacies were identified in traditional ways of life especially in relation to literacies associated with artefacts and other traditional media. All these have been exhaustively discussed in the findings of the study.

The relation between literacy and power is strong and complex. Following the traditional 'autonomous' view of literacy as a technical skill, it was presumed that there was a direct link between literacy and empowerment (Street, 2001). However, studies such as that in the case of Sweden show that acquiring literacy skills does not automatically imply getting access to power (Gee, 1996; Isling, 1991). As early as in the 16th century the peasantry in Sweden was

made literate and a basic knowledge of how to read was probably almost universal at the end of the 18th century (Isling, 1991: 141; Wagner, 1990: 24). However, this did not in any way give the peasants in the feudal Sweden access to power and this means that there is no direct connection between acquisition of literacy and acquisition of power. In contrast, it was demonstrated that power is synonymous with literacies. For instance, among the Kalenjin there was a saying identified in the study, '*Kimnatet Naet*' which means Knowledge is power. This means that literacies have power.

Power may be exercised in different ways, for example, through force (military) or discourse (language, social institutions or words). Power is also socially and culturally contested and is already involved in the process of learning itself (Street, 2001: 295). When studying literacy practices, it is important to address questions such as: for what purpose is literacy used? By whom? Whose are the interests? Who sets the norms for 'good' and 'bad' literacy? What are the reasons behind choosing those norms? Historically, in many settings, a ruling class has utilised literacy, creating or adopting it according to their own interests to help them rule and organise society such as in the case of Sweden. The availability of texts to read for the masses was controlled and writing skills were not encouraged, as subjects able to express themselves in script were seen as a threat. It was not until industrialisation created a need for workers with writing skills that writing became emphasised in education for the masses (Gee, 1996; Isling, 1991). In this case literacy was used by the ruling class as a tool to control and suppress the masses. Another way to use literacy for suppression is found in many so-called modern states today. Illiteracy is claimed to be the reason for and source of problems such as underdevelopment, poverty, bad health and bad economy. From this it follows easily that also the individuals, the illiterate, are seen as ignorant and as the cause of these problems.

In the 19th century when explorers and missionaries were sent to 'civilise' and 'Christianise the savages' of the world, one of their main tools was to introduce literacy. They built schools where they started to teach children and adults to read the religious texts. One important work of the missionaries was to reduce *local* languages to literacy. The main reason for this was to have people read the Bible in their vernacular, which simultaneously gave the missionaries a possibility to control what was read by the locals. Thus, at the same time as the inhabitants achieved literacy they were also exposed to Western perceptions of life and an alien social and cultural system.

However, literacy has not always been used for suppression but also has the potential of liberation. The Vai in Liberia invented their own syllabic writing to enable private communication separated from outsiders (Scribner & Cole, 1981). Also, the Cree in Northern Canada have their own script which they use for private matters (Bennett & Berry, 1987). In the footsteps of educators such as Pablo Freire, liberated people all over the world have striven to achieve schooled education and above all literacy. Liberation movements often organise education and set up schools as one way to achieve liberty. Also working-class emancipation often has education in their programmes. Individual competence in literacy among the citizens is seen as an important prerequisite for development and a strong effort is put into literacy campaigns. However, if literacy is to be used as a tool for liberation, and as the tool for development and democracy that it is claimed to be, a necessary prerequisite is that the decision of what constitutes 'good literacy', including norms and restrictions, is in the hands of ordinary people and not only in the hands of the elite. This includes power to choose standards, such as what dialect and/or sociolect should be utilised for literacy, and political control over education, the mass media and economic funds for printing and editing. The idea of choosing one dialect over others in the name of "standard" is in itself dis-empowering to those whose dialect is not chosen and is a manifestation of how power relations between different literacies is domesticated.

Researchers such as Barton (2001), Bloch (1993), Camitta (1993), Kulick and Stroud (1993), Martin-Jones (2000), Street (1993, 1995) and Wilson (2000) have shown that people do not passively receive literacy but that they may create literacies of their own, adapting them to their own needs and views. Anita Wilson found that prisoners in some prisons in Great Britain used literacy to create and maintain 'an environmental and Discoursal space which might be the difference between keeping or losing your mind' (Wilson, 2000: 68). Don Kulick and Christopher Stroud (1993), showed how local ideologies and understandings determine people's understandings of literacy in a Papua New Guinean society. They argued that there are vernacular literacies despite there being national pressure to enforce literacy uniformity. David Barton stated that 'people make literacies their own, turning dominant literacies to their own use, by constant incorporation and transformation of dominant practices' (Barton, 2001: 34). This was similar to findings of the current study that there were dominant literacies in homes. For instance, it was noted that religious literacies were valued by residents in Nandi County as compared to say sports literacies.

The findings relating to Bible reading and related literacies in Sunday school is in line with Barton and Hamilton's (2000) first proposition of the theory of literacy as a social practice. This also concurred with more recent scholars including Chao and Kuntz (2013) and Mjaya (2018), who argue that religious practices have several literacies embedded in them. The proposition points out those literacy events are mediated by written texts. In relation to the Sunday school context, Bible reading as well as reading and writing of lesson workbooks constitutes the written text as outlined in objective one. As a result, the multiple literacies in the Sunday school setting are found in events such as Bible reading, colouring and making of crafts, as well as in reading and answering questions in lesson workbooks, among others.

Understanding literacy as a socially contextualized practice helps us understand the ways in which practices may vary across diverse communities. Understanding multiliteracies helps us understand the varied ways in which people communicate and make meaning. The focus on issues of power also helps us understand issues of access that people have, the ways in which social, economic and political structures may shape literacy practices, and the ways in which people may appropriate or reject certain practices. Running across all three major perspectives on literacy are implications for literacy instruction, redefining *functional literacy*, and understanding power and literacy.

Some studies have been done in respect to power relations and literacies. For instance, in Ghana a study by Tutu et al. (2019) sought to assess health literacy on cholera and the association between health literacy competency and health outcome among slum dwellers. The study showed that people with higher health literacy competency (better food safety and personal hygiene practices) were less likely to have had cholera. It was observed that healthier practices like preparation of food in a clean environment, frequently washing hands with soap, and storing cooking utensils in dry and neat places, despite the generally poor environmental conditions in the neighbourhood, seem to have buffered against cholera infection. In this case, healthier behaviour seems to have resulted in a better likelihood of not contracting cholera; this is in consonance with other studies that have looked at the link between behaviour and health outcome.

Similarly, a Slovenian study conducted by OECD in (2014) surveyed adult literacy skills, and the results caused shock waves among Slovenian politicians prompting the government to increase public funding to promote adult education and establishing new educational goals, to be achieved by 2020. This is because it was discovered that the existing adult literacy programme was not responsive to emerging needs among Slovenians. As a result, a more responsive adult literacy programme was developed. This study markedly differs from the current study in that the former was interested in literacy skills on their own while the current study focused on practices with multiple literacy skills. This study was particularly not pegged on literacies but on the traditional approach to literacy which would be in conflict with objective one of this study.

A similar study was carried out in Norway in 2016 on literacy among adults and the rates were pegged on the number of books at home. Like in the previous case the focus of this study is actually on how the books are used with respect to existing literacy and not the literacy rates. This study was also on traditional literacy as was the study by Desai (1995) in India which revealed that there is a gender disparity on education access, with women's literacy level being lower than that of men. The current study neither focused on education access nor on gender disparities but on multiliteracies. Besides, the current study explored not only the books read at home such as devotional books, Bibles, newspapers but also media literacy especially in use of smartphones. In particular, Bible reading was a very common literacy practice in most homes visited in the study. In addition, it also emerged that the use of mobile phones and smartphones has revolutionised the communication in all spheres such as in business advertising, socialization, fundraising in WhatsApp groups and posts in Facebook and Instagram.

Kirigia (2017) did a study in Meru on a single practice of literacy involving mothers attending maternal child health clinics. He identified several levels of maternal child health literacy practices and the literacy difficulties faced by the subjects. Kirigia's study is different from the proposed study in scope and focus. Although the study by Kirigia clearly addresses issues in health literacy as a strand in one of the literacies in Meru the current study focuses

on multiple literacies. The current study explored various domains including sports, religious, trade, traditional artefacts and farming literacies, among others.

Dominance of English over other languages was prominent in the current study. For example it was noted that most hotel Menu booklets were written in English and it is assumed that both the waiters and customers understand what is written in the menu. It was common for instance as observed in the course of the study, that customers who went to hotels first asked for hotel Menus before ordering for food especially if it is the first time in that hotel. Menus come in the form of a simple black board written with chalk or written on a laminated card, and sometimes in sophisticated booklets for bigger hotels. Certainly, in the study, customers could be spotted scanning/ perusing through the menu, comparing the foods offered and the prices before finally settling on one. Others, who may not be able to read the menu, normally ask in Nandi ‘*Mi nee ne keame kai?*’ (What is there to be eaten in this house?) as fathers would normally ask when they arrive home. Similar incidences of menu reading have been cited in past studies such as Openjuru (2009) and Gebre et al (2009).

2.1.4 Importance of Literacies

Due to globalization emerging and technological advancements, the concept of multiliteracies is rapidly spreading. As the era of globalization expands, so do the benefits as well. Multiliteracy is capable of reaching more audiences because literacy is offered in different forms and in different cultural norms. This means literacy is readily accessible to many more people. As literacy technology continues to advance exponentially, the need for literacy to comprehend these developments is magnified. To be multiliterate is to be socially and cognitively literate with all modes of communication (Anstey and Bull, 2006). In the context of the study, this was evident particularly in social media which has transformed how communication is done by making it easier and more convenient. Through platforms such as Facebook, WhatsApp, Instagram, and Skype, among others, people in different geographical locations reported that they were able to communicate conveniently. Unlike in the past when communication took a longer time to reach the intended recipients, at the moment communication happens in real time. This means that the message is sent and received there and then. It also emerged from the study findings that immediate feedback has also been made possible by these technological advancements.

As technology changes, so do the literacy forms and practices. New technologies create many more opportunities for all types of information to be assessed. People will acquire new skills that will allow them to successfully obtain the new information they are seeking. Digital literacy will involve new practices of obtaining information online. Individuals will be able to find, manage and use digital information for their own lives. Blending new literacies in the curriculum will prepare students for the benefits of globalization in the world (Anstey and Bull, 2006). This act of people acquiring new skills was evident in the context of the study. For instance, fundraising in online platforms has become a very common phenomenon and has completely transformed the way the whole idea of fundraising is done. It was established that through these technological advancements such as Facebook and WhatsApp, with M-pesa which facilitates transfer of money through mobile phone, people are able to 'congregate' online and fundraise as if they were together physically. The platforms enable people to join or be included in fundraising groups created by one person and who designates some of them to be administrators. These administrators reported in the study findings as admins, had the power to admit and remove people from these groups. These admins could add people they know and, in most cases, included people in far off places and even foreign countries. Consequently, such groups were able to raise huge sums of money for activities such as medical expenses, school fees, air tickets, funerals, and weddings, among others.

Greene (1997) opined that because current literacies embody and perpetuate rational various procedures and values, opportunities for students to benefit from artfully sensing and representing the sector using opportunity symbol structures were in large part omitted. Further, Eisner (1997, p. 350) argues that "the three R's tap too little of what the thoughts can do." Harste, Short and Burke (1988, p. 11) add, "If we encourage only those forms of communication that highlight language, many types of meaning will necessarily be neglected because they simply are not amenable to linguistic expression." All three suggest that school syllabus should provide students with increased accessibility to a wide set of forms of representation, or multiple literacies, other than just reading and writing. All three also argue that by validating and embracing multiple literacies in schools, students will be given a wider set of forms from which to represent what they wish to say, be able to develop to their best of their abilities and ultimately contribute positively to society in a manner that is more

fulfilling for both the individual and their larger communities. It is hoped that the new education system in Kenya under the Competency Based Curriculum will foster the development of these multiple literacy practices with time.

As a result, the different education viewpoint scatters the conventional idea that the course to getting to be proficient is standard or common to all dialect learners. Instep, numerous proficiency scholars like Barton and Hamilton (2000) propose that literacy may be a socially built meaning-making hone in which individuals interestingly lock in for numerous purposes. A dialect learner must select the proficiency that best suits one's social and or social circumstance (Street, 2003). As a result, proficiency is seen as being more socially comprehensive and subordinate on one's setting instead of a "one-shoe-fits-all" dialect standard. In spite of the fact that perusing and writing are seen as effective meaning-making devices, they are moreover seen as not being the foremost fulfilling or compelling communication shapes in all circumstances for all literacies. This means that new literacies are being adopted constituting multiliteracies that have been found to be unique for different individuals and in specific contexts. Generally, benefits accruing from the practice of literacy range from improved health and health communications, improvement of life skills and lifelong learning, improvement of economy and job creation, promotion of gender equity, promotion of democracy and peace and building of self-esteem and overall quality of life.

An importance of literacies was also depicted in non-verbal communication. For instance, the study established that roasting is also a common practice in Nandi food-making especially in preparation of meat and green maize. It is common to find women who do business by roasting maize on the streets and by roadside and make good money out of it. From this concept of roasting, *nyama choma* has now been accepted as part of the Kenyan English words coined from Swahili including Ugali, *Jembe*, and *Panga* among others. From observations made, the multicultural residents of Nandi County have fully embraced maize roasting as part of their culture. *Nyama choma* has now been included in the English Dictionary. Meat roasting is also very popular in Nandi County. As a result, *Nyama choma* joints spread across major towns in the county are always full to the brim. However, with modernism and social interaction, the Nandi are slowly adopting other methods of cooking including deep frying and baking (FFIs, 2022).

From the foregoing, it was evident that from the different traditional cooking methods used that the cooking process actually involved the following of unwritten recipe. The process involves following of steps in the cooking process that depicts mastery in the preparation of different recipes. However, with modernism such recipes have been written especially due to the popularity of some of these cooking methods that have gained popularity across the country. Besides, these traditional cooking methods have been recommended by the World Health Organization as part of achieving a healthy diet (WHO, 2020).

2.2 Theoretical Framework

2.2.1 Street's theory of literacy as a social practice

In line with the key objectives of this study this section discusses the major perspectives on literacy as a cultural practice. The theory of literacy as a social practice has been prompted by way of Street (1985) in which the student describes the various approaches wherein human beings use studying and writing for one-of-a-kind purposes in their regular lives, avenue's idea contrasts independent and ideological fashions of literacy. The autonomous model which has no direct relevance to this observation constitutes what most formal literacy education operates and conceptualizes literacy in strictly technical phrases. This is literacy is believed to be hard and fast of impartial, decontextualized abilities that can be applied in any situation. Literacy is something that one both has and does no longer have; humans are either literate or illiterate, and those who're illiterate are poor. The independent model attributes important results each to man or woman cognition and to society via the intrinsic characteristics that literacy is thought to have. In assessment, the ideological version conceptualizes literacy as a set of practices (in preference to abilities) which can be grounded in specific contexts and “inextricably related to cultural and power structures in society” (p. 433).

Street (2003) further explains “literacy as a social practice” within what has come to be known as “New Literacies”. What has come to be termed the “New Literacy Studies” represents a new tradition in considering the nature of literacy, focusing not so much on acquisition of skills, as in dominant approaches, but rather on what it means to think of literacy as a social practice (Street, 1985). This entails the recognition of multiple literacies, varying according to not only time and space, but also contested in relations of power and asking “whose literacies” are dominant and whose are marginalized or resistant. (p. 77)

In this sense, the term *New Literacy Studies* is essentially equivalent to literacy as a social practice. The theoretical work of Barton, Hamilton (2000), and others based at the Lancaster Literacy Research Centre in the United Kingdom has been particularly influential in further developing theories of literacy as social practice. In answer to the question “What is literacy?” theorists of literacy as a social practice would say that literacy is what people *do* with reading, writing, and texts in real world contexts and why they do it: Barton and Hamilton (2000) note that “in the simplest sense literacy practices are what people do with literacy” (p. 7). They caution, however, that practices involve more than actions with texts; practices connect to, and are shaped by values, attitudes, feelings, and social relationships. Social relationships are crucial, as “literacy practices are more usefully understood as existing in the relationships between people, within groups and communities, rather than as a set of properties residing in individuals” (p. 8). Barton and Hamilton (2000) outlined six propositions about the nature of literacy in the social realm:

- i. Literacy is best understood as a set of social practices; these can be inferred from literacy events which are mediated by written texts such as reading verses in the Bible, reading patient information leaflets in a medicine packet or reading running speed in an athletic field. This proposition is in line with objective one of the current study on literacy practices among the people of Nandi.
- ii. There are different literacies associated with different domains of life. The literacies include religious literacies, health literacies or sports literacies as informed by (a) above. Similarly, as in (i) above this proposition provides an aspect of objective one of the current study with respect to specific literacies.
- iii. Literacy practices are patterned by social institutions and power relationships, and some literacies are more dominant, visible and influential than others. Social institutions might include the church, hospitals or schools. This proposition is relevant to objective two of the current study on power relations between different literacy practices.
- iv. Literacy practices are purposeful and embedded in broader social goals and cultural practices. Social goals might include fostering cohesiveness, togetherness and creating binding values. This tenet is relevant to objective three on the benefits of the study.
- v. Literacy is historically situated in that the way the concept evolves represents

changing social events and circumstances. Literacy practices change and new ones are frequently acquired through processes of formal learning, informal learning and sense making. Like in (v) this proposition cuts across the three objectives of the study.

- vi. Literacy practices are dynamic. This means that as old ones get dropped, new ones are acquired. This proposition cuts across all the three objectives.

The study examined how the propositions above informed the objectives of the current study in actualizing literacy practices among the Nandi residents.

2.2.2 Cultural semiotic theory

Cultural semiotic theory has been developed and advanced by several notable theorists and scholars across disciplines such as anthropology, linguistics, semiotics and cultural studies.

Some key proponents include:

1. Clifford Geertz: An anthropologist known for his work on the interpretation of symbols and meanings in cultural contexts. His concept of "thick description" emphasizes the deep understanding of cultural symbols and their significance.
2. Roland Barthes: A French literary theorist and semiotician who explored the analysis of signs and symbols in cultural texts, including fashion, advertising, and photography. His work, such as "Mythologies," investigates how everyday objects and practices convey cultural meanings.
3. Umberto Eco: An Italian semiotician and philosopher who contributed extensively to semiotics, particularly in relation to culture and communication. His book "A Theory of Semiotics" delves into the mechanisms of signification and cultural interpretation.
4. Michael Halliday: A linguist who developed systemic functional linguistics, which considers language as a semiotic system embedded within social contexts. His framework has been influential in understanding how language reflects and constructs cultural meanings.
5. Charles Peirce: An American philosopher and semiotician whose work laid foundational concepts for semiotics, including the triadic model of signs (icon, index, symbol). His pragmatic approach considers signs as part of a broader process of inquiry and meaning making.

These theorists have contributed significantly to the understanding of how signs and

symbols operate within cultural contexts, highlighting the complexity and richness of meaning in human societies. Their work continues to shape studies in anthropology, cultural theory, linguistics, and related fields.

2.2.3 Foucault's theory on power relations

The problem of power was of great importance in Michel Foucault's philosophical work. Consequently, Foucault tries to move the analysis one step beyond viewing power as the plain oppression of the powerless by the powerful, aiming to examine how it operates in day to day interactions between people and institutions. In this sense, the power is more like something that acts and operates in a certain way; it's more a strategy than a possession. Foucault sees it as co-extensive with resistance, as a productive factor, because it has positive effects such as the individual's self-making, and because, as a condition of possibility for any relation, it is ubiquitous, being found in any type of relation between the members of society.

According to Michel Foucault the power problem is central to his thinking regarding the relations between society, individuals, groups and institutions. He investigated this problem from a critical and historical viewpoint. The fundamental idea emerging from all these works is that the privileged place to observe the power in action is the relations between the individual and the society, especially its institutions. Consequently, Foucault studies – in what he calls “the analysis of power” – how various institutions exert their power on groups and individuals, and how the latter affirm their own identity and resistance to the effects of power.

Usually, power is understood as the capacity of an agent to impose his will over the will of the powerless, or the ability to force them to do things they do not wish to do. In this sense, power is understood as possession, as something owned by those in power. But in Foucault's opinion, power is not something that can be owned, but rather something that acts and manifests itself in a certain way; it is more a strategy than a possession: Power must be analyzed as something which circulates, or as something which only functions in the form of a chain. Power is employed and exercised through a netlike organization. Individuals are the vehicles of power, not its points of application”.

This way of understanding power has two key features: a) power is a system, a network of relations encompassing the whole society, rather than a relation between the oppressed and the oppressor; b) individuals are not just the objects of power, but they are the locus where the power and the resistance to it are exerted.

For Foucault, discipline is a set of strategies, procedures and behaviours associated with certain institutional contexts which then pervades the individual's general thinking and behaviour. It acts in four specific ways.

Firstly, through certain spatial disposition of individuals, this is usually attained through imprisonment. The prisoner is separated from his mates by being incarcerated in an isolated room (the same is valid for patients of psychiatric clinics). This spatial distribution may be obtained in society by other means also, such as individuals' segregation into heterogeneous groups (e.g., students separated from workers), placing individuals and machinery in separate rooms, as indicated by the architecture plan of a factory or by hierarchical relations (soldiers and officers live in separate rooms). Subjected to such treatments, individuals come to “know their place” in the context of the general economy of space associated with the disciplinary power.

Secondly, discipline acts through controlling activities. A specific tendency of the disciplinary power is to use the individual's body to get “time and work”, rather than “wealth and goods”. Time is “extracted” from the body through strict control of its activities, with the help of a strict daily schedule, by adjusting its movements to a series of temporal stages, through correlation of postures and bodily movements (such as the calligraphic writing) or through synchronizing the body moves with those of an object (as in military instruction with a weapon).

Thirdly, discipline is about organizing stages of education, especially in pedagogical practices. The disciplinary power develops a general code of relations between master and disciple in various teaching areas, which encodes the segments of teaching in hierarchical stages, each stage more complex and difficult than the preceding one. This allows efficient monitoring of the progress in acquiring the desired abilities, and also allows differentiation between individuals who are more or less skilled.

Fourthly, discipline brings into effect a general coordination of all the parts of a system: the

educational procedures regarding the individual's body are integrated into a larger mechanism, the chronological series are also part of this mechanism and there is a precise set of commands. For setting up this coordination, discipline uses what Foucault calls "tactics", through which "the product of the various forces is increased by their calculated combination".

The intention behind these methods is to produce regularity, but Foucault shows that the effect is just the opposite: building the individual's self through internal discipline leads to different identities. Individuality is a modern creation, as well as the claim, supposedly liberating, that society acknowledges individuality and difference. This is an unintended, even unwanted effect of the initial disciplinary project: "The individual is not to be conceived as a sort of elementary nucleus, a primitive atom, a multiple and inert material on which power comes to fasten or against which it happens to strike, and in so doing subdues or crushes individuals. In fact, it is already one of the prime effects of power that certain bodies, certain gestures, certain discourses, certain desires, come to be identified and constituted as individuals.

In conclusion, Foucault analyses the relations between individuals and society without assuming that the individual is powerless compared to institutions, groups or the state. He doesn't minimize the restrictions imposed to individuals, but thinks that power is not concentrated, but diffuse throughout the whole society. This allows us to see it at work in each human interaction and thus to see how resistance always shows up. Power is seen as a more volatile, unstable element, which can be always contested, so power relations must be permanently renewed and reaffirmed. Consequently, this theory was useful in explaining the relationship of power relations and literacies.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter contains discussions on the research design to guide the study, the study area; the population of the study, the sampling procedure, the data collection tools, data processing and analysis, and data presentation. In particular, ethnographic research design with descriptive research design was found appropriate for the study. Respondents were selected purposively from selected locations in Nandi County. Data collection was done through unstructured interviews, participant observation, personal diaries, and field notes. Data were collected from natural settings in homes, workplaces, farms, churches, and social functions, among others with regard to ethical standards specified in this section.

3.2 Research Design

A research design guides the procedure of undertaking research and descriptions of how to go about and take a look at facts series, measuring and records analysis (Upagade & Shende, 2012). This study followed an ethnographic design. Ethnographic studies are a qualitative approach where researchers examine and/or have interaction with a study's subjects of their real-lifestyles surroundings. Ethnographic studies take a cultural lens to observe people's lives in their communities (Hammersley & Atkinson, 2007; Fetterman, 2010). The findings of the current study were personalised because the researcher observed the activities the people did in their natural settings. Consequently, the ethnographic approach was employed in data collection especially in regard to how the interactions were done with the respondents. This was witnessed in the considerable time that the researcher took in immersing himself into the lives of the respondents to examine the literacies that they engaged in on a day to day basis. In some cases, the data collection was in the form of lengthy conversations that made the respondents give detailed information on the literacies. Similarly, observations were made of various literacies in the context of the study. However, aspects of descriptive research design were also employed in discussing data collected.

3.3 Study Area

The study was conducted within selected populations in Kapsabet and Nandi Hills

Townships, owing to their multi-ethnic component as compared to other areas in Nandi County. The two towns are surrounded by rich agricultural backgrounds such as tea estates in Nandi hills, and tea factories as well. Consequently, there are a host of multicultural residents who work in the tea estates and factories and traders who simply represent the face of Kenya. The area residents also practise dairy farming and maize growing. Besides, majority of these multilingual residents of Nandi County are involved in various trade activities such as open-air market traders, shops, groceries, supermarkets, hardware shops, and small scale traders such as hawkers, shoe shiners, and *boda boda* (motorcycle and bicycle) riders, among others.

3.4 Target Population

The target population of this study were the residents of Nandi County in the townships of Kapsabet and Nandi hills. The study population included selected residents found in their natural settings either at their workplace, social places or homes. The villages and localities sampled for the study included Kapkangani, Kapngetuny, Kamatargui, Showground, Kamurguiwo, and Namgoi in Kapsabet Township owing to their multiethnic component as compared to other areas in Nandi County. Similarly, in Nandi Hills Township Kosoiwo, Kapsiwon, Kipsebwo and Kipkimba villages were studied. The respondents included market traders, street vendors, and residents in high end informal settlements, among others. In this study, data were sought on a pro-rata basis (proportional representation) based on respondents who were involved in the study and the nature of the questions that were asked.

3.5 Sample Size and Sampling Procedure

There was a purposive sample of 36 respondents representing a cross section of Nandi residents who comprise traders, farmers, sports people, and other persons in other settings such as homes, workplaces, farms, and other social settings. The study used a sample of 36 respondents selected purposively. The sample ensured that the selected respondents were drawn equitably from all categories including sports people, businesspersons, farmers, and others represented as per what they do with various literacies found in homes, workplace, markets, farms, and churches/mosques among others. The sample was both manageable owing to the considerable time that the researcher spent with each respondent. This was due to the fact that the considerable time was needed to collect data. In addition, documents were

reviewed, with some being photo shot with a smartphone by the researcher when the respondents allowed it. The documents reviewed included farm records, business records and religious documents such as sermon notes, among others.

3.6 Data Collection Methods

The following instruments of data collection were used: unstructured interviews, participant observation, personal diaries, and field notes.

3.6.1 Unstructured Interviews

In this research instrument the researcher prepared had in mind questions in advance on specific topics. The questions were informal and free flowing just like normal conversations. The conversation allowed for spontaneity based on interviewee's responses. In this regard, the questions were as probing as possible. Similarly, given the potential respondents' work schedules and other commitments, as well as other methodological issues data were collected with some sessions having to be rescheduled to fit that of the respondents. During the actual interviews time was actually spent as anticipated. Some of these interviews were recorded in videos with inbuilt audio recording. However, most of these were written as field notes often written in short forms as the conversations were ongoing.

3.6.2 Participant Observation

Participant observation is a qualitative research technique in which the researcher not only observes the participants, but also actively engages in the everyday lives of the individuals being studied. This required the researcher to end up integrated into the individuals' environment at the same time additionally taking notes about what goes on. Participant observation offers the researcher with right of entry to distinct kinds of facts that won't be easily reachable to outsiders. Participants observe and become part of the surroundings and are frequently considered part of the way of life and group.

By use of this instrument, observations were made on the target respondents in their natural settings with respect to the literacy environment of the respondents, their common literacy literacies, power relations, importance of literacies as well as the language(s) of their literacy.

3.6.3 Document Analysis

The researcher obtained a copy of some documents from the respondents with their consent. Such documents were either photocopied or photo shot by the researcher and have been placed in respective sections in chapter four in discussion of findings. Besides, some of the literacies comprising interviews from sections of the respondents were documented in video recordings with inbuilt audio obtained from actual data collection exercises in Nandi County.

Besides, Research assistants provided support to the main researcher in gathering and analysing information and data. Basically, research assistants carried out research according to protocols laid out by the primary researcher. They took videos, took photos and took notes while conversations were going on between the researcher and the respondents. Research assistants also discussed the findings of the research with the primary researcher through checking facts, typesetting, proofreading, and editing research document to ensure accuracy of data collected. In some instances, they helped in translation especially in cases where the respondents spoke in a language that the researcher did not understand. The data collection process was quite involving, and the research assistants were needed since the researcher could not do the work alone. This is because some of the tasks had to be done concurrently, for example, conversations/interviews with respondents, note taking, and video recording in some instances.

In the current study the researcher was assisted to collect data by three research assistants, two male and the other female: all fluent in English, Kiswahili and Kalenjin. The composition was to avoid any biases in cases where one gender is not represented. The assistants rendered support in note taking, observations and videorecording whenever possible. The assistants were trained by the researcher on the behaviours to capture in order to enhance the accuracy of the data. The assistants also helped in the transcription and translation of the literacy texts.

3.7 Data Analysis and Interpretation

The study was mainly qualitative in perspective, but some aspects of the quantitative methods were included in the discussion of the study findings. This was due to the fact that quantitative methods were included in the study, including: data was in the form of numbers and statistics, which were arranged in forms of tables, charts, figures, and other non-textual forms where necessary and the study employed use of tools, such as documentaries that were used to collect numerical data. These quantitative techniques were useful in explaining the

findings of the study and better interpretation of data collected. On the other hand, data were analyzed qualitatively with regard to the responses generated from the research unstructured interviews, documents, and observations and in line with the objectives of the study.

The data were prepared, marked and organized in cohorts reflecting their source with respect to the location and group involved the nature of literacy captured, and all the variables involved. Codes for each set of data were created as well as margin notes highlighting specific comments on each. Recurring themes, language, opinions and beliefs were noted on these notes for later transfer to appropriate sections. The findings of the study were discussed and outlined with the domains of literacy in the context of the study being used as themes, and literacy events; literacies were used as sub themes in the discussions.

Consequently, the study adopted literacy events as the unit of analysis in all the three objectives. For objective one, which was about examining the multiple literacy practices, the study listed what the respondents read and or wrote and the researcher grouped them in the appropriate thematic areas namely: religious literacy practices, home literacy practices, business literacy practices, civic literacy practices, cultural/artefacts literacy practices, and sports literacy practices.

In objective two which was about power relations, the researcher analyzed the literacy events in each literacy practice with respect to the power exercised by the persons in control of each literacy event. As indicated by interviews and observations, of the respondents, in a religious occasion, for example, the priest/pastor wields power over the congregants in what is read, the choice of language used and how the text is interpreted. It also emerged from observations that the fathers dominated in homes, and in their absence, mothers led the way in giving leadership in a family setting by making key decisions and giving instructions to children. Besides, it was established that certain literacies were considered superior as compared by individual respondents in the study. With respect to objective three on the importance of literacies, it emerged that literacies played a great role at individual and community level in fostering interpersonal relations, facilitating effective communication and problem solving, among others.

3.8 Ethical Issues

The researcher sought consent for voluntary participation, ensuring the privacy and confidentiality of the research participants, and building trust through collaboratively deciding on the time and location of the interview. The researcher sought informed consent of the participants. The researcher started each interview by sharing the purpose of the study and elaborating the voluntary aspect of participation in the study and the need for any clarifications (Guillemin & Gillam 2004. p. 272) as well as to seek their informed consent. The researcher assigned participants pseudonyms to mask their identities. It was communicated that participants would be free to opt out of the interview if they felt uncomfortable. Conscious effort was made to win the confidence of the participants by being transparent, discussing principles of participation, trust, and keeping things simple and plain (Rossman & Rallis, 2003). Questions were clarified and discussed openly, and effort was made to create a nonthreatening environment. A friendly disposition towards the participants was maintained.

Besides, the researcher sought authority and assistance from Laikipia University graduate school to acquire a research permit from NACOSTI to conduct the study. Once the permit was obtained the researcher got the consent from the Ministry of Education and the County commissioner to carry out the study in the selected areas.

CHAPTER FOUR

DATA ANALYSIS, FINDINGS AND DISCUSSION

4.1 INTRODUCTION

This chapter gives details of data analysis results and findings based on information collected through ethnographic research in natural settings. The research was done in January 2022 to December 2022. The data were collected from respondents in homes, markets, farms and other settings where individuals find themselves in their day-to-day activities. The data collection comprised diaries, field notes, pictures, interviews and participant observation results.

The study began on the premise that there is a dearth of studies on multiple literacies in multilingual and multicultural contexts as obtains in Nandi County. The study had three objectives namely

- i. To explore the ways in which Nandi County residents use multiple literacy practices in their everyday life.
- ii. To assess how power relations are manifested in the practice of multiple literacies by Nandi County residents.
- iii. To examine the importance of literacies to residents of Nandi County.

4.2 MULTIPLE LITERACY PRACTICES AMONG THE NANDI

4.2.1 LITERACY PRACTICES (LP) IN NANDI COUNTY

The first portion of the analysis is based on objective one which sought to explore multiple literacy practices in Nandi County. It emerged from the study findings that literacies were wide ranging in view of languages, culture, sports, religion, farming and trade. It was established that literacy practices were identified alongside the domains and social events. This was in line with Street's (2000) opinion that literacy is a social practice, because the skill permeates people's political, social, and cultural life. As was confirmed by findings of this study it is true as Street argues that indeed literacy is embedded in the activities of people's ordinary lives whether or not they regularly read books or do much writing in nature of literacy its use is embedded in the culture in which it is practised. Consequently, identified literacies are outlined in the subsections:

4.2.1.1 Religious literacy practices (RLP)

It was found that there were several religious literacies among the Nandi County residents in view of objective one. This included recitation of prayers, Bible reading, Sunday school classes, writing and reading of sermons and Christian educational programmes. The literacy practices took place in several domains including the home, *Mtaa*, Mosques and the church. The literacy practices also took place in events such as church service, *Jumuiyas*, Bible study groups, funerals, and weddings, among others. The religious literacy practices in Nandi were identified in churches and Mosques. The study explored various aspects of religion that portrayed literacy including Bible reading, catechumen/baptism classes, Bible study, and recitation of prayers, songs and Christian education programmes.

4.2.1.2 Sports literacy practice (SLP)

Being a county rich in sports, and particularly athletics, Nandi County provided an opportunity for observing athletes while training. This helped in identifying related literacies in timing and recording of time during sports intervals, reading and use of sports programmes and encountered a number of sports terminologies that was used by athletes. The study also revealed how athletes were able to sign contracts and communicate with foreign managers'/race organizers via emails/skype despite some of them having low levels of education.

4.2.1.3 Farming literacy practice (FLP)

Farming literacies were evident in the way farmers kept various records in their farms including production records, sales records and breeding records. Other literacies in the farm could be spotted in measurement of distances/spacing of crops, weighing of crop produce, and reading and use of agrochemicals.

4.2.1.4 Civic literacy Practice (CLP)

Civic literacies were identified in registration of persons such as filling in of forms in application of identity cards/birth certificates and in participation in voting during general elections.

4.2.1.5 Traditional ways of life literacy practices (TLP)

Literacies in the traditional ways of life were mainly evident by having a social/cultural perspective and multimodality in literacy. This means that meanings were seen and

understood as ‘written’ in symbols, colours, traditional artefacts, and other non-verbal cues identified in cultural/aesthetic literacies. The study attempted to present aesthetic/cultural literacies as a fundamental part of literacy as a social practice both in a monolingual context but also in a multilingual and multicultural settings. For example, it was noted that names of traditional foods have permeated the modern society and have ceased being just local/indigenous but are now gaining popularity on the global stage. For instance, in 2022 *Nyama Choma* was accepted as part of the English Language and is now found in the dictionary. Similarly, other foods like *Githeri*, *Managu* and *Mursik* are also gaining popularity nationally beyond the locality where it once was confined say, two decades ago.

4.2.1.6 Business literacy practices (BLP)

Business literacies were showed in trade activities such as sales tactics employed, keeping of records and ability to set prices of goods, as well as calculate profits/losses made, among others. This study identified the various literacies amongst various categories of businesspeople.

Details of each literacy practice (as per the sub-headings provided in the outline above) are provided in the discussions provided below.

4.2.1.1 RELIGIOUS LITERACY PRACTICE (RLP)

The religious practices in this study were identified in the following domains: church and *mtaa*/community level (expressed worship in open air meetings/public gatherings etc.).

In the church, literacies were evident in church services. They included note taking during sermons, recitation of prayers, Bible reading and singing of hymns from song books. Religious practices were also identified in homes. They included Bible reading/study, scripture memorization and recitation of prayers. Religious practices were also seen at community level. They included prayer groups with Bible reading, records of attendance and songs.

a) Literacy practices in church

In the church setting, several literacy practices were identified in reading of Bible verses, taking of notes, sermon preparation and delivery and reading and memorization of verses in Sunday school.

b) Reading Bible verses in church

The church presented numerous literacy practices. They included reading of Bible verses, recitation of prayers, and singing of hymns among Christians. It was observed that Bible reading was common literacy among Nandi County residents. The Bible was read at home, in church, during weddings and funerals. In one church attended in the course of the study, the pastor read the Bible verses, while congregants followed by reading on the verses in their own Bibles. Some were seen referring to Bible Apps in their mobile phones. The act of using mobile apps such as Bible Apps and hymn apps was noted as a common phenomenon in the context of the study. This means that literacies in Bible reading have since evolved due to the dynamic nature of technology. This was in line with Barton and Hamilton's (2000) propositions on the same in line with objective one of the study.

The preachers were keen in ensuring that congregants followed them as they read from the scriptures. In particular, from RLP1 in an SDA church visited in Nandi hills, the pastor in RLP1 while sharing from Genesis 1:26 in Kalenjien on the creation of man, first of all alerted the congregants to follow him. He said in Nandi dialect: 'Ongeng'any *tugul Kitabutab Taunet agenge kurgetab tiptem ak lo* '(Let us all open our Bibles and read from Genesis 1:26). In RLP1 the pastor did this by citing the verse and asked one congregant to read loudly, as he continued explaining the points of his message. The literacies were noted in actual Bible reading and taking notes by the congregants. Earlier, while getting an appointment with the pastor, it was observed that he took notes as he prepared for the sermon. He was seen writing verses, making reference to his Bible and main points for his sermon which had a title and key verse.

In RLP1 as observed from an A.I.C church attended in Kapsabet town; the congregants followed Bible reading using a screen mounted at a strategic point in the church. The Bible verses were written in English and the congregants could be seen making notes as the preacher delivered the sermon. The literacies in this context showed that literacies were dynamic as in the sixth proposition of Barton and Hamilton (2000) and also by Gebre et al (2009). For Catholics in a church in Namgoi, in OM4 members of a *Jumuiya* fellowship were seen reading Bible verses in either English or Kiswahili outside the church after the service. In the study, it was noted from observations made that Bible reading especially for evangelicals were very common both in the church during sermon time and also at home

during family devotions. All the 6 respondents (100%) asked about religious practices in the church domain agreed that indeed this constituted religious literacies.

From the findings of this study, the most prevalent literacy practice was noted in churches as the preacher shared the sermon, while some congregants took some notes. It was particularly noted that even those with little or no education, took notes and followed the sermon keenly. They were able to find and read the Bible verses, jot down some notes, sing hymns even in Kiswahili despite their low education status. In churches, literacy practices were evident through several Christian Education programmes. For instance, among Catholics Catechumen classes were conducted by Catechists for young children and adults who had never been taken through the lessons. This happens in preparation for baptism. Among the Nandi catholic faithful this process is called '*Ketubyo*' loosely borrowed from the Kiswahili word *Kutubu* (repent). In these classes, the learners are taken through rigorous lessons mainly on Roman Catholic dogma which are normally recited including the Lord's Prayer, Apostles creed, and recitation of prayers, among others. As a result, learners are expected to have attained some level of competency before they are graduated. Besides, catholic faithful go through a number of lessons before they are confirmed by the Diocesan but must first attain some level of competency in the said lessons. All the six respondents (100%) who were asked questions about literacy in Christian circles agreed that indeed the church presented a lot of literacies (RLP1, 2022).

In view of the findings of this study, Bible reading in the church setting was used to reinforce what the message that pastors/clergy wanted to pass to his/her audience. The sermon preached was meant to edify correct and give guidance to the Christians. Through Bible reading the congregants were nourished in their spiritual lives.

c) Bible reading in Sunday school classes/lessons

In RLP2, Bible reading was also identified in Sunday school that targeted all children below the age of twelve. Children were seen following their teacher in their Bible in a class of children aged 6-9 years. The teacher helped the children read from the book of Mathew 2: 1-23 on the birth of Jesus Christ. Since it was a Christmas service, the children then presented a concert drama on the birth of Jesus from the passage read. The children assumed roles of Joseph, Mary, Baby Jesus, the shepherds and the wise men from the east. In the drama the

children were taught to read Bible verses and act for purposes of memorizing the scriptures. Being a cosmopolitan church, the presentation was done in Kiswahili.

The Bible reading in the Sunday school was found to be crucial because it laid a foundation to the children on their reading culture.



RLP2a Bible reading in Sunday school

Inset above: a Sunday school teacher in RLP2a reads a Bible verse in one Catholic Church in Kapsabet.

It emerged that children were encouraged to read the Bible and memorize it. They were socialized that Bible reading was integral to their life even as they continued to grow. Nonetheless, this reading was different from the one that is practised in school considering that it was done at community level. This is in line with Barton and Street (1986); Barlett, (2005); Barlett, (2008a) and Gee (2005) that there is community literacy that is common outside the school set up. As was noted among Nandi County residents, these literacies are

used in facilitating communication for ordinary conversations, business transactions, and conducting religious activities, among others.

In all the 5 churches visited (100%), that is, Roman Catholic Church, the Anglican church, the Africa Inland church (A.I.C), Christ is the Answer Ministries (CITAM), and the Seventh Day Adventist (SDA) had an elaborate curriculum for its Sabbath school classes. The Sabbath school curriculum was structured and developed into lessons that children were taken through. In some churches, like AIC, CITAM and SDA, the lessons were structured to fit the ages of the children. Below are some examples of Sunday school books that are structured in terms of ages of the children.



RLP2b: Structured Sunday school workbooks

As can be seen above, the books have been structured in terms of ages for lower primary (6-9 years) and upper primary (10-12 years). The workbooks have content that is appropriate for the various age groups. This corresponded to Foucault's theory of power relations which argues that education comes in stages aimed at achieving discipline. According to Foucault discipline is about organizing stages of education, especially in pedagogical practices. The disciplinary power develops a general code of relations between master and disciple in

various teaching areas, which encodes the segments of teaching in hierarchical stages, each stage more complex and difficult than the preceding one. This allows efficient monitoring of the progress in acquiring the desired abilities. In the context of Sunday school, the ability of children to make crafts, recite and memorize Bible verses are some of the desired abilities. In addition, the Sunday school lessons comprise memory work, reading of Bible verses and arts/crafts. Below is an example of a Sunday school craft.



RLP2c: Sunday school craft work

From the interviews done, it was established that the Sunday school craft work is normally done being the summary of the lessons learnt in a Sunday school class. As can be seen from the craft Day 1 lesson is: God loves me, while Day 2 is: I am God's friend, while Day 3 is:

God provides. This means that it is being used to reinforce what has been taught as in the case of a school lesson where teachers prepare charts to display the summary of his/her lesson. The only difference here is that Sunday school learners are being involved in coming up with the crafts by themselves and not the work of teachers as is the case in school.

The findings relating to Bible reading and related literacies in Sunday school is in line with Barton and Hamilton's (2000) first proposition of the theory as a social practice. This also concurred with more recent scholars including Chao and Kuntz (2013) and Mjaya (2018), who argue that religious practices have several literacies embedded in them. The proposition points out those literacy events are mediated by written texts. In relation to the Sunday school context, Bible reading as well as reading and writing of lesson workbooks constitutes the written text as outlined in objective one. As a result, the multiple literacies in the Sunday school setting are found in events such as Bible reading, colouring and making of crafts, as well as in reading and answering questions in lesson workbooks, among others. This corresponded to assertions by Perry, (2012); and the New London Group, (1996) that literacy is not restricted to printed or written forms of language but instead, it involves multiple modes of representation, such as music, gestures, and pictures. In the case of Sunday school as identified in the study, literacies were noted in songs, crafts, Bible reading, memorization of scriptures and workbooks.

It's no doubt the church presented rich literacies, evident in structured lessons for their Sunday school children. All the 6 respondents (100%) asked about religious questions in the church domain, affirmed that indeed the Sunday school classes/ lessons were literacies as seen from the spiritual context.

d) Bible reading at community level

It was established that in RLP3 Bible reading was also done in Bible study groups (home churches). In one such event attended; the group leader read assigned group members to read verses in English after which they attempted to answer questions from the scriptures they had read. The Bible study had three components: reading Bible verses to understand the context of the study, reading of questions and answering them and finally drawing lessons from the text. In a Bible study group meeting of Berea attended by the researcher in the course of data collection, the leader shared from the story of the prodigal son on how he demanded for his inheritance, which he squandered. Later he repented and came back home and was received

back by his father. The group leader pointed out that the lesson from this story is that when we come back to our heavenly father, he will receive us and restore us to himself because of his love and mercy. It was found out that in churches and community level congregations, Bible readers read loudly while the others followed silently while reading from their own Bibles.

Similarly, in a *Jumuiya* fellowship, which is a Roman Catholic home/community fellowship, *Mhudumu wa neno* (the group leader/preacher) led the members in sharing the story of the sower as read from Mathew 13:1-23. This is where some seeds fell on good soil, some on the thorns, some on the road/hard path and some on rocky areas. *Mhudumu wa neno* then explained the meaning of each type of soil. The members then discussed on the text they had read while making notes on the lessons from the text.

In a nutshell, Bible reading was done for varied reasons depending on the context. In cases of Sunday school, Bible reading was done for memorization of scriptures. At community level, it was done to ground members in studying the Bible and hence increasing the congregants' knowledge of the Bible. In church services, Bible reading was done to deliver sermons so as to encourage and edify the congregants. Consequently, from the foregoing, it is evident that there are religious practices among the Nandi in form of Bible reading. This reading is different from formal learning in the Kenya education system which is guided by some particular syllabus. It was noted that though Bible reading had particular aims and objectives, it was not designed as the school syllabus which is gradual and repetitive. For example, syllabi in school say, in grade one will remain the same in all years up to a time when such a syllabus is reviewed. For Bible reading in a church context, except for Catholics and Anglicans, Bible reading may be done arbitrarily depending on the topics that the preacher has chosen to share the sermon from. Bible reading is also different from the school curriculum due to the fact that in church Bible reading is done for spiritual nourishment and not for examination purposes as in the case of school syllabus.

In prayer groups done at community level, the devotions are done in Kiswahili for cosmopolitan populations and Kalenjin and other vernacular languages for monolingual settings. Children are required to memorize Bible verses. In addition, crusades and open-air meetings of sharing the Gospel were common in local villages and were used for spreading the Gospel. In addition, religious celebrations were witnessed for Christians and Muslims and

presented numeral literacies, albeit non-verbally. Of the 6 respondents, who were asked questions on religious literacies, all of them (100%) agreed that indeed church services were full of literacies in all fronts: worship, prayer, singing and reading Bible verses (OM, 2022).

Besides, it was noted that the findings related to the first and fourth tenets of Barton and Hamilton's (2000) theory as a social practice. In particular, Bible reading and writing of notes from community fellowships and prayer groups became the mediated texts for literacies in this context. Besides, in line with the fourth proposition in the theory the findings showed that community fellowships served the purpose of achieving social goals such as fostering togetherness and creating binding values such as love and unity among Christians. These findings further corroborate with findings of other scholars including Mjaya (2018) and Gebre et al (2009).

e) Bible reading in sermon preparation and delivery

From the context of the study, it was established that sermon preparation was rich in varied literacies that was signified by intense Bible study. For example, in RLP4 Bible reading was common when pastors/clergy were preparing sermons. One pastor in FFIs4 reported thus:

I normally read Bible scriptures and then make notes before I go and share my sermons. When finally, I go to preach I use my notes to deliver my sermon. I start by reading the main text aloud and then go on expounding as I share the gospel. Normally, I allow my congregants to open in their Bible verses before I read from mine. The purpose of my preaching is to edify my congregants.

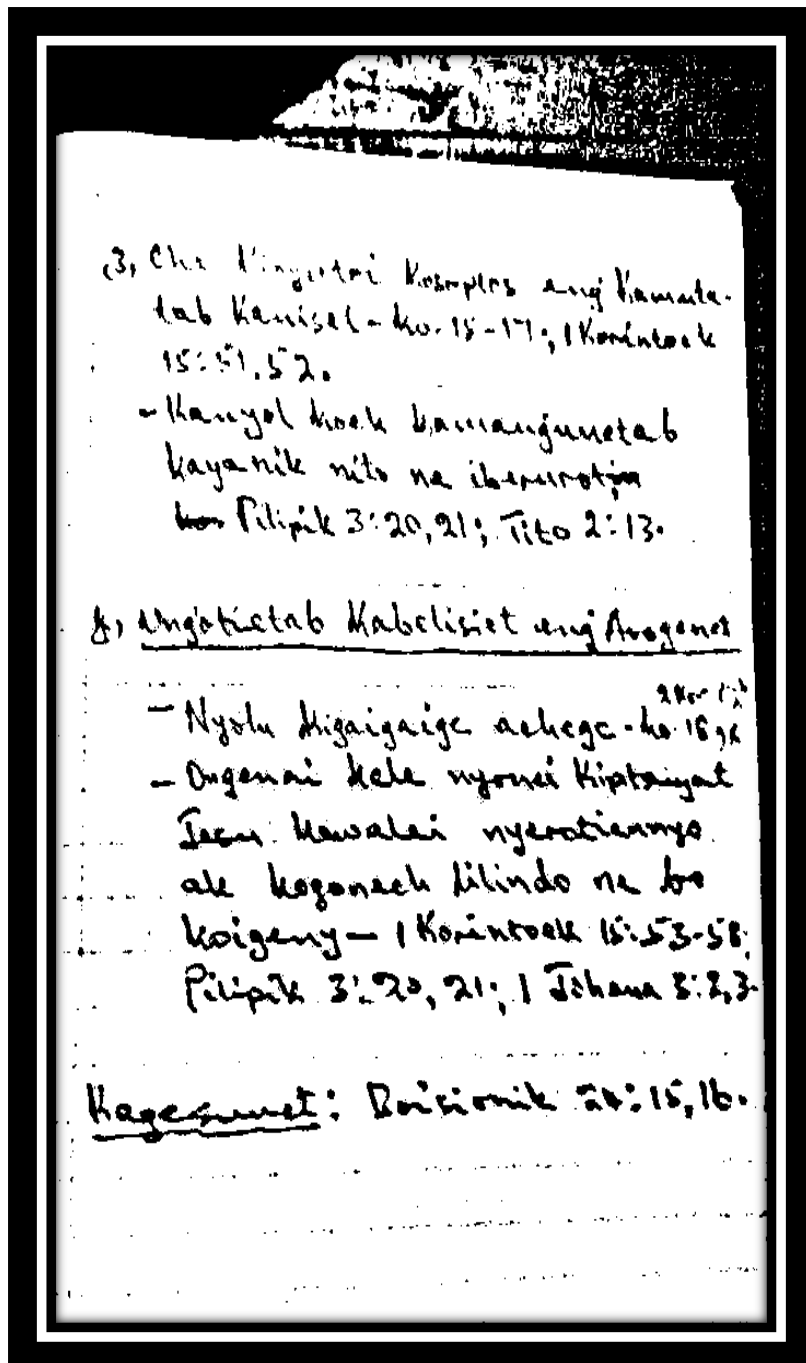
It was established that the process involved reading the Bible, devotional books, books on topical subjects and Bible commentaries. The current study established that there were various types of sermons identified in the study. One pastor in RLP4 indicated that there were three basic types of sermons: topical sermon, textual sermon, and expository sermon. According to the pastor in RLP4, a topical Sermon simply takes the topic or subject from the Biblical text. The preacher, according to the preacher's knowledge and desire, invents the divisions, both points and sub-points. In a topical Sermon, the preacher begins by outlining with a Biblical concept or reference but is completely based upon the slant of the preacher. Because of how they are constructed, the Bible is not necessary to construct a sermon. However, it was noted that this is the most unrestrictive way to prepare a sermon and is

simultaneously the most dangerous way to prepare a sermon. This is because anything can become a text by which this sermon is preached from newspaper articles, to poems, to songs another characteristic of topical sermons is that it has a vague Scriptural reference or “springboard” from a verse (whereby the preacher begins with a verse but never references it again) is usually what marks topical sermons.

From the foregoing and from observations made as well, in most churches’ sermon preparation was a core part of the clergy/preachers before they deliver it to congregants. The aim of this sermon preparation was to communicate effectively the message to the congregants. This was in line with the first proposition as outlined in Barton and Hamilton’s (2000) theory of literacy as a social practice which opines that literacies in social contexts are mediated through written texts. Openjuru et al (2016) and Mjaya (2018) in their work gave similar assertions in their perspectives. In doing so, they agreed that religious practices such as Bible reading, and sermon preparation have several literacies.

From findings among residents in Nandi County, the written texts include the Bible, Bible commentaries and sermon notes. As noted from interviews, the process entailed topic/lesson identification, identification of Bible passages/verses, reading/studying of the Bible passages, and identifying main points. The literacies were therefore noted in Bible reading, studying, getting main points and making notes that made it no different from the preparation made by teachers before a lesson in school. At this point, most preachers then come up with main points and look for supporting verses from the Bible. It was established that the process of sermon preparation was quite elaborate with the preachers taking time to read, study, make notes, summarizing, giving illustrations/examples, and drawings lessons and conclusions.

The picture below shows sermon notes obtained from one pastor in the course of data collection.



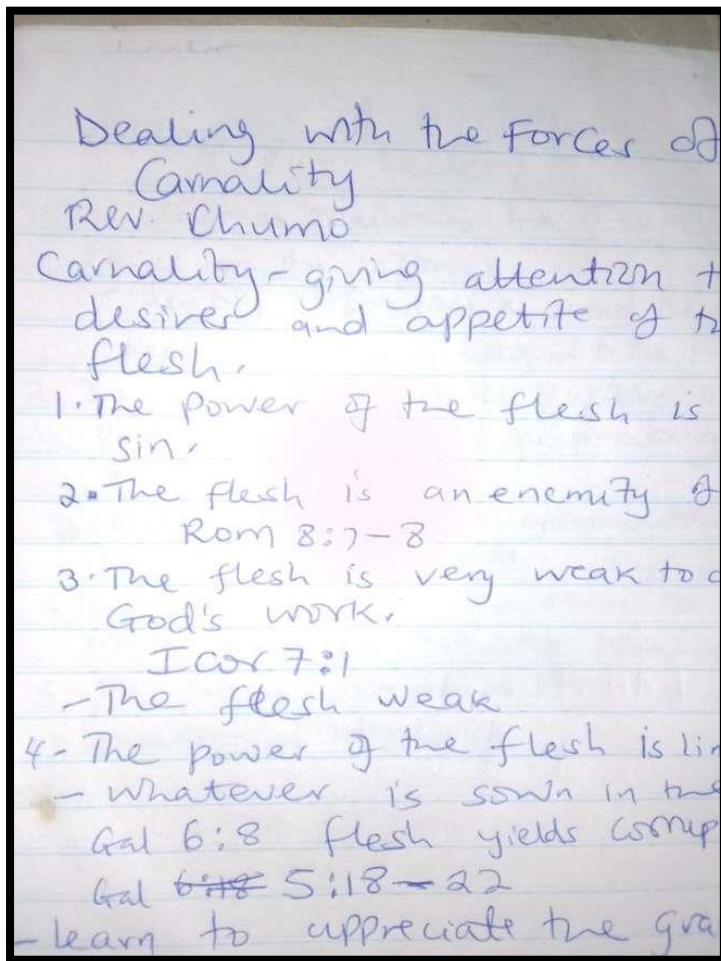
RLP4a: Sermon outline/notes

RLP4: section of Notes from one pastor in RLP4 notebook for sermon delivery. The notes are from a topical sermon written and delivered in the Nandi dialect

From the above excerpt of a topical sermon, the sermon notes have an introduction, with key text and main points to be shared out in the sermon. The Bible verse is read and then the explanation follows. Each point is supported by a Bible verse. Other verses are also read to

support the main points. It also has a summary and ending, indicated as *Kagesunet* in the notes above (underlined). It emerged that for such a topical sermon, the flow of the sermon is structured just as in any other lesson. The congregants are expected to get the main points, and the preacher keeps referring to them to reinforce, what he/she is preaching/teaching.

It was also found out that congregants made notes from sermons shared out in churches. One congregant in RLP4b shared the notes he had made as shown below.



RLP4b: notes made by a congregant from a sermon delivered in church

It can be noted from the sermon notes that the notes have the name of the preacher, the title of the sermon, the main points and Bible verses. The notes were written in English. It is highly possible that the sermon was also delivered in English. From the above data, it can be inferred that indeed congregants in most churches follow sermons and make notes in the language in which the sermon is delivered or in the language they understand most.

DELIVERANCE CHURCH KAPSABET – REV. ISAAC MUTA

STEWARDSHIP

Lev 27:30 "A tenth of the produce of the land, whether grain or fruit, belongs to him as holy. 31 If you want to redeem the LORD's tenth of the fruit or grain, 32 The LORD also owns every tenth animal counted off from your herds and is holy. 33 The tenth animal must not be selected on the basis of whether it is good or allowed. If any exchange is in fact made, then both the original animal and the replacement are holy and cannot be redeemed." NLT

WHAT A STEWARD IS: one appointed to supervise, manage or oversee the

1. A TITHE IS 10% OF ALL Gen 14:18 "And Melchizedek king of Salem was the priest of the most high God. 19 And he blessed him, and said, Blessed be the most high God, the possessor of heaven and earth: 20 And blessed be the most high God, which is in the hand of the LORD. And he gave him tithes of all. KJV

Prov. 3:9 Honor the LORD from your wealth And from the first of all your fruits with plenty. And your vats will overflow with new wine. NASU

2. TITHING WAS instituted BY GOD Gen 4:4 Abel, on his offering of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and for his offering. He had no regard for Cain's offering. So Cain became very angry and his countenance fell.

3. IT IS AN A sign OF AGREEMENT BETWEEN GOD AND MAN Remember the LORD your God, for it is He who is giving you power to make the covenant which He swore to your fathers, as it is this day. NASU

RLP4c: An excerpt of a topical sermon notes filled by a congregant

In the above topical sermon notes, a pastor had prepared notes with blank spaces to be filled in by congregants. The sermon notes text has a title and main points which are numbered with blank spaces. It also had the corresponding Bible verses which were read out by the pastor in the sermon. The sermon was prepared in English, which means that the congregants understood English and were also able to read and write. The congregant has filled in the blank spaces in the sermon notes. The congregant reported that she did this as the pastor delivered the sermon. The foregoing implied that indeed there were numerable literacies in

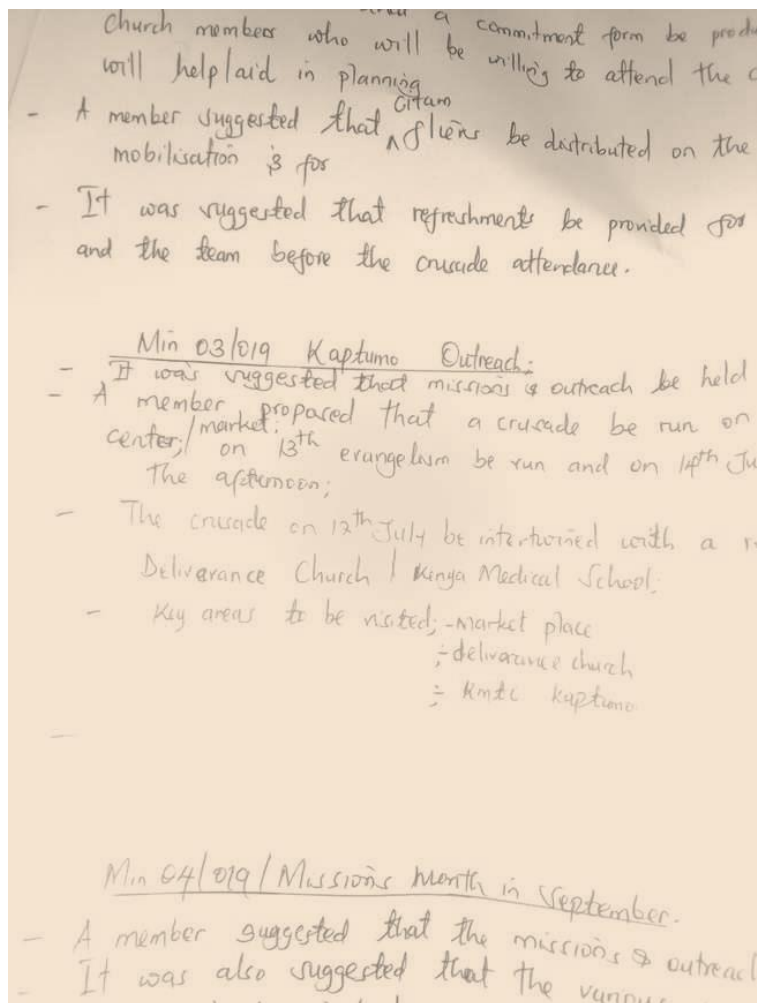
the church setting and particularly in sermon preparation and delivery. It was observed that most churches encourage their members to have a Bible, hymn book and notebook. The purpose of the notebook is for notetaking during sermons and was clearly demonstrated from the findings of the study. As a result, it can be inferred that multiple literacies were evident in the church setting. This was in line with Openjuru (2007) as well as Barton and Hamilton's (2000) theory of social practice that literacies were mediated by written texts, which in the context of the study included sermon notes prepared by the preachers, Bible reading, and sermon notes taken by congregants during sermons.

f) Record keeping in church

From RLP5 in the study, it emerged that Churches kept records of new converts, tithes, offerings, baptism, and membership. These Bible study groups comprised 4-10 members drawn from the same neighbourhood and met weekly to study the Bible together. In one of the churches visited, the researcher found the office secretary doing manual entry by filling in records in books and cards presented for members. Besides, she also confirmed that she kept lists of those who take part in Holy Communion. However, the researcher could not copy let alone access the documents since they were said to be private and confidential.

Besides, it emerged that churches kept income and expenditure records, and were reported by an Anglican Church leader that these were presented to the Annual General meetings. It emerged that records of offerings/tithes were kept by the church treasurer, though the mode of keeping these churches differed from church to church. Some had booklets where the records of all offerings were kept. The churches operate on a pre-planned budget that has details of what the church intends to spend in a financial year. Besides, marriage process has a lot of documentation done by the church such as writing and announcing wedding banns, filling and signing marriage certificates, among others. In every service, announcements are read by the church secretary or any other person assigned to do so. In a CITAM church visited in the course of the study, announcements were done via screens and ideally make use of audio, video and other forms of media. The members follow the announcements via a screen. Attendance records in prayer groups and other midweek services are also kept.

Below is a copy of a departmental church committee minutes.



RLP8: an excerpt of minutes for a church missions and outreach department in Kapsabet

From the foregoing, it was observed that churches kept minutes. In the minutes, agenda has been clearly outlined as was discussed by the members in the meeting. Each agendum has been numbered appropriately which means that the person who wrote had knowledge of how to write minutes. This was in line with Barton and Hamilton (2000) and Mjaya (2018) assertions that social practices are mediated by written texts which they utilise for communication in their everyday lives. In this context, as reported by the departmental head the written text was departmental minutes which was used by the department as evidence of the meeting and for seeking financial support from the church leadership.

Indeed, as was agreed by the 6 respondents (100%) asked about church literacies, all these constitute literacies, where a lot of reading and writing is evident.

g) Literacy in Christian Educational programmes

Besides, it was noted from services attended that some words used by Roman Catholics have been nativised into Kalenjin language. This nativisation has been noted in recent studies including Gebre et al., (2009) and Openjuru et al. (2016). From findings of the study, some words of the examples noted as used by Catholics that have been Kalenjinized include: Sakramenti (sacrament), altari (altar) and Kompromisio (confirmation). Besides, in RLP6 Roman Catholics among the Nandi and Kalenjins in general used the name *Cheptalel* when referring to God. In the study, it was noted that when Catholics are reading the Kalenjin/Nandi Bible, whenever they encounter the Word Jehovah (Hebrew name for God and which has been adopted by Kalenjin Evangelical churches), they normally replace it with *Cheptalel* in their reading. This denoted a type of literacy in practice. This is because Kalenjin Catholics do not have their own Bible in Kalenjin/Nandi but use the version developed by evangelicals, who use the word Jehovah for God.

The Catholics are able to do this interchanging of words in their reading because they are taught in Ketubyo (Catechumen class) on this and have learnt to substitute the two words as in (-read as). The teachings are done systematically following a set sequence, curriculum and is well structured in its lessons. As a result, it cannot be disputed as all the respondents (100%) agreed that indeed the various Christian education programmes are no different from the school curriculum since they are structured in terms of lessons, with objectives and are age appropriate (RLP, 2022).

Christians also have the following events that have varied literacies that were observed and taken note of during interviews conducted:

| Events/names | Purpose/meaning | Literacies |
|---------------------|---|--|
| Pasaka | Easter celebrations- death & resurrection of Jesus Christ | Reading of scriptures, singing, drama/skits processions, recitations |
| Kirismas | Christmas – celebration of the birth of Christ | Reading of scriptures, singing of hymns/carols, drama/skits |

| | | |
|---------------------------|---------------------------------|--|
| Mavuno | Harvest giving /end year | Offering in cash and kind, pledge notes, writing cheques |
| Tongoanik | First fruits offerings | Offering in kind and cash, pledges notes, writing of cheques |
| Kebebertab taman | Tithes (10%) | Giving in cash and kind, writing of cheques |
| Sadaka/konunoik | Offerings | Giving in cash/ Kind, writing of Cheques |
| Harambee/ Kaumanik | Fundraising for church Projects | Giving in cash/kind, writing cheques |

Source: Field data, FFIs (2022) RLP6

It was established that the terminologies used by Christians were indeed part of the religious literacies which in it had some reading, memorization, studying and writing. For instance, *Pasaka* (Easter celebrations) had elaborate events that included Bible reading, memorization and singing hymns from church song books in remembrance of the death of Christ. In one particular A.I.C church attended it was observed that the Sunday school children were trained to dramatize the entire story of the death and resurrection of Jesus Christ. One boy read from selected Bible scriptures from Matthew chapter 26-28. As the children acted, they quoted Bible verses and played out roles of all the characters in the Bible passage including Jesus Christ, Pilate, King Herod, and the twelve disciples, among others. Similarly, one congregant in RLP7 explained concerning her giving thus:

‘I am a business lady, and whenever I make sales, I calculate my profits on a daily basis, and then set aside 10% of it for my tithes. I then set aside what I have as the Bible says in II Corinthians 9:7 to give cheerfully. I also take 10% of every other income as tithes to my local church, which I put in in an envelope and write my name on it, as it is a requirement in my church’.

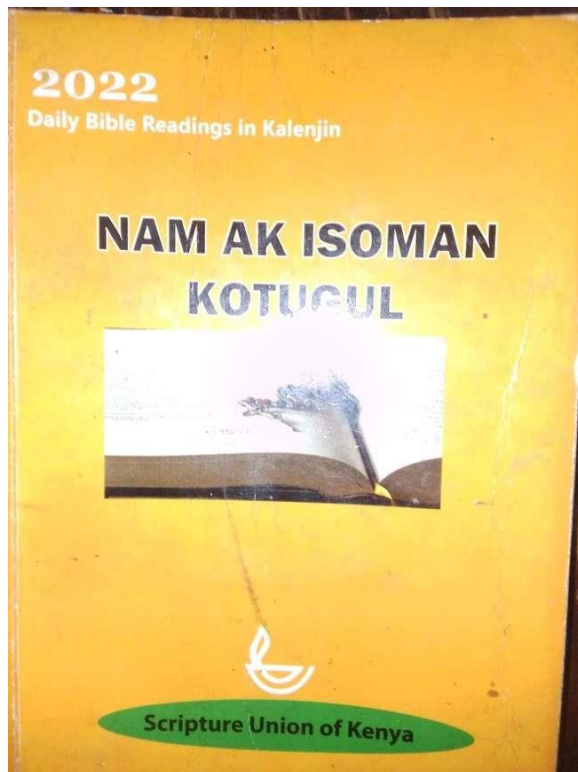
From the foregoing, Christian educational programmes provided multiliteracy practices that were crucial in edifying and strengthening believers in the faith. It was revealed through interviews, and observations made that indeed several literacies were in play in the church domain revolving around writing of sermon notes, taking of notes, reading of the Bible, studying the Bible by individuals and groups, and singing hymns.

As affirmed by all the 6 respondents (100%) in the church domain the church is full of varied literacies. For instance, among evangelicals that interacted with the researcher in the course of this study, they also reported elaborate Christian education programmes that also entail Catechumen/new believers' classes in preparation for baptism, camps for specific ages such as children in Sunday school, youth, women, widows and men with trainings. The lessons are indeed Bible lessons. For instance, as observed in the study Children always go through biblical lessons dubbed 'Vocational Bible study' where they are taught and trained in various disciplines such as prayer, Bible stories, memory verses, songs, among others.

In homes, some families used devotional books, while others did the devotions on a rotational basis. In the rotational arrangement, a family member is assigned to share a word from the scriptures, while another leads the family in conducting prayers. This happens mostly after supper. It is also common among families for prayers to be conducted before any meal is taken. In the study, even young children were able to participate in prayers and could pray even in English or Kiswahili. At the home level, family members read Bible verses, have Bible discussions and recite prayers.

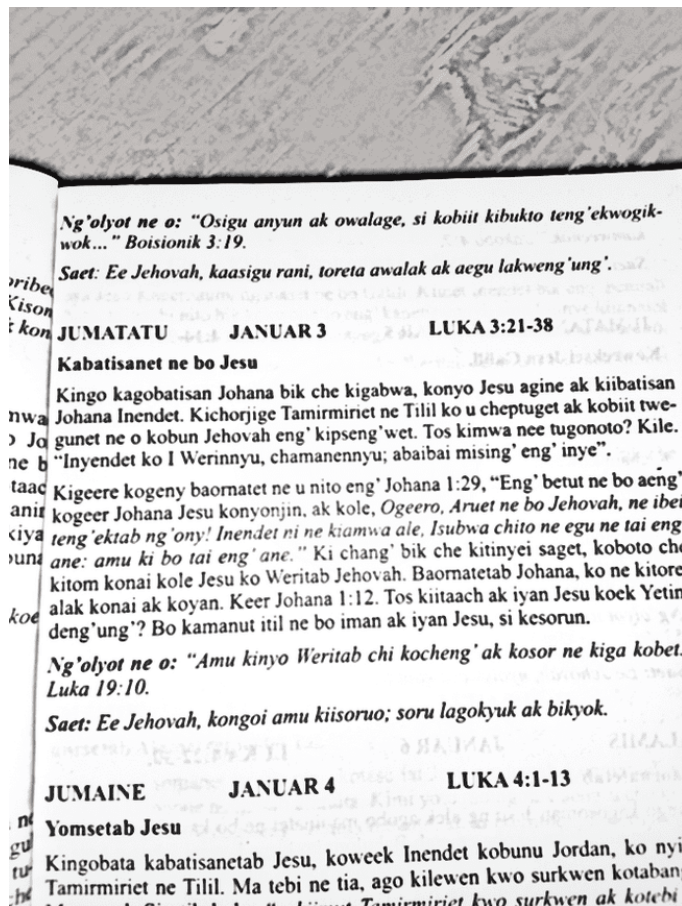
According to Nabea (2009) the familial strand of literacy is also characterised with the several literacies in religious activities. It was determined that amongst several families, Bible reading came about in both mornings and evenings. Respondents said that in such classes, a member of the family examined the Bible texts and elucidated the message to the others. One informant gave the instance of the Biblical parable of the prodigal son as one of the readings that she had shared along with her relatives and was well received. Homes were also noted to be a forum for sharing facts that had been read from books, WhatsApp messages and statuses, Facebook, newspapers and magazines.

Below is an example of a Kalenjin devotional book, '*Nam Ak Isoman*'.



RLP7a: *Nam ak Isoman*, daily devotional book in Kalenjin.

In the study, it was established IN RLP7 that members of the African Inland Church (A.I.C) had a Kalenjin devotional Bible study book called '*Nam Ak Isoman*', which has daily Bible readings with explanations. It was found out from data collected that the devotional book was written by A.I.C Kalenjin literature and published by scripture union for use in family devotions. The devotional book has daily scripture readings, explanations and the key phrases (*Ng'olyot neo*) and prayer (*saet*) as shown in the photo below.



RLP 7b: An excerpt of a page in *Nam ak Isoman*, a Kalenjjin devotional book.

It can be inferred that literacies relating to devotions held at home as identified in the study, were in line with the first proposition by Barton and Hamilton's (2000) theory as a social practice. The tenets suggests that social practices are mediated by written texts, which in the context of devotions held in homes, it was mediated by the Bible and the devotion book, *Nam ak Isoman*. The two were read and acted as the reference books for the home Bible study. Family members congregate in the evening and go through the book with one person reading the scriptures, and another reading the devotional book.

In view of objective one, the literacies found in the context of the study are mediated by written texts in the Bible and devotional books and related to guided Bible reading as outlined in the devotional book with daily readings. The devotional book has explanations that family members read and discuss while doing the devotion. The Bible reading was structured in terms of lessons that spanned for a whole year. It emerged that Bible reading in this case is done to encourage and edify believers through the word of God. It also serves the purpose of instilling the habit of Bible study amongst believers. It also emerged that the

devotional book has scripture readings for a whole year. Consequently, the church is indeed an extension of school, with robust Christian educational programmes that are aimed at edifying faithful (Openjuru et. al (2016); Mjaya (2018)). The only unique thing about Christian educational programmes is that it reaches to their learners in a language they understand best, be it Mother Tongue, Kiswahili and English depending on the audience (RLP4, 2022).

Similarly, through interviews done among Seventh Day Adventist (SDA) members, it was found out that they also have a deliberate Christian literacy programme spanning across all ages, presented under the 'Sabbath school'. This Sabbath school has Bible lessons that are done every Sabbath, before the main sermon. In one Sabbath lesson attended, it was observed that this was a rigorous and intense Bible training programme that seeks to ground members in the Bible. It encompassed Bible reading and discussion in small groups of about 8-12 members.

At the community or village level, there are religious events/gatherings for worship, fellowship and welfare programmes. A good example is noted in the study is *Jumuiya* fellowships, prayer groups for some evangelicals and Safari/Bible study groups in Christ is the Answer Ministries (CITAM). These are a form of home churches for fellowship and welfare support services. It was observed in OM6 that when members meet in such fellowships, they take a register of members present and records are kept whenever contributions are made. The literacy events are also evident in Bible readings, recitation of prayers, and other worship acts. For CITAM members observed in OM6 such Bible study groups are organized with prayers and Bible study. Members have a devotional book, called *Safari book* which comes in a series of lessons. The books have spaces where members fill in as they make discussions on the Bible study. It cannot be disputed as agreed by the six respondents that indeed, Christian educational programmes are indeed not only literacy but actually multiliteracies (RLP, 2022).

It is therefore prudent to say, as was affirmed by findings in this study, that indeed religious practices have in it varied multiliteracies embedded in its activities, teachings, worship services and Christian educational programmes. This was found to be in line with Barton and Hamilton (2000); Gebre et.al (2009) and Openjuru et al. (2016) assertions that social practices are mediated by written texts such as the Bible, devotional books, notebooks and

hymn books, among others. In general, Christian programmes are structured to ensure that adherents are grounded in certain doctrines and spiritual disciplines. They are taught and trained to be disciples/followers of Jesus Christ. According to one pastor in FFIs9, a respondent in the study, the purpose of pastors is to:

Train and equip believers to be followers of Christ so as to impact their world as it is recorded in the Bible. We also teach believers in order to make them grounded in their faith so that they may be rooted and built up in sound doctrine. This will enable them to be firm in their faith and withstand false teachings/doctrines.

In a nutshell, church teachings are no different to school literacies since they are aimed at impacting and transforming an individual's attitude, opinion, behaviour etc. by equipping them with certain knowledge and skills (RLP8, 2022).

Indeed, another respondent in FFIs, a Kikuyu lady whom we interacted with in the study, talked of '*nasomea* PCEA [I read at PCEA]' to mean 'I fellowship at PCEA church'. The study confirmed that most Kikuyus especially those with low education viewed church as a form of schooling because of the various literacy practices found in a church setting (FFIs, 2022). From the foregoing, it was evident Christian educational programmes presented numerous literacies that have been clearly outlined in the findings of the study.

h) Bible reading in social functions

Bible reading was also common in social functions such as funerals, engagement and wedding ceremonies. In RLP 8, Bible reading was also common in funerals. In one funeral attended in a village setting, the pastor shared from Psalm 90:10 in Kiswahili which states that the length of our days is seventy years. He then explained that life is short like that of a fading flower. He also read from 1 Thessalonians 4:13-18, which gives hope to Christians on those who have died and encourages them not to grieve as those who have no hope in God. Consequently, Bible reading in funerals was used in comforting the bereaved and in urging Christians to repent and get closer to God.

Among the Nandi Bible reading was also used before dowry negotiations are commenced. In one function attended, RLP8 the pastor read the verse in Gen 34: 12 in Kalenjin '*Agonin kanyiok che imache, ak igona cheptang'ung atun* (I will give you the entire dowry you want,

but give me your daughter to marry)'. This verse is normally used as a justification in demanding dowry from the bridegroom's family in a Nandi *Koito*. After the verse is read, the bride groom's family is told '*Oyat motyot* (literally translated 'open the quiver' to mean start naming the cows for bride price). From the foregoing, it was observed that Bible reading mediated the literacy practices in social functions such as pre-weddings, weddings, and funerals, among others.

As observed in the course of this study, among Muslims recitation of prayers was the most prominent particularly where Muslims prayed 5 times in a day and specifically involves recitation of prayers. This is referred to as '*Kuswali*', which is a Swahili word loosely translated as an equivalent for prayers. It was established that Muslims could recite words in Arabic yet have not been taught Arabic in a formal setting as observed in RLP9 ((FFIs and documentaries, 2022).

As was noted by Kulick & Stroud, (1993) cited in Openjuru (2008) most literacy events in Gapun relate to the practice of the Christian faith, in which they read religious literature. The same was also observed in Nandi. This is because literacy was introduced within the context of the Christian religion with religious literature in Kalenjin such as *Bukuit Ne Tilil* (Bible), *Nam Ak Isoman* (devotional book), *bukuitab saet* (prayer book) and *Tiendo* (hymn book). Similarly, it was noted in Gapun the obvious text available for this Christian literacy practice was the Bible, the prayer book, the hymnbook, religious calendars, and liturgical instructions – always written in Tok Pisin. In a small survey conducted in Gapun, most (97 per cent) of all the printed matter in Gapun was religious materials.

It was noted in this study that while most Christians read religious books and literature, Muslims mainly recited prayers. Parry (2000a, p. 63) outlines those differences as follows: For Muslims, the sacred textual content in the Quran should continually be supplied in Arabic and ideally, it needs to be recited rather than studied or read as is the case in Bible reading among Christians. To them written textual content serves particularly, then, as a mnemonic. This means it is simply an aid to memory work. This means that Muslims are expected to memorize the Quran rather than do the actual reading. For Catholics, too, the sacred textual content and accompanying liturgical fabric although in written format are made accessible through oral approach, but there's less emphasis in the lifestyle of studying textual content by means of reading. The Protestant tradition, however, lays precise emphasis on people reading

of text in the Bible and other religious books for themselves. This means reading and studying the Bible is very common for such believers. Majority of the respondents were drawn from this category. This is based on the fact that among these groups of Christians (Evangelicals) each believer is deemed to be a minister of the Gospel in their area of jurisdiction, whether small or big. One pastor in FFIs 11 in his sentiments confirmed that they were ready to preach in and out of season as the Bible declares in second book of Timothy chapter four and verses 2-5.

4.3.1.2 SPORTS LITERACY PRACTICES IN NANDI

The sports literacies identified were mainly identified in athletics, indoor games and mobile phone games domains. These are discussed below.

The athletics domain was the most prominent in the context of study. Athletes were involved in several literacies evident in their training sessions, timing and recording of speed and in application for travel passports/visas, as well as in signing of contracts. Athletes also have training programmes that they read and follow as well as meal schedules they have to stick to. Besides, when they eventually get money from athletics, some of them have elaborate plans on how to invest the money. Besides, indoor games such as Scrabble and pool table were identified in the study as presenting varied literacies. In addition, smartphones have led to a number of Apps that reveal certain literacies. Such games include word builder, word search, word connect, and crossword.

a) Literacies in Athletics training

It was affirmed by all the 6 sportspeople (100%) interviewed in the study that sports in general and Athletics in particular was an art and a science that has in it a number of literacies. For instance, athletes had a rigorous training programme that has timelines and specific instructions that athletes have to read and follow. It was noted that due to the prominence of athletics in the study area, most athletes have converged in Kapsabet for purposes of training both for commercial and for educational/scholarships' purposes. From as early as 4 a.m. in the morning athletes in Kapsabet have already commenced their training. The study revealed that athletes train by following a written programme given to them by coaches that mainly encompasses roadwork, hill work, fartlek/intervals, track running, physical exercises, rest and diet. They have to read and follow training programmes normally written in English. Such terminologies constituted part of sports literacy identified in the

current study. However, the programmes were different for track and road races. For example, those reading training manuals for sprints such as 100 Metre race could not train in a programme for marathoners (SPLP1, 2022).

One athlete, SLP1, a respondent in the study, noted that:

I always wake up at 4.am to catch up with my colleagues for the morning run. This we start by jogging for say 1-2 km, then we start increasing the pace slowly by slowly. We do that for 2 hours. Finally, after that we do some exercises then go and take breakfast, and then take some rest. However, the programmes are different for different days that have been written for us by our coaches. It is written in English. Though, I dropped in class six, I am able to read the sports programme and follow instructions given. Like for me I am a marathoner and our programme is different from that of sprinters. In our schedule, we do hill work, fartlek; track training such as speed work, among others. We follow our programme strictly alongside rest and meal schedules' (SLP1, 2022).

It was found out from the data collected mainly through interviews that through reading of training manuals and other training materials athletes were able to follow the training programmes and achieve the expected results. Reading enabled them to meet expectations of their coaches. Most of the sports training programmes were written in English and athletes were expected to read and follow the programme. It was established that even those athletes with low levels of education, eventually got used to the training programme. They got accustomed to it. In the study by way of interviewing the athletes, it was established that though most athletes used literacy to be able adhere to the programmes and be able to excel. The basic resource for training included reading manuals for training programmes, meals, training shoes and sportswear but more importantly a timer. It was found out that every athlete had a stopwatch for self-timing during every training session. Timing is one of the biggest assets for any athlete, since when one attains a specified time, he/she can be invited to participate in national and international races (SLP, 2022).

The aim of the training programmes for athletes is to produce regularity in line with Foucault's power of relations shows that which ends up building the individual's self

through internal discipline. It was confirmed in the study that indeed that the most successful sports people are self-disciplined.

b) Literacy practices in filling in online forms and signing contracts

Furthermore, all the six (100%) athletes interviewed in the study confirmed that literacy was deeply rooted in application of passports, getting visas and travel documents. This is because the trainings are done with a goal in mind, usually, to participate in races abroad, then athletes must prepare travel documents in advance. This means every athlete must have a Kenyan passport at hand since one can be invited to go and participate in races any time. Kwamboka, SLP2 an athlete had this to say:

Immediately, I started training, my coach advised me to get a passport. So since, I was not aware of the process, due to my low education, I went to a cybercafé to get assistance in making the application. I was able to make the application online, where the cybercafé attendant, asked me questions as he helped me fill the form online, and made the payments via M-pesa. After that we submitted and printed the hard copy. Thereafter, I went to Kisumu for the remaining steps, and picked my passport. Later I received an invitation to go to Singapore, Spain and Italy for road races. I then made an application for Visa and other travel documents, by reading the instructions and filling the relevant forms, which are also done online. I normally communicate by writing emails to my race directors in these foreign countries. It has now become very easy for me to travel to these countries, since I have mastered the processes and also learnt languages of some of these countries I go to'(FFIs, 2022).

From interviews done among 3 athletes and 2 coaches in Kapsabet, it was revealed that athletics also involves signing of contracts between managers and the athletes. All the 5 of them (100%) agreed that indeed this constituted literacy. As such, those who have not mastered this were swindled in dubious contracts that take away their hard-earned money. It was noted that language barrier affected most athletes when they go to foreign countries and sometimes use signs and broken English to navigate their way. In the end they are able to communicate with their foreign managers. It also emerged that most are not well educated, some having dropped out from lower primary school. Since, such athletes may not be able to

read the terms and conditions in some of these contracts, they end up being conned into giving away so much in terms of what they get from their athletic prowess. Besides, from interviews done among some athletes and coaches it was shown that some athletes are duped into using drugs and substances that are prohibited by the World Anti-doping Agency, and many end up being banned from participating in competitions. They also reported that many athletes when caught complain that they were duped or simply that they were ignorant of the same. This is because some of these substances are contained in prescription drugs for treating common ailments (SLP2, 2022).

These sentiments were confirmed by an athletics Coach in SLP2a from an interview conducted in Eliud Kipchoge stadium in Kapsabet who said:

Many of our athletes are not well educated and therefore have problems when it comes to catching up with training programmes. However, with time they get accustomed to it. Furthermore, even those with basic education still face challenges when it comes to athletic training, and we have to instil values and discipline to them. Furthermore, they face real challenges when they go to foreign countries to participate in races. Some of them mumble words and use phrases such as 'yea' or just nodding to communicate with their foreign managers. Non-verbal signals are also used when communicating. Most of them sign contracts without even reading the terms and conditions and end up being conned or being dropped due to ignorance. Financial literacy is also lacking on the part of our athletes who end spending money earned from winning races in luxuries only to end up in misery later. Doping and use of banned drugs is one area that also affects our athletes, and this is also linked to low levels of education.

From the foregoing, it emerged that several literacies were identified in sports especially in reading of training programmes, signing of contracts, and communication with foreign managers. This confirmed that the findings showed that indeed the findings conformed to Chao and Kuntz's (2013) assertions as well as Barton and Hamilton's (2000) theory as a practice. In other words, literacies were mediated through written texts such as training programmes, online applications, and signing of contracts.

As is the case in other studies, the current study contributes the concept of social network to the social practices theory of literacy. This concept explains how non-literate adults create supportive social structures to deal with the literacy demands of their life. Within these social networks, non-literate people develop a different “notation of dependency and independency” (Openjuru, 2008), in which they see themselves as interdependent members of a mutually helping social network. For instance, it was noted in this study that athletes with low levels of education were assisted by their colleagues and others including cybercafé attendants, agents, coaches and other persons to be able to write emails, apply for passports/visas and sign contracts. The social network is characterised by mutuality and reciprocal relationships and social roles that involve sharing a wide range of skills between members of the network. All members of the network are treated as equal regardless of their literacy skills (Openjuru, 2008).

4.3.1.3 FARMING LITERACY PRACTICE

The study investigated farming literacies and identified varied literacies revolving around the following areas: animal husbandry, crop farming, and soil/farm tools, among others. These are outlined below. All the 6 farmers (100%) interviewed confirmed there were several literacies in the farm domain.

a) Literacies in Animal husbandry

The study found out varied literacies in dairy farming, sheep and goat rearing as well as in poultry farming. The literacies were evident in routine management practices such as deworming, treatment of livestock, keeping of production, breeding and sales records. In particular in FLP1 one farmer was observed deworming his cows by first of all reading instructions on dosage. The literacies identified in animal husbandry were best illustrated by one respondent, in FFIs2 who said:

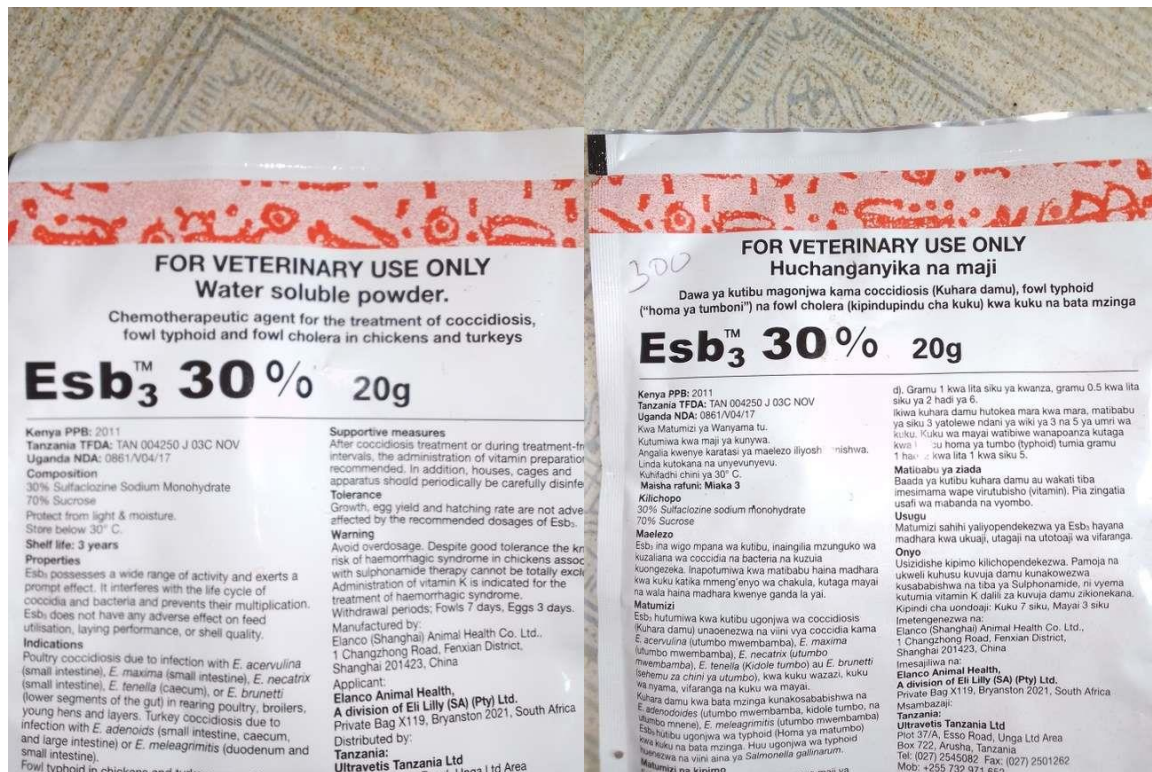
I have developed myself into a successful dairy farmer by being an ardent reader. Though I dropped in form two, this has not stopped me from being a successful farmer. I started my journey in dairy farming in 2008 by first of all visiting successful dairy farms and took notes from their success stories. I learnt about deworming and use of acaricides with particular interest in dosage instructions. I also learnt about some common livestock diseases and their symptoms. To date I still read a lot on these livestock diseases and how

they can be prevented. I also learnt about other livestock rearing practices especially feeding in terms of livestock nutrition and quantities required per animal depending on their body weight. I also keep myself updated on this through online platforms by reading on best practices in dairy cattle management and production. I also listen to radio programmes on dairy farming and attend agricultural shows, where I take time to read pamphlets and ask questions.

Through the years I have learnt how to write my dairy records and customize it to my farm. The records include milk production records which I fill daily and feeding records. I also keep breeding records for my animal and take note of the time when each cow was served; bull served with and expected date of calving. I also keep income and expenditure records, and for instance, last year I had a turnover of over Ksh. 2 million. I have taught my workers to keep records and have been able to perfect it, even though some of them have low levels of education. In short, I am a self-educated farmer learning from other farmers and also reading a lot. By so doing, I am now able to train other farmers who come to my farm on a daily basis. Can you imagine, each one of them pays sh.500 to have a tour of my farm and receive the training which I offer myself through my experience in dairy farming?

The study findings from the farms showed that indeed literacies were mediated by written texts which included reading of routine management practices in online platforms, keeping of farm records, reading of instructions on agrochemicals and educating other farmers. Besides, it was observed that farming had several literacies and with increased use of technology, farming literacies are growing day by day (Gebre et al 2009 and Mjaya, 2018).

One farmer in FLP1 also showed that indeed manufacturers of agrochemicals also assisted them by having instructions in both English and Kiswahili, as shown in the example below.



FLP1: an example of a poultry drug used by a farmer in the study with instructions written in both English and Kiswahili.

It was noted from interviews that the writing of instructions in agrochemicals is quite helpful to farmers. From the example above on the Esb, which is agrochemical used in treating and preventing Coccidiosis in poultry the writing in both languages enables farmers with low education to read and apply the instructions in treating their birds. The instructions cover the description on what the drug treats, dosage, and precautions. From the foregoing, it was found out that most farmers had engaged in a self-education process through reading printed materials such as books, newspaper pullouts and internet sources to educate themselves. These farmers are very keen in implementing what they have read, and with time they know what works and what doesn't work, hence develop their own practical farm-based solutions. These are the tenets they share with other farmers at a fee and thereby act as mentors to other farmers, despite having no education background in animal husbandry or related fields. Such farmers have distinguished themselves through self-education, which constitutes reading of printed materials, reading online materials and writing of various records in the farm.

b) Literacies in Crop farming

In crop farming, literacies were identified in crop planting such as plant spacing, application of fertilisers, application of herbicides and pesticides, and keeping of relevant records.

c) Literacies in Soil/ Farm tools

Soil and farm tools' domain also provided a number of literacies in this study. These were identified in events such as measurements of soil PH and reading user manuals for assembling of farm equipment.

d) Literacy events in farm work

There were several literacies identified in farms. These were spotted as farmers continued with their daily activities. The literacy events included: reading planting, installation, spacing, spraying, and instructions from pamphlets, manuals brochures and booklets. It was evident in reading and writing sale records, reading and writing sale records, writing and writing price tags, writing stock taking records, marking livestock and farm produce records. As was affirmed by all the 6 (100%) of the farmers interviewed, this indeed constituted literacy (FFIs, OM, FN, 2022). The study sought to know local farming literacies and found a number of these literacies identified in farming. These revolved around terminologies used especially by the Nandi. The major ones are outlined in the table below.

| Name in Nandi dialect | Meaning | Usage |
|--|--------------------------|--|
| <i>Kabotik, (other Kalenjin tribes such as the Kipsigis use 'Temik')</i> | Farmers | Used when referring to a group of farmers |
| <i>Kiyagik</i> | Livestock | Used in reference to all livestock |
| <i>Igoret</i> | a traditional hoe | The hoe is used mostly in weeding of crops |
| <i>Rembet</i> | <i>Jembe</i> (wide base) | a <i>Jembe</i> (hoe) with a wide base used for weeding tea farms |
| <i>Panget</i> | <i>Panga</i> | Borrowed word for panga (machete) |

| | | |
|------------------|--|---|
| <i>Keswek</i> | Seeds | Used in reference for all types of seeds in a farm set up |
| <i>Mestowot</i> | Shepherd/herdsman | Used in reference to a caretaker of sheep goats, cattle |
| <i>Planterit</i> | Planter used in planting as in the case of maize | Borrowed from English and is tractor drawn. |
| <i>Cheborit</i> | Sheller for maize | Used in shelling maize from cobs |

Source: Field Data, 2022 FLP1

e) Reading instructions in agrochemicals manuals

As affirmed by all the 6 (100%) of the farmers interviewed, the study also indicated that farmers normally were involved in literacy when they read through instructions before using agrochemicals. The instructions are normally presented in English and Kiswahili which enables farmers to understand the instructions on usage and quantities of chemicals to use. As a result, the farmers are able to measure quantities of say a fungicide or pesticide in a unit volume such as in 20 Litre Knack sack sprayers. They are also able to understand instances when they can mix these chemicals and when not to. Such farmers need not to be educated to be able to use such agrochemicals. In fact, in so many cases, successful farmers as was found out in this study had not even completed primary school education (FFIs and OM, 2022).

One respondent, FLP2 explained this:

I normally spray my beans with Easy gro starter (foliar spray) at three weeks after planting to make my beans grow vigorously. While doing so I can mix it a fungicide for preventing blight in my beans crop. The process is simple since I always read the instructions carefully before using any agrochemicals even when spraying my animals with Acaricides. The advantage is that the instructions are also written in Kiswahili. I can be able to measure in litres and millilitres and mix the chemicals in the required ratios.

From the foregoing, it was noted that farmers read instructions on agrochemicals before using them. This was in respect to getting the right quantities/ratio of water and agrochemicals for

spraying plants. The literacies were noted in the reading of instructions for agrochemicals and in making the actual spraying. It was observed that the farmers were keen in following these instructions since they wanted to achieve the best results. The study also established that seed companies such as EASED and SIMLAW have since developed traditional vegetable seeds sold to farmers in local agro vets. Such include *Isochot/Managu* (black night shade) and *Sagaa/Isakiat* (spider plant), among others. Below is an example.



FLP3: spider plant/saga seed packet

Use of local names in seed production

From the findings it was revealed that seed companies used local names to popularize seeds sale among farmers. The literacies identified in this case were the use of local names in seed packaging by seed companies. This has ensured that indigenous vegetables have now been embraced in the multicultural society, not only in the context of the study, but also in Kenya and beyond (OM, 2022).

f) Farmers reading on online platforms

It was established from data collected that farmers were also be able to use Google and other online platforms to get information on how to be successful in their farming practices. The study revealed that farmers search for information online, ask questions and get help online. Farmers watch/listen to radio/TV programmes on farming practices to educate themselves on ways to improve their farming activities. One farmer FLP2 has successfully done this to run his poultry farm. He had this to say:

I normally Google on best practices on how to carry out my poultry project online. These days most of the farm practices are found online either in YouTube (videos) or in Google for written information. Most of the successful farmers have posted their literature online and that's where I get most of the information on cattle farming, coffee growing and poultry farming as well.

From the foregoing, farmers were able to get information and educate themselves in various farm management practices from online platforms. Literacies were identified with farmers being able to type/search from search engines such as Google and Chrome. They then get the correct information, download it and read. It emerged that online literacy has become an important asset for the modern farmer, where they are able to download and read information on various farming practices. With such information, farmers were empowered to carry out their farming successfully.

This was different from a study done by Mjaya (2018) where he noted that the Ministry of agriculture in Malawi perceived that the cause of the apparent low productivity among the rural populations is lack of knowledge of 'modern and effective farming' methods. Therefore, to distribute the said 'modern and effective farming techniques' the Ministry of Agriculture had extension workers in the communities. These officers were busy helping the community members on what they considered to be best agricultural practices with a view of increasing productivity. In the context of the study, farmers had become creative in seeking information on their own rather than depending on extension officers. Consequently, the findings of the current study corresponded to works of past researchers such as Barton (2001), Bloch (1993), Camitta (1993), Kulick and Stroud (1993), Martin-Jones (2000), Street (1993, 1995) and Wilson (2000) who have shown that people do not passively receive

literacy but that they may create literacies of their own, adapting them to their own needs and views.

g) Application of measurements and spacing in farms

The study revealed that a number of farmers utilised the concept of measurements through actual measurement or estimation to achieve uniformity in their farm activities. Simple items such as sisal strings, sticks, leg strides or just mere estimation etc. were used to get crop spacing or line spacing for crops. The photos below are examples of instances that farmers used simple methods to achieve uniformity in their farm activities (OM, 2022).



FLP3a: use of distance and spacing in planting of Napier grass

Source: Field data, (2022)

In this photo, the farmer used estimation in planting Napier grass in a trench by placing them at a uniform space between them. It emerged that literacies identified in this context were evident in uniform spacing done through estimation of distances and spaces. Below is another example of use of estimation in fencing and planting of crops as well.



FLP3b photo showing use of estimation in the farm

Similarly, in this photo, the farmer has used estimation to ensure equivalent space for barbed wire on the fence and also on the rows of the maize he has planted. The literacies were noted in measurements and estimations employed by the farmer in his work.

The study also showed that farmers in the study kept and read animal records. The literacies in this context were observed in writing records of breeding for their animals as well as production records. One farmer, in FLP3 kept breeding records of his cows in terms of when the cow is served and with what breed of bull sire. In addition, the farmer kept milk production records for each cow daily.

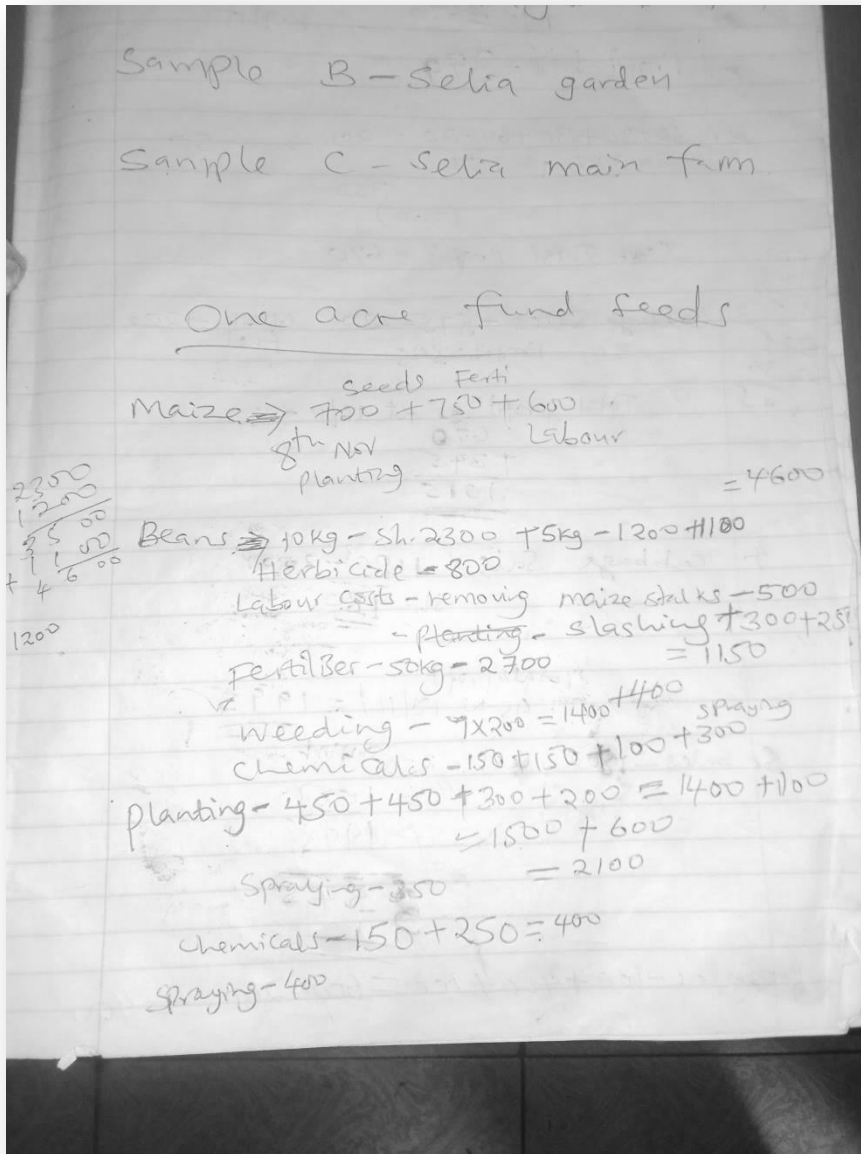
Farmers were also involved in reading of instructions for animal treatment and spraying. The farmers read instructions and were able to follow the prescriptions. In the study, farmers were seen preparing sales records, and were able to read crop spraying instructions; read and write harvest records; Reading labels on farm tools and equipment. In the course of the study one particular farmer was able to read in FLP3 a Knapsack sprayer manual and assemble it successfully. Farmers were also seen making notes during field days they attended cooperative and KTDA farmers' trainings and AGM.

As noted from findings in this study, farmers engaged in varied literacy practices in carrying out their day-to-day activities. They read instructions on manuals on farm implements and agrochemicals and kept records by making use of literacy practices. This was done to make

their work effective and follow specifications to avoid any losses. In a nutshell, it was confirmed as noted by all the respondents (100%) that indeed the farm domain and agricultural practices in general has in it several literacy practices and events.

The reading and writing by farmers in this study was purposeful since the farmers only read and wrote what they felt that they needed at that point in time. This had been noted in an earlier study by Openjuru (2008) that Gapunner do own that some printed matter which is occasionally looked at and a few villagers do sometimes write. In a study done in Malawi, it was similarly noted that farmers used brochures to get information on modern farming methods (Mjaya, 2018). In the current study as well, it emerged that the farmers had a number of written booklets and pamphlets which contained information on different aspects of farming such as agrochemicals, fertilisers, seeds varieties for different crops, farm implements, among others. Such farmers read and followed the written information in the literature they had. They also noted that Gapunner do not read to gain information about things that do not concern them. The objective of reading is to accomplish some immediate life task, such as confirming the words to a hymn, preparing to recite a prayer, reading a note one has been given, deciding to discover a heretofore concealed truth in a religious text as in Bible study. It was also noted that Gapunner do not examine any information on matters that do not concern them.

This was noted in the current study as farmers read instructions on agrochemicals for confirming quantities to be applied. Similarly, writing also had a very specific purpose among Nandi County farmers as was in Gapun. For example, they do not keep diaries for purposes of planning their daily chores, nor do they write letters to long distance relatives and friends for maintaining contact. The writing that is done in Gapun consists of mostly short notes that they write for very specific reasons like requesting a favour to use one's dog for hunting. Among farmers in the current study, writing was used in keeping farm records to record say, kilograms of tea supplied to the local KTDA factory. Other uses of writing include recording lists of names of some important people such as the Veterinary officer or tea clerk (Kulick & Stroud, 1993, cited in Openjuru, 2008). It also emerged that some of the farmers also kept records of their daily/monthly/weekly expenses such as payment of labour, cost of purchasing inputs such as fertilisers, seeds and agrochemicals. Below is a draft of daily records kept by the farmer on different farm projects.



Above: FLP4; rough draft of farm records showing farming expenses

From the foregoing, it was noted that the farmer kept a rough draft of his farm expenses for different activities he undertook. The expenses included purchase of seeds, labour costs, spraying, purchase of agrochemicals and fertilisers, planting, weeding, among others. They also kept records of sales from the farm including milk sales, kilograms of tea picked and supplied to the tea factory. They also kept records of income from the farm by keeping records of what is sold including milk sales, sale of vegetables and proceeds from tea, among others.

It can be inferred from the findings that indeed farming literacies were in line with Barton and Hamilton (2000) assertion that social practices are mediated through written texts, which in this case was evident in the farm records kept by the farmers. It was evident that also farming literacies have since evolved and has expanded to include reading and learning from online platforms, where farmers get information on their farming practices.

4.3.1.4 CIVIC LITERACY PRACTICE IN NANDI

A number of literacies were evident in civic duties of the residents in the context of the study. The literacies were noted in application of identity cards and birth certificates, voting in the elections, public barazas, public participation forums, and school meetings. In this section, six (6) respondents were interviewed including one locational Chief, one IEBC officer, one registration officer and three residents. In general, all the 6 (100%) respondents asked about civic responsibilities affirmed that civic activities they undertook from time to time were indeed literacies evident through reading and writing of various documents/forms/notices as they conduct their civic responsibilities.

a) Voting literacies

When voting, one has to put a mark on the ballot paper within a specified box in the ballot. Since this study was done during an electioneering period, the researcher was able to observe the voting process both in the party primaries and the general elections. In doing this, the voters were seen reading the instructions on posters on the walls, reading the names of the candidates and putting marks to vote for their specific candidates for various seats.

b) Literacies in Public barazas/public participation

Similarly, residents in the context of the study participated in public barazas and public participation forums. In such forums were seen writing notes and reading documents provided. For instance, in one public participation forum attended on the County Integrated Development Plan, residents read the given proposals, made amendments and gave proposals. They could be seen making notes in the presentation.

c) Citizen rights literacies

Citizens were also engaged in citizen rights activities such as picketing/demonstrations where placards are written and petitions are written and presented.

d) Literacy events in voting domain, public *baraza* domain and citizen rights literacies

In general, the literacy events identified in this particular area included the following: reading voting material; actual voting; reading results of voting; reading public notices; reading public pamphlets; reading public health notices; Reading the constitution; reading court related rights; reading one's legal documents e.g. IDs, voting cards, birth certificates and other certificates. These are outlined below.

i) Birth certificate/ identity card application

The study also identified various literacies that were evident in Nandi County residents in terms of their civic/administrative obligations. For instance, it is expected in Kenya that once a child is born, the parent(s) should immediately commence registration of birth for the said child. To do this, the parents must get a birth certificate. The process of getting a birth certificate involves an elaborate process of filling in forms. The applicant should provide birth notification card, clinic card, parents' identification cards, or infant baptism/dedication cards. In cases of late registration, a letter from the chief and that of the school has to be provided. As earlier indicated, one has to fill in certain forms and provide the required details such as name of the child, exact place of birth, names of parents, date of birth, among others. The process involves reading of requirements, filling forms, signing the forms and providing the necessary requirements (CLP1, 2022).

The forms are different for those with birth notification cards and those for late registration, and applicants must note the difference. The literacies in the issuance of birth certificates are evident because one has to read the forms carefully and fill in the details required. one respondent, CLP1 explained:

The process of getting a birth certificate for one's child can be sometimes very challenging and time consuming. When I was applying a birth certificate for my first born, I faced insurmountable challenges. Firstly, due to ignorance owed to my low level of education, I didn't register my child at the chief's office to get a birth notification card. This is because I bore my child at home. Consequently, when time of trying to get my child to get a birth certificate, I faced numerous challenges. This is because I had lost his clinic card and the child had not been baptised, so I did not have a baptism card either. In the application, I used a wrong form and had to return to get the correct form. It was also found that I had not filled the form correctly. After

this, I read the instructions and followed them to the letter and enabled me to go through easily. Later, I got a letter from the school and the area chief to assist me get the birth certificate. The chief wrote for me an introductory letter for this purpose. From this experience I learnt a lesson and have been very prompt in getting birth certificate for my children immediately they are born.

Below are examples of filled forms that depict different literacies found in the context of the study.

REPUBLIC OF KENYA
 THE BIRTHS AND DEATHS REGISTRATION ACT
 (Cap. 149)
 APPLICATION FOR REGISTRATION OF A LATE BIRTH
 Please complete this form and return it to the Principal Registrar, P.O. Box 49179, Nairobi, together with all relevant documents and the correct fee.
 In addition Form A1 (Form 1 in the Schedule to the Births and Deaths Registration Rules) must be completed in duplicate and accompany your application.

INFORMATION REGARDING CHILD

1. Full name of child: CHRISTOPHER ACHEVI MUSUNGU
 Postal Address of Child: Is the child still alive? NONE
 Child's date of birth: 8-6-1985 Sex of child: M
 Full name of Father: WILSON MUSUNGU
 Full name of Mother: NEELA ATUMA
 Exact place of child's birth: IRUWA
 Child's identity card No. or, if none Father's identity Card No.: 286938 Child's ethnic group or tribe: KISUMU
 If child is now aged over 18 years is he/she in pensionable employment? No
 Full name and postal address of child's employer: N/A
 Name of child's circumcision or age-group: Name of circumcision or age-group at the date of child's birth

2. In support of the application as many of the following documents as possible MUST be produced:
 Municipal notification of birth; certificate of doctor or midwife who attended the birth; baptismal certificate; school-leaving certificate; identity card or passport.
 The certificate on the reverse of this form must also be completed by an independent person, i.e. by a person who is not a relative, who knows of birth at the time of the birth.
 If the child is in pensionable employment, an official letter must be produced from his/her employers confirming that the date of birth shown on this form corresponds to the date of birth recorded in the employee's personal file with the employer.
 The applicant must also produce any other document or obtain any certificate that the Registrar may in his sole discretion require.
 For the avoidance of doubt applicants are warned that without the production of the documents referred to in this paragraph, this application may, in the discretion of the Registrar, be refused.

3. State (a) why birth was not registered at the time: PARENTAL IGNORANCE
 (b) for what purpose is a birth certificate now required: TO PROVE PASSPORT

4. Dated this 24th day of February 2023
 Full name of applicant: CHRISTOPHER ACHEVI MUSUNGU
 Postal address of applicant: IRUWA
 Relationship of applicant to child (father, mother or specify): FATHER

(Witness to applicant's Signature) Full name and postal address of witness: _____
 (Signature of applicant)

CLP1: a filled in form presented and accepted for birth certificate application in Kapsabet

The form above is used for late registration of birth. This means it is used to make an application for a birth certificate for a person who was not registered at birth. The form shows that the details to be filled in include the name of the child, the names of the parents, exact

place of birth, and date of birth, gender, and reasons why birth was not registered in time. The writings in blue were written by the applicant, while the red writings in biro were written by the registration officer as approval for the next step. All applications have been made in English. The literacies were evident in reading of the instructions, signing and actual filling of the forms. From the data collected from interviews, it was revealed that most persons making applications for birth applications were done with the help of others who understood what was needed in the forms to be filled in. In most cases, filling in forms was done by assistance either by officers in the registration department or by others such as schoolteachers.

Below is a copy of a filled in and stamped application form for birth registration.

INSHIP TO CHILD MOTHER 4. DATE 12-5-2018 Signature

C. CERTIFICATE
 (To be signed by Assistant Chief of sub-location and countersigned by Chief of location**)

on Assistant for: CHEPTARIT, hereby certify that I have knowledge of the personal details of
 Name of sub-location
 named in the above application and that, to the best of my knowledge, the facts given are true.

1-2018
 ASST. CHIEF CHEPTARIT SUB-LOC. DATE 03/03/018
 CHIEF SARCH DATE 28/2/2018

D. FOR USE OF DISTRICT REGISTRAR

paid. Refer to Cash Receipt No. Signature

licable.
 e from Assistant Chief is not obtainable, a baptismal certificate or clinical card or doctor's midwife certificate should be produced.

23 - 108m - 07/2008

CLP2: An excerpt from a birth registration form filled in, signed and stamped by the chief and assistant chief

It emerged from the foregoing that indeed filling in of forms constituted literacies that those filling them in must grasp. In general filling in of forms was complex to most respondents in the study. And even though filling in forms was taught in the English subject in school, it proved to be a rather difficult task for many. For birth certificate applications, the different sets of forms are quite confusing to start with. That is why those who had been accustomed had done previous applications were more conversant with the process of filling in the forms as compared to those who hadn't.

Another responded, in CLP2 said:

Me I dropped in in class five and had a lot of difficulties in getting a birth certificate for my son. Firstly, I had to fill the forms but since they are written in English and Kiswahili it made it easy for me to fill the forms. This actually helped know what to write in the forms. I successfully made the application despite my low level of education. From then on, I assist others to fill forms.

It was established that literacies were evident in filling in of forms in English by filling the relevant details. The literacies were mediated by forms that were to be filled, being the written text in this case. Besides, it emerged from observations that it was easier to fill in an ID application form, since the form was uniform for all categories. This process begins when one attains the age of eighteen; he/she is required to get a national identity card (ID). The applicant must also get the relevant form and fill it in by providing details including his/her names, parents' details, location, etc. The applicant has to read the requirements, which as in the case of a birth certificate, are provided in English and Kiswahili. As noted by Openjuru (2008) the basic skills required to deal with these forms are the ability to read the pre-printed instructions and to identify the information demanded in each section, filling it in and confirming that the information filled in has been done correctly. This is similar to other form filling practices. To do this, both the person filling in the information and the person reading it should have a common understanding of the form. This common understanding helps them to come to a common interpretation of the information required in the form both ways. In other words, they should both belong to the same discourse practice.

The accompanying documents include a birth certificate, school leaving certificate and baptism certificate, among others. One respondent in the study, CLP3 shared his experience:

Having dropped out of school in class four, it was very difficult for me getting an ID. I did not have a school leaving certificate because I thought this was reserved for those who completed school. Besides, I had never attended any church, so I didn't have a baptism card and my parents due to ignorance too, had misplaced my clinic card. I had to go to the chief who wrote a letter that assisted me to get the ID

One clerk, in CLP5 who works at the registration of person's office in Kapsabet said:

We get several cases of people who make a lot of mistakes while filling forms whenever they are applying for either Birth certificates or identity cards. But this is not related to literacy at school at all. This is because even those who have higher levels of education still face challenges in filling the forms. From my experience I have noted that even those with low levels of education are able to fill the forms even with their little education. Take an example of our past administrators especially chiefs and assistant chiefs most were not schooled yet could be able to help the residents to get their documents by helping them to fill forms and writing for them letters.

Besides, it also emerged from interviews done in Kapsabet that some residents have gone ahead to get the Kenyan passport especially those who have the intention of going to foreign countries. In applying for a Kenyan passport, the registration officer in Kapsabet said that one has to fill in an application form and provide the relevant supporting documents including personal and parents' ID cards. He said:

At the present moment, the process is done online. This means one has to go to the E-citizen portal to make the application. The online applications require one to Login and fill the application form online and attach the relevant documents and submit. After this one has to print the hard copy and take to the Immigration offices tasked with processing of Kenyan passports found in selected centres such as Nairobi, Mombasa, Eldoret, Kisumu, and Nakuru. It is while here that their passports are processed and issued.

The picture below shows an example of an application forms for group registration which has been filled in and signed by group officials.

| | | | | | | | |
|---------------------------|----|--|--|--|--|--|----|
| Older Persons (60+ years) | 0 | | | | | | |
| AL | 17 | | | | | | 17 |

Management Committee:-
Date Elections were conducted... 10th FEB, 2023 ... Election Venue... Y.A. OSEPTON
Supervised by..... Title.....
Contact Address/Tel. No.....

| No | Position | Name of Person | F | M | ID/No. | Mobile/Email | Signature |
|----|---------------|---------------------------------|---|---|----------|--------------|-------------|
| 1. | Chairperson | ANGELAH C-SAVE | F | | 2324676 | 0721152229 | [Signature] |
| 2. | Secretary | JANE VERONICA GLADYS CHANUSA | F | | 36181544 | 07933323122 | [Signature] |
| 3. | Treasurer | LUTH TOD | F | | 11025214 | 0727072860 | [Signature] |
| 4. | V/Chairperson | SARA JESSE NIALANETI | F | | 2613071 | 0710141897 | [Signature] |
| 5. | V/Secretary | GLADYS CHANUSA | F | | 2104015 | 0725043190 | [Signature] |
| 6. | Member | SALLY J. KESICHO | F | | 10798891 | 0721388570 | [Signature] |
| 7. | Member | CIVILINE JESICHO | F | | 1991233 | 0702474131 | [Signature] |

*Attach a separate list of all members

5. Group/Community Project Objectives
i. To champion economic and social initiatives aimed at poverty eradication.
ii. To initiate income generating activities, home businesses, economic activities and entrepreneurial activities.
iii. To be a sister's keeper in ensuring the well being of each other through home banking and money-management.

6. Activities of the Group/Community Project
a) Type of Activity(ies) - tick as appropriate
 Business
 Community project

CLP6: A form filled in by self-help group members for group registration. From the data collected from observations, it can be seen that the form has been duly filled in and signed by the group officials. The excerpt is a page of group registration that requires the group officials to write their names against their designations/roles, indicate their gender, ID numbers, phone numbers and signature. The group officials are also required to provide a list of the objectives and projects. It was observed that the members read through the form before filling it in.

Below is a copy of group registration certificate issued after a successful application for registration.

These findings corresponded to Openjuru (2008) and Gebre et al (2009) studies that showed that in communities varied literacy practices mediate many aspects of everyday life. These literacies enable people to communicate and conduct their day-to-day activities. Uneducated persons in that community developed varied tactics for coping with the literacy demands needed for their survival. The tactics included minimising the instances in which they must rely on other people to respond to the literacy demands in their life by developing what Fingeret calls 'formulaic literacy', a strategy that takes advantage of the format of a particular document like a regular telephone bill. Through gaining knowledge of the layout, they fill in the facts required by using copying from different older documents without searching for assistance and growing close working relationships with professional people who have become their readers for technical documents like legal files.

In the above examples, persons wanting to write their CVs, simply did so by filling in the details in the CV template. They sort of get a template of what is required to simplify the need for rewriting the letters or documents. It was noted in this study, that most non-literate persons had learned from previous experiences, notably in filling in application forms for ID and birth certificates and were able to fill these forms comfortably due to their past experiences. It was also observed that Chiefs and Assistant Chiefs had developed forms for varied purposes that they could fill the details of the applicants in cases where they are required to write introductory letters. By so doing, for both birth certificates and ID applications, they used a pre-prepared form that they simply entered the applicants' details such as name. A cultural officer had a template which he used for registering herbalists in Nandi County. A copy of the template is given below.



MINISTRY OF SPORTS CULTURE AND ARTS
DEPARTMENT OF CULTURE NANDI COUNTY

Date:.....

RE: _____

The above named person/s is operating as herbalist in Nandi County. He/She is registered with the department of culture Nandi County.

Any assistance accorded to him/her is appreciated.

Thanks

Richard Keter.

County Cultural Officer.

Nandi County.

CLP8: a template for registering herbalists in Nandi County

It was established that the template is filled in by the cultural officer by filling in the name of the herbalist and date. The literacies were evident in use of templates for registering herbalists. The certificate gave permission to herbalists to sell their medicine.

ii) Multiple literacies in registration of persons

It was evident from data collected that the concept of multiple literacies is imminent in these applications for example, in the forms to be filled; the following are indicated in English and Kiswahili:

Name/Jina:.....

Sex/Jinsia

Clan/ Ukoo.....

Date of birth/ Tarehe ya Kuzaliwa

Age/ Umri..... Village/ Kijiji.....

Father's Name/ Jina La Baba

Mother's Name/ Jina La Mama.....

Address/ Anwani.....

Marital status/ Ndoa.....

Occupation/Kazi

CLP10: Personal details in application forms

Those who read in either English or Kiswahili can confirm from the other language used on what to fill in in the form. This is multimodality in practice. For example, in some forms used before being revised in 2005, the word sex was used for gender and could be so confusing for some people. But when they used the Kiswahili, they could understand what is required (Ethnographic study interviews and documentaries, 2022). Such persons then follow other procedures to process application of Visas and other travel documents to foreign countries of choice. The process of going to some of these countries can be very laborious and complex owing to the many requirements including examinations that may have to be done, interviews, several forms being filled in online and submissions of several documents.

From the study done by Openjuru (2008) in Uganda two sources of information were identified in filling in forms: self and the motor vehicle registration book are used when

filling in this form. In that study it was revealed that the information required to fill in the first and the second sections comes from the owner of the vehicle. Information about the motor vehicle is in the vehicle registration book (a document containing the vehicle's specifications. This document is issued by the Uganda Revenue Authority at the time of registering the vehicle for use in Uganda). The person paying the road licences must have this vehicle's registration book, and the insurance certificate that are handed over to the revenue officer to verify and enter the duration of the road licences on it.

When filling in the form, the vehicle information is transferred from the registration book to the application form. This is not a very simple process because it requires the ability to identify the different types of information from one source to be transferred to a particular section of the form. In addition to this complexity, the forms are always written in English without any translation for those who are not able to understand English. Because of the complexity of the form, the revenue officers fill in the forms for their clients and some clients think that is the normal procedure when it is not. Whatever the case, the literacy practices of filling in the road licence form are not easy. For that reason, the revenue officers at Masindi Revenue Office do help some of their clients by filling in the forms for them (Openjuru, 2008).

iii) Literacies in voting processes

As part of one's civic duty all Kenyan citizens one is required to vote. To be a voter one must register with the Independent Election and Boundaries commission (IEBC). In the register either an ID card or passport is used. After this, one has to do verification to confirm that his/her name is in the voter's register. Some voters may also desire to transfer and vote in other polling stations and are required to fill in certain forms to do this. In the forms they have to indicate the reasons why they are doing this. This enables an individual to participate in elections, be it in the party primaries or the general elections. In the voting process itself, a number of processes take place, most of which portray literacies. In particular, in the example of a general election, a voter is given six ballot papers, each with a different colour. The different colours denote the different electoral seats to be voted for, that is, president, senate, member of national assembly, women representative, governor and member of county assembly (MCA). The ballot boxes have the same colours as well. After the voter taking the

ballot papers, he/she is required to vote by ticking or putting a cross (X) within a box given for this purpose (Ethnographic study interviews and documentaries, 2022).

An interaction with a respondent in CLP4 who has participated in previous elections had this to say:

elections are normally held every five years. Notably, those voters who cannot be able to read and write especially the elderly are assisted to vote. From my experience I noted that some younger voters with low education normally make mistakes while voting. Some put the voters mark outside the box, while others make unaccepted marks such as signatures. Some may cross the candidates they don't want and tick spaces for those they want to vote for. These are considered as spoiled votes. In a polling station, one can get about 5-10 spoiled votes.

It was inferred that such voters are not keen in the voter education initiatives provided by the IEBC from time to time.

These findings corroborated what was noted in the 2013 and 2017 General elections that showed increase in number of spoiled votes in Kenya. For instance, the presidential elections of 2017 showed that over 500,000 were spoiled. It therefore means that voter civic education has not borne much fruit in informing the electorate on how to vote (IEBC, 2018).

Politics also provided several literacies. For instance, slogans adopted by political candidates alongside promises/pledges require voters to be able to read the campaign posters, billboards etc. In the study, it was noted that political candidates in Nandi County adopted campaign slogans that were derived from native Nandi dialect yet were expected to be understood by the multilingual residents as well. For instance, one candidate Cynthia Muge, a young lady who came top in UDA nominations in April 2022 had a slogan '*Cheptii Konyol*', meaning do it to your best. One governor candidate used the words '*Maloo Soboon*', meaning we are not far from attaining our goals/destiny. The current Nandi County Governor, Hon Stephen Sang used the words '*Tuga Tai*', meaning a shepherd taking care of cattle by being in the front, expected to signify a good shepherd (Ethnographic study observations, interviews and documentaries, 2022).

As earlier observed and agreed by all the 6 (100%) of the respondents asked about civic responsibilities, civic duties as in other domains had in it varied literacies. The findings of this study in respect to civic literacies showed that life calls for acquisition of varied skills to be able to function and live on a day-to-day basis. The daily tasks and duties required citizens to fill in forms, acquire certain documents for themselves and their children and participate in voting processes. The findings demonstrated that individuals need to possess a set of skills for their survival. This corresponded to assertions by Anstey and Bull, (2006) who opined that to be multiliterate is to be socially and cognitively literate with all modes of communication. This means that one must be literate technologically, be able to read and also interpret non-verbal signs and symbols.

4.3.1.5 TRADITIONAL LITERACIES IN NANDI COUNTY

In the current study several literacies and literacy events were identified both in written and non-verbal forms in the traditional ways of life in Nandi County. Non-verbal literacies were identified in beadworks, decorations, and symbols that convey meanings. These were found in traditional artefacts, foods, events such as weddings, funerals and circumcision ceremonies, among others. In this section, two (2) cultural officers and eight multicultural residents were interviewed in the study and asked about traditional ways of life. All the 10 (100%) respondents agreed that as a whole that the traditional ways of life as presented in this study, constituted multiliteracies that were evident in various aspects investigated in this study.

In this sub section, the respondents were asked to give the cultural, artistic/aesthetic literacies in their contexts. This was mainly done through unstructured interviews by way of conversation with respondents, to enable the researcher to get in-depth information from the respondents. In response, they enumerated varied literacies. As a result, the field study revealed that respondents engaged in a number of literacies that were artistic/aesthetic in nature. It should be noted that these cultural literacies were mainly identified from Mother Tongue in the course of the study. These literacies were identified mostly in homes and some in curio shops. In particular, the artefacts portrayed the rich cultural literacies among the Nandi who are the natives in the context of the study and who also are the majority. For instance, this included traditional artefacts, leather work, beadwork and crafts.

a) Traditional artefacts

In the current study, several traditional artefacts' domains were identified that provided a rich literacy. The artefacts included traditional gourds and beadworks that depicted in colours used, counting of beads, inscriptions, patterns etc. that conveyed very deep messages and meanings (Barlett,2005).

b) Traditional foods

Traditional foods such as *Mursik* (sour milk) and *Managu*, (a kind of bitter green vegetable) among others, initially limited to some communities have been adopted by other communities. These and others constitute the cultural literacies discussed in this study.

c) Traditional rites of passage

Traditional rites of passage such as male circumcision and marriage ceremonies among the Nandi, also presented varied literacies. For instance, from *Koito* (engagement ceremony) a number of literacies were identified relating to the various terminologies used that have now been adopted by multicultural residents in Nandi County.

d) Traditional music

Traditional music accompanied traditional ways of life among the Nandi. For instance, it was noted that there were particular songs for male circumcision ceremonies, marriage ceremonies and songs praising community heroines.

e) Literacy events in traditional ways of life

Some of the literacy events identified during the study included: pattern making and counting beads; beadwork decorations and colours; preparing music and other traditional foods and reciting traditional foods.

f) Literacy events in traditional artefacts

Among the Nandi various artefacts were identified in the course of the study such as *Sotet* (calabash/gourd) for storing milk, *sosiot* (palm tree stems used for either cleaning or soothing the calabash), fly whisk, and *Kiboet* (a traditional sheepskin used by Nandi initiates) (Ethnographic study interviews and observations, 2022). In general, these cultural aesthetic literacies though unwritten in most instances, yet presented deep non-verbal messages understood by residents in the context of the study. The multimodality therefore arises out of

the fact that these cultural and artistic symbols present deep non-verbal signals understood by the residents in the context of the study.

For example, the use of calabashes among the Nandi presented a rich cultural literacy that were identified in this study. The sizes of the calabashes, beadwork styles and the intended users have several non-verbal literacies identified in the study. The current study therefore explored the cultural/aesthetic literacies among the Nandi, who are the majority and other non-Nandi residents in the county. It was confirmed by all the 10 (100%) respondents who participated in interviews regarding traditional ways of life those indeed non-verbal symbols and decorations in beadworks such as calabashes, and beads were indeed literacy in social practice.

Below is a picture of Nandi *Sotonik* with varied beadwork styles.



ALP1: picture of Nandi *Sotonik* (gourds).

From documentaries found in the study where the above photo was obtained, it shows different types of *sotonik* (milk gourds) used by the Nandi in storing and serving *Keanik* (fresh milk) and *Mursik* (sour milk). From interviews done it was established that these

gourds are usually beaded and come in different sizes. They also serve different functions as per their shape and beadwork. The literacies were identified in traditional media literacies evident in the beadwork styles, decorations type and size are the premises upon which literacies were identified. This is because these aspects of calabashes/gourds were used to convey different meanings when calabashes were used in certain instances, making it be counted as literacy as agreed by all the 6 respondents interviewed on the traditional ways of life (ALP, 2022).

i) Literacies and assigning meaning associated with use of calabashes/gourds

The study also revealed through interviews and observations that there is a great role in which the *Sotet* (calabash/gourd) plays in the Nandi culture. Ideally, from interviews done *Sotet* (or *Sotonik* in plural) have different names depending on shape, size or function. For example, there is a *Sotet* referred to as '*Maitkok*', which literally means a calabash that is too small to reach where fathers normally rest in a tree in the compound. The naming of calabashes denotes their different functions and occasions on which they are used, depicting the deep non-verbal messages being conveyed when used. From interviews done it was shown that traditionally Nandi fathers and grown-up men normally rest in a tree shade at some strategic place in the compound deliberating on various issues and always take their meals in this shade. This shade and the act of men congregating in a tree shade constitute '*kok*' or '*kokwo/kokwet*'. (This congregation of men is a forum used for correcting and mentoring younger men and is used to pass on values, norms and customs to the younger generation). Therefore, *Maitkok* is used to give milk to fathers in a home as refreshment when they arrive from a safari or from the farm. Due to its small size, *Maitkok* only carries milk enough to be an energizer and not a meal, hence its name. According to a Curator of the Museums of Kenya, this *Maitkok* is used to serve an appetizer which came either in the form of milk or porridge (ALP, 2022).



ALP2: Photo a *Maitkok* gourd

Extensive interviews done revealed that *Maitok* is also used for serving heroes and heroines in the society when they are being welcomed home. A very common example is witnessed when athletes are welcomed at the airport, when in most cases the mother of the athlete gives him/her milk in *Maitkok* to welcome them home and also honour them. This being served in a *Maitkok* serves as a heroic welcome for these athletes to celebrate their outstanding performance (FFIs, 2022). Therefore, it can be inferred that when milk is served in a *Maitkok* it speaks volumes to the Nandi community members in particular and the entire Nandi County residents as a whole. It emerged that the type of literacies identified in gourds was the traditional media literacies which revolved around the sizes, beadwork styles and function of the gourds. These aspects communicated a lot in the Nandi cultural setting. Therefore, it can be inferred that social practices were mediated by traditional media literacies evident in the use of symbols, shapes, sizes, decorations and figurative language.

Besides, the study established that another type of *sotet* is *Kipsegerit* (beaded with only cowrie shells on the sides and lid). From interviews done in Nandi homes, it was shown that this is a gourd used for giving milk to male figures in a home but especially the father in a home and any man who is esteemed to merit such honour. As a result, from the respondents' view, the *Kipsegerit* essentially exhibits honour, respect and dignity on to which milk is served in it. This is because culturally, as an example, among the Nandi an age mate of one's father, especially those who were initiated together is accorded the same respect, dignity and privilege when he comes to a home. So, in the case of milk, he is served in a *Kipsegerit* as the father of the home (ALP3, 2022). Essentially, as was in the case of *Maitkok*, *Kipsegerit* also

has hidden meanings when it is used to serve milk in a home, hence were classified under the traditional media literacies.

This was similarly noted in all the four *Koito* events attended in the study, it was found out that *Sotonik* (beaded calabashes) were part of the gift items given by the bride's family to the groom's family after the negotiations were concluded. In particular, it was observed that these *sotonik* must be given to the father, mother, aunt, uncle, and the lead negotiator from the bridegroom's family. As observed, each of these persons is given a unique gourd beaded to fit their status in the family. In other words, the presentation of these gourds was used to pass a message, hence constituting part of the wider traditional media literacies identified in this study.

In summary, the varied literacies identified in this study were confirmed by the ten (10) respondents who were asked about traditional ways of life to be indeed part of literacy. The deep non-verbal meanings and communication in beadwork and decorations spoke volumes and therefore explained why they are regarded as literacy in terms of numeracy, language use and the deep meanings they conveyed. They therefore were classified under the traditional media literacies. This was explained by an elderly woman, TLP1 who said:

These sotonik serve different functions depending on their size shape and how they are beaded. Kipsegerit is a very important because it is used to the father of the home and other men who befit that honour of being a Manong'otio (dignified man). By the way all men in the Nandi community are expected to be dignified, held in high esteem and respected. It is a status they earn and are accorded the respect and dignity by all as the leader of the home and the community as a whole. so the presentation of these gourds communicates a lot.

Below is a picture of one of the Nandi gourds.



ALP1a : A photo of *Kipsegerit*, mainly decorated with cowrie shells on the sides and top lid

Below is a photo of the Nandi gourd with three beads, normally used by women with three beads on the lid.



ALPb:A *Kipsegerit* top lid decorated with cowrie shells and beads.



ALPc: A photo of Abel Kirui, a renowned athlete from Nandi County is welcomed by his mother home. He is adorned with the Nandi sacred plant (*Senendet*) on his neck signifying that he is a hero. He is taking milk from a *Kipsegerit* gourd. The drinking milk from a gourd and adornment with the sacred plant shows that the person being welcomed is regarded a hero. (Source: daily Nation, 2009).

It emerged that literacies were evident in traditional artefacts with regard to use of the artefacts, their colours, types, beadwork styles, among others. The types of literacies identified in this context were the traditional/cultural literacies mainly in the form of traditional media literacies which were mediated by non-verbal communications. These findings corresponded to the Cultural semiotic theory which argues that interpretation of symbols and meanings in cultural contexts is needful in order to understand the hidden meanings. The purpose of this is to foster communication when such non-verbal symbols are used.

ii) Literacies associated with milk and gourds

From the interviews done in the home domain, the findings affirmed that Milk is a sacred meal because of its wholesomeness and is also popular for other cultural reasons among the Nandi. It was observed that milk is highly regarded among the Nandi and that explains why the Nandi value livestock in general but more on the cattle particularly. In all four Nandi *Koito* (engagements) attended during the study it was observed that milk was served after the negotiating parties had come to an agreement. Indeed this was confirmed by interviewees that milk is used for sealing covenants such as marriage, for cleansing, for celebrating heroes, as a meal by itself, used as butter, as cheese, as a food additive (cream), as food accompaniment, as a nourisher and for medicinal purposes as in the case of goat milk.

The study also showed that the Nandi people use milk in two forms, either as *Keanik* (fresh) or as *Mursik* (*sour*). One respondent said:

among the Nandi, the word used to denote drinking of milk is different from that of other drinks like tea, water, soda etc. for milk the word, Lu chego is used to mean take milk, and Ee beek, for take water. The word used to denote the taking of milk is used for milk only and the use of this word makes milk sacrosant and special.

It was established that there were several traditional literacies associated with milk. The first was in reference to the way Nandi people adore milk. It was noted that the word for drink milk and drink water are different among the Nandi. It was also established that *Mursik* (sour milk) is popular across multi-ethnic residents of Nandi County and was part of the meals served in leading hotels in towns in the context of the study and used by most residents, despite their different culture or ethnic backgrounds. *Mursik* though originally a preserve of the Nandi as observed in the study, has indeed been accepted as part of the multilingual foods alongside *Managu*, *Githeri*, among others. This was affirmed to be part of cultural literacies by all the ten respondents in the study, interviewed on this part (ALP, 2022)

From the study findings, the other types of gourds with items used together and their functions are outlined below.

iii) Types of gourds/accompaniments found among the Nandi

The interviews based on the observations made, prompted the researcher to ask questions on the various types of gourds seen in the homes visited in the study. The table below shows results of the interviews showing the types of *sotonik* (gourds), shapes/sizes, types of beadworks, and function of the gourds. The data reveal the hidden meanings behind the type of gourds exhibited by their different shapes and the way they have been beaded.

| Name of Sotonik (gourds) (Nandi dialect) | Shape/size | Beadwork | Function |
|---|----------------------------|---|---|
| <i>Mwendet</i> | Deformed, cut in half | Not beaded | used in serving/taking alcoholic beverages such as <i>busaa</i> |
| <i>Sotonik</i> (ordinary) | Normal, all sizes | Beaded with cowrie shells and small beads | For storing milk |
| <i>Kipkalyang'it</i> (fly whisk) | Obtained from a cow's tail | Not beaded | For removing soot from the gourd |
| <i>Itet</i> (special herbal trees whose soot is used to give taste to milk) | Burned to make soot | Not beaded | Used to give taste to milk |

Source: Field data, (2022)

It emerged that literacies were evident in traditional artefacts with regard to use of the artefacts, their colours, types, beadwork styles, among others. It is also evident in the rich terminology and words that have very deep meaning when used. The types of literacies identified in this context were the traditional/cultural literacies mainly in the form of traditional media literacies which were mediated by non-verbal communications.



TLP2: gourds displayed in Nandi cultural show

From the foregoing, it was inferred that literacies relating to gourds were evident in the types of gourds, their shapes, and the beading styles, in which the ensuing literacies were mediated by these traditional media literacies. It also emerged that Nandi Sotonik were cleaned using some specially prepared palm trees called *sosiot* or *Sosik* in plural. The use of these *Sosik* in cleaning milk gourds had a lot of literacies as explained by a respondent in TLP6:

Sosiot is traditionally used by the Nandi in brushing teeth and makes the teeth to be sparkling clean. It also has some medicinal value as it is believed to cure sum teeth problems such as tooth decay, discoloration and kills germs and bacteria in the mouth. So, the Nandi use these to clean the gourd hence making it very clean physical and also kills germs. This can be likened to modern washing agents such as soaps and detergents used in cleaning utensils.

It emerged that traditional media literacies are indeed part and parcel of socio-cultural literacies as it has in it several cultural literacies that are evident in non-verbal communications. This means that these non-verbal traditional media literacies mediated the social practices by serving as ‘written texts’ within the cultural setting.

iv) Adoption of *Mursik* among multicultural residents in Nandi County

From interviews and observations made, it was also established that these gourds have ceased being Nandi people only artefacts but have been also adopted by other Nandi County residents. Indeed, during this study, curio shops selling these items were spotted in markets in the context of the study. From interviews done it was also revealed that residents have assimilated into one another's culture and traditions. For instance, since most Nandi County residents live in a cosmopolitan area, many have been assimilated into the usage and even consumption of the popular 'Nandi Mala', (*Mursik*) sold in local hotels as part of the main meals in those hotels. Besides, the study revealed that *Mursik* is now being sold in leading supermarkets after being bottled to make it last longer. The study established that indeed *Mursik* is a household name among multilingual residents of Nandi County. In fact, it also emerged that indeed *Mursik* has become a national/household name. This reveals the interaction of multilingual residents in understanding each other's culture and traditions. This is a form of fusion and assimilation of cultures and languages of multilingual residents in the context of the study (ALP, 2022).

Mursik has become a brand name and is gaining popularity across the country. The term, *Mursik* is literacy in itself. Additionally, hotels have made recipes in the making of *Mursik*. Consequently, it is part of the traditional media literacies and part of the wider cultural literacies (Barlett, 2005).

f) Literacy events in beadworks and handicrafts

Below are photographs of beadwork that shows varied cultural literacies. Literacies are evident in creativity in use of patterns, colours and designs that goes into development of these beadworks. It also has language aspects such as spelling of words/names since some of the artefacts have names of places and people.



Source: field data, (2022) **LP1Hc show**

The above photos show the Nandi traditional stool, with a type of *sotet* and a *Kiprout* (tobacco tin). Alongside is an array of beadwork and *sotonik* (gourds) with a *Kipkalyangit* (flywhisk). The study findings obtained from interviews, showed that each of these items convey different meanings. For example, the fly whisk and the Nandi traditional stool, communicate a message of power possessed by the individuals who use these items. It was also noted that some of the beadworks also have names inscribed on them, which in itself is literacy. The information was obtained from documentaries from the Nandi County cultural week and observations made. In particular, a group of women who made some of these items were interviewed and gave pertinent information on the beadwork. In essence, the artefacts provided an array of literacies evident in use of patterns, colours, shapes, names, which were used to pass across messages, hence constituting part of traditional media literacies found in the context of the study. As a result, these literacies in cultural contexts are critical in communication and have deep non-verbal literacies (Barlett, 2005; Barlett, 2008a).

Below is a photo of a cake made in the shape of traditional artefacts.



ALPd: photo of cakes with shapes of pots and other traditional artefacts

In the above photo cakes are being displayed. This photo was obtained from one the Nandi County cultural show in 2021. In the study, it was observed that such cakes have become a common phenomenon in weddings in Nandi County and normally have shapes of traditional artefacts such as pots or even calabashes. Literacies are noted in the number of cakes (three) which among the Nandi it shows that the cakes have been made in honour of a woman. The literacies were evident in the number of cakes displayed (three), the shapes such the pot shape, the colours etc. These aspects are used to communicate messages of love, beauty, respect, dignity, and patience in the context of the study. This is for example because as earlier noted, when the number three is used among the Nandi it signifies the female gender. Besides too as noted earlier, the shapes of these cakes also have deep cultural significance that shows attributes of patience, love, beauty that are expected to be exhibited in marriages. From the above photo on the front side, a wedding cake is displayed and has been made in the shape of a pot. It has a deep meaning usually explained by the cake matron before cutting

it. It could be a message of love, patience, commitment and so on given to the bride in her wedding/pre-wedding. The practice of using creative ways in baking cakes has gained popularity and was particularly noted in the course of the study especially in weddings and pre-weddings attended. These resulted from observations and interviews made by the researchers (ALP,2022).



ALP2: beadwork and literacies

The above photo shows an array of beadwork, bearing with it certain messages including names of places, people and so on. These were spotted in a curio shop in Namgoi trading centre, in the outskirts of Kapsabet town. This beadwork includes pouches, handbags, bracelets, necklaces made from beads and involves stitching, counting, matching of colours, writing names using beads, and so on, presenting a rich form of artistic literacies (Barlett, 2008a). In particular, writing names is not limited to names of places and people only, but is mostly determined by customers who make orders on what is to be inscribed in the said beadwork. From the above artefacts, the word KENYA has been inscribed in one of the beadworks and constitutes literacy. As a result, from interviews done from persons who make

these items, the process of coming up with these beadwork products involves using the correct spelling and words, which is literacy in itself. This is part of a modern beadwork that is fast gaining popularity in the county (FFIs and OM, 2022).



a modern beadwork handicraft used for decorating handbags. - TLPB2

Besides, from observations made in the study, alongside is an example of a modern beadwork handiwork, clearly depicting the use of patterns, colours, shapes. Counting, spaces constitute part of traditional media literacies as well as utilisation of knowledge in art and crafts. Indeed, it's a perfect example of use of knowledge of Art and Craft taught in primary schools in the 8-4-4 curriculum. However, the system is being phased out and being replaced by the Competency based curriculum. The same art and craft is being reintroduced under creative art under the Competency based curriculum (CBC). The artefact shows use of knowledge and skills of knowledge learnt in school being used in

real life situations to solve a problem such as unemployment or even create items such as baskets and handbags which become handy when keeping personal items and shopping (Ethnographic study interviews and documentaries, 2022).

g) Literacy practices in traditional foods/meals and cooking methods in homes

In the study, through interviews done in the home domain, it was revealed the Nandi food cooking methods and taboos regarding foods. This is another area that literacy practices were identified. Traditionally, the Nandi generally eat boiled or steamed foods such as green maize, beans, pumpkins, potatoes, traditional vegetables and meat. After boiling, such foods are salted and eaten either on their own or with an accompaniment. It was observed that such traditional methods of cooking have been adopted in tourist hotels and are found written in their menus. Chefs have to follow recipe/steps in preparation of these foods, which have also been incorporated in catering classes. For instance, in most cases among the Nandi vegetables

are creamed, and this practice has been adopted by leading hotels. Non –Nandi respondents in the study claimed that the Nandi put cream or milk in every meal including beans, potatoes, vegetables including cabbages and *Sukuma Wiki* [kales].

From the foregoing, these were part of the traditional media literacies that are used in the community that are being adopted by multicultural residents. These cultural literacies as noted by Barlett, (2005) are essential in facilitating communication. Besides, the literacies are evident in the terminologies that are being adopted for use by multicultural residents and of which some have been accepted as part of Kenyan English words such as *Nyama choma* (*roast meat*).

These findings conform to the cultural semiotic theorists have argued and demonstrated the diverse ways in which the understanding of how signs and symbols facilitate effective communication. The findings of this study further point out as stated in the Cultural semiotic theory that operate understanding cultural contexts enhances the richness of meaning in human societies.

i) Literacies associated with indigenous meals/foods in multicultural settings

It was found out that milk cream is used to add taste to most Nandi foods and milk can also be added when making soup. For traditional vegetables such as *Isochot* (Black night shade) and *Isakiat*, (spider plant) they are normally boiled and allowed to stay overnight probably to reduce their bitterness and improve their flavour. They are eaten from the second day after being creamed and are sometimes eaten for three to four days with ugali. This practice of having creamed *managu* alongside other vegetables has slowly been adopted by other multicultural residents in Nandi County and is served in leading hotels in the region. Indeed, it was established in this study that creamed vegetables and *Mursik*, have since gained popularity as part of the main meals in the context of the study and have been accepted and used by multicultural residents of Nandi County. One hotelier had this to say:

Mursik has become a common meal accompaniment in our hotel for a long time and is very popular among our customers. Though Mursik in itself is purely part of the Nandi cultural foods, it has since been adopted by other people from other cultures as well. Even creamed Managu has also become popular among all our customers with written recipes

in TLP3 (Ethnographic study interviews and observations, 2022).

Similarly, a Japanese national, who was in Kapsabet as an expatriate attached to the water department at the County Government said:

‘I have come to like African foods, which are very different from our foods back in Japan. When I go to local hotels in Kapsabet for lunch I always take *Ugali* and creamed *Managu* with *Mursik* and sometimes I take *Githeri*. These are my favourite meals. I also eat *mbuzi nyama choma*’ TLP4.

In the literacy domain of the hotel environment, the researcher encountered several hotels in cosmopolitan areas of Kapsabet and Nandi hills town ranging from the high end (tourist class) patronized by the elite and lower end food kiosks normally called *Sakati*. These types of hotels are found on the backstreet and offer relatively cheaper foods and have several customers mainly drawn from the low-income earners. In some of these hotels, a blackboard was used to display food items sold. It was observed that most of the customers in these hotels were accustomed to prices of meals and were observed ordering meals by simply saying ‘*lete ile yangu* (bring me my favourite) (OM, 2022).

From an observation made by reading through a menu in one of the hotels in Nandi Hills town it was revealed that indeed *managu* is part of the meals offered in hotels in a multicultural setting. Below is a photo of a menu showing meals, including *ugali managu*.

| Main Meals | | Price |
|---|--|--------|
| 1. Mix Beef /Cabbage/Skuma + Ugali..... | | 100.00 |
| 2. Ugali + Managu..... | | 100.00 |
| 3. Pilau | | 100.00 |
| 4. Ugali + Mboga..... | | 70.00 |
| 5. Ugali + Mala | | 70.00 |
| 6. Mix Managu (Beef) + Ugali..... | | 130.00 |
| 7. Mix Managu (Mbuzi)/ + Ugali..... | | 150.00 |
| 8. Fried (Mbuzi) + Ugali | | 170.00 |
| 9. Stewed (Mbuzi) + Ugali | | 170.00 |
| 10. Fried (Ngombe) + Ugali | | 150.00 |
| 11. Stewed (Ngombe) + Ugali..... | | 150.00 |
| 12. Matumbo (Ngombe) + Ugali..... | | 150.00 |
| 13. Matumbo (Mbuzi) / Ugali | | 150.00 |
| 14. Matumbo Mix + Ugali..... | | 150.00 |
| 15. Maini / Ugali | | 150.00 |

Source: Field data, (2022) *TLPF5*

It was noted that most hotel Menu booklets were written in English, and it was assumed that both the waiters and customers understood what was written in the menu. It was common for instance as observed in the course of the study, that customers who went to hotels first asked for hotel menus before ordering for food especially if it is the first time in that hotel. Menus come in form of a simple black board written with chalk or written on a laminated card, and sometimes in sophisticated booklets for bigger hotels. Certainly, in the study, customers could be spotted scanning/ perusing through the menu, comparing the foods offered and the prices before finally settling on one. Others, who may not be able to read the menu, normally ask in Nandi ‘*Mi nee ne keame kai?*’ (What is there to be eaten in this house?), as fathers would normally ask when they arrive home. Similar incidences of menu reading have been cited in past research such as Openjuru (2009) and Gebre et al (2009).

Others would simply look around and see what others have ordered and say, ‘*Niletee kama hiyo*’ (bring me like the one for that person there). In local hotels, the words ‘*Hakuna Ruhusa kuingia jikoni*’ [It is prohibited to enter the kitchen] ‘foods and drinks from outside are not allowed’ or ‘pay at the counter’ are written conspicuously (FFIs, 2022).

From the foregoing, the menu is the written text that is used to mediate social literacies, hence conforming to findings of Gebre et al (2009) and Barton and Hamilton's (2000) theory of social practice. Therefore, customers are able to read the menu, by comparing the meals offered and their prices and then making orders based on what they have read.

From observations, in the study, it was noted that Pilau is also a popular meal with its origin in the coastal region but has since become a delicacy in other cultures as well. Indeed, from observations made in the study *Pilau* was served in hotels, weddings, funerals, meetings and other celebrations such as anniversaries. The literacy witnessed in hotels was noted in the fact that normally peruses and read through the menu before making orders. In the hotel, customers are expected to read before making orders. They compare the meals offered and their price (FFIs, 2022).



ALP6: creamed Managu and Ugali

The above photo shows a photo of *ugali* and *managu* served in a leading hotel in Nandi hills town. Similarly, from observations made in the study it was noted that as a result of multicultural interactions, the Nandi have also adopted various practises from other cultures. These include planting and eating of beans, bananas, sweet potatoes, cassava, and eating of

fish, chicken as well as *Omena* [sardines] Initially, the Nandi people used to detest these foodstuffs. The Nandi have also learnt to cook and take *Githeri, Mokimo, Murere, and Matoke* as a part of their main meals. These constitute part of traditional media literacies identified in the cultural context of the study. The Nandi have also learnt/ adopted the practise of tethering their livestock as opposed to herding which they were initially accustomed to (FFIs, 2022). From the foregoing, it emerged that some of the traditional foods are being adopted across the country and beyond and its terminology used by multicultural residents. As earlier noted, some of these words have been accepted as part of Kenyan English dictionary words.

ii) Traditional cooking methods fused with modern cooking methods in a multicultural setting

The study also established that roasting is also a common practice in Nandi food making especially in preparation of meat and green maize. It is common to find women who do business by roasting maize on the streets and by the roadside and make good money out of it. From this concept of roasting, *nyama choma* has now been accepted as part of the Kenyan English words coined from Swahili including *Ugali, Jembe, and Panga* among others. From observations made, the multicultural residents of Nandi County have fully embraced maize roasting as part of their culture. *Nyama choma* has now been included in the English Dictionary. Meat roasting is also very popular in Nandi County. As a result, *Nyama choma* joints spread across major towns in the county are always full to the brim. However, with modernism and social interaction, the Nandi are slowly adopting other methods of cooking including deep frying and baking (FFIs, 2022).

From the foregoing, it was evident that from the different traditional cooking methods used that the cooking process involved the following of unwritten recipes. The process involves following of steps in the cooking process that depicts mastery in the preparation of different recipes. However, with modernism such recipes have been written especially due to the popularity of some of these cooking methods that have gained popularity across the country. Besides, these traditional cooking methods have been recommended by the World Health Organization as part of achieving a healthy diet (WHO, 2020).

Ostensibly, as reported from interviews, among the Nandi one is not allowed to take two proteins at the same time. For instance, one cannot take milk and eat meat at the same time.

In the study, the respondents reported that eating meat and taking milk at the same time was and is still a taboo among the Nandi. If one does so, he is said thus '*Kabitor teta*' meaning that he has defiled/spoiled the cow since he has taken two things from a cow at the same time. Such terminology relates to the requirements of recommended by dieticians and nutritionists. Among the Nandi it was observed that it was a sign of greed to take the two proteins. If one takes meat, he has to stay for three days or so before taking milk. In addition, when one drinks milk, he cannot follow it with taking water. This is also seen as spoiling the cow's milk production. This probably comes from the fact that the Nandi are highly superstitious people. Taking water after drinking milk is seen as diluting the unproduced milk in a cow. If one has to take water, he first of all must chew a piece of grass, believed to reduce the power of water in diluting cow's milk. Besides, expectant mothers are also prohibited from eating eggs and other highly proteinoid foods, as it is believed it will give rise to childbirth problems (FFIs, 2022).

It was evident that these traditional/cultural literacies mirror the literacies that are recommended by nutritionists and dieticians. This can be likened to what has been recommended by W.H.O under the food pyramid (WHO, 2020). The recommendations are aimed at having healthy diet. From the foregoing, it was established that traditional cooking methods are part of traditional/cultural literacies which were mediated by 'written texts' in the cultural context.

Among the Nandi, as was revealed through interviews, when an animal is slaughtered every person or category of people in a family have a special portion as their share. For instance, elderly persons are given softer parts of meat such as liver, heart and other internal organs. Young boys are given parts of the small intestines, while daughters in a home (even if they have been married off) have a share of meat around the back, near the tail. In eating of meat, intestines are normally eaten first while the rest can be stored at the fireplace or in a granary to be eaten later. This is like unlike unwritten tradition and recipe. Among the Nandi meat can be eaten as roasted, boiled, and even when raw. However, meat frying is also gaining popularity in the community as a result of intercultural interactions. In the study, it was also noted that in the meat-eating process, the legs (ankles to hooves) and the head of an animal are eaten last and particularly after it has rotten a bit. This is thought to increase the taste of the meat. This is a typology of unwritten traditional menu and recipe. Each of these recipes is prepared carefully and eaten with traditional vegetables (FFIs, 2022).

g) Literacies associated with social welfare, Nandi hut and traditional values

From interviews done in homes, the study also showed that the Nandi have a way of taking care of the less privileged in the society. For example, if a family in a community do not own a cow but have pasture, then another family with cows may give the said family a cow to take care of. Such a cow is just given for rearing and provision of milk but those given the said cow do not own it. By probing further, it was revealed by interviewees that in the Nandi dialect, when such happens, it is referred to as '*Kakimanakyi teta*'. This is a Nandi terminology relating to the act of bestowing cow ownership to those who don't have. The literacy lies in the deep meaning of the terminology. It therefore is part of the traditional/cultural literacies. This means they have been accorded the status of 'owning' a cow, though the cow remains the property of the original owner. They are only given the privilege of 'eating from the cow's teats', thus only benefiting from the cow's milk. This is a type of loaning out of property for use by another family, though the interest on the loaned cow will be paid to the loanee and not the loaner as in commercial loans. Consequently, during the entire time that the cow is in the hands of the benefiting family, they are not allowed to sell the animal but must take care of it as if it were their own. However, if they take good care of the cow and it multiplies, they can be given a calf at some point. Besides, the real owner cannot just take his cow back without requesting it from the benefiting family. In the case that the owner sells it, he must give something to the benefiting family as a token for taking care of the cow (FFIs, 2022).

It was found out that shapes among the Nandi have deep meanings. For instance, the Nandi traditional huts were round or circular in shape, since it was made in the shape of a woman. The granary was also round in shape. One staff member at Museums of Kenya explained this: '*The Nandi hut is round in shape because the round shape and direction matter to the Nandi. Even the Nandi initiates move round in circles in the clockwise direction. Nandi migration routes were done (and some still move) in clockwise directions.*' It was established that the social practices evident in the Nandi hut in terms of its shape; direction etc communicated a lot in the context of the study. The type of literacy in this context was the traditional media literacies evident in non-verbal literacies.

It was also established that the Nandi huts had deep literacies. Firstly, it was reported that the house/home is seen as the property of a woman. It was confirmed that when a Nandi woman was getting married, she was given three gifts: Hut/house, granary full of food and a cow. All

Nandi huts had two exit doors, in an east west direction. One of the doors was called *Kurgab Njor*, facing the east and was adjacent to the sheep pen. It was the rear door used mainly by women. (From interviews done in the study, it was noted that it was a taboo for Sons- in- law to use this door (though ideally, they rested on the *Kokwet* [gazebo] outside where the father of the home sits. However, the Nandi gazebo may just be a tree with a good shade. If they must enter the house, then they do so through the main door). From observations from the study, this tradition has been maintained by the Nandi even in the modern day. The main door was the entrance to *Koima*. *Koima* is the fire place. The literacies were noted in the terminologies identified and the deep meanings they communicated in the context of the study. These findings were similar to other culture-oriented literacies identified by other scholars in other jurisdictions such as Barlett, (2005), Mjaya (2018) and Barlett (2008a).

It was observed from one such built Nandi house model in Nandi hills Mausoleum that, the Nandi *Koima* served both as a fireplace/kitchen as well as bedroom for the family. The Nandi hut also had one main post in the middle called '*Toloita*' (King post) which joined to the apex of the roof. This *Toloita* represented the man of the House. There is also another forked post which supports the *Tabutet* (firewood rack) and it emerged that this represented the woman of the house. The two posts support the Nandi hut together as in the case of husband and wife. That's why among the Nandi, when a married man dies (read father in a home), they say '*Kokolul Toloita*', meaning that the 'King post of the family has fallen'. So, the woman of the house, being the alternative post that held the hut (leader) is encouraged to stand strong and provide leadership in the home (FFIs and OM, 2022).

It emerged that there were several literacies that were identified regarding the Nandi hut, owing to the deep meanings in house ownership, the way it was built, and other matters relating to the Nandi hut. The literacies were mediated by non- verbal literacies. The findings affirmed the argument advanced by Cultural Semiotic theorists have contributed significantly to the understanding of how signs and symbols operate within cultural contexts, highlighting the complexity and richness of meaning in human societies. The understanding of say Nandi huts and its related literacies enhances the understanding of meanings conveyed in such contexts.

h) Names and naming

i) Literacies in Naming

From observations and interviews done at home and in farms, it was revealed that during the time of harvesting say of maize one without maize can go help in the harvesting of maize. When the harvesting is done, he/she is given a small portion of the harvested maize. When such happens, this is referred to as '*Kesumet*'. The current study established that among the Luo this word (*Kesumo*) is also used in the same instance and has a similar meaning. Literacy relates to the use of the term *Kesumet/Kesumo*. As a matter of fact, the name Kisumu was coined from the convergence of the Nandi and Luo in olden days during market days in the present-day Kisumu city. This is one example of intercultural literacy among residents in Nandi County and beyond.

It was further revealed that as a result of interaction of various communities in the context of the study, most of the times an intermediary language is used in trade to help the two communities to trade effectively. For example, it was established that the names of traditional vegetables arose from interaction of communities in trade. It was established from the interviews that in the Nandi dialect for instance, *Managu* (black night shade) is referred to as *Isochot*, while among the Luhya and other Western Bantu communities it is called *Sucha*. Similarly, it was narrated that the eastern Bantu, particularly, Kikuyu refer to it as *Managu*, and which has become a household name in hotels in Kenya. It can be inferred that probably these vegetables were eaten by one community who may have introduced the others as result of trade. Such introduction of new foods and other items to neighbouring communities has not stopped but is happening even in the modern days. In the current study, it was established that there is a lot of literacy exchange happening as result of interaction between communities who reside together (Field Data, 2022).

ii) Literacies in naming of children among the Nandi

The study established from interviews that several literacy practices were evident in how the Nandi give names to their children, plants and animals. For instance, according to a respondent in the study, generally the Nandi give names according to time of the day, seasons of the year, circumstances before and during birth time of the baby and events happening at the time the baby is born. The literacies were noted in the formula for naming since the Nandi do not give names arbitrarily and all Nandi names have a meaning. A good example is a baby born early in the morning say around 4-5 a.m, if it's a boy he will be called *Kipkorir* and a girl *Jepkorir*. It should be noted that a baby born say an hour later at six or seven in the

morning, will be named *Kipkoech* and *Jepkoech* respectively. When giving such names, the time of the day is taken into consideration as the main denominator in giving the name to the baby. Such names are called ‘*Kainakab Musarek*’, literally meaning names given in childhood. The literacies relate to the meaning of names, and the way they are spelt and also pronounced. Apart from the Childhood name, another name is given to boys after circumcision and also follows a specified formula. This is when sons take up the surnames of their fathers or any other name given to them. Some of the examples are given below.

Examples of Names given to sons upon initiation

| Father’s surname | Name given to son | Implication/reason |
|------------------|-------------------|--------------------|
| Kipkemei | Arap Kemei | Son of Kipkemei |
| Kipkemboi | Arap Kemboi | Son of Kipkemboi |
| Kirwa | Arap Kirwa | Son of Kirwa |
| Cheruiyot | Arap Cheruiyot | Son of Cheruiyot |
| Chepkwony | Arap Chepkwony | Son of Chepkwony |
| Kipkorir | Arap Korir | Son of Kipkorir |
| Kiprop | Arap Rop | Son of Kiprop |
| Kibet | Arap Bet | Son of Kibet |
| Kipkirui | Arap Kirui | Son of Kipkirui |

Source: Filed Data, (2022)

However, from interviews done it was established that some names are given based on the season of the year. For instance, *Kipkemei* is a boy’s name meaning one who is born during the dry season, and *Kibiwot*, is also a boy’s name but of one who is born in the rainy season. It should be noted as pointed out by the findings of the study that most of the names in Nandi are preceded by a prefix *Kip-* for male names and *Jep-* for female names. The prefixes simply denote the person being referred to. It is a pronoun that introduces the name. In the study, it was found that ideally, the sound /J/ used in female names is non-existent in the pronunciation. This is because most if not all, Nandi words are not voiced. According to a historian who participated in the study, the prefix *Jep* was introduced by the Europeans to distinguish the Nandi names from those of their Kipsigis cousins who took the prefix *Chep*. In addition, among the Keiyo and Tugen subtribes, the males use the Prefix *Je/Che*, while females use *Kip*. But in truth all Kalenjin names that have the prefix *Jep* should actually be

Chep since that's how they are pronounced and voiced. This is why over time the Nandi use Jep and Chep interchangeably in female names. Consequently, in Nandi consonants such sounds as /z/ /d/ /q/ among others are simply non-existent (Cheison, 2022; and Ethnographic study interviews and documentaries, 2022).

The table below gives some Nandi names and their meaning which display literacies in names.

| Boy's Name | Girls name | Meaning | Rationale |
|-------------------|---|---|---|
| Kibet | Jebet/Chebet | One who is born during the day | Time of day, between 10 am to around 4 pm |
| Kipkemboi | Jepkemboi/Chepkemboi | One who is born at night | Time of night, from around 10 pm to around 3 a.m. |
| Kiplagat | Jelagat/Chelagat | One who is born around time of going to sleep | Time of early night, around 9-10pm |
| Kiprop | Jerop/Cherop | One born while it is raining | One born while it instantaneously raining |
| Kibiwot | (the Nandi do not have Jebiwot but other Kalenjin tribes such as the Keiyo have it) | One born during the raining season | One born in the raining season normally during the long rains of April-September. |
| Kipchirchir | Jepchirchir/Chepchirchir | One who is born hurriedly. In the midst of seeking help of midwives | Given to a child whose birth is preceded by efforts to aid the mother to |

| | | | |
|-----------|--------------------------|---|--|
| | | etc | give birth but of which the baby comes before the help is got |
| Kibichii | Jebichii/Chebichii | One who is born after the mother goes through a lot of difficulty especially relating to childbirth complications | Owing its origin to birth complications that the mother goes through before finally the baby is born |
| Kipchumba | Jepchumba/ Chepchumba | One who is born in an hospital, or a place where Europeans are | One who is born in a place seen to be privileged and associated with modernism. |
| Kipruto | Jeruto/ Cheruto | One who is born while the mother is visiting and away from home | When the mother is on a visit and the time of giving birth arrives before the mother comes back home |

TLPNI Nandi names spellings and patterns of word formation

From the foregoing, literacies were noted in how the names are written (spelling), the formula of the naming (childhood name, surname, other names), and the meaning of the names. For instance, as was noted from interviews done in the study, some male names such as Cheruiyot, Chepkwony, Malakwen, etc do not have the prefix, Kip. They are said to have a female connotation and are given males who are named after women. It was also observed that some Nandi names are given based on events and they include: *Kiptum* and *Jeptum* given to those born during a ceremony be it circumcision or marriage ceremony; *Kiptarus*, for those born when there are circumcision initiates; *Kipkessio* for a boy born when maize has

just ripened (the ones that are ready to be dried and taken to the posho mill); and Jerubet/Cherubet for one born during a famine. It is important to note that among the Nandi names are not given arbitrarily but must have significance attached to it (Cheison, 2022; FFIs, 2022).

It was also observed that some Nandi names are in a way ‘Synched’. They are called ‘*Tekerio*’. Such names are given in special circumstances especially in cases where a misfortune has befallen a family continually. According to one Nandi elder, such misfortunes could include child mortality which was very rampant in olden days. In such a case, since such a misfortune was thought to be linked to an evil spirit, when the next baby is born, it is given an unusual name, ostensibly to protect it from evil spirits. The naming is done to delink the child from such misfortunes. The literacies are evident in the fact that the names are unique and do not follow the patterns used in other names among the Nandi. Such names as *Kimurgor*, *Kimenjo*, *Kipkering* and *Kipsongok* are common examples of *Tekerio* names among the Nandi usually given from names of wild animals or even insects (Cheison, 2022; FFIs, 2022).

This corresponds to the work of other scholars but particularly to that of Dr. Habil Seroney in ALP2 Chelule Cheison based in Germany and who has a blog on Facebook dubbed ‘Ask Kokweet’. In this Blog, he discusses meanings of Nandi names. In a nutshell, as observed by Cultural semiotic theorists the understanding of how signs and symbols operate within cultural contexts, truly highlights the complexity and richness of meaning in human societies.

i) Literacies in traditional rites of passage

a) Circumcision of boys among the Nandi

The study also revealed as from information obtained through interviews, observations and documentaries, that the Nandi have a rich cultural heritage evident in traditional rites and practices such as male circumcision, child naming, engagement and marital practices. For instance, the study revealed that male circumcision was practised among the Nandi regardless of the social- economic status of the families and or individuals involved. For the Nandi, male circumcision was a must. The only difference occurred in terms of the orientation or ‘method’ it was undertaken. The male circumcision among the Nandi as observed in the study, took two forms, i.e. the traditional and the modern version. The traditional form, which is widely practised, is particularly common among conservatives, which is a primary

characteristic of the Nandi people. In this particular arrangement, the circumcision rites are conducted on a number of elaborate events that are done systematically. The literacies were evident in these events and the unique terminology with its deep meanings, which it conveyed, hence conforming to cultural literacies as noted by Barlett (2005) and Gebre et al (2009).

From interviews and observations made, the process begins with a preparation process referred to as '*Kesokot*', and which involves informing relatives, gathering foodstuffs and preparing 'clothing' for the initiates. In this preparation, family members are informed about the circumcision, foodstuffs gathered, and *Mermerek* (yeast) prepared for it will be used in making traditional brew. The dates are also set. However, there are those who sneak (*Kaunchigei tumdo*) in to be circumcised and are said to be *Kipsortum* (those who don't wait to be prepared for circumcision but sneak into it). The clothing put on by *Tarusiek* commonly referred to as *Kiboet* mainly comprises carefully woven sheepskin which initiates put on for a major part of their seclusion (FFIs and OM, 2022). It emerged that literacies were noted in the terminologies used and the meanings they conveyed.

As observed in study, the second stage of the male circumcision among the Nandi is the construction of a *Menjet* /shed for the initiates. This is later followed by the onset of the actual circumcision, preceded by *Cheptilet*, which is a procession for motivating initiates and ushering them into the circumcision process. After the initiates have been circumcised, sacred plants are brought to the women as a sign of a successful passage. The *sinendet*, used for this purpose is considered as a sacred plant among the Nandi with a deep meaning in regard to several Nandi festivals. This then is followed by ululations and celebrations with food, *Changaa* and *Busaa* [traditional liquor] being served. In the study, it was observed that even the provincial administration mainly chiefs and assistant chiefs provide permits for allowing brewing of these traditional brews since they are permitted by the government of Kenya for such occasions. The Nandi initiates upon circumcision are thereby referred to as '*Tarusiek*' or *Tarusiot* (in singular) and *Tarusio* while making reference. As a result, the mother of the initiates is *Bot* (mother of) *Tarusio* and father is *Kwombo Tarusio* (father of the initiate). The literacies are evident in both spoken and non-spoken words that portray deep non-verbal communication. The usage of these names and which ceases upon the graduation of the initiates signifies to a large extent on the usage of literacy practices that are common among

the Nandi community members (FFIs, 2022). Similarly, literacies were evident in the use of the terminologies and their meanings. Below is a photo of the Nandi *Tarusiek* (initiates).

The picture below shows the Nandi *Tarusiek*, clad in their traditional regalia.



TLP1: Photo of Nandi *Tarusiek*

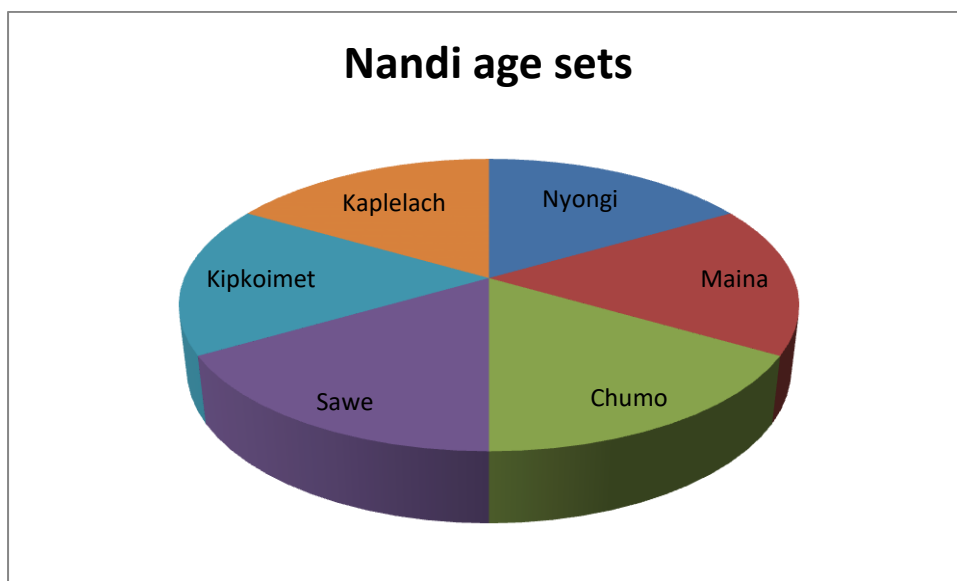
Above: Photo of Nandi *Tarusiek* (initiates) dressed in *Kiboet* made from sheepskin and disguised with white clay on their faces and legs. The Nandi *Tarusiek* are not warriors, but initiates. The way in which *Tarusiek* dress speak a lot mainly understood in the context of the study. In other words, their dressing has in it a lot of symbolism clearly enabling those who belong to the culture to read a lot in it *LPIHcc*

In a summary obtained from interviews, the Nandi male circumcision begins and ends in two distinct public events i.e *Cheptilet* marking the beginning and *Suiyet* marking the end. In all these, literacies are evident in the use of coded language and symbolism with deep meaning understood by the key players. The rest of the process is a private man-only affair, except for festivities at home at particular points in the course and after the initiation. Immediately after initiation, the initiates are called *Kipkeledoik* (graduands of initiation) after which they join the relevant age set/group. From then henceforth, they are regarded as *Murenik* (men),

signifying they are brave and disciplined. The study revealed that the other multilingual and multicultural residents of Nandi have come to grasp some of these events and terminologies used by the Nandi in male circumcision. It was noted that too, male circumcision ceremonies had accompanying songs sang during such functions. Indeed, some Non Nandi men have undergone the circumcision rite and are considered Nandi *Murenik* in every sense (Kemboi et al 2020; FFIs, 2022). The literacies are mediated by social practices evident the circumcision ceremony and the underlying meanings in the terminologies used with the meanings they communicate. These findings correspond to assertions of Cultural semiotic theorists who have pointed to the need of understanding of how signs and symbols operate within cultural contexts, so as to highlight the complexity and richness of meaning in human societies. The findings of the current study to play a critical role in revealing the varied literacies in Nandi County.

b) Nandi age sets and groups

The interviews showed that among the Nandi there are seven age sets called *ibinwek*. The age sets of the Nandi are seven mainly comprising of *Nyongi, Maina, Chumo, Sawe, Kipkoimet, Kaplelach and Kipnyigei* shown in the pie chart below (FFIs, 2022). The same *ibinwek* have been documented in various studies and books such as Kemboi et al (2020) and Daniels (2022) giving information about the Nandi age sets which are shared by other communities as well.



TLP2 Nandi age sets

Similarly, other Kalenjin subtribes particularly the Kipsigis have similar age sets but add an eighth one *Korongoro*. In addition, Interviews conducted among some Luhya some tribes such as the Tiriki revealed that they have similar age sets with some similarities in some names such as *Chumo, Maina and Sawe*. Interviews also showed that each age set has distinct age groups. This was outlined by Arap Chamu an Historian who said that among the Nandi age groups are referred to as *Siritiet/Siritoik*. They are *Chonginiek, Tetagat, Kiptoruiyek* and *Kiptoin* in that order (*FFIs and documentaries, 2022*).

c) Literacy practices in engagement and marriage ceremonies

From the study findings, marriage among the Nandi presented unique social literacy practices that were identified in this study. Marriage, referred to as *Katunisyeeet* among the Nandi, also has a number of events that portray the rich Nandi cultural heritage. According to Changach (2012) Marriage commonly referred to as *katunisyeeet* is a critical event because it links the formal system of social control and reproduction. In the past, among the Nandi, the union of two people in marriage to become husband and wife did not necessarily arise out of romance (Changach, 2012). In fact, it was reported by Bot Chepkoech (not her real name), a respondent in the study thus:

when I was of age, I was taken for initiation with my agemates. By then, all girls of the age of 15-20 years were taken through an initiation process. While I was an initiate, people came to engage and book me for marriage. I was being engaged to a man I had never met before. Only the parents knew one another and that's how I got married.

As noted, the two individuals in traditional marriages among the Nandi did not need to meet before, but the relationship developed thereafter into a strong affection resulting from mutual understanding and cemented, of course, by the arrival of the children. For a man the task ahead was the combination of family and society's role and for a woman, her reproductive role and nurturing of offspring would begin immediately after marriage. However, from

findings of the current study it was revealed that arranged marriages have drastically reduced. Currently, young people are free to marry suitors of their choice in so far as they ensure that they do some form of formalization but especially culturally: *Koito* (FFIs, 2022).

Initially, as noted from interviews Nandi men would simply elope with a girl, go circumcise them and marry them off. However, from findings in the current study, the act of eloping has since become a thing of the past. Suitors follow the due process of marriage negotiations. However, a modern way of ‘eloping’, that is cohabiting is gaining popularity among young people. This is thought to have arisen due to multicultural interactions among the cosmopolitan residents of Nandi County. For instance, among the Nandi cohabiting is prohibited and unwelcome but for some communities such as the Luhya, this practice seems to be very common (FFIs, 2022).

However, the arranged marriages have also lost popularity among the Nandi. Presently young people intending to marry are free to choose the partners of their choice, with some degree of parental approval that varies from family. It was established in the current study that in some cases choices of marital partners was sometimes completely denied by parents of suitors, especially intercultural marriages. Tribal prejudices and hatred seemed to affect intercultural marriages in the context of the study (FFIs, 2022).

From findings of the current study, it was established that after suitors have meaningfully courted, they make formal introductions to their families and from there marriage preparations begin to take shape. Of all the events in a Nandi marriage, *Koito*, the Nandi official engagement and dowry negotiations, is the most prominent and cannot be escaped at any one point. This is because if a man has not formally engaged his wife in a *Koito*, he is restrained from doing so for his own son or daughter. Similarly, he cannot bury his wife upon death, even if they have lived for a lifetime. In such cases, their union is considered as temporary friendship, perhaps some form of cohabiting and that she was just a concubine. Consequently, a union where *Koito* was not done is null and void among the Nandi. In fact, such a union is not recognised under the Nandi customary law (Changach, 2012; FFIs, 2022).

However, from interviews currently the bridegroom has to wait for formalization of their marriage as is prescribed in the Marriage Act, mostly through a church or civil marriage. However, *Koito* still plays a great role among the Nandi and cannot be ignored at any one time. For instance, in the study it was observed that individuals who were legally married

either through a church or civil marriage, but without having not gone through *Koito* was considered as just cohabiting even though they had a marriage certificate. This is majorly due to the fact that marriage among the Nandi unites the two families and not just the two individuals (FFIs, 2022).

Varied literacy practices observed in the study are further evident in the Nandi engagement (*Koito*). This *Koito*, being a phenomenal event in the Nandi marriage is an elaborate literacy event. Yet *Koito* in itself has several literacy practices that were clearly identified in this study. During *Koito*, the bridal family smears one another with a special ointment (*Mwaita*) made from milk butter poured from a horn (*Lalet*). The smearing is done simultaneously, where one party usually a mother of the bride and mother of the groom are the key players. This special ointment binds the two families together. However, there has been a slight change in some cases where the two families just take milk together since the smearing was viewed as being a bit backward. Though the practice of smearing has since become less popular in the Nandi *Koito*, it is worth noting that it has not been abandoned completely. In some instances, modern petroleum products such as Vaseline are used as ointment. It is good to note that, in *Koito* proceedings minutes are taken by a person appointed from the bride's family, after which the bride and bridegroom must sign. The same is kept as a guide in bride price payments in the future (FFIs and OM, 2022).

From observations made in *Koito* events attended during the study, in families that are culture progressive, the two families share milk by drinking together hence from thence henceforth they refer to one another as *Bamwai*, literally meaning 'those united by a special ointment'. This signifies the existence of a marital relationship between the two families. This clearly conveys a deep significance of marriage among the Nandi, that is, of uniting families not just two individuals. The relationship established after this is very deep, pervaded with a lot of respect for one another. The two families consider as belonging to one another despite their being distinct. The family of the bride is referred to as *Kapsandana* (Family of the bride) and *Kapyugoi* (bride's family). As can be seen from the above description, the Nandi *Koito* presents unique cultural aspects that indeed portrays literacy practices that are practiced by the Nandi to date. It is worth noting that some non-Nandi communities in Nandi County observed in the study, have adopted some of these cultural practices and use some of these names. This is evidence of fusion and assimilation of social literacy and culture through interaction of multilingual residents (OM, 2022).

Through interviews and observations made, the study established that after *Koito* bridal families' members do not call one another with their names. The usage of these names is so much extended to several family members including cousins, nephews' and so on even those that would be considered as distant relatives. The current study confirmed that indeed among the Nandi the family is considered to include the nuclear, extended and clan members with their relatives. For instance, when a Nandi says, 'this is my uncle', he/ she does not simply mean a brother of his mother or father as would be in English. The 'uncle' being referred to could be a cousin, nephew, stepfathers of their parents or any other relative who befits the description of an uncle. Consequently, the study established that the Nandi relations are deep and may transcend generations and families/group of families. For example, one can refer the uncle of his grandfather or father as if he were his own uncle. Funnily, the usage of this term may extend to any other male relative in that family who befit the status of an uncle, despite being no relation at times (Ethnographic study interviews, observations and documentaries, 2022).

The table below gives some of those names that clearly portray social literacy and literacy events among the Nandi.

Literacy practices in Nandi emanating from *Koito*

| Nandi name | Meaning | Context used |
|-------------------|--|---|
| <i>Bamwai</i> | Families united by a marriage relationship | At all times |
| <i>Sandana</i> | Son in-Law | Used by the bride's family when referring to their son in-law. |
| <i>Bamuru</i> | Brother/sister in-law | Used by brothers, sisters and cousins of bride and bridegroom. It's used across gender. |
| <i>Aboiyo</i> | Brother-in-law | Used by brothers of the bride and the brother-in-law and |

| | | |
|----------------|----------------|--|
| | | any other male in their family who has stands the same position as him. |
| <i>Kamati</i> | Sister-in-law | Used by sisters of the bridegroom and the bride when referring to one another. The usage extends to cousins from both families. |
| <i>Lemenyi</i> | Brother-in-law | Used by men who have married from the same family both the nuclear and the extended family. It's used where the two men have married sisters, female cousins and so on |

Source: Field Data, (2021) *TLP* terminologies depicting literacies in the Nandi customary marriage.

It was established that Koito had several literacies mediated by terminologies that had deep meaning in expression of relationships and different activities in the marriage negotiation process embedded in social practices associated with the Nandi Koito.

Another aspect discussed in a *Koito* is bride price. The *Kanyiok* would be two head of farm animals (one heifer and one ox) and three sheep or goats. But, among the Nandi, it's been standardized at 4 heads of livestock, each with unique names. The primary cow given out as bride charge turned into the *Chemwait*, which was a cow with a calf. The cow ought to be with a calf (*Abai*), otherwise another cow will be given out to replace the needed calf. It becomes observed via *Kimwait*, that's a grown-up ox. The others were both a heifer and ox observed through both a sheep and goat. Any extra livestock turned into an addition depending on extended family to clan (Changach, 2012).

From interviews, these *Kanyiok* were normally shown out to the bride's father on the first morning of the wedding and were collected a few days later. The Nandi also accepted the

transfer of bride wealth in installments. The current study established that these practices are still being practiced among the Nandi and not much has changed. The Nandi still value *Koito* very much and is highly regarded. In one of the *Koito* negotiations during the study, it was observed that minutes were taken by a person from the bride's family. The same were used later when confirming the dowry payment (Ethnographic study interviews, observations and documentaries, 2022).

Through interviews and documentaries, another aspect that is baffling in the Nandi marriage is the female husband who is entitled to all the rights of a husband, though being a woman. This excludes conjugal rights of course since incest and homosexuality is unheard of among the Nandi. In this scenario a woman marries another woman, and the wife gets children on behalf of her female husband. This kind of marriage is occasioned by a number of circumstances that includes barrenness of a married woman, or a childless old woman spinster. Such a woman takes a young woman as her 'wife' to bear children for her. A man from the family is assigned to bear children with the young woman and but the sired kids belong to the female husband. This is because the young woman is married by the female husband to sire kids for her and perpetuate her lineage. In this kind of marriage, the female husband has rights like any husband and therefore owns property and pays dowry 'for his wife'. This study established that this practice, though not very popular in the modern times, is still being practiced among the Nandi (Ethnographic study interviews and documentaries, 2022).

Besides, as the interviews and documentaries revealed, the entire marriage process among the Nandi portrays a number of non-verbal cues/ symbols that are used to represent certain literacy events witnessed in the uniting of families in a marriage union. The usage of these nonverbal cues/symbols is extensive and forms the basic framework of literacy practices used in the marriage negotiation process. Each speaks volumes when used. The symbols/non-verbal cues identified among the Nandi include totems, and other items used in the marriage negotiation process. Such symbols/non-verbal cues have deep meaning and are used figuratively (Ethnographic study interviews and documentaries, 2022).

The table below gives a summary of these non- verbal cues identified in the study, in which the literacies in this context were anchored.

Summary of non-verbal cues/symbols in wedding ceremonies among the Nandi that portray multiple literacies

| No | Non-verbal cues/symbols | Meaning | Common usage/users |
|-----------|--|---|---|
| 1 | Totems (mostly an animal or bird) | Signifying clan to which a family belongs | In marriage negotiations |
| 2 | Sitting arrangement in an engagement | Distinguishes the negotiating parties who sit opposite to each other | In engagement ceremonies |
| 3 | Quiver as used as a symbol in the engagement process | Signifies dowry cattle. When it is used it means the groom's family does not have the required cattle for dowry but is committed to getting it. | Used in engagement ceremonies |
| 4 | Sacred plants being received/accepted | Indicates the family of the bride have given a green light for marriage of their daughter | Used in marriage ceremonies among the Nandi |
| 5 | Sacred plants rejected | Indicates the family of the bride have declined any marriage negotiations for their daughter | Used in Nandi marriage ceremonies |
| 6 | Butter | Indicates a bond/union between the groom's and bride's family | Used in Nandi marriage ceremonies |
| 7 | Dowry normally paid in form of cattle | A payment for strengthening the union of the bride's and groom's family | Used in marriage ceremonies |
| 8 | Couch grass (<i>segutiet</i>) | Signifying tying of the knot | Used in marriage ceremonies among |

| | | | |
|-----|----------------------------------|--|---|
| | | | the Nandi |
| 9. | Traditional stool (three legged) | Shows that the girl being married off is a virgin and receives honor of sitting on the stool | The virgin sits on it as sign of her virginity/purity and honor |
| 10. | Beer | Sealing and celebrating the marriage union | Used in traditional Nandi marriage ceremonies. |

Source: field data, (2021) *TLPMt2* Nandi Koito and customary marriage non-verbal literacies

From information obtained from interviews the usage of the above non-verbal cues has a deeper meaning beyond the non-verbal cue/symbol. The usage of these non-verbal cues/symbols shows the great extent in which literacy practices are evident among the Nandi. For example, the Nandi totems comprise several animals and birds, each with special names assigned to them. They are used as the distinct identification of families and clans among the Nandi (Ethnographic study interviews and documentaries, 2022).

Examples are given below.

| Name of totem in Nandi dialect (assigned) | Actual name in Nandi dialect | English name |
|---|--|--|
| <i>Kipkenda</i> | <i>Segemik</i> | Bees |
| <i>Mooi</i> (used as a conglomerate representing several clans) | <ul style="list-style-type: none"> • <i>Kong'ony</i> • <i>Soet</i> | <ul style="list-style-type: none"> • Crested crane • Buffalo |

| | | |
|-----------------|---|---|
| <i>Sogom</i> | <i>Chepsireret</i> | Hawk |
| <i>Talai</i> | <i>Ng'etundo</i> | Lion |
| <i>Kipamui</i> | <i>Cheptirgichet</i> | Antelope |
| <i>Kibiegen</i> | <i>Moset</i> | Monkey |
| <i>Toiyoi</i> | <ul style="list-style-type: none"> • Birechik • Ropta | <ul style="list-style-type: none"> • Safari ants • Rain |

Source: Field data, (2021) TLPMCt1

These clans have also been explicitly studied and have been a matter that has generated interest to several scholars and historians/ early missionaries. As can be seen from the table, when one identifies himself as belonging to the *Toiyoi* clan, he should further clarify whether he is under the classification of safari ants or that of the rain. The purpose of these totems is to reveal family/clan identity. The literacies here are constituted in the use of non-verbal communication to convey meaning and pass information to the intended recipients. This is because marriage suitors from the same clan are not allowed to marry because they are deemed to be related. In addition, some clans cannot marry from one another since they are perceived to be incompatible (Ethnographic study interviews and documentaries, 2022).

In a nutshell, the findings of the current study in relation to Cultural literacies corresponds to Cultural semiotic theorists who argue for the need of understanding of how signs and symbols operate within cultural contexts, highlighting the complexity and richness of meaning in human societies.

4.3.1.6 BUSINESS LITERACY PRACTICES IN NANDI

The business literacy practices domains identified in Nandi County included: retail shop domain, hotel domain, and hawking domain. A total of six (6) respondents were interviewed to answer questions that relate to trade literacies.

a) Retail shop

The study explored literacies in the retail shop that included recording of sales, recording of purchases and calculating of profits. It also revealed other creative ways employed by businesspeople in tracking sales and purchases and other business records.

b) Hotel

The literacies identified in the hotel domain included reading of food preparation recipes, reading of food menus by customers, keeping records of sales and calculating of stock levels.

c) Hawking

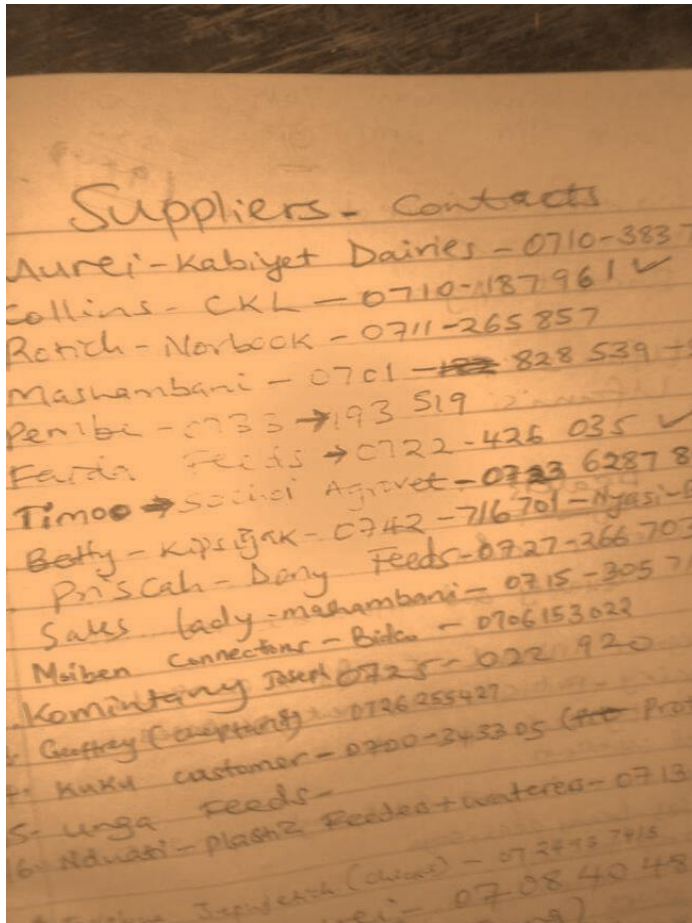
Hawkers too had literacies that were identified in their sales tactics and keeping of records written on their notebooks/pieces of paper.

d) Literacy events in retail domain, hotel domain and hawking

The study revealed a number of literacy practices found among traders in Nandi County. For instance, in recording of sales and purchases, literacy practices were evident from the findings in the study. The traders were creatively making use of their everyday literacy to conduct their trade activities. By doing so, they were able to track sale of goods and eventually be able to calculate total sales in a given time period as well as calculate net profit/loss.

i) Record keeping and sales tactics

It emerged that traders kept records in different ways. One trader in BLP1 kept records of his suppliers by having a list of their contacts at the back of his records book. The photo is shown below.



BLP1: list of supplier contacts kept by a trader

The list has the name of the supplier and what they supply as well as their phone numbers.

The trader had this to say about the list of contacts:

this list of suppliers makes it easy for me when making orders and acts like my reference. Besides, in case I am far off my shop assistants can easily make orders without having to call me to make orders. In addition, I prefer written contacts, because this acts as my backup, because the phone may get lost, and I may lose such important contacts'.

The list of suppliers constitutes literacy since the trader wrote the contacts for reference and keeps using them when the need arises. While using the contacts, he/she has to dial the numbers on the phone before making a call. These findings correspond to findings of other scholars including Openjuru (2008); Mjaya, (2018) and Gebre et al (2009).

It was also found out that some traders kept receipts to track sales and expenses, while others jotted down the sales to be able to track the performance of their businesses. On the other hand, traders use various literacies to sell and keep records of their sales. In the study, it was noted that non-Kalenjin *mitumba* [second hand clothes] traders have incorporated Kalenjin words while wooing customers to buy their goods. Such phrases include: '*Maya oli*' (come this way, prices are fairer here!) or *siling taman kityo mama* (Mum buy for yourself at ten bob only). As they do so, traders are recording sales on pieces of paper and sometimes on an exercise book. Literacy is also revealed when customers are fitting clothes especially trousers for men. In such cases, a tape measure is used to get the size of the customer and comparing it with the size of the said trouser. This happens without any of the two parties having any prior education on tailoring but end up getting a fitting trouser (Ethnographic study observations, 2022). Other traders used pieces of paper, receipt books, stock books, old diaries and other forms of writing materials to keep records.

ii) Use of print media in hotels

In some hotels, the day's special meals are displayed in posters or other form of print media. It could be a certain package of a special meal/dishes offered at particular times of the week/season. For instance, a special dinner for two may be prepared during Valentine's Day or a family lunch during Christmas. It is also very common for customers in supermarkets to buy goods by checking on price tags and making comparisons on items to buy. Such is common even among persons with low education. This makes it easy for them to buy goods of their choice due to the fact that prices have already been displayed. Otherwise, in an ideal situation, they would ask for prices of the goods. For instance, a Nandi would ask, '*siling ata no o?* (*How much does that item cost?*). In doing so, they may point at the item or name it. For multilingual settings, enquiries are usually made in Swahili like '*unauzaje hiyo kitu*' or simply '*pesa ngapi*' (FFIs, 2022).

In the study, literacy was noted in price display of some items sold in shops and even in open air markets. Some traders write price tags on pieces of paper and place on the items they are selling such as maize, beans etc. They may also indicate prices of items on the items [themselves] such as on plastic buckets, *sufurias* [cooking pots] in their various sizes, plates etc. These findings were similar to those of other researchers including Openjuru et. al (2016) and Mjaya (2018). Traders were also seen making records of debts in notebooks by taking

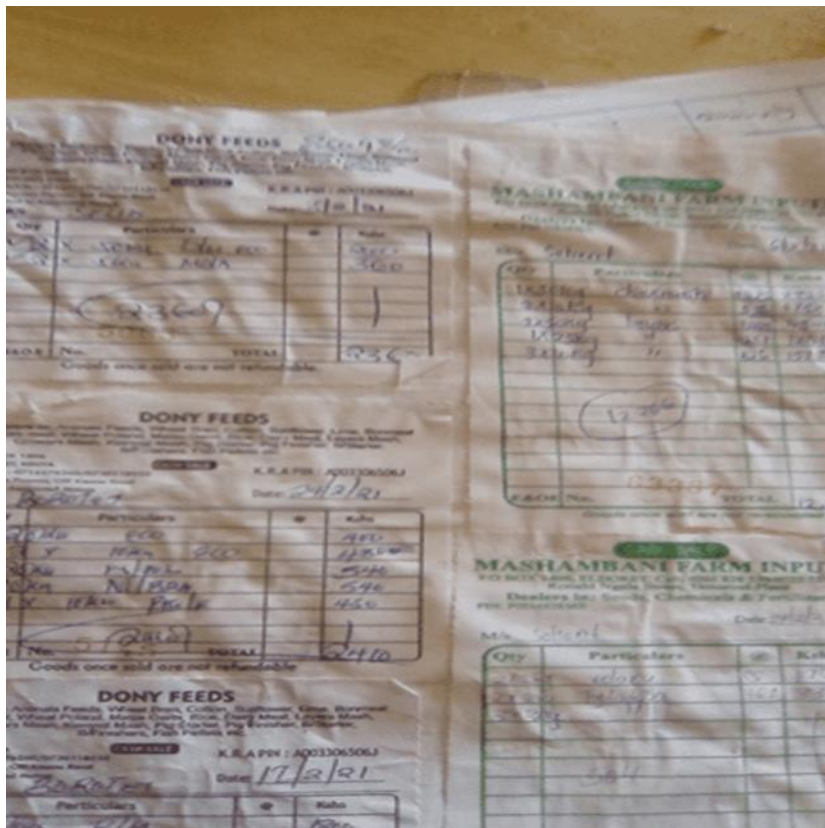
note of the person who has the debt, the items taken and prices. These debts were written in a specific book. This was common for buyers who normally take goods on credit such as hotels, schools and also individuals who pay at the end of the day, week or month. In such cases, goods were delivered and records made. In some cases, like those who supplied schools' things such as vegetables, milk etc, they normally presented invoices of items they have supplied, and totals expected for payment (FFIs, 2022).

Traders also kept records of bank records by keeping bank slips and recording monies banked at any one time. They also kept *M-pesa* [mobile phone money] messages they have used for payments and those they have received just in case any complaints may arise (Ethnographic study interviews and documentaries, 2022).

iii) ICT and record keeping

Most progressive businesses used computers installed with sales software to keep their records. In the study, the use of computer software was mostly witnessed in supermarkets and chemist shops. This computer software enables the trader to keep track of their sales as well monitor the stock levels at any one period. Usually, the user logs in with their individual passwords both for the attendants and the owner/manager. This means that the owner is able to see the sales done by each staff member and the range of items sold. It also shows the remaining stock on the shelves and therefore useful in indicating items that need to be ordered. In most cases, this method is fool proof and is gaining popularity in large shops that have several employees making sales/handling money. However, in this study it was found out that most of the respondents with low levels of education and with no computer literacy shied away from using computers (Ethnographic study observations, interviews and documentaries, 2022).

On the contrary, most informal traders resorted to simpler ways of tracking sales and purchases of their goods and services. For example, most traders stuck their receipts together using pins or even filing them. However, one trader kept his receipts on goods supplied to him by sticking them in an old exercise book. This he said enabled him to track the prices of items of bought and making references where necessary. Such a skill was deemed to have been borrowed from school where children used to stick pictures on exercise books as part of their learning (Ethnographic study interviews and documentaries, 2022).



BLP3: Receipts stuck to an old exercise book for reference purposes.

The photo above shows a page of an old exercise book in which a trader sticks his receipts to keep track of his purchases. He says it helps him to track prices of items bought, money spent and creditors to be paid, if any. The whole idea of sticking receipts in an old exercise book is construed to have emanated from early school years where children used to stick pictures on papers or old exercise books to tell a story or even just for display

This was also observed in a study in Uganda by Openjuru (2008). From a different perspective, while the shopkeepers use receipts during transactions with their customers, they too are issued with receipts by wholesalers from whom they buy their stock. They keep such receipts and use them to add up the cost of stock, or as proof that they are not buying and selling stolen goods or contraband. They also use the receipt to determine the retail price for their merchandise and to calculate their profits. Ibra explained this during an interview, when

he said, “We have receipts, which we normally keep. After buying our stock, we come back and calculate the capital cost we have used to help us determine our profits. Minus all other expenses, then we deduct, then we get the profit, and we put it down. Put it down, we keep it (Openjuru, 2008).

In summary, the literacy events identified in the study included: reading/ preparing sale records; reading food menus; reading price lists/catalogues; making order lists, writing supplier contact lists, writing creditors/debtors and reading products manuals. All the ten (10) respondents (100%) agreed that indeed the trade literacies, constituted part of multiliteracies. Similarly, in a study by Openjuru (2008) in Uganda, the shopkeepers were reported to be keeping their money in moneyboxes normally kept under the counter inside the shop. In the bars and restaurants, customers were offered seats and tables where they are served with food or drinks. The orders for food are reported to the person serving as the cashier at the counter who enters it in their record and ticks it off after payments have been made.

These findings corresponded with findings of Openjuru (2008) who opined that he was able to identify the different ways and reasons of using literacy in some livelihood activities. This included names of shops on signboards to identify and distinguish them from others, recording the day’s transactions, noting earnings, listing the names of people who take items on credit, and the items taken. While the activities were similar across the different livelihood activities, there seems to be no standard format that was common to all. For example, each shopkeeper or restaurant owner appears to create their own individual method and format of record keeping or ways of using reading and writing. It also emerged that neon lights were also common in the businesses in the town. The lights had lights in different colours that were used for advertisement. It was common to find cybercafes, chemists, and electronics shops to use such neon lights in advertisement. The lights showed the name of the businesses.

iv) Foreign nationals’ language use and trade

In the course of the study, foreign nationals were identified and observations made on their use of language particularly in trade. For instance, some Europeans who were in Nandi County on various businesses used broken Kiswahili while communicating to locals. Furthermore, it was noted that some missionaries had mastered some of the basic words in the Nandi dialect and could easily communicate in it comfortably. One European missionary

we met at A.I.C Kapsabet station spoke to us we went to her office. The conversation went on as follows:

‘*Chamgei*’, (Hi) she greeted us in Nandi.

‘*Chamgei*’,(Hi) we replied back.

‘*Oamunee?*’ (How are you?), she continued

‘*Kichamegei*’ (we are fine) we replied.

‘*Amunee gaa?*’ (How is home), she asked.

‘*Kichamegei*’, (we are fine), we replied.

(FLP1: Language use by foreign nationals)

Then we the rest of the conversation was in English.

It emerged that those Europeans who stayed for a longer period in the area, mostly preferred to learn some Swahili or Kalenjin words to help them in interacting with locals. However, those who came for shorter periods including tourists did not bother to learn local languages. Besides, it emerged that Indian traders were involved in trade in the urban centres in Nandi County. They were mainly involved in wholesale businesses in household items and also owned several hardware shops both in Kapsabet and Nandi Hills. Most of the Indian traders had spoken in Kiswahili, while talking to their staff and even the customers. Even though their Kiswahili was broken in some instances, they were able to communicate with their customers comfortably.

It also emerged that some Rwandese and Congolese refugees in the towns of Nandi County were traders in jewellery and assorted clothing. While selling their wares they spoke to locals in some form Kiswahili that was identified as Kinyarwanda for Rwandese and an equivalent by the Congolese. It was observed that the two groups of nationals had influence of their Mother Tongue that interfered with their speech in Kiswahili since it was difficult for them to pronounce some Kiswahili words. It emerged that their background in French also meant that they could not express themselves in English and sometimes they used signs to communicate. Similar instances were noted in Kirigia (2017) and Nabea (2009), where multicultural residents have to find a compromise language for communication.

4.4 POWER RELATIONS AND LITERACY PRACTICES IN NANDI COUNTY

Power relations were evident in several contexts in the study: in the church, mosques, homes, social functions, public functions, sports, historical issues/events and in the workplaces. In general, from interviews conducted it emerged that respondents placed higher priorities in academic reports such as report forms, school fees receipts/slips, and end of term reports and other forms of communication from school. This made academic reports as the most powerful literacy over other literacies in the context of the study. These reports were normally written in English and parents strived to go through them. One parent in PLP1 confirmed that:

when my children come from school, immediately they close school, the first thing I ask for is school reports. This is what I value most since education of my children is my greatest investment since I am building a future for them. So, my children give me their report forms and school newsletters. I go through the reports to check on their performance as per subject and overall position. For my secondary school children, I check their grades. For those in CBC, I am getting accustomed to the performance standards being used such as Exceeds Expectations, which I have known is very good performance. The other is Meeting Expectations, which is good performance. The other is Approaching Expectations, which means that the learner has average performance. Finally, is Below Expectations which means that the competency of the learner in that field is wanting. I value the education of my children so much so that I go all the way to reward good performance. Any of my children who scores good grades I buy them gifts such as bicycles, phones, or even take them for an outing.

Findings from other respondents clearly indicated that the respondents value education, hence placed a lot of importance in academic literacies, but particularly school academic reports on progress of their children in school. The interviewees revealed that they were interested in positions that their children attained in examinations, grades and improvement in academic performance. Those learners who dropped were reprimanded by their parents/guardians, while those who performed well were rewarded with gifts. It also emerged that parents/guardians valued education and thereby made them place academic reports literacies so highly, so much so that that even those with low levels of education strived to read peruse through report forms and school fees receipts.

It also emerged those residents in Nandi County also valued religious literacies. One respondent in PLP2 indicated:

In my family devotions both at individual level and family are key. Personally, I begin my day by having a short prayer, and then I read and study my Bible for about 30 minutes. In the process I make some notes from what I have read on that day. Later when we meet in the evening, we read through some selected Bible passages and answer questions from our devotional book, the Safari. Each one in our family has his book and fills the blank spaces as we discuss. I love Bible study and prayer because it strengthens me spiritually.

It emerged from data collected that indeed religious literacies were highly valued for their spiritual nourishment purposes. This was anchored in the fact that Christians acknowledged as it written in Proverbs1: 7 that ‘the fear of the Lord is the beginning of Knowledge’. Literacies were noted in Bible reading, making of notes, singing hymns and prayers.

The other type of literacies valued by Nandi County residents was farming literacies. This was due to the fact that farming was the commonest source of livelihood for most residents in the county. It emerged that majority of the area residents depended on agriculture as their main source of income in tea, dairy, maize and market gardening. As a result, the literacies spanned from crop and animal husbandry to other agro-based farm practices that had varied literacies in record keeping, reading of instructions for agrochemicals, and weighing of produce, among others.

Other literacies were also valued but the magnitude was not so high due to the fact that their populations were not significant. These include trade and sports. However, this did not mean that these literacies were of a lesser value to those who practised them. The following sub sections discuss the power relations noted in the various domains in the context of the study.

4.4.1 Power relations in the use of English, Kiswahili and Mother tongue for communication

The literacies were found to be expressed in various languages. For instance, it was established that throughout the study the multiple literacies identified in the study were expressed in some language, be it at home, workplace or even at the farm. In general, the multiple literacies were identified to be written and read in English, Kiswahili, Mother

Tongue, as well as in traditional media and Sheng, which were deemed as written too. For instance, in the study literacy practices in English were identified in official settings such as government offices and cases where communication was done between local and foreign nationals. In particular, this was noted in filling in of forms for bursaries, loan applications, bank account opening, writing of self-help groups/*Chama* minutes, application of registration of persons/deaths and writing of sermons by preachers. This means that literacies in English language dominated in official settings, and consequently had power over other languages therein. This is a fact identified in other studies such as Openjuru, (2008), Kirigia (201) and Mjaya (2018) where English is preferred in official settings. This is attributed to the fact that English remained the sole official language for a long time and not much has changed even after Kiswahili was given the same status in the Kenya 2010 constitution.

The picture below is a copy of a Community Based Organization (CBO)'s constitution.

AGUI – KOGO CARING SERVICES CONSTITUTION.

1. **NAME:** The name of the CBO is Agui– Kogo Caring Services (ACS) herein referred to as the “(CBO)”.

2. PURPOSE OF THIS CONSTITUTION

Is to form a legal association, the CBO being-:

- 2.1- A non- profit & non organization.
- 2.2- Based within communities residing within the Nandi county herein referred to as the community.
- 2.3- Which has the mandate of providing caring services to the same citizens in the County.

3. AREA OF THE OPERATION;

The CBO will undertake its activities within Nandi County and beyond as need arises.

4. **VISION:** To be an excellent service provider towards caring of the senior citizens within Nandi county.

5. MISSION STATEMENT

To offer reasonable care services and assistance to the senior citizens towards their social and economic empowerment.

6. OBJECTIVES OF THE CBO

The CBO is established for purpose outlined below:

6.1 -To partner with community members and families in identifying and determining senior citizens who are vulnerable and in need have help and care. These senior citizens should be aged over 80 years or ailing if below 80 years, (N/B But not below 70 yrs).

6.2- To administer care programs and services including medical, counseling, provision

CLP1: CBO Constitution

The above is a CBO constitution developed by CBO members of a CBO in Kapsabet as a binding legal document that binds them. The document has been written in English. The excerpt of the CBO constitution has the name of the CBO, purpose of the constitution, area of operation, vision, mission statement, and objectives of the CBO. The literacies in this context revolved around the writing of CBO constitution, which has sections/articles. It was found that though the members did not have a legal background, they were able to develop the document, which they used to register their organization.

Similarly, in a group meeting attended, minutes were taken by the group secretary. The minutes were also written in English making it the most preferred language in minute taking. It was established that indeed English dominated in minute writing in different settings in the study. It was observed that the written minutes had a title, list of members present, agenda and minutes discussed in the meeting. It emerged from interviews done, that literate members were usually designated as group secretaries because of their ability to read and write. It was noted that English was commonly used by literate persons, mainly by those who had attained a minimum of secondary education. However, some exceptions were noted of persons who had low levels of education but had learnt English and attaining proficiency through self-education. This was similar to findings by Mjaya (2018) who noted that groups in Malawi had group officials and who ensured that minutes were taken whenever members met for group meetings held weekly.

Similarly, it was observed that residents of Nandi County read varied textual and digital content. Such persons were spotted reading newspapers/magazines, Bibles written in English, dictionaries, story books and novels. They were also seen scrolling down WhatsApp pages and Facebook walls in their phones. It was reported that a significant part of the content read by residents in Nandi County was written in English, making English to be the most read language as compared to other languages. Some were able to use search engines such as Google or Chrome to browse and get information and read. Indeed, as was observed in the study, the use of social media and consumption of digital/internet has grown tremendously even among persons who have no or little education. As such, evidence from interviews and observations made some were able to write SMSs, reply to WhatsApp messages and comment/post on Facebook in English despite their low level of education. The findings of the current study showed that that the technological advancements witnessed in the information age has greatly increased the dominance of English use in all aspects of communication (FFIs and FN, 2022).

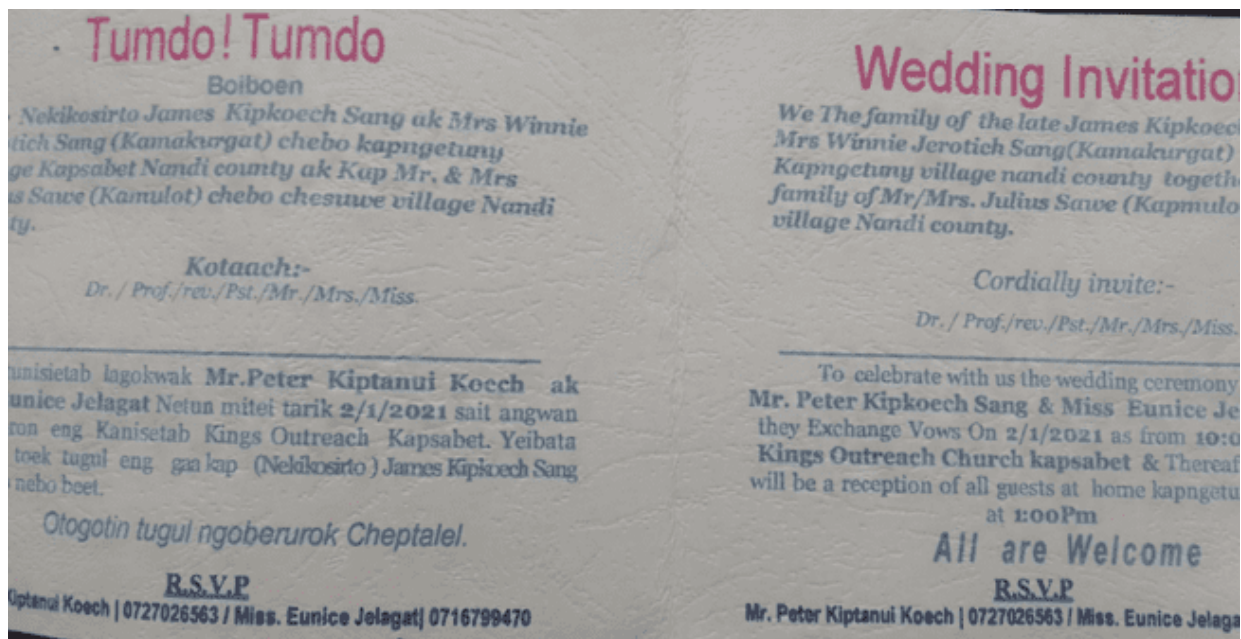
From the study findings, it was observed that the use of Kiswahili language for communication has grown significantly and was evident in the literacy practices identified in the study. In addition, it was observed that Kiswahili was common in multilingual settings mainly used by local Kenyans. Kiswahili was used to break the language barrier to facilitate interlanguage communication. Instances when Kiswahili was largely used included trade, church services in cosmopolitan areas, when explaining medical conditions to a doctor, when

parents are talking to teachers in a school and in everyday communication. It was also observed that some youth and children have adopted Kiswahili as their Mother Tongue for everyday communication, despite both their parents speaking to them in mother tongue. This was common even in rural areas, where children choose to communicate in the language of their peers (Kiswahili) rather than that of their parents. The study findings showed that Kiswahili has dominated and gained power as a language of communication in most instances, meaning that mother use in communication in general seems to have lessened to some extent (FFIs and FN, 2022).

It also emerged that there were instances where broken Kiswahili was used. One particular instance observed was with one Indian trader in Kapsabet town, who while talking to their customers said: *'wee nataka nini. Mabati? Ghani? Mimi pana iko na hiyo. Mimi iko na Dumu Zas peke yake. Nini ngine? (OM1, 2022).*[Which iron sheets do you want? I only have *Dumu Zas* brand]

In the study, Literacy practices were also noted in use of mother tongue, which continues to dominate in rural settings. The study established that mother tongue use was most common where persons who spoke the same language dominated. In the course of the study, it was noted that writing of sermons/notes in rural churches by both preachers and congregants was done in mother tongue. This was also common even in some African Christian churches in urban areas such as Divine Church, Cross Church, Legio Maria and the Akorino faithfuls. In such churches, it was observed that these churches used mother tongue in their church services including songs, prayers, sermon delivery, among others, which were all done in vernacular. In Divine church Kapsabet as observed in OM2, the members of the church danced round the town, with the leader holding the church flag while singing in Luhya. After this, the members congregated in their church and the entire service was done in Luhya (OM2, 2022).

Besides, as was observed in the study, some ceremonies were done in Mother Tongue including *Koito* proceedings and programmes of funerals, songs/hymns etc. Some wedding/*Harambee* [fundraising] cards were written in Mother Tongue or in both English and Mother Tongue as in one of the wedding invitation letters given to the one respondent in study. The card is given below.



ML1 Writing and reading in invitation cards

In the card in ML1 above, the message has been written in both Nandi dialects on one side and English on the other. The headlines in red communicate the subject matter of the card, which is a wedding invitation. The card gives information on what is the subject matter (wedding invitation), who is the person inviting/host, who to be invited with regard to their social status, date, time etc. The names of the bride and bridegroom are also written. Consequently, ‘Tumdo’ and ‘wedding’ are synonyms in translation in the two languages. This shows one of the examples of literacies that made use of two languages in passing across the message to the invitees. The use of the two languages as explained by an interviewee is to ensure even those who were invited and are non-Kalenjin could still read the card and get the message. It can also be inferred that the reason of the card, being written in Nandi/Kalenjin was to target those who had low levels of education and who may not be able to read or write in any other language, other than Nandi/Kalenjin. At the bottom of the card the abbreviations, R.V.S.P is written. Though the respondent could not exactly point out the original meaning of the abbreviations in English, in the interview when the person whom the card belonged to was asked the meaning of the abbreviations, he said in Kalenjin, “*ye maimuch iwolji*”. This is translated to mean that ‘if you are not able to attend, please reply to the person whose contacts has been provided’. It emerged that the abbreviations have been understood by recipients of such cards since they have been used since time immemorial (FFIs, 2022).

In the current study, literacies in Sheng were also identified. Sheng is slang, meaning that it is a type of language with informal words and mainly used by the youthful population and slum dwellers in Kenya. It was observed that Sheng is also gaining popularity as a language of communication especially among the youth who have some exposure be it in urban areas or those in institutions of higher learning. Sheng normally comprises a mix of mother tongue, and either English or Kiswahili that is modified (Ogechi, 2005). Examples of Sheng words include *thao* for derived from the English word Thousand, used by some youth in the study. It emerged that this was common among young people in general especially those in urban areas. Sheng has developed over the years and was identified in the study as being used in advertisements such as those of Safaricom. For example, words used by Safaricom such as *Bamba*, *Sambaza*, *Fuliza*, *Okoa Jahazi* have actually been coined from Sheng words. Use of Sheng is also popular in politics and in everyday communication by some young people. For instance, in Kapsabet during the 2022 campaigns, the phrase '*hatupangwingi*' was used as observed in OM3.

In a nutshell, as was established from findings in the study with regards to language use for communication in the context of the study, it was found out that literacies in English have power over literacies in Kiswahili, therefore making literacies in English to appear more privileged than those in other languages. Besides, it was noted that literacies in Kiswahili have power over literacies in mother tongue; making literacies in mother tongue appear marginalized as compared to literacies in other languages.

4.4.2 Power relations in church

The study revealed that power relations was a common feature identified in the literacy practices in the context of the study. For instance, in the church domain the pastors/clergy/preachers possessed power over their congregants/audiences. In most churches visited in the study, power relations were evident in leading church programmes, preaching and participating in other church activities. In the Anglican Church and Catholic Church for example, specific people mainly participated in leading programmes and sharing sermons. In the two churches, it was observed that either the Priest/Catechist shared the sermon in Catholic services exclusively in Roman Catholic, and the Padre/ Lay reader in the Anglican Church respectively. It seemed that these roles could not be delegated especially in a church function. They simply were deemed not to possess the power in sermon delivery. This could be attributed to the fact that such priests/clergy had spent several years in

Theological colleges/ Seminaries. However, in Pentecostal churches any church leader or member could easily get an opportunity to preach or share a sermon, without necessarily being a clergy. One Catholic parish priest in PRLPC1 confirmed this when he said:

I have spent over 10 years in my theological studies in the seminary, so my knowledge of the Bible and church teachings is so wide. Therefore, I am way above my congregants in Bible knowledge and whenever I stand to preach, I speak from a position of authority.

In the study, it was confirmed that in most churches theological training preceded pastoral work and ministry and that most pastors/clergy who were involved in the study had attained undergraduate studies in theology, divinity and other pastoral studies. Some had studied additional courses in counselling psychology, chaplaincy, and community development. In a nutshell, the clergy were knowledgeable people, and it was observed that the majority of them were able to deliver sermons eloquently, and in a persuasive way and also in a logical manner. They indeed to be master craftsmen and experts in their field, and proved to wield so much power, knowledge and authority in their field.

In general, it emerged that the clergy drew their power over others from their knowledge of the Bible and church teachings and their ability to pass the message with clarity. They also drew their power from the church traditions that promoted reverence, respect and high esteem for them. This was noted among the Anglicans and Catholics. While attending a Catholic mass, congregants could be seen literally running so as to arrive before the Catholic priest arrived, for it was perceived among Catholics to be sinful and disrespectful to arrive after the priest. Most of the Catholics interviewed in the study held their priests in high esteem and with respect.

Besides, it was established that in some churches such as A.I.C, CITAM and SDA, church elders were also found to have so much power and authority even beyond that of the pastors. Elders had authority over local churches and made decisions on hiring of pastors and other staff, handled disciplinary matters, transfers and made decisions on all financial matters. In the Case of CITAM for example, the elders' council was the highest decision making organ of the church and made decisions that included recruitment of staff, making policies of the church and handling disciplinary matters of the church including that of senior church leaders. In SDA, church elders were found to be so knowledgeable in the Bible and acted as

the local church pastors and actually played a great role in sermon delivery, handling church teachings and church administration.

It emerged that some churches such as ACK and CITAM also had annual general meetings that made major policy directions for the church. In such forums, budgets were read and adopted, auditors appointed and ratification on proposed policies/ decisions made. In CITAM, as observed from the study, proposed changes on the church constitution or any of the church policies can only be ratified in such AGMs.

4.4.3 Power relations in Sunday school

From observations in Sunday school, the Sunday school teachers possessed power over the children they were teaching. The teachers read the verses while the children chorused the memory verses by following their teachers. In doing this, the teachers had gained prior mastery of the memory verses before teaching the children, hence displaying power over Sunday school children.

The Sunday school teachers also displayed power when they trained children in songs and dance. In one instance, the teachers at Sunday school were observed demonstrating the dancing skills to the children until they were able to master. Similarly, after a successful Christmas concert in RLP10 confirmed:

we normally train children to act roles of Bible characters for about three weeks and ensure they are able to play out the roles correctly. Finally, when they come on stage, they are able to act on the roles perfectly. This is made possible by our roles in training and instilling the words and actions on them continuously.

In the case of Sunday school teachers, they draw their power from their extensive knowledge of the Bible, inductions/trainings they attend from time to time and also from their long experience in teaching children.

4.4.4 Power relations in the Mosque

This was also evident among Muslims since the Imams possessed more knowledge in the Quran and other Islamic teachings as compared to other Muslim faithful. In each case, the power possessed was in terms of knowledge they had over their subjects in the Bible or Quran and other religious teachings. It was confirmed that indeed all Imams had been taught

and trained in Arabic and were able to read and write in Arabic and therefore were able to read from the Quran in Arabic and translate it to Kiswahili to their audiences. Most of the Muslims did not understand Arabic but mainly depended on the interpretation by Imams.

4.4.5 Power relations in social functions

Power relations were also evident in social functions such as weddings, anniversaries and funerals. The master of ceremonies in such events was the master of time and possessed immense power over everyone in such functions. The MCs was the one who apportioned time to every speaker and in some cases allowed or restricted speakers to speak in such functions. For instance, in one wedding attended, the MC dominated the event. The father of the bride groom was only given two minutes to welcome the guests, while the preacher was given only 10 minutes to share a short sermon. The speeches were limited to three persons each from the two families. For the rest of the time, the MC dominated with interjections of jokes, stories, songs, dances and other non-essentials. Similar observations were made in funerals and anniversaries attended.

In addition, guests of honour/guest speakers also wielded immense power over their audiences. In one event attended, the guest speaker took 1 hour 30 minutes in presenting a motivational speech to education stakeholders in County education day. He dominated the event and spent incredible time talking to parents/guardians, pupils/students, education officials, Boards of management, teachers and teachers' union representatives.

In government functions and other official functions, protocol was observed in sitting arrangements, in the way speeches were made and in the type of reception given to the various participants. For instance, in every public function the chief guest was recognised and acknowledged by every speaker for example, *'Our chief guest, the Cabinet secretary of education, Area MP Hon. ..., CDE...Ladies and Gentlemen'*, was the key phrase in an Education day in Chesumei Sub County in 2022. All the speakers' acknowledged the present guests from the perceived senior most, down in hierarchy to the perceived general public. This meant that those acknowledged first were accorded more power and honour in such events and spoke last and for unlimited time. The power they were accorded was further seen when they rose to speak, everyone stood until they were told to sit down.

4.4.6 Power relations in sports

Besides, power relations were also seen in sports. Coaches had power over the athletes, footballers and other sportspeople. For instance, coaches in football were seen to possess much knowledge in football tactics and they had in mind what they wanted to achieve with their teams. One football coach JJ in PRPF1 said:

every time we go to train, I have a goal that we want to achieve. Be it, goal targets, ball passes skills; dribbles, headers etc are done with a goal in mind. I already have the blueprint of what I want my team to achieve, yet they themselves may not be able to see that. Some training sessions are just for building resilience while others are for achieving certain skills. There are sessions we watch live games from teams in Europe to see the tactics they have employed in their training and performance as well. As a football legend, I try to expose my team to more training opportunities to excel.

From the foregoing, it was found out that athletes were subject to the goals and objectives of the coach and it's the coach who had power to determine whether the athletes have attained the goals. Power of the coach over the athletes was evident in the decision making on the programmes which he laid out for the athletes, which they had to adhere to.

4.4.7 Power relations in homes

From the home environment, power relations were explicit in family hierarchy. In homes, it was observed that fathers were respected and provided leadership in almost everything but were assisted by mothers. Children were expected to obey parents without questioning. From interviews done, it was revealed that those children who questioned their parents were seen as being rebellious. In the family, consultation and some form of chain of command was seen in most homes. For instance, children mostly reported or asked their mothers for a certain thing they are in need of, who in turn tells their father. In addition, in most homes visited, fathers are the most revered and normally take meals alone either in the sitting room or in the tree shade. Even in cases where he eats with other family members, he eats say a plate of *ugali* alone, while the rest are sharing. He also takes milk from his own gourd, the *Kipsegerit*, which is set apart. The display of power in this case, showed power relations that were identified in the course of the study (Ethnographic study interviews and observations, 2022).

In the home environment, the dominance of fathers and father figures was also seen in the sitting especially in a sitting room. It was observed and is a custom in most Nandi homes for fathers to sit in a specific and strategic chair/seat, eat from a specific plate/cup, and take milk from a specific gourd among others. In fact, utensils and things used by older persons or revered persons have been set apart. This is referred to as '*Kitaban*', in the Nandi dialect, which simply means to set apart. This setting apart is a means of achieving cleanliness, showing respect and thereby displaying power relations. For instance, as noted earlier, *Kipsegerit* is mainly used to store and serve milk to fathers and father figures in the Nandi cultural context (Ethnographic study observations and interviews, 2022).

From a cultural perspective, it also emerged from interviews that in the Nandi nuclear family, the man owned the cow, while the woman owned the milk. In other words, each one of them exercises power in relation to one part of the cow. The woman is said to be 'eating' the investment from the milk and has power in all matters pertaining to the milk, while the man has power from the ownership of the cow and literally benefits more from the sale of the cow. Consequently, in the traditional Nandi home the woman feeds her family with the milk and can donate or sell the surplus, without being questioned by anyone. The man can as well do so in terms of the cow by selling, donating or loaning to any one he wishes. It also emerged that the house and the home in general is also seen as the property of a woman and not the man. This confers more power to the woman in the home. That's why if the woman of the house dies/or gets separated from her husband, in remarrying, the man must build another house for his new wife. The woman has power in ownership of her house, even in death.

4.4.8 Power relations in the workplace

This was evident especially from observations made in the tea multinationals. In these tea estates, duties were subdivided and well-structured depending on the power and authority held by individuals or groups. Employees were put in small groups of say 20-30 workers, with each group being led by a supervisor commonly referred to as '*Nyapara*'. The word *Nyapara* is a Swahili word for supervisor and is a very common term that constitutes part of everyday literacy practices among estate workers in Nandi Hills. The supervisors report to the departmental managers, who report to the head of the Division such as Field, factory, Workshop etc. The heads of the Divisions report to the Unit/plant Managers who finally report to the General Manager. The supervisor is charged with responsibility of ensuring that the assigned tasks are completed and done as expected. Any errant members are reported to

the immediate manager who has the power to recommend such workers for disciplinary action. Consequently, the supervisor is feared, though detested because of the power they wield over the other workers (Ethnographic study observations and interviews, 2022).

However, from interviews done among tea estate workers, the General Manager and the Directors are the most revered and highly upheld in the tea estates management structure, being the senior management in these multinationals. Their actions and decisions are law in this context and cannot be questioned by anyone in the lower ranks. This is mainly due to the fact that most of these multinationals are private entities with established practices that have been routinized into daily work operations.

The findings of this study which identified the hierarchical power structure in the tea multinationals conforms to the standard theory of power presented by Keltner et al. (2003), where power is considered as the capacity for influence based on the control of resources valued or desired by others. In this theory power is defined as an individual's relative capacity to modify others' states by providing or withholding resources or administering punishments. These resources and punishments in the working environment can be material like money, economic opportunity, or job termination and social as knowledge, affection, friendship, decision-making opportunities or verbal abuse (Keltner et al., 2003). In the context of the study, supervisors and managers were found to have power over other workers and could use their authority to punish them. Besides, in the context of the study, those in higher positions of authority possess more power and privileges. For instance, the study revealed that managers and other senior management staff were entitled to fringe benefits such as good salary, decent housing, company cars, servants and other privileges which the other workers did not enjoy. Power is present in organizations not only because of hierarchical structures but also personal power holders as individuals. The distribution of power among different cultural identity groups inside the organization seems to be a key to how people think, feel, and behave at work (Ely & Thomas, 2001).

Besides, another field in which power relations was noted was in public offices. The issue of protocol was key in public offices. To collect data or do an interview even on a personal level, the researcher had to talk or ask permission from '*Bwana Mkubwa*' [big boss] One particular instant was noted when the researcher after getting permission from the county government to conduct the data collection, it was difficult to access the Municipal market.

This is because the market master referred the researcher back to the revenue officer (a senior officer) for consent before any data collection could be done. In fact, taking of pictures or recording videos was prohibited in most of the places visited. This revealed power relation that is at work in institutions, organizations and the government. This corresponded to Foucault's theory of power relations which asserted that when individuals and groups are treated separately from those perceived to have more power and privilege; they come to know and accept to live in their space. For instance, in the tea estates visited ordinary staff houses were separate from management houses. According to Foucault when people are subjected to such treatments, individuals come to "know their place" in the context of the general economy of space associated with the disciplinary power (Ethnographic study observations, 2022).

4.4.9 Power relations in historical issues/events

a) Power relations relating to the Nandi leader Koitalel Arap Samoei

From the study, Nandi Hills town presents a lot of literacies due to its rich history. Nandi-Hills town has a rich history that spans more than a century. This is because Koitalel arap Samoei, the Nandi Orkoiyot/Laibon is said to have dwelt in Nandi Hills, then referred to as Ket Parak before 1900 and is perceived to have been the command centre for Nandi troops who resisted the British and attacked the railway workers. Koitalel was later to be killed by Colonel Richard Meinertzhagen in 1905 in what is now 'The Nandi Bears Club' in Nandi Hills town. On the place where he was killed, a mausoleum has been set up in his remembrance. Below is the photo of the Mausoleum in Nandi Hills town, visited in the course of the study. Herein lays the remains of the grave of the Nandi legendary leader. The late president Mwai Kibaki gazetted Koitalel Arap Samoei as a national hero posthumously. The mausoleum is oval shaped and made of stone, because Koitalel is believed to have been a stone just as the Luo legend Lwanda Magere. The prefix *Koita* means stone in the Nandi dialect.



The mausoleum was officially opened by Hon. Mwai Kibaki in 2007.

As explained by Mr. Tallam who works with Museums of Kenya, the oval shape speaks volumes among the Nandi. For instance, Nandi huts were rounded; Nandi shields were also oval shaped.



The second photo shows the interior part of the mausoleum. It has four pillars, which shows the masculinity of the person whose remains are interred here.

PLP3 (Field data,2022)

Besides, there is the Parsaiyan arap Manyei house which served as a prison for Parsaiyan Arap Manyei (Koitalel's son) who was arrested by the British in 1952. The prison is made in

similar fashion as in the case of other detention camps such as that of the Kapenguria six. Below is a picture of the house in Nandi Hills, which served as a prison for Arap Manyei.



PLP4 : A house built by the British in Nandi hills in the 1950s to detain Arap Manyei (son of Koitalel).

The Parsaiyan Arap Manyei House in Nandi Hills which serves as an office for the Museums of Kenya in Nandi County. In it are Koitalel's photo, spear and walking sticks conspicuously displayed having been recently brought from Britain. In the photo below, three items are displayed: *Siarit* for political leadership; *Nokirwet* (forked on one end) for spiritual leadership; and *Kirokto* for self-protection. The picture below shows the items used by Koitalel.



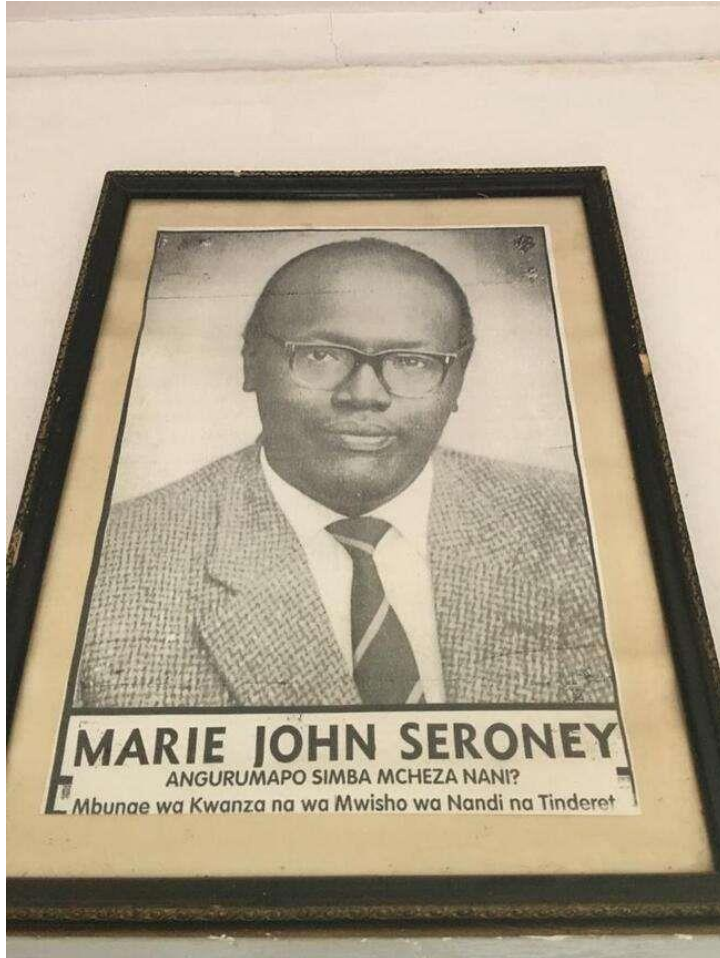
PLP5 items that belonged to the Nandi Koitalel brought from Britain.

These items were symbols of power and authority possessed by the Orkoiyot. In addition, these items act as a reminiscence of what the Nandi resistance against the British may have looked like. For a person visiting the mausoleum and with no prior knowledge of Koitalel, the items displayed speak volumes on the events that took place more than 100 years ago. These are social literacies that indeed tell a story of a legend who led very brave Nandi warriors in an expedition against the British rule. In consequence, Samoei High school and Koitalel Samoei University have been set up to remember and honour the Nandi leader, albeit posthumously (Ethnographic documentaries and study observations, 2022).

This study confirmed that indeed the Nandi Koitalel was revered and honoured by the Nandi as their leader. This honour has indeed pervaded to the current generations more than 100 years after his death hence the establishment of a mausoleum. Besides, he is commemorated every 19th October coinciding with the date he was killed).

b) Jean Marie Seroney

Nandi Hills town is also remembered due to the famous 1969 declaration made by the then firebrand Nandi Member of Parliament, the late Jean Marie Seroney.



PLP6 (Field data,2022)

Above: portrait of the Nandi political leader, Jean Marie Seroney. In it are written the words, 'ANGURUMAPO SIMBA MCHEZA NANI' [when the lion roars, who can play?], signifying the kind of authority and courage that the leader possessed. He is known for fighting for the rights of the minorities and the downtrodden in society. In Nandi Hills, we met Arap Kirwa who has fond memories of Seroney as he is called:

Seroney was a visionary and courageous leader. He ensured squatters people were settled here in Kosoiywo and other parts as well. He was so courageous and together with Hon. Jelagat Mutai, they ensured squatters got land in Nandi and Uasin Gishu. Jean Marie Seroney is still respected and honoured for the sacrifices he made for our

people. He even refused to marry until Nandi got its rightful share of the national cake. He remains my hero.'

To date, Jean Marie Seroney is revered especially among those who encountered him. Though long gone, Jean Marie Seroney remains a powerful figure in the Nandi history. One author, Godfrey Sang, has taken time to write a book about Jean Marie Seroney. As Senator Khalwale put it 'It is a beautiful book called; Just for Today: The Life and Times of Jean-Marie Seroney' (Senate Hansard, 2023).

Consequently, the current Nandi senator Hon. Samson Cherargei has presented a petition to the senate dubbed 'Mistreatment and Human Rights Violations Meted on the Family of the Late Hon. Jean Marie Seroney'. In the petition he says: 'Mr. Speaker, Sir, I have a Petition to the Senate regarding mistreatment, harassment, belongings loss and human rights violations meted on the family of the former Tinderet Member of Parliament (MP), Hon. Jean Marie Seroney. Mr. Speaker, Sir, I want to draw the eye of the Senate to the following: THAT Jean Marie Seroney become a Member of Legislative Council (LegCo) for Nandi Constituency from 1961 to 1963 and Nandi North from 1963 to 1966 and later the first Member of Tinderet Constituency from 1966 to 1975; THAT, Hon. Jean-Marie Seroney was elected Deputy Speaker for Parliament of Kenya in 1975; THAT, throughout his tenure, he advocated towards abuse of power by those in positions of leadership and authority, condemned corruption, unfair distribution of sources and land injustices; THAT, Hon. Seroney helped champion social justice, the rule of law of regulation and democracy via a great deal of the early Independence years of Kenya. His thoughts of devolution, which he energetic presented via much of the 1960s and 1970s, at the moment are part of the constitution of Kenya 2010; THAT, he was arrested inside the precincts of Parliament and detained for three years and two months in harsh jail conditions without trial on the well-known Manyani GK jail and later at Kamiti jail; THAT, he become then released on 11th December, 1978 and stayed at home in which he faced series of competition from leaders and aspirants; THAT, inside the year 1981, he become appointed as the chairperson of business improvement financial institution (IDB), a role, which he served till his demise on sixth December, 1982 (Senate Hansard, 2023).

The petition continues: 'THAT, his farming mission deteriorated notably and Hon. Seroney was not able to service his big loan that he took from the usual Chartered financial institution

and the national financial institution of Kenya to finance the purchase when you consider that was in detention unfairly and for a long time; THAT, he desperately attempted to are trying to find the help of the government for the time he turned into in detention for 3 years and two months; that he had not been attempted and discovered responsible of any offence. His pleas fell on deaf ears main him right into a state of deep melancholy; THAT, after his dying, nearly all of his land and assets were sold and others grabbed, leaving his relatives determined as a result turning into squatters and even his grave has additionally been grabbed; THAT, family and relatives of Hon. Jean-Marie Seroney have made pleasant efforts to have these matters addressed with the aid of relevant government, however they were not given excellent response; THAT, none of those issues raised in this Petition are pending in any court of regulation, constitutional, or another felony frame; wherefore, your humble petitioner prays that the Senate: - i) Investigates the instances that caused the unlawful arrest and detention of the past due Hon. Jean Marie Seroney without trial and with none offence. ii) Makes suitable guidelines to have the family and relatives of the Late Hon. Jean Marie Seroney be compensated. iii) Investigates the motives that led to non-adherence to the various court docket orders issued to the own family regarding disputes on assets belonging to the late Hon. Seroney. iv) Considers recognizing the late Hon. Jean-Marie Seroney as a country wide Hero through the needful mechanisms. I thank you, Mr. Speaker, Sir' (Senate Hansard, 2023). The petition led to intense debate in the senate and finally forwarded to the relevant committee for more action.

In a nutshell, this study indeed provides an explicit interplay of power relations and literacy practices in a multilingual setting. Literacy practices display power relations in a formal and non-formal setting. It affirms the fact that power relations can be identified by studying literacy practices in any context. In fact, literacy practices can be used in telling a story and reliving a past event, however remote it may be (Ethnographic study interviews and observations, 2022).

4.4.10 Power relations, source of power and language use

It emerged that power relations derived its power from language use as exercised by those who had power over others. For instance, the athletic coaches had power over the athletes since they possessed knowledge in athletics that the athletes did not have. This power was evident in use and application of athletic terminologies such as hill work (training in hilly areas for building muscles and building resilience), speedwork (training on a sports track for

speed); intervals (training by running and timing at certain intervals); and long run for long distances. Coaches were accustomed to these terminologies mostly expressed in English language, which some athletes were not good at due to their low levels of education. Consequently, they ruled over athletes since they had been trained by their professional bodies such as Athletics Kenya (AK) and accredited by the International Association of Athletics Federation (IAAF). Other coaches and referees were also accredited by various bodies including Federation of international Football Association (FIFA) and Football Kenya Federation (FKF). Consequently, coaches in all sports and games were empowered through training and accreditation by their professional bodies.

In addition, spiritual leaders possessed knowledge and education in spiritual matters owed to their theological training and learning of spiritual and beliefs and rituals. This happens as the clergy spend time to learn foreign languages in order to be teachers in spiritual/religious matters. For instance, Imams have to learn Arabic in order to teach effectively from the Quran. Similarly, clergy in Christian circles also spend considerable time as part of their training have to learn Greek, Latin and Hebrew language in order to understand the context and meaning of words used in the Bible. One preacher said:

while studying my degree in theology, I had to learn Greek, Latin and Hebrew language in order to understand the context and meaning of words used in the Bible. This kind of background helps us preachers to expound on the Bible more correctly and therefore preach sound doctrine.

Consequently, these preachers are empowered through the languages they have learnt, and this places them above their congregants.

Furthermore, power was sourced from leadership position and bureaucracies established in the society. For instance, those in positions of leadership and authority in the church were given respect and honour by others. For example, in Christian gatherings, Bishops and clergy were given special treatment in terms of where they sat, the honour they were offered by congregants and the meals they were served. In one event attended by the Diocesan Catholic Bishop the following were the observations made by the research assistant:

The Bishop sat on a special seat like that on which a president would seat, and with a special staff likened to that of Moses in the Old Testament and he had an assistant

who carried for him his belongings. After the sermon, he was taken to a special dining room, where he was served alongside other distinguished guests. The food had been prepared by a specialized chef. I observed that the Bishop is revered due to the office he occupies.

Similarly, political leaders and government administrators were given special honour, recognition and respect in public functions. They were given freedom to speak for as long as possible without restrictions as would be to other speakers. As noted from one funeral attended, all other speakers were strictly given two minutes each. However, when the area Member of county assembly stood, he took one minute of his time to give condolences and the rest 10 minutes in politicking without anyone stopping him from doing so. After this he welcomed the area M.P who also took two minutes to condole with the family, 10 minutes to elaborate his development programme for the constituency and another 10 minutes in just politicking. This is besides the MC and church leaders restricting even close family members who would have much to say about their departed family member. This unfair treatment in time allocated to various speakers in funerals and other public functions, showed the power possessed by those who were allocated more time as compared to those who were allocated limited time. In a nutshell, the use of time in social functions, the ensuing social literacies and the choice of speakers shows power relations and ensuing literacies in such functions.

4.5 IMPORTANCE OF MULTIPLE LITERACIES

The importance of literacy refers to the perceived advantages that people have about literacy and the significance people attach to literacy, the strength, satisfaction and problems of writing (Barton, 1994; Barton & Padmore, 1991). This includes the mindset and behaviours humans associate with literacy (Lankshear, 1999). Following Klassen's (1991) classifications, these values can be nice or bad things that are associated with literacy. Bad or fine values come from the bad or effective reviews referring to literacy respectively. An example of bad things may be embarrassing failure or ridicule of performance at school referring to analysing and writing. In the current study, as in Openjuru (2008) determining the importance of literacy was possible through a careful analysis of what people said about literacy during the interviews. In the current study, the positive values were noted in the benefits of literacies.

a) Benefits of literacies in communication in their everyday life

From the interviews and observations made in the study, it was clear that literacy has several benefits. The first benefit is that literacy helped individuals and groups to communicate clearly through use of language, symbols and other non-verbal signals. For instance, in a multilingual setting it was noted that residents normally use a middle language, (either ideal or compromised) as a medium of communication. For example, it was common for multilingual residents to communicate in Kiswahili to communicate in trade, church and other multilingual settings. Sermon interpretation was very common in churches in towns. One elderly Lady, noted in ILP1:

Whenever I go to church I am enriched because every time the preacher shares the sermon in English, there is someone interpreting in Kiswahili enabling me to follow the sermon. I follow through my Kiswahili Bible and in the end; I get nourished like any other member.

The use of language in a multilingual setting also facilitates trade. For example, a trader in ILP2 said:

I always go to rural areas to sell to native Nandi and since I have learnt some of their words such as greetings. In doing this, I am able to sell to persons who do not Kiswahili. In the end I understand basic Nandi words like 'Siling ata' (how much); tilwa (reduce the price for me) and Kararan Ni (this is good). This enables me to carry out my business successfully.

Besides, it was noted that literacy as a social practice has led to ethnic cohesion and integration. Through, assimilation of foods and culture, tribal animosity has been eliminated. Consequently, intermarriages and peaceful coexistence has been achieved. It should be noted that these were made possible by simple interactions and sharing of foods and culture, and of which led to communities embracing one another. This was noted by Mama Njuguna:

through sharing and embracing one another's culture, several communities residing here including Kikuyus, Luo, Abagusii and Kalenjin in Nandi hills have been able to peacefully coexist. Remember, this just began by us sharing our foods and socialization. We learnt each other's languages and embraced cultural diversity.

Thereby, our children have intermarried, and we are now related, and continuing with trade and farming together.

The use of non- verbal communication also helped to facilitate communication among multilingual residents of Nandi County. As a result of multicultural interactions, Nandi residents have been accustomed to various non-verbal symbols and signs and are able to communicate effectively by use of these symbols. For example, some foreign nationals who don't speak nor understand Kiswahili are able to use signs when they buy items in the County. A curio sales lady, in ILP3 said:

'In several instances I have received several customers of European or American origin who buy beadwork from our shop and yet are not able to communicate in Kiswahili. Since I have I dropped out early in my education I cannot be able to communicate in English. So whenever I get such customers, I use signs and I am able to communicate with my customers and make sales. I have done this severally and have successfully navigated my business through use of non-verbal signals.

Literacy also facilitated trade and business transactions. From the example below, a cereals manufacturer has made use of literacy by use of sheng words '*Onja Kamoja*' in advertising of its products. The words are written conspicuously on the box and are meant to entice the customer to buy the product by making it more appealing.

The picture below shows use of sheng in advertisements.

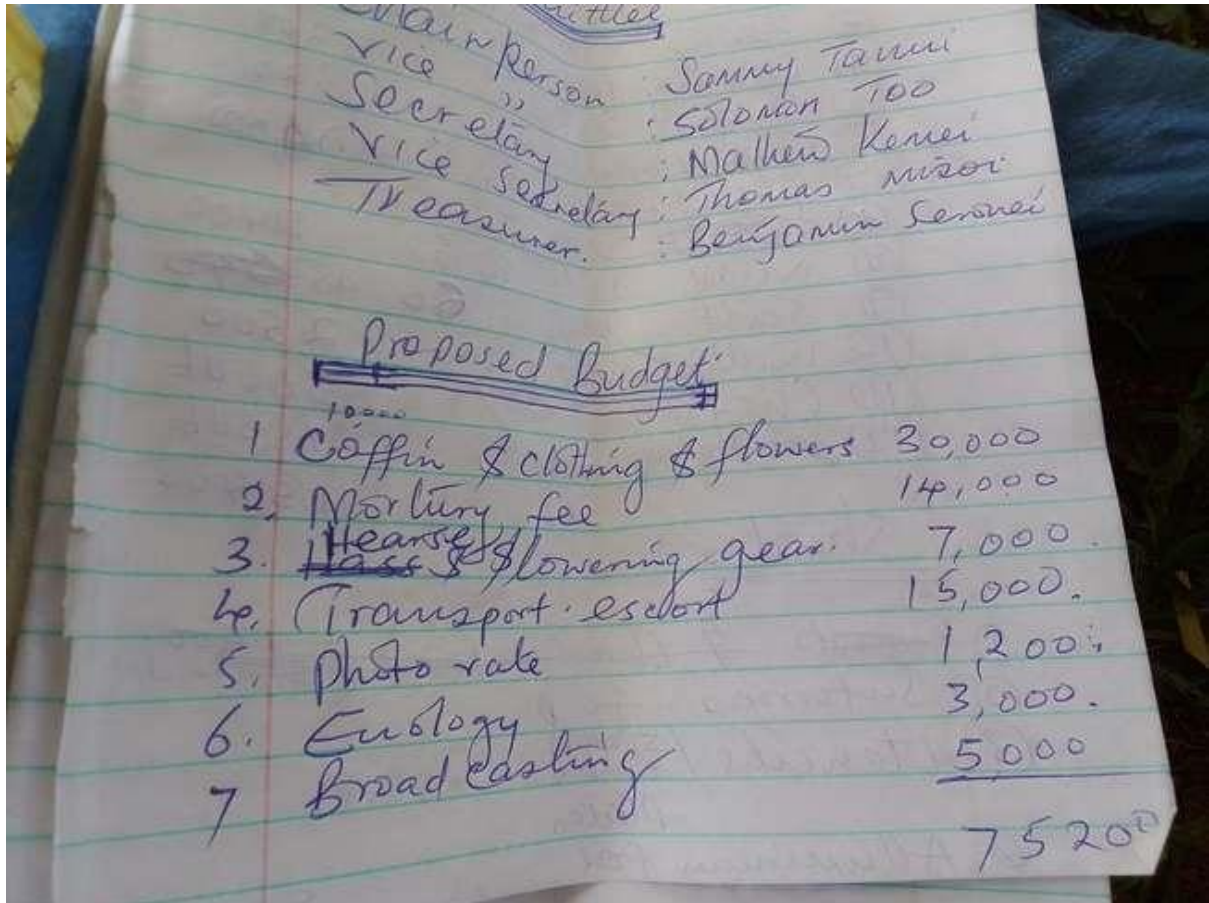


ILPTA1: A box showing use of Sheng words in advertisement.

In the above advertisement, Sheng has been used in making the product more appealing.

Literacy also helps people to function in society and solve their problems. It also helps in keeping records/information on particular events. For instance, writing of budgets was noted in one funeral planning in assisting the family to know the amount of money they need for the funeral. The literacy in form of a budget also served as a communication tool in informing the relevant persons of what was needed for the funeral. It was also observed that such budgets were used as reference for future funerals and other functions as well. For instance, in one planning function, members were heard making reference to previous budgets elsewhere while making the current budgets.

Below is a photo of funeral committee budget.



ILP FP1 Part of the funeral budget in one of the planning committee meetings attended.

The budget will help in estimating funds needed for the funeral. It will also help in soliciting funds from friends, relatives and other well wishes. It emerged that budgets and budgeting literacies is an area that is fast gaining popularity in social functions in Nandi County, and not just for funerals. It is also being done for pre-weddings, weddings, anniversaries and other social functions and celebrations. It emerged that before any functions are held; committees are set up and have to come up with budgets based on the number of participants and the resources at their disposal. In such planning meetings, estimations are used for example one bag of rice feeds 300 people (based on estimation that 1kg feeds an average of 6 people). It was observed that such ratios are used when coming up with such budgets. Consequently, quantitative literacy was found to be at play in this case.



ILPCD1 Literacies in cakes.

The above photo shows a cake which has made use of literacy in writing a message to a person with a birthday party. It merged that cake literacies have revolutionized the way functions are done among the Nandi. One respondent explained:

cake making has revolutionized. These days cakes come in the shape you want be it pots, rounded and any other shape and colours one desire. Cake ingredients speak volumes in terms of the mixture and processes involved in making the cake. That's why when we are in a wedding; we explain the ingredients and process of cake making. For example, cake making is made using an oven, which signifies the difficulties in life; the fact that cakes are made of sweet and bitter ingredients is also used to denote the ups and downs of life. Cake also has icing, which denotes the beauty of life.

It emerged that lately most school of cakes have been established, meaning that literacies around cake is profound. The cake making has risen to be an elaborate curriculum that is done in a school of cakes, though done in an informal setting.

Besides, it emerged that with increased digitization of government and other services, it is expected that social literacy will help individuals in accessing these services easily. One respondent said:

through constant use of my smartphone, I am now able to use the e-citizen to access government services more conveniently. For instance, these days I get my payslip from GHRIS so easily and renew my driving license all by myself. These days I don't have to go to government offices and wait in long queues waiting to be served. My computer literacy which I did through self-education and practice skills in accessing government services has really assisted me. I also use mobile phone apps to access my bank accounts, so I don't need to go to the bank to get my money. I simply withdraw money from my phone to M-pesa, so it's so convenient and safe.

b) Importance of literacies evident in everyday lives of residents while at home

In the study, homes presented varied literacies. This was confirmed by all the 4 respondents (100%) who were asked questions about home literacies. For instance, as observed in the study individuals kept and perused through school receipts to check on payments they have already made and reconcile with fees balances indicated thereon. Literacies empowered residents to overcome challenges and function well in the society. For instance, in case of any discrepancies in fee payments written in school receipts, they will complain for rectifications. The study also noted that respondents perused through title deeds of their plots and took note of details such as Plot Number and acreage, among others. This they are able to despite their low level of education. This has been noted in other studies such as Kirigia (2017) and Mjaaya (2018), where residents adopt different ways of using multiple literacies for communication. They are also able to make agreements when they purchase land and even when they hire land for cultivation purposes (Ethnographic study interviews 2022).

The study revealed that residents read and kept various records at home including school receipts. This was evident by respondents in the study as echoed by HLPa, one of the respondents from Kapsabet:

I always keep receipts of my children whenever I pay fees. This is because sometimes the Bursar may erroneously indicate fee balances that are not correct, and without

the receipts I cannot prove that I had actually paid the fees. One day I experienced that problem and since then I have decided to keep the receipts so that I can track my fee payment for my children.

The study also established that individuals perused through their baptism and marriage certificates, educational certificates of their children, birth certificates, children's performance records such as report forms and even competency-based curriculum (CBC) assessment books. One lady, HLPb respondent in the study affirmed this:

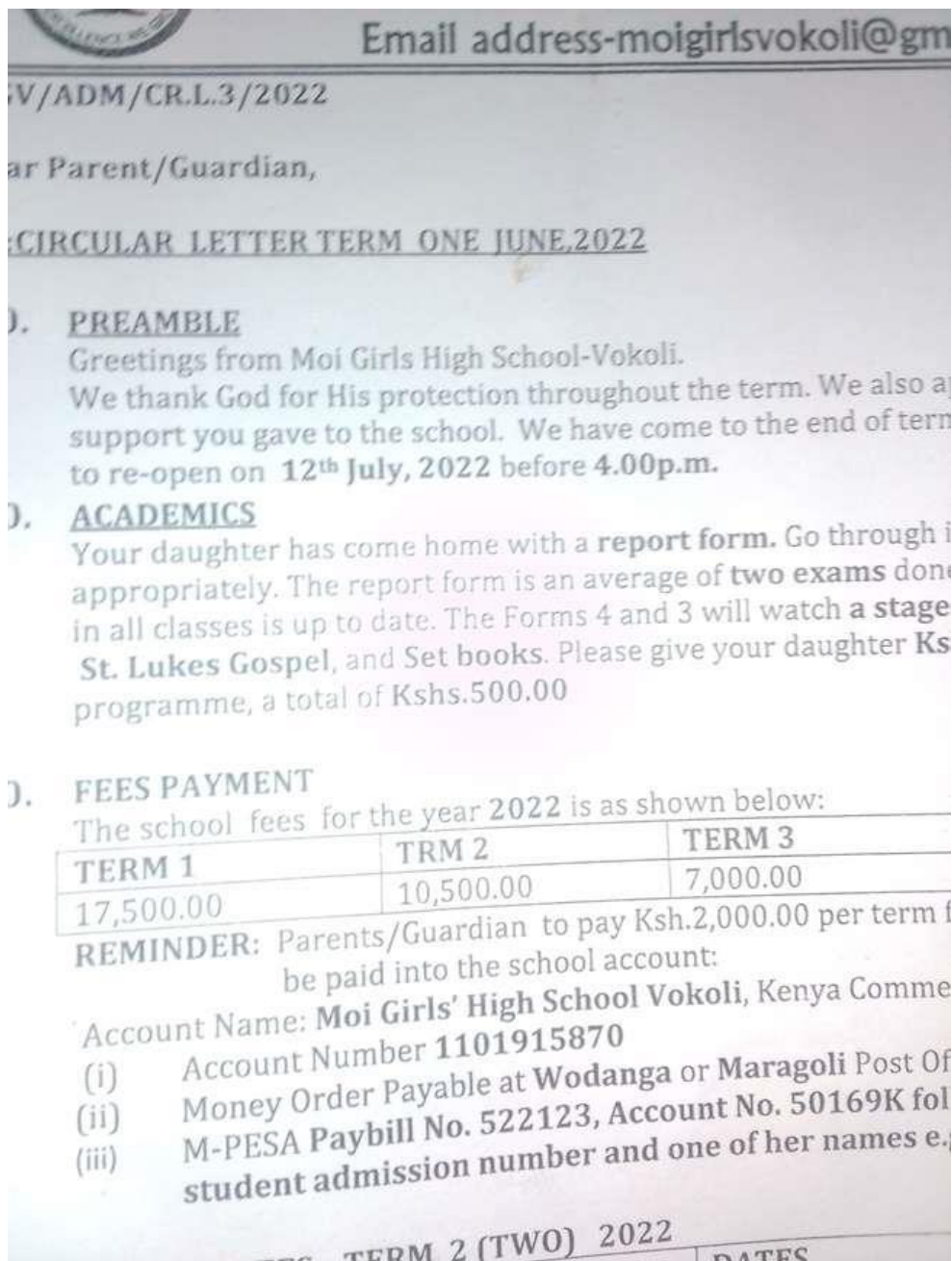
I always go through report forms of my children, despite me myself having dropped out in standard four. I take note of the marks and grades they have obtained and I am cognizant of good and bad performance. I am happy because of this keenness in my children's academic performance has ensured that I have produced one doctor and one advocate out of my children. The other two are currently studying in various universities. The last born is currently at Moi Girls Vokoli High school. For all these years I have been keen on my children's education, doing a follow up with their teachers.

| SUBJECTS | FIRST TERM | | | | SECOND TERM | | | |
|---------------------|-----------------------|-----------------------|-----------------------|---------|-----------------------|-----------------------|-----------------------|---------|
| | 1 st Test% | 2 nd Test% | 3 rd Test% | AVERAGE | 1 st Test% | 2 nd Test% | 3 rd Test% | AVERAGE |
| English Composition | | 98 | 0 | | 92 | 84 | 96 | |
| Reading | 84 | 100 | 96 | | 100 | - | - | |
| Kiswahili Lugha | | | | | | | | |
| Kiswahili Insha | 92 | 96 | 52 | | 96 | 74 | 90 | |
| Mathematics | 70 | 94 | 62 | | 86 | 96 | 96 | |
| Science | 70 | 94 | 58 | | 88 | 85 | 91 | |
| Social Studies | 85 | 97 | 58 | | 86 | 85 | 100 | |
| CRE | 94 | 85 | 73 | | 90 | 82 | 97 | |
| Environmental | | | | | | | | |
| TOTAL | 475 | 664 | 399 | | 636 | 506 | 570 | |
| Class position | 12 | 15 | 13 | | 14 | 7 | 5 | |
| OUT OF | 26 | 26 | 26 | | 25 | 25 | 25 | |
| STREAM POSITION | | | | | | | | |
| OUT OF | | | | | | | | |

HLP1: primary school report form

It was found out in this study as in Openjuru (2008) as well, that through multiple literacies residents read and perused through diverse documents while at home. In this study, it was observed that parents were able to check on the subject performance and class position of their children from the report form. In doing this they had to read/peruse through the report forms and check whether their children improved or dropped. It should be noted that the level of education did not prevent parents from doing this work of appraising the performance of their children. Through multiple literacies, they were able to guide and inspire their children to do better.

Below is a copy of school circular/newsletter.



HLP2: school termly report/newsletters

It was established that parents received termly school reports which gave the communication from the school. The report highlights the information relating to academics, fees payment, co-curricular activities and term dates, among others. It was noted that when most parents receive these reports, they go through them by reading them carefully. In the end, they were able to do as expected of them, despite some of them having low level of education. It was inferred that multiple literacies empowered the residents to do this.

They were also able to read electricity and water bills, and be able to note the units used, land rates among others. One respondent, HLPc noted the importance of this:

I always read through my water and electricity bills keenly. I compare it with actual readings on the installed meters in the house. Sometimes I discover that these bills are exaggerated and at such times I make complaints to the relevant office.

Such persons were not necessarily educated to be able to do such literacies. They were also able to write and read farm records, reading of merry go round records and be able to, keep records of farm workers. One farmer, HLPd, said:

I always keep my records of my farm activities. I keep records of milk that I get daily, tea leaves plucked daily and records of my farm workers. Despite my low level of education, I have been able to successfully carry out my farm activities. By the way, would you believe that I dropped out in Class two? From these records I have been able to get loans from AFC (Agricultural Finance Corporation) and Equity bank to expand my farm. You cannot Imagine, I get over kshs.100, 000 in profits from my farm in a month and I am an employer of 10 workers!

Through empowerment in self-education through multiple literacies, it was observed that some respondents also spend time reading magazines, newspapers, and watching news and other TV programmes in their leisure time at home. Some also read story books, their Bibles and fiction books. Some browse from the internet, read messages in their phones, and go through Facebook and WhatsApp pages. One respondent HLPe had this to say:

I normally read the Parents magazines and daily newspapers to update myself on current affairs and topical issues such as parenting. Even though, I dropped out of primary school, I have been accustomed to reading. Being a housewife, I always have free time after my daily chores. I also have time to read my Bible and other fiction books. I also watch my favourite TV programmes.

c) *Helping children with Homework*

From observations and interviews made in the study, it was revealed that parents/guardians did a lot in helping their children with homework/assignments they are given in school. One mother, said:

I always help my children to do homework. This role has since been made normal after the introduction of CBC. Even when they do it alone, I have to crosscheck the work to see if they have done them correctly. Through this I have seen my children improve their academic performance. For most homework/assignments in CBC the parent/guardian has been tasked with the role of helping their children to do the homework. This is particularly common in practicals such as weaving, basketry and other forms of art and craft activities. Besides, I help my children to Google or use YouTube when she is required to do assignments from online sources.

According to Openjuru (2008) homework originates from school and constitutes a major literacy activity in the home literacy domain. This means the school curricula has been designed in way that makes parents as co-educators. Parents, especially mothers, whether they are literate or not, are involved and concerned about their children's (especially the young ones) homework (Ames, 2005; Barton & Hamilton, 1998; Rogers, 2003b). Children do their homework in exercise books and may require help of their parents/guardians in doing the homework (Ames, 2005). Dealing with homework is therefore an important part of the home every day literacy practice. Given the value of education, homework is a very important literacy activity because it contributes to the success of the child at school. Since parents' involvement in homework is intended to enhance their children's performance at school, they always follow the standards set by the school system. Although there could be some difference between parents' understanding of how the homework should be done with what the school expects, the parents often think they are complying with the schools' requirement, and even model their behaviour to that of the schoolteacher during school homework time (Ames, 2005; Barton & Hamilton, 1998). Whatever the case, this desire to help their children meet the schools' standard makes schools the dominant partner in this school-home literacy relationship through homework.

In the context of the study and with increased parental roles in education with the implementation of CBC, parents reported that they were more involved in their children's education lately. Parents play a great role in helping their children to do both theory and practical assignments given to them in school. Parents have attained a new role of being co-educators and play a significant role in complementing the efforts of teachers in facilitating learning in and out school. CBC is perceived to have strengthened the roles of learners,

parents and teachers in fostering education. It also emphasizes the need for an outside learning that goes beyond the four walls of a classroom.

The current study showed that there were other forms of reading and writing found in homes visited. For example, it was established that in prewedding and wedding preparations, writing of minutes on what was discussed was recorded in minute's books. The minutes had details of budgets and main points discussed. This was made possible by empowerment through multiple literacies that residents have gained out of school. Funeral proceedings did have minutes written and budgets written down. For weddings and fundraising events, drafts of invitation letters were handwritten by family members were written and taken to computer printer shops/cyber cafes to be typeset and printed. For harambee cards it had details of date of the harambee, venue and list of guests, among others. The space for writing the name of the person invited is also left blank as it is handwritten. For funerals, eulogy/life history programmes are normally written in draft form by the family with details of birth of the deceased, Christian life, education, work/career, marriage and family life and finally health and sickness, with scanned photos inserted as a photo gallery. Some also have tributes and songs to be sung in the funeral service. The draft is taken for typesetting and printing and comes in either black and white, or coloured A4 or A5 paper. Most of these eulogy/programmes are written in English. The eulogy is read by family members who may take time to explain in mother tongue what he/she has read. Select family members may also read tributes in honour of the departed.

These findings corresponded to Nabea's findings in his study in Murugi location in 2009. In that study, as in the current study, documents such as wedding cards and harambee cards identified as being crucial that were in social functions in the local community. Such invitation cards had spaces for writing the names of the persons invited and their titles. Besides, they had the date and venues of the events. The invitation card was structured in such a way that it gave a message with varied information, it depending on the size. Some were for Guests of honour, while others were for special appeal (Nabea, 2009).

d) Role of multiple literacies in understanding and interpreting non-verbal cues for effective communication

It was also established that most of the literacies in the current study were of a non-verbal nature being expressed in non-written and non-spoken words, but yet had hidden and deep meanings that its users understood. Therefore, literacies were useful in facilitating communication especially in inculcating the ability to interpret non-verbal symbols. In the current study, non-verbal literacies were in the form of a language. It was established that these non-verbal literacies were very common especially among the Nandi as noted by one respondent, thus:

the Nandi dialect and culture in general is full of symbolism expressed in figurative language. For us non-verbal communication is not just a way of passing messages, but it is a significant part of our language. In fact, non-verbal communication is another language for us. For us the Nandi, shapes, colours, sizes and other non-verbal items have very deep meaning. For instance, if you ask a typical Nandi, Unee? (How is it?), he will answer, U tany (literally translated to mean, it's like a cow). But in actual sense, among the Nandi the cow is associated with the good and regarded as the best form of investment, and therefore, anything that is good is equated to a cow. That it's like a cow, to mean it's good (ALP1).

For instance, it was observed that among the Nandi the number four is used to signify masculinity and three feminine. Consequently, anything that belongs to a woman has three components or items, while anything pertaining to a man has four items. It emerged from the study findings that these numbers are so significant to the Nandi people even to the extent that when applauding a man, it has to be done four times. A man is also given milk from a *Kipsegerit* gourd with four beads, while women use artefacts with three beads or three items. The number three is used by the Nandi in reference to women. It emerged that the number three denoted beauty, purity and the source of life and industriousness in the Nandi women. One respondent in ALP1 put it:

Four in Nandi masculinity signifies the four powers and the stability that the Nandi man should have. These are responsibility, respect, hard work and courage that must be possessed by a Nandi man. The number three was used for women among the Nandi and their items had three things such as three beads, triangular shaped. The round shapes or circular/cylindrical shapes were also used for items that belonged to a woman. The traditional Nandi hut, pots and traditional granary were all rounded in

shape since they belonged to the Nandi woman. Besides, Nandi women were seen to be Libwoben (holy/pure) and were the ones who conducted prayers among the Nandi. For instance, when the rains delay, some women sing songs to appease God to bring rain. Nandi women did not participate in raids and did not kill. They were to remain pure from guilt of bloodshed. Similarly, they were spared and never killed in raids because they were seen to be the source of life. Besides, in Nandi funeral ceremonies before burying a woman, a female cow that has given birth must be slaughtered, while for a man, a bull must be slaughtered. All these constitute very deep non-verbal communication among the Nandi (FFIs, 2022).

It can be inferred from this data that indeed there are some innumerable literacies found in the cultural context that have deep and rich meaning when seen with cultural lens. As a result, some of these literacies, though unwritten in the ordinary sense, have been identified and discussed in this study. In particular, the artefacts literacies present varied non-verbal literacies that were identified in this study.

Below is a photo of feminine items.



ALP1: feminine items

The above Photo shows the items used by the Nandi woman including grinding stone (*Koitab bai*) with three edges, maize flour mat made from skin (*Muitab bai*) and threshing mortar with cylindrical shape. It emerged from interviews conducted in the Nandi Hills mausoleum that all these denote that these items belonged to a woman because of the three which according to the Nandi the number three is feminine. It emerged that round and oval shapes were used in reference to the Nandi woman. It was also established through interview that the shapes and purposes of the said items, clearly depict traditional media literacies understood in the context of the study. It can therefore be inferred that there was and is, a clear non-verbal communication expressed in the use of these items which was deemed as read/written. Hence, this constituted part of the literacies in the ordinary sense. Many other examples were also identified in the course of the study and particularly in relations to artefacts.

Below is an example.



ALP1: photo of Nandi *Kerebet* (*serving dish/plate*) with three beads, meaning it was used by women. It is used to serve ugali. It was revealed from interviews done at Nandi hills Mausoleum that the three beads convey a non-verbal message of the person whom the dish belongs to or to whom the dish can be used to serve. It was reported by one respondent in FFIs 1 that the *Kerebet* is made from palm leaves that are woven and joined together to form a small basket like a rounded dish. It has a small leather strap that is used for handling and is beaded. On the contrast, the *Kerebet* used by men had four beads (ALP, 2022).

It was found out that non-verbal signals were observed in songs and dances. In particular, it was noted that among the Nandi, dances were mainly in moving the head upwards and downwards with systematic movement of legs. It emerged that the dances were not aggressive as compared to say Luhya or Luo dances, which have vigorous movement of hands, legs, shoulders and other body movements. It was noted that the Nandi dances could

be compared to the Maasai dances, though the Nandi men do not jump as Maasai Morans would do. In ALP2 one respondent noted:

traditional dancing styles dances are associated with the animals people eat. For instance, we the Nandi and Maasai eat beef from the cattle we kept (from a traditional point of view) and therefore in our dances we move our heads the way cows would do while going down valley to take water in the river. For Luhyas, because their favourite meat is chicken, their dance styles are likened to that of a chicken flapping its wings. That's why you see the Nandi and Maasai shake their heads while dancing, while Luhya dances mainly revolve around the shoulders. (FFIs, 2022).

From the foregoing it emerged that traditional media literacy which comprised mainly of non-verbal literacies and was crucial for communication of the subjects in Nandi County for they actually constituted a significant part of literacies identified in this study.

For instance, it was observed that among the Nandi, the act of embracing one another is quite unique. It was observed that in most cases in the course of the study it was common for women to embrace each other and is a way they greet one another. They embrace as they say 'Asai'. It is done by open arms that are wrapped round the other person and may be accompanied by kissing the cheeks, tapping the shoulders and shaking hands. The word has a deep meaning and means 'I embrace you and greet you, with love, with warmth, with gratitude, I welcome you'. It was also observed that children are also embraced by their parents to express their love and affection to them. It was affirmed that embracing and kissing among the Nandi was used to portray friendly and brotherly love and not romantic love as is the case in other contexts. Literacies in the cultural context therefore helped in understanding and interpreting the message in these non-verbal cues. This has been noted in other studies such as Barlett (2005, 2008a) and Gebre et al (2009).

It was also noted that it was almost a taboo for couples in olden days and among the typical Nandi for lovers to embrace in the name of romantic love. This because as one elder, would explain matters of love and sex were reserved for married persons and was an exclusively private affair for two people:

Among the Nandi matters of romance, love making, and sex is sacred. It is not a public affair. You know the Nandi are decent and dignified people, upholding respect and honour. It is therefore rare to see Nandi couples holding hands or kissing one another in public. It's simply unethical for a Nandi to do that.

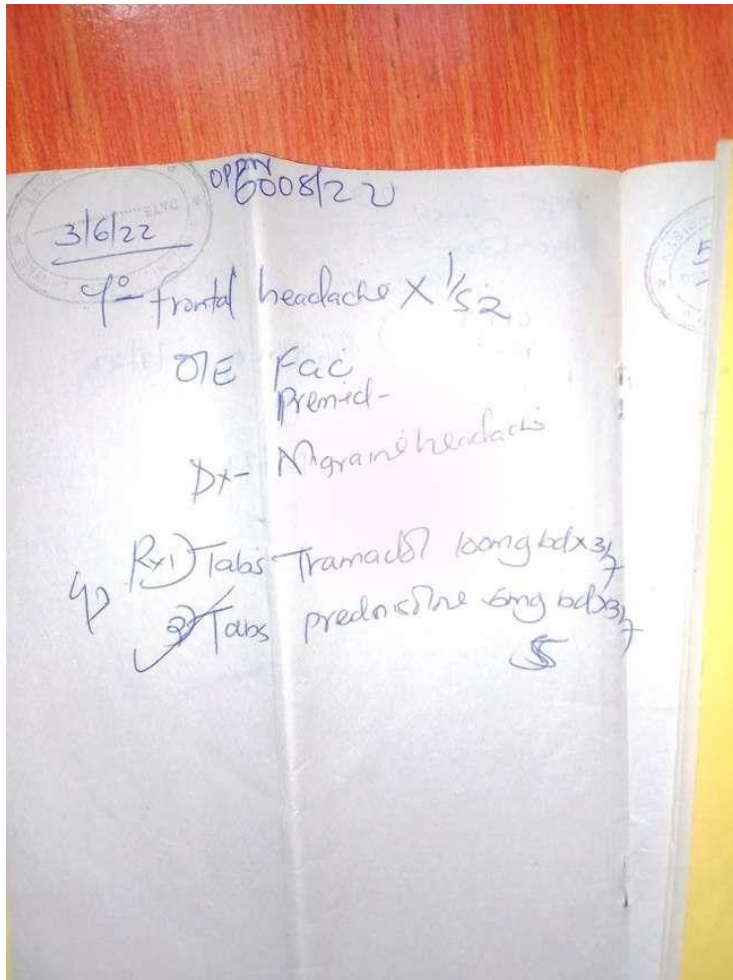
e) Importance of multiple Literacies in interpretation of prescriptions and medicine use

It was established that in the context of the current study, that several health literacies were evident. Firstly, were the literacies identified in drug/medicine use by the patients. The two respondents who were asked about health literacies confirmed that indeed, the health literacies as presented in this study were indeed literacy.

It was established that the importance of literacies in relation to drugs and medicine use was the fact that it enabled individuals to understand and interpret prescriptions and diagnoses. In the current study, it was revealed from interviews and observations made in the study that after receiving medicine, the patients were able to follow instructions on how to take medicines. For example, one respondent in the study explained that a medicine with a prescription of 2x3, means that one takes 2 tablets in the morning, 2 tablets in the afternoon and 2 tablets in the evening. It was noted that literacies enabled individuals to read prescriptions and follow the correct dosage instructions as given by medical practitioners. In fact, interviews done among clinicians and doctors showed that they never doubted that their clients would have any difficulty in reading and understanding prescriptions including even those with low level of education.

In general, it was found that even among those who were not schooled or those with little education, taking of drugs was not a big issue perhaps due to the fact that most people have been accustomed to taking medicines at various points in their lives. Below is a prescription note given to one respondent in the study. The prescription note has an entry number at the top, rubber stamp and the symptoms and the medicine prescribed by the medical practitioner. The one ticked was available at the hospital pharmacy.

Below is an example of a prescription note



HLP1: prescription note.

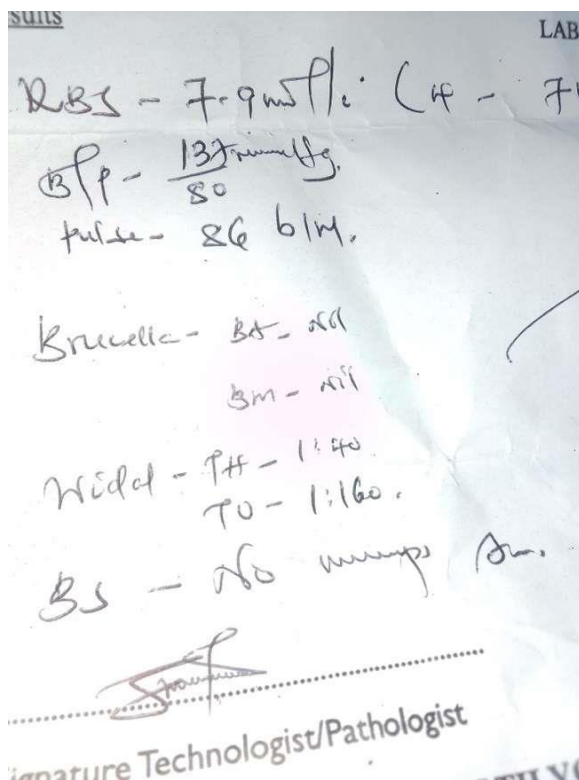
From Openjuru's observations the drug shop attendants issue their drugs in conical paper wrapping or small envelopes on which they write the names and dosages of the drugs they dispense to their customers. Writing the dosage on the envelopes or other form of wrappings, according to Okello, is a legal requirement that anybody selling drugs must abide by or risk having their drug-selling licence revoked. After writing the dosage, Okello explains, "We are by law required to explain to the buyer how the medicine should be administered." The explanation is to make sure that the customer understands the dosage as written on the wrapping or back of the envelopes containing the medicine. The ability of patients and caregivers to be able to read and follow prescriptions has also been noted in other studies such as Openjuru, (2008); Kirigia, (2017) and Mjaya, (2018).

However, what was commonly reported were instances where a person does not complete the dose given. For example, one lady I found in the study, HLPf had this to say:

I had to stop taking medicines I was given for typhoid because it caused me to have nausea, vomiting, and I used to sweat a lot at night. I had to resort to herbal medicine due to side effects of the medicine. Now I am feeling better.

Another elderly person said: *'me I prefer an injection to tablets. Especially those big capsules, I detest them! It simply cannot go through my throat'* HLP2

Funnily, as witnessed from interviews most of the respondents interviewed reported that they were able to interpret medical lab results for basic ailments such as Malaria and Typhoid. For instance, when lab technologists wrote 'No MPS seen', were able to know that no malaria was detected in the lab test conducted. This they were able to do despite their low level of education. Below is an example of a medical report of one of the respondents who had gone for treatment in a private clinic in Kapsabet. The respondent reported that though she had no background knowledge in medicine, she had learnt basic medical terminology. In this report she noted that she was diagnosed with typhoid, indicated by Widal test results. Below is a medical report.



HLP2 : Medical lab report.

The findings of the current study in this respect, demonstrated that literacies empower individuals to be able to do things differently more than before. This corresponded to a study in Ghana by Tutu et al. (2019) that sought to assess health literacy on cholera and the association between health literacy competency and health outcome among slum dwellers. The study showed that people with higher health literacy competency (better food safety and personal hygiene practices) were less likely to have had cholera. Similarly, findings in the current study through literacies individuals were able to interpret prescriptions and diagnoses and use medicines correctly despite their low levels of education. Besides, public education offered during the time of Covid-19 was effective in ensuring that members of the community adhered to the regulations and protocols set out by the Ministry of Health.

f) Importance of multiple literacies in dissemination of critical information and behavior change communication

The findings of the study also showed that multiple literacies were important in dissemination of critical information such as in the case of civic education. For instance, it was revealed that multiple literacies employed by the Ministry of health and other stakeholders were critical in the advent of Covid-19 in 2020. Firstly, the information given by the Ministry of Health (MOH) and other media platforms caused jitters of fears among residents in Nandi County in its initial stages. In particular, those who were coming from Nairobi and other parts of the country had to isolate themselves due to the hostility of the local residents. The few who were infected went through difficult times as no one came to visit them. This was exuberated by media reports from foreign countries such as China, India, France, Spain, USA, among others, which were affected severely by the pandemic. Through Google, Facebook, Instagram, YouTube and other Apps in their phones, Nandi residents were able to get first-hand information from these foreign countries. Consequently, they shared the information with their family members and friends (Ethnographic study interviews and documentaries, 2022).

Another importance of literacies was noted in prevention of the spread of Covid- 19 in Kenya. For instance, it was observed that the three rules of fighting set the pandemic by the World Health Organization (WHO) and Ministry of Health (MOH) including Hand washing with soap and water, putting on of masks, and social distancing were quickly adopted by

Nandi residents without much training hence facilitating behavior change. The use of posters and other media to communicate enabled individuals to get the intended message promptly. The study findings showed that even those with low levels of education were able to follow the instructions for preventing COVID-19. Even young children were not left behind as they followed the rules strictly. In normal circumstances, it would take a long time to achieve such behavior change but the use of multiple literacies including social media, posters, and constant communication ensured that these was achieved in a very short time.

This behavior change was quite evident in the course of the study and underscored the importance of multiple literacies. For instance, among the Nandi residents, who from time immemorial have been greeting one another by shaking hands and hugging, this was observed to have changed drastically during times of Covid 19 as was observed during the study. This is because Nandi women normally greet one another through '*Asai*' (a form of a hug/embrace where one pats and embraces the partner) but with Covid 19, this long held tradition was momentarily suspended until when the cases of Covid 19 had gone down. From the study findings, it was revealed that for the first time through media campaigns, the Nandi residents accepted other forms of greetings such '*gota*', a form of urban greeting where people greet with a fist and greeting with the elbow or simply waving. Such were unacceptable before Covid 19 pandemic. Media played a big role in shaping Nandi residents especially the Covid 19 updates that were done by the Ministry of Health daily. In general, this helped to inculcate a sense of self-discipline for most Nandi residents in Health and Hygiene matters. Consequently, even after the rules were lifted, some Nandi residents continue to observe them including putting on masks, social distancing, use of hand sanitizers and handwashing (Ethnographic study observations, interviews and documentaries, 2022).

During data collection, it was observed that in all hospitals visited, posters giving information on health conditions/medicines were displayed in walls be it, immunization schedules or medicines. Patients who come to hospitals are able to read them since they are accompanied by pictures that make it easy to grasp the message in the posters.

Similarly, this corresponded to a study by Tutu et al. (2019) in Ghana which showed that people with higher health literacy competency (better food safety and personal hygiene practices) were less likely to have had cholera. This means that health literacy empowers

individuals and communities to have a better behaviour pattern that enables them to live healthy lives.

g) Importance of Literacies in community health, hygiene and nutrition

From findings of the current study, the importance of literacies was also noted in community health, hygiene and nutrition. For example, the current study established that community health workers and volunteers did a lot in training community members especially in issues of health and hygiene. It was observed that the Ministry of health conducted various campaigns including Polio, hygiene, and nutrition programmes. This was explained by one respondent:

we normally receive community health workers in our homes that come to administer various programmes mostly targeting children less than five years. Recently, they came to administer polio vaccines in the Kick out polio campaign. They had also come to deworm children in January. I remember during Covid time they went round checking hygiene issues both in public places and in homes. During such visits they give us important information on health and hygiene. They gave us posters and pamphlets to read on how to protect ourselves from Covid-1'.

It was also established that self-medication is an emerging health literacy found in the context of the study. Lately, many patients Google their conditions including symptoms and some after being diagnosed do self-prescription especially on nutritional/dietary requirements. For instance, one patient with Cancer said:

After I was diagnosed with this condition, I have been reading a lot from online sources on the same. I read the success stories of the cancer survivors from across the globe and try to learn from the lifestyle adjustments they made. I am following in their example by eating specified foods such as vegetables and fruits, and other food supplements to boost my health and immunity.

Many others too, with diverse conditions such as Diabetes were observed injecting themselves with insulin, while others had learnt of first aid practices for the patients they had at home. Some too, knew the medicines and alternative medicine they could use to suppress asthmatic conditions and other sicknesses. In general, it was observed that there are increasing numbers of persons who are engaged in self-medication. It can be inferred that

multiple literacies have been critical in empowering individuals with knowledge and skills through availing the needed information. In other words, literacies promote long life learning through self-education. The findings of this study corresponded to a Ghanaian study by Tutu et al. (2019) that sought to assess health literacy on cholera and the association between health literacy competency and health outcome among slum dwellers. The study showed that people with higher health literacy competency (better food safety and personal hygiene practices) were less likely to have had cholera. In the current study, it was demonstrated that literacies empowered individuals and communities to live healthily, eat balanced diets and manage chronic illnesses on their own effectively.

h) Importance of multiple literacies in use of multi-media for communication

It was observed that use of Media and its related literacies were profound in the study. It was noted that Literacy in media was displayed in various media such as print, social media, visual and other forms of media. For instance, it was common for residents to read and scan through newspaper pages before buying or even just looking at the headlines at a glance in a supermarket. In the study, Nandi residents were interested in particular news in the newspapers. For instance, some were interested in sports news and could be seen going directly to the back pages, while some got engaged in newspaper pullouts such as in the Saturday and Sunday dailies. Media literacies were affirmed by the respondents as being part of multiliteracies since it helped to facilitate effective communication (Ethnographic study interviews and observations, 2022).

Social media was noted as an important platform that facilitated communication among Nandi County residents. Overall Kapsabet residents' reading and writing combine the use of symbols, memes, pictures and colour, which have been further advanced by use of social media. For memes, this is an image, or piece of text and of which is typically humorous. Such memes are copied and shared by internet users, often with slight variations. The best examples includes videos, emojis, Mms, texts and other forms of media in Short text messages (SMS), Tiktok, Instagram, WhatsApp, Facebook, and other social media platforms. Videos sent through Tiktok and WhatsApp are very popular among young people nowadays. Such memes convey coded messages that are expected to be understood by the intended recipients and have become a critical tool in communication (Ethnographic study interviews and observations, 2022).

One respondent, in MLPR1 said:

Me I am a football fan, so the first thing I look for in a newspaper is the mega jackpot table. I read the table and place the bets online. I also follow the performance of English premier League teams. I also follow politics.

It was noted that though most of the respondents in the study had low education, they were able to read betting tables and place bets in their smartphones and reported that they had won several times from betting. So, in essence, the benefit of multiple literacies was noted in the fact that it has enabled individuals to earn income from online platforms. This was very common among the youth in Nandi County who utilized online platforms to make money.

From findings of the study, the role of social media in communication was noted to have transformed the way communication is done. This is because social media is more convenient and facilitates use of pictures, videos and feedback is received instantly especially when the communicating persons are online. One respondent in the study, being a young person mainly used social media in communicating with his friends. He used Facebook, Instagram, WhatsApp, and Tiktok. He could post videos, upload documents, send emojis and receive the same. He said in MLPS1s:

Comedy, dancing and Music is my thing. So I always post videos in my Instagram and other social media platforms of my live performances for my friends to follow me. They can subscribe to my music and that's how I get to earn from my music.

As a result, it was noted that there is a growing trend for young people to use social media for communication and therefore increased usage of data bundles. Consequently, telecommunications service providers have increased incomes from data users in the recent years due to this growing trend.

One Grandmother, in the study was able to use her smartphone, by reading messages and sending money on M-pesa by inserting her P.I.N and successfully sending money. She had mastered the processes (Ethnographic study observations and interviews, 2022).

The study established that various Kalenjin vernacular radio stations used varied slogans outlined in the table below, portraying literacy. These were also accompanied by use of

symbols and colours. This conveys that literacy is important in advertising and maintaining radio and TV listenership.

| Media station | Slogan | Meaning in English |
|---------------|----------------------------|-----------------------------|
| KASS FM/TV | <i>Kimnatet naet</i> | Knowledge is power |
| Kitwek FM | <i>Kigasin</i> | We hear you |
| Changei FM | <i>Muguleldab Kalenjin</i> | The heartbeat of the nation |

Field data, 2022

The study revealed that 90% of the respondents with smartphones in the study had installed social media apps and were using them. They were able to read, follow and even post in these social media platforms despite some of them having attained low levels of education. They are also able to use search engines such as Google in getting certain information (Ethnographic study interviews and observations, 2022).

The following memes obtained from social media platforms use a combination of pictures, texts and symbols to convey messages through social media. Though, the majority of creators of such content are the youth, such memes are used by persons of all ages. However, for the elderly they may not have the know-how of developing and using such content. Below is an example of a product of content creation that combines use of colours, shapes and realia to pass messages to the intended recipients.



MLPP1 media literacies

Social media also helps people to be creative and innovative. It was observed that through documentaries such as phone galleries and WhatsApp messages the above picture was used to convey goodwill messages on a Mashujaa day, which is a public holiday celebrated in Kenya to commemorate heroes and heroines. Such a picture uses computer literacy skills to copy, cut, paste, insert and organize the item to convey the intended messages. Some smart phones have Apps that are used to edit and develop such pictures. As said earlier, very few internet users are able to develop such content, which mainly comprise the young people but are used by the majority in their statuses or sending to family and friends (Ethnographic study documentaries and observations, 2022).

Below is an example of use of social media in passing messages with fun.



MLPP2 social media literacies

Similarly, the above picture displays a goat standing on a tree and comfortably eating leaves. The goat has in a way conquered several limitations to be up on that tree, ostensibly has achieved what it desired. This picture is used to encourage people that where there is a will, there is a way. This means they can conquer their limitations if they are determined. However, looking at the critically picture, one wonders whether a picture of a goat was pasted on top of the tree since it seems that the trunk of the tree is so steep that it would be impossible for the goat to climb (Ethnographic study observations, 2022).

Below is an example of use of language, pictures and symbols in conveying messages in social media.

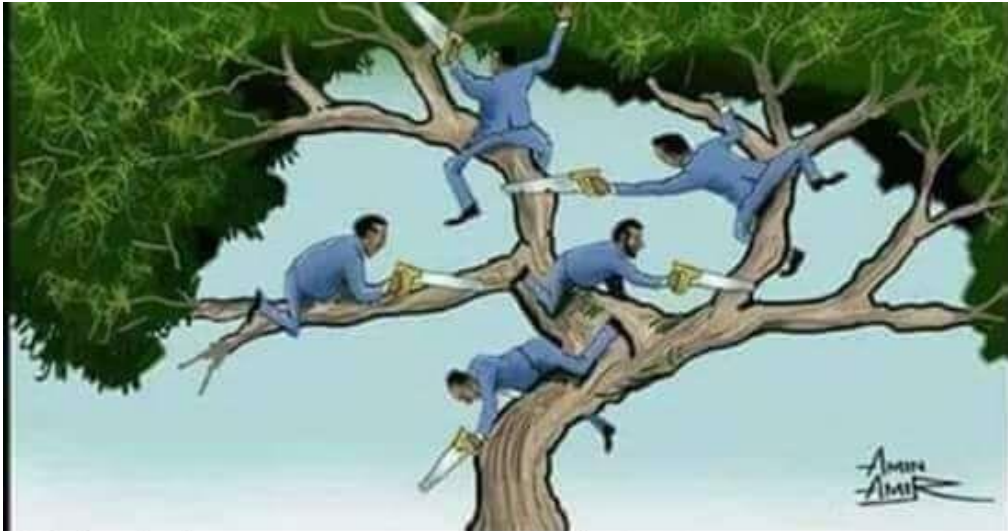


MLPP3 fun in media literacies.

The above picture also denotes a case of copying and pasting. It's one of the funny memes.

Similarly, the picture below could be an artist impression created by use of computer skills of designing, copying and pasting. It has a message that is meant to educate people on the importance of people in one's life.

Below is an example of use of pictures and symbols in communication.



Nobody has ever gone up by bringing others down, and no one has ever crossed to the other side by cutting others to pieces. You can never use rumors, gossip and lies to achieve your purpose. Always be aware of people who sweet talk you by assassinating other people's characters in your presence, the same saw they use to cut others in your presence they will use it to cut you in your absence.

Similarly, the picture below gives a message of wisdom to people to keep company of persons who inspire and motivate them.



MLPP4; picture messages from social media.

Besides, use of symbols among Nandi County residents is very common. For instance, non-verbal symbols and gestures are very common when denoting numbers using fingers, in marriage negotiations and so on. In addition, distinct colours are commonly used to convey certain type of messages and meaning. For instance, at the time of conducting this research, various candidates were crisscrossing the county since it was time for general elections in Kenya. One just needs to see the combination of colours and symbols used by the political candidates in their posters, dressing or even branding of vehicles to identify their political parties. From posters noted in Kapsabet, a wheelbarrow symbolizes members of United Democratic alliance (UDA) party and orange symbolizes members of Orange democratic movement (ODM). Party colours are also unique. For example, ODM colour is orange, while UDA colours are yellow and black. Jubilee party on the other hand uses white and red colours (Ethnographic study observations, 2022).

Similarly, below is a campaign billboard showing use of colours, photographs and symbols. Voters are expected to read and make a decision to vote them in or not, with particular taking note of the political seat they are voting for.

The picture below shows the combination of colours and words in passing information.



MLPB1: combination of pictures, colours and words in communication.

From Observations it was revealed that literacies among the Nandi community members, for example use of colours play an important role. For instance, in *Koito* (engagement) ceremonies colour is indispensable. When the cows for bride price are being named, the colour of the cow is said. In the olden days, cows owned by the Nandi had very few colours. Some were *Tolelio* (grey), *Cheibis* (spotted), Tui (Black), Birir (Red/roan), Lel (White) and Kero (black with shades of grey). That's why most of the Nandi cattle are named after their colours. Take for instance, *Lelmet* (literally translated cow with a white head/white headed cow), *Birirmet* refers to a cow with a red part on the front of its head, while *Lelkina* is a cow with a white colour on the lower part especially around the teats (Ethnographic study interviews and observations, 2022).

From the study findings it was established that residents' combine the uses of paper-based and electronic media to communicate. For instance, it is common early in the morning to find newspaper vendors distributing and displaying newspapers at strategic points. Normally, readers first scan through headlines. Some will just look at headlines and move on with their

business, while others will buy the newspaper after scanning through the pages. Some who don't understand English; buy Taifa Leo, which is a Swahili newspaper. Some also read magazines such as Education, Business Daily, and Parents Magazines; among others. It is also common to find Nandi County residents glued to TV sets as they watch news or a popular sports programme such as an English premier match. Young people in particular, own Hoovers which they use to play music in their rooms especially in college hostels or even at home.

The study showed that Nandi County residents tend to be interactive, (participatory and collaborative). For instance, it was observed that residents do several things together such as trade, worship, sports, and social functions such as weddings, funerals, anniversaries etc. these joint efforts are also seen in athletics as athletes train in groups, with tea pickers in tea plantations and in other formal and non- formal functions. Joint efforts are also evident in churches, where a preaching is sharing the gospel for example in English and is helped by an interpreter to reach to the audience in Swahili or Kalenjin. This is common in Pentecostal churches, where preachers share the gospel in one language that he/she is more competent in alongside interpreters who are competent speakers of the majority. This happens in church services and evangelistic crusades. Besides, in some cases people who read newspapers or watch news in say English and are competent in understanding the language are helped by others who are competent in the language to interpret the message being conveyed. For instance, court rulings aired live on TV such as the rulings on Building Bridges Initiative by the high court, Court of appeal, and Supreme Court have always been full of law jargon and phrases that ordinary citizens may not grasp. It takes the efforts of law experts and commentators in TV and radio stations, to explain the meaning and implications of such rulings to ordinary citizens.

In a nutshell as pointed out by Anstey and Bull (2006), literacies empower individuals and communities to be multiliterate in diverse ways. To be multiliterate requires one to acquire skills in several areas. In the modern day, this encompasses use of the modern technological devices such as the computer and the smart phones. In other words, through literacy one is enabled to acquire a set of skills that enables them to communicate through various media such as social media including Facebook and WhatsApp; Short Messages service/text message, video, Television, Radio stations; print media such as newspapers, magazines, Bibles, hymnbooks; filling in of forms, among others.

Summary of chapter

This study sought to examine multiple literacies among respondents in Nandi County. This section has provided findings of these literacies that were found as being fused together, rather than being isolated in the context of the study. This was noted when the researcher asked questions in the interviews done in the study. Since the respondents were selected from among indigenous Kenyans, Asians, Europeans, and other foreign nationals their contributions have also been infused in the findings in no particular order. This is because for example while responding to questions of say in religious or trade matters, matters of farming and cultural also came up without the particular questions being asked on the latter. However, the researcher has attempted to isolate these literacies to make discussions of the findings simpler. Of these groups the indigenous Kalenjin's reside in the local villages and townships, the non-Kalenjin indigenous Kenyans are found in the local townships and close to the main roads, the Asian community groups reside in market centres, the European groups reside mainly in tea estates and immigrant/ refugee groups reside in designated localities in the townships. All these groups participated in the study and their input taken into account throughout in the findings of the study (OM1, 2022).

The study findings also revealed that respondents engaged in a number of literacies that were artistic/aesthetic (pictorial) in nature. The findings from interviews and observations made showed that the literacies were seen from traditional artefacts, leather work, beadwork and crafts. In particular, among the Nandi various artefacts were identified in the course of the study such as *Sotet* (calabash/gourd) for storing milk, *sosiot* (palm tree stems used for either cleaning or soothing the calabash), fly whisk, *Kiboet* (a traditional sheepskin used by Nandi initiates) and many others. The study affirmed the place of cultural and social literacy practices that have been explored by other scholars in other contexts including Barlett (2008a) and Street et al (2015).

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This section provides summary of the findings of the study that were discussed in the previous chapter. This chapter also gives conclusions and recommendations based on the findings of the study.

5.2 SUMMARY OF FINDINGS

This section provides summary of study findings as per the objectives of the study.

5.2.1 Multiplicity of literacies

This study identified several multilingual literacies found among residents in Nandi County. The literacies were identified in English, Kiswahili, Sheng and Mother Tongue. It was established that literacies were varied in types of languages, culture, sports, religion, farming and trade. Besides, the literacy practices were anchored. It was established that they were practiced alongside the domains and social events. In general, the respondents in the study agreed that both their low levels of education and even their advanced age did not prevent them from participation in various literacies. It emerged that most residents had developed creative ways of carrying out literacies from the tasks they did on a day-to-day basis.

5.2.1.1 Religious literacy practices

It was established that there were several religious literacies among the Nandi County residents in view of objective one. These included recitation of prayers by Muslims and Christians, Bible reading in church, Sunday school/Sabbath School and community level writing and reading of sermons and Christian educational programmes. The literacy practices took place in several domains including the home, *Mtaa* Mosques and the church. The literacy practices also took place in events such as church service, *Jumuiyas*, Bible study groups, funerals, and weddings, among others. The religious literacy practices in Nandi were identified in churches and mosques. The study explored various aspects of religion that portrayed literacy including Bible reading, catechumen/baptism classes, Bible study, and recitation of prayers, songs and Christian education programmes. The religious literacies were also identified in sermon preparation, where a set of skills were used such as in textual or topical sermons with accompanying notes and scriptural references. Similarly, in some

churches it was noted that congregants followed and read their Bibles as the preacher read the Bible. They also made notes from what was preached and used it for future reference.

5.2.1.2 Sports literacy practice

Being a county rich in sports, and particularly athletics, Nandi County provided an opportunity for observing athletes while training. This helped in identifying related literacies in timing and recording of time during sports intervals, reading and use of sports programmes and I encountered a number of sports terminologies that were used by athletes. The study also revealed how athletes were able to sign contracts and communicate with foreign managers'/race organizers via emails/skype despite some of them having low levels of education.

5.2.1.3 Farming literacy practice

Farming literacies were evident in the way farmers kept various records in their farms including production records, sales records and breeding records. Other literacies in the farm could be spotted in measurement of distances/spacing of crops, weighing of crop produce, and reading instructions and use of agrochemicals.

5.2.1.4 Civic literacy Practice

Civic literacies were identified in registration of persons such as filling in of forms in application of identity cards/birth certificates and in participation in voting during general elections.

5.2.1.5 Traditional ways of life literacy practices

Literacies in the traditional ways of life were mainly evident by having a social/cultural perspective and multimodality in literacy. This means that meanings were seen and understood as 'written' in symbols, colours, traditional artefacts, and other non-verbal cues identified in cultural/aesthetic literacies. The study attempted to present aesthetic/cultural literacies as a fundamental part of literacy as a social practice both in a monolingual context but also in multilingual and multicultural settings. For example, it was noted that names of traditional foods have permeated the modern society and have ceased being just local/indigenous but are now gaining popularity on the global stage. For instance, in 2022 *Nyama Choma* was accepted as part of the English Language and is now found in the

dictionary. Similarly, other foods like *Githeri*, *Managu* and *Mursik* are also gaining popularity nationally beyond the locality where it once was confined say, two decades ago.

5.2.1.6 Business literacy practices

Business literacies were showed in trade activities such as sales tactics employed, keeping of records and ability to set prices of goods, as well as calculate profits/losses made, among others. This study identified the various literacies amongst various categories of businesspeople.

5.2.2 Power relations in the literacies used among residents in Nandi County

The study revealed that power relations was a common feature identified in the literacy practices in the context of the study. For instance, in the church domain the pastors/clergy/preachers possessed power over their congregants/audiences. Similarly, in Sunday/Sabbath school, the Sunday/Sabbath school teachers possessed power over the children they were teaching. This was also evident among Muslims since the Imams possessed more knowledge in the Quran and other Islamic teachings as compared to other Muslim faithful. In each case, the power possessed was in terms of knowledge they had over their subjects in the Bible or Quran and other religious teachings.

Similarly, power relations were seen in sports where coaches possessed power over the sports trainees under their tutelage. In addition, the Master of ceremonies dominated in social events such as weddings and funerals and wielded immense power over all persons in such gatherings. Finally, power relations were evident in workplace especially in the tea estates, where workers and supervisors work in a hierarchical manner. Historical events also depicted power relations including the legendary Nandi leader who stands out in the Nandi history as one who fought against British rule. Specific literacies dominated in certain settings. For instance, in official settings literacies in English and Kiswahili tended to dominate over literacies in Mother tongue and Sheng. However, in rural settings literacies in Mother tongue dominated, while Sheng literacies dominated in slums situated in multicultural settings.

5.3 Importance of literacies

From the interviews and observations made in the study, it was clear that literacy has several benefits. The first benefit is that literacy helped individuals and groups to communicate clearly through use of language, symbols and other non-verbal signals. For instance, in a

multilingual setting it was noted that residents normally use a middle language, (either ideal or compromised) as a medium of communication. For example, it was common for multilingual residents to communicate in Kiswahili to communicate in trade, church and other multilingual settings. Sermon interpretation was very common in churches in towns.

Multiple literacies also enable individuals to help their children with homework, and read instructions in agrochemicals, read and do as per school reports. It also helps them do group activities successfully such as writing of minutes, recording of group savings/contributions, and making of budgets.

The use of language in a multilingual setting also facilitates trade. The use of non-verbal communication also helped to facilitate communication among multilingual residents of Nandi County. As a result of multicultural interactions, Nandi residents have been accustomed to various non-verbal symbols and signs and are able to communicate effectively by use of these symbols. For example, some foreign nationals who do not speak nor understand Kiswahili are able to use signs when they buy items in the County.

Literacy has not been without challenges. It was also noted through observations that use of Sheng language in communication is especially common among young people in cosmopolitan areas in the context of the study. It was noted that use of Sheng is so prevalent especially among slum dwellers and has affected use of other languages. This is a growing concern among educators that indeed Sheng is affecting learning of languages in school.

5.3 Conclusion

Literacy as a social practice is indeed a necessary skill for survival for any individual and group on a day-to-day basis. It was confirmed in the study that each one needed these literacies to function effectively be it at home, farm, workplace or even while in church. Consequently, multiple literacies were identified in sports, farming, religious settings, traditional artefacts and trade, among others. They were reported and observed from simple events such as Bible reading or writing of minutes in a *chama* women group meeting to calculation of profit and loss and reading and mixing of agrochemicals, among other complex situated literacies. In a nutshell, the respondents were found to be creatively making use of literacies in their daily activities. In other words, the residents were able to manipulate and devise ways of developing tailor-made literacies for their activities.

In these activities power relations were evident in the way subjects in the study related, for example a tea picker and their immediate boss, *Nyapara* (supervisor). Besides, it was observed that both those with low levels of education and the educated alike, devised ways of navigating through challenges and thereby developing a set of skills for their survival. Through constant use and their being accustomed to certain literacies such as computer/digital literacy and use of smartphones with accompanying Apps, area residents who did not initially interact with these gadgets have become experts in their use. This means that multiple literacies are important especially in terms of enabling them to function and overcome their challenges in their natural setting. As a result, they could type and post a timeline, create content and follow/comment on online posts. Some of the elderly and those with low levels of education were among those who could carry out these literacy practices with perfection. This meant that advanced age and low level of education were not a hindrance to the practising of literacies.

The study established that various languages including mother tongue, English, and Kiswahili were used in expressing literacies in the context of the study. The benefits of literacies are immense, which means that more can be done to empower residents and make them more productive in society. As was noted in the study, these literacies are embedded in people's way of life and in some cases they could be non-verbal. Therefore, literacy as a social practice should be embraced in seeking to understand the way people relate, go about their businesses and solve their problems. Consequently, more effort should be made in studying literacies contextually, rather than in general, so as to isolate situated literacies in each context. In particular, the domains of modern technology and non-verbal literacies need to be explored further to bring out the unexplored literacies in these fields. In other, words a future perspective of literacies needs to be adopted.

5.4 Recommendations

The researcher made the following recommendations based on findings of the study:

- i. Firstly, non-verbal literacies were identified in several domains in the current but mainly in traditional artefacts/culture. The non-verbal messages and symbols had deep meaning that has not been fully embraced and documented. In other words, non-verbal literacies seemed to be like another language and were found to be commonly

used especially in the context of the study. More studies are needed to delve into this rich and expansive social literacy domain.

- ii. Secondly, Social Literacies and survival skills among Sheng speakers need to be explored especially in slum dwellings. Besides, the challenges it presents to language and communication should also be explored while interacting with non-Sheng speakers. It was noted that emphasis should be put in identifying and analysing situated and literacies in specific contexts. This will assist in understanding literacies in specific contexts and may inform policies such as adult literacy programs, which need to be revised to equip learners with modern skills for their survival in these times. In particular, empowerment literacy programmes targeting specific groups including traders and sportspeople need to be developed including financial literacy for sportspeople to enable them invest proceeds from sports.
- iii. Literacies associated with modern technology should be further explored and how people interact, use and manage the challenges associated with devices such as computers, smart phones, mobile banking, and online selling, among others.
- iv. Policy on language use in Kenya should be reviewed to accommodate new language use patterns in Kenya. In particular, the challenges associated with use of Sheng by the youth should be addressed in the policy review.
- v. Adult education should be reviewed to make it more responsive to technological advancements such as use of smart phones and internet use in education and solving problems in the society.

On recommendations for further research, the researcher made the following recommendations:

- i. An appraisal of non-verbal communication as an important ingredient of multiple literacies among indigenous communities in Kenya: a case of the Ogiek community
- ii. The impacts of Sheng use among Kiswahili speakers in peri-urban areas: a case of school going youth in Langas area in Eldoret town.

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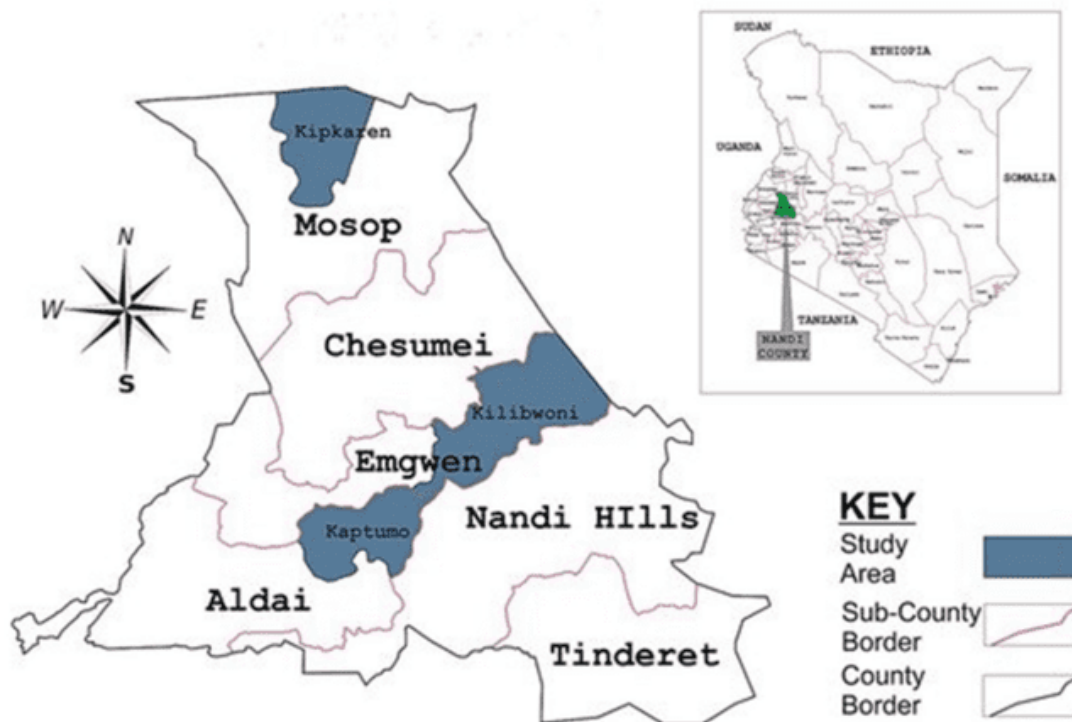
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APPENDICES:

APPENDIX A: MAP OF NANDI COUNTY



Source: Research Gate, (2021)

JOSEPH PATRICK KITUR PUBLICATIONS

1. An Appraisal of Mother Tongue Education and its influence on second language learning in lower classes in selected primary schools in Nandi County, Kenya, available at transectscience.org published 2019
2. The teacher as a contributory factor in failure to implement mother tongue education in Nandi county; available at www.semanticscholar.org, published 2019
3. Challenges of Mother Tongue Education in selected primary schools in Nandi county, Kenya: available at www.semanticscholar.org published 2019
4. Challenges of Mother Tongue Education in selected primary schools in Nandi county, Kenya: available at www.academia.edu, published 2018

APPENDIX B: NACOSTI PERMIT



**REPUBLIC OF KENYA
MINISTRY OF EDUCATION STATE DEPARTMENT FOR EARLY
LEARNING AND BASIC EDUCATION**

Email: cdenandicounty@yahoo.com
Telephone: 0773044624
When replying please quote

County Director of Education,
NANDI COUNTY,
P. O. Box 36-30300,
KAPSABET.
Date 25/2/2021

Ref: NDI/CDE/RESEARCH/1/VOL.11/239

NACOSTI RESEARCH PERMIT

Joseph P. Odongo
Laikipia University
P.O Box 1100-20300
NYAHURURU, KENYA

RE: RESEARCH AUTHORISATION

Reference is made to the National Commission for Science, Technology and Innovation's letter Ref: No. NACOSTI/P/21/8719 dated 2nd February 2021.

The above named person has been granted permission by the County Director of Education to carry out research on "*Literacy practices among multilingual communities in Nandi County Kenya*" for the period ending 2nd February 2022.

Kindly provide him all necessary support he requires.

For: County Director
of Education
NANDI COUNTY

Odongo J. O.

For: County Director of Education,
NANDI COUNTY.

APPENDIX C: DATA COLLECTION NOTIFICATION

JOSEPH PATRICK KITUR
LAIKIPIA UNIVERSITY
P.O. BOX 1100 - 20300.
NYAHURURU, KENYA

TO: THE MANAGER
KAPSABET MUNICIPALITY
PO BOX KAPSABET
DEAR SIR/MADAM

RE: DATA COLLECTION AT THE MARKET

I am a PHD student at LAIKIPIA UNIVERSITY undertaking a PHD in Applied linguistics. My research is entitled: '**Literacy Practices among Multilingual Communities in Nandi County**'.

I intend to collect data among market traders as part of the respondents in my study. I therefore wish to request for your permission to collect data in Kapsabet town market to facilitate my writing of thesis and eventual completion of my studies. Attached is a copy of NACOSTI permit authorizing me on the same. Thanks for your support.

Yours faithfully



JOSEPH PATRICK KITUR

APPENDIX D: REQUEST LETTER FOR DATA COLLECTION

**JOSEPH PARTRICK KITUR,
LAIKIPIA UNIVERSITY,
P.O BOX 1100-20300,
NYAHURURU, KENYA
24/02/2021**

**TO THE COUNTY DIRECTOR OF,
EDUCATION NANDI,
P.O BOX
KAPSABET.**

Dear Sir/Madam,

RE: DATA COLLECTION IN NANDI COUNTY

I am a Phd student at LAIKIPIA UNIVERSITY undertaking a Phd in Applied Linguistics. My research is entitled: "**Literacy Practices among Multilingual Communities in Nandi County**".

I intend to collect data among the multilingual communities in Nandi County as part of the respondents in my study. I therefore wish to request for your permission to collect data in Kapsabet town ship, Nandihills and the multinational firms in Nandihills to facilitate my writing of thesis and eventual completion of my studies.

Attached is a copy of NACOSTI permit authorizing me on the same. Thanks for your support.

Yours faithfully,


Joseph Patrick Kitur

APPENDIX E: PERMISSION TO COLLECT DATA

COUNTY GOVERNMENT OF NANDI

TELEPHONE 0535252355
Email: info@nandi.go.ke
Website: www.nandi.go.ke



P.O. BOX 802-30300
KAPSABET.

OFFICE OF THE MUNICIPAL MANAGER

Ref: G. 1 (b) Vol.I/021/195

23rd February, 2021

Joseph Patrick Kitur
P.O. Box 1100-20300
NYAHURURU, KENYA

RE: DATA COLLECTION AT THE MARKET

We are in receipt of your letter dated 23rd February, 2021 on the above subject matter.

You have been granted permission to collect data in Kapsabet Town Market as requested.

I take this opportunity to wish you all the best in your endeavors.

Thank you.

Yours faithfully,

Isaac Keter
Municipal Manager

Copy to:

1. Market Superintendent
2. Head of Enforcement
3. Head of Revenue

APPENDIX F: TSC INTRODUCTORY LETTER

TEACHERS SERVICE COMMISSION

Email:
cdirnandi@tsc.go.ke
Web: www.tsc.go.ke



NANDI COUNTY TSC
OFFICE
P.O. Box 1123 -30300
KAPSABET, KENYA

When replying please
quote

24th January, 2021

Ref. N^o:TSC/gen/TSC/424077

TO WHOM IT MAY CONCERN

RE: DATA COLLECTION IN NANDI COUNTY
MR JOSEPH PATRICK KITUR TSC 424077.

The above mentioned person is a Teachers Service commission employee and a PhD student at LAIKIPIA UNIVERSITY undertaking a PhD in Applied Linguistics.

He has permission to collect data among the multilingual communities in Nandi County as part of his respondents in his study

This will facilitate the writing of his Thesis and eventual completion of his studies.

Any assistance accorded to him will be highly appreciated.

R.S LENTOIJONI
TSC COUNTY DIRECTOR
NANDI COUNTY





REPUBLIC OF KENYA



NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 326215

Date of Issue: 02/February/2021

RESEARCH LICENSE



This is to Certify that Mr.. JOSEPH PATRICK KITUR of Laikipia University, has been licensed to conduct research in Nandi on the topic: LITERACY PRACTICES AMONG MULTILINGUAL COMMUNITIES IN NANDI COUNTY, KENYA for the period ending : 02/February/2022.

License No: NACOSTI/P/21/8719

326215

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.

JOSEPH PARTRICK KITUR,
LAIKIPIA UNIVERSITY,
P.O BOX 1100-20300,
NYAHURURU, KENYA

24/02/2021

**TO THE COUNTY COMMISSIONER NANDI COUNTY,
P.O BOX
KAPSABET.**

Dear Sir/Madam,

RE: DATA COLLECTION IN NANDI COUNTY

I am a Phd student at LAIKIPIA UNIVERSITY undertaking a Phd in Applied Linguistics. My research is entitled: "**Literacy Practices among Multilingual Communities in Nandi County**".

I intend to collect data among the multilingual communities in Nandi County as part of the respondents in my study. I therefore wish to request for your permission to collect data in Kapsabet town ship, Nandihills and the multinational firms in Nandihills to facilitate my writing of thesis and eventual completion of my studies.

Attached is a copy of NACOSTI permit authorizing me on the same. Thanks for your support.

Yours faithfully,

Joseph Patrick Kitur