

The Experiences of Women Involved in an
International Curriculum Development Project

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By

Ursula Osteneck

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College of Graduate Studies and Research
University of Saskatchewan
107 Administration Place
Saskatoon, Saskatchewan S7N 5A2
Canada

ABSTRACT

In this study the researcher explored what participation was like for Kenyan women involved in an international curriculum development project, considering important aspects of international curriculum development projects that have been neglected in the research literature. The main research purpose was to understand the women's experiences in a Canadian-sponsored post-secondary education curriculum development project titled "*Supporting Environmental Education in Kenya*". In addition the research investigated the conflicts, tensions, and contradictions the women experienced between their previous ways of learning and their workshop experiences. Finally, the researcher addresses what could be done to mitigate contradictions generated by the project implementation.

The study documented power relationships, issues of control and issues of role functionality; the researcher also identified the ways in which, in a patriarchal country women, especially married women, are closely monitored by their husbands or other significant males. In fact the women needed *permission* from their husbands to participate, to educate, to visit, and to consort with others such as the researcher. The study shares the women's stories about the experiences that they had during and after the workshop situations, and how they interpreted these experiences.

Additionally, the study identified differences in the teaching methods and learning styles experienced by the women. All the participants had experienced the Kenyan education system; the Kenyan curriculum was based on the English, post-colonial system that treated the learner as an empty vessel into which knowledge was poured; within classroom sessions this system did not encourage learner engagement that might be evidenced through questioning the teacher or discussing the topic at hand. Indeed, it was observed that all of the women participating in the project required encouragement to voice their thoughts.

By honouring the experiences of the women and including their voices, the researcher generated information for proposal writers and project leaders to make appropriate decisions for programming that includes cultural and indigenous ways of knowing, learning and dissemination of knowledge.

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DEDICATION

To all the men and women of Kenya who strive to just be.

To my family and friends, near and far, thank you for your love and support

To my grandchild: Emily, everything, for you everything...

I am not afraid

of **tomorrow**

for I have seen

yesterday

and I love

today

William Allen White

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PROLOGUE

MADAME OOSELA

My employer works with third world countries to assist in the development of curricula. The goal of the assistive programming is to "bring their educational systems into the modern era." I have been very fortunate to have had the opportunity to travel abroad a number of times, with the purpose of teaching curriculum development in various settings and countries. Each country I have visited and worked in has taught me much about myself, my strengths and my challenges; and, at the same time, I learned a great deal about the host country and the hosting participants.

The pomp and ceremony of any workshop opening is a morale-boosting, satisfying event. Flowers and accolades along with special foods and drinks highlight the opening celebratory occasion. After the platform guests have left, the workshops begin with the facilitators and the participants being invited to introduce themselves. Interestingly, the consonant configuration of my Christian name often makes it a difficult one to pronounce, for example some dialects do not have the letter "r." As a result I have become "Madame Oosela" or just plain "Madame."

Closing ceremonies are equally as poignant. Some speeches have left an indelible mark on my soul from which I gain strength and energy to continue the work of providing international education and assistance. I include an example of one closing address as follows: Mr. Chibwana, Chairman of the Board of the Malawian Technical, Entrepreneurial and Vocational Education and Training Authority, made the closing address, and I quote:

... and she came back. She knew the risks but she came back anyway. She is truly a friend of Malawi. Einstein was heard to have said when he was being

thanked for his vision and his forward thinking, “I have a vision for the future, and my vision is further than anyone else's because of the giants on whose shoulders I am standing to be able to see further.” Madame is the giant on whose shoulders Malawi can stand to achieve the needed vision and long term view... (2003, Chibwana).

I believe that all help is valuable. Furthermore, I know that I can make a difference for people on the international scene. Whether I am in Nepal, Jordan, India, Ukraine, Malawi, Ghana, or Kenya, I know that I can impact the lives of the people with whom I come in contact. Indeed, through my long-term commitment and interest, I might live up to the definition of one of those giants described by Mr. Chibwana.

Researcher Background

War, a method too-often chosen to settle jurisdictional differences, leaves a legacy of economic disruption, populace displacement, cultural disassociations and scars. While the winds of war have fanned mankind over the centuries, these winds also rearticulated my family's fortunes. In 1939 my family was expelled from Riga to the Warthegau (German-Polish territory) according to the repatriation pact Hitler and Stalin had crafted. Germans were expelled to make room for Russians, Latvians and others who were "repatriated." On January 20th, 1945 my family was expelled from the Warthegau. Fleeing advancing Russian military tanks, encountering Polish resistance fighters, dodging strafing by low flying aircraft, these Baltic Germans rode on open wagons, walked and hobbled their way through ice and snow into the unknown. They headed for the Motherland, Germany proper. Baltic Germans were different: they had different accents, they ate foods prepared differently, and they were not welcome. "Flüchtlinge" is

the German term for refugee. The term is usually used in a derogative tone; it is not deemed to be a term of endearment. Flüchtlinge were not welcome; they added only strain to a devastated country faltering after years of war, deprivation, lack of viable leadership. I am a refugee within Germany; this is my personal pass or Flüchtlings-Ausweis:

LAND NIEDERSACHSEN
Flüchtlings-Ausweis
 zu Nummer
 286615
 (des Personalausweises der Britischen Zone
 (nur gültig bei dessen gleichzeitiger Vorlage))
 Fahn Ursula
 Vor- und Zuname
 (bei Frauen auch Mädchennamen)
 Suderburg
 (Wohnort - Aufnahmegemeinde)
 Nr. 29
 (Straße und Haus-Nr.)
 Welfen
 (Kreis)
 Lüneburg
 (Regierungsbezirk)
 Verlust des Ausweises ist sofort
 zu melden
 Flüchtl.-Gruppe
 A
 Ausweisliste Nr.
 331

Geburtsort: 28.1.1946
 Geburtsort: Welfen
 Kreis: Prov./Land:
 (Eigenhändige Unterschrift des Ausweis-Inhabers)
 Unterschrift: 1949
 Amtliche Vermerke:

People with places to go left the area; others actively dreamed, prayed and scrounged sponsorship to find bountiful new horizons. In July 1953, my family arrived in Brooks, Alberta sponsored by a local Mennonite community.

Hence, I am an immigrant to Canada. As a German-speaking immigrant in Canada, I have experienced assimilation. The most obvious tool for assimilation of immigrants anywhere is education. Osborne (1999) posits that in Canada we educate for specific reasons: to train citizens as well as to “Canadian-ize” large numbers of immigrants by having them learn the English language of Canada, identify with Canada's British heritage, understand the Canadian political process, master the three R’s and assimilate into the Canadian mainstream.

Through the 1950s and beyond, I was part of this assimilation process, and over the years, the problem of articulating my identity has become apparent, with questions such

as “Who am I?” arising in my consciousness. I was not born in this country, although I was educated here; at times I feel a homesickness that is not appeased by my Canadian home. It is a yearning as fleeting as the gossamer wings of fantasy butterflies, but it is also a repetitive residual gnawing passion I have not been able to conquer.

In search of myself, and to discover my identity, I began to trace my ancestral roots. As I searched, I developed an overwhelming interest in learning about other people who had experienced a sense of lost identity through assimilation. In addition, I wondered whether this loss could be experienced by those who have not left their lands of birth and I wondered whether colonized people experienced this feeling of loss. Through my employment, I have been involved in a number of international curriculum development projects through which I have met many people who have been affected by the very curriculum development materials I used. Looking at my past personal, educational and work related experiences, I have developed a keen interest in the effects of the project on the recipient groups and I have developed special interest in the effects of these projects on the included women. Women were always included in the international curriculum projects. I started to wonder whether we were impacting on the women, or in fact, how we are affecting the women in developing countries by encouraging them to follow our educational ideals. Questions continued to arise, such as: How has their association with us and our Western educational ideals influenced them? The involvement of women in educational projects is critical; Blunt and Barnhardt (1994) comment:

Women are a central, not a peripheral, influence in a developing society and their role in development and social change must be supported and expanded through

improved education and increased access to decision-making arenas (p. 335).

The role of women throughout history has been one of sexual reproduction; however, over time in third world countries the role of production has also fallen on the shoulders of women. Momsen (1991) discusses this issue while at the same time questioning the value and applicability of Western feminism in the Third World. However, in the productive role women are marginalized in terms of education, available work and pay. Momsen (1991) indicated that women worked the most number of hours per day, especially in rural areas, where women completed husbandry tasks. Afshar (1991) posits two theories. First, there is an expectation that the process of development and economic prosperity would benefit women only and second, development addresses the double burden of production and reproduction carried out by the women. Afshar (1991) further writes, "What the Indian studies show is the need to break down ideological misconceptions about poorer women, particularly the misconceptions that define destitute women as a burden that should be discarded" (p. 8). This comment resonated deeply with me as I have seen destitution and I have experienced poverty first hand. Subsequently I wondered if the comment should raise our awareness that life, especially of women, maybe is valued differently in other cultures and other countries.

Personally, Afshar's observation is repulsive. However, I am cognizant that third world countries place different values on people generally and women specifically. Human life is valued uniquely in different areas of our world. When I worked in Malawi I lived in a compound at the Malawi Institute of Training. Interestingly, the compound was guarded by men who carried bows and arrows. I spoke with the guards about the necessity of their bows and arrows, under what circumstances and how often they would

use them. I was told that the bows and arrows would be used against robbers. After consideration of this response, I asked what might be worthy of stealing at the training institute, and was informed that thieves would come to steal light bulbs from the lamp standards and subsequently sell them on the black market. I was curious as to the fate of the guards if they actually killed a robber, and received the assurance that nothing would happen to the guards simply because no one had invited the robbers to come on site to steal anything. Following the exchange of information, it became clear to me that human life (at least the life of a robber in that setting) was worth very little, in fact had equal or lesser value than a light bulb.

During my presentation on “*Change and Change Process*” in an international setting, I was told: "We men know what you women need." Women are often marginalized, or even hidden away. Callmard (1999) describes third world women as being the "invisible forces," yet the Canadian International Development Agency and the Association of Canadian Community Colleges mandates the inclusion of women in the international educational projects as a requirement for funding. During my involvement with working within a funded project, the following question arose: Could the Western world's demand that women be visible through inclusion in our project put them at risk? When attempting to answer this ethical question, it becomes extremely important, even crucial, that research be directed to increase understanding of the effects these donor requirements may be having on the women involved. Within the research it is critical to ensure that the voice of women participants be heard directly rather than echoed through men's opinions. Another ethical question arises: “Is the marginalization of women

actually encouraged by the way foreign aid is distributed?” Identification and evaluation of cultural consequences, thus, are crucial.

Furthermore, through and during my various international deployments I received feedback on my method of teaching; I learned that when using overhead transparencies in some countries the workshop attendees liked to be provided information in small pieces, and that they desired time to work on each piece as opposed to me giving my entire presentation followed by activities. The information proved to be very important; through the mentorship and the teachings, I learned that there are cultural and social differences that impact the delivery of the workshop content I had been contracted to deliver. It also taught me that there are cultural components that affect my teaching and the participants' learning.

Many hours were spent discussing the ideas for my dissertation study with my international mentors; one mentor told me a story about unexpected outcomes in a project he was involved with. The project involved a university's sociology department, and its observation of a certain village whose potters made excellent pottery which sold well. It was reasoned that the village could make more money by streamlining their pottery: adding colour, as well as artistic shapes and lines. The institute chose a few promising potters, took them to the city and trained them well in new methods and technologies. On returning home, the city-trained potters trained others in the village to adapt the new technologies. The new pottery designs were in high demand, and sold very well at good prices. The men now earned more money selling the pottery in the city market, which was a distance from the village. After some time, a liquor-vending lounge was built en route between the market and the village. Loaded with ready cash on the homeward

bound trip, the men would stop at the lounge to rest and to drink alcohol. They consumed the profits earned from their pottery sales, and once they arrived home they became abusive towards their wives, other women and children. This societal change was never predicted as a possibility; and that this was an unexpected consequence. The well-intentioned educational difference changed and possibly ruined the village's social structures.

It is this type of women's experiential consequence, the impact on women, and other consequences of social structure change due to the influence of well-intentioned development projects that I seek to "discover" in this study.

Research Questions

The questions to be addressed in this study are:

1. *What were the experiences of Kenyan women educators who participated in the Canadian-sponsored post-secondary education curriculum development project titled "Supporting Environmental Education in Kenya"?*
2. *What conflicts, tensions, and contradictions did the women experience between their 'previous ways of learning' and what they experienced in the workshop?*
3. *What can be done to address the contradictions generated by the project implementation?*

CHAPTER ONE

INCLUSION

Introduction

The research conducted for this study is a result of my personal involvement with the program of international post-secondary education in post-colonial Kenya. A primary goal of the international curriculum development projects completed by the Saskatchewan Institute of Applied Science and Technology (SIAST) was to provide Third World nations with the necessary tools to develop modern, competitive economies through post-secondary educational changes. The educational changes are affected by curriculum adaptations. Curriculum changes and educational approaches are necessary to assist post-secondary schools and institutions in becoming responsive to the needs of industry and/or the labour market. Essentially, the project's intent is to develop educational programs that prepare employable graduates for industry. The Canadian government provides funding for international curriculum development projects through the Canadian International Development Agency (CIDA). Educational projects are often funded or sponsored by a consortium of countries such as Germany (Deutsche Gesellschaft für Technische Zusammenarbeit German Technical Cooperation or GTZ), Denmark (DANIDA or Danish International Development Agency), Italy, and (Cooperazione Italiana Nord Sud) as well as Canada.

CIDA is a Canadian federal agency charged with planning and implementation of most of Canada's cooperative development programs with the goal of reducing poverty and contributing to a more secure, equitable and prosperous world. CIDA sets specific and numerous criteria that recipient countries must follow in order to receive and

maintain funding. One notable sub-criterion is that all Canadian-funded projects must include women from the host country. This particular criterion relates directly to the research presented here.

The research that is documented is a result of my personal work with the *Supporting Environmental Education in Kenya* project during the years 1999 and 2003. Over-population with the resulting pressure on natural resources is placing severe stress on Kenya's environment. Additionally, misuse of land, erosion and desertification further reduce availability of arable land. Potable water is being restricted through contamination by wastes from agriculture, industries and urban areas. In 1994 the Kenyan government placed priority on environmental education, in both formal and informal sectors. Furthermore, the 1994 National Development Plan and the National Environmental Action Plan identified major constraints faced by educational institutions in teaching environmental education. Constraints included, but were not limited to, the shortage of funding, the limited availability of teaching/learning resources and the lack of teacher training (2002, ACCC report, p. 7).

The SIAST International Services department annually competes for international curriculum development projects distributed by the Association of Canadian Community Colleges (ACCC); these projects are usually funded by CIDA. Most often more than one college is involved in the delivery of a project. Canadian colleges, SIAST and Grant MacEwan College, responded to the needs of Kenya Polytechnic to build its institutional capacity to plan, deliver and manage environmental education and training, and to develop learning resources. Project outcomes included the training of faculty and staff in the design, delivery and management of industry-relevant environmental

education and training. A complete syllabus outlining a new two-year Diploma in Environmental Studies was developed; this was piloted and implemented by Kenya Polytechnic. Other polytechnics were invited as members of the Commonwealth Association of Polytechnics of Africa (CAPA); they were invited to participate in order to ensure that environmental awareness was carried beyond the Kenya Polytechnic. Since I have been involved with a number of international curriculum development projects in this study I chose to use the Kenya Polytechnic *Supporting Environmental Education in Kenya* project for my data collection. I worked with the participants of the project in both Kenya and in Canada. Participants in previous projects often had inquired about the purpose of the project, with questions such as, "Madame, why am I here?" This question continues to resonate with me, and throughout the study, I continued to ask myself; "Indeed, why are we here?" Hence, I have a keen interest in understanding both project and personal purposes for the study.

Purpose of the Study

The purpose of this study is threefold. The first purpose is to document the lived experiences of women involved in an international curriculum development project. All facets of the lived experience presented by the women will be documented and interpreted, however of special interest are post project outcomes such as possible socio-cultural effects, the personal effect of their inclusion, and the benefits and/or drawbacks of participation will be documented and interpreted. Additionally their reported experiences will be interpreted and/or compared with their cultural and societal setting. Secondly, the purpose of this study is to identify how organizations involved with projects could streamline or amend processes utilized to facilitate the completion of

developmental projects. Educators in foreign countries have the capacity and responsibility to influence, build, and transform their communities while working in tandem with Canadian educators who also have the capacity and the responsibility to influence, build, and transform. Choosing appropriate participants as well as presenters is critical to the success of all projects. A third purpose of this study is to determine processes necessary to improve facilitation of international projects including the planning, development, execution and evaluation of the project. An essential ingredient for projects is sufficient funding; governments and sponsoring agencies must be prepared to fund for success. Evaluation of project processes, outcomes and potential further work needed is necessary to achieve success. Cultural sensitivity as well as recognition of indigenous ways of knowing is a cornerstone to project success.

International development projects aim to help the participants, the institutions, and the economies; however, there is the potential to mold the recipients into images of our Western selves. Local cultures, languages, and heritages can be overridden and lost. All too often, while working on international projects, I have wondered whether the projects are, in fact, a form of neo-colonialism. The cover of Mehmet's (1999) book provides incongruous visual effects. The cover picture shows an indigenous person dressed in beads and holding a "Super VHS" recording device. The scene graphically conveys Western market-driven ideology. The fact is that to continue to meet a First World goal of maintaining and/or expanding profit margins, the First World must develop additional markets. The potential markets are in the very Third World countries where foreign development projects are deemed to be assisting in the progress of independence. The proposed development in fact may be countervailing Third World

attempts to develop national independence beyond post colonialism.

Without malice or conscious intent, facilitators from First World projects may forge ahead with the project focus without having gained information about current acceptable lesson delivery methods in the developing country they have come to assist. Certainly, I do not remember even asking how lessons were usually delivered in these settings. The reality is: we brought our Canadian curriculum, our Canadian ideas, and our Canadian learning materials (textbooks, learning manuals, learning guides) and we expected the Kenyans in our project to accept the content and the materials that we brought. Did we ask about bookstore or textbook availability in Nairobi? I do not remember this being explored. Furthermore, we toted our Canadian-prepared projector transparency film sheets, PowerPoint presentations and other presentation materials requiring high-end electronic equipment. What we brought from Canada and what we thought would be available in Kenya was not always the same. At SIAST we rely on computers and computer technology to deliver our programs. To our chagrin we learned that in Nairobi the availability and reliability of an electricity source is not a daily given. Many times electricity is shared on the national electricity grid, meaning specified areas have brown outs (no electrical power on certain days for specified hours). Faculty at SIAST relies on the internet to access information, sends documents electronically, and communicates through emails every day. The Kenya Polytechnic complex houses twelve major departments in numerous buildings that cover an entire city block. All of these departments share only two external telephone trunk lines through which the Internet is accessed.

Kenya's national postal system is not reliable, and not all areas receive mail. Mail is picked up from the post office. There is no delivery system for institutions or homes as in Canada. Hence, to extend invitations to external agencies, requesting attendance or participation in the workshops or attend an occupational analysis, the lecturers and I went by car and/or on foot to deliver the invitations. Often there was a mismatch between our expectations, pre-departure preparations and the reality at our destination. I questioned how we Canadians ever succeeded in arriving at the workshop sites to provide teaching.

Another factor affecting the success of our teaching and workshop presentations was the differences in the way students came prepared to learn. The Canadian educational system prepares students differently in comparison with how our host country prepares Kenyan learners. In Canada, learners ask questions, engage the teacher(s), and may even disagree "out loud" with the teachers. Because of our experience with the Canadian educational systems to which we are accustomed, we expected the workshop participants to behave in a Canadian or Western way. However, in some cases, our behaviours were totally foreign and possibly unacceptable to them, as their prior learning situations did not hold the same format of student expectation or preparation. In fact, these very opposite behaviours could have been anticipated, due to different cultural and societal expectations of educational norms. Preparatory sessions for us, the visiting teachers and lecturers, would have been welcome; such sessions could have provided "how-to" information before we left Canada; removed some of the "what now" reactions; and decreased some of the workshop delays encountered. These additional sessions could have included free discussions of the impact of indigenous knowledge, learning and ways of knowing, and how to incorporate indigenous ways of

knowledge acquisition and dissemination into the workshop sessions so as to enhance our ways of teaching.

Indigenous knowledge is described as "independent of any particular person or subgroup, and is related to what local people know and do, and it shows the experience accumulated by local communities" (Cupane & Taylor, 2007, p. 7). Horsthemke (2004) further describes indigenous knowledge as "covering local, traditional, nonwestern beliefs, practices, customs and world views, and frequently involving alternative, informal forms of knowledge" (p. 32). Aikenhead (1997) comments that

Cross-cultural instruction requires teachers to identify cultural border crossings of students and to facilitate those border crossings by playing the role of a tour guide, travel agent, or culture broker, while sustaining the validity of students' own culturally constructed ways of knowing (p. 217).

Aikenhead primarily researched methodologies for teaching science within the Aboriginal culture; however, this premise is applicable to teaching in other cultures such as in Kenya. Furthermore, Aikenhead (2006) commented that

while the *educational* value of indigenous science technology has been supported by decades of empirical evidence, the *political* value of indigenous science technology is against the global economic interests in a narrowly defined western science technology curriculum (p. 6).

A lengthy discussion of this educational thematic is beyond the scope of this research, however salient points presented relevance for the Kenyan situation. Traditional Canadian workshop approaches, applied in the Kenyan setting, uncovered issues of border crossing in cross-cultural teaching.

In Nairobi, one of my workshop sessions included instruction in teaching practical lessons. One of the assignments given to the participants included an expectation for them to develop and provide a ten-minute practical lesson. I was surprised when one of the participants stated: "Madame, I have never done anything practical in my life, I do not understand what to teach in this session." Lengthy discussion ensued between the Kenyan workshop participant and me regarding the education system in Kenya. I became aware that the Kenyan pedagogical approach of choice seems to match Baets' (2004) description of the *transfer* theory, which posits that

Knowledge in general and, more specifically, subject matters, are viewed as transferable commodities. A student is viewed as a vessel positioned alongside a loading dock. 'Knowledge' is poured into the vessel until it is full. When students fail, teachers will say that the vessel is no good, that it is leaking, whereas the student will blame the fork lift (2004, p. 1).

I learned through the discussion that in Kenya, children are taught to listen and to learn; they are neither encouraged to ask questions nor are they encouraged to discuss the lesson. When I further thought about the participant's dilemma, I wondered if what I was asking her to do was causing tension, or conflict and dissonance in how she had previously been taught and learned. Furthermore I began to wonder whether my Western ways of teaching were at odds with what the participants previously knew and experienced. Indeed, the re-occurring questions arose; "Were my methods proving to be ways of re-colonizing?" or "Had the previous 'colonizing' resulted in these expected behaviours?" This dilemma indicates that the need to synchronize Western and traditional method of knowledge acquisition and dissemination is a significant issue

within the context of neo-colonialism and/or of post-colonialism.

The purpose of this study is to identify and to document the experiences of the women, both prior to, during and following the workshops included in the *Supporting Environmental Education in Kenya* curriculum development project. Furthermore, my research identified and documented the experiences of differences in teaching methods and styles and the impact that these differences have on those involved in the workshops. As I worked in other Third World countries with the international development projects, I observed and questioned issues of power relationships, issues of control and issues of role functionality. Kenya, in particular, is a patriarchal country where women, especially married women, are closely monitored by their men folks. They needed "permission" from their husbands to participate, to educate, to visit and to consort with others. Knowing this, I wondered about the experiences that women participants had during and after the workshop situations and how they interpreted these experiences.

Research Questions

As I observed women participating within the development project parameters, I wondered whether there was an impact on them as well as what kind of an impact. I knew and understood that these women lived in patriarchal societies, societies which practiced ways different from those experienced in Canada where oftentimes women have substantial freedom to participate and to associate. Beyond the small financial bonus which all participants received I asked myself many times how the women felt about their involvement in the project in face of their societal roles and mores; I sometimes worried that their inclusion could do them more harm than good. In an effort to answer my queries, I ask:

1. *What were the experiences of Kenyan women educators who participated in the Canadian-sponsored post-secondary education curriculum development project titled "Supporting Environmental Education in Kenya"?*
2. *What conflicts, tensions, and contradictions did the women experience between their 'previous ways of learning' and what they experienced in the workshop?*
3. *What can be done to address the contradictions generated by the project implementation?*

Academic Significance of the Study

For those studying development or writing project proposals for development projects in Third World countries, this study might provide a fuller understanding of the experiences of Kenyan women involved in a development project. The study identifies some factors impeding women's education in a developing country and provides insight into how these may be overcome. The study provided a platform for the voices of Kenyan women experiencing education acquisition that is based on Western standards. Nyerere (2003), Schahjadan (2005), and Wa Thiong'o (1981) have documented their concerns about inclusion of Western education that erode traditional ways and means of learning and teaching. These study findings identify similar concerns through the experiences of the women who participated in the project.

The study will be of particular interest to post-secondary education providers and participants involved in international curriculum development projects. The study discusses teaching components of curriculum development in a cross-cultural teaching setting and the effects of marginalization in the given setting. The study will also be of interest to agencies developing proposals for international curriculum development

projects, and in particular, projects which will include changes for and within the community. Appropriate articulation of the project's recommendations has the potential to empower the participants as well as their communities to accept, adapt and move with the proposed changes if the project presentations include planning for community development (national, regional or local); inclusion of the grassroots community level stakeholders to ensure support for the project and the ultimate product, and ongoing evaluation processes of the project and the product, with modifications as necessary. This study provided a platform for the voices of women to be heard, articulates their concerns in a mutually respectful and safe environment, identifies barriers for women in education, and discusses the effects of marginalization in this setting.

Limitations

Findings from this study cannot be directly generalized to a larger population because the number of participants in this study is too small to be representative of the whole population. Furthermore, some participants may express views that are consistent with social standards and they, therefore, try not to present themselves negatively. Another limitation of the study is that the quality of the data collection and the results are highly dependent on the skills of the interviewer and the rigour of the analysis by the researcher.

Delimitations

A delimitation of the study is its application in a post-secondary educational setting. The sample groups are comprised of educators from Kenya Polytechnic, Nairobi, Kenya and involved only female educators; limiting the study to this particular population of post-secondary lecturers has an impact on how the result can be generalized

to the larger public. However, the qualitative nature of the study with analysis of identified themes is of value and contributes to a broader knowledge base of international curriculum development project design, implementation and evaluation.

Research Goals

The primary goal of the investigation was to answer the three research questions driving this study. Often I asked myself *did* involvement in these international projects affect the indigenous women, and furthermore I wondered *how* these women were affected by their involvement. Essentially the goal to identify any impact of women's involvement is the initial step needed to develop culturally sensitive projects which also could include indigenous methods of disseminating knowledge.

Research Assumptions

Based on my experiences with the various international curriculum development projects, I seriously considered four major assumptions prior to the implementation of this study. I strongly believe that most international development projects are designed to primarily benefit the First World; I know that there is a price tag for everything, and therefore I wonder "what is the price" and secondly, I wonder "who is benefitting from this development project". Furthermore, the international development donor countries put pressure on the recipient countries to include women; I believe that this "push" increases cultural pressure on women participating in these projects. As well I assume that the women chosen to participate in the project are given little choice; furthermore, I made the assumption that their mandated participation in the project may affect the women personally because of their involvement.

Structure of the Dissertation

Chapter One introduces the research topic and discusses the need for this study. Also in Chapter One, the research questions are presented and the professional and academic significance of the study are introduced. Definitions of new terms are provided in context as they arise throughout this dissertation.

Chapter Two contains the background literature for this study. The topic areas include: post colonialism, the importance of culture in building personal identity, feminism and post-colonial feminist economic development. The literature review and discussion set the background for the research.

Chapter Three contains a discussion of the research approaches used to explore the experiences of the women.

Chapter Four provides the rich contextual background of the study.

Chapter Five provides the stories of the study participants, detailing their experiences during the project.

Chapter Six encapsulates the data and interpretations arising from the findings.

Chapter Seven holds a discussion of the implications and recommendations developed from the interpretations.

CHAPTER TWO

THE LITERATURE REVIEW

My interest in improving the living conditions of Third World people, particularly women, has become a strong personal passion; this passion drives me to learn more in an effort to discover useful and meaningful assistance and how to offer this support. To provide an appropriate theoretical background for this study there are several areas of interest to explore. The literature review covers three broad areas of discussion: the effects and legacy of colonialism and post-colonial discourse; schooling and curriculum; and, post-colonial feminist economic development as related to an exploration of the roles and education of women in Kenya.

This study has a post-colonial setting; the nation state, Kenya, was colonized multiple times by numerous countries including Britain. To understand Kenyan life today, I looked to the literature to learn about Kenya's past political development. This knowledge subsequently helped to shape the choice of theoretical framework lenses.

Colonialism

There are multiple descriptions and definitions of the term colonialism, but for the purpose of this study, colonialism is taken to refer to those political ideologies that legitimated the invasion, the occupation and the exploitation of inhabited lands by overwhelming powers. This occupation includes the imposition of foreign rules, language, education, culture and the parasitic use of natural resources, including manpower.

European colonial expansion dominated the time period of 1500 -1900. European nations, such as Britain, France, Germany, Portugal, Belgium, and Spain

conquered and dominated other countries rich in raw materials necessary for the markets. They included raw materials (for example ores, cotton, silk) and manufactured products (for example, tools, clothing) for markets and, labour (for example, African nations provided cheap labour and/or slaves) to work in plantations. European expansionism since the sixteenth century has been particularly instrumental in the development of contemporary global markets (Tikly, 1999, p. 606).

Colonization of others occurred repeatedly. The abuse of indigenous peoples, the annihilation of indigenous rights, languages and cultures are an outcome of colonialism (Ashcroft, Griffiths, & Tiffin 2006; Battiste, Bell, & Findlay 2002; Hill 1995).

Colonialism brought new values, new beliefs, foreign languages and alien traditions to Kenya and was a means of imposing the colonizer's view and desires through language and education. Thus, through various means, colonizers designed implemented and maintained hegemony within the colonies. Colonialism can be compared to a head yoke utilized by the colonizers to “teach” indigenous peoples to stand quietly and avoid fighting because they cannot move their heads around freely. Political systems of colonial control utilized a variety of tactics to maintain control: protectionism import tariffs were levied against products from the colonies to protect trade of the home country; the colonies could not progress in view of this trade barrier. Another strategy was the "Divide and rule" tactic as exemplified in colonial Rwanda and Burundi where the German and Belgian colonists cultivated the notion that the Tutsis were more European than Africans so were seen as superior to the Hutu; by the same token the Tutsis were not considered European, but better than the Hutus. The Tutsis helped the foreigners rule the country. Race and identity were used as means to develop and

maintain a hegemonic power structure. The Tutsis were the minority numbers ruling the Hutu majority numbers. When colonial rule ended, this disparity played out in genocide attacks. In Kenya the British used similar tactics of inter-tribal hegemony. They considered the Kikuyu untrustworthy while the Luos were considered trustworthy particularly once battles for independence began in the late 1950s. Furthermore, the colonies lost sovereignty within their colonized countries for short periods or for centuries. Kenya, as many other colonized countries, bore the yoke of foreign rulers for centuries.

Wa Thiong'o (1981) contends that the newly implemented educational systems have had impact on the development of personal identity as well as blurring the past of the peoples. Through newly imposed systems, indigenous history, practices and knowledge are eroded, if not lost entirely. Volunteer Services Overseas (2003) quotes Julius Nyerere

When we were at school we were taught to sing the songs of the Europeans. How many of us were taught the songs of the Wanyamwezi or of the Wahehe? Many of us have learnt to dance the rumba, or the cha cha, to rock and roll and to twist and even to dance the waltz and the foxtrot. But how many of us can dance or have even heard of the gombe sugu, the mangela, nyang umumi, kidduo, or lele mama? (p. 24).

Schahjahan (2005) writes that local knowledge vanishes through interaction with Western knowledge; the disappearance is due to Western disregard of the (indigenous) knowledge which results in the negation of that (indigenous) knowledge (p. 223). Further, Schahjahan (2005) comments that Western commercial interests stole

indigenous products and innovations derived from indigenous traditions. These commodities are transformed into Western intellectual property; the indigenous knowledge was devalued and left unprotected. Furthermore, Volunteer Services Overseas (VSO) (2003) comment:

Many pre-colonial societies were technologically sophisticated, but colonial states held an advantage. The development of ocean-going sailing ships enabled colonial expansion to take place and the power of European weaponry allowed colonial rule to be enforced.

Early colonial traders recognized the superiority of technology in overseas products, for example, textiles produced in India were of much higher quality than the ones produced in the U.K. Traders therefore, purchased then copied these for their own economic advantage (p. 19).

Colonialism has left a lasting and sometimes, detrimental legacy in all of the former colonized but now independent nation-states. Holla (1997) commented

To think that colonialism can end abruptly, dictated by independence's inception is naive. Colonialism – which brings new values, new beliefs, foreign languages, alien traditions – cannot be shed like the skin of a snake and then tossed away and forgotten. It will always leave something behind, some form of colonial residue. Language seems to be the most obvious and the most pervasive of the colonial legacies, especially in countries over which the British Empire held sway (p. 1).

Colonialism left a tangible legacy; colonial rule affected people's perception and consciousness of themselves relative to others. An African friend once said to me

If Kenya was a train, then first class coaches would be occupied by the whites,

the colonizers, second class compartments would be occupied by the Indians, the merchants, and the third class compartments would be filled with us, the Kenyans. We are still strangers, third class citizens, in our own country (N’Ganga, 2006).

The effect of colonial human trafficking (slave trade) on the development of personal identity, finding personal roots is an immeasurable, detrimental legacy. When I visited Fort Jesus, the centre from which thousands of unwilling humans: men, women, pregnant or otherwise, were sold and shipped overseas, I stood on the ledge overlooking the narrow space through which they had been shuffled. Looking down onto the stone-walled ramparts, I was reminded of a cross-cut snail shell one in which the circular canals are evident. These channels provided an extremely narrow confining space; they allowed only sideways shuffling movement from entry point inside the fort to exit point onto a waiting vessel. The space was physically so confining that the men and women could not put their arms above their heads; escape was impossible. I was overwhelmed by emotion to think that these people unknown, frightened and unaccounted for were stripped to a state of nothingness; I heard the screaming in my mind, it was difficult to discern if it was my screaming or my imagining theirs. Those remaining behind had difficulty ascertaining who they were or describing where their roots lay; colonialism stripped them of this knowledge, the ability to develop their own unique identity as a person. Moreover, lethal forms of this legacy appeared through other means; selective culling of humans was allowed in the past (licensed hunting and killing of South African bush men was legal and practiced. The last license was issued in 1936 in Namibia to hunt and destroy human bush men. On reading about this my mind travelled back to my

literature classes in the middle school years; we studied Richard Connell's (1924) short story "The Most Dangerous Game." That gruesome story terrorized me for many years). These kinds of historical practices impacted the development of identity and determination of personal roots; furthermore, these examples exemplify the treatment of these colonized indigenous people as savages, lesser than animals.

Notably a colonial presence continues to be felt daily since Kenyan civil society is structured on the British system. Hence, the legal system, the education system, the military and the police of Kenya are streamlined after British models. Volunteer Services Overseas (2003, VSO) comments on the value of colonial education:

The educational system introduced by the British was a poisonous gift to the people of India. Not only was it irrelevant to the learning needs of the millions, but it also constituted a major colonial instrument for their enslavement and the destruction of their cultural roots. Its main function was to create a new class of the "educated" to provide clerks and specialists for colonial administration (VSO, 2003, p. 23).

Although this quote speaks of India, the same problems occurred in Kenya. At times this colonial legacy would appear to be like a multi-tentacle squid capable of diverse attachments, diverse damages as well as the attributes already discussed. Beyond the personal, the civic society, colonialism also impacts economic viability; an example was the import taxes imposed on products from the colonies. VSO (2003) describes the phenomena of cultural imperialism thus

Throughout the Third World, as elsewhere around the globe, Western consumerism has taken hold. Visit a small village in which the only supply of

water is polluted wells or ponds, but you'll still be able to buy a bottle of Coca-Cola. Economic and political elites may take on Western lifestyles. They may promote development projects, such as international airports or four-lane motorways which carry prestige but may only serve the needs of a few.

Traditional values and social codes are discarded, whilst advertising billboards pay homage to new materialism. This is what has been termed *cultural imperialism* (p. 26).

Furthermore, developing countries are locked into global trading systems; within this system world financial institutions are forcing developing countries to heed demands for repayments of debt loads. The debt loads are beyond the countries' ability to pay, further bankrupting them. This demand for repayment of development funds further exemplifies the colonial legacy; these nations are placed in lose-lose situations created by colonial rules, dictates, mandates and missions.

Can colonization really end abruptly? Decolonization would imply that in the post-colonial period the colony could return to an undefined pre-colonial status. Neither time nor the effects of colonization can be reversed; long term effects of colonialism appear to be evident in modern-day Kenya, in the legal system, the parliamentary system as well as the education system. This background information informs my study; the information provided me the opportunity to begin to understand the developmental progression of Kenya. As well, the information set the stage to my understanding of the Kenyan historical context.

Post Colonialism

By the time of the First World War, the European empire controlled 85% of the

countries of the world; the sheer extent and duration of the European empire and its subsequent disintegration after the Second World War are interesting fields of study of this period. The disintegration of the Empire is deemed to be the post-colonial period, referred to as post colonialism. The term "post colonialism," in spite of twenty plus years of definitional debate, remains a complex, multi-layered discourse that various critics use to examine the cultural effects of colonialism. Multiple descriptions and definitions exist; examples include comments such as post colonialism refers to that time in history when previously colonized countries were given their independence from colonial rule, and furthermore post colonialism studies and post colonialism discourse may include countries that have yet to achieve independence, minorities that exist within first world countries or independent colonies that face neocolonial forms of suppression through expansionist capitalism and globalization. Post colonialism may describe the cultural, political and economic rearrangement resulting from colonization. Albeit "post-colonial" carries a multiplicity of meanings; the term achieves its meaning through its application (Dirlik, 1994; Tikly, 1999). Slemon (2001) writes that the autonomous state ensured through "post colonialism" is in actual fact a fallacy or a problem in that "the achievement of flag independence, or formal decolonization, may do nothing about the economic domination that continues after the Empire: at the level of real politics in the 'post-colonial' nation nothing has really changed" (p. 102). Mbingu (1991) comments, "The Western European powers ensured a smooth transition from colonialism to flag independence" (p. 9). Robbins (2000) comments there is a "general post-Independence failure of democratic reform, sustainable development, and economic justice" (p. 564). For the purpose of this study, the term post colonialism refers to the discourse used to

examine the cultural effects of colonialism.

Slemon (2001) further suggests that new forms of foreign domination include the manipulation of national economies through the production and the administration of third world debt. This ensures that while the nation is independent, demonstrating the international trappings of a sovereign state, its economic system and its political policy are driven by outside forces (p. 102).

Numerous states in Africa have achieved their flag independence; however, they are drowning in their debt load. The only change, it would seem, is that the foreign colonizer is less visible. The new colonizers include western national corporations, such as the International Monetary Fund and the World Bank, who are flexing their muscles and their power by demanding loan repayments; IMF and the World Bank represent international banking and financial consortiums whose bottom line is a profit margin. George (1993, 1997 and n.d.) describes the actions of these international corporations as “draconian measures”; furthermore she commented that the Structural Adjustment Program (SAP) was designed to systematically claw back debt repayment; on the one hand, strong arm collection methods are stripping the ability of Third World countries to survive, while on the other hand the shareholders of the banks represented by IMF and the World Bank are getting richer, much richer. During the debt crisis years IMF and the World Bank collected loan repayment monies but at the same time, to ensure that every quarter realized a *good* profit margin, banks also squeezed their own countries for bailout money through government-sanctioned taxation schemes. George (1992) pointed out that in the year 1982 through 1990 the indebted nations serviced their debts by paying twelve point eight billion United States dollars on a monthly basis for a period of one hundred,

or more, months. And yet, the debts remain to be serviced. In order to service their debt loads some African nations have resorted to reduced social programs, non-payment of salaries such as for teachers, and privatization. These loan repayments are essentially crippling the African states. Most of these nations have insufficient food supplies, Lilliputian-sized Gross National Product figures and even lower per capita income figures. At the expense of the African nations, the monetary institutions will force and take cash crops; indeed, a draconian measure similar to loan shark tactics practiced by unscrupulous corporations preying on the poor. Economic domination is a unique master, demanding obedience and obsequious agreement. In this post dependence condition, the African nations are not masters of their destinies. Wade (1994) summarizes the African monetary plight thus

Two facts emerge from the World Bank's accounts. The first is that Africa is paying

the institution more than it receives from it. Which means that, contrary to the received wisdom, African poverty is financing the long-term wealth of the rich countries. The second fact is that the Bank, on a global level, is in financial difficulties. It is therefore thanks to our repayments that it manages to survive (p. 208).

Much more could be, and should be, written about the debt crisis as well as the manipulation of the debtor countries and tax payers who support the burgeoning profit margins of the banking shareholders but it is beyond the scope of this research.

Post-colonial theory refers to a range of theoretical approaches which focus on the direct impact and the legacy of colonization. Post-colonial theory can be viewed

through various lenses, such as a historical lens, a political lens, and a feminist lens.

Kumar (2000) comments that "post colonialism was traditionally seen as a period of history initializing the 'handing over' of colonized states by what were classified as supreme powers to rulers born and bred in the colonies themselves" (p. 82).

Ashcroft, et al. (2006) comment that post-colonial theory "...involves discussion of: migration, slavery, suppression, resistance, difference, race, gender, and the responses to the influential master discourses of imperial Europe" (p. 604). It is critical to give credence to the notion that formerly suppressed peoples have personal investment in their development and their being. Said (1999) commented that while he was a well-educated, "free" and a much acclaimed professor in the United States of America, he felt the continual constraint of his roots in Palestine, and at the same time a loneliness of non-total acceptance in the United States of America (Said explained that at the end of the day he was still a Palestinian alone in the United States of America). In the course of the colonial period the colonized "lost" their indigenous identities, language, and customs and more; during the post-colonial period the formerly colonized endured further losses through the rebuilding processes (Eisner, 1994; Fanon, 2004; Shahjahan, 2005; Spivak, 2006).

Post colonialism is, in essence, the era in which the previously colonized developed a new nation with new values, beliefs and traditions. Slemon (2001) writes "Post-colonialism is a port-manteau word - an umbrella thrown up over many heads, against a great deal of rain. Confusion necessarily abounds in this area" (p. 104). Slemon's metaphor of an umbrella does not go far enough to describe the sycophantic nature of post colonialism. As rain pelts to the ground it splashes back up; the umbrella

does not protect from this backlash of pelting rain. Post colonialism has been shown to have a backlash or a residue. Said (1978) writes "... neither the term Orient nor the concept of the West has any ontological stability; each is made up of human effort, partly affirmation, partly identification of the Other" (p. xvii).

The indigenous elites who took over power in the post-colonial era did not improve the situation; at the end of the colonial period, some local Kenyans ingratiated themselves with the colonizers to ensure themselves favourable future placements in local, provincial and national administration and government positions. This group then formed the ruling class of Kenya: elite who today suppresses the masses in an effort to appear in control and stable in order to receive foreign capital (Mbingu, 1991).

Furthermore, Mbingu (1991) comments "that governing groups use state power to suppress the aspirations of the people who are seeking a better lifestyle and a self-identity" (p. 11). Post-colonial Kenya has been plagued by despotic leaders who ruled cruelly and selfishly. Post colonialism has influenced the development of modern-day Kenya; this background information is critical in this study to provide some reasons for understanding the development of modern-day Kenya. Memmi (2004) succinctly comments "There has been a change of masters, but like new leeches, the new ruling classes are often greedier than the old" (p. 4). This background information partially informs my study; the information contextualized the setting in which I gathered my research data. This historical perspective provided insight as to why the women demonstrated non-assertive behaviours, for example doing as they were told without discussions, questions or arguments.

The value of Kenyan schooling and its curriculum became apparent as I learned

the history of Kenya and its colonial past. The schooling provided and achieved was a colonial manipulation of the population to provide a minimum set amount of schooling to perform specific occupations only. The schooling provided followed curricular design specific to maintaining the class system integral to colonialism.

Schooling and Curriculum

Anyon (1980) and Thomas (1990) posit that schooling supports hegemony by the means of how and what types of schooling are provided school children. Anyon (1980) described schools in which the pupils were given curricular advantage of best teachers, best supplies as well as best external field trips to augment classroom lessons. In these particular school settings the pupils were encouraged to research as a means to develop answers, think, to discuss and to strive for political and civic duties. On the other hand she described schooling for the blue collar group of pupils. In these schools there were few if any advantages: the teachers were apathetic, lesson materials were one page rote non-stimulating exercises and there were no field trips. In this particular schooling environment the pupils were bored, given little stimulation beyond the classroom; they learned to do as they were told; above all these pupils learned that they belonged in a particular class with little recourse or escape. Thomas (1990) describes the repression of educational opportunities in the East African nations of Kenya and Tanzania (formerly Tanganyika and Zanzibar) following independence in the 1960s:

... colonial motto that the "masters' children were to remain masters in the government" and, The educational system clearly reflected racist, segregationist policies; Europeans trained as supervisors and leaders, Africans trained as servants and labourers (p. 820).

Pinar, Reynolds, Slattery, & Taubman (2002) and Apple (1979) posit that education is multifaceted, and in fact, education is driven by political agendas. Nekhwevha (1999) commented that many Africans believed the missionary schools actually cooperated with the European settlers by providing second-rate education intended to force Africans into roles as labourers. Nekhwevha (1999) also quoted Dr. Verwoerd, former president of South Africa, "... the Bantu must be guided to serve their own community in all respects. There is no place for him in the European community above the level of certain forms of labour" (p. 494). Rather than provide the youth with opportunity, the hegemonic schooling models maintain African subservience and subordination; the indigenous elite have not improved the situation in the post-colonial era. In fact the elites awarded themselves and their families land, positions of power, education and opportunities not provided to the general population.

Anyon's (1980) discussion of schooling illustrates how curriculum is used to maintain a class system; this intentional hegemony is based on socio-economic measures intended to maintain the status quo. The lower the socio-economic level the worse the level of education provided. Apple (1979) also comments on how curricula and schooling maintains a culture:

... relationship between overt and covert knowledge taught in schools, the principles of selection and organization of that knowledge, and the criteria and modes of evaluation used to measure successdominate cultural life (p. 2).

Eisner (1994) describes different types of curricula. He posits that a null curriculum does not teach certain aspects, including indigenous ways and means, language and social strategies. He argues that by leaving these off the curriculum map,

we are actually giving the implied message that those components are irrelevant. Over time the issues are forgotten, as is the cultural component. It could be construed as a harsh assimilation tactic such as practiced in the Canadian Indian residential schools of the past.

This view is supported in the critical discourse presented by Ntarangwi (2003). Curriculum, as the foundation of education, supports political, economic and cultural agendas. The potential benefit of schooling has been eroded by political corruption with resulting contradictions for the general population. How to address or what to do to address these contradictions for the benefit of the people is beyond the scope of this study, however, it is an issue that needs to be addressed by the Kenyans for themselves.

Post-colonial Curriculum

Western-style schooling was introduced throughout colonized nations as a means of controlling the colonized people (Hill, 1995; Nekhwevha, 1999; Ntarangwi, 2003; Southard, 1997; Wa Thiong'o, 1981). Hence, this approach to education is suspect and flawed in developing countries. Advertisements commonly seen and distributed in Saskatchewan for employment opportunities comment that education is the "key to success." This is not necessarily the case, particularly in emergent countries. D'Oyley, Blunt, & Barnhardt (1994) introduce their book with the assertion:

the promise of education as the key to modernization, national development and liberation from foreign economic and cultural domination has been revealed to be a false promise. Instead they claim education has become an instrument of state control, masking the true intentions of economic and social elites to retain their positions of privilege in post-colonial society (p. 9).

In fact, corporate as well as political corruption can further erode the potential benefits of schooling. Wideen (1996) discussed various additional stakeholders in education systems (for instance, business corporations) and Bloom (1996) commented that while business is not interested in taking over the development of curriculum, business does have vested interest in the product of our educational system. D'Oyley et al. (1994) also posit that in evolving countries, because the role of the state in education has come under scrutiny, it was discovered that educational reform was being used as a placebo to hide the actual fundamental societal problems in developing countries. Fuller (1991) comments that the governments of third world countries are frantically pushing mass schooling for their citizens; the underlying thesis is that education will bring economic success to the country. However, many of these countries do not have the monetary means to provide appropriate schooling for all, so many developing countries fail to provide children even basic literacy, never mind offering any real opportunity to achieve a higher or better status.

Blunt (1988) discussed actual problems created by the provision of literacy in the Tanzania literacy project. Blunt noted that literacy was provided to only a grade three level. At that level of literacy, the child is in a lose-lose position. Blunt argues that the child would have been better off had he apprenticed with his father in the village. Antagonism and suspicion created by education was also discussed. Blunt offers an example of a son who attended composting classes and then implemented his newly gained knowledge. This son's crops developed well and provided an excellent harvest. The father was angry with his son because the son went to the school; as a result the angered father shunned the son because the son's crops were better than his own. The

question has to be: How could the "new world" education have been integrated with the indigenous knowledge to promote a win-win situation?

Other problems with post-colonial curricula are related to raising expectations. Many nation states in the post-colonial world are not in the position to meet such expectations and/or must contend with the problem that meeting such expectations could harm others within national society by promoting the need for mechanically produced items (Illich, 1997). Further, Black (1991) stated "...advanced training for nonexistent jobs contributes to the brain drain" (p. 38). Jordan provides a relevant example of this phenomenon. In 2003, the king of Jordan decreed that an additional ten thousand training spots be created immediately; the training spots were to train those ten thousand for semi-skilled worker positions, however, there were no positions for these newly trained people. The idea has merit if the state has the moral obligation to educate its citizens for the future; however, frustration arises when at the end of the training programs no jobs are available within the nation; the education became a dead end, because there were no jobs. The out-migration of the highly educated populace left Jordan wanting with respect to well-trained personnel.

Westernized schooling and curricula both help and hinder in the Third World situation. Stromquist (1994) commented, "...the liberating power of education is often exaggerated" (p. 263). While I was working in Jordan I noted that female participants were reluctant to answer questions or to make comments while male counterparts were in the classroom. Education was not a liberating force in this situation. Formal westernized schooling often supersedes non-formal education models. Blunt and Barnhardt (1994) comment "Non-formal education is a powerful complementary force, underestimated and

underutilized, that can greatly and inexpensively expand the educational opportunities for segments of the population not adequately served by the formal education system” (p. 335). Lave and Wenger (1991) stress the value of non-formal education, noting that “Apprentice Yucatec midwives (all women) are almost always the daughters of experienced midwives – specialized knowledge and practice is passed down within families” (p. 66). It is noteworthy that such “Informal” education models often involve female participants.

Education can be, and often is, used to predetermine or maintain a class system. Zachariah (1985) comments “...many individuals from western countries involved in researching and promoting the role of education in development had no ethnocentric evaluations of people in poor countries” (p. 9). Woodhouse & Ndongko (1993) described their study of women in science education in Cameroon. Traditionally women are the teachers in the schools, however, science subjects are taught by males. The cohorts of the Woodhouse and Ndongko study were practicing scientists and/or science teachers; their personal “Geist” (personal strength, spirit) helped them to succeed in school as well as their careers. However, there was little, if any, institutional help or support for those women during their studies. Furthermore, Woodhouse and Ndongko (1993) comment that in Cameroon there is educational inequality for women due largely to the reluctance on the part of their families to send girl children to school beyond the elementary classes (p. 112). This exclusion is a form of gender bias against females. Similarly Mensah (2005), in his PhD dissertation, commented that the women he interviewed for his study commented that they were the “Unseen.” Their voices did not count for much. Could the term “gender” support an intention of prescribed invisibility?

By the prescribed invisibility I mean that the reader would be uninformed as to whether the described is male or female.

Much in a manner that Blunt and Barnhardt (1994) comment that informal education is valuable, and predominantly utilized by women, Lave & Wenger (1991) describe a system of non-formalized verbal education; essentially they are describing the acquisition and dissemination of indigenous knowledge and practices in the Yucatan. The inculcation of the duties of the Yucatan midwife begins at an early age; this indigenous knowledge is acquired by the young apprenticing midwives learning by doing and by helping the master midwife who is teaching or disseminating the particular knowledge.

Feminism and the Role of Women in Kenya

In the literature the term "gender" was used frequently to comment on women's issues; at the same time the term "feminism" seems inappropriate in the Kenyan context. Kuria (2003) presents his interview with Kenyan author Wanjiku Mukabi Kabira who commented that African women may refuse to use the term feminism for two reasons. First, there is a misconception of what feminism is all about, and second, feminism has been associated with the radical women's movement in the United States. Furthermore, Wanjiku Mukabi Kabira argues that the issues for Kenyan women were unlike those in the United States. Women of Africa, and particularly women of Kenya, are oppressed in two ways, by the norms of their culture and by colonial history. "Womanism" is a term often used in the African and global context. Euro-North American feminists have tended to focus on issues important to Anglo-American "white" middle class women. For example, Euro-North American feminists tackled issues such as social justice for

women, equitable treatment of women in the productive role. By comparison, Kenyan feminism is matricentric; its intents are supportive of women's reproductive roles as well as productive roles (Kuria, 2003, Suleri, 1992). Matricentric feminism implies the support of women's reproductive roles, productive roles and, indeed, their very survival. African women readily accept their reproductive roles and functions. In the face of the economic issues faced by African women, their primary consideration is their survival.

Likimani (2005) encourages women to support women's initiatives. To explain her motives in her feminist poetry, Mugo (1994) writes “In an effort to liberate the concept of feminism from abduction by Western bourgeois appropriators and in the spirit of naming the essence, rather than simply peeling off the label” (p. 36). Mugo's intent is to ensure that the feminism of Kenya is understood to be different as compared to the feminism of the West. The modern concept of feminism may be Western in origin, but the application of the concept in Kenya is specific to the African context.

One of Mugo's (1994) poems is (presented as in the book)

For me
to be a feminist is
to denounce patriarchy
and the caging of women
it is
to wipe the fuzziness
of colonial hangovers
to uproot the weeds
of neo-colonial pestilence

For me
to be a feminist is
to hurl
through the cannon
of my exploding
righteous fury
the cannibal
named capitalism
it is
to pronounce a death sentence
on the ogre
named imperialism (p. 37).

Mugo's poetry goes beyond the intent to establish feminism within an African concept; she lashes out at colonialism.

Third world development seen through a western feminist lens could be construed as oppressive. Engberg (1994) comments that there is a major obstacle in the development of policies and programs for women; this obstacle is the attempt to compartmentalize and dichotomize various aspects of women's experiences (home/work; public/private; market/non-market; production/reproduction) (p. 222). Engberg (1994) comments

the 19th Century British ideology supported the thinking that the duty of women was to prepare for their domestic role and a "good marriage." The underlying assumption is that husbands were "providers and heads of households" (p. 216).

Engberg (1994) further commented, "All British colonies in Africa experienced a similar educational heritage" (p. 216). This type of education puts women into the reproductive role: bearing children, looking after the family and maintaining the culture. The fact, however, is that women in former British colonies often complete both the productive roles (producing goods to sell) as well as the reproductive roles (nurturing the family). Mohanty (1995) succinctly comments that the significance of mothering or nurturing is not in the act itself, but in the '*value* (italics in original) attached to it' (p. 263).

White Anglo-Saxon, North American feminist theorists speak only marginally of, or to the dilemmas faced by women of colour or from other countries. These "others" include immigrant women and women from Europe, Asia and Kenya. Suleri (1992) disparagingly comments on bell hooks' sense of the hostility between African-American and third world feminism. Suleri writes

its continued obsession with a white academy, with race as a professional attribute that can only reconfigure itself around an originary concept of whiteness. Its feminism is necessarily skin deep in that the pigment of its imagination cannot break out of a strictly biological reading of race (p. 765).

Katrak (2004) posits that it is critical to situate feminist politics within the confines of the particular colonized societies (p. 250). Undesirable results can include the following

Western intellectuals are unconsciously complicit in an endeavour that ironically ends up validating the dominant power structure even when they ideologically oppose such hegemonic power (Katrak, 2004, p. 256).

Furthermore she contends that a "new hegemony" is developing which could exclude post-colonial writers. She quotes Soyinka (1976)

We black Africans have been blandly invited to submit ourselves to a second epoch of colonialism – this time by a universal humanoid abstraction defined and conducted by individuals whose theories and prescriptions are derived from the apprehensions of *their* world and *their* history, *their* social neuroses and *their* value systems (p. 256).

Within the rhetoric of varying feminist ideologies, hegemonic situations are possible and likely. By that I mean that Western feminism may believe that it is *the* one and only approach. As a privileged white immigrant woman, I heartily agree. The potential to help all women, as in a real sisterhood, seems lost in the current hegemonic arrangement of global feminism; while the thrust could be to help all women world-wide, the actual thrust is insular, meeting the needs of specific groups. However one caution must be that the request for change and for help must come from within that society.

All international curriculum development projects in developing countries funded by the Canadian International Development Agency (CIDA), follow a policy which mandates that at least one woman must be included in each project. It is uncertain as to how these projects, which are delivered in post-colonial settings where English is the language of instruction, assist local women. While Larabee's (2003, p. 13) comments on how becoming a teacher can provide social mobility for traditionally socially disadvantaged women, this does not hold true everywhere. In many cultures, jobs are determined based on gender. For instance in some countries the teacher can be female; in others, the teacher must be a male. In Muslim countries female teachers teach the girls; male teachers teach the boys. In India shop attendants are men. In Jordan male nurses care for male clients only. Larabee's (2003) comments clearly reflect a

westernized point of view.

Furthermore, there exists a historical basis of abusive treatment and other forms of violence against women in Africa which continues to impact the post-colonial role of Kenyan women. Mama (2001) speaks to the history, the nature and the processes of violence and gendered abuses against women; she provides an insight into the sources, the development, and the maintenance of gendered violence and oppression of women; not only is Europe recognized as the historical imperialistic hub of colonization, but it is also recognized as a centuries' hub of female maltreatment, particularly adult and children females living in poverty. This violence and abuse was subsequently brought into the colonies where unspeakable atrocities against women became the politicized norm. For example, in Kenya wife battery is against the law, however, men who beat their wives shrug off these acts by using the claim that this is their "cultural right and norm". The violence against Kenyan women, indeed all African women, is one of the "most unpalatable facts of post-colonial life" (Mama, 2001, p. 253). Thus, African women's subjugation, powerlessness and inequality have an origin and have always been part of traditional practices which need to be contextualized within that culture and that physical setting. Non-contextualized Western interpretation can miss the essence and value of the traditional indigenous system. Kenyan feminism, as a Western discourse in social justice, is interpreted as matricentric with both reproductive and productive roles. Cultures and societies determine whether women have equity with the males, including whether they receive equitable pay and have equitable economic opportunities. Sometimes equitable opportunity is connected to economic development. This information informs my study; the information is critical to understand the data collected

as well as to gain a perspective of a woman's daily life in this setting.

Economic Independence for Kenyan Women

Kenyan women have always worked very hard in their homes and their shambas, however the significance of work performed at home and on the farms has not been recognized as contributing economically; most recently these women are working as part of the formal work sector. The lack of appropriate education seems to be a significant barrier to women's economic success; Woodhouse & Ndongko (1993) comment "...low levels of economic attainment are matched by educational inequality for women" (p. 112). Anyon's (1980) research supports the notion that providing marginal schooling entrenches people into lower social strata. This entrenchment creates a significant barrier for women because women are not trained to move out of low-paying jobs. Rosenberg (1982) states "employment can accomplish little without the independence of mind that comes with the right kind of higher education" (p. 160). To remove barriers to enable women to move beyond dependence requires appropriate schooling. Furthermore, Sen (1993) found that basic adult literacy for women in India helped the women to achieve better economic welfare as well as better health and health care for their families.

In today's economic climate, many women in North America as well as in other countries work a double day: they are maintaining reproductive roles as well as engaging in productive roles to survive financially. "Women's double day" refers to the concept of women taking on two jobs: a paid job in the labour force as well as the unpaid job of homemaking for the family. Matthaei (2004) contends that western women are often expected to be "superwomen," excelling both in the "masculine" labour-market competition as well as in the "feminine" duties of wife and motherhood (p. 1). She

further states that in many marriages, employed wives have maintained almost total responsibility for women's traditional work in the home in an attempt to shore up their femininity, or as a result of their husbands' refusal to do "women's work" (p. 1). Ramirez (1999), Shriner (2004) and Witz (1997) describe the double day as a "second shift" worked in the home, which results in women who are in the paid labour force working at least twice as many hours as men who are in the paid labour force. An additional trend is that many working women, including myself, work in the paid labour force, have family and household tasks, and study in post-secondary education. Women's double day has a distinct historical developmental path; this development is neither "right" nor "wrong", but "it is".

From a historical perspective Matthaei (2004) noted that the view of childcare and housework as unpaid work arose with the rise of paid work, which accompanied the development of a capitalist, market economy (p. 1). She further contends that the distinction between unpaid work in the home and paid market-related work developed gradually over the course of history and across racial-ethnic groups and class lines. According to Matthaei, many Native American peoples lived in subsistence economies in which the women's assignment to reproductive work was not seen as inferior social status (p. 1). Similarly, Brant Castellano (1999) noted

The coming of European settlers drastically altered the lifestyle of Native women. New elements of material culture were introduced; the cycle of economic activities was changed; alien laws were imposed (p. 101).

Settlers coming to North America from Europe brought with them the ideology of private property and markets and the striving to accumulate income and wealth. Matthaei (2004)

contends that colonists, thus viewed the accumulation of wealth as a masculine trait and that they denied married women (and other peoples they displaced or enslaved) property rights (p. 1). Similarly, the double-day syndrome/phenomenon of Western women is not new to African women who have been head of households during colonization and the post-colonial era of development of a capitalist market. The coming of the European settlers altered the nature of African women's work, as noted by Brant Castellano.

The change in the view of paid versus unpaid work can be described in terms of productive work versus reproductive work. Productive work would be described as work that brought remuneration, while reproductive work would encompass the maintenance of the household and the rearing of children. Essentially reproductive work was not market driven, and therefore it did not turn a profit. Osborne (1999) noted that prior to the Industrial Revolution, children spent most of their time with their parents where they learned what to do and what was expected of them. As such, learning which was deemed essential occurred in the home. The rise of wage labour and capitalist production clearly differentiated women's household work from market-oriented work (Matthaei, 2004, p. 1). In upper class families women were able to afford to hire domestics to perform the tedious household tasks. However, lower income families were not in the same financial position. In fact, they probably were some of the hired domestics. Immigrants from other than Anglo-Saxon countries filled many of the poorly paid, often tedious, repetitive jobs; women of colour were especially targeted for domestic work (Cohen, 1999; Gupta, 1999; Ramirez, 1999; Roberts, 1999). These marginalized women struggled to survive their double day allotment: they toiled long hours for poor wages and they continued to toil many more hours in their homes for no wages.

The experience of Kenyan women parallels the experiences of the western women described in previous paragraphs. The women in Kenya fulfill reproductive roles as well as productive roles. Increasingly the women living in urban areas work outside of the home as well as fulfilling their reproductive roles. However, unlike in Canada where women work outside of the home to then come home to complete their reproductive roles, the educated employed women in Kenya have house girls to complete household chores such as cooking, cleaning and the laundry. However, poor women also work outside of their homes, and they do not have the help of “house girls” or “house boys”; they depend on relatives and older children.

Through the lens of the market economy, the tasks of the fulltime homemaker, referred to disparagingly as "just a housewife," are squeezed into less time and they are devalued (Matthaei, 2004, p. 3). These tasks would appear to be trivialized because their value is not demonstrable on a financial spreadsheet. Canada is a democratic country driven by the market economy. Within a market economy a country's measure of success is stated in quantifiable, economic terms such as the gross national product (or GNP), by salaries or by similar measures. Child rearing and homemaking are, thus, not measurable in quantifiable terms. This information will be helpful in the interpretation of data collected; in Kenya women have both productive and reproductive roles. However, only the productive roles bring in money, as in Canada.

Beyond the barriers posed by the lack of education in a world/society demanding credentials and double day issues, social distinctions present further barriers. One significant barrier is the very culture from which the women come. Ramazanoglu (1989) states

Social distinctions between men's and women's work concealed divisions in access to land, knowledge, skills, and other resources, the control of labour and rights to dispose of what was produced (p. 78).

In Kenya rural women produce the products to be taken to market, rural women take the products to the market, rural women sell the products at the market; however, upon completion of the market day, rural women hand their earned Kenya Shillings to their waiting husbands. Their husbands do nothing to help produce the market wares, but they benefit financially.

One of the strongest barriers for economic success is the culture within which the woman lives. Within the paradigm of cultural beliefs and customs, religious ideologies and practices are usually closely aligned. In order to effect change these cultural differences and distinctions have to be understood and they have to be addressed in the international projects in order that change can occur.

In order for women to achieve economic independence, women must have access to comprehensive schooling; the schooling must include basic academic skills, employability skills and market economy skills. In order to provide any schooling for women, sufficient funding and the will to school women are necessary. Schooling also can act as an arm of colonizing people by creating and maintaining class systems. Sen (1993) advocates the view that appropriate adult literacy for women is a key factor in economic development. Feminist activism may provide the link to overcome these disparities.

Development

Western countries describe development in terms of economic growth and

include an element of foreign aid for non-western countries or countries that have recently achieved independence from external controls. The purposes of development may vary, however, the market driven economy of the West is ever-reliant on new markets where to sell its products. Therefore, the development of other countries is a necessity for the West; in order to continue to accrue its own wealth, or market share, the West must develop these new markets abroad. Black (1991) further discussed that economics is one of the prime indicators chosen as a measure of developmental success; however, neither the gross national product nor the per capita income addresses skewed income distributions. The economic marginalization of women seems to be "forgotten" or under reported. Woodhouse and Ndongko (1993) state:

Aid and development projects have tended to promote the marginalization of women through the kinds of jobs and training they have offered them both during and after the life of the projects (p. 112).

Black (1991) noted that development is designed to further western economic bases.

Verhelst (1990) explains how economic dependency developed:

...the poverty of the Third World was not due to historical backwardness that could be eliminated by the simple process of modernizing the economy. Rather, it was the result of a systematic process of exploitation of the countries... (p. 13).

Frank's (1997) discussion that somewhere in the Himalayas a group of project coordinators were drinking, joking and dividing up the annual development allotments, throwing reason to the winds, is a very cynical viewpoint, but there may be some truth in this scenario. Once development proposals are accepted the "winners" develop strategies around the development dollars allotted. The project dollars are then proportioned into

activities. We have inception tours in Canada as well as overseas. We have educators come to Canada, and we send educators (developers) to other places. Countries have substantially different needs, abilities and resources. Their markets, their lifestyles and their aspirations are different in comparison to the Canadian content and context.

Modernization involving change from tradition to modernity (i.e. western way of knowing) is seen as an integral component of development. Various economists' theories of modernization are discussed by Martinussen (1997); the various theorists' central economic thesis is that change is necessary in the developing nations in order to move ahead. Suggested changes include education, technology, and capital. Developing countries most often may have a surplus of unskilled labour but no surplus capital (Martinussen, 1997). Woodhouse (1985) quotes Hurst (1984)

Insofar as development is an outcome of technological, cultural and social change, education makes very little difference since it always lags behind the changes occurring in its environment (p. 13).

Modernization is a tangible result of development; however, economic viability comes at a cost. Modernization and development infer change; what kind of change is the process supporting? Can developing countries support and sustain the required changes?

Chapter Summary

In this chapter I have explored three broad areas of discussion that have influenced my study: colonialism and post colonialism, schooling and curriculum, and the roles of women in Kenya within a post-colonial economic climate.

CHAPTER THREE

RESEARCH METHODOLOGY

Nature of the Inquiry

The previous chapter provided an overview of relevant literature with respect to three broad areas of discussion that have influenced my study: colonialism and post colonialism, schooling and curriculum, and the roles of women in Kenya within a post-colonial economic climate. This chapter will describe the research design and methodology, including the criteria for selection of participants.

This study uses a naturalistic inquiry approach to answer the research questions:

- 1. What were the experiences of Kenyan women educators who participated in the Canadian-sponsored post-secondary education curriculum development project titled "Supporting Environmental Education in Kenya"?*
 - a. During the project at the institution?*
 - b. During the project at their homes?*
- 2. What conflicts, tensions, and contradictions did the women experience between their "indigenous ways of knowing/learning" and what they experienced in the workshop?*
- 3. What can be done to address the contradictions generated by the project implementation?*

Experiences of Kenyan women educators were explored with a view to gaining an understanding of how their participation prior to, during, and following in the international project, affected them in their institutions and in their homes. Secondly, their experiences were examined to gain an understanding of what conflicts, tensions, or contradictions the women experienced between their indigenous ways of knowing and

learning and the workshop teaching methodologies. This exploration included examining their stories with respect to their personal and the institutional challenges the participants faced in regard to their traditional and post-colonial past, their schooling and curriculum, and their role as women in Kenya.

In this study, characteristics of the Canadian-sponsored international curriculum development project and what defines the rules of engagement, or participation within the project, provided the background against which the perceptions and stories of the participating Kenyan women educators were examined. While this study is limited to the perceptions and stories of only a select small group of participants, it is intended this research will provide information with respect to a number of broad themes that could serve as a way of informing organizations contemplating international curriculum development work.

Theoretical Framework

My personal background influences my life and how I perceive the lives of others; my family and I can identify with the loss of location, physical properties and possessions related to dispossession caused by war. In spite of this, I come to this study with a colonizer's point of view; however, that viewpoint has been mitigated through the assimilation process I experienced as an immigrant to Canada. On deeper reflection while the assimilation process assisted my family and I to become a part of the Canadian mainstream, that influence ended abruptly as soon as I passed through the door and entered my childhood home. In that home we spoke the German language only; we continued the traditions and cultural practices uncensored in our space. Looking back on that time, it would seem that as I opened that door at home I was facing "little Germany"

every time I went there. Furthermore, as a German I blend into the Caucasian mainstream undetected as someone different or *other*. Thus, to a degree - only a very minimal degree, I can imagine the thrust of subjugation felt by those colonized: the loss of culture, traditions, language, identity, physical property and possessions to name a few. Moreover, the far-reaching effects of colonialism did not simply disappear as colonies achieved independence. Post colonialism could literally mean *that time after colonialism*; however, this narrow view disallows or expunges pre-existing problems the newly independent nation states inherited in the acquisition of independence: contradictions, half-finished processes, confusions, hybridity^a, and liminalities^b (Ashcroft, Griffiths & Tiffin, 1989; Fanon, 1967; Rutherford, 1990; Said, 1978; Spivak, 2006). Therefore, a theoretical framework that provides the lens through which to identify reactions and approaches to the study, to provide anchors and reference points is necessary.

One of the central reasons that I undertook this research was to gain an understanding of the “lived experience” of some of the participants involved in the international curriculum development project. My research goal was not to improve the international curriculum development project but to document the effects of participation on the study participants. I believe that the interpretation of their stories in written form is crucial if positive change is to occur in the project experience for some participants. Per se, post-colonial theory does provide a framework to examine and to analyze the

^a Hybridity can infer mixed races, however for the purposes of this study my intent is that hybridity infers a change in one’s thinking, acting and doing related to exposure of new ideas, new ways of acting and doing

^b Liminalities are described as the transitional period or phase of a rite of passage, during which the participant lacks social status or rank, remains anonymous, shows obedience and humility

lived experiences of the study participants during the timeframe of the project. Furthermore, as a theoretical framework post-colonial theory provides a platform to expose and to deconstruct racist assumptions held by imperialists. Bhabba (1994) and Wa Thiong'o (1986, 1993) posit that while colonialism disallowed the voice of the colonized, post colonialism creates space for disenfranchised, marginalized groups to speak and to produce alternatives to the dominant dialogue. Furthermore, Wa Thiong'o (1986) calls for "decolonizing the mind", a change necessary to challenge the colonial ways of seeing and thinking; similarly Fanon (1967) affirms that the end of colonialism included political and economic change but also necessitated a psychological change. Neither to be forgotten nor to be minimized is fact that the colonized mind is present in those subjugated as well as in those who subjugate (indeed, the subjugators feel "better than" or "superior to"). Within post-colonial discourse a number of theorists are presenting the ideology of operating within a third space (Bhabba, 1990; English, 2005; Meredith, 1998); the participants in the study may in fact fit into this *third space* because after working with and within the project they are changed; they no longer think or act as they did before participating and interacting with the project workshop facilitators. Indeed, they have become third space practitioners operating with new premises, ideas and actions.

Schooling, education and curriculum can be, and often is, used to predetermine and maintain a class system. Applying the post-colonial theoretical framework binary issues implicit within segregating schooling can be identified. I believe that curriculum designs the socio-political path that education will follow to meet the future needs of the nation; curriculum is a strategic component of the nation's business plan to meet its

future realities. This study is undertaken to understand the potential impact on the participants involved in developing environmental curriculum for Kenya.

Post-colonial theory does include feminism as one of the theories incorporated into the overall set of theories. Feminist theories and post-colonial theory share the intent to identify, to inform and to correct past and future injustices; in fact at one point the theories may have been considered in partnership, however over time feminist theorists have distanced themselves from solely post-colonial theory. In fact, multiple feminist theories exist but there is no one global feminist theory. Simply stated, feminism is a discourse of social justice; in Kenya it is described as matricentric with both reproductive and productive roles. Kenyan feminism within the Kenyan context informs my study and the research questions. My personal understanding of feminist influences looked to issues and practices of inequity, inequality, male-female role disparity and subjugation. Past experience has shown me that I, as a woman was not considered “front and center”, and, in fact, I was told that I did not know my place in society. As I undertook this research to gain an understanding of the “lived experience” of some of the participants involved in the international curriculum development project I chose to include a look at their personal, private lives beyond their professional lives as educators. I believe that the personal life has a story untold, un-evidenced in the professional domain and therefore found the inclusion of their personal stories a critical data source of the study.

Cultures and societies determine whether females have equity with the males; this extends to compensation for productive roles including whether they receive equitable pay and whether they have equitable economic opportunities. Sometimes equitable opportunity is connected to economic development. Development infers modernization,

which in turn infers change: a change from traditional ways, cultural expression and economic viability. I believe that the questions of development, equity and equality, fair treatment are addressed within both post-colonial theory and feminist theory. My understanding of the “lived experience” of some of the participants involved in the international curriculum development project is further shaped by applying both a post-colonial theoretical framework and feminist theory.

This study has the potential to shed light on the expected and the unexpected experiences and consequences for women who have been involved in international curriculum development projects.

Methodology

Naturalistic inquiry was considered as the most appropriate approach for capturing the understandings of the Kenyan women educators; naturalistic inquiry seeks to describe, understand and interpret daily life experiences and structures based on field observations. Naturalistic methods I used included participant/observer observations, multiple in-depth interviews, insider/outsider narratives and other voices, and social interactions. The approach I chose was unlike participant observation in that the participants and I interacted during the observations; I was not merely *observing and detailing* what I saw. I interacted with them, and indeed, I was a participant as a result. Similarly, focus groups are an efficient interview methodology, I interviewed the participants privately. Focus group interviews gather general group comments and ideas, but they tend to not dwell on the individual. This research was complex; the researcher was actively involved with the informants in the role of participant observer; and, the descriptions and the conclusions drawn from the research were context-dependent;

therefore the context created by the interaction was of great importance. Lincoln & Guba (1985) asserted that to the extent that these foregoing statements are true, the naturalistic inquiry would be the design paradigm of choice (pp. 229-231). Furthermore, while it is not possible to set out a rigidly fixed structure for the research design in the naturalistic paradigm, it is necessary, however, to plan general guidelines of how and by which means the data will be collected (Archibald, 2008; Chase, 2005; Clandinin & Connelly, 2000; Denzin & Lincoln, 2003; Denzin, Lincoln & Smith, 2008; Holt, 2003; Kovach, 2009; Lincoln & Guba, 1985; Travers, 2001). Lincoln & Guba (1985) describe axioms of naturalistic inquiry that suggest why naturalistic inquiry is suitable for studying the impact of participating in international curriculum projects; some of these principles identified by Lincoln & Guba (1985) are that a level of understanding will be achieved rather than prediction and control; the researcher and the participants are known to each other and they will interact with each other; the context of the study influences the findings, disallowing generalization of findings; and, reality is constantly changing and being shaped (p. 37). Additionally this study used narratives, or stories, to provide insight, rich detail and depth into the lived experiences of the women in this study.

Qualitative research methods were used to describe the realities which are the experiences of Kenyan participants with regard to their perceptions of how their expertise developed while participating in an international curriculum development project. Information was collected from the emic perspective or insider's view.

Polkinghorne (1988) quotes Mishler's (1986) caution

...the signal contribution of methods of narrative analysis: the story contains a sequence of socially meaningful acts without which it would not be a story; its

analysis therefore provides the basis for a direct interpretation of a complex unit of social interaction, in comparison to the standard approach where such inferences are based on decontextualized bits and pieces (p. 166).

Interview Framework

Seidman (1998) provides a structure for gathering data in descriptive narrative research through in-depth interviewing; "At the root of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make of that experience" (p. 3). Interviewing to reveal participants' lived experiences goes beyond asking simple questions or testing a hypothesis; Holstein and Gubrium (1995) comment that "all interviews are reality-constructing, meaning making occasions" (p. 4). Fontana and Frey (2005) suggest unstructured interviews provide greater breadth for qualitative studies; open-ended, in-depth interviews are great sources of narratives (stories) as well as opportunities to make observations. Clandinin and Connelly (2000) caution that research interviews normally have an inequality about them; the questions, the intent of the questions are set and controlled by the interviewer. Realizing that non-verbal communications such as sighs, rolling of the eyes, looking away has meaning, I watched closely to use these cues as reference points for further questions, waiting for answers or rephrasing the questions for better understanding. Anderson & Jack (as reported in Clandinin & Connelly 2000), stated

....if the interviewer had either ignored these more subjective dimensions of women's lives or had accepted comments at face value when a pause, a word, or an expression might have invited the narrator to continue (p. 110).

The stories told by the informants meet this description of descriptive narrative research.

Based on Seidman's (1998) suggested series of three interviews, an interview template was developed (Appendix D). The questions were formulated to provide an atmosphere conducive to open and undistorted communication between the interviewer and the participants. The first of these semi-structured and open-ended interviews focused on the participants' life histories including their cultural heritage and their early education. The second interview asked them about their career path, how they dealt with tensions, and how they maintained their language and customs of origin. The third and final interview then focused on having the participants reflect on their experience(s) with the international curriculum project; they reflected on their understanding of outcomes from their involvement in the international curriculum project. Participants were encouraged to add any after thoughts at the end of each interview and they were asked to review provided copies of transcriptions for both accuracy and completeness. The interviews were conducted approximately one to two weeks apart, with each interview lasting sixty to ninety minutes in length (after the participant had eaten their lunch and had drunk their Kenyan tea). This template containing the three sets of questions was provided to the participants at the first interview session.

Creswell (2007) and Yin (2003) support the implementation of a pilot test of the interview questions to refine data collection and to develop relevant lines of questions. I completed a quasi-pilot because I set the questions in Canada but I completed the pilot test in Nairobi; to at least a minimal degree my pilot testing helped me to adapt my way of speaking and of listening.

Selection of Participants

In 2003 I began my journey to complete a PhD in curriculum studies; past international experiences haunted me. The one question I received was “Madame why

are we here” and it continued to gnaw at my mind. I commenced course work with the intent to develop an answer or a series of answers to the question “Madame why are we here”. Throughout all of my course work this question guided me. I worked on various project deployments to Kenya starting in 1999; I noted that women were always present at the various workshops, but the numbers fluctuated as did the percentage of women representatives. From my records I established that one of the research participants attended eighty percent of the project workshops I led; the other participants attended at least one of my sessions. My educated guess would be that the female to male ratio would be one female to every five males attending at any one time. These numbers could be higher or lower on any one occasion. In December 2004 I visited Kenya; while I was there I met with the three main established contacts; they were main contacts during the multiple times I went to Kenya, as well as during the research times. We discussed my ideas for my research, but most importantly, we discussed how I could complete data collection in Kenya. One of the coordinators said that the three of them would help me to find participants. Living and working in Nairobi they knew the identity of the workshop participants, they knew which of the project workshop participants were still in the area and they knew how to contact these women. We kept in touch via emails and the data collection dates were chosen with my personal work timelines and their availability timelines in mind. At the same time I was visiting in Nairobi December 2004, the coordinators and I met with the principal of Kenya Polytechnic; our intent was to receive his endorsement of my intended research study; his letter of support is attached in Appendix B.

I have to point out here that all of the people working with me in Kenya there were four main contacts: three females and one male; we have kept in contact from our first meeting in 1999 and we continue to maintain contact today. When I arrived in Nairobi all four came to meet me at the airport and they came to make sure that the apartment was suitable and they helped me to go shopping for major items (such as staples, fruits and vegetables). I was approached by the male contact asking if his wife would or could have a role in my research. To say a definitive “NO” was unacceptable to me as well as to him. In Canada, before I travelled to Kenya, I was worried that I would not be able to “do this”; I would not understand them, I would not be able to transcribe. The male contact’s query presented me with the perfect solution to my quandary and my worries. I set up a pilot test to examine my capabilities, to test the “systems” (taping, transcribing and typing); this pilot test bolstered my confidence. I completed the pilot test interview sessions with one female subject; however, she did not participate in the actual research. She chose a pseudonym, she made lunches and teas and she enjoyed the sessions. I asked her the same demographic questions that were asked in Interview One. Her husband was a participant in the project, so I was able to ask her project related questions, although her contact was indirect. She answered questions indirectly about the project: how she felt when he was in Canada staying with the Canadians in their homes; how she felt that he was working away from home; how she felt about being a teacher in Kenya; how she managed to live in the rural areas with the in-laws; and how she felt about being a working mother. Her stories were as compelling as the stories I heard from the actual participants. This “pseudo-participant” was treated with the dignity and respect accorded the others; she also received copies of her transcripts, a “pay packet”

and she signed receipts for monies received. While she was not part of the group of research participants, her demographic information supported and validated the information supplied by the actual candidates. This was a wise decision on my part for a number of reasons: everyone felt valued, everyone participated to help the research and me, and friendship ties were not disrupted.

When I arrived to collect my data I met all of the potential participants; I introduced them to my research, we talked about the past workshops and in general reconnected. All of the participants had attended the project workshops, they all spoke English and they understood how I speak English. They agreed to participate. They understood that the research was a personal journey for me, but they also understood that the research was about them, the participants.

Lincoln & Guba (1985) identified characteristics of the human which eminently qualify the human as the instrument of choice in qualitative inquiry. These reasons include that humans can be responsive to changing contexts; humans are adaptable and they can assimilate information from multiple sources simultaneously; humans view the world holistically; humans can work concurrently with both propositional and tacit knowledge; humans can analyze data immediately; humans can summarize and provide feedback about data immediately; and, humans can analyze atypical/idiosyncratic data to possibly achieve a higher level of understanding (pp.193-194). There is no fixed rule on the number of interviews (participants) that must be conducted, other than that the number of informants must be enough to yield sufficient data to explore and to document a range of themes (Travers, 2001, p. 37); I chose enough informants and I conducted enough interviews to obtain data to explore and to yield a range of themes.

Selection of informants was based on the following criteria. Informants were chosen from a group of mature women who had been involved in an international curriculum development project on which the researcher worked; they are adult educators. Furthermore, the informants were selected from a small "pool" of participants in Kenya; these informants were chosen by the purposive sampling method. Purposive sampling is based on the assumption that one wants to discover, to understand, to gain insight and therefore the researcher selects a sample from which one can learn the most (Merriam, 1988). This was a professional encounter, we met only for the purpose of the research study; during my stay in Nairobi to collect the data the women singly and as groups would play tourist guide for me, but our contact was definitively professional. By continued contact over time and during the workshops I judged that the informants were individuals able to express themselves clearly, completely, and who are cognizant of political realities in their homes. Qualitative inquiry is dependent on expression; therefore, it is imperative that informants have achieved this level of comfort.

Role of the Researcher

As a participating member of the educational institute for some twenty plus years, both as an educator within the organization as well as an educator within international projects in Canada or abroad, the researcher is assumed to have an insider perspective. The research was, therefore, approached with an awareness of preconceived biases about what might constitute expected and/or unexpected outcomes from their involvement with international curriculum projects. I am a participant in this research. Wallerstein (1999) contends that

This exposure of one's own stance and the deconstructing of one's own ideology

establishes the researcher as only one player in the telling and interpretation of stories and disrupts the researcher/community imbalance of power (p. 43).

Placing me, telling and interpreting my stories within the research context has the potential to disrupt any implied imbalance of power. The role of the researcher was critical in the data gathering and interpretation for this study and this background knowledge contributed to a better understanding of the participants' perspectives.

Data Collection

One of the principles identified by Lincoln & Guba (1985) suggests that the researcher and the participants are known to each other. Furthermore, Lincoln & Guba suggest that prior to the beginning of the research, the inquirer engaged in "prior ethnography": "... has been a participant observer in a situation for a long period of time before the study was actually undertaken" (p. 251). This prior engagement helps to reduce the sense of intrusiveness of the researcher's presence while ensuring that the researcher is sensitive to the culture being studied. In this case, I as the researcher had worked on numerous international curriculum development projects and in particular I had worked with the Kenyans on numerous occasions in Canada as well as in Kenya. As the researcher I was aware of the participants' culture and cultural nuances.

As stated, the primary method of data collection for this study was a series of interviews with a protocol of proposed questions (see Appendix D) and which allowed for additional exploration where appropriate, to elicit the maximum information possible. With respect to the number of interviews, it was intended that repeat interviews occur until the point of saturation – that is to say that no new data emerges and the same information is reported (Guba and Lincoln, 1985). In this study, the point of saturation

occurred by the end of the third interview with each of the participants. Additional data were researcher notes, project reports written by the researcher and personal in situ photography. I used the photographs (taken digitally but developed at a photo shop at the YaYa Shopping Centre) so that I could listen to the tapes, record or type notes as I looked at their pictures. As well the photographs recorded the context, the places I lived, visited and went. Missing from the context are the sounds and smells; their voices are recorded on audio tapes, and I made camera based media-type recordings of events in Nairobi (for instance popping popcorn on the gas stove in my Kenyan kitchen). Even today I look at their photos and the little videos and reminisce of the research data collecting times in Nairobi. Their photo images make them come alive every time I refer to their notes.

Fidelity was ensured through the taping of interviews which were then transcribed. Each transcribed audio tape was analyzed through reading, re-reading and reflection, for data and themes that emerged and which are presented in the Chapter 6. This typically occurred within three to four days of the interview to also determine if there were any gaps that would require clarification. As well, transcriptions were subsequently reviewed and confirmed/verified or clarified, as indicated, by the participants. Consent for release of transcripts was obtained from each Participant (Appendix C).

Triangulation of Data

Experiences of the women participants were explored with a view of gaining an understanding of what outcomes occurred with and through their participation in an international curriculum project; additional appropriate data may also be collected by way of collectible artifacts, video and still photographs. My field notes provided me with

the rich texture in which the study took place. Using multiple data collection methods helps to check the findings. Gall, Borg & Gall (1996) state that triangulation is a process of using multiple data-collection methods, data sources, analyses or theories to check the validity of study findings (p. 574). Furthermore, Martin (1988) observed that "... triangulation in social science research sometimes produces inconsistencies or contradictions among the findings about the same phenomenon" (p. 14). Triangulation of data helps to ensure completeness and accuracy of findings.

Data Analysis and Interpretation

The interviews provided a plethora of data; in part the data answered the interview questions but the interview questions were open-ended; the participants did go on tangents or off track or beyond the question itself. This open-endedness provided me with very rich data; it struck me that stories were an appropriate genre for the Kenyan context, and reflected the interview responses of the participants, so I set about writing the data into story format. The stories provided a rich contextualization of the people and their lives; the stories are compelling and riveting. I did ask each participant for mythology-type of stories, which I also collected; however these stories were for my personal entertainment, they did not really answer the research questions nor did they reveal additional context. However the stories provided a glimpse of some of the ways the grandparents told stories as parables, or as lessons, to teach manners as well as to instill in them a fear of the gods and other retributions from the dark and the unknowns beyond the door and the window.

Writing the gathered interview data into the stories was a great effort; it was worth it! To simply ignore this rich data by using the data necessary only to answer the

research questions would have reduced the richness of our encounters; the stories had to be told. Writing the participants' stories I utilized the transcribed notes which I put into prose format. I tried to maintain the conversations as I heard them; at home in Canada I looked at everyone's interview materials, I decided to make chapter-like divisions in the prose, I named each little "chapter" and then I looked at each transcribed interview to sort the actual data into these "chapters". That means I took out each sentence by sentence and I placed it into a corresponding "chapter". That was tedious and grueling - however the stories are intact and they are presented in Chapter Five.

"Data analysis is thus not a matter of data *reduction*, ... but of *induction* (Lincoln & Guba, 1985, p. 333). As is typical with qualitative research data analysis, the process of data analysis was cyclical and repetitive, occurring throughout the study and building on ideas as they emerged. To establish patterns in the data collected, the researcher re-read and re-read the research proposal as well as the data collected; as well the data was organized topically for interest of the flow of the narrative. Running notes formed a primitive outline, from which patterns and regularities emerged to form categories into which subsequent items are sorted. At the beginning stages of analysis, Lincoln & Guba (1985) suggest unitizing the data - identifying "units" of information that will sooner or later, serve as the basis for defining categories (p. 344). From this sifting of data, recurring themes or patterns were identified. After a period of reflection, the data was organized into categories by grouping similar events and experiences. Seidman (1998) suggests that in-depth analysis be avoided until all interviews are complete.

Lincoln & Guba (1985) report that Goetz & Le Compte (1981) suggest a number of ethnographic strategies be deployed with respect to data processing techniques;

however, analytic induction was described as “scanning the data for categories of phenomena or for relationships among the categories” (Lincoln & Guba, 1985, p. 335).

This was a useful tool to analyze the data. Once data units became evident, I used a constant comparison method to search for patterns of thoughts and behaviours. By constant comparison I mean I noted and recorded thoughts and behaviours which I used to further to find, refine, compare and to categorize themes. These themes became evident because I used their stories as my informational sources.

The second stream includes the codification, the sorting and the development of themes from which the data could be analyzed for meaning, and to answer the research questions; this stream also required many hours of reading, reflecting, sorting and placing. This time, I summarized their data. I chose to present the work answering the research questions as the second stream because this work was not only more involved but the flow of this chapter was aided by this ordering. I sought to identify categories in the data; these categories essentially formed the basis of the overarching themes identified and discussed. Once the overarching themes with sub themes were identified, described and presented I moved immediately to my final reflections. I believe that both streams are critical to this research study. Qualitative data must be reduced in volume by predetermined means such as a coding system; the coded data is then placed into groups of like information; from this codification, categories can be identified, developed and analyzed; through subsequent sorting of these categories, themes became evident. In this study, as I developed the interview questions, I visualized that the answers could fit into specified groups of similar data or information. To capture all of the information as I received it, I developed and tried out various forms. On the

computer I generated text boxes, each text box was named, or coded, and each text box was then used as a repository for interview data. This means that I read and re-read all of the transcripts many times in order to select each sentence, look at it closely and then assign it into a predesigned text box. Sometimes there were sentences or comments that fit into more than one box; I tried to choose a best fit. For the first round of working with the transcribed data I developed interview question grids into which I cut and pasted the typed data. For interviews one, two and three similar tables containing specific questions and answers for those interviews were developed. Once I had completed setting up the data in this manner I was able to sift the data for common words and common phrases. Therefore, my initial data codification grids looked like the following example: the data table for Interview One answer grid.

Figure 1 Interview One Questions

	Question	Answer
1.	Tell me about yourself: name, your history, your family, siblings, birth order, education of family members	
2.	Did you grow up in the city or on the land? Did you attend boarding school?	
3.	Where did you complete secondary school? And post-secondary school? What did you study?	
4.	Did your parents influence your educational choices?	
5.	What influence did your Mother have on the direction you have taken in life?	
6.	Tell me about your early life, including schooling. Career path	

Using these interview answer grids, I developed lists of repeated common words and common phrases which I thought could be developed into categories; I divided

these common words and common phrases into like sections in list forms such as this brief example:

Figure 2 Possible Patterns, Themes, and Common Groupings

Possible patterns, themes, common groupings, for example <ol style="list-style-type: none"> 1. rural- urban disparity 2. gender issues, role disparity 3. father predominant force to encourage education, career choices 4. feminist presence 5. post-colonial identity, tribalism 6. there are two realities: the legal and the cultural Donor demand that women be included <ul style="list-style-type: none"> • “choices” Unexpected Outcomes <ul style="list-style-type: none"> • Planting firewood

This incomplete example is for demonstration purposes only. After many pages of listed words and phrases I developed a slightly different coding form, the *categorical strands* form which is shown next.

Figure 3 Categorical Strands

Strand One	Strand Two	Strand Three	Strand Four	Strand Five
Project related	Cultural influences/background noise/relationships	Rural/Urban Disparity	Corruption Mediated Issues	Abuse
		Disparity related to opportunity		Political expediency
	So much attention has been paid to the rights of women, education of the girl child that the role of the male has been lost. There are no real role models, placements etc. for the boy child. This is becoming a problem	Disparity related to roles and relationships -women do most of the work -men are layabouts who spend time in the village beer bar and then come home abusive		
	Women being chattel of the men	Disparity related to education -what is available -lack of role models -lack of tools, incentives, etc.		Abuse of children in boarding school, in the classroom
	Cultural influence on maintenance of role disparity and relationships	Disparity related to gender -men are underemployed		

From this general form I developed each strand to show relationships, identity of participant speaking as well as literature resources which could help with the analysis of the data.

Figure 4 Strand One Project Related Concerns/Issues

<i>Sub-Sets</i>	<i>Identified theme/issue/speaker</i>
<p><i>Transformative value of the project</i></p> <p>(Backup: Leonard Frank (1997) comments of for whom are these projects?)</p> <p>Transformative change can be described as a triangle; all sustainable change needs all three angles (one is political will, another is finances and the third is the impact or the necessity of including culture). If any one of these is missing, the project is a no go. The cultural aspects have to be taken into consideration if there is to be sustainability. (Senge, Scharmer, Jaworski & Flowers, 2004) Flowers (2004) comments “the power of the stories we tell in shaping the reality we experience” (p. 15)</p>	<p><i>Someone’s pawn (is development a game? see Snakes and Ladders)</i></p> <p>“I hope the comment is understood in the light I wish to make it in. I attended the ACCC workshop where I presented CAPA and another workshop for commonwealth of learning. Sometimes you get the feeling that these projects, although you are the people who are supposed to be carrying them out they are being done in your country. You are really spectators, you are not there, you are just spectating yeah the project is yours but somebody else is controlling it and you have no control. I don’t know whether I am making sense. Somebody else somewhere has a different agenda and you are the means of helping them achieve it.” (Wanjiru, Dissertation, p. 99)</p>

Looking at the volumes of data, I looked at the data again to develop a slightly different viewpoint to find further meanings or nuances. To make meaning of the data, I understood that literature sources should be provided for the analysis, hence this form evolved to include literature sources I could use to help explain the phenomenon presented by the data.

Figure 5 Coding the Research Notes: Categorical and sub-categorical patterns and Common Groupings

Date	Participant	Comment(s)	Literature source
Category One: Feminist Presence			
<i>Sub-theme: "in the know"</i>			
<i>Sub-category: "Harming females by talking about feminism with sister who blabs"</i>			
	Na-Funa	Talking to her sister	Stromquist (1999)
<i>Sub-category: "next generation"</i>			
	Masimiyu, Wanjiru	Our daughters will be different	<i>Daily Nation</i> (2006, p. 3)
<i>Sub-category: "Abuse"</i>			
** Sanctions of the church	Masimiyu	Giving her salary to her husband to maintain "peace" in the household	
Wife being chattel property of the man	all	I have no rights over my body I have no property rights	Bonga, V., White, S., Gomile-Chidyaonga, F., Chiweza, Asiyati L., and, Neswa, M. (2000); Gatobu (2003); White, Kamanga, Kachika, Chiweza, and, Gomile-Chiyaonga (2002)

There were further evolutions of the forms as well as evolution of the categories; the data were organized to present overall observations and subsequently the data were organized to answer the research questions. The data collection yielded much information by means of spoken words, project reports as well as my in situ photographs.

Overtime there were many tables with text boxes; I looked at the data again with reduction in mind; I believe that I reduced the data to its lowest most common

denominator where the data continues to hold meaning. This entire reduction process brought to mind the winnowing of grain crops my grandfather and his hired men used to separate the kernels from the waste debris and hulls; every time the grains were tossed into the air a few bits of broken hulls and other waste debris blew away leaving clean, culled kernels. Once I reached this level of reduction, I closely studied the coded data pieces to discover if the identified categories could in fact present themes. Eureka! Themes were evident but I could also see sub-themes that were a part of the larger themes. Subsequently, to order my thinking and my analysis I identified the overarching themes from the categories, and I also went through the data again to identify sub-themes from the identified categories. As demonstrated in the rough data worksheets I worked and manipulated the data to look at it from many sides.

The women's life experiences prior to the workshop as well as the women's lived experiences during the workshop are illustrated in their stories. I followed the predesigned interview questions (Appendix D); sometimes, actually more often than sometimes, the participants spoke at length about matters closely related to the interview question but they would go off track to talk about other important matters. This off track commentary yielded further rich data about their lives. The majority of the data was collected by personal interviews; these interviews were recorded with a hand-held audio recording device; the audio tapes were of short duration which caused me personal stress. I had to flip them over to record on Side B, or I had to insert a new tape while the women were still talking; I was stressed to think that I could miss all important points raised while I was working on the electronic device; I was stressed trying to maneuver the small tapes into place; I did not want to interrupt the

conversational flow to manage the electronic equipment; and, I knew I couldn't write and work with the recorder at the same time. I took fleeting, shorthand notes of the comments I heard while I was working with the tape. Paper and pencils were always available on the working table. As well, I was aware that I had limited time in Nairobi to obtain all of my data. I, therefore, developed a tracking checklist to support me in my data collection endeavour. For each participant I created a personal checklist page to document a photo of the participant, their pseudonym and the checklist of documents to be completed; my home-made checklists were functional, and the forms helped me to keep the mounting materials assembled and accounted for; all of the checklists, transcripts and any other documents for each participant were kept in individual plastic file folders (the kind of plastic folders that look and feel like a large expansible envelope with a button closing); each participant was assigned a coloured file folder to contain each of their data, printed materials as well as their audio tapes. The following, Figure 6, is a rough copy of my home-made data gathering checklist.

Figure 6 Data Gathering Checklist

Date	Action	Comments
23/06	Research project explained	
23/06	Pseudonym chosen	
23/06	Pseudonym recorded	Masimiyu (Luo born during the dry season)
23/06	Consent signed	
23/06	Transcription consent signed	
23/06	Copies of consents given to cohort	
23/06	Cassette demonstrated	
23/06	Recording device proofed	
23/06	Cohort comfortable with process	
23/06	Interview One completed	
23/06	Cassette sent to typing	Sent to Eluid with Masimiyu
06/07	Transcribed notes received	
	Notes printed	
	Notes given to cohort to read, correct, sign off	
	Copy of final transcript given to cohort	
28/06	Interview Two completed	
28/06	Cassette sent to typing	Sent to Eluid with Masimiyu
05/07	Transcribed notes received	
05/07	Notes printed	
09/07	Notes given to cohort to read, correct, sign off	
12/07	Copy of final transcript given to cohort	
12/07	Interview Three completed	
12/07	Cassette sent to typing	Sent to Eluid with Masimiyu
16/07	Transcribed notes received	
16/07	Notes printed	
23/07	Notes given to cohort to read, correct, sign off	
23/07	Copy of final transcript given to cohort	Pay packet distributed, receipt signed and received

Special notes or additional comments and explanations were recorded on these data checklist forms; therefore I had an additional repository of data. The participant data folders were kept in a separate room in which I kept all of my materials; no one had access to this room (it was one of the three bedrooms of the apartment). The participants and I were the only persons who saw their data pages; sometimes the information was sensitive and the participant did not want the secretary to have access to the additional information I wrote as my notes. Additionally these Data Gathering Checklists formed a part of my Data Audit Trail.

Administrative support, a secretary, was hired to type the spoken words into transcripts or manuscripts. The secretary was known to and by the participants, but only in a professional capacity. I supplied the administrative assistant with an electronic audio recording device (to play back the tapes) as well as the data stick on which to

electronically file the participants' transcribed interviews. More than once the data stick was returned complete with the transcriptions and mega viruses. I knew that the computers at Kenya Polytechnic were not well protected against Internet viral sieges and I knew that privately owned computers were at a similar risk; my personal laptop was equipped with up-to-date viral detection programs so that my data would not be lost, damaged or contaminated. Their typed transcripts were given to me in electronic format so that I could work with them; and work with them I did, many times. I bought a small printer in Nairobi so that I could print any and all documents privately and at less cost; thus, I had the means to print sets of interview questions, the consent forms, letters as well as copies of the transcripts. The participants received typed copies of their transcripts to check, correct and sign off. At the very end, each participant received a printed copy of their released transcripts and any receipts.

Reliability of the Research Study

To ensure reliability of naturalistic research, Lincoln and Guba (1985) identified credibility, transferability, dependability, and confirmability as the issues that must be achieved or addressed (pp. 218-219, 247-248). Prolonged engagement, persistent observation, and triangulation are activities that increase the credibility of the research findings (p. 301). Transferability is achieved by thick description. As noted by Lincoln and Guba (1985), "it is *not* the naturalist's task to provide an *index* of transferability; it is his or her responsibility to provide the *data base* that makes transferability judgments possible on the part of potential appliers" (p. 316). Through multiple deployments to Kenya, as well as a personal visit to Kenya, I have established a long term engagement in

the field; as well I continued, and still maintain contact with Kenyans I met through the project.

Trustworthiness was ensured through the taping of the interviews which were then transcribed. Each transcribed audio tape was analyzed through reading, re-reading and reflection, for data and themes that emerged and which are presented in the next chapter. Transcription typically occurred within five to seven days of the interview to also determine if there were any gaps that required clarification. As well, transcripts were reviewed, confirmed/verified or clarified, as necessary, by the participants. Consent for release of transcripts was obtained from each participant (Appendix C).

Ethical Considerations

To satisfy the requirements of Social Sciences and Humanities Research Council of Canada and the University of Saskatchewan Advisory Committee on Ethics in Behavioural Science Research an application for approval of research was sent (Appendix A); the certificate of approval is appended (Appendix B). Supportive letters from SIAST, President and CEO, Kenya Polytechnic, Principal, and Daystar University, Kenya, Director of Research are appended (Appendix B).

Participant release agreements, ensuring that participants were fully informed with regard to the ethics of research, were obtained (Appendix C). The participants were invited to participate in the research; they were made aware of the nature and the purpose of the research. Participation was voluntary; they were given to understand that they could withdraw from the study at any time. As well, the participants were led to understand that they had the right to participate in the study, but they had the right to not allow their information to be published. Pseudonyms were used to describe and to

acknowledge direct quotes and to protect the privacy and the identity of the participants. The informants signed an informed consent to participate and they also signed consents for the release of their interview transcripts to allow for publication of quotes in whole or in part. Implicit in the informed consent is the fact that these participants are not SIAST educators. SIAST was not involved in the obtaining of consents or of permission.

Audio tapes and transcriptions, accessible only to the researcher and professional transcriber, will be saved for five years before being destroyed (see Appendix B, Approval of the University of Saskatchewan Advisory Committee on Ethics and Behavioural Sciences, Research Protocol).

Chapter Summary

This chapter has described the research approaches that I used to explore the experiences of women participants with a view of gaining an understanding of their participation in an international curriculum development project. The rich contextual background for the study is reported in the next chapter, Chapter Four.

CHAPTER FOUR

THE CONTEXTUALIZED SETTING

Introduction

I often ask myself questions about how I developed into the person that I have become. What were the influences? Were there barriers? Would my personality and personal identity be the same if I had grown up in the land where I was born? Parts of me continue to identify with my German history and my German upbringing; this supports my personal need for roots, for a history; to be able to definitively say I am grounded in a historical sense. While visiting family annually in Germany, I try to maintain my German language skills by reading their newspapers and listening to the news. The following news article resonated with me. Pabst (2006) details a recently opened controversial German cultural exhibition in Berlin; the exhibit describes the displacement of Germanic peoples since World War Two. Pabst (2006) quotes Erika Steinbach, director of the Berlin exhibition, *"Jedes Volk muss sich seiner Identität vergewissern, und zur deutschen Geschichte gehören die Vertriebenen"* (p. 5); roughly translated this says "each culture, or group of peoples, must ensure its identity, these displaced peoples are Germans who are an integral part of the German history." To know one's self is to know one's history; understanding our history, my family is part of these displaced German peoples. I believe that my personal identity is rooted in the past and it is influenced by my Baltic German culture.

Developing an Identity in Kenya

Part of understanding identity development in Kenya involves understanding the ways in which identity was developed through tribal affiliation and through traditional

ways of teaching and learning. Ogot (1966) illustrates the African perception of the effect colonialism had at the tribal level. Inter-tribal tensions have existed over the centuries; however, colonialism with its tenet to proselytize for Christianity added another tension. Ogot (1966) writes "We are all Christians here. They receive treatment here, but they don't recover. Then African medicine cures them" (p. 171). Inter-tribal distrust and suspicion is clearly noted in the following passage

His neighbours resented this, and one of them bewitched him to prove that Tanganyika medicine is stronger than Luo's. Let him go back to his own people. They may be able to help him (Ogot, 1966, p. 170).

Tribalism is common in countries made up of many different groups of people; colonial rule further exacerbated the differences through the expectation that Christianity be adopted.

In Kenya, knowledge was traditionally passed from generation to generation through stories. The clan elders, the chiefs, the shaman, as well as the parents, told stories. These stories explained phenomena and events. Storytellers gained credibility through the telling of the tales. Storytelling is an important method of retaining an oral history. Stories are invaluable. Stories entertain; stories create a repository of history; stories dramatize one's existence. In discussions, stories are relayed to provide the human touch. Round table discussions highlight the value of stories, particularly when new concepts are relayed. The new concepts told within a story make them understandable; I was given the following example:

I can remember the stories the instructor told to make the textbook paragraphs clear. I can hear the teacher's voice, but I sure can't remember the words in the

many textbooks. Stories made the information alive. When I think of examples I think of the times the teacher told us her personal experiences, those stories continue to impact me today (V. Dalshaug-Wilton and L. Clark, personal communication, April, 2007).

Not everyone in Kenya is literate; information provided in the form of oral stories is meaningful and lasting. Family histories are in most cases told as stories about the past, ghosts in the closets. Stories were and are an integral part of building an identity; Ntarangwi (2003) comments on the impact of westernized schooling on the development of individual identity:

.... the content of a Western-oriented education avoids teaching school children about the local culture and its importance in their daily lives, and instead teaches them to hate their cultures and consequently to hate themselves (p. 216).

Battiste, Bell, and Findlay (2002), Eisner (1994), and, Hill (1995) support Ntarangwi's viewpoint; Battiste et al. (2002) further comments "this production of knowledge amounts to cognitive imperialism, a form of mind control, manipulation, and propaganda that serves elites in the nation" (p. 83).

Culture can be defined as the integrated pattern of human behaviour that includes thought, speech, action, and artifacts that depend upon man's capacity for learning and for transmitting knowledge to succeeding generations. Culture is the customary beliefs, social forms and material traits of a racial religious or social group (Hill, 1995, p. 4).

Cultural teachings are preserved through a process of oral tradition. A combination of oral tradition (stories, song, and language) and experiential learning (ceremonies, rituals) ensures that the values, traditions and cultural capital are passed from one generation to

the next. Colonial domination in countries of the British Empire (for example, Kenya and Canada) disrupted these patterns of indigenous cultural preservation, and hence the development of indigenous identities.

Ntarangwi (2003) writes "...the majority of Kenyans have become schizophrenic members of a nation state that tries to nurture citizens who strive to be Western and remain Kenyan at the same time" (p. 213). The old imperialist values have left a mark on individual Kenyans; Wa Thiong'o (1981) posits that the processes inherent in colonial education and schooling annihilated Kenyan people's pride and belief in themselves. Wa Thiong'o (1981) commented

Education, far from giving people the confidence in their reality and capacities to overcome obstacles ... tends to make them feel their inadequacies, their weaknesses and their capacities in the face of reality; and their inability to do anything about the conditions governing their lives (p. 56).

They continue to feel they are third class citizens in their own country. This was illustrated in discussions I had with a Kenyan whose comment I quoted previously, and I now provide again, "If this was a train with sections, the Whites would be in First Class, the Indians would be in Second Class and the Kenyans would still be in Third Class."

St. Denis (2000), in her research of the Ju/'hoansi people, comments that colonialism has affected personal identity and further subjugated people by imposing foreign names on them. Similar to the Ju/'hoansi people, most people in Kenya have Western, Christian names. However, the young Kenyan people in particular are adopting Western values but they continue to voice that they are Kenyan through and through. Colonialism continues to be visible in westernized systems of schooling. Schooling can

maintain hegemony; the class systems maintain subjugation. The erosion of local, indigenous knowledge appears to impact the development of personal identity.

Situational Context

Over the years I have worked in many international settings providing curriculum development workshops. For this research I was at the fork in the road. Each country provided insights, sights and sounds which could provide the rich context needed for qualitative research. In the end I chose Kenya. Why choose Kenya? I chose Kenya because its unique history fits the criteria for this study.

Kenya, approximately twice the size of the state of Nevada, borders the Indian Ocean, Ethiopia, Somalia, Sudan, Tanzania, and Uganda. Kenya's geographic location made the country vulnerable; Kenya has been colonized and dominated by a number of other nations over the past centuries. The Omani Arab group first colonized the Mombasa coastal area; as a result, much of the coastal area today follows the Islamic faith. The Omani Raj was a cruel leader who suppressed and oppressed the indigenous Kenyans. I visited Fort Jesus in Mombasa; the Omani oppression was well documented in the display cases. In the 15th Century the Portuguese established themselves as colonizers in Mombasa. Fort Jesus served as a slave export centre; built on a high and windy bluff Fort Jesus was well situated to ensnare and to export the unwitting slaves. Next, the Germans established colonial rule of Kenyan coastal areas. British imperial rule came next; the Germans and the British exchanged parts of Kenya. The Kenyans were not consulted. Resistance by Kenyan leaders met with death.

The Kenyan interior was opened to settlement by whites through the building of the railroad from Mombasa on the coast to Kisumu in the interior on Lake Victoria.

Theroux (2003) writes:

The White Highlands had been aptly named: Indians and Africans were forbidden to raise cash crops by the British colonial government. Indians were shopkeepers, Africans were farm labourers, or else just lived in villages and worked the land. ...Apart from that Kenya worked on the old colonial system of landowners and businessmen being squeezed by greedy politicians, and the rest of the population were little more than drudges and whipped serf (p. 185).

Over time the white settlers lobbied for Kenya to become a crown colony. All power remained with the whites; the blacks were barred from participation in government until 1944. As early as the 1920s, the Kikuyu established the first African protest group demanding access to land. Jomo Kenyatta became the president of this group in 1947. The Kenyan Africans wanted independence from colonial rule.

Their dream was freedom; the catch phrase was *Uhuru*, Swahili for Freedom. The Mau Mau uprising against colonial rule began in 1952 and continued through 1959. Ruark (1961, 1962), a storyteller, wrote graphic tales of this era. His books *Something of Value* and *Uhuru* were my 1968 introduction to another world; a world of colonial turbulence. Page and Symansky (2009) preserved these historical events in a documentary. I have seen the monuments built to commemorate these times; as I stood at the gates of Uhuru Park I experienced profound feelings of sadness knowing that thousands had shed their blood for freedom. Kenya achieved independent status in 1963; however, Kenya can be described as having achieved only flag independence. The country continues to rely on western foreign aid and western foreign ideologies. Ntarangwi (2003) writes "... many former colonies are still under Western domination,

both economically and culturally" (p. 213).

In 2006 Kenya continued to struggle politically and economically. The country has been ravaged by colonization, corrupt government, savage droughts, pestilence (locust infestations), overwhelming widespread poverty, malnutrition and AIDS. Corruption has led to suspension of donor projects, notably the International Monetary Fund. In 2006, the Canadian International Development Agency suspended programming because of wide-spread government corruption. Beyond the turmoil, struggles and the problems, strength of Kenya continues to be the people; these people are the hope of Kenya.

Forty-two ethnic groups comprise Kenya's population; however, these are "collapsed" into eleven major tribes plus non-indigenous Kenyans. Some of the tribes include the Kikuyu, the Bantu, the Luhya, the Luo, the Turkanas, and the Maasai to name a few. I visited Ngomongo Villages, a park which is built on the site of a reclaimed coral quarry. Situated in Mombasa, Ngomongo Villages is a theme-park original presentation of the ways of life of the rural peoples of Kenya (Gikandi, 2001). The park replicates the main tribes of Kenya in village plots; it is an interesting display of the living conditions, accommodations, and ways of growing and harvesting foodstuffs, languages and the artwork of each of the tribes. The traditions, artwork, songs, and rituals are handed down from generation to generation. There is an oral history; story telling is an important part of their culture to maintain their history, to live in the present and to develop their future. The culture, the traditions and the practices frame their identities as Kikuyu, Luo, Turkanas, Maasai or others.

My Kenyan Setting

I rented a first floor apartment in a guarded compound, Gemina Court. Although the rent was very expensive by Kenyan standards my apartment was the only one available when I arrived. I had more space in the apartment than I do at home in Canada; in comparison to the homes of many Kenyans my apartment was considered luxurious. The apartment had three large bedrooms, two complete bathrooms, one extra toilet, a dining room, a sitting room, a kitchen and a balcony. The kitchen exited onto a small patio that faced the eight-foot concrete compound enclosure wall out back. The insect world was magnificent on the other side of my front door. In the house I found mosquitoes, cockroaches the size of mice, ants crawling through everything, stick bugs, and a whole lot more. July is the rainy month, and it rained many days. The apartments and houses are not centrally heated. Some days I found it extremely uncomfortable and cold.

For increased security, electrified razor wire was mounted on top of the concrete wall. Many nights I could hear the sound of bugs being electrocuted on the wire. Gemina Court was beautiful: it had a swimming pool, well-kept grounds and it was well guarded. All of my apartment windows were secured by steel cages or frames, including the balcony area. Security was taken very seriously in Nairobi. Because of the problems with crime we fondly called Nairobi *Nairobbery*!

Gemina Court was situated in the Hurlingham subdivision of Nairobi. Hurlingham has modern stores, homes, and vehicles as well as modern urban problems such as pan handlers, thievery, and carjacking's. It was touted to be a region for the well-to-do citizens. That always struck me as funny because running parallel to most of

the main streets in this district were open drainage ditches usually filled with indescribable fluids and visible flotsam and jetsam (which on some days had peculiar malodors). There were no “real” sidewalks as I know them in Canada, but rather broken paths created from the road allowance by the passage of thousands of feet. Sometimes the paths were inches from the fetid fluids. My fear was that I would slip, lose my footing and end up in the sewer, or be pushed off the path by passersby.

Hurlingham bordered on Kibera, the second-largest slum in Africa. Residents of Kibera daily walked to and from work as the cost of transportation would otherwise use up their earnings. Some of them would leave their shanty shacks in Kibera at four o’clock in the morning and return in the late afternoon or early evening; I observed these people on their return after work.

Hurlingham also bordered on the rural countryside. Often Maasai herdsmen brought herds of cows to enjoy the fresh grass on the verge by the road (yes that same busy Ngong Road; all traffic ground to a halt when the Maasai and cattle decided it was time to seek greener pastures). The Maasai practice their traditional ways: the men wear a red-coloured blanket looped together over one shoulder (they cover themselves with it at night); they have hugely pierced ear lobes formed by the insertion of large objects so that the piercing is essentially a loop. The loop actually can be draped over the top of the ear. I noted that the younger men attending post-secondary school would try to hide their big loopy lobes by pulling them over the upper ear.

The Internet connection available at Gemina Court was an on again off again proposition, so I would walk the twenty minutes to Ngong Road which boasted a Nakumatt supermarket and an Internet Café. To get there, I needed to walk to the

junction road, turn left and then walk on a similarly risky path to access Ngong Road.

My daughter - who had spent seven months in Nairobi - was terrified that I would be run over by the trucks and cars careening up and down Ngong Road. Not a problem! I learned to run across like any African by mimicking his or her modeled behaviour. Usually I chose to cross the road at the same time that an African was crossing.

Nakumatt is where I purchased my foodstuffs. Due to the fact I had to carry everything home I soon learned to economize my shopping based on what I was able to carry. Generally by the time I had completed interviews, gone to Ngong Road for supplies and returned home I was often too tired to cook, or to cook plus eat the meal. Popcorn filled the void on many nights when I was physically too tired to cook or eat.

Another shopping centre I frequented was YaYa Centre. It was also a long walk to get there and I would travel to the junction road where I would turn right and continue on those peculiar paths bordering the drainage ditches. At a small “store” on the far side of the junction road I would buy soda pop for the compound guards. Usually soda pop is available in glass bottles, but these small stores would sell me the pop but not the bottle; the pop was emptied into a plastic baggie which was then knotted shut. Once they knew me they allowed me to “rent” the bottle to be returned the next time I walked past the little store.

I never went out after dark for two reasons. First and foremost, it was unsafe. Secondly, I do not see well at night. Seeing anyone who might accost me or approach me was very difficult (usually I couldn’t see passersby until they were close enough for me to see the white of their eyes or their flashing white teeth). One evening I was late coming back and I was approached by a young man who was ranting, calling me names

and mumbling. I walked backwards so that I could leave the scene but also keep him in sight. Once there was some distance between us I ran as fast as I could to get back to the safety of the compound. I doubted that he wanted to hurt me, but I didn't wait to find out.

Before I came to Kenya I checked whether any money is offered to the participants. I learned that University of Regina offered a nominal sum to participants to defray the cost of transportation. I decided in Canada that I would do the same. I decided on a set amount to be paid to the participants for each interview attended; the stipend was to defray the costs of transportation. I talked to the participants about the stipend I was giving them, and I cautioned them that they would receive the money only after they signed off all of their transcripts. I built in this control mechanism to ensure that the participants came to the interviews and that I ended up with usable transcripts; all participants receiving the stipend envelopes signed a receipt stating that they had been issued payment in Kenyan shillings. The participants who missed interviews received prorated funds; interestingly, not all participants accepted the funds.

The research participants travelled to the apartment for the interviews. When they first arrived they would ask "What have you for us to eat?" Until I learned that in Kenya when people arrive they are offered tea, a comfortable chair and something to eat I was culturally incorrect. After two faux pas I knew that I had to prepare Kenyan tea (I learned to make their tea by boiling measured amounts of milk to which is added loose leaf tea plus specific amounts of measured boiling water). Kenyans love sugar with their tea; they take at least two tablespoons of sugar per cup. Kenyan sugar is less refined than the Canadian variety and it appears grainy and dirty. I learned to offer cookies,

sandwiches, fruit and vegetables. After I learned to be a proper hostess I purchased pretty mugs at YaYa Shopping Centre. Each participant chose her own favourite cup and plate from my cupboard. This became like a ritual; they always helped to clean up, but they enjoyed their snack first. After eating and becoming comfortable we could settle down to complete our interviews. It was an interesting process and very “civilized”.

I chose to conduct the interviews at the dining room table. Sometimes we sat in the sitting room, but sitting on the overstuffed red velour upholstered chairs often got us off track. It was more business-like to be working at the dining room table where I had my computer set up as well as my printer and my books. For each participant I had a plastic envelope into which I put transcription notes and other pieces of information. Each participant also received a plastic envelope with copies of their transcribed and signed off notes. They received these the last time we met.

The dining room was centrally located in the apartment. It had good lighting, a strong large wooden table with utilitarian chairs; they were hard backed, hard seated and no one would fall asleep sitting on them. The participants could lean on the table, they could cradle their faces in their hands if they chose and they could think about the questions. I had placed family pictures on the wall which faced me when I was sitting at the table working on the computer. So, the participants also went around the table to see all of the items on the wall. They inspected everything on the table, and they pointedly asked me that when I go home which of the things could they count on receiving. We got on well.

Once we had tea and snacks the interviews began. Taping was laborious. On the tapes my voice sounded strident and loud while their voices came across as very soft and

at times almost inaudible. In fact, the professional secretary said it was difficult to understand the voices; I had to listen to the interviews and stories many, many times to understand them. Possibly their voices are so quiet and extremely soft-spoken as a sign of respect or an indication of a power differential because I am “white” and I am the “researcher”. I encountered technical problems such as understanding the tapes, flipping the tapes while they were still talking, getting everything completed in the allotted times.

If interviews were conducted later into the afternoon, one participant demanded that the drapes be closed. She felt insecure because people could see in but she could not see them. She also commented that “It’s you white people who introduced curtains to Kenya, so why don’t you use them”?

One challenge was the broken appointments. I arrived in Nairobi on June 15th and destined to leave on August 4th. That to me was a long time. However, life and daily catastrophes intervened. I had purchased a cellular phone with a time card so that the participants would be able to contact me. They did. They phoned to cancel. Other constraints included time (not enough); and transportation problems (strikes by the minivan drivers).

The triumphs for me personally were many: I received the final signed transcripts the morning of August 4th before I flew home; I found a plethora of African text books at the Text Book Store; I was able to go to Kenya to collect my data; I travelled to Manyani, the desert area where the Mau Mau detainees were held; I played with orphaned elephants a number of times at the elephant orphanage; I planted more trees up country at Murango; and, perhaps most importantly I reaffirmed strong friendships.

The Value of Story

Personal knowledge is necessary to build one's identity, and much of this knowledge is transmitted through stories. "Tell me a story. Tell me a story... Oh how I wish you would" is a refrain I remember from my past, but I am unsure if it is my German-speaking past or my English-speaking past. I love stories: reading, telling and listening. Stories and storytelling have been a critical component in my personal development as well as in my evolution as a nurse and as a teacher. My mother, my grandmother, and my great grandmother had been nurses; from their stories I decided that nursing must be a great career and I pursued it. My teachers as well as my nursing professors used stories to clarify content and to illustrate situations for the "probies" (the new nursing students). In order to learn clients' histories, and what brought them to the hospital, I learned to make them comfortable by asking them to tell me their stories about themselves, their lives, and their concerns. Through the storytelling they became more than the clinical diagnosis that brought them to me. As a nursing instructor I used stories to teach the content. I used stories to clarify difficult concepts, but I also used stories to make sense of the statistical information (an example is: Why do we wash our hands? The answer involves an explanation of the concept of how bacteria are spread and the epidemiological follow-up of cases such as the current SARS or Avian influenza problems, what the numbers mean to a country's population, and a prediction of future epidemics). Because English is not my first language, stories often help me to make sense of terms and terminology: I use stories to overcome this challenge.

Mandela (2002) extends an invitation to remember the magic woven through storytelling.

It is my wish that the voice of the storyteller will never die in Africa, that all of the children in the world may experience the wonder of books, and that they will never lose the capacity to enlarge their earthly dwelling place with the magic of stories (p. 14).

Stories tell our past in the present for the future.

CHAPTER FIVE

THEIR STORIES

Introduction

Before going to Kenya I had prepared interview questions; the answers to these questions, as well as the discussions with the cohorts, form the basis of the research data. Initially the verbatim interview transcriptions provided a loose framework to display all of the raw data including the comments and the discussions. While this framework did carry all of the words, however, that assembled assortment of words provided just that: assorted words. To provide some depth and meaning to these hundreds of words I decided to organize the words into stories. From these transcribed notes I spun stories as well as sorted the data to answer the research questions. Wolfe (2008) based the following comment "Adults are the products of their individual histories and experiences which influence their attitudes, thinking processes, and conceptualizations of their world" on Mezirow's transformation learning theory.

Cognizant that making meaning is dependent on our combined histories and experiences (theirs and mine) the stories that resulted intersected; they were frozen in that moment of time. By that, I mean my understanding, my telling and my interpretation of their stories is reflective of my attitudes and thinking processes as well as the conceptualization of their world as it relates to mine.

Kenya, until the modern generation, has had a traditional oral history. Very few questions were answered with monosyllables. In fact, each question seemed to be answered with a short story within a story. I felt that it was important to honour all of their stories within stories, however natural editing took place. Invariably this meant that

I combined stories into shorter versions; I left out idiosyncratic comments such as "Umm," "Yaah," grunts and groans, long silences, periods of lip smacking and finger licking during the eating of the snacks I provided; I was forced to make choices of what to include and what to expend.

I decided to include as much as possible to frame the histories of these women, to discuss their experiences as well as to provide the historical time period and the background in which their lives are grounded. Once I had decided what to include, the next decision was the organization of the stories.

In the beginning I organized the stories chronologically which was determined by the order of the interview question schematic. That worked for organization of the stories, however, it did not work for all aspects. Some of the stories contained more details than others. Developing the stories in a chronological order helped to maintain the content, however there was a lack of a spark or sparkle. To provide that specific spark I decided to organize the stories thematically.

Specific themes were delineated by the questions themselves (or groupings of the questions), however significant differences became apparent. These differences included stories about their ethnic origins (tribal, customs, language, and inheritance of the widows for example), their historical backgrounds (Mau Mau, tribal differences, and urban/rural considerations) and women's issues. Over time, with much reflection, I identified themes in the story content. The stories are divided and presented as thematic ribbons. For ease of presentation I have named the thematic ribbons and provide content for the various identified thematic ribbons.

The questions in this study are related but they are divergent. To deal with this divergence I deliberately divided the stories into two parts. One part, *HERSTORIES*, deals with the personal questions. These questions dealt with their personal history; ethnicity; schooling, familial supports and career path; post colonialism and feminism. To some extent the background of the participants does impact their involvement in and with the project, however for me it was easiest and made the most sense to divide their stories into two parts. Thus, the second part deals with interview questions directly related to the project. However, their experience within their personal lives does impact their responses during the project. In fact the participants' experiences were quite likely to make involvement in the project uncomfortable.

To enhance the readability of their stories I divided each story into thematic ribbons which I named *Introduction; Ethnicity and Identity; Schooling, Familial Supports and Career Path; Post colonialism; and Feminism*. All of the participant stories were divided into these sub-units or thematic ribbons; some of the stories are much longer than others. For ease of reference the stories are presented in alphabetical order by the participants' pseudonyms. The full text of their personal stories, *HerStories*, is presented in Appendix E.

The next section will present the full text stories of their experiences during the project.

Project-Related Stories

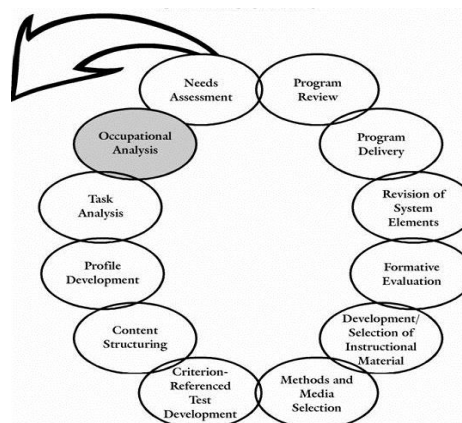
Introduction

I have chosen thematic ribbons to present their stories from within their participation in the project; these thematic ribbons are intended to enhance readability as

well as to help channel the information into subunits which are congruent in nature or thought but perhaps expressed differently. The thematic ribbons are *Project Participant Inclusion*; *Workshop Presentation Methodologies*; *Suggestions for Improved Project Delivery*; and, *Personal Impact of Project Involvement*. All of the stories will be divided into these thematic ribbons. The length of the stories varied; the stories are presented in alphabetical order of the participant pseudonyms. The following project background information is necessary to introduce the project related stories.

In May of 1999 two women came to Prince Albert from Kenya to learn about environmental education programming and competency based education; these two women became my primary contacts at Kenya Polytechnic. On their return to Nairobi they were expected to be leaders for educational changes at Kenya Polytechnic. The SIAST - Woodland Campus environmental program faculty worked with them for their two weeks in Prince Albert; I spent some time with them discussing program development as well as planning future instructional design workshops. In September of 1999 I travelled to Kenya for the first time; I was sent to facilitate instructional design workshops planned earlier in May. The cyclical Woodland Campus instructional design system contains the illustrated steps:

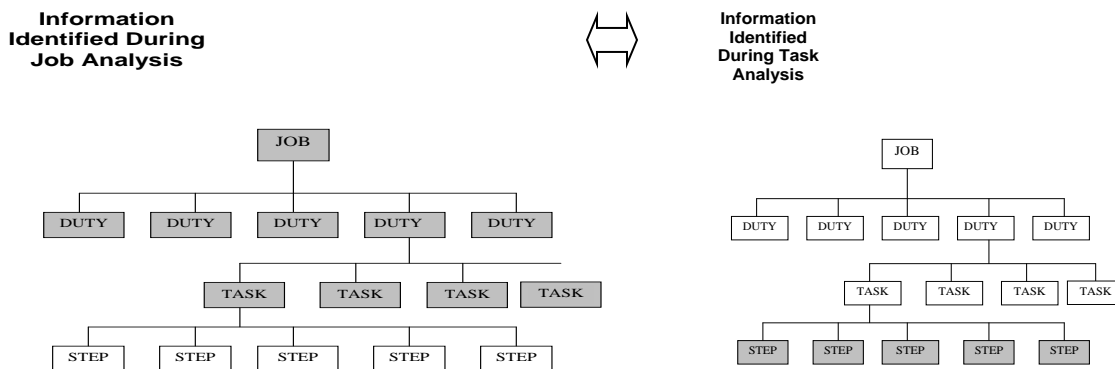
Figure 7 Instructional Design System



The Kenya Environmental faculty was tasked to improve their program content, method of dissemination as well as improved placements of the program graduates (employability), and to use the modularized CBE (Competency Based Education) methods as practiced at SIAST Woodland Campus. I went to Kenya to complete environmental occupational analyses which were destined to help Kenya Polytechnic develop an industry-responsive environmental curriculum. In order to develop a basis for their environmental curriculum an occupational analysis was necessary; the method of choice for the occupational analysis was a brainstorming technique called a *DACUM* (Develop a Curriculum). The occupational analysis requires two days of meetings, eight to twelve workers from the occupation, a facilitator and a recorder. The group brainstorming session analyzes an occupation and develops a DACUM chart which identifies eight to twelve *duties* and fifty to two hundred *tasks*. DACUM standards include: All duty and task statements contain a single verb, an object and one or more qualifiers; the same task appears only once; duties and tasks are logically sequenced; there are eight to twelve duties per job and six or more tasks in each duty; lists of the skills, knowledge, behaviours and attitudes, tools and trends of this occupation are developed; and, the majority of the committee represents expert workers but there may be one or two supervisors involved. Important terms used in the DACUM process are *duty*, *task* and *step*. The term *duty* is a general statement of work performed; a duty describes a large area of work in performance terms; it serves as a title for a cluster of related tasks; it is a general, not specific, statement of work that is performed; and, it is a meaningful, stand-alone statement of work that is performed. The term *task* identifies specific, observable units of work; it describes the smallest unit of work with an

outcome; it is an assignable unit of work; it has a definite beginning and end point; it is observable and measureable; it can be performed independent of other tasks; and it consists of two or more steps. The term *step* is the detailed activity required to perform a task; a step analysis can also be called the task analysis; the step analysis reveals precisely stated procedural activities; it defines how a task is completed; and it determines the procedural steps. The job (occupational) analysis and the task analysis are interrelated as shown in the following diagrams (Osteneck, 2002).

Figure 8 Occupational and Task Analyses



Specific rules determine the leveling of the language used with a DACUM; for instance one verb per duty, the verb must be an action verb. Bloom's Taxonomy (Bloom, 1956) is an integral component of these DACUM language-usage decisions. The DACUM benefits learners, instructors and administrators and employers. The learners know exactly what is expected of them and they know that the skills they learn are current and relevant. DACUM benefits the instructors and administrators by providing a framework for curriculum development; provides flexibility (the curriculum can be adapted to local or regional needs); provides assurance that the program objectives are relevant to

industry's needs; and provides a curriculum that can be easily updated and modified.

DACUM benefits employers by providing an opportunity to contribute in developing the training program; providing the assurance that the graduates receive current, standardized training; provides an awareness of the entry-level skills graduates will have; provides an opportunity to negotiate with the training institute regarding which skills are taught at the school and on the job.

DACUM charts are completed with varying amounts of details; the following example shows that the *Duties* are listed vertically and that each Duty is complimented by a number of *Tasks*. The Duties are ordered alphabetically and the tasks take on complimentary numbering (for example A1, A2).

Figure 9 Example DACUM Duty and Task Listing Chart

A	Duty	Task A1	Task A2	Task A3	Task A4	Task A5	Task A6	Task A7	Task A8
B	Duty	B1	B2	B3	B4	B5	B6	B7	
C	Duty	C1	C2	C3	C4	C5	C6	C7	

The process involves multiple charts and reports however, this DACUM information is critical to the development of employer and industry responsive training programs.

My first DACUM facilitation workshop was slated for three days; fifteen to twenty industry and government representatives were invited to attend as well as the entire Kenya Polytechnic environmental faculty. The setting for the workshop was Bagatti which is a government location outside of urban Nairobi and directly across from Nairobi National Park. In fact, an escapee warthog joined us in the garden at lunch

break. No one in Kenya had seen such a brainstorming method, and they enjoyed the process; in fact, they thought it was fun. Two further DACUMs were completed on-site at Kenya Polytechnic. During this trip I taught selected Kenya Polytechnic faculty how to develop curriculum from the DACUM.

Over the following two to three years Polytechnic faculty came to Canada to further their training for the development of their environmental programs. I participated with all of the Kenyan educators who came to Prince Albert during the project years. In 2001 I returned to Nairobi; this time I stayed five weeks to again provide training in curriculum development. During these weeks faculty from other polytechnics also participated. Classroom activities included presentations by me as well as response presentations by the participants, discussions in groups as well as a whole, and interactive exercises. The interactive exercises included sessions on competency based education (CBE); occupational analysis (DACUM); task analysis; development of performance objectives; methods of classroom presentations (theory but especially practical lessons); development of evaluation tools (test items, performance tests for example); development of print-ready learning guides; diversity issues; copyright issues; and, change and the change process. The subject matter was diverse and moved steadily forward.

During subsequent visits I presented various separate workshops. In those workshops I worked with in excess of fifty different faculty members. The workshop participants completed charts, developed print-ready learning guides; copies of workshop produced articles were submitted to SIAST International Services along with the narrative reports. In one of the workshops participating faculty were asked to deliver a

classroom lesson presentation; most wanted to deliver a theory lesson. However, I insisted that they deliver practical, hands-on lessons. One workshop participant told me "Madame I can't do this. I have never done anything practical in my life"; based on her comments I understood that her previous schooling and teaching experiences had been theoretical only. This workshop participant taught theory only; she had had neither environmental industry experience nor did she have practical field experience. My involvement with participants was on a daily basis. The research participants allude to the various workshop activities.

Makena

My name is Makena, Kikuyu for joyous or happiness. I am the oldest of six siblings; we were raised in the rural area called Kiambu; we speak Kikuyu, Kiswahili, and English. Most of the families did not educate their girls; however my sisters all went to school, they all have careers and they are working. My mother told us that as a girl child it is important to have education if you want to be economically able. My father worked for the white man before Kenya gained independence; he realized that they are not just bad. The women in Kenya have been put in a kind of a subordinate position and I find those people who try to come out of it, especially if they are married, their spouses will always try to put them down, and in a way it takes time because most of them have accepted that position, like they have to wait to be in the number two position. They will have to come a long way. This is even worse for women from the villages.

Project Participant Inclusion.

I became aware of the SIAST/ACCC international project on environmental education in Kenya while I was a lecturer in the Environmental Program at Kenya

Polytechnic. This project was designed to support the governmental education in Kenya, it was to be funded by CIDA, and Kenya Polytechnic was chosen to be one of the colleges to act as a host for the project.

Well what I got from my senior supervisor (I was only a lecturer at the time) was that we had a meeting with CAPA. That meeting was somewhere in Botswana like Gaborone. I think that after the discussions with the secretary of CAPA they decided to pick the Kenya Polytechnic. The polytechnics in Kenya ... the main polytechnics in Kenya are the Mombasa Polytechnic, the Kenya Polytechnic and also Eldoret and Kisumu Polytechnic. These are the four national polytechnics. It was at that time that Mombasa Polytechnic was also to be involved in the project, but somehow it was not mentioned in the project proposal. At least it is a member of CAPA.

First and foremost, there was to be the person in charge and at that time it was the HOD, as well she represented Poly; the CAPA organization had to be represented, and from there the environmental lecturers were to be involved.

When the Canadian counterparts came over it was like all of the lecturers had to be involved because we were to be involved in changing the curriculum, and this involved how to come up with the DACUM, how to come up with the learning guides, and how to go about the whole process. But somehow it had to be like those who are a bit more enthusiastic and those who looked like they had the will to learn the new way of doing the new curriculum were selected first. So in a way it wasn't like an interview, but it was like who was interested. At first it was like that.

I remember when I started working with the Canadian faculty; it was like all of us were involved. But at one time or the other, the head of the department, was promoted to

be Registrar of Kenya Polytechnic. And that was the year 2000. I was appointed to fill in as project coordinator at that time. And somehow I became involved directly and immediately after I was appointed to be the program head I was invited to Canada with another lecturer. We were to work on the curriculum by putting all the details from the DACUM to compile our curriculum. We went to Canada to see how it is done there. We were to participate in other activities such as winter camp to provide us with ideas or survival in the wilderness.

I continued as head of section and we are still working on how to improve the curriculum because already, parts of the curriculum are to be reviewed. We still have to work on a higher level national diploma, and we would like to pursue the DACUM process and involve the industry. And now that the Kenya Polytechnic has been given the right to start a degree program we want to start a Bachelor of Technology Environmental Science program. I am still involved with the Canadian Interns who come to work on different programs, who I supervise.

I have been involved in a number of international projects since the initial environmental project at Kenya Poly. The Belgium government has established and maintained the Survey and Mapping department for the past number of years. In fact they had full time instructors from Belgium teaching here. So I was involved with the Belgian GIS project. The Belgian project sent me to Dubai to attend a GIS conference. I made a poster presentation in Saskatoon (I received help from the Belgian project and the U of S). Most recently I applied to present a paper at a conference in Zambia. It was hosted by the United Nations – Office of Space Agency. I gave my presentation, and I

was very happy with the feedback. As well I acted as rapporteur during a session and I have been selected to be the Team Leader in Kenya for further work in this project.

Workshop Presentation Methodologies.

When you were teaching us how to present practical lessons, it came to my mind that in our Kenyan teaching system especially at Poly practical bits are not incorporated in the old curriculum. When we listened to your lessons we realized the importance of practical lessons with CBE. Actually the approach used for both the CBE and the DACUM and the examples given in practical settings are very helpful for me on how I should conduct my teachings. All of the methods you used when you taught the various workshop sessions were very realistic and applicable to various situations. I know that I can use the DACUM; I have applied the DACUM for two sessions in the Applied Science division. "Thinking Hats" is a very practical and useful tool even out of the classroom situation.

The most challenging in the workshop sessions was learning how to involve industry. The involvement of the people from industry was very difficult because they had to understand why you wanted an input from them. Throwing the ball to them was the best part of it; let them tell us the kind of graduate they want from the Poly.

From the workshops I enjoyed the outcome of the well rounded curriculum both from the industry and the lecturers. Head of Section was not keen; other sections should have been trained, sections such as Applied Sciences.

Some of the bits we learned fit in or into my previous experiences while undertaking the baccalaureate of education practical teaching sessions and theory. These workshop pieces also fit in with taking students out to field work which was a part of the

current syllabus. The similarities I saw are teaching practical lessons for student teaching in the baccalaureate of education work. A big difference I saw was the one with the new approach of CBE: all subjects have practical activities and also students are assigned specific course packs (modularized learning). It is a better approach to disseminating knowledge because it involved student activities which accounts for fifty percent of the learning process.

I wondered whether the students will accept this new approach, but in the end they did accept this approach. Workshop information that is most relevant in the short to long term is the DACUM process, the preparation of the learning guides and preparing course packs.

Suggestions for Improved Project Delivery.

The project as well as the workshops could have been designed to have a inclusivity of the faculty and other institutes from the outset. Preparatory work is essential so that the groundswells, the faculty who will attend the sessions, who will incorporate the curriculum ideas, are forewarned. They then have the time and the ability to prepare them to complete the task. The way it was done, I know that there is a paper trail of letters, proposals, etc., but we the participants were not given access to that knowledge. That was detrimental to the project.

Interdepartmental inclusion of Applied Science faculty, Graphics, Surveying and Mapping departments should have been involved. Because the faculty who teach in the Environmental program come from other departments; including them in the project workshops would have taught them the CBE methods, and it would have helped us in the long run (orienting them to the way we do it: course packs, and so on).

Women in Technical Institutions: that should also have been highlighted. In fact it could have been a project. That would have stimulated the students and the lecturers.

Well I would say that after I went through the project of course it would have been my best feeling if that curriculum could be spread out to the other polytechnics in Africa. That was one of the objectives that was not very well completed. So far it is only the Kenya Polytechnic that has the curriculum. I remember that we wanted it to become the National Curriculum. It would have been so much better if the Commonwealth of Polys would have picked it up and spread it to other Polytechnics in African countries. It has worked here, it has made our graduates get more jobs, and we are also happy to give additional classes. I would have wished that there would be a second phase.

The project objectives would have been better served if it would have been picked up in one of the proposal stages, and as well, if CAPA had picked it up it would have been moved forward. This also includes the acceptance of the curriculum by the National Exam Board which is all powerful in Kenya. All curricular changes which are not blessed by the National Exam Board means that the changed curriculum is not to be used. The Kenya Polytechnic is planning to take the new curriculum to the Kenya Institute of Education in order for it to be a national curriculum. CAPA has not changed. The personnel are still the same; the same man is in charge.

Personal Impact of Project Involvement.

The CIDA policy demanding that there be a representative number of women working on the project could be a problem if the woman is out of the house. Often, it could be a problem especially if she is married. Putting women in a CIDA project is for

uplifting the women; it should be uplifting. The more the women are educated, the more assertive they become. The age of marriage is later.

I would say that I am very grateful first and foremost for having come to the program. In a way I have to thank my partner and I am a bit optimistic. Even when it looked like the program was too difficult to everybody. I kind of wholeheartedly felt like I should take it in and see how it could work. So I would say that the project has even changed the way I think. Because I can now feel that if I can manage to spearhead that project and watch it succeed, I can work with anything. At the same time, when I worked with the faculty members the interaction also changed the way I think. We work in a tight program, we work tight timelines. It has to be done. It also meant to work outside of Polytechnic, and it has improved my education. I enrolled in my Master's degree program and graduated in 2002. It really has changed my life.

At first it was like it was okay, but later on when it became a bit more involving I had to explain what I had to do, my commitment to the project. It was especially when I had to travel, or meeting with the visitors and so on. Then I had to explain my role. Involvement with the project really was not a strain on the marriage.

He has accepted that I am an Officer and anytime that duty calls I must respond to that. Be it going to the airport at whatever time to pick up the visitors, be it travelling with visitors across the country. It has not strained the relationship. He has come to realize that I have to perform the duties. Secondly the fact that I managed to go for a second degree, it has motivated him and he has also enrolled for a second degree. And now he is appreciating what it means when you are learning, taking care of a family. In a way it has brought us closer together. When he has something to do with research I can

help him by explaining how I went through my work. I feel like I am giving him more of a kind of confidence to go on.

I think that my involvement with the project(s) changed the way I live, work and think. First and foremost, immediately it was like I was treated like a lecturer, even at home but the moment I was given the responsibility of the program head, my husband had to accept that I had the responsibilities of that new role. At first it was a shock to him, especially when I was to travel to Canada for three weeks. It was my first time to travel out of the country and for three weeks to him it was a long time. He started realizing that after coming from Canada that I was in charge of the faculty members from Canada, who came to Kenya, picking them up, travelling with them, and also being in charge until they go back. With time the children started to accept my career because they had thought that their mother is just a teacher, who should come back every day or stay home over the holidays. They also started realizing that their mother also is capable and she has opportunities which involved working even when the college closes. She is an Officer.

I would say that now I feel like I can work anywhere in the world and be in charge of any given project. It has also made me be more active in the Polytechnic and I have applied for a course in the Netherlands on the GIS Train the Trainers third level in April, 2005. I remember last year when I searched the web and I found a symposium and I submitted my abstract. My paper was accepted and I presented it in October 2003 in Saskatoon.

When I got back the principal was very much impressed; he called me to give a brief talk at a faculty/staff meeting. He was very appreciative. Anytime there are visitors

to the Kenya Polytechnic the principal takes them to the Greenhouse, and whenever they come to the Greenhouse I give them a brief on how the Greenhouse was built and how it has continued to be used by the lecturers and the students at Poly.

I would say that my involvement with the project has affected me the most at the personal level. I feel that these changes are lifetime changes, because I feel I am a changed person. I used to be a bit lax, I would just come do my work, go to class, and then it's like I didn't really have a work plan of what I wanted to do next. But right now I find I don't have time. I have things that I want to do but I don't have enough time. I realize that I have to do a bit of time management. So for me it is a lifetime change and I appreciate the fact that I was given the opportunity.

My confidence levels increased, which boosted my self-esteem. I changed in how I view what I would like to be; interacting with the Canadians helped me to recognize the value of setting goals, managing time, and this contact provided me an overall exposure to Western thought.

Masimiyu

My name, Masimiyu, is the Luhya word for "born in the dry season." I am Luhya, and I come from rural western Kenya; my father sent the girls to boarding school to get the best education during early independence days in the 60s. Schooling was not priority for the girl child. There is a high unemployment in Kenya. In the rural areas there is a lot of food insecurity. There is a lot of poverty but the land is good, the water, and the climate are good. Then the money that is coming down may be in from donors for poverty eradication. Most of that money goes into holding seminars in big hotels.

But nobody has gone down to the grass roots and found out what the problems are. They have completely blocked any woman's voice.

Project Participant Inclusion.

I was a lecturer at Eldoret Polytechnic in the environmental program in which I taught technologies. Late on a Friday night before the workshops the head of department gave me a small slip of paper telling me that I was to be at the workshop on Monday in Nairobi. That is how it is done here. That is how I came to be at the workshops.

Workshop Presentation Methodologies.

It means something special because at least I am able to share experiences that I have had in the past and share them in a more documented way to a special person like you. I want to explain to you that I learned more than the CBE and methods instructions you were providing, no I learned much more.

Do you remember the workshops you taught us, the one about *Change and the Change Process*? You talked about the stages of grief and grieving and that these stages were similar during times of change as those stages experienced when a person is bereaved. At that time I thought it was an interesting exercise, but little did I realize that I would be using your notes frequently. First my father died and I was able to apply the knowledge that you provided. Then sometime later my youngest daughter died of leukemia; this time your notes helped me to understand the stages. Now I use the information to help parishioners at our church when they need help to deal with death and grief. I learned more than you may know, and I am ever grateful for the information.

The Thinking Hats (deBono, 1985) exercise fit in well also; it provided a means of looking at the big picture. Your exercise had all of us scared but it was interesting. Remember you gave us the six hats to wear to develop solutions to a situation you made up. That was the exercise to change from driving on the left to driving on the right. Very interesting, but it was scary!

In a way, my involvement in this project at least opened my eyes that whatever training I have to do must be adapted to the working courses or to the industry; so most of the practical examples I gave in my instructions reflect what is actually in the field, or what the employer expects from my students. Initially we just used to give instructions to expect students to pass an exam but now I keep on directing the students carry out activities that are more reflective of the work force.

Suggestions for Improved Project Delivery.

The changes that should have been made are that there should have been additional workshops provided in different location. More people should have been involved as well as additional departments from within and from external sources. I know that Kenya Institute of Education really wanted to be involved to learn about the DACUM process. They would have been an excellent addition; they are the source to bring the curriculum changes in this country.

Personal Impact of Project Involvement.

You know the project helped me as it perfected my working in that specialty area; when I was at Eldoret Poly I used to teach environment as a theory topic but when I came here I was put right into the programme. I am now in the department and in fact I am now the one in charge of the greenhouse. Ok, so in a way it, the project, has changed me. I had

college level practical experience with a greenhouse but we didn't have a physical greenhouse at Eldoret Polytechnic. We are now propagating seeds, collecting seeds and treating them, subjecting them to different treatments as a subject and at the same time, like now, my students are using the greenhouse to use certain indigenous plants that can be used as insecticides. These plants are supposed to be environmentally friendly so we are using those plants in the greenhouse, growing them there and setting up our experiments using the greenhouse.

You know I used to teach methods of water conservation which essentially was theory classes. Now, however, because of my involvement with the greenhouse here at Kenya Polytechnic, I am able to explain to students and to the community which plants are environmentally friendly. We have this project in which I have formed a women's group where I source for them seeds with my own money, distribute them to the women who are then able to use the same expertise to help them form a small tree nursery either under the trees or between the banana plantation. They raise seedlings which they sell to the community and they also plant in their farm plots. Wangari Mathai is a famous Kenyan environmentalist; I realize that Wangari Mathai cannot be at all corners and if I am an environmentalist I would rather get involved in my own small way to contribute to the betterment of the people in the village because the villagers basically depend on wood fuel. They can't afford electricity, stoves, gas so its wood fuel and it's a big problem in the village so I would talk to my woman group and we discuss if we just plant five trees every rainy season by the time we are sixty we would have planted enough trees. As a woman of my status I have at least some social responsibility so I identify with my fellow women where I come from. I identify with the traditions of the forest. Everyone may

wish to have firewood and everyone collected communally from the forest. Nature gave it free for all, but the high population has demarcated their land and now you can't just access wood from anybody's farm. Another thing is that the cash crops growing there are now sugarcane, so there is very little wood growing. Firewood is a big problem. I have looked up a few trees which grow very fast in my area and within two years you have firewood.

Eucalyptus grows very fast, it's good for building but environmentalists have one problem with it, it takes too much water, it takes a lot of water. I am not going for that tree. No! And in fact such a tree is more or less considered a cash crop in our home area. So even if a woman grew it she must seek permission from the husband to cut it down, plus he would collect the cash received for the wood from the eucalyptus tree. No, I would rather grow the other non-cash producing crop/tree just for firewood. It is a tree that grows very fast (maybe two years to get firewood), but its branches grow crooked. It is not a good tree for making boards for construction. It is good for firewood....

Has my involvement with the project changed the way I think? The fact that I am trying to change my approach to work indicates that I have learned. I must have learned about change to affect it so my thinking is much more different. I do things that I know will be a benefit to my job like I have gone for computer classes to be able to fit in the changing fast growing technology. The changes I have experienced may be related to the different location (moving from Eldoret to Nairobi), or the changes could have been caused by both the move and by this project. I am not sure it's up to you to decide.

My involvement in the project has not changed very much the way I live. There were no concerns about my involvement: "No, so long as there is an official

communication there are no questions about it." My role as a wife still remains as well as a teacher still remains but maybe now that would be answering the previous questions on my perception of things may have changed but I realize I need to empower my daughter, I need to empower my boys and sometimes when instead of accepting a role quietly, I have to discuss it out or argue it out with my spouse before I settle for anything. Negotiating with my spouse is relatively newer but still it may not be attributed to the project but it may be attributed to our age.

Na-Funa

My name is Na-Funa which is a Luyha word for "female." I am Luyha; I was born in the western part of Kenya to a family of 12; my father was a polygamist; my sisters and my brother are with us, they have grown up with us. I am the second daughter. I grew up in the countryside. All my childhood I spent in the countryside, my father was a primary school teacher. As I was growing up he was the head of a school. We have a tradition called "Inheriting the widow". On the death of the husband the deceased man's brother moves into the home. The husband's family or clan comes to the marital home where the widow is staying with her belongings. If the man already is married and has one or two wives in his own place he is not permanently in any one house he keeps a kind of timetable. So she just becomes part of the timetable. He schedules visits with the wives; he visits her and she becomes part of those people, a new family. If the deceased man had more than one wife they can be inherited by the same person depending on whether that person has the ability to inherit all of them, whether there are other people interested, but it is possible for one man to inherit all of the wives. Wives can be inherited by different brothers. Legally we can have a divorce but

culturally it is unacceptable. In Kenya feminism is still far. Kenya feminism has a long, long, long way to go. Culturally, daughters belong to the mother, if they excel they become the father's children. So those are the kind of things that bring challenges. I think we have very few people, very few women in politics. Discussing it at home or elsewhere, if you try to go out that little bit, they will damage you.

Project Participant Inclusion.

This is the only international project I have been involved with. I was teaching this section of environment, and so that is how I was selected. I attended the first trainings on the DACUM and the review of the syllabus; we were taking the review in the Pollution and Waste Management. I was supervising students, selecting the ones that were to be sponsored.

Workshop Presentation Methodology.

What did I think of the DACUM and the stages of developing our curriculum? Well, it's a new approach. A new thing that I learned was the achievability of the objectives, how we can make them achievable and the idea of "hands on" which actually I think we are now using a lot. But the one fact that program now is more student-centred rather than teacher-centred. The students have something to do all of the time, you can give them the study guide and they actually are able to move on whether you are there or not.

The practical lessons: it is really manageable to teach that way on the other hand students are more involved rather than waiting for you to come and give them notes or lecture. I think it goes a long way in the achievement of the objectives of our course.

Suggestions for Improved Project Delivery

Choosing of candidates could be changed to be opened up to urban areas other than environmental studies. This one was particularly the environment but it excluded the other Polytechnics. The project should have been opened to the idea of including members of other institutions.

How do we make it easier for the women? That's the women's goal. To go on with the project work if she is involved. So that she can come home. Yah, but that also becomes another issue, because the man would have his career, and culturally he can go wherever he wants to go, when he wants to go. And the woman needs to go with permission. So I think that's the whole issue. They are not empowering the women. Because I am a woman I have to ask for permission (from the husband).

Personal Impact of Project Involvement.

My involvement in the project has not affected or changed my way of living. My roles have stayed the same. I think the influence I find in my mind, in my thinking is the achievability. The objective will be achievable should be achievable is it achievable. I understand, is it measurable? Can it be measured? My involvement hasn't changed my roles; I have changed maybe my approach because I think now in order of achieving my objectives.

When the women like you are doing it from out there, this guy is sitting here waiting for you to come home and tells you that you are not completing your wifely duties for him. So if you empower him, I think the idea is to empower the women. Culturally that will not go away.

Waiguru

My name is Waiguru; I come from a family of seven children, all are educated to different levels. I am Kikuyu tribe from the rural area; my father, a teacher, spent five years in detention for sympathizing with the Mau Mau. My family suffered a great deal because during his incarceration and during independence years. One of my uncles believed in the Mau Mau ideology; when he came out of the forest, he was caught by the colonialists who killed him. His body was carried across to the ridge to be identified by his sisters. Then he was carried back to the administration buildings where they burned his body; Kikuyu bury their people they do not cremate them. I believe that this burning of his body was an outward expression of the colonialists' disrespect for us and our beliefs.

Project Participant Inclusion.

SIAST was making efforts to establish an environmental project in Kenya. There were Canadian partners, but in Kenya Mombasa Polytechnic, CAPA, and Kenya Polytechnic were identified as the Kenyan partners. Kenya Polytechnic became the focal point, the contact institution. As Head of the Environmental Resource Education section I became the representative for the Principal. I have been involved with other projects but my involvement with those projects was not to the same level as this environmental one with SIAST.

My involvement was heavy. I can actually divide my involvement into sections. The first section would be that I became "the" contact person for project. All letters and all visits to the primary stakeholders, for example Kenya Institute of Education and the Education Ministry were organized, written, visited, and followed up by me. Secondly, I

was the team member responsible for development of parts of the proposal. And third, I was involved with activities at home with my family and I had activities at SIAST in Canada.

A favourite part of the project was the Greenhouse: the planning, the procuring of building supplies, the building of the greenhouse, and then the utilization of the greenhouse for classroom lab work as well as producing of the plants. I was also responsible for the development of brochures for the Greenhouse. Do you remember that first visit to Poly when you introduced the concept of visitors planting trees on site to support the theme of "Greening of the Campus"? Well, the roses are still going strong as are the trees you donated and planted.

Of course I enjoyed coming to Canada attending conferences in Montreal and then coming west to Saskatchewan. But you know yourself that there is a great deal of work involved with these projects. Do you remember when we went to stand in the first rays of morning light from the rising sun, and I sang Kikuyu songs for you? It was the ultimate experience of communing with nature. To enjoy those moments much work and effort is involved as you know.

Choosing participants always is a heavy task. At Poly those faculty members involved in teaching the programme were chosen in order of priority (participating in the programme and their seniority). Their participation was approved by the Principal. We knew that for the project we had to have women present and participating in the project. I can honestly say that women were present; there were no concerns about that. At Poly a number of faculties in this section are female. You know from your own teaching

experience here at Poly that women were present on campus for workshops as well as at Bagati. Yah, women were always included.

Workshop Presentation Methodologies.

Speaking of learning something new, I like the DACUM approach: it was interesting to learn how simple it really is. It all falls into place so readily. Presentations were well done. When we were preparing for the DACUM, and other project endeavours, I found it painful to find industry stakeholders to accept the role of participants for the DACUM process. The environmental DACUM gave us enough headaches at Bagati. Do you remember the warm sunny days we spent at Bagati? The Nairobi National Park is right across the road; do you remember the escapee warthog that joined our group for lunch? That was a sight for you, Ursula. The second DACUM we did was for the Nursery group; it was equally as hard to gather those people (they are self-employed and couldn't afford to leave their workplaces for long periods of time). I remember driving around in the old Poly bus going from gardening centre to gardening centre trying to round up stakeholders. We must have paid them money to get any at all. And then they couldn't read and write; one problem after another. But the process was interesting. Furthermore, it was a constant struggle to get the Poly project team together, to get the team to move forward.

I know I keep calling it DACUM, I seem to like that word. You Canadians taught us how to develop and facilitate competency based education (CBE). The emphasis of CBE is different. Similar to traditional education CBE teaches the theory but CBE emphasizes the competence, or the ability of the learner to do work-related skills. The curriculum is developed from the DACUM (acronym for Develop a

Curriculum) which I mentioned earlier. Industry stakeholders together with the institute brainstorm what knowledge, skills and attitudes the learner must develop in order to perform the duties of that job. Once the necessary skills, knowledge and attitudes have been identified, the faculties together with content experts develop the program outlines. Then the course work is developed. CBE provides more hands on participation; the learning is student or learner centered. The focus is on the student's progress. This is dissimilar to the way I am used to teaching; I am used to providing theory lessons and thinking that the industry or someone out there in the working field will teach the graduate to develop work skills. So, I find that this method of teaching which includes practical hands on performance I need far more preparation as the teacher. This method provides opportunities of more interaction with the students. The work placements that your SIAST students complete are excellent methods of teaching and learning.

The part that is different of the CBE is that the learners can fail a course or a specific section and yet they must repeat only the portion failed. They do not have to repeat their entire program which is the way it is in Kenya. Currently the programs have overall final exams at the end of their study times (usually three to four years), if they fail any of the end exams the students fail their program.

One of the remaining tasks will be to convince the department of education that this is a realistic progressive educational move. The Ministry sets all of the exams for all of the programs; this will be one stakeholder that will need to be convinced.

The way the CBE curriculum is developed, packaged and delivered, and the possible linkages really made sense for me. I wonder how you get industry to be involved. How do you get them to participate at the DACUM? How do you get industry

to take students into the workplaces for hands on practice under the supervision of the actual workers?

The workshop materials from the DACUM and the CBE sessions showed me the simplicity of how the DACUM made my teaching: it was easier, it was simpler, and there were no more overlaps or repeats, and there was no materials left out. I think that the packaging made the presentation easier and more effective. I think that my teaching became more effective using the DACUM. This approach helped us to change and to develop the curriculum for the environmental program as well as in other areas. Remember we took this approach to the science area and they adopted the approach with some minor modifications.

After the initial sessions we tried to introduce the changes into other areas but we met a great deal of resistance. The one science teacher was very keen to adopt this system for this area. Changes at institutional level could be summarized by saying that the teaching of environmental education came more alive, more students were participating, we were able to develop and use participatory activities, and there was better coverage of the content. For the teacher, there was enhanced personal benefits such as the teaching was easier, it was more exciting and the teacher had the feeling of having achieved what you have taught (walking the talk). The DACUM skills learned can be applied elsewhere. The DACUM skills now become life skills and can be well applied elsewhere.

Suggestions for Improved Project Delivery.

I think that additional selection criteria should be developed and implemented. By this I mean that we should select candidates whose vision is beyond the project life

for purpose of networking and future projects. Also, students expressed serious interest to be involved at the level of student exchanges. The student component should have been addressed but it never was. Additionally, the selection criteria should be wider, it should encompass more than the academics. Non-academics, or those without credentials such as the nurserymen, should be included to give the opportunity to others who are involved in the environmental area.

The policy by CIDA demanding that women be involved is good, but the projects/donors have to go further. They have to look at the cultural norms within which the women live. These women, they need to be supported in the role of participant not just assigned to attend and told "go find your way." They have to be lifted up and helped and shown the way to success step by step by step.

In regards to the project, at the institutional level male chauvinism is rampant; while the need is dictated that women must be included the number of actual women involved was very low (it was marginal numbers at best). The previous Head of Department (HOD) of the Designation Communications and Social Studies sector was actually barred from the project. He wanted to be included but he couldn't be included because he is a male. If there was no pressure for the women to be involved he would have shoved his way in. To be included in the project means different things to each participant. For some it is a way to get away from the mundane, everyday routine; for some it is a means for additional funds, maybe nice meals; for some it is a means to network, to meet new people; and for some it is a means to learn new methods, new ideas.

This project should have been extended time-wise so that other departments and

faculties could have been included in the sessions to learn about the DACUM process and the subsequent development of competency based education materials. Because they were not involved the new processes have not been accepted really; how could they be accepted when no one but us in the Environmental program was included? Expanding the sessions to include the others would have created a deeper buy-in, I think. My final comments about the project are that the project should have gone further. Mombasa Polytechnic should have been considered and continued to be included in the future plans. Furthermore, there should be follow up of our graduates: was what they learned useful? Interacting with me today shows gaps: feminist studies, gender issues were never discussed nor followed up.

Personal Impact of Project Involvement.

Being a working mother is difficult; you have multiple tasks and they all have deadlines. Personal involvement in the project during the various phases was with cost. When I was in Canada, my husband was away on a business trip (actually he changed the dates of his business trip to coincide with my travel dates and he expected me to change my trip). So that I was able to go, an older female friend came to look after the children. Culturally it was incorrect that I asked the friend to move in to assume my childrearing role; men have no role in the children's upbringing other than making them

Once I became Registrar at Kenya Polytechnic my roles changed and I had only limited time and exposure to some of the later workshop sessions. My involvement in the project provided me with so many opportunities. It was an overwhelming time for me. When you think about it, involvement was a life altering event for me as well as my family. Of course all of us became more computer literate through the project. I

personally really enjoyed listening to the new ideas. I could see that the methods would help me to be a better teacher. This project enhanced my knowledge because through my participation I was provided new experiences, additional teaching methods. All in all the provided information built up and strengthened my personal previous/existing knowledge.

For me, to be involved in the project meant excitement, change and challenge. There was great excitement to meet the international partners. That was a challenge too as you can imagine. Through the interactions I met many new people and I made new friends. Coming to Canada meant that my horizons were expanded, I was able to interact with the SIAST faculty and staff and I met the personnel running the camp at Candle Lake. Some of the experiences were beyond my imagination. I can honestly say that my involvement with the project has widened horizon more as an individual and in my career. Who would have thought that this woman, this woman a product of the rural area, this woman the offspring of a Mau Mau sympathizer detainee, this woman accomplished all of this to be working with the project.

Working with the project has changed the way I think; truly, one can never be the same again after such an extensive experience. I think that I have developed a more positive outlook, so my attitude has changed. I am very determined to improve my performance at work, and in part I think the project encouraged me to strive for a higher level of performance. Meeting the Canadians from the various colleges was a moment of truth for me: I need self-development in order to be involved in such endeavours. I need to know more. I need to learn more skills.

I sincerely think that my active participation with the project in its various phases

was the basis for my promotion at Poly. Through the project I acquired additional skill sets such as the knowledge to teach curriculum development topics as well as the next step the preparation of teaching materials; these additional skills improved my performance at Poly. As well, interacting with the faculty from other colleges improved my communications with the personnel at Poly, and, I learned to cope positively with challenges. These improved skills and work performance led to my promotion.

All of these new experiences in Kenya as well as those experiences abroad have helped to shape me. I mean this has helped me to develop a more positive attitude to life. The exposure to the different environments and people has basically molded me. I have developed a change in my value system and in my perspectives; it was a mind-altering experience. Now I am looking beyond the personal role to an expanded role in the community. Through this project, as well as other work, I can see the urgency to share with others and the need to help the less fortunate ones. Regardless of roles or station in life I believe we have to show respect for others, be more appreciative of others and to mentor active participation in community work. Through the various encounters I have come to realize that basic needs are not being met for everyone. The political focus is on meeting basic needs (eating, shelter) at the expense of free primary school education. Health is so low because the people can't afford basic medications, or to get help.

Wanjiru

I am Wanjiru; my rural family consisted of six children. Basically we children did help with farm work but we were lucky because our parents sent us to good schools. I am Kikuyu, however, we try to think in national terms rather than tribal affiliations. I try to live in today's reality and do not dwell on the past of colonialism or post

colonialism. We know that Kenya struggled to achieve independence; you have seen Uhuru Park which commemorates the people who died for our freedom.

Project Participant Inclusion.

For technical education provided in Commonwealth of Learning workshops there has to be "so many" (number of) women involved. The number of women involved influences the amount of money received. If there are a low number of women then money becomes tight because we have to have so many women involved. The project funders set a quota. I am not saying it happens but you may get a number of names of women who are not actually there. To get the money you have women registered but when the time comes it is actually men who come. If it is specifically identified that the sponsors want women, that they want reports from these specific women participants, maybe that would remove the practice of having a token number of women being present. The token numbers of women are there so the money will be released; that seems to be the only reason these women are included: they are the key to receiving the project funds.

If the donors really wanted to know whether women were present or not before they release the funds they should come to check and to identify the women physically. Physically check and verify the participants (match the registrations with the registrants). That is not happening. When you see the African names can you really say they are men or women? Remember with your personal registration system you requested that everyone had to put Mr. or Mrs. or Ms. on the registration form so that you knew their gender. Otherwise, as I've said before, most of these technical institutions are headed by men and the women are way down there are at the bottom. So it is possible they don't get to be included in these things. And the project will go on. The donor has been given the

names. They were told that they are women but they don't physically come to check to see if there are really women present. So it will happen that there are no women present.

It's up to them to verify, not just to give the names, to ensure that the women are going to be there. But it is up to the sponsors to come, if need be, physically to make sure that those women are participating. They are not there. I know in technical education you'll be told they're not there if it is to do with technical issues. Women, they are the minority in technical education.

CAPA has tried to address that; I know I was in the committee in the ministry of education. We are supposed to look for ways to try to encourage women and girls right from primary school so that they become technically oriented. As I was telling you, at home women are told that they are not able to do these types of jobs. So they grow up knowing I'll be a teacher or I will be a nurse or I will do this or that. And they grow up believing I cannot be an engineer, engineering is for men, building is for men, but I am a woman I cannot do this job. The roles are still so specific.

In the urban areas our daughters know they can do other things. But in the rural areas starting from primary school they are told good girls are to be teachers and nurses. Also we do not have a lot of role models who are successful, educated women in non-traditional roles. We need role models. Women who are engineers, women who are doctors, women who are lawyers, any and all of these would be excellent role models. These role models need to go to the villages to the primary schools to talk to these children and let them know what is open for them. These children, they can start thinking about these other areas that are not typical women type of jobs. Encouraging women to know that they can do just as good as boys is important to their success. The girls do

home science so you may become a home science teacher. They are good but there are other career areas that women need to be taught about. I think if it can be taught right from primary school, if they go where they have to make the selection to join a college, it will help them to start thinking about other subject areas. This would take away or reduce the influence of the rural home.

I asked, "Who are your role models back home?" If you are a girl child you are told to look at teacher so and so at how well she is doing. The doctors they see in the rural areas are men so the boys are told they can be a doctor but you know they are not shown that so and so is a very good teacher. The girls are told you see this is what you need to do to become nurses. They talk with the girls so that the girls know what is better for them and to help them make informed choices. For the girls the teaching from home is challenged. As long as there is no alternative the girls will grow up knowing this is what I am going to do. And the boys this is what they are supposed to do. If we are going to get women into technical education we have to go back to the village primary school and let them know what is available there and encourage them there that anybody can do it. For a woman there is no limit.

Looking back on my background coming from home, my brother went from milking straight to the kitchen to cook. If my father would come into the kitchen he would say "what are you teaching him to grow up like. I don't want my son to grow up like a woman." That is still attitude in the home and in the families.

The projects that I have been involved in have been with technical education and as I mentioned before in technical education the majority are men maybe that is why there are a small number of women appointed I don't know. That might explain it. But

let us not also forget that in the technical institutions the majority of principals are men. The male principals are the ones doing the selecting. From the technical side they are selected by men. So that may explain it.

I was informed of this project by the secretary general of CAPA, where I had been posted as a project officer; as well I participated with another SIAST colleague who was working on a project together with CAPA. CAPA means Commonwealth Association Polytechnic in Africa (Commonwealth Association of Polytechnics in Africa [CAPA]) it is a non-governmental network of polytechnics which was formed in 1978 at the initiative of the commonwealth Secretariat. CAPA's activities have been centred mainly on complementary areas of professional development and management development. This has been done and is still being done for the purpose of improving the participants' managerial and training skills and capabilities and hence improving the quality of technical education in general. Main participants at CAPA's workshops and seminars are principals who gain all that knowledge but rarely use it.

Yes, I have been involved in other international projects. One project was carried out by SIAST was on environmental issues. Another project was one with the Commonwealth of Learning. This one was preparation of materials for teaching technicians who work in laboratories and we were making materials for use in technical institutions in Africa. I was also involved in another one on communication which was also conducted by the Commonwealth of Learning, this one was dealing with IT, or Information Technology as far as women are concerned.

The people to participate in projects were chosen from technical institutions, basically since they work in technical institutions; CAPA is the umbrella of technical

institutions in Africa. The members who are chosen for projects normally are those people who have a background in the field of the project. Specifically my background is business management but I was chosen. I participated as a project officer working with CAPA but basically others were chosen because they have a leaning towards the area. For example, for the environmental project, participants are already trained and teaching in the environmental areas so basically the choosing is on those who teach in those areas.

The reason I was in a SIAST project was because I was working at CAPA and CAPA was a partner with SIAST. My role was more administrative work dealing with technical issues; however I did participate in the training of the desktop publishing program in the initial phase of this environmental project. I was involved with that and I was also involved in the presentation given at ACCC conference; we gave a talk and CAPA was a part of it. Basically my part was more on the administrative part than on the technical part. At the workshops, usually I was more involved with logistics, helping, fetching, and carrying and so on. I attended workshop sessions as possible, but very sporadically.

Basically in the technical institutions the majority of the people who teach technical subjects are men which may explain why most projects find men participating more so than women. Usually there are very few women participating although CIDA, Commonwealth of Learning, and other international bodies are gearing towards encouraging women to participate in these projects. You still find that the majority of participants are men.

These problems still persist. The technical departments at Poly are dominated by men. With more women that get educated this problem may be reduced. The boy child

is still favoured over the girl child; the girl can take a job and support the family and the boy child is going through school. What amazes me is that my brother rarely ever comes to check on the old parents. Why is the male child still the choice; even in inheritance it is the man child. Inheritance: many Africans do not write a will; the girls can now take it to court and contest the property.

Workshop presentation methodologies.

Commonwealth of Learning: teach technicians about learning. I was in on the teaching; the donor should see it to the completion. The development of Phase One; GIS for example: the learning guides were questionable. The modules, yes they are useful. KIE (Kenya Institute of Education) has asked for help in the development of modules using the SIAST template. That is a good outcome.

The modular way of teaching is faster, after completing, the students have finished one module, and they have something to go on. It is a better and more efficient way to complete the students. I blame us, ourselves, for not furthering the work.

Notes were helpful. Comprehensive. I have used the notes to help others develop modules. Otherwise I was running here and there (my gopher jobs). At CAPA there was nothing, but once there was money I was pushed out. I don't even know how. The Secretary General was recalled to Uganda. One is coming from Ghana; not yet in place. To get money you have to work for it. Principal called me to say that CAPA is dying; can you help us with ideas? I told him to train up whomever he sends. Money has to be worked for, it doesn't come for free. It doesn't make sense to pick just anybody and expect them to write selling projects – probably require to be trained.

Interactions between the instructor and the students were interesting. New things were exciting. The feeling was that there was something new and it was good to learn. Everyone felt that the new methods could and would influence the reduction of the overloaded syllabuses. The information helps you to know that there are better ways to deliver educational training materials.

Module form; advantage: less work and advantages when it comes to failing (if I fail the module I repeat that piece only) – not required to repeat the whole course. Kenyan education is not in module form. So if I fail two subjects out of the three years then I redo the whole lot. Modularized learning/teaching provides lighter workloads for the students and the teachers. Right now, in the three year programs, the final exams must cover the content of the whole three years.

Module format is very relevant; I am wishing that the college would go that way. The decision would be made by the ministry, the KIE must design the syllabus, and Kenya National Exam Department must set the exams. The request has to be submitted to the Education Ministry.

One of the biggest problems in Kenya is that all of our decisions are political decisions. Everything is political expediency.

Long term relevance of the materials taught depends whether we can get through the process then we can move along. Even last week, I was asked if we could put the secretarial courses into modular format and reduce it from two to one year. The interest is still there. Can the dream become a reality?

Suggestions for Improved Project Delivery.

Choice of candidates certainly could have been better! They should have chosen

people interested in environmental issues; they would then bring about change. Some were not good candidates because they worked in unrelated fields such as someone working in Library Science. Choose someone who can move ahead.

That reminds me, I am thinking of another project which was the development of guides for AIDS (Basic training manuals for mothers working in the homes for AIDS) put on by the Commonwealth of Learning. A prominent woman who runs a home for people with AIDS came to the workshop, picked up her money, and never came again. She ate the provided lunch and then she left at lunch time and she never came back. Quite a number of projects are like that: it is a way of getting out of the office, getting extra money, being invited because of who you know, but it is not helping. This is a part of the corruption. Same thing I saw when I was at Bagati doing the DACUM with you. Many of the invitees from the ministry, and others, came for the money, the free meals, and the trip out of town. The sponsors should have a say in who comes; I also saw this in CAPA. Principals came who had no interest, brought their wives and girlfriends, and came for the tours, the extra money, the allowances, the first class hotel accommodations, and the travel. Travel to the project is not for leisure! Travel is for work. Good to travel; learn something else.

I learned that the various departments, faculty are encouraged to write proposals to CIDA, UN and other granting agencies. If the granting agency picks up on their idea, then the partnerships are developed. What I learned was that while the proposals are being written, everyone is on an equal footing; once a project has been accepted and money comes into the discussions, then it becomes ugly. Everyone wants to be included; if there is money to be made, then everyone wants their share. And maybe some of the

money will trickle into personal pockets. Corruption does exist, and it can mean revenues ending up in the wrong pockets. A lot of money is wasted jockeying for who will do what.

The environmental project was good for the Poly; the students learned many new skills particularly to become conscious about throwing rubbish carelessly, pick up waste papers, not to throw things on the ground, and the Poly became the cleanest of the tech schools. The misuse of foreign aid becomes a moral issue: the in-country project leaders receive unimaginable amounts of salary; once the project is complete, the people have bought land, houses, etc. and they are set for life. They no longer have to work, nor do they need the project. The actual needy who are to benefit from the project receive minor amounts of money and help. Think of the massive amounts of money collected for AIDS, but the needy see little if any benefit of that money. Think about it.

Personal Impact of Project Involvement.

First and foremost it is an eye opener. We all got exposed to desktop publishing, also because of the environmental part of the project it makes you want to read about the issues in the environment. It kind of encourages you to read whatever related field the project is on. It has also helped me now to want to participate in the training of the greening of the campus. I have also become more aware of the environmental issues; for example, Ursula you have been here in Kenya so that you know that we don't have a very clean road, we go dropping garbage everywhere, but now I almost feel when I see someone doing that I want to tell them to stop we are messing up our own environment. So it makes you aware, it also helps you to make those around you aware. I want to make sure that everyone puts the garbage in the right place. I want people to put the

paper in the right place. I also want them to be disposed the right way. It helps you educate those around you. Also in the Kenya Polytechnic we have many, many garbage bins which you may notice were not there before. Also, there are flowers in the flower beds which you have noticed and we also put flowers in our offices we encourage others to put flowers in their offices. It is good. For me personally it was good.

How has my participation in this project affected me? Well, involvement in the project presented challenges. I stood to answer many questions many times. The questions came primarily from my husband but also the children. Questions and comments I fielded included: You are going away too many times. Who are you going with? Where will you stay? Do you have to go? Is there no one else who can go instead of you? In other words my family, and especially my husband, felt that this was an infringement on the family times, that the work was too much and that I did not have the time for them. As well my husband was in the ministry where he also did a lot of travelling and while I was in Canada, he was also away. When we were both away, he would ask me "Why do you have to go?" in my mind I asked myself "Why can't he stay?" but of course I never said it out loud. A friend who attended a workshop was actually left by the husband; he did not see why she should go. They are still apart – fifteen years down the road.

The project definitely influenced me. Yes it has. I have already told you I am very concerned. I do not have a solution to the plastic paper problem. You have seen plastic paper all over in Kenya. I do not have an answer to how we are going to address that issue but even if I take it to the classroom the students now know. They know that if there are any papers on the floor I will not start teaching before they are picked up. So

even in a small way you let others around you know, as we walk around the compound you see someone drop a paper you see a student pick it up and put it in the right place. In a very small way I think that is how I am contributing.

Even the way I now think about these issues has been influenced. Let me even put it in a different way. Even at home I find myself talking about these environmental issues. You saw when I went home with you. I am concerned when they are spraying these insecticides or any pesticides. I want to know the effects of it. I want to know what is supposed to happen when you spray. People: I want to know the affects the pesticides have on them. So maybe in a small way I have woken up to environmental issues. I don't know where we will address them so that we get solutions.

What I have already said my environmental awareness of what is going on and as I said I teach business I find myself also branching off and telling "you know you Kenyans you need to clean our environment." So maybe that is what you call long term because you know I am talking about it now. I remember my parents and we talked about the recycling of the water on a big farm when they grow tea, and I think the long term is that I find myself discussing environment issues something I didn't do before. So for me I think that is the gain; that is what I gained out of it.

I teach my kids about environmental issues at home. To be aware maybe they will also be telling their friends "my mother does not like people dropping things." Well that is how we spread it. Even the students see I teach organizational theory business. Once in a while I find myself bringing up this issue. Even by telling them to be aware of these environmental issues, hopefully they will also participate by telling others.

Long term effects include telling others about the environmental issues; the

desertification issues. Tell students to plant trees, droughts have to be understood. The little you understand you share. Before then I didn't do anything, but now I tell people to pick up their rubbish. Water wastage: that is very upsetting. Makes you aware of your natural environment, it is limited, it is possible to finish the resources. Pay attention to environmental issues: DDT, insecticides, interested in the debate. I am aware of the environment more than ever before. It was good. Green this, green that. It was good. Well, since I am not involved with business I am only involved in teaching it means that the involvement is what I am saying and yes being aware of the pesticides we are mostly farmers and I find when I go to buy the potatoes or anything else I ask questions. I read the labels which I never used to do before and I have a question on it I do not actually buy it until I am convinced otherwise. That you can call the long term effects of my involvement with this project.

I hope the following comment is understood in the light I wish to make it in. I attended the ACCC workshop where I presented in CAPA and another workshop for Commonwealth of Learning. Sometimes you get the feeling that this project, although you are the people who are carrying them out they are being done in your country. Like they are like you are a spectator you are not there you are just spectating yah the project is yours but somebody else is controlling it and you have no control. I don't know whether I am making sense.

Summaries of the Stories

HerStories

In the rereading, I note that some of the storytellers are fervent on specific topics such as schooling, ethnic differences and feminism. The journey to obtain these personal

stories has been a long, arduous process. This journey began in 1998-1999 with my initial introduction to international project work; successive project deployments further whetted my interests in the people, the very people with whom I was sent to work. In 2002, I purchased an OSHO poster in India; as I read and reread the stories OSHO's poem, *TRUTH*, came to mind

Truth is not
a commodity
that is wanted by people.

They think they
already know it.

And even if they
think they don't
know it,

they think
"Who needs it?"

The moment a person
becomes interested
in truth,

he is no more
part of the mob –
he becomes
an individual.

That very interest

creates individuality.

You start existing

only when you start

searching for truth.

But the search

is arduous

It needs courage,

It needs intelligence,

It needs awareness.

(OSHO, 1978)

Throughout the days of my projects I attempted to learn the truth from the work, from the participants and from the setting. This personal quest subsequently transferred to act as a pivotal lynch pin; this quest for the truth is illustrated in their stories.

The interpretations, the findings and the meanings of the data are presented in later chapters. Gaining access to the women and gaining the trust of the participants to tell me their stories was an accomplishment of great importance. The women demonstrated that they trusted me as a person, a foreigner, and they trusted that I would keep their information sacred. The thematic ribbons *Introduction; Ethnicity and Identity; Schooling, Familial Supports and Career Path; Post colonialism; and, Feminism* helped me to sort their stories into groups sections. I was amazed to receive such an extensive amount of personal information and discussion in the *Introduction* section. All participants expressed themselves freely and disclosed multiple facts about themselves. In the introductions their personal lives were readily revealed. Reading closely some

dream weaving is discernible. In the next section, *Ethnicity and Identity* the participants talked about their social backgrounds, their ethnicity, customs and traditions. The multiplicity of Kenyan tribes presented interesting, diverse discourses similar to the Canadian multicultural presentations. As in Canada, the multiple ethnic groups co-exist peacefully. The section *Schooling, Familial Supports and Career Path* presented a variety of responses; however the core of the responses seemed the same. All of the women were married with families (dependent children who were attending school of some level or form); none of the women were “stay at home moms”; all of the women were career oriented; all women were educated at the university level. In the section, *Post colonialism*, various data became apparent. The women and their families of origin described the Kenyan journey to independence; they spoke volumes of the pain and suffering endured by the various tribal members and their own family members. For some it was easiest to not talk about this, or commenting they didn’t remember or that it didn’t affect them or their families. In the final section, *Feminism*, the participants revealed their own views of feminist thought and how feminism could benefit the women of Kenya, or not. Their personal stance appeared to be influenced by their own maturity and willingness to be assertive; this willingness would be impacted by the level of risk they are willing to take.

Personal Summary Comments about the Experiences in their Homes.

All of the women related that as long as they had permission from their husbands, project workshop attendance was acceptable. Increased levels of project involvement, however, were problematic. Waiguru commented “Being a working mother is difficult; you have multiple tasks and they all have deadlines” (Chapter 5, p. 126). Regardless of

the teaching or project workload, the women were expected to fulfill their responsibilities and obligations of running the household. Most of the participants had house girls who helped with the cooking and the cleaning. However, some of the husbands objected that they had to eat the cooking of the house girls; they demanded that the wife prepare the meals. Wanjiru commented that her husband told her that he “did not marry her in order to eat foods prepared by a house girl”.

Makena and I discussed whether participation in the project for such activities as going to Canada would be problematic. She replied that it was no more a problem than in Kenya itself. She did remark, however, that for those busybodies thinking that she would be a ‘bad girl’ (by that she meant to run around with other men) “I don’t have to travel to Canada to be a bad girl; I can do that right here if I was so inclined”. Wanjiru commented: ‘Well, involvement in the project presented challenges’ (Chapter 5, p. 138).

The project provided illuminating moments revealing existing tensions or contradictions. An example of contradictions is that the classroom methodology teaching was new information for them, and this new information presented challenges. Previously they had taught the learners to pass the exams, however, now the teachers were being taught to teach the theory, the practical hands on lessons as well as to prepare the graduates for a role in industry. Waiguru commented “The focus is on the student’s progress... this method provides opportunities of more interaction with the students” (Chapter 5, p. 123). Additionally, attention was being drawn towards the needs of industry and how programs at the Kenya Polytechnic could meet those needs. Masimiyu voiced the following thoughts “In a way, my involvement in this project at least opened my eyes that whatever training I have to do must be adopted to the working

courses or to the industry” (Chapter 5, p. 114). Learning new methods does suggest conflict with the way things were done before. Makena suggested: “... we realized the importance of practical lessons with CBE” (Chapter 5, p. 107). New methodologies and practices can cause tension and contradictions beyond the educational agency. Makena stated: ‘The most challenging in the workshop sessions was learning how to involve industry’ (Chapter 5, p. 107).

Personal Summary Comments.

The journey to obtain these project-related stories has been a long, arduous process. This journey began in 1998-1999 with my initial introduction to international project work; successive project deployments further whetted my interests in the people, the very people with whom I was sent to work. I was sent to work in all four corners of the world, so my exposure has been over time, multiple times and in various locations. Furthermore I worked with people who spoke English or needed every word I spoke or wrote translated into their own languages. My project-related exposure, thus, has provided me with a rich tapestry of international ideas, people and interpretations. This section of chapter five I have provided the stories of the experiences during the project as told by the participants; as far as possible the stories are intact and as I heard them. Again I had divided the discussions into thematic ribbons; I found that the fit of the discussion topics with the thematic ribbon was not always exact, but rather more of a loose connection. The thematic ribbons for this section are *Project Participant Inclusion; Workshop Presentation Methodologies; Suggestions for Improved Project Delivery; and, Personal Impact of Project Involvement.*

In the first section, *Project Participant Inclusion*, the women described their involvement in the project. They told me about the process, or the lack of process for choosing project participants. They talked at length about being women and in a project. In the second section, *Workshop Presentation Methodologies*, the women presented their thoughts, likes, dislikes and other comments about how the workshops were set up. Some of the content was well liked; other content received a lukewarm reception. Regardless of whether they liked the methods or not they did participate to the best of their ability. The greater the exposure over time (multiple inclusions) the more easily they participated. All of the participants made *Suggestions for Improved Project Delivery*. A common thread was the time factor; all of them felt that more time should be allotted for these projects. Furthermore all of them commented to some extent that the project should have included more people. In the final thematic ribbon, *Personal Impact of Project Involvement* all participated in the discussion. Various levels of contention became evident.

The workshop participants were chosen to ensure that the number of women participants met donor guidelines. Waiguru commented:

In regards to the project, at the institutional level male chauvinism is rampant; while the need is dictated that women must be included the number of actual women involved was very low (I say that it was marginal numbers at best) (Chapter 5, p. 125).

All the participants commented that they were told that they were assigned to attend because they were teaching in environmental programs or for other similar reasons; for instance, Masimiyu was teaching at Eldoret Polytechnic; she was informed that she was

to attend Kenya Polytechnic and given a slip of paper with some details. Little regard was given to the female teachers with families (all teachers in Kenya obtain their teaching assignments through the Kenya Teachers' Board. No regard is given to placement of teachers with spouses or families; sometimes the husband was in the northern regions and the wife was sent to teach in the southern regions). While I was there Wanjiru took me to the building housing the Kenya Teaching Board; I noticed that there was a lineup of waiting teachers stretched around the corner for the full city block. I asked what happens to the teachers waiting in line at lunch time or at evening closing time and I understood from Wanjiru that the staff closed the doors, they went to lunch or they went home and the teachers waited outside in the elements. What surprised me was the docility of the line up; here in Nairobi, the people waited in the heat of the day with the sun beating down, yet they waited tranquilly. I thought that had this line up been in Canada the people would have vocalized their displeasure and that they could become physically restless. The daily life of teachers is difficult because of the workload, pupil issues and so on, but this waiting added another level of hardship. I asked whether the teachers become restive or unpleasant; Wanjiru calmly explained that there was neither a point nor a gain to do that and the agitators could be pushed to the back of the line.

Waiguru was involved in the initial planning phases of the project; however, later on she was promoted to Registrar of Polytechnic, with subsequent reduced direct participation in the latter phases of the project. She did explain that she worked very hard so that the workshops would happen and that the Canadians would come to Kenya Polytechnic. Wanjiru was seconded from CAPA; she fulfilled a liaison position for all of the sponsors (Polytechnic, CAPA and Canadian contingents). Both Waiguru and

Wanjiru worked diligently to ensure that the project went ahead and they took time to ensure that the Canadians were looked after through social, tourist and teaching activities.

In order for the participants to attend the sessions, their classes were shifted. In the Kenyan post-secondary educational system, teachers are paid by the hour of classroom teaching and examination invigilation only. As a result, to meet financial needs most lecturers have multiple teaching jobs; the only time they have to spend on campus or at the Polytechnic is to deliver their lectures or to invigilate exams. Lecture preparation is completed on their own time; many times I observed Wanjiru carrying student assignments and student exams in her huge Kenyan basket woven from bark and other natural fibers. The teachers completed many hours of marking and preparation at home. While lecturers are participating in the workshops they are not earning any additional money that they normally would be earning teaching elsewhere. This funding deficit can be a definite negative influence on workshop attendance. At all of the workshops I have attended, the opening ceremonies included a visit from the paymaster who arrived at the initial session to provide monies to the participants; delivery of the cash pay packets was an interesting event because all the expected attendees actually showed up. Consecutive days the attendance dropped significantly; on those days the teachers would frequently go off to their other teaching assignments. I had asked whether the paymaster should come on varying days to ensure better attendance, but it was concluded that changing the system would take too much effort. These workshops were no exception. One of the downsides of this payment scheme is that it also is a means for additional funds, free meals (all meals were provided for every session) and travel monies. This reward system begs the question of the best suited and most

interested participants; money is a decisive pull and we will never know the true reason for their participation. If teachers were given a choice they would clamor to attend if only for the additional monies.

Most of the Environmental Studies lecturers at Kenya Polytechnic were women, and they all attended whenever their schedules and personal lives allowed. Some of the lecturers were very interested in the processes, others were not. Some of the lecturers, both men and women, were rude in the fact that they sat and read their *National Daily* newspaper while the workshop was being introduced, or during the DACUM processes (explain) Not only did they read the newspaper but they made sure to be very noisy as they turned the pages, shaking the pages into reading readiness mode; when finished, they snapped it shut and threw the paper to a vacant chair and another person proceeded to read the paper. I curtailed my tongue and tried to speak louder. Some of them gave the impression that it was too much work and far too much trouble to think of additional and perhaps better ways of teaching; they felt that for the pittance of salary money they received they gave enough of themselves.

Chapter Six provides an interpretation and an analysis of the stories.

CHAPTER SIX

WHAT DID I HEAR?

Introduction

This chapter presents an analysis and interpretation of the stories told in the previous chapter. Van Manen (2002) wrote of the difficulty of facing the blank page when starting to write. Many times I thought about how to present the women's stories and I asked myself: Should I change their presentation to the way Canadians speak? Should I "fix" their grammar? Or, should I present how I heard and how I subsequently transcribed the stories? These were critical decisions for me to make: I wanted to produce a highly readable account; I wanted to produce an authentic account: and, above all I wanted to honour their trust in me in the telling of their stories. These participants spoke freely and they spoke for themselves. I did not want to fall into the trap of trying to make them look or sound appropriate from a Eurocentric viewpoint; they looked and sounded as the articulate Kenyans that they are. Above all I did not want to fall into the trap of speaking for them; I did not want to obliterate them through the use of my voice in replacing theirs because they are very capable of speaking for themselves. bell hooks (1990) comments how speaking for the "Other" often erases them

No need to hear your voice when I can talk about you better than you can speak about yourself. ... Only tell me about your pain. I want to know your story. And then I will tell it back to you in a new way. Tell it back to you in such a way that it has become mine, my own. Re-writing you, I write myself anew. I am still the author, authority. I am still the coloniser, the speak subject, and you are now the centre of my talk (p. 151).

Too often the voice of the Other is overridden or hidden by seemingly well-intentioned Western speakers (Gandhi, 1998; hooks, 1990; Spivak, 2006). I chose to allow their voices to prevail throughout; I did at times take out the excess “hmmm” “yah” “um” notations because they seemed to not improve the telling. Their answers and stories were obtained without coercion; the stories I transcribed are in answer to the interview questions I asked. At times, we did derail to talk about other items; these were also interesting and they are also part of their stories. The one hour allotments for the interviews seemed sufficient: after fifty or so minutes of intense listening, thinking, replying and talking, they became restless or distracted by personal thoughts and agendas and I became tired from the listening, from monitoring the tapes and from writing. Usually within that time frame my mind also began to shift focus and become distracted or “hooked” on one specific detail. Now it is my time to focus - to sift through the hours of taped stories, to transcribe the content and to make sense of the comments. The task now is to write about what I heard. And I heard ever so many things.

It is important to recognize that the participants have come from a rich, textured context which may influence the findings of this study. The participants have been in positions of dependence based on their gender as well as their colour and race; the curriculum project outcomes may have been influenced by this context. It is important to recognize that the language of instruction is English; Thiong'o (1981) raised our attention and awareness that projects have outcomes beyond those described in the workshop wish list. Human characteristics, such as the ability to respond to change, to assimilate information from multiple sources, to summarize, to analyze and to provide feedback, qualify humans to be the instrument of choice in naturalistic inquiry (Lincoln & Guba,

1985). I was the human instrument to collect significant data from the informants as well as to make meaningful interpretation of the collected data. The interview setting was very important because it was private; the participants were able to relax; they were allowed to speak their minds because they felt safe; and they made themselves at home.

My Understandings of What I Heard

Ultimately the multiple themes that were identified were collapsed into four major themes: *Power and Control Issues Legitimated by their Post-colonial and Cultural Legacy; Instructional Dissonance; Unexpected Outcomes; and, Past Experiences Challenge the Present Learning*. These themes provide the overall frame to present the data related to each of the first two research questions; each identified theme is followed by subthemes based on what I heard the women say. A further tool I used was to summarize their data into the most meaningful results by looking at the data through two lenses. The lenses allowed me to see the data from a different perspective; now I looked at the data to determine if there were positive and negative aspects in their experiences. My first approach was the analysis to answer the research questions:

1. *What are the experiences of Kenyan women educators who participated in the Canadian-sponsored post-secondary education curriculum development project titled "Supporting Environmental Education in Kenya"?*
2. *What conflicts, tensions, and contradictions did the women experience between their "previous ways of learning" and what they experienced in the workshop?*

3. *What can be done to address the contradictions generated by the project implementation?*

Question one sought to elicit the women's experiences during their participation within the project; data demonstrated both positive and negative results. I heard the following positive comments: *I heard that the women were invited to participate; I heard that they learned new teaching methods; I heard that they had opportunities to travel; and, I heard that they applied their new knowledge in unexpected ways and settings.* On the other hand, I heard the negative comments: *I heard that there is a price for development; I heard that the increased attention to girls/women resulted in decreased attention for the male children; I heard that inclusion created potential challenges at home and at work; and, I heard that the relevance and sustainability of new curriculum in Kenya was questionable.* The second research question sought to identify conflicts, tensions and contradictions the women experienced between their "previous ways of learning" and what they experienced in the workshop. I heard a number of distinct conflicts; tensions and contradictions emerge from their stories. Conflicts were identified within the positive or negative comments of the data relating to question one. The data demonstrated that tensions and contradictions were evident in question two. The first tension *I heard was that the women were impacted by their colonial, legal and cultural legacy; secondly, I heard that tension arose as two entirely different cultures came together for the purpose of learning; and thirdly I heard that the difference between Canadian viewpoints and communication styles and Kenyan perspectives and communication styles, caused tension.* On the other hand I heard contradictions; *I heard the contradiction that all of the participants in the research were well educated women,*

usually the girl child was minimally schooled; the perceptual differences of empowerment existed because the women commented that they were emancipated however they needed permission from their husbands; and, intergenerational differences existed because the older women followed the traditional ways while the younger women are developing modern ways. Question three sought ideas of what can be done to address the contradictions generated by the project implementation? I heard comments such as: “whose project is this”; we are told to come but we are not involved at the grassroots level; or, indigenous ways of teaching are not included.

After amassing, ordering and assembling the data into a readable, comprehensive presentation format, developing the themes with their subthemes, I found that I was facing a mountain of words. This was overwhelming to me so I decided to deal with this mountain of words by presenting the findings of the research first; I explicitly organized this chapter to answer the research questions, with a final reflection. I introduce each theme, discuss the theme, and I provide and discuss subthemes supportive of the themes.

Theme One: Power and Control Issues Resulted from Post-colonial and Cultural Legacies

The Kenyan women live in a post-colonial environment; their lives and the way they live are impacted by their post-colonial legacy as well as their cultural legacy. I chose to place data that dealt with their documented heritage, their culture and their way of life in Theme One. During the interviews I heard variations of problems the women invariably encountered singly or as a whole for a number of reasons. Examples of problems the women cited included: that they were expected to manage their productive and reproductive roles without help, they were expected to earn money, but hand over the

money to the spouses, and they were expected to obtain permission from their husbands to travel, to visit and to participate in the project. The data revealed that the women endured, engaged in and dealt with power and control issues as legitimated by their culture and their political past. Noting that the women lived regulated lives, I concluded that they were pleased to have been invited to participate in the project; they felt recognized by their workplaces to have been chosen to go; participation in the project afforded the women an opportunity to travel. However the data also revealed that the inclusion of the women created potential problems for them both at home and at work.

I heard that the women were pleased to have been invited to participate.

The project invited women to participate as mandated by CIDA and other sponsors. Wanjiru commented

For technical education provided in Commonwealth of Learning workshops there has *to be so many* (emphasis from original) (number of) women involved. The number of women involved influences the amount of money received. If there are a low number of women then money becomes tight because we have to have so many women involved. The project funders set a quota (Chapter 5, p. 129).

She furthermore commented that women are invited to be included, but at the time of the event men show up to fill those spots designated for women. Wanjiru offered the following cure for this problem

If it is specifically identified that the sponsors want women, that they want reports from these specific women participants, maybe that would remove the practice of having a token number of women being present (Chapter 5, p. 129).

During the workshops I remember devising a system whereby I asked all of the participants to write Mr., Mrs., or Ms. in front of their names so that I could make an accurate accounting of women at the workshop. The names told me very little and I often did not know whether the names were for men or for women. Wanjiru reaffirmed my system

When you see the African names can you really say they are men or women?

Remember with your personal registration system you requested that everyone had to put Mr. or Mrs. or Ms. on the registration form so that you knew their gender (Chapter 5, p. 129).

Makena commented that the Kenyan faculty chosen to participate demonstrated an interest and a will to be involved

When the Canadian counterparts came over it was like all of the lecturers had to be involved because we were to be involved in changing the curriculum ... how to go about the whole process. But somehow it had to be like those who are a bit more enthusiastic and those who looked like they had the will to learn the new way of doing the new curriculum were selected first. So in a way it wasn't like an interview, but it was like who was interested. At first it was like that (Chapter 5, p. 105).

On the other hand, participants were simply told to go. Masimiyu stated

I was a lecturer at Eldoret Polytechnic in the environmental program in which I taught technologies. Late on a Friday night before the workshops the head of department gave me a small slip of paper telling me that I was to be at the

workshop on Monday in Nairobi. That is how it is done here. That is how I came to be at the workshops (Chapter 5, p. 113).

Later in her interviews she did comment on the benefit of being included

You know the project helped me as it perfected my working in that specialty area; when I was at Eldoret Poly I used to teach environment as a theory topic but when I came here I was put right into the programme I am now in the department and in fact I am now the one in charge of the greenhouse (Chapter 5, p. 114).

Na-Funa commented that she was included because “I was teaching this section of environment, and so that is how I was selected” (Chapter 5, p 118).

Waiguru participated in many facets of the project; she was a founding faculty for the development and implementation of this project. She commented

A favourite part of the project was the Greenhouse: the planning, the procuring of building supplies, the building of the greenhouse, and then the utilization of the greenhouse for classroom lab work as well as producing of the plants. I was also responsible for the development of brochures for the Greenhouse. Do you remember that first visit to Kenya Polytechnic when you introduced the concept of visitors planting trees on site to support the theme of "Greening of the Campus"? Well, the roses are still going strong as are the trees you donated and planted (Chapter 5, p. 121).

All of the participants cited positive feedback on their involvement albeit that the involvement may have been a surprise.

I heard that the women had opportunities to travel.

Participation in the project provided some of the female participants the opportunities to travel within and outside of Kenya. Some of the women travelled to other centres within Kenya, some women travelled to other African nations and a select few of the women travelled to Canada. Travel for these women was an opportunity to expand their knowledge, however all of the women encountered barriers when they saw the opportunity. The women had to have approval of their spouses and families, and they had to design and to provide alternate childcare means in their absence. These challenges were real, however the women succeeded and they did travel. It is difficult to discern whether the women travelling abroad had more challenges to overcome as compared with the women who travelled within Africa or within Kenya. Waiguru commented “Personal involvement in the project during the various phases was with cost” (Chapter 5, p. 126). Originally Makena was a lecturer only, but over time she became program head; regarding the additional responsibilities and travel she commented

My husband had to accept that I had the responsibilities of that new role. At first it was a shock to him, especially when I was to travel to Canada for three weeks. It was my first time to travel out of the country and for three weeks to him it was a long time (Chapter 5, p. 111).

Furthermore, Makena found that her children viewed her differently

... they had thought that their mother is just a teacher, who should come back every day or stay home over the holidays. They also started realizing that their mother also is capable and she has opportunities which involved working even when the college closes. She is an Officer (Chapter 5, p. 111).

Waiguru worked with the project from the very beginning; as a result she had spent much personal time furthering the project. She did not mind the work; she stated

But you know yourself that there is a great deal of work involved with these projects.

Do you remember when we went to stand in the first rays of morning light from the rising sun, and I sang Kikuyu songs for you? It was the ultimate experience of communing with nature. To enjoy those moments much work and effort is involved as you know (Chapter 5, p. 121).

I heard that the inclusion of women created challenges at home and at work.

I heard that all participants incurred problems of varying intensity in their homes; some of the problems could have been related to inclusion and participation in the project, however other problems could stem from other issues such as the educational levels, jealousies, as well as the remuneration levels of the women participants. The women participants in this study were all well-educated; they had the minimum of a baccalaureate degree, and some of the participants had completed or were in the process of completing graduate or post graduate work. I thought back to other couples in which I knew that the women were well educated, and at times better educated than their husbands; it seems that if the men were secure in their profession and in themselves the marriages seemed steadfast, however some marriages were, or became, rocky or the marriages disintegrated. The participants and I discussed whether there was an issue if they were better educated than their husbands; the women commented that if the women are better educated or if they earned more wages than their husband, tension existed in the home. Wanjiru commented

Education is not an equalizer. The woman continues to be in this position. In fact if the woman is better educated than the husband she can encounter many problems because of the education she has (Appendix E, p. 305).

Masimiyu described a situation in her church where the pastor concluded that their homes would be so much happier if the women would simply hand over their earnings for the husband to allocate and to spend

And he said now this is where the problem is, because what do you do with your money? Most of us said we pay fees so we come home and do this, whatever... so he said, you see this is where the confusion is. You ladies if you just make money even if you are making more than your husband, you need to channel it through the man. Let him be seen to be the father figure or the head of the family (Appendix E, p. 250).

Masimiyu desired harmony in the home, but she did not hand over her hard-earned money. She further commented

... if I channeled it into his pocket, I cannot account for his money and it is not easy for me to audit his expenditure and that creates a lot of problems. And that is where we are just better do what we had to do and hope for the best (Appendix E, p. 250).

Masimiyu commented that the men restrict their wives because the men fear liberated women.

The main problem is that men fear that the liberated women or highly educated women will be influenced to not do the ABCD; and that encourages the men to restrict the women (Appendix E, p. 266).

Furthermore, all project participants received daily living allowances during the workshop days; this additional remuneration could be enough to incite jealousy, anger and problems on the home front. Their husbands as well as traditional female roles demanded that the women must obtain permission to be involved. If the women chose to participate against the wishes of the husband, the husband could and did extract reprisals against the woman. Wanjiru commented “A friend who attended a workshop was actually left by the husband; he did not see why she should go. They are still apart – fifteen years down the road” (Chapter 5, p. 138). Inclusion in the project did cause problems for the participants at their homes as well as at work. All participants commented that their work with and for the project was over and above all other duties within the home. Travel for the women, childcare and the care of their homes were issues that they had to deal with. Waiguru commented

When I was in Canada, my husband was away on a business trip (actually he changed the dates of his business trip to coincide with my travel dates and he expected me to change my trip). So that I was able to go, an older female friend came to look after the children (Chapter 5, p. 126).

Wanjiru commented that a constant refrain from husband and family included comments such as:

You are going away too many times; Who are you going with; Where will you stay; Do you have to go? Is there no one else who can go instead of you?; and, this excess work is an infringement on the family times, there is too much work and you do not have time for us (Chapter 5, p. 138).

Furthermore, the participants reported that at work jealousies arose because men wanted to be included in the project. Waiguru commented that chauvinism was rampant and men tried to push their way into the program

The previous Head of Department (HOD) of the Designation Communications and Social Studies sector was actually barred from the project. He wanted to be included but he couldn't be included because he is a male. If there was no pressure for the women to be involved he would have shoved his way in (Chapter 5, p. 125).

Moreover, the participants commented that there was a definite lack of inclusion of staff and students throughout the project phases. For example Na-Funa commented

Choosing of candidates could be changed to be opened up to urban areas other than environmental studies. This one was particularly the environment but it excluded the other Polytechnics. The project should have been opened to the idea of including members of other institutions (Chapter 5, p. 119).

Theme Two: Instructional Dissonance

The participants' learning experiences provided challenges as well as a feeling of discomfort. As documented earlier, schooling in Kenya was established on the old British colonial style where the teacher held a pitcher of information to be instilled into the empty heads, or empty vessels, of the pupils. Students even today are not encouraged to voice their opinions or to "challenge" the teachers. On the other hand the Canadian presenters come from a background where students are encouraged to actively participate, to question and to contribute. Workshop methodologies were interesting for them, however the project also brought with it realms of change, and worries. The following subthemes became apparent in the data. Subtheme one identifies that the

women were introduced to new teaching methods; sub-theme two speaks about the relevance and sustainability of new curriculum in Kenya; both of these subthemes could be viewed equally as positive and negative.

I heard that the Women were introduced to New Teaching Methods.

In order to change their curriculum and update their current system, new teaching methods were offered along with the up-to-date western environmental curricula; the curriculum was to serve as a base and to be adapted to their situation. As previously discussed most schooling is by way of lecture, however one of the workshops I delivered was on how to prepare and implement practical skills lessons. As well, the participants were learning how to develop curriculum with the input of industry and other stakeholders. They were being taught to teach using the Competency Based Education philosophy. In order to ease the adoption and adaptation processes, the participants were led through a number of change strategies, one of which was the delivery of workshops on *Change and the Change Process*. Other strategies included repetition of the content as well as giving the participants a number of opportunities to practice in the workshop as well as in their program areas if they chose to do so. Na-Funa commented

A new thing that I learned was the achievability of the objectives, how we can make them achievable and the idea of “hands on” which actually I think we are now using a lot. But the one fact that program now is more student-centred rather than teacher-centred (Chapter 5, p. 118).

Furthermore she stated “My involvement hasn’t changed my roles; I have changed maybe my approach because I think now in order of achieving my objectives” (Chapter 5, p. 119). Less pragmatically she commented that the students would not like this practical

way of learning because they would feel as though they were being treated as children.

Masimiyu commented that the workshop content was of help for her. She said "... I used to teach environment as a theory topic ..." (Chapter 5, p. 115). Makena, a long time lecturer, commented

A big difference I saw was the one with the new approach of CBE: all subjects have practical activities and also students are assigned specific course packs (modularized learning). It is a better approach to disseminating knowledge because it involved student activities which accounts for fifty percent of the learning process (Chapter 5, p. 108).

Waiguru who has taught for many years and been involved with international projects commented about the new methods

CBE provides more hands on participation; the learning is student or learner centred. The focus is on the student's progress. This is dissimilar to the way I am used to teaching; I am used to providing theory lessons and thinking that the industry or someone out there in the working field will teach the graduate to develop work skills (Chapter 5, p. 123).

Waiguru did comment that this new method was more labour intensive "... I find that this method of teaching which includes practical hands on performance I need far more preparation as the teacher (Chapter 5, p. 123). However a positive finding for Waiguru is illustrated in her comment "This method provides opportunities of more interaction with the students" (Chapter 5, p. 123). Wanjiru also commented about the teaching methods

Interactions between the instructor and the students were interesting. New things were exciting. The feeling was that there was something new and it was good to

learn. Everyone felt that the new methods could and would influence the reduction of the overloaded syllabuses. The information helps you to know that there are better ways to deliver educational training materials (Chapter 5, p. 135). Furthermore she commented on the perceived benefits of modularized format depicted by the more nontraditional teaching systems such as CBE

Module form; advantage: less work and advantages when it comes to failing (if I fail the module I repeat that piece only) – not required to repeat the whole course. Kenyan education is not in module form. So if I fail two subjects out of the three years then I redo the whole lot. Modularized learning/teaching provides lighter workloads for the students and the teachers. Right now, in the three year programs, the final exams must cover the content of the whole three years (Chapter 5, p. 135).

Whether the new teaching methodologies were maintained is not recorded.

I heard that the relevance and sustainability of new curriculum in Kenya was questionable.

The relevance of the Canadian curriculum is evidenced by efforts made to use the DACUM methods to determine stakeholder needs. Course and program content was based on the stakeholder needs. Masimiyu commented

In a way, my involvement in this project at least opened my eyes that whatever training I have to do must be adopted to the working courses or to the industry; so most of the practical examples I gave in my instructions reflect what is actually in the field, or what the employer expects from my students. Initially we just used to give instructions to expect students to pass an exam but now I keep on directing

the students carry out activities that are more reflective of the work force (Chapter 5, p. 114).

The adaptation of teaching content and methods to ensure that stakeholder needs are met is a positive affirmation of the workshop work. However on the other hand, all curricular changes must be passed by the Kenyan National Examination Board; the curriculum changes have not been presented to the national board. This is a negative reflection on the work completed in Kenya.

Whether Kenya Polytechnic, as well as Kenya as a nation, has the infrastructure and the will to sustain the curriculum, a thorough discussion of the teaching methods I taught is beyond the scope of my research. The research participants did comment that the project should have continued longer and widened its scope. As well, the new curriculum was not taken to the National Examination Board for national acceptance and implementation; therefore, I believe that the environmental program faculty has accepted, adapted and implemented fragmented bits and pieces of the information and skills we presented.

Theme Three: Unexpected Outcomes

While attending the project workshops the participants integrated more knowledge than the proposed workshop learning outcomes, and they questioned the value and the impact of the project as well as questioning their participation within the project. This level of knowledge integration was evidenced or noted during my data collection phase. There are three subthemes: *I heard that there is a price for development; I heard that the women applied new knowledge; and, I heard that the increased attention to girls*

and women resulted in deceased attention for the male children. The data revealed three distinct elements of unexpected outcomes.

I heard that there is a Price for Development.

Wanjiru often discussed the unwritten objectives of these projects. She talked about how these projects could fuel the fires of selfishness and corruption; this selfishness was discussed as a constituent component of projects, schools, and agencies. The more mature participants, who had been involved with donor associations and projects, knew and understood the rules of engagement of these donor agencies. They would talk off the record (my notes accessible only to me) about the corruption, the inability to move life forward, about the injustices, and the unfair practices in Kenya.

Regarding projects Wanjiru commented

Sometimes you get the feeling that this project, although you are the people who are carrying them out they are being done in your country. Like they are, like you are a spectator, you are not there, you are just “spectating” yah the project is yours but somebody else is controlling it and you have no control (Chapter 5, p. 140).

Her comment resonated with me then as it does now: really, for whom are these projects?

And I continue ask myself “Madame, why am I here?”

I heard that the women applied new knowledge.

Application of new knowledge stopped neither in the workshops nor in the classrooms. Masimiyu used the information I provided in the change and change workshops to deal with heart breaking family situations. She used the loss information to help her mother over the grief of her husband’s death, and later she used the materials to cope with her own losses when her daughter died of leukemia. Masimiyu commented “I

learned more than you may know, and I am ever grateful for the information” (Chapter 5, p. 113). Regarding the direct application of the project workshop information, Waiguru stated

This approach helped us to change and to develop the curriculum for the environmental program as well as in other areas. Remember we took this approach to the science area and they adopted the approach with some minor modifications (Chapter 5, p. 124).

Furthermore, Masimiyu used the workshop information to help teach rural women in the village of her origin to gather seeds, plant the seeds, to produce seedlings and then to plant the seedlings to grow into firewood. She was very contented to realize that she was applying new knowledge to help her own women and to help Kenya curb desertification from over use of trees for firewood.

I heard that the increased attention to girls and women was perceived to result in decreased attention for the male children.

Historically in the rural areas the men were considered the manager of the *shamba*, on a daily basis the men told the women the household chores and field work to be done after which they left to spend the day in town. However, now the men are taking no responsibility as role model for the boy child (Na-Funa, Masimiyu, and Wanjiru). An increasing level of interest in women’s issues has developed globally over time. However this increased attention comes to a perception of the detriment to the male child in Kenya. Masimiyu commented

I do think the “boy child” is confused. Much as we have advocated for the girl child to be educated and become more aggressive/assertive we are ignoring the boy

child. And the boy child is having a problem in taking responsibilities (Appendix E, p. 267).

All of the participants commented that there was a lack of role models in Kenya; so too there is a lack of role models for the boys. Similar responses are reported in Canada where increasing numbers of women are completing university education in comparison to their male counterparts (Church, 2009).

Theme Four: Past Experiences Challenge the Present Learning

I heard that tensions were revealed.

The data revealed that tensions existed. As a Canadian I heard a distinct set of tensions which include four identifiable areas worthy of mention. First, the materials and concepts to be taught were an integral component of the project; therein lays tension. The relevance of the very materials and concept to be taught was questioned. Workshop participants questioned the relevance of our Canadian materials in their situation. They asked why we had not brought Kenyan environmental textbooks for them to use; there should be transferability of learning from the Canadian wildlife textbooks to the Kenyan milieu, but Kenyan written materials certainly would have benefitted the participants immeasurably.

Secondly, Kenya's ability to integrate these new concepts into their curriculum was a major concern to me. On three separate occasions I participated in the teaching of the concepts; some of the ideas were maintained others not. However multiple presentations were made over the life of the project (1997-2003). The participants all were highly motivated and well intentioned; however I suspect that this apparent lack of integrated, new curriculum and classroom methodologies are based on the lack of actual

acceptance of and incorporation of the information and suggested materials into their educational systems. All produced syllabi and course manuals and course packs were left at a pilot phase. Nairobi has a Textbook Store where I bought many of my own textbooks, such as the books written by Wa Thiong'o.

Thirdly, the method of communication I experience in Canada is structured rather informally whereas in Kenya communications are structured very formally. Not only do the Kenyans speak and communicate formally in speech, but the way the participants dressed and presented themselves was also very formal. Men wore suits, white pressed shirts, ties and shined shoes; women wore dresses, or two piece suits (very rarely slacks or pants) and high heeled shoes. Men spoke most often, they pushed their way to speak first or to contribute their thoughts first, and they did not necessarily listen when the women spoke (for example they would get up to get coffee or wander off to the "loo" or to have side conversations). Oftentimes the men argued that they were right, and comments reflected their attitude "Women, well they were women".

Fourthly, tension resulted because the project targeted female participants, which is a new concept in Kenya, and therefore it was a potential cause for concern. Women did participate; they commented that they were empowered in their homes and as long as they had permission from their husbands they were allowed to participate. In the workplaces, the women were added because the donors stipulated that women must be present.

Two entirely different cultures at different stages of socio-cultural evolution attempted to come together for the purpose of learning. Further potential tension existed because Kenyans would be learning from people, outsiders, who had no way of knowing

the inner workings of Kenyan life, education or background. Little preparation was included for the faculty going to Kenya. I was provided with my terms of reference which outlined my duties; I was provided with my travel documents such as airline tickets, hotel reservations and a general overview of my mandated project work. I did not receive in-depth information regarding Kenya, its people or its customs. I learned about Kenya, the people, their education and over time I learned something of their cultural attitudes, personal and professional identities. Initially I learned more than I taught by which I mean I learned to adapt my Eurocentric ways to provide the best learning situations; and as I learned to do in India, I asked them to help me facilitate more as a Kenyan than a Canadian. For instance I implemented more interactive activities, activities where I could draw them into the discussions, activities that provided them the opportunity to demonstrate Kenyan knowledge. Examples of Kenyan knowledge could include information of the legal background of their environmental issues, the Kenyan traditional pastoralist tensions (for example the Maasai will bring their herds of cattle into the city to eat the green grass). The other issue that arose was purely technical in nature: Kenya Polytechnic had one standard overhead transparency projector; when the *only* light bulb blew up, that was the end of my reliance on classroom technology. Computer usage was limited by the lack of sufficient numbers of computers, lack of computer skills, and Kenyan technical issues (brown outs which are periods without electrical power which were in effect every day for certain, different hours of the day). As a result we used flip chart paper during the activities; the participants wrote their comments, or presentations on these pages which were then displayed on the walls (all of these recordings on paper or other means were brought back to Canada where they were transcribed to be part of

the official project report). From Canada, I brought all of the potential classroom supplies needed; even paper, pencils and pens were at a premium to obtain in Nairobi. Only much, much later was I invited into their homes and their confidences; by then we had worked together on a number of occasions over a number of years. These invitations were to select homes only. With some of the participants I noted that whilst we ate together, we travelled together and we formed solid relationships there remained a distancing between us: them to me. The distancing was not hostile but it was present; at the end of the day they went to their homes and I went to my own home.

I heard that there were contradictions.

There were three contradictions that were repeated, or were most visible, and appeared significant and compelling. I heard the contradiction that the girls and women obtained an education in a country where education for women was not considered of value; I heard the contradiction in that the women described themselves as being empowered women and yet they asked for spousal permission for everything; and, I heard that intergenerational contradictions were encountered.

All of the participants were educated at the university level, they had achieved at least the baccalaureate level, and some had completed graduate school. All these women were born and raised in villages or on farms. And yet they were educated. In Kenya, usually the girl child is not educated while education for the boys is considered a good investment for the family. Schooling of girl children was deemed neither important nor a priority (Waiguru and Masimiyu, Chapter 5). All of the participants were educated; all of the participants attributed their education to the push of their fathers. They commented that their fathers had worked in different areas and had recognized the value of education,

or the fathers had life experiences which taught the value of education. Wanjiru's father commented "We do not want you to be like us who are not able to read, who have to ask somebody else when we go to the bank to assist us" (Appendix E, p. 298). Makena remembers a comment repeated often by her father "If you do not have an education your future is bleak" (Appendix E, p. 242). As well, the desire for education for women was evidenced by Waiguru's family. She commented

Father was the big push for the further education. When I think of it my grandfather, whose brother was a colonial chief, was also a big push for me to be educated. Actually he dreamed that I would be the secretary at the District Commissioner office (Appendix E, p. 288).

The participants understood the social value of an education at an early age. Masimiyu commented

... it still made me or put us at a higher level than our friends who were in the village, who went to school as day scholars. They didn't have anything better because it meant walking long distances in the rain and also chances of sexual molestation from boys on the way was very high problem (Appendix E, p. 254).

The participants described themselves as being empowered; I thought that they were not empowered by my western means of comparison. Masimiyu described that she had been so naive to believe her husband's manipulative persuasions to not use contraceptives and to have more children. She commented that "Little did I know I was being tricked! I kept on feeling just so loved. But in the long run, I realized that it was not working" (Appendix E, p. 258). All of the women commented that "as long as they had permission" from their husband they could participate in the project. They

interpreted this permission as empowerment to be involved in project activities; these activities were work-related assignments; (I question their understanding, or their wish to understand empowerment.) Perhaps the fact that they could be included in an international project was a small measure of empowerment for them; this inclusion perhaps was the seed for further projects or further endeavours for them. Perhaps their involvement was the first step on the long road to actual empowerment.

Furthermore, the data revealed that intergenerational contradictions exist. In the Kenyan setting the women have developed very strict behavioural codes, traditions and rules; in order to ensure survival, the women adhere strictly to these codes. The older women follow distinct behavioural codes from which they hope their daughters will be free (for example achieving advanced education and meaningful well-paying jobs). A common, identified refrain from the participants' mothers was "Work hard so that you do not end up like me." The mothers are encouraging their daughters to become assertive and modern, but at the same time these women would not dream of behaving this way.

Masimiyu commented

The female activists have actually done well. And then they have actually sensitized the "girl child" especially our children, my children are more aggressive/assertive. They will not be as timid as I was and I am not as timid as my mother was (Appendix E, p. 266).

Multiple times in the stories the participants commented that there were no role models for them. These women can only pay hushed lip service to their ideas; they cannot openly be role models. Na-Funa commented "...and so I think 'stay in the background

and keep quiet'. Let me just talk to my daughters quietly, talk to my sisters quietly and try to empower them" (Appendix E, p. 282).

Making Sense: A Discussion

The following discussion shows how I made sense of what I encountered in Kenya; of what I saw in the data; of what I saw in the notes; and, of what I saw in the literature. This discussion is organized and presented as segments: *Development Seen as a Game; Role Differences and Challenging Changes; Cultural, Colonial-post colonial, Legal Legacy; Schooling, Advanced Schooling; Workshop Related Issues; Methods and Approaches; and Role Models.*

Development Seen as a Game.

Frank (1997) described development as a game in which the participating recipient countries are manipulated to ensure receiving funding from sponsors and donors who have hidden agendas. Frank (1997) posits that the project recipients are determined by non-scientific means, that the projects are juxtaposed to the actual needs of a community, and that in order to receive the allocated funds the community has to commit to the project outcome. For instance, the donors may require that a dam be built, however the local community does not need a dam, and furthermore the dammed water will cause the loss of fertile valley land through flooding. The community must choose between what they want and what the donor offers in order to receive the donor dollars. The governments receiving the borrowed development dollars are not necessarily the same people who must service the debts. I believe that the description of development as a game offered by Frank (1997) contains elements of a sinister truth, but my mind rebels to think that corporate donors deliberately manipulate economies, ecology and borders;

this would make development a means of re-colonization. If development were a game it is sinister, it is immoral, and it is very wrong. It must be stopped **Now!** Development is not a game! In fact, development is a very serious business model; the rules of engagement have critical impacts on the recipients of the development funds. I always question whether altruistic development is possible; or is development simply a new way to do business, to open new markets?

The Eurocentric curriculum, which was presented and tested, did not consider indigenous ways of knowing and learning, therefore, it could be considered an attempt to denigrate the existing Kenyan curricula as well as to re-colonize. Development projects do supply funds, equipment and new ways for the duration of the project; new ways may include computer assisted learning, fieldtrips, as well as guest speakers from government services; the new ways may not be sustainable. At the end of projects the host country is expected to independently support these changes; most often that sustained effort is not possible. Furthermore, an undetermined cost of these development projects is to the detriment of indigenous knowledge and practices (Dei, 2000; Elabor-Idemudia, 2000; Wa Thiong'o, 1981). As point in fact Kenya Polytechnic needed the project to receive the monies. Again, I hear that foreign voice "Madame, why am I here"?

Role Differences and Challenging Changes.

Both men and women have been socialized to perceive men in positions of leadership as normal, an attitude which inhibits women's progress. However the traditional Kenyan societal roles of men and women have been changing for a number of reasons. While the colonial state required African males to provide labour needed by the settler economy, the employment scene in rural Kenya over time has changed. Some of

the reasons for this change are that less and less land is available for men to own, fathers are reluctant to pass on land to their sons “too early”, and livelihood systems dominated by the rural men have been eroded the most. Francis and Amuyunzu-Nyamongo (2008) termed this as *demasculation* of the rural economy.

As a result of unreliable market for traditional produce, crumbling niches for migratory employment, and declining herds for pastoralists men are finding themselves unable to live up to established norms of manhood. Men withdrew (p. 222).

The role played by rural women has changed; women have increased their workload exponentially.

On the other hand women have been obliged to support themselves and their children by multiple means: a combination of intensification, diversification and cooperation. Women have become the central economic core of the household while the men are moving into the periphery (ibid, p. 222).

There are few, if any, legal employment opportunities in the rural areas (Feldman, 1984; Francis & Amuyunzu-Nyamongo, 2008). Therefore, the poor unemployed are pushed into illegal pursuits which include forest exploitation, charcoal burning, commercial sex work, and brewing, distillation and sale of alcohol. Participating in these illegal activities increases their vulnerability to extortion by corrupt police, local government and other officials. Furthermore, the exchange of sexual favours for food or money is not limited to commercial sex workers; women also resorted to extramarital engagements in order to meet household expenses (ibid, p. 227). The social fibres of the

Kenyan context are fraying in response to deepening poverty, destruction of traditional ways as well as changing roles.

Furthermore, Hughes and Mwiria (1989) support the view that there is unequal division of labour in the homes which effects career progression for women.

... multiple commitments hinder her job performance (e.g. lower levels of concentration late in the day), increased absenteeism (e.g. for the care of sick children), limit mobility, and diminish her desire to assume added responsibility... (p. 191).

The lack of female role-models in Kenya is a symbolic but important void (p. 191). However, the societal roles were and continue to be impacted by traditions and culture as well as additional factors such as development.

Cultural, Colonial, Post-colonial, Legal Legacies.

The tensions encountered in the data partly are a result of the Kenyan cultural heritage; partly a result of the colonial experience; partly the legal legacy; and, partly a result of shifting global economics. The shifts in power have left residues as discussed by Thiong'o (1981), Ashcroft et al (1989, 2000, 2006), Gandhi (1998); the colonizers have left, however the laws have remained the same as during the colonial times.

Hofstede (1984) quotes Kluckhohn's (1951: 86, 5) definition of culture

Culture consists of patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values (p. 21).

Hofstede goes on to describe culture as “the collective programming of the mind which distinguishes the members of one human group from another” (p. 21). Culture is defined in many ways, however these definitions allude to the fact that indeed potentially significant tensions can arise at the time that cultures meet.

Personal mental outlook is affected by culture which is reflected by behaviours (Hofstede, 1984); each society programs its people, which gives rise to differences in numerous and often subtle behaviours (for example making and maintaining eye contact when communicating with people of other cultures). Colonization of Kenya impacted the essence of Kenyan culture. Ashcroft et al. (2000) posits

... political independence did not necessarily mean a wholesale freeing of the colonized from colonialist values, for these, along with political, economic and cultural models, persisted in many cases after independence (p. 64).

The locus of control continues to be anchored in the pre-colonial cultural practices as well as lessons learned during the colonial era. Locus of control refers to the extent to which individuals believe that they can control events that affect them; locus of control can be mitigated internally or externally. Individuals with a high *internal locus of control* believe that they affect outcomes by their own behaviours and actions. On the other hand, individuals with a high *external locus of control* believe that their behaviours and actions are determined by powerful others, fate or chance (Rotter, 1990). The participants overwhelmingly displayed behaviours congruent with the *external locus of control* agency. Accordingly, the project impacted and is impacted by multiple external parameters affecting the actions and behaviours of the Kenyan women participants.

Colonial thought and values continue to be evident. In fact, some of the Kenyan nationals who had ingratiated themselves with the colonizers have made great strides to maintain the colonial subservience model. Furthermore, both men and women in Kenya have been socialized to perceive men in roles of leadership; this attitudinal barrier inhibits women beyond workplace promotion and assignment of responsibility. As Gutto (1976) found, women are considered the weaker sex. Whether females in Kenya are striving for advanced education or promotions in the workplace, their home duties prevail; they cannot abdicate their household role. Some women hire house help to the chagrin of the husbands. Whilst the woman can advance her status, the house help is usually a young woman with little if any education. This is also problematic.

Over time the women of Kenya have been socialized to accept their place as subordinate to the men in the homes, their community as well as their workplaces. This discriminatory practice is cultural in origin; however, it continues to be legally sanctioned. Gutto (1976) attempted to complete

a critical survey analysis of the principal existing legal provisions and of a few representative socio-economic institutions which appeared to play an important role in legitimizing, intensifying and perpetuating the biased social concepts of female inferiority (p.75).

Gutto postulated that:

Law and social practice are dialectically related and hence discriminative legal status based on sex plays a significant role in shaping the socio-economic behaviour in role allocation by sex in a society; and secondly, women are, in law

and in practice, less privileged in the vital areas of decision-making than men which explains their subservient role in society (p. 1).

His findings include that the Kenyan legal system is supported in and by inadequate constitutional provisions against discrimination and exploitation; the legal system has retained and is built on to the colonial body of law whose purpose was and is to develop inequality in society. Thus, those social practices that undermine the status of women are not discouraged by law. Legal lacunae exist (p. 75).

Until Kenya, as a country, accepts women as equal partners, these tensions and problems will continue; in the deepening economic down trend, existing problems will be exacerbated. Legal, constitutional inclusion and recognition of women is necessary. Tokenism of Kenya's women can no longer be an acceptable working model. I theorize that pre-colonial indigenous cultural, traditional beliefs and practices should be utilized in conjunction with post-colonial thought to redefine modern-day Kenya. When Kenya defines her voice as a nation the women of Kenya will become recognized as partners in the home, the community and the nation and the women will have legal rights.

Women have been considered as property in the legal realm; basically this has changed very little. The burden of reproduction has always been the role for the women; however, increasingly the burden of production is the Kenyan woman's additional responsibility. The women are entrenched in their culture, and they are most comfortable in those roles. However, beyond their traditional life views these women encountered barriers to meet their full potential. I theorize that the women are held back, or down, by a glass ceiling.

The concept of a glass ceiling providing a divisive dimension is not new, however in the Kenyan sense it can be representative of the entrenched colonial double subjugation of women. Toussaint (2005) commented

The potential is there for women to achieve an equal footing with men, but the social mores and male attitudes make an effective barrier to women rising above a certain point; this tendency brings to mind a glass ceiling. Because it is invisible until one reaches its border, women believe that equal rights can become a reality for them, but until that ceiling caves in, women will continue to be second-class citizens despite changes in the law and despite successful litigation.

Kennedy (1996) commented that “women encounter a glass ceiling” and indeed women are “judged in a system set up by men which reflects male standards and criteria” (p. 3).

The Kenyan women are “caught” by the glass ceiling effected by prejudicial barriers toward women through their cultural influences such as traditional roles and secondly through post-colonial barriers. The women can attain a certain level only without further advances (Kanowitz, (1981); Kennedy, 1996; Nation Correspondents, 2006; Toussaint, 2005; and, Yieke, 2007).

Furthermore, I believe that within the project the height of the glass ceiling is comparatively different for the Kenyan women; the ceiling allows me to go higher in Canada, but the women in the project can only achieve a lower level. The mirror in a sense is a one way type of mirror that allows the women to look up but not down. I believe that the projects must devise a tool (for example an interview) to measure the cultural glass ceiling prior to the project inception. This glass ceiling can seriously affect project outcomes.

From the Kenyan side there were potential tensions. Kenya invited outsiders to look at their environmental education; this action signified that they were cognizant that their current system was not the best. This was a CIDA funded project; inevitably either in the political realm or the polytechnic realm a proposal was submitted; the proposal would have indicated a need for updated, modern environmental curriculum. At some level the knowledge existed that the Kenyan environmental studies curriculum needed to change. However, the very faculty sent to attend the workshops as well as to make the curricular changes was not consulted until the project came into being. The Kenyans were not sure of the relevance of Canadian education. For example Waiguru discussed that previously she taught the students the theory portion and *someone* in the workplace taught the employability skills and skills of the workplace. The Kenya Polytechnic approach was to provide the theory and the theoretical frameworks which did not include the employment frames of reference. Nor were the Kenyans sure of their ability to effect proposed changes. For example, Waiguru commented

One of the remaining tasks will be to convince the department of education that this is a realistic progressive educational move. The Ministry is one stakeholder that will need to be convinced (Chapter 5, p. 123).

All of the participants described themselves as empowered, however, all of them commented that they had to obtain their husband's permission to participate in the project. Na-Funa commented "...Because I am a woman I have to ask for permission (from the husband)" (Chapter 5, p. 119). Masimiyu commented "I am lucky my husband will allow me to do various projects and activities" (Appendix E, p. 265). I interpreted this to mean that the women actually were not free to do as they chose because all of

them had to request permission from the husband to work on the project, to travel, and to ensure that they did not upset the husband's home routine. All of the women commented that the extra work from the project could not be seen to be an inconvenience to the husband's expectations of the wife. These women have been socialized to accept these social roles, however, they sometimes wonder why the work cannot be shared by the spouses. For example Wanjiru commented

When I was in Canada, he was also away. When we were both away, he would ask me "Why do you have to go" in my mind I asked myself "Why can't he stay" but of course I never said it out loud (Chapter 5, p. 138).

The impact of history, traditions, culture is evident in the lives of the participants today. Gladwell (2008) commented "...cultural legacies matter – they are powerful and pervasive and they persist, long after their original usefulness has passed" (p. 219). Furthermore these women, as well as all women, should take solace and heed of Rabbi Sofer's comment: "Women are not required to build the world by destroying themselves" (Gatobu, 2003, p. 35).

Schooling, Advanced Schooling.

Lave & Wenger (1991) described situational learning as a social interaction, and learning is a byproduct of the interactions. The girls are socialized to work hard in the home and the farm; they learn their duties and tasks through an apprenticeship-like system designed, regulated and enforced by their mothers and women of the community. Wanjiru commented "The girl child is taught by the mother and other females in the community" (Appendix E, p. 296). The families need the girls to help with the housework to enable the mothers to work in the fields or to work outside of the home.

The methodical training and inculcation begins at an early age. In Kenya children learn to carry loads on their heads; for women this is valuable because they can carry their purchases, pots, pans or firewood on their heads while carrying the youngest baby slung on their backs and have hands free to guide the walking child or carry other items. Walking toddlers learn to balance loads on their heads from the time they can walk independently. The *load* may be as light as a folded cloth or as heavy as a container carrying a few greens.

Formalized education for boys was introduced in Kenya during the colonial period, however, this formal education came at a high price. Indigenous knowledge, cultural practices, communal values, and language were deliberately displaced, eroded and demeaned through education, rules and regulations of the colonizers (Dei, 2000; Elabor-Idemudia, 2000; Wa Thiong'o, 1981; and, Wane, 2000). This formal education was decontextualized, repressive. Lave (1991) posits that "learning as it normally occurs is a function of the activity, context and culture in which it occurs (i.e., it is situated)". The method by which the girls were taught in their homes is similar to the situated learning as described by Lave & Wenger (1991). Furthermore, formal education of women was encouraged neither during the colonial period nor during post-colonial period. Women had no rights in fact they were subjugated twice: once for being female and once for being Kenyan.

As noted by Masimiyu, schooling for the village children was available, however the extent of the schooling was insufficient to develop marketable skills which raises the question of the value and of the purpose of the education (Black, 1991; Blunt, 1988; Illich, 1997). Okeyo (1979) reported that seventy-nine percent of rural women over the

age of fifteen years could neither read nor write; this was twice the national figure of male illiteracy (p. 337). Traditionally schools have been a site where students are inculcated into dominant, hegemonic systems of reasoning and practices. I theorize that while indigenous teaching and learning was for the benefit of the community, the imposed education benefitted the colonizers at the expense of lost indigenous knowledge, culture and identity. Furthermore, I theorize that the indigenous people continue to be viewed as peoples that need to be integrated and changed into a mirror image of the western world; advanced education can be used for this transformation.

Workshop related Issues.

Various issues were evidenced during the workshops; these included differences in communications, and the parachuting in of Canadian facilitators. Cultural distancing in communications was very evident in who spoke, to whom, how and when. All of the participants would answer questions when invited to do so, but as a sign of respect they would not maintain eye contact with me. They would look down. Workshop participation was measurable by this distancing (men spoke most often, men of higher positions spoke more freely; women also spoke, but in the beginning only very quietly and when directly approached with a question). As a facilitator my workshop presentations were required to reconcile their varying different participation styles.

This parachuting in of Canadian faculty presented repeated issues regarding teaching methods, follow through and follow up. The project workshop attendees would just feel comfortable with me or the others and we would disappear until next time. From these disjointed meetings I theorize that the very essence of the project is jeopardized by inconsistent approaches such as mitigated by SIAST manpower issues (for example, each

time there is a workshop to be delivered within a SIAST project, the potential work is “posted” according to union rules. Essentially the person with the highest seniority often times could be chosen. Therefore, depending on the interest and willingness of SIAST faculty to travel to and to teach in a third world country meant that a number of different people came to teach). Therein lays the dichotomy of inconsistency seasoned and new facilitators: always new people who do not understand the inner workings of Kenya or the Kenyan people.

Methods and Approaches.

A feminist framework could have been utilized to examine the struggles for power and control; however which feminist perspective would be appropriate? Western feminism is regarded as advocating social justice; however there seem to be fine lines within feminist perspectives. Western feminism seems intent to facilitate and privilege a western self-representation of modernity, being in control of their sexualities (Gandhi, 1998). As an immigrant to Canada, I am considered as *other* in Western North American feminism; while I feel that I can identify with the feeling of being different, or “not quite there,” I feel uncomfortable portraying African feminism. I simply cannot do that. Post colonialism includes binary opposites such as power versus powerlessness which correlates with feminist theory of power relationships. These power relationships are evidenced in education, in workplaces as well as in the marital domain. Ashcroft et al. (1998) comment that women were colonized twice, first in the general colonization process and secondly because they are women. While the repression of Kenyan women continues openly, as well as, covertly, Kenyan feminism will continue to have its primary goal as survival. I asked an African colleague whether she and other African women

would accept North American feminism. I was told “No, they are too bossy.” I theorize that Western feminism could support further development of Kenyan feminism; however, the two schools of thought must remain parallel to each other. I understood that if Western feminism were to intersect with the Kenyan feminism, the former would take over to be in control.

Participatory research elements could have elicited grassroots needs and how to meet the needed changes; however neither this project nor my research utilized participatory research methodologies (Clover, 2005; Tandon, 2002; Vio Grossi, 1982; Wallace, 2005). Unfortunately the faculty and participants who would be working on the project were not consulted prior to the actual beginning of the project. This non-inclusion of Kenya Polytechnic faculty prior to the project may in fact have hindered the project’s acceptance and progress. Makena commented “The project as well as the workshops could have been designed to include the faculty and other institutes from the outset” (Chapter 5, p. 108). Additionally, the Head of Department was excluded (this faculty member was not a faculty member of the environmental programs, but she was the head of the department) from proceedings; she did not support the work. Other departments (such as Allied Sciences) did support the CBE methodology but they were excluded from attending the project workshops.

Role Models.

Spivak (2006) asks “Can the subaltern speak”? Kenyan women have not only been colonized twice because they were Kenyan women, but the very culture and traditions of Kenya further subjugated them. These women have never been given the

opportunity or the empowerment to speak. In fact, the woman's voice is mediated and appropriated by others. Gandhi (1998) points out that

Said's Orientalist offenders and Mohanty's feminist opportunists, seem to speak the third world through a shared vocabulary which insists: they cannot represent themselves; they must be represented (p. 86).

With gender inequality, as seen in Kenya, the power balance teeters back and forth; the power dynamics are being renegotiated to the centre. Okeyo (1979) wrote

the colonial era introduced a monetized economy in which men and women were absorbed quite differently. While men were drawn into the cash economy through school education (and therefore white collar jobs), colonial armies, and plantation work as wage labourers, women remained in the non-monetized subsistence sector of the economy (p. 337).

Additionally, over time the role of the women expanded to include productive roles as well as reproductive roles; this expansion of roles was not modeled for the women, on the contrary the women were expected "to do."

Chapter Summary

The data support the premise that the women involved in the international curriculum development project were affected personally by their mandated participation. Moreover, the data demonstrated that donor countries apply a certain amount of pressure to ensure that women are included in these projects. Issues of power relationships, issues of control and issues of role functionality were revealed by the data. The data revealed that the cultural and post-colonial legacy affected them in their daily lives. They discussed quietly, they sought counsel from one another, and they did not

complain. In fact, the participants found the positive side of everything.

As well, the participants encountered problems regarding their salaries or monetary perks. In the traditional Kenyan setting the men are considered the head of the household who decided the use of the money in the home; the data revealed that the participants handled their own financial affairs much to the chagrin of their partners. The results revealed that control of money was a major issue.

The research indicated that there were unexpected outcomes. A participant used the change and change process workshop notes to develop helpful notes for people experiencing the loss of loved ones; she developed grief and grieving notes for these people. Learned workshop information was applied in rural settings to help village women produce firewood for personal use as well as for sale. Additionally, the observations affirmed that the participants were able to expand their knowledge of and increase their manual skills repertoire. Furthermore the data revealed that the prominence awarded feminism and the women's viewpoint was reflected in the downturn and negative attention available and paid to the young men. These young men are being held back in school and in careers because education is being held and pushed for the female child. The historical view continues to be espoused that the men are the sole providers, the managers of the homes, and the women are the nurturers.

The data revealed that while indigenous teaching and learning was undertaken for the benefit of the community, the education imposed on the Kenyans benefitted the colonizers at the expense of lost indigenous knowledge, culture and identity. Furthermore, the data revealed that the indigenous Kenyan people continue to be viewed as needing to be "civilized" by increasingly being changed into an image of the Western

world. The data revealed that the past schooling did not encourage the pupils to participate; in fact the pupils were expected to be quiet, not argue, but to accept what the teachers taught. Some of the teachers had very little formal education to be considered teachers. In the mission schools the teaching was provided by nuns, there was no apparent consistent Kenyan curriculum for the schools. The nuns taught English, singing, numbers and religious music, verses and scripture. The data revealed that the teaching ability was in direct relation to the level of preparation of the nuns. Minor infractions of rules and regulations were dealt with harshly. The data revealed that the participants encountered abuses of varying types, degrees and severity (for instance the punishment could be corporal, psychological or neglect such as withholding of foods or providing poor quality foods) during their formative school years. However, the data revealed that the reported maltreatment did not seem to hinder their choice of careers, or perhaps their career choices were by default.

Furthermore, the data revealed that the Kenyan Ministry of Education does not take the personal lives, needs or desires of the teachers into consideration when assigning them to their teaching posts. Little regard was given to the female teachers with families (all teachers in Kenya obtain their teaching assignments through the Kenya Teachers' Board. No regard is given to placement of teachers with spouses or families; sometimes the husband was in the northern regions and the wife was sent to teach in the southern regions). Teachers come from all parts of Kenya to the Kenya Teaching Board in Nairobi for their assignments, to complain or for many other reasons. There was a lineup of waiting teachers stretched around the corner for the full city block. I asked what happens to the teachers waiting in line at lunch time or at evening closing time and I

understood that the staff closed the doors, they went to lunch or they went home and the teachers waited outside in the elements. What surprised me was the docility of the line up; here in Nairobi, the people waited in the heat of the day with the sun beating down, yet they waited tranquilly. I thought that had this line up been in Canada the people would have vocalized their displeasure and that they could become physically restless. The daily life of teachers is difficult because of the workload, pupil issues and other matters, but this waiting added another level of hardship. I asked whether the teachers become restive or unpleasant; it was calmly explained that there was neither a point nor a gain to become nasty and the agitators could be pushed to the back of the line.

The actual workshop participation was affected by their previous schooling and learning experiences. The data revealed that the women hesitated to participate in activities, the women felt incompetent or inept to complete practical skills. The data revealed tensions within the project: the Kenyans had invited foreigners to help them develop curriculum and these foreigners had no insider knowledge of the Kenyan milieu. Contradictions were also revealed in the data. In a country where education was not valued, and especially not valued for the female child, all the participants are educated at the university level. All participants worked outside of the home; all participants were mothers, however they had very few offspring. Conflict was revealed by the data. There was role conflict within their roles, within their workplace practices. As well, the data revealed a glass ceiling for the Kenyan women. They were allowed to attain only a certain height before the glass ceiling held them back.

Drawing Conclusions

When the research findings were analyzed within the context of the existing literature, an interesting direction emerged. It suggests that educational institutions contemplating and engaging in Third World educational development must be acutely cognizant of the environments in which proposed educational changes are to be implemented, and they must be acutely aware of the impact that those changes are having on the teaching and the learning. A question I frequently asked about all of these projects is related to these issues: what happens to the participants in the project after the foreigners or developers leave this place? I received the standard comment: *That* is neither a concern nor a part of this project. From this comment, the literature and my findings, I concluded that the actual indigenous people involved within the projects were considered a necessity only to complete the project terms of reference; however they were a nameless and faceless group, such as “*the Kenyans*” or “*the Nepalese*”. I concluded that this possibly was a distancing tactic to promote objectivity or non-involvement. One of the participants commented that she felt like a spectator within the projects; invariably I have asked myself for who are these projects? Or, is this export market-driven re-colonization? I believe when the nameless are recognized as individuals, their commoditization is less likely. Furthermore, I concluded that once the project participants came within my personalized domain, I viewed them differently; I viewed them as people with dreams, plans and hopes; I viewed them beyond the realm of the project terms of reference.

Power and control issues stem from their culture, their post-colonial experience and their education. Education and schooling are not neutral but constitute political

strategies as well as a means of perpetuating culture and maintaining a class system (Anyon, 1980; Apple, 1979; Carnoy & Samoff, 1990; Willinsky, 1994). Subsequent to colonization, indigenous culture, traditions, knowledge and practices were eroded as well as replaced by colonial views, knowledge and practices. Apple (1979) commented

... hegemony refers not to congeries of meanings that reside at the abstract level somewhere at the roof of our brain. Rather, it refers to an organized assemblage of meanings and practices, the central, effective and dominant system of meanings, values and actions which are *lived* (p. 5).

Coupled with post-colonial discourse, emergent feminist views question social justice issues of the women. Mohanty's (1995) statement

the critical assumption that all of us of the same gender, across classes and cultures, are somehow socially constituted as a homogeneous group identified prior to the process of analysis (p. 244)

supports the position that African feminism is culture specific. Furthermore, Mohanty (1995) posits that the significance of mothering is in the value attributed to it in various societies. African feminist discourse, albeit matricentric, does endeavour to enhance the position and lives of Kenyan women. Masimiyu commented that the feminists have made changes for Kenya's women. She also commented that her daughters are very assertive and realize their future roles; the daughters are less prone to intimidation.

Comparatively speaking Kenyan feminism is in its infancy; over time Kenyan feminism will achieve multiple desired social changes. However, Kenyan feminism will proceed in its own way; North American feminism is seen as "too bossy"; Kenyan feminists know the landscapes within which they work, and they will achieve changes over time. Mikell

(1997) comments “Western women were emphasizing individual female autonomy, while African women have been emphasizing culturally linked forms of public participation” (p. 4).

Likimani (2005) commented

My observation of my Kenyan society is that we are easily manipulated and sometimes take actions without thinking of their outcome. We clap and applaud issues which we know are in the wrong, just to gain favour and to be on what is believed to be the safe side, the side of material gain, the side of access to authority (p. v).

Change in education occurs for many reasons; often little thought is given to the impact that change wreaks on those experiencing, moving through or implementing change. Change and change process workshops were introduced at the Kenyan international curriculum workshop in 2001 without much input from the women. This was the first time any of the participants had thought of change and how it affects them; it was in fact an "aha" moment for them. Applying the new knowledge, they delved into their pasts (work, personal, family) to learn how they had interacted with change to see the effect of the change process on them as a person. The content allowed them to see that their reactions were a normal part of a process. Learning new ways of applying new knowledge and skills included both letting go of the old way things as well as adopting the new way. That transitional phase can be problematic.

An important element of international projects is the evaluation of their consequences. At the outset all projects delineate inputs, activities and expected outputs and these are described in the "terms of reference" developed by the various agencies who work

within the development projects. Hatry, van Houten, Plantz, & Taylor Greenway (1996) describe "inputs" (resources) as the "resources dedicated to or consumed by the program" (p. 17). They include financial resources, human resources and physical facilities. "Activities" (services) involve program initiatives put in place to achieve the program mission. The third element, "outputs" (products) includes the products such as developed learning materials as a result of program activities. A fourth element, "outcomes" is rarely, if ever, addressed by projects (Hatry et al., 1996, p. 18). Outcomes include benefits or changes for the individuals or the population. Unexpected consequences can be positive or negative, and may include social-cultural effects such as re-colonizing participants or maintaining female participants in powerless positions; there could be social and sociological outcomes beyond the defined parameters of a project.

Unexpected consequences include outcomes evidenced once the official project has been completed and the indigenous people are again on their own. Do these projects train for the moment or do they prepare for sustainability to develop and maintain enduring long term goals? Participants related unexpected outcomes such as planting trees and grief counseling, heightened awareness by family members, and work promotions.

Essentially program development includes such critical considerations as increasing learner independence and helping the learner to develop skills in goal setting, self-assessment and self-awareness within a context of lifelong learning (Boud & Walker, 1991, pp. 79-80). Hart (1992) speaks of themes in education, including observation of the social issues of adults involved in adult education; in fact she hints that education should encourage the development of a social conscience. Hart (1992)

concludes "that self-determination, self-actualization, and self-direction are important values but their one-sided emphasis in American culture tends to obscure the social nature of human development and to justify a moral posture of selfishness" (p. 212).

Jarvis (1987) defines learning as a "process whereby experience is transformed into knowledge, skills and attitudes" (p. 262). Knowles (1980) describes adult learners this way:

To children, experience is something that happens to them; it is an external event that affects them. But adults derive their self-identity from their experience.

Adults are what they have done. Because adults define themselves largely by their experience, they have a deep investment in its value. And so when they find themselves in situations in which their experience is not being used, or its worth is minimized, it is not just their experience that is being rejected - they feel rejected as persons (p. 50).

Unfair, abusive treatment of school children in Kenya is well documented in the literature. Francis and Amuyunzu-Nyamongo (2008) commented "Violence against children is also institutionalized in schools. ... the perpetrator of the violence for twenty-six percent of the women had been a teacher" (p. 225). Furthermore, the literature revealed that if children were punished at school the children were punished again when they arrived home.

Their past experience did affect how the women participated in the workshops. Most times the men would present the group discussions (instructions were that the groups choose recorders and presenters) while the women would be the recorders (comments such as "your penmanship makes you a natural recorder" filled the air).

During the workshop presentations the women in particular were quiet. Discussion was always encouraged, as was questioning; however, the participants rarely spoke up in front of everyone else. This may have been a sign of respect for me as a foreigner, or it may have been a sign of their conditioning from their past schooling experiences.

At the very beginning of this document I spoke about my personal feeling of rootlessness, not knowing who I was, feeling lost as a result of coming to Canada as an immigrant child. As I worked my way through the readings, the interviews and then the analysis I found my answer. It may seem trivial; however, I have found parts of the truth that I was seeking. Immigrants arriving in Canada are expected to assimilate, to adapt to fit in with the Canadian mainstream. The truth that I discovered is that the expected assimilation is voluntary; yes, immigrants must learn English, must attend schools; however it is a voluntary process. Some immigrants I know never learned the language (my mother-in-law immigrated to Canada in the 1920s and she maintained her Ukrainian language; we could not communicate in English). However, at the same time, Canada is a multicultural country that celebrates diversity and uniqueness of its citizens. To assimilate is a choice, but the colonized were not provided a choice. They were forced to surrender to the ways of the colonizer. And their uniqueness was neither celebrated nor recognized.

CHAPTER SEVEN

RECOMMENDATIONS AND CONCLUSIONS

Introduction

This chapter briefly reviews the purpose of the study and interpretations from chapters five and six. Within this context, I suggest practical implications of the study, and then present compelling ideas that may lead to further research.

Overview of the Whole Study

The purpose of this study was to identify and to document the experiences of women included in the *Supporting Environmental Education in Kenya* international curriculum development project. The study documented issues of power relationships, issues of control and issues of role functionality; this study documented issues such as the fact that in a patriarchal country women, especially married women, are closely monitored by their husbands or significant other men folk. In fact the women needed *permission* from their husbands to participate, to educate, to visit, and to consort with others such as myself. The study shares the women's stories about the experiences that they had during and after the workshop situations, and how they interpreted these experiences.

Additionally, the study identified comparative differences in the teaching methods and learning styles experienced by the women. All of the participants had experienced the Kenyan education system; the Kenyan curriculum was based on the English, post-colonial system that treated the learner as an empty vessel into which the knowledge was poured; within classroom sessions this system did not encourage learner engagement such as questioning the teacher or discussing the topic at hand. Indeed, it was observed

that all of the women participating in the project required encouragement to voice their thoughts.

Key Interpretations

The key interpretations are organized by the research questions. Question one sought to elicit the women's experiences during their participation within the project; data demonstrated both positive and negative results. Positive findings included: the women's invitations to participate; to learn new teaching methods; the opportunities to travel; and, the application of their new knowledge in unexpected ways and settings. On the other hand, negative findings included: the price for development; the increased attention to girls/women that resulted in perceived decreased attention for the male children; the inclusion of women that created potential challenges at home and at work; and, the question of relevance and sustainability of the new SIAST-based curriculum in Kenya.

The second research question sought to identify conflicts, tensions and contradictions the women experienced between their "previous ways of learning" and what they experienced in the workshop. The tensions identified included: the impact on women of colonial, legal and cultural legacies; the impact of the intermittent merging of two different cultures for the purpose of learning; Canadian viewpoints and communication styles are different, comparatively more informal. On the other hand, contradictions existed in that all of the participants in the research were well educated women, but with the girl child minimally schooled; the perceptual differences of empowerment that existed due to comments by the women about being emancipated although they needed permission from their husbands to attend the workshop; and, the

existence of intergenerational differences between the older women who followed the traditional ways and the younger women who are developing modern ways.

The third research question sought to identify what could be done about these contradictions. Power and control issues stem from the participants' culture, their post-colonial experience and their education. Education and schooling are political strategies as well as a means of perpetuating culture and maintaining a class system (Anyon, 1980; Apple, 1979; Carnoy & Samoff, 1990; Willinsky, 1994). Subsequent to colonization indigenous culture, traditions, knowledge and practices were eroded as well as replaced by colonial views, knowledge and practices. Coupled with post-colonial discourse, emergent feminist views question social justice issues of the women. Mohanty's (1995) statement

... the critical assumption that all of us of the same gender, across classes and cultures, are somehow socially constituted as a homogeneous group identified prior to the process of analysis (p. 244)

supports the position that African feminism is culture specific. Feminists have made changes for Kenya's women; Masimiyu commented that her daughters are very assertive and that they realize their future roles. Kenyan feminists know the landscapes within which they work, and they will achieve changes over time.

Recommendations for Practice

In the following sections, recommendations for practice are introduced, along with a brief explanatory rationale from the data for each one.

Project-related administrative recommendations include the following:

- Incoming project managers must spend increased time getting to know the local context. The presence of managers over time provides the consistency necessary for the smooth delivery of the project workshops. The managers should know and understand the limitations presented by the settings (lack of electricity for example). As well the manager should stay in the local context for longer periods of time (as opposed to coming and going, going and coming).
- Project leaders and managers must apply the concepts developed by Hofstede (1984) that international differences in work-related values are culture-bound. Furthermore the managers and leaders should provide this knowledge to visiting faculty to ensure project success.
- Project leaders must be well informed about local resources. The local resources are available in-country and they should be the preferred resources. What is not available can be developed from examples furnished by the project leaders; products developed by the participants will be more effective than foreign western books and products. Project leaders must know what there is available.
- Project leaders must be well informed about local facilities. The incoming faculty must be oriented to the facilities as they are. Toilets and toileting, availability of toilet tissues, flush toilets (as known in the west) are not always available and not always functional; these commodities can be problematic for some incoming faculty.
- Project leaders and project managers must be cognizant of gender issues during the project; they must ensure that the deployed faculty is aware of these

parameters (for example to maintain professional distancing toward the opposite sex).

Project-related visiting faculty recommendations include the following:

- Deployed faculty must be oriented to international travel needs, deeds and requirements as well as being issued a handbook outlining expectations of deployed Canadians. The handbook should include rules of engagement as well as information on the country, its traditions and its practices. Simple indigenous terms such as Jambo! Habari Yako! (Kwanza, 2001) (Swahili terms for “Hello” and “How are you”) must be provided the Canadian faculty prior to deployment.
- The same faculty should deliver repeated sessions on separate deployments. All core project participants required time to get used to the ways the Canadians spoke, how they delivered their workshop messages and how they approached the workshop setting. The very essence of the project is jeopardized by the inconsistent approaches such as mitigated by the college’s human resource issues (for example, each time there is a workshop to be delivered within a project, the deployment is posted according to union rules at SIAST). This practice is correct according to the rules; however, inconsistencies occurred as a result of different applicants being sent overseas.
- Additional time must be provided for the faculty deployments. The expectation that the incoming faculty, after a grueling overnight flight, can “hit the ground running” and teach immediately upon arrival is counterproductive. Sufficient time must be provided so that faculty can acclimatize to the local climate, the food and local discourse. A general tour of the facilities and work environment of

participants, meeting the various personnel and learning how to transport from one area to the next would be ideal.

- International deployments can present difficult periods; homesickness, worry about family and relationships, deaths or illness in their nuclear family in Canada, are some of the potential issues that occur. The project managers or leaders should be available to support the deployed faculty.
- Use of western computer technology albeit engaging is not readily available in Kenya. This must be a consideration prior to faculty arriving and being dependent on Western teaching tools. Deploying faculty must be advised that a myriad of teaching skills and tools are a necessity; for example they must know how to transmit information and lessons without electronic, technical tools. Careful consideration of available teaching tools (pencils, papers, pens, printing facilities) must be made prior to arriving on site. Some of these items are a premium item and they are NOT available at any price in Kenya.
- Incoming project faculty must be provided with a debriefing mechanism. The expected written narrative may tell some of the story; however, a debriefing meeting would elicit further details. These details could be used to improve the setting, the expectations, the experiences, and the follow up. Additionally the debriefing could establish a listing of that faculty who are interested in participating further in international curriculum development.

Project-related institutional recommendations include the following:

- A participatory methodology is recommended to be utilized as it is vital to the success of any project; when the participating stakeholders are a part of

identifying the problem they have a vested interest in becoming a part of the solution, and in fact will strive to develop “homegrown” solutions. An example of *homegrown* solutions is the application of indigenous knowledge. In fact, indigenous knowledge, teaching and ways of learning should be the foundation for implementing curricula from the West. The indigenous knowledge of participants must be included in order for western information to be of value to them. Teaching methods utilized should be grounded in indigenous ways of teaching, or at least, be informed by these indigenous teaching methods and ways of transferring knowledge. This indigenous grounding could be the anchor or lynch pin forming a framework of representation within the project to enhance sustainability. One example of how this could work would be to include indigenous elders in the planning stages; to ask for their input to enhance the proposed formal education. This could be difficult, as described by Wane (2000).

- Significant time within the workshop must be included for participants to identify personal, professional and institutional constraints which may impact how they are able to implement new learned ideas. When everything is new and the ideas seem beyond comprehension and implementation, the participants must be given time to internalize this new information. This processing is time consuming; however, it is critical to the overall positive outcome of the project. All of the participants commented the project workshops should have been longer, and that they should have had more time.
- There must be opportunities for project leaders to spend follow-up time with participants in work situations to support them as they implement new learning.

The participants need time to learn the new materials and even more time to become proficient with the methods. Sustainability of the project is directly in proportion to the amount of repetition and follow up supervisory visits. Learning follows distinct steps from beginner to expert practitioner; this is not addressed by the project workshop presentation style. This follow-up was mentioned in the context of more time for the project; the data revealed that additional time and expertise was needed to complete the tasks.

- Joint planning with the institutions so that there is less of a gap between participants' experiences and the aims of the workshop. The value of the potential curriculum changes of the workshop must be outlined for the international community stakeholders prior to the events. The data revealed that a number of participants had little prior knowledge of the intent and purpose of the project workshops, but that their attendance was demanded. The surprise inclusion was potentially counterproductive for the project outcomes.

Increased exposure time was the most commonly reiterated recommendation.

Suggestions for Further Study

It was noted earlier in the study that there is very little research in the area of international education provided by North American technical schools and organizations such as SIAST; albeit narrative notes detailing the successes and challenges of projects are written and submitted and articles may be published regarding the introduction and the evolution of Competency Based Education in other countries. Of particular note is the fact that there is little or no research of the *lived experiences* of participants in these funded projects. There is a strong need for further research in this area. These

suggestions for further study have been generated by the research findings, and also from the practical experience of the researcher.

- There is a great opportunity for feminist scholars in North America, Europe and Kenya to share ideas and develop theoretical frameworks that are more inclusive of women's perspectives and needs across cultures. Indigenous qualitative research methodologies would be providing the platform for representation of self, voice of the silenced and voice of the unheard (LT Smith, 2002; Wilson, 2008). Furthermore, this research could formulate the groundwork to ascertain acceptable, sustainable role model practices.
- Directly flowing out of the first point above, future, further studies must encourage participatory research led by the Kenyan women themselves. These studies could, for example, include studies undertaken to develop a greater understanding of Kenyan women (their struggles, their strategies to survive) so that they are able and willing to determine the supports they need to move forward as delineated by the women themselves. Furthermore, this research should determine whether within the project the height of the glass ceiling was comparatively different for the Kenyan women. Was this a true finding or an anomaly in the data?
- Furthermore, participatory research should be conducted to study the pre-colonial indigenous cultural, traditional beliefs and practices to determine how this knowledge can be utilized in conjunction with post-colonial thought to redefine modern-day Kenya. This participatory and feminist research should be conducted to provide the women of Kenya the means, the tools as well as the

opportunity to define their voice as Kenyan nationals, to become recognized as partners in the home, the community and the nation and to lobby for legal rights and legal recognition.

- Further research is necessary to determine domination experienced by women participants experienced during and after the workshop situations; moreover, further qualitative research is necessary to evaluate how the women interpreted these experiences. Further research could define the problem and determine the extent of the problem in order to promote prejudice-free workshop settings.

However, the essence of further research must be made very clear: is the research to benefit the women, or is the research to benefit the academy, and whose academy? True participatory research would include the grassroots level; those women would define the problem or research questions to be answered (Clover, 2005; Tandon, 2002; Vio Grossi, 1982). Thus they could move forward to meet their needs in the present as well as in the future.

Concluding Remarks

The study provided the Kenyan women a platform for their voices; they were able to articulate their concerns in a mutually respectful and safe environment. Barriers for Kenyan women in education were identified, and a discussion of the effects of marginalization in this setting was provided. Furthermore, the study increased my personal knowledge of Kenyan culture, traditions and practices. The study increased my personal knowledge and appreciation of the value and contribution of feminism particularly as applied in developing countries.

At the heart of my research are women's lives and stories. As I learned about the

women in this study, and as I read and reread their data I came to envision, to know and to understand that these women demonstrated characteristics and strengths that had developed over time to survive in their milieu. Furthermore, I came to know that there are a myriad of influences and agencies surrounding these women; these influences and agencies represent a fluidity of what could be or of what could not be. While these influences and agencies are not directly linked with the personal factors that the women have developed over time, they interact with the women and this interactional impact is demonstrated in their behaviours. The women are straddling traditional life in the face of a rapidly changing Kenya; this Kenya which does not respond quickly to changing family roles.

My Reflections on the Study

My main concern was that the project could have had the potential of re-colonization; while the trappings (the clothes, the appearance) of the participants may have changed, proportionately the women continue to be caught in the web created by their culture and their traditions. Their lives became more hectic, but essentially their lives did not change for “the better”. They continue to be duty bound by their cultural heredity as well as the lack of Kenyan laws to support any pro-women change. What definitely has changed is that these women envision that the whisperings of their mothers and grandmothers for a better life as a woman may become a reality through their daughters (the granddaughters and the great granddaughters). Only then will the women have achieved their dream to be heard.

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Appendix A Application for Approval of Research Protocol

Application for Approval of Research Protocol

Submitted to the Advisory Committee of Ethics in Behavioural Science Research

The Experience of Women Involved in an
International Curriculum Development Project

Ursula Osteneck

College of Graduate Studies and Research

University of Saskatchewan

April 18, 2006

1.	Researcher:	Dr. Angela Ward, Department of Curriculum Studies, College of Education (Thesis Supervisor) Dr. Lynn Lemisko, Department of Curriculum Studies, College of Education (Thesis Co-Supervisor)
1a.	Student Researcher	Ursula Osteneck, Graduate Student (PhD), Department of Research and Graduate Studies, Special Case: Curriculum Studies
1b.	Anticipated Start Date: Completion Date:	July 01, 2006 December 31, 2006
2.	Title:	The Experience of Women Involved in an International Curriculum Development Project
3.	Abstract:	This study is related to the experiences of third-world women educators involved in a curriculum development project. The purpose of the study is to document unexpected outcomes post project (i.e.: socio-cultural effects, effects of inclusion, benefits and drawbacks of participation)
4.	Funding:	Personal
5.	Participants:	Four adult educator participants previously involved in an international curriculum development project in Kenya, Africa will be involved in this study. All participants will be invited to participate in three personal interviews. The interviews will be tape recorded and the recordings will be transcribed by confidential secretaries in Kenya and Canada. The researcher's intent is to ask participants to self-identify who would like to participate in the research project. English is the language of business and education in Kenya. The participants should have no difficulty reading and comprehending the consent content. I, the researcher, will be a participant in the sense that I will include autobiographical details of the projects and the interviews.
6.	Consent	All participants prior to the first interview will complete consent forms (see attached).
7.	Methods/Procedures:	Qualitative methodologies will be used to explore and to understand the intentions and the experiences of four post- secondary vocational/technical adult educators previously involved in an international curriculum development project in Kenya, Africa. Data will be collected from interviews, ethnographic artifacts, photos, document analysis. The relationship of the researcher to the informants is one of equality rather than dependence.
8.	Storage of Data:	After the analysis of all data, Dr. Angela Ward will assume responsibility for data storage for five years upon completion of the study (January 2011). This data will be secured at the University of Saskatchewan. At all times during the study, the data will be stored in a locked office at Woodland Campus, Saskatchewan Institute of Applied Science and Technology. Consent forms will be stored separately from transcripts.

9. Dissemination of Results:	The thesis will be made available to the international participants, to the Saskatchewan Institute of Applied Science and Technology, International Services, to Canadian International Development Agency (CIDA), and to the Association of Canadian Community Colleges (ACCC).
10. Risk or Deception:	There will be no risk or deception of the participants. Participants will be informed that they can withdraw from the study at any time.
11. Confidentiality:	Anonymity or protecting the participants' identity is assured rather than confidentiality, which is not completely attainable in qualitative research when direct quotations from the transcripts may be used. No names or identifying factors will be used in any printed or published reports. Anonymity will be ensured through the use of pseudonyms. A master list of participant names and their assigned pseudonyms will be stored separately from the transcribed interview notes. Signed consents and transcriptions will be stored separately. All participants will be informed of these procedures.
12. Data/Transcript Release:	Any direct words, comments and/or quotations from transcribed interviews (documents) may be published in the final paper. Participants will be given the opportunity to review the transcribed interview note documents. Participants will have the right to withdraw any part or all of their responses if they choose at any time.
13. Debriefing and Feedback:	Feedback will be given to the participants during the entire course of study. Information gained from personal interviews, observations and notes will be shared with the participants.
14. Signatures:	
Ursula Osteneck Dr. Angela Ward Curriculum Studies Curriculum Studies	Dr. Lynn Lemisko Dr. Barry Brown Curriculum Studies Head, Department Curriculum Studies College of Education

The University of Saskatchewan Advisory Committee on Ethics in Behavioural Sciences


Research has approved this study effective:

Date

Valerie Thompson, Chair
University Advisory
Committee
On Ethics in Behavioural
Science Research

Appendix B Approval and Support Documents

Certificate of Approval with Minor Modifications

	University of Saskatchewan Behavioural Research Ethics Board (Beh-REB)	17-May-2006
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Certificate of Approval with Minor Modifications

PRINCIPAL INVESTIGATOR Angela Ward	DEPARTMENT Curriculum Studies	BEH# 06-132
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STUDENT RESEARCHER(S)
Ursula Osteneck

INSTITUTION(S) WHERE RESEARCH WILL BE CONDUCTED (STUDY SITE)
University of Saskatchewan

SPONSOR
UNFUNDED

TITLE
The Experience of Women Involved in an International Curriculum Development Project

ORIGINAL APPROVAL DATE 17-May-2006	CURRENT RENEWAL DATE 01-May-2007
---------------------------------------	-------------------------------------

CERTIFICATION

Thank you for submitting the above application to the Behavioural Research Ethics Board for review. The Beh-REB has **approved** your research proposal on ethical grounds, **subject to the following minor modifications:**

- Please revise the consent form to include:
 - A statement acknowledging that participants may request that the recording device be turned off at anytime.
 - The correct contact information for the Ethics Office (formerly Research Services) 306.966.2084.
 - A more complete description of all that is expected of participants and what the project involves for participants. What is meant by the term "development-related questions".
 - An estimate of the time commitment.
 - A statement to the effect that they may call the Ethics Office collect.
 - As the participants are not affiliated with the University, please replace the reference in Section 6 with an appropriate alternative.
 - Will participants know what SIAST is? If not, please alter the reference to it in Section 7.
 - A statement to the effect that participants may refuse to answer individual questions.
- Please proof the Release of Transcripts Form. Currently there is one incomplete sentence in the fifth paragraph.
- Please destroy the master list of participant names and their assigned pseudonyms when the need for it has passed.
- If the interviews will take place outside of Canada, please obtain ethical approval from the appropriate local body, and forward a copy of this approval to our office.

Please send one copy of your revisions to the Ethics Office for our records. Please highlight or underline any changes made when resubmitting.

The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original protocol submitted for ethics review. This Certificate of Approval is valid for the above time period provided there is no change in experimental protocol or consent process or documents.

Any significant changes to your proposed method, or your consent and recruitment procedures should be reported to the Chair for Research Ethics Board consideration in advance of its implementation.

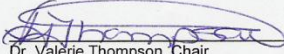
Please send all correspondence to:

Ethics Office University of Saskatchewan Room 306 Kirk Hall, 117 Science Place Saskatoon SK S7N 5C8 Telephone: (306) 966-2084	Fax: (306) 966-2069
---	---------------------

This letter serves as your Certificate of Approval, **effective as of the time that the requested modifications are received by the Ethics Office**. If you require a letter of unconditional approval, please so indicate on your reply, and one will be issued to you.

ONGOING REVIEW REQUIREMENTS

The term of this approval is five years. However, the approval must be renewed on an annual basis. In order to receive annual renewal, a status report must be submitted to the REB Chair for Board consideration within one month of the current expiry date each year the study remains open, and upon study completion. Please refer to the following website for further instructions: <http://www.usask.ca/research/ethical.shtml>.


Dr. Valérie Thompson, Chair
Behavioural Research Ethics Board
University of Saskatchewan

Please send all correspondence to:

Ethics Office
University of Saskatchewan
Room 306 Kirk Hall, 117 Science Place
Saskatoon SK S7N 5C8
Telephone: (306) 966-2084 Fax: (306) 966-2069

Letter of Support from Mr. Muthwale, Principal, Kenya Polytechnic



Principal:

The Kenya Polytechnic Haile Selassie Avenue P O Box 52428 Nairobi Telephone 338231/32
Fax: 219689

December 23, 2004

When replying please quote
and date

The University of Saskatchewan Advisory Committee on
Ethics in Behavioural Sciences Research
University of Saskatchewan
SASKATOON, Saskatchewan
CANADA

Dear Sirs:

Re: Proposed Research entitled: The Experience of Women Involved in an
International Curriculum Development Project

I endorse the proposed study "*The Experience of Women Involved in an
International Curriculum Development Project*" as a naturally occurring
culmination of the international educational project in which Kenya Polytechnic
played a major part. It is vital that the voices of African women be heard.

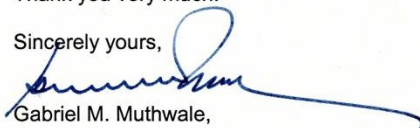
Shared learning gained from the proposed research could well be a catalyst for
further research studies as well as continued mutual educational undertakings.

Please accept this letter as an indication that I support the proposed research
study "*The Experience of Women Involved in an International Curriculum
Development Project*". I understand that faculty from the Kenya Polytechnic will
be invited to be participants in this meaningful study. I support this involvement
as an integral part of the research.

I will be awaiting to read research outcomes.

Thank you very much.

Sincerely yours,


Gabriel M. Muthwale,
Principal
The Kenya Polytechnic

All correspondence must be addressed to the Principal

Letter of Support from Dr. R. McCulloch, President and CEO, SIAST



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March 20, 2006

The University of Saskatchewan Advisory Committee on
Ethics in Behavioural Sciences Research
University of Saskatchewan
Saskatoon SK S7N 5A3

To Whom it May Concern:

I am very pleased to provide a letter of support for Ursula Osteneck, MEd, program head of SIAST's Continuing Care Assistant program at Woodland Campus in Prince Albert, to complete her research study and data collection in support of her PhD in Education, Curriculum Studies with the University of Saskatchewan.

Ms. Osteneck was involved from 1997 to 2001 with an international project titled "Supporting Environmental Education", wherein SIAST and Grant MacEwan Community College partnered with the Kenya Polytechnic to support and strengthen the Government of Kenya's long-term plan for sustainable development through environmental education and training. Ms. Osteneck's thesis entitled "*The Experience of Women Involved in an International Curriculum Development Project*" is based upon research and data collected during her involvement in this international project. To complete and properly defend her thesis, additional data and research study in Kenya is required.

In summary, I fully support Ms. Osteneck's request to complete her research study in Kenya. I would also like to advise that this work has the support of Ms. Osteneck's dean and our director of international services.

Please let know if you require further information.

Sincerely,

Dr. Robert G. McCulloch
President and CEO

RGM/sd

Letter of Support from Professor Faith Nguru, Director of Research, Publications and Consultancy, Daystar University, Nairobi, Kenya



2nd August 2006

The University of Saskatchewan Advisory Committee
on Behavioural Research Ethics Board
University of Saskatchewan
SASKATOON, Saskatchewan
CANADA.

Dear Sir/Madam,

**Re: The Experience of Women Involved in an International Curriculum
Development Project – Endorsement**

We have studied the various documents from the Behavioural Research Ethics Board, (the Saskatchewan Institute of applied Science and Technology), the President and Chief Executive Officer of the University as well as the Principal of the Kenya Polytechnic regarding the above named project. We have also held a very informative discussion with Ms Osteneck and one of her interviewees.

As a research institute in a fully accredited University in Kenya, we fully endorse the research project and are willing to provide any support that Ms Osteneck may require. We would be glad to receive the findings from the research so that they can strengthen our own efforts in curriculum development and gender studies.

With many thanks.

Yours Faithfully,

A handwritten signature in blue ink, appearing to read "Faith Nguru".

Prof. Faith Nguru
Director, Research, Publications and Consultancy

Appendix C Participant Consents

LETTER OF CONSENT FOR PARTICIPANT

I appreciate your participation in the research study for my PhD of Education thesis. This study, titled "*The Experience of Women Involved in an International Curriculum Development Project*" will look at the experiences of women educators chosen to be involved in curriculum development projects I will adhere to the following guidelines which are designed to protect the interests of everyone taking part in the study.

1. I will interview each participant three times. Each interview will be one hour to one and one-half hours in length. The time commitment for each participant will be a maximum of 7 hours (4.5 hours for interviews and 2.5 hours for reviewing the transcripts). The interviews will be conducted in a mutually agreeable setting. You will be asked to participate in three interviews, interview questions are designed to collect the following information or data:

- Demographic information about you, your background, your interests;
- Questions may review curriculum development-related workshop processes (for instance, my teaching style or workshop presentation styles). The interviews may discuss the products of DACUM (learning guides, industry visits) produced during the project times in Kenya; and,
- Changes you may have noted since you participated in the project. These changes may be within yourself, your workplace or the community.

2. Each participant has the right to refuse to answer individual questions.

3. The interviews will be recorded with a tape recorder and/or a video recorder. You may ask that the recording device(s) be turned off at any time. These taped recordings will be transcribed by a professional secretary. The tapes will remain with me. The typed transcripts will be given to you for your approval.

4. I will listen to your interview answers. During the interviews I may take notes. If you have made particular comments I may ask about these comments at the time of the interview or at a subsequent interview. I will provide you with a copy of the transcribed notes, which I will ask that you verify, add, delete, or change anything during this process so that it reflects what you wish to share. I will ask you to sign a Data Release Form.

5. The data, including interview transcriptions and interpretations collected for this study, will be kept in a secure place for a minimum of five years at the University of Saskatchewan with my thesis supervisors in accordance with the University of Saskatchewan guidelines. The signed consents for this study will be kept in a secure place separate from the transcriptions and interpretations.

6. Your confidentiality and anonymity will be protected through the use of pseudonyms.

7. There are no perceived potential risks to you as a participant. You are free to withdraw from the study at any time without penalty or loss of services with the Kenya Polytechnic or Saskatchewan Institute of Applied Science and Technology. If you withdraw from the study, the chronicled observations and interpretations will be destroyed.

8. The results and interpretations of the study will subsequently be published or may be used in conference presentations. Copies will be available through Saskatchewan Institute of Applied Science and Technology. However, except for me, as researcher in the study, your participation will remain confidential. Your name will not be used in the final publication or any presentations if you do not wish it to be used.

This research has been approved by the University of Saskatchewan Behavioural Research Ethics Board on June 05, 2006.

As a research participant in the study, you may contact the Ethics Office by calling collect (reversing the charges). The number is 1 (country code) 306 (area code) 966 2084 if at any time you have any questions about this study, or, you can contact Dr. Angela Ward (1-306-966-7585) or access the Internet at <http://www.usask.ca> to send an e-mail to the Ethics Office or to Dr. Angela Ward.

I, _____, have read the above guidelines and as described to me and I agree to participate. The procedure and its possible risks have been explained to me by Ursula Osteneck and I understand them. A copy of this form has been given to me for my records.

(Date) (Participant's Signature) (Researcher's Signature)

LETTER OF CONSENT FOR RELEASE OF TRANSCRIPTS (Personal Interview Notes)

I appreciate your participation in my research study titled "The Experience of Women Involved in an International Curriculum Development Project." I am returning the transcribed interview notes for your perusal and the release of confidential information. I will adhere to the following guidelines, which are designed to protect your anonymity, confidentiality and interests in the study.

Would you please read and recheck these interpretative notes for accuracy of information. You may add or clarify this to say what you intended to mean or include additional comments. You may also delete any information that you may not want quoted in the study.

The interpretations from this study will subsequently be published, may be used in conference presentations and shared with Saskatchewan Institute of Applied Science and Technology. Copies of the results of the study will be available through Saskatchewan Institute of Applied Science and Technology. However, except for the researcher in your study, your participation has and will remain confidential.

The data, including interpretive notations and interview notes, collected for this study will be kept in a secure place for a minimum of five years at the University of Saskatchewan with my thesis supervisors in accordance with the University of Saskatchewan guidelines.

There is no perceived risk to you as a participant, however, participation in this study is voluntary, and you may withdraw at any time without penalty. If this happens the interpretive notes and interview transcriptions will be destroyed.

I, _____, understand the guidelines above and agree to release the interpretive notes and transcribed interview notes to the researcher. A copy of the transcript (interpretive notes) release form is provided for my records.

This research has been approved by the University of Saskatchewan Behavioural Research Ethics Board on June 05, 2006.

As a research participant in the study, you may contact the Ethics Office by calling collect (reversing the charges) 1 (country code) 306 (area code) 966 2084 if at any time you have any questions about this study, or, you can contact Dr. Angela Ward (1-306-966-7585) or access the Internet at <http://www.usask.ca> to send an e-mail to the Ethics Office or to Dr. Angela Ward.

Date (Participant's signature)(Researcher's signature)

Appendix D Interview Questions

Personal Interview Questions

Format: three separate interviews of one-hour duration. The interviews will be tape recorded or videotaped. The cohorts will choose a Pseudonym. The interviews will be transcribed, transcriptions will be returned to the participant who will read, change, agree and/or add to or delete the document contents. The participant will sign off the transcript as "ready to go," sign it, date it and return the transcript to myself.

Interview One

Demonstrate the recording device.

Questions

1. Tell me about yourself: name, your history, your family, siblings, birth order, and education of family members.
2. Did you grow up in the city or on the land? Did you attend boarding school?
3. Where did you complete secondary school? And post-secondary school? What did you study?
4. Did your parents influence your educational choices?
5. What influence did your Mother have on the direction you have taken in life?
6. Tell me about your early life, including schooling.

Interview Two

Return the transcripts. Re-demonstrate the recording device

Questions

1. Any questions, concerns from our previous meeting?
2. Tell me about your career path. Why did you choose the one you are following?
3. What other career choices would you have liked to follow? Why would you have chosen the others? Were there barriers to those choices? What kind of barriers?
4. How did you arrive at the position you are in?
5. How did you become aware of this international project?
 - a. Have you been involved in any other international projects?
 - b. Can you describe the other projects?
 - c. What were the processes for choosing candidates in this project and in the other previous projects?
 - d. Tell me about your involvement in the project.
6. What were you thinking about when I taught you how to teach practical lessons?
7. What did you think of the methods I used when I taught the various workshop sessions?
8. What did you find challenging in the workshop sessions?
9. What did you enjoy in the workshop sessions?
10. How does this knowledge fit with your previous experiences of education?
 - a. What are the similarities?
 - b. What are the differences?
 - c. What made sense?
 - d. What puzzled you?
11. From the workshop information, what is relevant for you?
 - a. What can you use in the short term?
 - b. What can you use in the medium term?
 - c. What can you use in the long term?
13. If you had been invited to design this workshop what would you have included?
12. What roles do you have?
 - a. In which role are you most comfortable?
 - b. What do the roles mean to you?
 - c. Which role gives you most pleasure?
 - d. Who acknowledges you?
 - e. How do you perceive your roles: At home? At work? At school?
 - f. Of what value is credentialing in your work and education roles? (I know that at Kenya Polytechnic you have completed additional classes towards teaching certificates because Kenya Polytechnic is moving

towards degree-granting status.)

13. How do you keep your indigenous customs, language and songs? Have you taught these to your children?

Interview Three

Accept the signed off transcripts.

Hand out Transcripts from Interview Two.

Questions

1. Any questions or concerns from our previous two meetings?
2. Tell me what involvement in the project has meant to you.
3. How did your family feel about your involvement in the project workshop sessions?
4. Has your involvement changed the way you live? Work? Think?
5. Has involvement in the project workshop sessions changed your roles?
6. Has involvement with the project meant long term effects for you?
 - a.) What kind of long term effects?
 - b.) Can you give examples?
7. Has your involvement in the project changed life or the way of doing business in your community?
 - a.) Can you describe some changes?
 - b.) Do you have examples of changes caused by the project?
8. Could the choosing of candidates be enhanced?
 - a.) What way would you change the choosing of candidates?
9. What additional information would you like to tell me?

Thank you ever so much for your help with my project.

When the dissertation is written would you like a copy?

End of questions

Appendix E *HerStories*

Makena

Introduction.

My name is Makena, which is a Kikuyu word for joyous or happiness. I am the first born in my family. I have six siblings, one of my sisters passed away five years ago; I have four remaining sisters and one brother. I would say that we are five girls and one boy. My dad also passed away in 1988; when my father died in 1988 he was at the age of 92 years (we estimate he was born in 1906). All of the uncles died within months of my dad's passing; that was the end of his family, and really it was an end of his era. We estimate that our mother was born in 1934; she is still living. My mother was forced to get married when she was very young because like I have said earlier; my dad was older than my mother because he lost his first wife. He had one child with the first marriage so the age difference between my father and my mother was 30 years. I think she could have been around fifteen that is my assumption (age of mother at marriage). She was taken to Kenyatta National Hospital, that time it used to be the King George, and she was diagnosed with fibroids. So she was operated on and that is when she conceived. I would like to point out that when she got married she stayed for seven years without a child and when I was born it was like a miracle to her.

I was born and raised in the rural area called Kiambu; Kiambu is in the Central province. It is north of Nairobi and it is distant about 50 kilometers from Nairobi. It is towards Nyeri. Today I am married with four children. The first born is a son and the other three are girls. Two of my girls are at the university, one is studying journalism, the other one is studying for a Bachelor of Commerce, and the small one or the last born

is in Primary six, she will be sitting for her National Exams in two years' time. The first born I call him a special child, I had him under very difficult circumstances but he attends a special school.

Ethnicity and Identity.

As I commented earlier I am Kikuyu. Languages spoken are: Kikuyu, Kiswahili and English. For anybody who has been brought up in the rural areas it is very easy to maintain their language of origin, but for our children who are more used to English and Kiswahili you will find that the mother tongue gets eroded. I can speak fluently Kikuyu, Kiswahili and English. Now if I take you to my mother now, you may not be able to communicate unless you speak Kiswahili because her English as I have said stopped at a very early age. I would translate between you and her. I will be the translator. So I would say the three languages I know them well.

You asked me excellent questions: How do I keep my indigenous customs, language and songs? And have I taught these to my children?

Wives are not inherited by the in law brother when the husband dies. This may have been practiced years back, but not now. I heard it used to happen. When I grew up I never saw it happen. So it is like that kind of culture was rid of finally, we don't have it anymore.

In the past you would not be allowed to choose a spouse. And it was like whomever your family thinks you should marry, they just take you there. And like my mother told us, she ran away two or three times but she kept on being taken back to my dad. But, we noted the age difference but on the other hand, my father was good to her and to us. He had had a bit of exposure because he worked as a chef for the colonial

people in Nairobi. So we found him, his attitude toward us was positive. Most of the families did not educate their girls. But because of that exposure now, having only one son and five girls, didn't deter him from taking us to school.

One custom that we have is the naming of the children. The first child is named after the mother of the father of the husband (the paternal grandmother). The lady names the children after her parents after that. Some of the kids know Kikuyu, but not very fluently. They are in town, and there they learn Kiswahili. And they also learn the Sheng language, which actually is a mixture of English, coastal Arabic and others.

We sing songs and we hear songs especially on the FM Kikuyu stations; we sing at social gatherings, weddings, we sing our songs.

I identify myself personally as coming from the Kikuyu ethnic group coming from the district of Kiambu which is in central province, and then as a Kenyan. I also identify myself as a mother, wife and daughter of my parents. I am also a career woman trained in environmental resources and a consultant in the same field.

Schooling, Familial Supports and Career Path.

My sisters all went to school. My father was old and had retired by the time we were old enough to go to school so after I graduated I helped him to educate all of them. I would say all of them have kind of gone through my hands. They may not have completed university, but they all have careers and they are working.

I grew up in the rural areas up to primary school and then to complete high school I went to another district school which is also in the rural areas. For my higher education, I came to Nairobi for two years and then I joined the university. I attended boarding school; for my high school and university years I was in boarding school. Well

boarding life is kind of a learning experience for somebody who is used to a day school. I would say mixing up with girls teaches one to be independent. It was a very good experience preparing that you learn to manage your life and that when you go home from school you have to balance the two.

I completed secondary school in 1976 and then I joined my Advanced level of education in 1977 to 1978 after which I joined Kenyatta University in 1979. In my first degree I studied Bachelor of Education in Geography, History and also Education. I am educated up to the university level. I have Master in Environmental Planning and Management. After interacting with some Canadian counterparts who had a programme at the Polytechnic I would say I was motivated to learn more; their programme was on supporting environmental education. I would say they did support me because they paid for part of my tuition fees and then I felt obligated to graduate as fast as possible so that I could use that education. My master's programme research project was entitled "The Assessment of Anthropologic Activities on the Migratory Corridors of Nairobi National Park using GIS." I learnt GIS through the Canadian project. The GIS program was part of our in-Kenya and in-Canada training; I felt that that tool was a modern tool which can be used in the assessment of various impacts but especially the assessment of the environment.

I trained to be a teacher in geography; subsequently I pursued higher education in population studies and environment management. My career choice was influenced by our guidance and counselling teacher in high school who felt most of the girls should pursue teacher training careers (good girls took careers in nursing or in teaching). However, personally, I would have liked to pursue a career in law. I excelled very well.

I had very high points in high school. I tried to change programming at the university, but it was not possible. At that time there was no changing. Later on, you could change any time you wanted you could change your subject major but then it was too late for me.

There definitely were barriers to career choices. Even when I think about it now, the university rules and regulations, which prohibited me changing my university path, were a major barrier. I think there was also another barrier in the form of a lack of exposure to any other career possibilities; the guidance counsellor knew only certain and limited career path information which limited career choices for the students.

Environmental law would have been my choice; however, that option was not available at the Master's level. When I continue to the PhD level, if possible I would take environmental law classes which depend on whether it would fit into my program classes; I am worried that it would not fit. Environmental law is a major part for the development of environmental policies to encourage environmental sustainability.

My father played a great role in encouraging us to succeed in school and especially me since I am first born. I remember he used to say "if you do not have an education your future is bleak." So I would say that my mother felt her education was cut short because she was in class four when she was taken by her elder sister to go and marry my dad. She kept telling us that if she would have been allowed to go on with her education maybe she would be totally different. And the other part is that even with that little education she used to supervise our education and she did quite a lot. So that motivated us to push on with education. She would have liked to have carried on with her education. There was a program offered for adult literacy education but since she had already gone up to Standard Four the literacy programme at a level that was too low for

her; that programme was designed for people who were literally illiterate. Therefore she couldn't have gone to that adult program. I would say that she was not jealous instead she was very happy and appreciative. When I excelled in school and life she felt very good. Perhaps my mother saw me as an extension of herself and her desires.

My mother also kept telling us that as a girl child it is important to have education if you want to be economically able. My parents, they supported us as much as they could. Mother did not work outside of the home, however; she stayed in the house at home. It was my father who worked, he worked in Nairobi; he was a chef for many European families. He would come home once or twice a month. Mom she also worked a lot. She was like the head of the family, most of the times we were alone with her. And I can see her as quite organized. She was very hard working. She wanted her children to be above the farm kind of life and she encouraged us to excel in school. She always used to tell us that with education we could go far. She used to tell us that you have to be very careful how you relate with the young men because they'll mess your life and be gone with your life and you'll be left back in the village. And in a way that has helped all of us out of that. At least all of us have gone beyond high school education and above, and we are working. She feels that girls are more vulnerable. I come from a house of five girls and one brother. This is the same way I talk with my daughters. You have to be careful talking with the young men. I advise them that at the top of their minds they should remember that boys are interested only on one or two things and then they leave the girls on the wayside. You have to be focused. You have to get your career first and then from there everything falls into place after that.

Since I started working in 1983 I taught in various schools; then in 1990 I went

back for further studies in Post Graduate Diploma in Population. I took one year at the University of Nairobi. Then I joined the University of Nairobi once more for the Master's programme in Environmental Planning and Management from 2001 to 2002.

At first I worked at the Kenya Polytechnic as a lecturer in the Environmental Section; then I was appointed Head of Section (Head of Department) of that section. Once I completed my Master's degree I was eligible to teach at the university level; I started on a part time basis teaching at Jomo Kenyatta University of Agriculture and Technology (JKUAT) for one year. Now I am a research fellow at the Jomo Kenyatta University of Agriculture and Technology. They advertised for the posts of research fellows at the institute of energy and environment. When I was short listed for the interview I was very excited. I never talked about it. I waited until it was a sure thing before announcing to the principal and to the head of the department. When I taught at the Kenya Polytechnic, I worked for the Teacher Service Commission and I had to ask to be released from the National Teacher Service. I asked the principal of Kenya Polytechnic this May 2006 to send the letter for my release to the National Teacher Service Commission. And as they say in the movies: the rest is history. I have many roles, some of which include the following. I am a mother, it good to see and to be in charge of the children, to see them grow, to take care of them. I have a career; the happiest moment is when I get good results, fulfilling, it ties up with what my parents used to say that to be a person of substance one has to have an education. I am a wife which involves a lot of duties such as dealing with two families (husband, his family and my family); it is a tough job. Over time I have seen that my roles are changing in tune with what I am doing. At work I coordinate activities; at home I supervise, advise, check

on wellbeing of the family. Above all I work every way possible at home and at work; I try to give the extra mile; I search out opportunities. I describe myself as a "Go getter" or a "High achiever."

Post colonialism.

My father worked for the white man before Kenya gained independence. That was the time there was a lot of resistance because the local people were feeling their land is being taken away by the white man, and they were resisting that. And they were resisting anything being introduced by the white man. So him having now worked with white people he realized that they are not just bad, it was other people who were branding them as bad.

We had just a recent case at Delemare. This is an example from one area, but it could happen anywhere in Kenya. The Delemare Farm employs Africans; these Africans themselves bought the former white farms which are located in the former white highlands. These farms are very fertile and they were fought over during independence unrest; these farms are the ones which now have reverted to the rich African people. But you will find instead of uplifting them from the squatter level, the African owners still want the impoverished workers to continue to remain down there instead of improving their wellbeing. The newly rich African owners purposely make them stay at the squatter level. And yet they are reaping the benefits from their work not just in the farm also in the homes. You will employ a farm hand, you will employ a house help but if you do not take care of them some of them can kill. Some of them can and have organized with unscrupulous people out there to harm the rich people. So, I would say that the fact that the farms have been taken away by the Africans, this hasn't improved the lot of the poor

person. You will find that those rich people can even subdivide huge acres of land to give to the squatters. But they still want them to squat in their land so that it is like the squatters are under their mercy.

Feminism.

I would say that the women in Kenya have been put in a kind of a subordinate position and I find those people who try to come out of it, especially if they are married, their spouses will always try to put them down, and in a way it takes time because most of them have accepted that position, like they have to wait to be in the number two position. They will have to come a long way. This is even worse for women from the villages.

Yes, this is the way the culture is. Traditionally the woman takes care of the family and everything else, and the man is providing. I think it is time for us to break that kind of a stigma where the man is leader.

What I think is that I must encourage women of whatever level to not just look at life from one perspective, not to just wait to be directed by your husband of what to do, but that they should come up with their own ideas of what they wanted life to be. And in a way I have been able to. It is never too late. And so far I have seen a few of my friends who have enrolled in degree programs, others have looked for where else they could work instead of just staying in the house or working in a trivial job. So I would say that in a way across the board, the women who are not very learned, can start their entrepreneurial businesses and all that, since we have women's groups, some of them may not have gone to school like I have but I do encourage them to be on their own economically.

Well business wise I would say that the way I interact with my friends, and the way I interact with other women friends, or with my mother, the relationships, I would say that I do encourage them to be strong and be able economically whether the farm kind of life or otherwise. Sometimes these women who are not exposed feel like a woman travelling alone they seem to be high flyers. They treat you like you have been let loose, it is a kind of a I would say they wonder if you are still upright but I always tell them if in your mind you know what you are doing, that is what is important. They look at it differently. They know that I am travelling, and I am back and they look up to me as being a role model. And suddenly I have changed their perspective. They don't have to just stay at the home, they can combine work, they can combine family life and everything moves quite well.

The traditional set up is that you stay home, you tend to the family, you tend the animals and farm life if you are on a farm, you sit home and you sit back and you wait for the children to help with homework and all that. The fact is that you could be coming from taking guests to an official dinner or coming from travelling with the guests to wherever. That is what I am saying is that some people would wonder where you are taking the guests. And that is what I am saying because here as a woman you are just supposed to be in the house throughout. But now, because things are changing and as long as you know what you are doing, you can combine work without neglecting your family, you are doing your duties, you do not have too much freedom. You can have fun, especially if your work place has given you this mandate. It takes time. Everything takes so much time.

Masimiyu

Introduction.

My name, Masimiyu is the Luhya word for "born in the dry season." I am 45 years old. I have three children, two boys and one girl, all teenagers; in fact two teenagers and one over 20 years. I come from western part of Kenya, the district borders Uganda, it is called Bungoma. I come from a large Catholic family; my mother had 14 of us and I am the 7th right in the middle. And my father being a Christian sent all the girls to boarding school because that way we would get the best education then during early independence days in the 60s.

Schooling was not priority for the girl child. The boys never went to boarding school and they were kind of troublesome for boarding conditions in education, they didn't go far. But the girl so far did well. Most of us finished our fourth form and went to college. I am the only girl child of my dad who made it to university; and, I had my first degree, and I had my second degree and I am too lazy to start the third one. But now that you are here you are inspiring me. I will have to start.

I grew up on the land, in the village, in the rural areas. I only started staying in the city when I went to school, when I went to college and started working. When I came to the university I had come to Nairobi where the university was. That was when I experienced the city for the first time when I was in my early 20s.

What were your first impressions of urban life?

I was impressed with the infrastructure of everything and it looked good. Because it was a sign of progress and advancement so I enjoyed it. But there are certain aspects of the country life style, life in the countryside that I missed. And then when I started

working, I worked in a small district in Baringo. It was a rural setup, but still we had a small town with advantages such as electricity and available water. It was quite easy for us and that was a sign of advancement and good life.

Even now as I grow older, I still value; I still miss the rural life, the village life. It gave me experiences that enabled me to survive hard conditions. It has made me like I look at this television programs about survival. You see if they picked on people like us who have stayed in the rural areas on that survival competition, I think we would win everything because that was part of our survival. You had to fetch water; you had to run across bridges to get to school for example.

Ethnicity and Identity.

Luhya. Am a Luhya. Only problem is that me and my husband do speak that language. I regret that I never taught my children their mother tongue because raising children in an urban centre like this; it is so difficult for them to talk their mother tongue. So they talked Kiswahili first and then when they went to school they dropped Kiswahili they picked English and that was the end. I am actually realizing too late that I should have taught my children the Luhya language. I would have insisted because we brought in the myth and we are lucky that we stayed with the myth up to recently. We never insisted we never thought it would be a problem. And when we sit back we have no excuse because we speak the same dialect with my husband.

Sons are at the USIU University. And the other day he came home with an assignment. He needed riddles and tongue twisters in mother tongue that has some cultural value. Now I had to start writing them down for him and interpreting and it was so difficult and he was so frustrated and said, "Mum there is these and these guys who are

in a group with some two Ghanaians, now one Ghana and one Nigeria and one Luhya and they have really done well and they have got the best marks. But you see I couldn't come up and tell my teacher that I can't speak my language. "

Traditional Roles.

The man was supposed to go hunt and bring food but now he can't hunt. Instead of the man hunting the women are hunting. Like now the pastor was asked, how many of you bring home an income? We were a group of around two hundred ladies, how many of you are employed? And almost 150 of us were employed. How many of you are not employed but have businesses? Around 20 people had. How many of you are totally dependent on their husbands? Maybe only 30 women are dependent on their husbands.

And he said now this is where the problem is, because what do you do with your money? Most of us said we pay fees so we come home and do this, whatever... so he said, you see this is where the confusion is. You ladies if you just make money even if you are making more than your husband, you need to channel it through the man. Let him be seen to be the father figure or the head of the family. But we all have our reasons because if I channeled it into his pocket, I cannot account for his money and it is not easy for me to audit his expenditure and that creates a lot of problems. And that is where we just better do what we had to do and hope for the best. So this man was telling us that when like right now around five I will go home, my husband may come home around 7 o'clock, if there are any issues that need to be solved in that house for example, there is no milk, it is me who takes it up, I will do it. And maybe if I go home in the evening and my son needs school fees it's normally me who will actually run to it first tell later when he comes in the evening. And when he comes in and most of the time dad feels that his

job is more important than mine, he gives the cheque or money to go and sort out at school. So the boy child grows thinking, mum is the provider. So the boy child marries a woman expecting a provider in the wife and that is where the confusion is coming.

There is a higher unemployment in Kenya. And then because the men are very idle, they take local brew which just wastes them out. If you go home there is a lot. In the rural areas there is a lot of food insecurity. There is a lot of poverty but the land is good, the water, and the climate are good. When you ask people why they are not producing food they say they have no money, they have no input, and they have no seeds. But how do you get seeds by just sitting by the road side. So these are the problems and the conflicts we have in our society.

Then the money that is coming down may be in from donors for poverty eradication. Most of that money goes into holding seminars in big hotels. But nobody has gone down to the grass roots and found out what the problems are. Or even if they go most of the times men are the one who are the policy makers. They go and look things from the man's point of view. When I talk like this, my husband will tell me "Yah you are talking like that because you are a woman." They have completely blocked any woman's voice.

I wish to think if that money is to be channelled towards community activities in the village it would be easier. And most donors who have heard those experiences will come to actually deal with the real groups not channel it through the other way. But there is also another problem they want to channel it maybe through an NGO because it is based at the grass roots. But chances of it being misused are also very high in such cases, but I wish there was something that can be done about the rural woman, the rural mother.

I employ several of those women on my farm, the ones who do my garden and I pay them and when I sit down with them at the end of the year and ask them what did you do with the money or they tell me, mum/ madam, I want to buy maybe a sheep or buy a cow, that cow can give me milk, and you can see those are the things that used to be done by men but men can't take it. And these girls/ women have husbands.

Schooling, Familial Supports and Career Path.

I started boarding school at grade I, six years of age. It was difficult but very challenging. In terms of boarding school: Boarding schools were like small prisons, like the present-days prisons in our country. Reasons I am saying this is because you had to bathe with cold water; you had to take the food given to you ---- you can't eat what you like, you were only given ugly porridge for breakfast, and it was only a little and that was all. And if you didn't get food it was up to you to fend for yourself. We went to class half hungry.

There is a big change from home to coming here where you eat only things they allow you, the way you have to work and the way you have to get whatever done. It was like a strict regime: you have to wake up very early, you have to get yourself into best form, you have to go to class in good time, and you have to attend class. When it is break time maybe you have some money to buy a candy or something. Most of us didn't have enough money to buy a candy. So, you have to survive either on credit or asking your friends to share some with you; and it was really hard work. It was very difficult. I don't think my children can lead that kind of life anymore. And like our father had so many children and he was doing the best he could. All he did was pay school fees. He didn't

give us any pocket money; he didn't give us anything extra. And we learned the hard way to survive.

And that's the time I made up my mind as a child that I have a mum who was not working and who did not have money; so my colleagues, my children, my friends who have only working class mothers were better off than those of us who didn't have working class mothers. That is when I made up my mind as a woman that I have to earn a living. I have to make at least a contribution to the family, public yah! That was an inspiration for me.

Boarding school was in the rural area. Far from home but in the rural area this boarding school was a Catholic mission school and we had trying times. When it was the dry season we didn't have water, we went for water in the stream. But otherwise the school had tapped a lot; it had a lot of tank water, collected rain water into the tank and all that. So it helped a lot, but when the taps went dry, we had to go to the river to collect water for our own use. But they sent the school tractor to collect water for domestic use, cooking and all that.

Initially I didn't look at it as abuse. When I come to think of it now there was abuse. Now that I met my friends who went to the protestant schools, missionary schools and they were in Catholic schools, the Catholics were meaner. They were thrifty in everything; they lived a Spartan life where we had porridge without sugar. A counterpart in the neighbouring school, same environment had tea and bread. This may be affluent. Tea and bread and butter, we had just plain porridge, if you had sugar, you put on your own sugar. We were bringing our own food stuffs and then we had very bad vegetables. They used to collect a lot of vegetables during the dry season and dry them so that when

it comes to cooking them, they stank then and it tasted like tobacco. And those were the kind of food we ate and I don't just understand how we survived that time. It would be so bad that you would hear the food cooking and you don't want to go to the dining hall that is nothing you want to eat. You would eat like your *ugali* with a piece of lemon. That is the only way you would get it down. And then they have nuns who stand there, and you have been given a whole plate full of greens which are dry plus the *ugali*, and they expect you to finish but you can't finish it. If you don't finish eating it you were punished, you were caned. But caning was not only for those days, caning has been abolished in Kenya only from 2000. Corporal punishment such as caning in those days was not seen as an abuse. And that is the kind of abuse I experienced.

We used to wear uniforms. We still wear uniforms up to today. In Kenya, uniforms are not seen as an abuse. It is a norm, it helps. You know why it helps? Because in those schools, we had people who came from extremely poor backgrounds and they had rags on. And also we had children from rich background who were so well off. So to make those other children to have the same look they introduced uniforms for everyone. And in a way I liked it, because I also fell in the category of children who did not have a lot.

But you see now, if I look back and analyze even those prison conditions, it still made me or put us at a higher level than our friends who were in the village, who went to school as day scholars. They didn't have anything better because it meant walking long distances in the rain and also chances of sexual molestation from boys on the way was very high problem. Most of my classmates who started with me in class one who were

day scholars never made it to the high school. They got married in class eight. They got married in class eight and class seven because there were so many distracters.

And then there was one thing I was forgetting, the abuse I ever felt the Catholic teachings or lessons in primary schools is that it was considered a "cardinal sin" to talk to a boy. Any boy who wrote to you a letter was ridiculed. You were forced to go and confess to the priest that you had sinned because you have a boyfriend. I remained like that until I was getting to the university is when I got venturing to get a boyfriend. But the thing that helped me more that is in secondary schools we had these Catholic nuns but they were white. The white woman helped us. She liberated us. She started talking to us about boyfriends, boy/girl relationship and she divided the school into two groups. Form 1, 2, 3 were juniors, form 4, 5 and 6 were seniors. So every Sunday, she was called Sister Nelly I still remember her and I don't know whether she is still alive. Sister Nelly came from Holland and told us it is right, it is good to have a boyfriend. But there are certain ways in which you behave with a boyfriend. She told us in form 1, 2 and 3, if you had a boyfriend is just writing and exchanging letters. Maybe you go to the church and meet a boy that says hallo and you may go picnicking. And then form 4, 5 and 6 if you don't have a boyfriend to whom you feel attracted, she said you are lost. So she encouraged us but she told us to have a limit. So we had our discussions and that is when I realized that I don't know anything about this topic; at first she gave all these lectures. I still felt this *mzungu*, this white woman is confusing us. It was only after I went to university; I realized this woman was helping us. So you see I was completely brain washed from primary school.

The primary school nuns were black. They were strict and mean and I don't think those people did anything called child psychology. They were very mean, they kept flogging you like horses, they would treat you as if you are a kid. You see some kids don't like bathing, they would forcefully get big people to scrub these girls badly to levels where they would hurt. That is the kind of abuse we had. I think they were also frustrated and in a way they didn't know child psychology. And it still continues today. Don't ever think it's gone. It still continues today because there is something about rural children. Kids from the village do not know how to advocate for their lives and even if they did, parents would not let them. But kids who have grown up in the city can be able to stand up to them and say NO and that is the main difference I have seen.

You were saying about the country children. If they complain they are caned ----- and caned again when they come home. That is the same way parents behave. They get it again. And in a way kids in the villages are not aggressive and not as adventurous. They kind of restrict the kids. Although they are very good, if you are a teacher, these are the best people to deal with because they are not troublesome and they are easier to get along with. But if you look at them individually, I don't think it's good. I started to realize that with my children.

When my big boy went to an urban school, it's in town but outside Nairobi, he was not supposed to answer back to the teacher. If you were to explain, he will explain his case but he was really bad and it reached a level where the child just shut up and never learnt anything. I had to remove him after three years and start all over again and that way we wasted his time.

My father especially influenced my education choices because I proved to be one of his brightest children. He could not understand how I was not making it in mathematics. So when I passed with division two. Division two in those days we had grade A, B and C. So Division I was like A, Division II was like Bs and I missed division one by just one point because I didn't pass in mathematics. So my father saw in me a medical doctor and he could not hear anything less. So he actually influenced my choice of subject. I was sent to school in central province to do sciences and I was so scared. Deep down my heart I was scared because I knew I didn't have any mathematics background. But he insisted I had to go to please my dad.

But the good thing about is that I did Biology, Chemistry and Geography. My best subject of course was Biology and Geography, Chemistry was a total mess. And then we had to do mathematics at supplementary level. That mathematics of course was a total mess, I failed and I didn't make it to the university after those two years. It broke my heart so much that I made wrong choices and I have missed to go to the university but I didn't give up.

I went to a sister of mine who was married, older than me and I told her my problems. Her husband was a teacher, a headmaster and he said that he can organize for another school for me to repeat. I went and repeated that one year and made it to the university and I was happy to be taken to do Biology. Once taken to do Biology, I just majored in Botany and Zoology and looked at nothing else. Now there was a catch, I was training as a teacher but for you to be employed by the Government Teachers Service Commission, you needed two subjects. So I had to take minor Geography, teaching methods in Geography that is how I qualified. And then from there, after I finished, I

was the first girl of my father to graduate successfully from university and not even, you know most of the girls in those days would get babies in between. I completed my education and that was great.

And after a half a year I got married and in my heart I still wanted to continue but my husband had other ideas since he wanted to settle down. So every year I could apply to go to the university, he would say "You apply to go to the university, whom are you leaving the baby with?" He is a very typical African man. And I would say I will go with my baby and he would say no way and he will make sure, and you know how educated I was, I didn't have control over my body. I let the nature take its course. I didn't even go for family planning; I had three kids in a row. The first time I went for family planning clinic my husband said "no way since family planning measures could affect my wife producing my children." Little did I know I was being tricked!

I kept on feeling just so loved. But in the long run, I realized that it was not working. So after my third child in five years I said no. I stopped, I had to get some contraceptives or some form and all those hesitations are coming from the results of being schooled in a catholic school. Catholic schools preach against contraceptives and they scare you about them. So luckily enough he went to work at the university and he still remembered in his head that I was interested in doing my masters. So he goes to the university and says, "Now I have come to work in the university you have been daring to go and study let's see whether you will study." And you know I take challenges very easily and I took it up and he supported me. That is when I did my Masters in Environmental Studies carefully steering away from the mathematics that I feared.

My mum did not influence the directions in terms of life, education and all that. The influence she gave me is the fact that I used to see her miss so many things, small things she actually depended on dad. I don't know whether she was a spoilt child but she never did anything for herself after having so many children. So she always waited for dad to buy sugar, to buy us all the provisions and that's the challenge that I had. I didn't want to be like her. I didn't want to be totally dependent. And even up to now, my father died, he had spoilt mum so that after my father's death we had a real problem dealing with her. Remember there was a time when I asked about something about grieving from you, when you here last time. I was going through grieving for my dad and I was wondering how to cope and my mum still today has never gotten over it.

Post colonialism.

Kenya became independent in 1963. We were colonized by the British and we managed to get independence in 1963. So we have had 43 years of independence. And 20 years later I think. First, I think, 15 years of independence was really good there was a lot of progress. But the last 24 years the last regime things did not go very well. The last government didn't do a lot. We kind of stagnated and I think the government tried there to tear down the structures and public institutions that were there. For a long time Kenyans have suffered but we are hoping that the present government will pick up and make it work.

Our children's generation will benefit ---- And if we also, if we actually impart in our children the values that make them proud of Kenya, we can actually bring our children up morally and without that issue of set business. The biggest problem in Kenya

is corruption. And if we can have the corruption out, we can have tribalism out; I think this is a wonderful country to stay in.

We need to change; we need to actually do something. We should come out to do something for ourselves. Do something for our country, not the country to do something for us. Ok you know after, I think that is the effect of colonization. After colonization, we took the government to do everything. But now 40 years down the training we are still talking about not being ABCD. It's not really fair. We need to actually take things into our hands and try to make things better for ourselves and for our children. And for that to happen, education is important. And I think Kenya has tried a lot in terms of education especially for the girl child education has helped. But there still certain things that pull us down.

You see you pass a rubbish dump and you find a place somebody has dumped rubbish. And you ask yourself, why are you doing that? Because we are waiting for the city council to come and remove the rubbish, and it's you who has thrown it out. Why? And you stay in the same area and your house may be a government house. It's all overgrown with grass and you are saying that the government is supposed to send maybe the prisoner or the workers. Surely that is not being fair. I just also have to start even with our houses. You stay in a house, the room is untidy you need to clean it. You don't have to wait for the maid, a paid maid to do it. That is what we are talking about. Those are some of the changes I would want people to make in them. And it all comes down to how we raise our children and how we were raised.

Independence 1963 occurred; since I was just born two (2) years before independence, I would not have known anything, but from mum's and dad's experience my mum's elder brother went to fight. Most of it was around Nairobi and Mt. Kenya.

It is interesting just wondering who were involved; I know it's not all the Africans.....let's be specific. Almost every ethnic group was affected but the people who were most affected were the Rift Valley People in Western Kenya. We have a place called Kitale, which is on the border, where the white settlers were on the prime land. The white settlement was established there. When you come to Rift Valley, Nakuru area, Molo that is the cool area most people were chased away and put into concentration camps so that the white man's land can be utilized. So that one area was affected most. When you come towards Kericho the Nandis also were involved, in fact there is a chief called Koitalel who was murdered by the white man but I don't know where they buried him. So almost every community was affected and anybody who had gone to school in those days knew about the struggle; they were involved even if they were not directly involved, they gave material support to the Mau Mau fighters ok.

My grandparents were not involved but I know my uncle, my mum's brother, was. He was in detention for some time because he was supporting the independence. From the way my grandfather told me, initially what the Kenyan wanted was that they did not want to be forced to go to work in the European farms sites; they realized that if they don't work for the Europeans most people did not want to do manual labour. The colonial government established what they called head tax for everybody who has a house, an African house, had to pay head tax in the local currency and since the only way you could get the local currency was to go and work on the white man's farm that's how

they got it. That is what made them go otherwise they were not able to make them work for anybody. So they introduced that need of currency to come and work; our people, most people from Western province, were taken in by the colonialist they were normally cooks, they are very good at cooking and have been domestic workers like watchmen. That is how they came to Nairobi and started working for these white people.

Initially they were not violent so the white man trusted the cooks and domestic workers from the Western province and Nyanza, but after sometime they also started getting leakages. They were able to now leak information to the Mau Mau guys, once the Mau Mau got in touch with you there was no way you would turn your back on them, they would kill your family so you had to cooperate with them but at the same time you could not let your master not know what you were doing. Yah. You became a kind of spy. Difficult, you are in a difficult spot.

If you didn't comply with Mau Mau your people are killed, if you dared then your master could give you a problem. Yes that is what happened. And if you didn't do the task they would come and grab your things. You know in the traditional way of life a man in his home would have four, five or six wives to obtain with a piece of land where he is planting his traditional food crops in a stupid way either shifting cultivation but it worked then he had his many cows so the local chiefs the colonial chiefs would come and take the best bull and sell it to pay the tax if he didn't work. Ok so that is what stirred up the resistance ok.

Yes that's what stirred up the systems. The other time I took student to Nakuru, Lord Eros Castle is there. Ok, that is a white man who left history in the Rift Valley, he was one man I think who never married. He built a very beautiful castle on your way to

Nakuru and he had prepared everything for his fiancée and the fiancée let him down, and she said she can't live in a house that looks like a chicken's nest that the house is big and from there, he vowed never to marry and when the resistance came in most white settlers in the Rift Valley felt the blacks have no rights but this is one man who kept telling them give these people some land so that they leave us alone but they wouldn't listen. So when the Mau Mau came they killed most people but Lord Eros was spared because they knew he was their cooperator.

It was racial discrimination even if they have come all the way from let's say from Mombasa to work in Nairobi, for an African you were to wear a pass on your neck to show where you came from, if you don't have that pass or identity you are taken in when you are sitting like when you are on the roadside and a white man or a white lady is passing you had to stand and salute. If you didn't you are whipped on the spot or thrown in prison for showing bad manners. You have to address everybody as Sir and Madam. And then they were different schools even during the colonial days, they were different schools for African children different schools for whites and then different schools for Asians right.

Even hospitals the hospital was different the Kenyatta National Hospital was for the Asians, Nairobi Hospital was for the whites and then Pumwani Hospital was for the blacks. Everything was different even transport. Even public transport you could not get into a bus where the whites are; go to a different train, the train is divided into first class, second class and third class. Third class was for the black, second class for the Asians and first class for the white. That is how things were.

Feminism.

African feminism"Workaholism" means what? Advocating for women's rights or could be any equality. Feminism we also have that the Kenyan feminist also depends on where you come from. Like Kikuyus are more feminists they are more outgoing than the other tribes so far. Like where I come from, the tribe I come from, even the woman's voice is not heard. And somehow, much as I have tried to fight it, you realize that you are not going anywhere. So you just give in and fit in. You could give up and fit in for peace sake. Although there are certain things I can't start as a woman I won't take it from my spouse or from any or another man personally. And I would really want that kind of thing to be pumped into our girls. That they should not just keep quiet about certain things. And in my district, even just standing as a woman MP or representative, is really difficult. The men won't give it to you. They will make it very difficult for you and the majority voters are women, but they will still not see anything good in you. So it is like it has been accepted that we are supposed to be women and we should stay down there.

All those kinds of experience but the main problem with the African feminism cannot be compared with let's say Americans' feminism because Americans have laws and rules that can protect the rights of a woman. But in Africa, in Kenya for instance those rules are not clear-cut. It is very rare even if you are trying to advocate for something for injustice in a family. Like let's say your husband may be unfaithful, and you want to stand for your rights and you say maybe you don't want to get intimidated with him, and you go to court. There is no such thing, nobody will protect you. Or maybe you are divorcing or separating from your husband and you are the one who has sued him for separation, it is not going to be easy for you to share the property. Most

property in Africa belongs to the men. And most of the high income earners are the men. So it's that kind of stuff that encourages activism for women. The conditions force them into submission for their economic survival. Even me with my Master's degree, I can't actually tell you, because I cannot cheat you, that I would get fair treatment if I went to the court over anything. Sometimes you swallow your pride for the sake of the family and the peace for the family. So many things I know I don't believe in but I keep quiet because there is nobody who will support me starting with my own mother she won't support me.

The biggest problem of an African woman is survival. Because first of all, you don't have land, you don't have rights in your own home, you don't have issues or problems like where I come from; the Kikuyus have different issues. But for the Luhyas, such as myself, as a woman, I cannot inherit anything from my father. So if I am moving out of the marriage, then I have to be prepared to stand on my own. And you have to prepare all your things on your own and most of the times when you are married you buy properties together. Sometimes you trust your spouse to be the one buying everything as you are doing other things. Then when such things happen, you really get into trouble. So because of that traditional cycle, we are actually kind of intimidated to just keep quiet. Having permission

I am lucky my husband will allow me to do various projects and activities. First of all for him to have allowed me to do the Masters that was a step forward. He let me do it. Because as long as he knows it's going to better your life, his argument sometimes is that like when I registered for my Master's program he had his family friends who told him, "Why have you let your wife go for Masters? She is going to be unfaithful, she is

going not to be submissive to you, or she is going to be a mess." Unfortunately there are a few examples, a few ladies who are a bit liberated, ladies who chose what they wanted to do and one lady was actually behaving inappropriately. So the few men were using that as an example. And my husband said, "No, it doesn't matter I think my wife is different." Unfortunately that guy lost his job later on and the wife was just a primary school teacher and it was very difficult for their children to go to school. Because a primary school salary is even lower than mine. But had he helped his wife earlier on to move upwards I am sure they would have been very ok.

You know women who are liberated will do what they want. But doesn't mean all liberated women are bad. The main problem is that men fear that the liberated women or highly educated women will be influenced to not do the ABCD; and that encourages the men to restrict the women. The other thing is that most of the liberated feminists are separated from their husbands. That is the unfortunate thing about Kenya. So that puts us in a very difficult situation. If you want to do ABCD the man will always say, "You see you want to be like so and so is that what women's liberation teaches you?" So there is a lot of misunderstanding and in fact not understanding that there is a lot of fear in the men, the men are "saved" from changing.

There are many activist organizations. We have FIDA, the Federation International Female Lawyers. They are ready to, they normally offer free legal services to women who are abused and even have organized for shelter and present them and advocate for their rights. And that is the biggest scare for men. Another thing I am realizing now is that the female activists have actually done well. And then they have actually sensitized the "girl child" especially our children, my children are more

aggressive/assertive. They will not be as timid as I was and I am not as timid as my mother was. But there is one problem we have in Kenya; I do think the "boy child" is confused. Much as we have advocated for the girl child to be educated and become more aggressive/assertive we are ignoring the boy child. And the boy child is having a problem in taking responsibilities. Let me give you an example, if you go to the rural areas most young men of adult age around 28 years have families and those families are headed by women in a very funny way. The woman is the one who goes out to search for a living, she is the one to go and provide food, maybe go out and work somewhere on the farm and be paid and buy grains and come feed the children. But the men now for lack of what to do they don't support the women they go to the drinking places. So many rural households are headed by men who are too drunk to do anything. And then the woman has been taught from the beginning that she has to be aggressive and she has to offset herself. She is the one calling the shot at that home. The man comes home in the evening very drunk and he gets so frustrated because he had not benefited from anything. He has not got anything of worth. He is not worth anything. Then he gets violent so there are always fighting every day and these women are so committed to their marriages that they cannot leave or they don't take the chance. When I talk to some of them they ask me, "Where can I go? I got married. I can't go back home." So that is the confusion and for those of us who are educated it's ok. But the biggest problem is the boy child, if he doesn't make it academically and earn some living out of his either education or anything he is completely lost. We have been analyzing it in church and we have realized that the boy child has a big problem. He has been left behind and the men are doing nothing about it.

Everyone in Kenya knows of someone who has AIDS or who has died of AIDS. My younger sister that died, she died of AIDS. She was married, her husband was a polygamist. When she died the husband, who had four wives, ridiculed the sister that she was a loose, run around woman. He would say "Hei, look at me and my other wives. We are all healthy, active, running around. She obviously got it from somewhere else." A few short months later the man succumbed to AIDS. The AIDS virus was brought into the compound with wife number four. So it was not sister at all and she suffered not only the disease but also the taunts.

I had to fire my house girl help; she had a strange rash which I thought was a sign that she had AIDS. So I took her to the doctor's office where it was confirmed that she has AIDS; I understand that she had been sleeping with the driver. I fired her because she could infect other household members. You know Ursula in Africa, here in Kenya, when family men members come to visit, like the younger men, they may have sexual needs. These house girls, well, it is part of her duties to provide sex for these young men. I couldn't keep her because she could infect family male member.

Na-Funa

Introduction.

My name is Na-Funa which is a Luyha word for "female." I am a Kenyan citizen by birth. I was born in the western part of Kenya to a family of 12. My father was a polygamist; my mother was the first wife. She is the mother of nine surviving children; she had a few others, but she lost some that I know of. I am the fourth born in the family. The other family had three children, one boy and two girls; my stepmother is no longer

alive. But my sisters and my brother are with us, they have grown up with us. I am the second daughter.

I grew up in the country side. All my childhood I spent in the country side, my father was a primary school teacher. As I was growing up he was the head of a school. I think all my life I have lived in the rural area, and he always worked at the school and was home. So we all grew up at home.

This is a typical rural life; water is fetched from the river. Yes there was fun if we go to the river. In the afternoon we would deliberately go to the river to find those old women showering. Old, old, they have beads around their neck, around their waist and you see they didn't seem to mind because we were little. So we did not have to tell anybody anything seemingly so they would just strip and start showering. Then they would call you, "come and scrub my back." We would go and scrub their backs and touch those beads and feel nice about them. We had grandmothers whom we would find at the river: those grandmothers of other people. So you would work very hard to be there at the time, you know the afternoons are hot that is when they go to shower in the river but most of them are now long gone. The ones who are there today are shy; they wouldn't bathe in the river anymore. The rivers have been contaminated and have been reduced in quality. Yah, pesticides cause contamination and erosion, but generally in the village waste is not a big problem. People have their composites we don't have sewages, so we don't throw any waste into the river. The waste water you just pour it all over the place; they and I think what may be contaminated is the underground water.

As a small girl growing up in the village I had no toys. There are no toys in the village, but we had our own improvisation. You would make your own dolls as young

girls: get some clothes and put them together to make a baby; carry the baby around; improvise pans and plates and cups; cook.

There is a famous game played amongst children that I have noticed. It is universal in our country. I don't know whether it is out there. It is called "Chamama." Now Chamama is played by both boys and girls at a certain age. My twins are about ten years and they play it a lot. In this game there is the mother, there is a father and there is a baby and there are other children. You, the mother, would go about doing chores; in this game you must do something like cook, there is always food and after food is eaten, which we don't actually do the eating because we cook grass and the leaves and whatever so we pretend they are boiling the food. Then it's time to serve the food, and then after the children have been given food the children are put to sleep. Then the father and the mother go to sleep also. So that is the popular game.

We have a few other games; I don't know what names to give them. Even our games are gender specific. By that I mean the girls have jumping ropes and games of hopscotch (Na-Funa described as the games as *you draw something on the ground out there and then you jump and you put something in each square*); we played that one a lot. Now the boys had different sorts of games; the boys will definitely played football; I saw my brothers playing a lot of football. As well, in some games the boys pretend to go hunting birds and those games teach the boys skills. But as a child I think I grew up playing all those games that were available, as well as climb trees. I am very good at climbing trees. A major reason for my tree climbing I think is because I have more brothers than sisters. My eldest sister is too old to play so my closest acquaintances are my brothers. My immediate follower, a sister, is very polite; we didn't have much to play together. So I

would climb trees, chase the cows and go swimming in the river and all those kinds of games.

We sang a lot of songs, most of them we sing them now; people were playing games but most of the songs centred on the social, the culture and the community activities or the society and the community. One is about the harvest; it's about carrying a pot on your head. In my community we carry our luggage on the head not on our back. That song is about balancing luggage on your head and there are songs of "Cera and Mwambuu." Cera the traditional name of a heroine in my community and the counterpart of Cera is Mwambuu. Mwambuu is a song about the young man who used to go to war and he attacked and he wins. So we would sing songs with those ideas. If given an opportunity I sing, you lose touch if you don't find the opportunities to sing.

We had many, many stories. You hardly get time to tell stories to our children, but my father tells me a lot of stories. And in fact I was thinking the other day I need to start writing. He is very particular; he is not telling you about the generation of the Bukusu; he is narrowing his search into his own family lineage. What I realized then is that he can trace as far as about the sixth generation backwards. And so he knows who was the father of whom, who was the father and what, when and where we had a war, I don't know which war, but one where people were killed and there was a bomb and that kind of things. So I thought it's something that I need to capture. I don't tell my children a lot of stories but they are also insisting. They ask me a lot about my background especially lately they are interested about my grandmother whom I didn't grow up with. My father was orphaned as a young man at about 15, he had no father and no mother and so we grew up without grandparents. He also moved out of his family land and settled in

another place but still in a village. We didn't grow up much with grandmother or grandfather. My maternal grandmother was alive until 1986 when I was in form three she passed away which leaves us with my grandfather. My maternal grandfather is still alive; he is going towards age 90. He is strong, he has a good memory. I have visited him with my children once and they had a good time. He actually has all the information about my maternal family. Yah, but I didn't have an opportunity to grow up with my grandparents close by. I admired our neighbour who had their grandmother; they sleep in their grandmother's house. We could actually sneak in to listen to what they hear from their grandmother. But I did not have grandparents.

Ethnicity and Identity.

I am from the Luhya community and within the Luhya we have many other communities. We have different subsets within the Luhya. The Luhya are many, we have Maragoli, we have Tiriki, Samia, there are many but I come from Bukusu. The Bukusu is from Bungoma. That is my tribe. Bukusu is one of the biggest communities following I think is Maragoli, but Bukusu community stands out with a lot of distinct features out of the other Luhyas.

Their culture, our culture is a bit different from other Luhya cultures a bit, in a way it stands out. It is different, it is unique from others and to some extent you know Bukusu is on the border of Uganda and Kenya. Bungoma the western part of Kenya is what borders Uganda and Kenya. And so the Bukusu live up to the border of Uganda. And as you cross the border into Uganda, there are people called the Bagisu. Now Bagisu are Ugandans but their dialogue is more like the Bukusu. And so we are believed to be brothers of Bagisu more of the brothers of the Uganda than of any other Luhya.

And our culture is more distinct to that one than to any other Luhya that is what makes it a bit different.

I speak Luhya, and my husband, who is not a Luhya, speaks Luhya. He speaks my language. He is a Sabaot. Sabaot are Kalenjins group. He speaks a Kalenjin dialect. The Sabaot are a misplaced group of Kalenjin; generally we refer to them as "Elgon-Maasai." Maasai are not Kalenjins and that is where the confusion starts. But their dialect is Kalenjin. The Elgon-Maasai have been in Mt. Elgon region all of the time. Mt. Elgon is very close to Bungoma and historically Mt. Elgon was part of Bungoma District for a long time. So because of their proximity to the Luhya to the Bukus in Bungoma, they learned a lot of the culture of the Bukusu, the language and the activities. So he comes from one of those groups; one of those people who grew up within the vicinity of the Bukus. Therefore, he speaks the language; he knows all of the culture of the Bukusu. Actually his home was not very far from ours. So we speak Luhya in my house. But I know very little of his language. But our children cannot speak that language.

My children speak English and Swahili. My mother is a Luhya; my father is a Luhya so they speak Luhya. My mother speaks very little English, but my father being a teacher actually speaks very well. My father has a very good English vocabulary. When my children visit the parents they do visit a lot and they enjoy themselves. We actually have to restrain them. But when they visit they speak a lot of Kiswahili but for the time they are there if it's one week or two weeks, they come back with a lot of vocabulary from there which seems to die off slowly because we take long time to bring them back there. We have only three holidays in a year and you can't let them go every holiday, you

feel like you are losing touch with them. We can allow them one holiday which is about two to three weeks in a year. They gather a bit of Luhya which they slowly forget.

When they are there they struggle to speak.

The other reason why my children cannot catch up now when they visit the other grandmother, my widowed mother-in-law, she speaks to them in a lot of languages. She is a Maasai lady. My mother-in-law is Maasai, she speaks a lot of Maasai. She married my father-in-law, a Sabaot. Therefore my husband is a Sabaot. She also speaks a lot of languages such Kalenjin and she also speaks Luhya (she grew up in Bungoma) and she speaks very good Kiswahili. So she confuses the children. She is also old, she is about 80 now she doesn't even tell the difference when she is speaking to them in Luhya and Sabaot. So she mixes the languages and when they ask, she is not able to clarify. Once at home they come to ask, "Mummy is this Luhya?" I see that there is the desire in them to speak the language. Sometimes you feel at a loss we try, we are not with them all the time.

How we keep or preserve our customs, our languages? It is not easy to keep them; it is not easy to tell to my children because they don't understand even when I tell them there is history. But another way is to have tapes; I had a few audio tapes on which I had stored my information. Somebody came, borrowed them but never returned them; I think I have to start it all over again. Regarding our cultural foods, once in a while I would insist on people eating natural foods. I prepare the appropriate ugali and we fry herbal vegetables and I tell them this is what we are supposed to eat.

Sometimes we tell stories of times long ago but when you start telling them stories they ask some questions for which they ask you for answers. They are so keen, they are very keen to

learn of their history. I think I am the one who lacks the time ok. They are keen to learn; then at those times that they stay some time with my mother upcountry they enjoy. I also try to capture a lot of information from my father, he keeps telling me stories every time we have time like when he comes to Nairobi or when we have time on our own; I try to write down all of the stories.

We have different customs such as the funeral celebrations. Funeral celebrations depend on the gender, age and other special features of the day. If a child dies a child is buried after a day or two. When one who is a father or a mother of twins dies we take around four days; the same celebration occurs in Uganda Nalongo/Salonoga you are a mother of twins and you special in Uganda. They were telling us that Nalongo/Salonoga that mothers of twins are especially honoured. I don't know why but in our community such a person is honoured.

During the funeral celebration the first three days the body is on display, and then they have the actual burial, for a long, long time bodies were preserved. Ok. They would have their own way of treating the body kept in a cool place to preserve it for those days. With time they change the clothes and medication without damage. Now because of the mortuary, funerals can take longer ok. Trying to make arrangements takes a lot of time. We bury them. Dead people especially are honoured because culturally it is believed that once you have died you will exert an influence on the living, therefore they cannot be burned or cremated. Depending on the person who has died special foods and feasting occurs.

Another tradition we have is called “Inheriting the widow.” On the death of the husband the deceased man's brother moves into the home. The husband's family or clan

comes to the marital home where the widow is staying with her belongings. If the man already is married and has one or two wives in his own place he is not permanently in any one house he keeps a kind of timetable. So she just becomes part of the timetable. He schedules visits with the wives; he visits her and she becomes part of those people, a new family. If the deceased man had more than one wife they can be inherited by the same person depending on whether that person has the ability to inherit all of them, whether there are other people interested, but it is possible for one man to inherit all of the wives. Wives can be inherited by different brothers.

Do the women have any say? The man decides; the men and the clan decides. They decide; they actually then discuss as a group. They say so and so will take care of you; that just gives you the mandate. If you were widowed, would you be inherited by someone else? I don't think so ok. Do you think that because you are in town? No, not because I am in town but you make your own choice. I am informed so I make informed choices. I don't see how possible that would be.

The expectation would be there but is the thing you are looking for of any value to you; maybe he could be the right person. Perhaps if I would be asked who should inherit me then I can say so and so, but the idea here is that the men sit and they say so and so, and maybe they don't consult me. I don't think I would be comfortable. I would not be comfortable with somebody else saying so and so, unless I could check it out. Refusing them you will have a lot of problems. You have to be ready for it. Stand upright you have to be ready for trouble; the Kenyan law will protect you but you see there is the cultural one. Legally we can have a divorce but culturally it is unacceptable.

Schooling, Familial Support and Career path.

I was in primary for seven years in a day school and I lived at home; I went to day school up to the Kenya Certificate of Primary Education level. That was up to standard seven at that time, now it's standard eight. I didn't have to go to a boarding school. It was a long distance from my home; it was not the nearest school then. After that I went to a boarding school for my secondary school, form one. I was about 13 then, when I went to the boarding school.

Boarding school was a bit challenging; having never been away from home, but with time I learned to deal with it because everybody else was going to boarding school. So it wasn't so much of an issue and of course I think I looked at it positively. It was a change and it gave me some sense of uniqueness and class, if you went to a boarding school. That meant maybe you could afford it and therefore it was something that we appreciated, because not all parents would afford to take their children to boarding schools. It was difficult only at the beginning because it was my first time, I was young 13, I was very small and I had never been away from my mother and so it was a bit challenging but slowly I picked up.

So far with all the talks of the girl child in Africa and in Kenya at the end of 6th day you still see the girl child being left behind, the girl child is being over worked; the girl child is given second priority and therefore at the end of the day things stay the same. The enrolment of girl children at the beginning of class one is higher and as they move on to class four, class five, the numbers of girl children goes down while the boy seems to sustain the same numbers; by class seven and eight the girl enrolment has died. And you have like twenty percent or less remaining of those enrolled at the beginning. We don't

think we're getting anywhere for the girls. Now something else is about our education. The system of education is such a way that the teacher is left with too much responsibility that sometimes I think it's overwhelming for a teacher. I have a feeling that my own career masters (counsellor) may not have had adequate information for us at that time and you cannot blame him because that is what he has been exposed to. And so what is lacking in my own opinion is there seems to be a gap between the high school and the technical college. In fact there is a big gap between the high school and the technical college. I can assure you as I grew up, I didn't know about Kenya Polytechnic until the time I was at the university. I didn't know that if you go to the university you can go to a middle level college.

I completed my secondary school in 1987. I graduated in 1987 from secondary school, 88/89 I did my Advanced Certificate Education up to 89 that is when I finished, that when I did my examinations then I joined the university in 1990 August 30th Kenyatta University. At Kenyatta University it was three years and I studied Bachelor of Education in Arts, Geography and Religious studies.

My parents did not actually have a role to play in this in the choice of career. No. As a matter of fact, I may not have had much to choose about what to do. Not that I have any regrets about it, but the choices were majorly done in school so we had our career masters who did, who helped us do the choosing of career.

My one thing I knew as I was growing up is that my dad was keen about education, and he was very keen about my education particularly. He could see the prospects in me so he encouraged me to go ahead. And I think much of my motivation was to make him happy. Not just to be a teacher like him, but all I wanted to do was to

go to the university. He used to be proud. Yah, we have all done very well, very well we have. But so far nobody else has acquired degree level of education. I am the first one to complete university.

My mother is a housewife and all I remember about her telling us "go to school, work hard so that you can have a good future." That is all I know that she used to tell us. She didn't take any role in telling me what I should do because she didn't go beyond primary school so how could she know what is available. Am sure she didn't know what is available but what I can say in essence as we grew up, the knowledge that was easily available was: ladies or girls would go to nursing school, or go to the teachers' training colleges and the men or boys in the most cases would either join the Kenya Police, Kenya Army. That was my environment. That's what we knew to be available. To some extent I came to realize that even our career masters knew little more. Because it is when you grow up and a career that you realize there were so many other careers out there that nobody told us about. The career master's limited knowledge hampered our choices. Because I didn't know anything else existed I was limited. That was a barrier to career choices. I would have liked a public relations job, human resource management, to deal with, people and businesses and not students.

From high school, I went to university, did my degree, after which I was posted to teach, and I chose to teach in a college, a technical institution, and that's when I was posted to Marunga College of Technology for two years after which I transferred to Kenya Polytechnic. I had wanted to teach in the city and naturally I was supposed to go to a high school but there were no chances in high school, so the Education Ministry asked me to choose a country school. But when I went there, I met somebody who

advised me to choose department 52, which is technical institutions. When I moved into department 52, I had three choices to make. Where there were vacancies included Marunga College of Technology, Machakos Institute, and there was Kajiado. So I preferred Marunga because of its proximity to Nairobi. Then I moved onto Kenya Polytechnic.

There are men teachers too, but men would want to do something tough. And so, those teens who feel like men, they will get what they feel. He chooses football or those aggressive kinds of a job. Unlike the women teachers when they are dealing with the children they are nurturing children again. That of course has had a very serious impact for male students in college where the teacher is a woman, so who is their role model? Women are the role models. And that, in my opinion, may explain the reason why young men would rather braid their hair, have an earring, that is my opinion. I think because that's what they have grown up to like. Their model, that's what they admire. They look at their mother, they look at their sister, and they look at the teacher, that's what they see, because the fathers are not there. Who is nurturing them? The women are.

Post colonialism.

I do not spend much time dissecting colonialism and post colonialism but I can say there have been issues, for instance my following example. In 1992 there were serious tribal clashes; our homes were burned to the ground and we were forced to flee. We moved to Sabot constituency, Koy Koy Village in the Trans-Nzoi province. We were of the same tribe, we speak the same language but still we were treated as outsiders. The place is absolutely backwards! The children are not schooled, children run around naked,

female circumcision is practised in broad daylight. The girl children are pregnant at age 13 or 14 years. What a life! It is a life of continual poverty.

Feminism.

Feminism fits in with empowerment. Empowered to say who do I get married to; empowered to say how long do I want to stay married to this man; empowered to say how many children do I want to have with this man; empowered to say how do we want to operate in our marriage; empowered to say do we want to live; empowered to say if he died where would he be buried; empowered to say how to go about who would inherit me; and, empowered to say on the other way round, if I passed away would I have a say.

There is role identity. There is a clear line between what the girls are doing and what the boys are doing. Would boys ever take the female role of cooking? No it could not happen. But if you watched the children today play in the city they would cook, diminishing the role. But in the village I never saw it. I grew up, you know you were to look for firewood, water, take care of the baby and you act as the baby sitter and you are going to clinic and in the meantime the “man” the boys now would sit down and wait and ask why the food is not coming and who is not taking care of the cows and that kind of story. Role specificity is learned young; it is well understood through play and through observations.

Women have the reproductive role, as well as caring and nursing roles; and if living on a farm women do the farm work too. Yes, the woman does the field work. Actually the women do the field work with the babies on their back, go back and forth, fix the supper, fetch the water.

The man is kind of an overseer in the home. His role is just to make sure that things are running. His main preoccupation is to ensure that the woman is doing the right thing. The woman is doing the right thing by training the children in the correct way, that the children are eating, that the food is better prepared. Housework is done, the fields are clear and the cows are milked and all that kind of other things. So he is to make sure, so I would say he is the management. The man is a manager. If the man does any actual work, it would have to be something like plowing the fields, when plowing with oxen, or looking after the cows briefly such as maybe standing in for somebody. Or looking after the cows, building houses, fixing the houses, roofing for example, mudding the walls is done in the rural area. Also he ensures that when the crops are ready they are harvested. He is there to make sure that the food is well stored and is well controlled.

The general view is that he is a successful man. He gets the glory. He is running his home well when things get done by the woman. Behind every successful man there is a woman we say in Kenya. Because the woman stands behind the man, the woman is not considered as important; I think because the woman's work is completed out of sight, behind the man, her work is not considered very important.

In Kenya feminism is still far. Still very, very far away. Very far away that was not so it's just an idea because of that sometimes I think "stay in the background and keep quiet." Let me just talk to my daughters quietly, talk to my sisters quietly and try to empower them. Yah! Inch by inch. Yah inch by inch but you see, even talking to them becomes very hard. I have an elder sister, who whenever I talk to her I have to be very careful what I tell her. She may be uncomfortable but I have to be very careful of what I tell her, because she has reached that level where she can't make decisions. So you have

to talk to her carefully because, the next thing, she will be telling her husband the whole story, and the man starts looking at you like you are the one breaking up his marriage, when you did just care as a sister.

In Kenya feminism has a long, long, long way to go. It's the men who decide. Maybe with time things are changing but culturally, the man decides how many children they want to have, in most cases children are left to come. They come until they stop. They have many hardships and other changes. People are thinking of controlling the numbers, but still again, the man says "when we should have sex." And culturally that is what has been inculcated in our heads; you have to wait, wait, and wait until he initiates everything. It could be a difficult time. Hmm! But I think with time we are seeing things change. With generations, my granddaughters mostly will see the changes. Why I am saying this is because, less so far in the church, and the way we are counselling young girls who are planning to get married, we are trying to encourage them to participate instead. Though from the cultural point of view as a Christian; what does the Bible say? Religions have captured the submission bit of Ephesians 5:25 "women submit."

Now what does it say? They never look at the following verse that says "Men love your wife" what does it mean to love your wife. Should you love your wife, you should also let her have a say, when she wants to have it and when she doesn't want to have it. You actually tell them; the same Bible, the same place says; your body is not yours, it belongs to your wife, it belongs to your husband. So if he has powers of ...

The way I have and I should also have it on our, that's the kind of empowerment we are trying to give young girls, in the church. But they go there to have it; but to know that they have a role to play, and they have a role in making the things happen. Then

they maybe with time if many other organizations were to go that way then we are empowering our women...

In such a thing we can go a long way. We have ways of a wider range of opinion of different classes today; if for example we went to the family planning office then we have birth control knowledge; it's only the women in the village, who are getting a baby every year, without her knowledge about human reproduction.

Furthermore in Kenyan society and culture to talk about feminism is problematic. If you try to talk feminism they are quiet even our own leaders. Your children can be affected; before you realize it your daughters can't get husbands. Culturally, daughters belong to the mother, if they excel they become the father's children. So those are the kind of things that bring challenges. I think we have very few people, very few women in politics. Discussing it at home or elsewhere, if you try to go out that little bit, they will damage you. Actually an issue comes, like issue of travelling during the elections or as a politician. When I was thinking for women to be involved to travel, to be absent from the home, the husband may not like it.

Actually the idea is that any time you as a woman try to raise your head, every effort will be made to bring you down. They would try through the media to bring her down. So that the woman, must be put where she belongs. That's where she belongs. In the minds of Kenyan men, the women belong in the kitchen.

Waiguru

Introduction.

My name is Waiguru; Waiguru is a Kikuyu name and I don't really know if it has any significant meaning. I come from a family of seven children; I have two sisters and I

have four brothers. We are all educated, but we are educated to different levels; the girls are the best educated. I am the second born child. I am from the Kikuyu tribe. I am from the rural area where my father was a teacher. Growing up in a rural area I had many responsibilities such as: attending to household activities, caring for siblings and grandparents.

Ethnicity and Identity.

I am of Kikuyu ethnic descent. In my younger days I lived a life of strife, uncertainty and fear. My father was a Mau Mau sympathizer and for that my family unit suffered. I will tell you stories about the Mau Mau.

Schooling, Familial Support and Career Path.

Let me tell you about education. I was born at a time when education for girls was not important. By the time I was starting my schooling we had returned to the land. My primary schooling was in the rural area: there were long distances to walk to school. We walked the long distances, and we walked barefoot. School life was tough, corporal punishment was commonplace; believe it or not many children dropped out of school because of the beatings. Can you believe that? Punishment of small children by the so-called "teachers" left many scars. We led a very humble life, sometimes without food, sometimes with food. We were not fussy like some people today.

After completing primary school I attended boarding school for my secondary school education. Boarding school: now that was an overwhelming experience! Boarding school experience was different from rural area schooling: I got shoes, I got a uniform with a tie; this was the first time I was dressed smartly. Can you imagine that feeling: to have your first pair of shoes when you are already a big girl? Furthermore, being smartly

dressed meant that the villagers recognize that you are in boarding school and in secondary education as you swing around in that skirt. We felt very important. This was the first exposure to girls from other areas; girls meeting new perspectives, new friends, new relationships, some of those friendships still exist.

Boarding school itself, well that was another painful reality: there was never enough to eat. The school was run by Protestant missionaries. Impoverishment, poor living conditions, never enough to eat, questionable teaching modalities were very common with missionary run or supported schools. Discipline was drilled in by hook or crook. Punishment? Oh yah there was punishment for everything and for nothing. Punishment was out of proportion to the crimes; reasons for punishment were too many to even remember (I think they made up new reasons everyday), but some of the punishable behaviours were whispering with classmates or daydreaming during class, not completing the assigned homework, or if one's uniform was dirty (you have only one uniform; the blouse was white, try to keep that clean when the soil and dust of Kenya is orange-red). I recall the Headmistress; she wouldn't even touch you with her hands! She would pull your collar forward with a stick and look at the collar: if it was dirty, the girl was beaten ("you got it").

Normal food at the boarding school was daily rations of rice and whatever vegetables. The teachers always told us not to eat too much because we were making pigs of ourselves if we ate a lot. Coming back to the boarding school we carried as much food from home as possible. We would buy bananas and bread, and then we would eat as fast as possible. So this one time we came back we had food, but we hadn't managed to hide it or eat it by the time we got back to the school. When we got back to our rooms,

everything in our things had been pulled apart; our stockpile of food was on the table. As punishment and out of spite, the teachers made us go to the dining hall to eat our regular food, and then we were told to go around the table and eat whatever we had stockpiled from home. We were sick for a week. That was secondary school life.

Headmistress had a lot of input; the teachers also had a great deal of input. They were our role models. They were successful, they had gone through teacher training; however cruel they were, they were still our role models. If you finish you can become like one of them.

All levels, Missionary Schools, Protestant or Catholic Schools, the Church had a very strong link with the school. The teachers were white imports from Britain (I don't know, or I don't remember, if there were blacks who were educated enough to be teachers or to be nuns). One teacher I remember could recite Dickens word for word. She expected the same from us: Dickens had to be recited! And we "can't tell Miss who from Miss Who."

I made up my mind to go get teacher training or nursing training so that I can earn enough money to support my parents. Form 5 and 6 was a mistake. I wanted to go to college. Father would not hear of it. Okay. I didn't want to go there to complete form 5 and form 6. At school I would tell them my family was very poor and they needed me at home. At home I told my father I failed. And then I had to face the music when I passed everything. My family's project was to see me through to university. Because there were no role models, university education was a dream out of our reach.

I did go on to school. In fact I went to Kenyatta University, Nairobi where I completed my B.Ed. and then later I completed my Master's degree in Education. I

completed a project for my Master's degree. As well, I think it is important to continue to learn and I have taken several short course classes including Environmental Education and Management, Management courses, Women in Technical projects, Train the Trainer, and Advocacy.

Yes, my parents were very supportive for me to further my education. Important career advice they gave me was: choose a career that generates sufficient income so that you can support your siblings to further their education so that they are able to set themselves up for life.

Father was the big push for the further education. When I think of it my grandfather, whose brother was a colonial chief, was also a big push for me to be educated. Actually he dreamed that I would be the secretary at the District Commissioner office.

My mother taught me to be independent, to be industrious, to be honest, to be somebody in society, to support others and to be God-fearing. When my father was in detention for those five years my mother was left to fend for herself and her children in a very hostile environment. I learned to be tough from her example. She is still alive by the way.

The only possible career choices I knew of were teaching, nursing and clerical work. I chose teaching as a career and I trained as a teacher. You know how teachers are assigned their jobs in Kenya. I was assigned to teach at secondary schools such as Thika High School. After some time, I was assigned to teach at Kenya Polytechnic. With experience and time, I worked through various positions at Poly. I started as lecturer, then I became HOD (head of department) of Environmental Studies, and

eventually I became Registrar (Senior Principal Lecturer) at Kenya Polytechnic. My promotions came through interviews. When I first started on the SIAST project I was HOD, when I met you for the first time I was already Registrar.

In Kenya the retirement for teacher is age fifty-five. I was forced to retire from Poly when I turned fifty-five. I was devastated. I went from being the registrar to nothing, to unemployment. However after the initial shock and anger wore off I found other employment and I can say that I learned the following. The change of job provided me a steep learning curve, but I survived the change and I learned a great deal. I learned that the outside world operates totally differently from the government job setting; I experienced decreased stress once I was away from the high profile office; I learned that the environment is richer; I learned how to interact with more different people from all walks of life; I learned that it was very fulfilling to be working without pressure (like in the government job); I learned that the "outside" is more rewarding. Rewards are more than the money we make; the outside offers other perks. I also learned that there are more work opportunities on the outside which was very helpful for me. Do you *really* believe that fifty-five is a great or advanced age?

Postcolonialism.

Let me tell you a little story about the Mau Mau. My father became a detainee. My father spent five years in detention because the colonials said he was a sympathizer. I am sure that we talked about Kenya's history before, Ursula. Remember when we went to the tribal villages park in Mombasa we talked about Kenya's tribal and ethnic groups, we talked about the hardships of tribal life, and I am sure we talked about Kenya's struggle for independence.

But in case we did not discuss the struggle for independence let me refresh your memory about our history, about the Mau Mau part of our history. The Kikuyu people lived primarily in the central highlands of Kenya; it is a beautiful area, it has a moderate climate and it is good farming country. This is the land that the white settlers took. This land grabbing was a bitter point for the local people. One thing led to another, fighting broke out about the land; three ethnic groups were involved: the Meru, the Embu and the Kikuyu. You know that the Kikuyu did not win these battles, but Kenyan independence was hastened because of these events. Bottom line is my father spent five years as a detainee at Manyani.

You know I was very little when the Mau Mau uprisings started. I was about three years old, but I can remember, I can remember scenes even to this day.

The colonials didn't trust the blacks. In fact there was a demarcation line drawn: one side for the whites one side for the blacks. The only time that the blacks could cross the line was if they were servants or houseboys. Then they could cross to go to do their jobs.

When the Mau Mau tensions started the colonials made the men of the village dig a trench around the village, and sharp sticks were put around the trench. The trench was meant to keep us within the village compound. So, we were sent off the land into the village, and we had to stay there. Movement from place to place was prohibited and we needed documents in order to be travelling from place to place.

Sympathizing with the Mau Mau meant giving them food, shelter or not declaring that they had come through the area. Any blacks considered Mau Mau sympathizers were rounded up and they were put into detention. My father was one of those detainees.

The colonials said he was a sympathizer and he was sent to prison for five long years.

My father supported the Mau Mau ideology. My father, who was a teacher, spent time in detention five years. Manyani was one of the detention camps; Manyani was on the open plains. Kikuyu are people from the forest, sending Kikuyus to Manyani was worse than a death sentence and many, many detainees died there. Men and women were sent to Manyani; no special consideration was given for the women detainees.

That left my mom with three young children and no way to support them. She travelled to my father's family. That group lived on the Rift Valley Ridge. She could only take two children with her because of the documentation process. My uncle, my mother's brother-in-law, made life terrible for them and she wanted to come back.

As a child I could say that she had only two hands but three babies; she could not hold all three of us at the same time. I guess. So, I was left behind. I stayed with my grandmother. After a while I really enjoyed that! I didn't want to go back to the family unit: I would go get the milk, but as soon as the milk was in my container I ran back to my grandmother's. I stayed there for a number of years.

One of the uncles had been sympathizing with the Mau Mau, and they believed in the ideology. When he came out of the forest, he was caught. One of my father's brothers, my uncle, was betrayed; the colonials killed him. They carried him across to the ridge for the sisters to identify him. Then they carried him back to the administration buildings where they burned his body. Kikuyu bury their people they do not cremate them. This burning of the uncle's body was an outward expression of the colonials disrespect for us and our beliefs.

I have a scene in my mind where I remember the colonials came into the village late at night. They understood that the Mau Mau had come through the village earlier in the day. They told us to get out of our huts, and then they threw our few belongings out of the huts. You know we didn't have very much; it wasn't right to throw our few possessions around like that, to ruin our things. The colonials coming through the village like the master/slave concept. What they left behind was never the same.

We are very excited, just this week journals of those times have been found. There are so many gaps of history in our understandings; can you just imagine the value of those journals? My father was a precise man; he chronicled everything in neat writing. The grandparents, very few of them, pass on the information from those times. You know I was little, but I see scenes in my mind.

After five years my father was released from detention. He bought a mattatu; the first in our village area. He did very well financially. The people were given resettlement; my father was given land. He gave it to the mean brother – no one knew about this until this week. The relationship was broken with the uncle over our father's land at Nakuru. The uncle was to harvest the crops and share them with my father. The uncle was in a temper: he spilled the grains all along the roads, and then he demolished the land rover which flipped onto its side. He just abandoned my brother's vehicle with all of the grain. I was teaching at Thika High School then. We had to make arrangements to bring the vehicle away, what was left of the crops. That was the end of dealing with that uncle. The feelings were very ugly towards the uncle.

Today the family is saying you have to visit the uncle. What are we going to talk about with this man? After many years, the uncle wants to re-establish relationships. We

visited this year – 2006. Now the younger generation wants to know why. The tensions are evident. We were told not to say anything about past deeds. At the gathering, an old lady said prayers.

The prayers were for forgiveness. We didn't have to say anything about the ugly past. In the prayers the old woman recanted the whole story so everyone now knew the hidden stories. We didn't have to say anything. The woman prayed for forgiveness and the healing for the family. She prayed: "God give us healing." The old man welcomed us. He said if anyone of us wanted land we just have to tell him and he will give it to them. I asked him for milk, and I received it immediately. We have forgiven him.

The land is beautiful. It stretches onto the plains; the Aberdares are in the distance. They have plenty of rain and they grow wheat. I want to grow wheat! We have to go there before you go home.

Feminism.

We seem to dance around the feminist issue every time you come to Kenya. Kenya is a patriarchal country. The Kenyan population closely follows the traditional ways. You see this in the cities, but you see this particularly in the rural areas. I am not going to talk to you about feminism in academic terms, I live the culture, and as such I will give you my personal comments and why I may behave that way.

Remember in Kenya the women are responsible for the household, therefore I personally consult the husband in order to provide a peaceful environment in our home. By not consulting the men they feel that they are being ignored; they need to feel that they are in charge and that they are capable. The women, they still sing songs to the king!

Kenyan society is still not accepting that the women can be community leaders, that women can enter and be politicians. Women are working, women can legally own property, but still they are the peacemakers in the marriage and in their homes. Yah, the women can buy the land but the men still want the land in their name; the men would whine and cry "How do I tell them at the local pub when we are drinking our beer and the other men say: 'I hear your wife has bought land and it is registered in her name.' How could I live with that humiliation?"

I feel that I am empowered because I work on various projects, I have a high level government position, I travel, but in the rural settings life is different. Women in the rural areas are not empowered. Empowerment is an issue for the rural woman; she has no education, all she knows is what the other undereducated rural women talk about and what the husband tells her; she is not gainfully employed, so she has no job skills or job opportunities especially in the rural setting; I would say yah, they are just there, they just exist; and, they do not even know what is beyond the river. These rural women they need to be lifted and they need to be helped. I asked "When will it change" and the answer I received was "when the cows come home" which I interpreted to mean change is a long time off.

Polygamy exists and it is practiced. Some people will argue that polygamy does not exist. On the other hand men may not have multiple wives but instead they have mistresses. HIV/AIDS cases are creating problems because of the sexual behaviours of the people. Culturally families need a son for inheritance purposes. This quite simply means that the family needs a boy by whatever means (that is one reason for multiple wives, concubines or mistresses). In Kenya cultural background can and does influence

court judgments. Traditions and customs will supersede legalities.

Wanjiru

Introduction.

I am Wanjiru, it is a Kikuyu name but I don't think it has any special meaning. In my family we are six – five sisters and one brother, I am third born. My parents are farmers and we come from the rural area called Limaru. I grew up in the rural area on the farm where my parents kept cows, goats, and chickens and where they did small scale farming. In addition to the farming they were involved in some hotel business. Basically we children did help with farm work such as weeding in the Shamba, milking the cows and goats, and the usual housework. We were very lucky because my parents employed workers to do most of the work so that we had enough time to devote to our studies. We were also lucky because our parents could afford to take us to good schools. Basically life in the rural areas is really a simple kind of life, no television; entertainment was the games we played with the other kids after school and after all the house chores were done. We had each other; we just did the normal kid stuff. The main source of entertainment was the radio.

Ethnicity and Identity.

I am Kikuyu. In the urban settings it is difficult to teach the kids and to maintain the traditions. Plus, in Kenya the people speak a variety of languages. In Mombasa they speak: Kiswahili (that language is a mix of Arabic and coastal languages) and English in the schools. On the estates there are mixed tribes, so there will be a variety of languages or dialects spoken. In my rural area the local language is Kikuyu. However my children do not speak the language. When I am in an English-speaking environment I think in

English; when I am with the rural family I speak and think in Kikuyu just like they do. There is bad talk within the family circle complaining that the grandchildren are not proficient in Kikuyu. This just shows the importance of the environment in the development of language. We endure family member mobility; we endure long distances as well we endure long time periods between meetings (we usually meet for funerals, weddings, and baby Christenings, other special occasions but these are rare). We get new ones like the evolution of a culture. It is difficult to really bring up your children as just being Kikuyu – they are Kenyans.

Our children do not speak Kikuyu fluently because we are in an urban area; the neighbours are not Kikuyus; therefore the language is not practised or reinforced in the urban centre. Because of the different ethnic groups living in urban areas most kids speak English, Kiswahili or Sheng, which is an urban area mixture language: Sheng equals tribal languages plus English. Sheng is a mixture of different local African languages and English.

Schooling, Familial Supports and Career Path.

Before we discuss my own education I want to make a few comments about education or schooling. There is formalized schooling and there is non-formalized schooling. In the Kikuyu tradition the mother teaches the children until they speak fluently. The girl child is taught by the mother and other females in the community. At the same time the boy child is taught by the father. The father teaches all of the manly duties expected of a male in the Kikuyu society. The children are taught how to eat properly; how to speak properly; how to hunt – boys only; how to work. The girls are taught how to work in the house, how to rear children and the boys are taught how to

work in the farm, how to tend livestock, how to protect the community, how to be a man. As well boys are taught to sit and listen at the men's discussion sessions and they are taught what is expected of men in marriage. There are certain developmental stages of life: young child; adolescent; young man; older adults. In late adolescence the boy children are circumcised and that is the transition for them into manhood. In manhood there are different tasks to be learned, taught by the other men in the community. There was circumcision for girls that was a rite of passage for them too. Today female circumcision is illegal in Kenya but it continues to be practised in the remote areas of the country.

I was educated in a boarding school till the end of high school. In fact, all siblings went to boarding school. You might wonder about boarding school. I will tell you about my experiences of boarding school life. Initially you miss home, the food was not always good, and however, you got used to boarding school after you made friends. The boarding school was run by Roman Catholics nuns: they were okay; however, they can be very mean. They scared me; in primary levels the nuns punished us by making us work in the graveyard (I had terrible nightmares about the graveyard; I took a long time to even come near a dead body after that). The cemetery graves were never dug deep enough. The cemetery was land carved out of the forest; this means that, animals would dig up the bones and so it was scary. Imagine being a little girl having to work in the cemetery! For a long time I didn't like Catholic nuns. I thought they were mean, later on I met nicer ones but the primary school group nuns were very mean, harsh. Mostly they were Irish or Scottish, they were white nuns, for many years there were no black nuns.

Beyond primary schooling I attended Limaru girls' school for forms 5 and 6;

Kenya High School for forms 1 - 4. I wanted to study Hotel Management all along. I wanted to study this when I left home after form 4, to go to Kenya Polytechnic (then the best training institute in Kenya); parents felt I should continue because I was doing well. I still wanted to do hotel management. Then the opportunity from a missionary friend arose to go to the US with him to go to school. There was no institutional management program, and I took the business management. I attended Southern Baptist College, Arkansas, Associate Degree after two years, then to Texas to get a Bachelor of Science at Texas Baptist College and my Master of Business Administration at Texas State University, USA. Everything I took was business related degrees.

Today I am working on my Master Degree in Counseling through Nairobi University, but that has been a long, frustrating road. Now I learned that the degree classes we took we were guinea pigs; no one wants to recognize our degree. I paid KSH300,000 and for what? They want another KSH65,000 to provide me with a transcript for a nothing degree. If I can get a transcript by some means I might take that to another university to see what further courses are needed to finalize my degree. I would be interested in completing a Ph.D. as well sometime in the future.

My parents encouraged us to get an education and they did in a way influence my career choice so I don't know whether to say yes or no. Both my parents are not educated and since they are not educated we are six (no family planning). What I know is that my parents wanted us to be educated and they always said "We do not want you to be like us who are not able to read, who have to ask somebody else when we go to the bank to assist us" at least that is one thing that I remember. "I want you people to be able to read on

your own, to be able to read means you can do your own things on your own without having to ask somebody for help to conduct your business."

I know they encouraged us. I went to very good schools, better than my sisters, not by choice I just happened to be there. I can say I got a good education. The parents provided encouragement to go to school. They didn't say become a teacher or whatever but we grew up knowing that as "a good woman" you either had to be a nurse or a teacher. So, I don't know whether that influenced my choice I don't know.

Teaching and nursing, those were the two jobs for "good" girls. But as we grew up as in many other homes girls are supposed to be either teachers or nurses. If it was secretarial training people felt that it was for girls who were not proper/good or girls with few morals (promiscuous girl idea). I remember my father telling me "you know I want you to be a teacher okay." I don't know if that influenced me, because I got a scholarship to go to the US and what was available was business and I started business education. I thought it would be a good idea to come and actually teach and that changed me. I wanted to be a business person. I wanted to run my own hotel and such things but after college I decided I wanted to teach instead of running my own business.

Career information was so poorly available; we were poorly informed, hence choices were based on poor knowledge. Now the kids especially, in the urban areas, are very well informed. They have career days, but the information for non-professional careers is very limited but lots of time is spent time on doctors, lawyers or other professionals. Careers for women are characterized as teachers and nurses and everything else is promoted for the men. Today the kids have Internet to check out possibilities also. This lack of information presented barriers which included limited

exposure to the outside world, a lack of role models, and cultural barriers (mothers knew little, if anything). This is still the same today. For example, rural people coming to town are being mesmerized; they are just gawking at everything. We were the same when we came to town: couldn't believe what we were seeing.

I have no regrets to have studied what I did, I have actually enjoyed teaching. And, I think that I have made my own contribution. I have had students that have passed the National exams very well and I have had letters saying that I have done very well. I regret that I have not been able to move upward through promotions. I had the opportunity for an interview two times but I was sick. I have not been offered an interview again. I have appreciated teaching because I had enough free time to be with my family. You have to be prepared to teach, however you do not have to be there at the Poly unless you have a lesson to teach; you can be at home or teaching elsewhere when not scheduled to be in class at the Poly. The college and the university demand that you are there for the teaching of your classes only, for example non-instructional staff such as the Head of the Department has to be there from 8 to 5. Salaries are really poor at government positions as compared to the private sector.

There really is not much to tell, after getting my MBA I came home from the USA and I got a teaching job at a Government Training Institute. It is an institute that trains civil servants for upgrading courses. After one year, I joined Mombasa Polytechnic as an Assistant Lecturer which I left after eight years of teaching. While there I served as the college librarian. For two years after Mombasa Polytechnic I moved on to Kenya Polytechnic where I still am, I am still teaching. I was seconded to CAPA for three years, after which I went back to teaching. For three years, I did serve as a

Project Officer for Commonwealth Association of Polytechnic, (CAPA) which is an umbrella body for Polytechnics in Africa. After the three year contract, I went back to my previous teaching job. I teach management at the Kenya Polytechnic.

To be considered for a teaching job in Kenya, in *any* part of Kenya, the teacher candidates must come to Nairobi. Teachers get a job through interviews at the Teachers Service Commission; remember we walked past the long line-up of people and I explained to you that these were teachers from all over Kenya. The central office is situated in Nairobi; *everyone* (from all over Kenya) has to come to Nairobi to settle teaching issues, for transfers and for employment. Currently there is a hiring freeze.

At work it is very important to me to give quality services; I feel a big responsibility to give my best to the students, I counsel them as much as I can for them to become responsible citizens (many come from poor homes, the guardians struggle to pay their fees). This morning we talked about where they come from (the slums) it weighs heavily on me that I should be helping them to get out of the place where they are at. The students walk a long way. Money from parents: transport or eat. Sometimes they doze in class because they are tired out. They look worn out. At the end of the day the students should not feel that they have wasted their time.

At home I have many roles: I provide guidance to my kids to point them in the right direction; to keep my home together. Keeping the home together often means giving a lot of sacrifices on my part (such as time, money); to raise Godly children (religion is important not only in church but in our daily lives).

At school as a student myself I have a number of inter-related roles such as to make the teacher's role easier (by being attentive, submitting work on time); to be a

participative learner (by being attentive and by preparing for class); and, to do quality work, researching to achieve quality work, ensuring that we give the best work.

Post colonialism.

I try to live in today's reality and do not dwell on the past of colonialism or post colonialism. We know that Kenya struggled to achieve independence; you have seen Uhuru Park which commemorates the people who died for our freedom.

Feminism.

In Kenya men are the head of the household but, and maybe fortunately, that is just in the name, the title. Very many men in Kenya have left their responsibility of their homes. You find very many women doing the man's job, he's there but he is missing in action. As the woman you get the children, you do all these things to make sure there is food, the meals are cooked and served, and the children are raised properly. That is the sad bit about it. I am also a part time counsellor and I hear many stories. The woman has actually taken over responsibilities of the man. In the African set-up, the Kenyan set-up the roles are so defined.

Okay, things are changing now. I expect my daughter will not do some of the things that I do for the father. The roles have been so defined but even with them being so defined the woman has taken the bigger part of it; she takes care of the children; she tends the farm; she brings the food home which she prepares for the family the food; and, wakes up in the morning to start the day all over again. Even now, if you go to the rural areas you will find the man in the home especially if he's not employed formally or privately. Once he is through breakfast he will go out to the rural village or the local place to sit there with the other men to discuss, talk, and waste the day. Some of them sit

there from morning until dusk, and then they go home to eat, make sure the woman takes care of the family, but they are interested only to find out what they are going to eat. If you go to the small rural shop you will be shocked to see the men seated there.

Then for the past five or so years we have these problems of men consuming our local brew which is poisoning a number of them. In many local villages that is what has happened. The men are drinking because they lack employment, they are in fact idle, and they *choose* to not do or to help with the farm work. The women have to do the farm work after the men go to the shopping centre or village centre where the local brew is very cheap. They can buy a tin of it for 10 bob or 5 bob. The people who are cooking this brew, they are putting medicine into the cooking brew. We are told this medicine is the one that is used to preserve dead bodies. I asked "Formaldehyde?" Yes. That is the word I am looking for! They put formaldehyde so that the local brew, the beer will ferment faster. It has actually hurt a lot of people. Some have gone blind while the others have become totally cabbages. They have become so they can't do anything. It has become a real concern. We have women demonstrating, protesting against this and we feel nothing seems to be happening. Nothing is going on. Nine dead. Nine old men are in the hospital. It has been going on for the past five years.

Actually this situation is part of the unemployment problem. Those who are gainfully employed those who are okay. The same problems with drinking local brews occur in the slum areas. The helplessness of it, life in the slums, is a problem. First of all the slum areas are overcrowded. People come from the country because they need jobs in the urban areas. There are more jobs in the urban areas. So you find people who are living in a very small room, in fact whole families of relatives are there; they have their

own set of problems. When these people wake up in the morning they have nothing to do, so they go to either consume that local brew or they start making it themselves. They use children to sell it. Bottom line is you find not only the grownups making it, selling it and are consuming it. An additional effect of unemployment, the availability of cheap brew and general slum conditions is prostitution. The majority of that you find in our slum areas you personally will never see.

Life in the slums is a vicious circle. It is an ugly existence there. If you were to go to our slum areas you would see some people who are actually permanently drunk. They wake up and go to drink because it is very cheap, they drink so they are just out of it the whole day. When it starts wearing off they take some more so there is nothing really they can do. Even if there was a turnaround from that addiction they probably wouldn't be able to dig themselves out.

Women are considered lesser; they are maltreated; there are no laws that protect women in Kenya; inheritance favours the males; unmarried girl children are thrown out of the family compound when the parents die (if the woman has compassionate brothers she may receive a tiny bit of a plot on which to survive, however, for the most part the unmarried women are in dire straits when the parents die). The married daughters are told by their brothers to go to their own compound, "and exactly what do you think you have here? You have a husband, go home." Kenyans do not write wills, they feel that to have a will is to be planning one's demise. As you can imagine no wills leave a myriad of problems.

If the relationship is physically abusive, and the woman tries to escape, the parents, or relatives, bring the woman back to the husband. It is socially unacceptable to

leave the spouse; even if he beats the wife (the attitude is that she must have done something to deserve the beating). The woman is nothing more than chattel with specific duties which include sexual duties (to appease the husband's sexual appetite and needs), baby making duties (producing as many babies as the husband demands) as well as the concomitant child care duties. The woman has no rights over her body; the man can demand that she have one baby after the other even if the woman is older (over 40). He wants a baby; she has the obligation to have the baby. Beyond the personal duties the wives also must clean and maintain the homes; they must procure the food and they must prepare the meals. Rural women have an even more difficult role; they are disempowered and they are at the whim of the men. The rural wife has the farm duties which include selling the produce she has cultivated, picked and brought to market; subsequently she must hand over the money she collected to the husband who does as he pleases with the cash. Above all she must make sure that the household runs smoothly and is a quiet haven for the husband to come home to and she must to accept infidelity as a fact of life (in fact she must blame herself that he is turning to others for comfort). My mother was happy in her rural life and marriage, but a constant refrain I heard was "Work hard so that you do not end up like me."

Education is not an equalizer; the woman continues to be in this position. In fact if the woman is better educated than the husband she can encounter many problems because of the education she has. She may intellectualize feminist ideology, but for the sake of peace in the family, she works hard to make sure that the family unit is intact. She keeps quiet. A number of feminist activists live in Kenya, but they are single and usually they are divorced. Allow me to tell you a few examples of what I mean.

My sister Jane: she finally left the man after 19 years of savage mistreatment. We always worried that he would kill her. I always told her, "one of these days that man is going to hit you so hard, and you will have so much pain, that you will decide for yourself that you will not want any more of this pain." That is what happened. She is in the USA now; she is working as a nurse.

My younger sister, the one that you met, divorced her husband. He said that she was barren, and she couldn't have children. He ran off with other women, but not before he cleared out the bank accounts. This sister was a successful business woman, but he cleaned her out and went off with other women. My sister did have the baby which you met (the little girl).

A farm lady my parents know works very hard to raise chickens, and you know chickens are a lot of work. Anyway the woman works so hard collecting the eggs, putting the eggs on the egg flats and loading the flats on to the truck to take them to market. She stands at the market all day selling the eggs, the husband stands and collects the money and puts it in his pocket. At the end of the market day the woman is brought back to the farm to finish chores (cleaning, feeding, and watering the chickens) plus making the supper. In the meantime the husband takes off to town or wherever with the money. The husband recently had surgery so my parents went to visit him. They were shocked to find him on his own, in the bed, where he couldn't get up or help himself; a prepared meal was on the table. My parents and this lady go to the same church. They found the woman and went to talk to her. They told her that if he is ignored he can die. The woman replied: "let him die. I don't care! I can't take it anymore."

Another lady I know is well educated, and her husband is well educated. This abusiveness is not occurring only in poor socio economic homes you know. Anyway, they have very private compound on the edge of Nairobi. The entry gate of the compound faces a shopping centre. The man had a monitor attached so that any visitors to the compound could be monitored. When anyone came to visit, he would phone right away and say that "I see you are having such and such visitors! What are they doing there? Who gave permission for them to come to my home?"

When the men are violently abusive they sometimes will have cycles where they treat the women kindly, but then the kinder phase disappears and the abuse again escalates. My brother-in-law was like this. He would be vicious; then in a kind mode he would buy my sister nice clothes, nice food, etc. Other times he would not buy any clothes for her or the children, or give any money for her to have food. In fact he would burn the nice clothes and deprive her and the children of food and shelter.

It is a risk for women to earn more, to have more education. One of my acquaintances works for the military and she is attached with the United Nations (UN). She has to travel a lot. I wasn't intended to hear the comments, but her husband was talking with my husband. I heard him say to my husband: "Well she is always travelling; who does she think is sleeping with me?" I think that the man was using the woman's job-related absences as an excuse to have extra-marital affairs. We are more than a bed partner, aren't we?

I wonder: do the Kenyan men fear that the woman is getting ahead?

Marriage is a very difficult job. When we marry we do not just marry the man, we marry the whole clan. When marriage is between different tribes difficulties arise.

My one sister married a man from Nigeria, and she constantly laments “Had I only known!!!” She would not listen to us, we tried to tell her. But her heart ruled her decision to marry him.

White women who are attracted to African men in Africa or in North America find that the marriage is very difficult. One friend met her husband in the USA. They married and then moved to Kenya. Well, she worked hard at the Mombasa Poly. They shared a bank account (I advised her against having a common bank account), but she wanted the partner to be happy. Once he got here, he found himself a second wife (actually one of her students); she couldn't take that kind of betrayal. He got himself an even younger wife after that. On paydays her salary would be deposited into the joint account, when she would go to get money from their bank account she found that he had already removed every penny. I think that she survived only because her parents and siblings sent money. She finally divorced him and went back to the USA. I am sure she is retired and a grandmother now.

Kenya has a long way to go...

Appendix F: Map and Description of Kenya

<https://www.cia.gov/cia/publications/factbook/geos/ke.html>

Founding president and liberation struggle icon Jomo KENYATTA led Kenya from independence in 1963 until his death in 1978, when President Daniel Toroitich arap MOI took power in a constitutional succession. The country was a de facto one-party state from 1969 until 1982 when the ruling Kenya African National Union (KANU) made itself the sole legal party in Kenya. MOI acceded to internal and external pressure for political liberalization in late 1991. The ethnically fractured opposition failed to dislodge KANU from power in elections in 1992 and 1997, which were marred by violence and fraud, but were viewed as having generally reflected the will of the Kenyan people. President MOI stepped down in December 2002 following fair and peaceful elections. Mwai KIBAKI, running as the candidate of the multiethnic, united opposition group, the National Rainbow Coalition, defeated KANU candidate Uhuru KENYATTA and assumed the presidency following a campaign centered on an anticorruption platform.



Population

34,707,817

note: estimates for this country explicitly take into account the effects of excess mortality due to AIDS; this can result in lower life expectancy, higher infant mortality and death rates, lower population and growth rates, and changes in the distribution of population by age and sex than would otherwise be expected (July 2006 est.)

Age structure

0-14 years: 42.6% (male 7,454,765/female 7,322,130)

15-64 years: 55.1% (male 9,631,488/female 9,508,068)

65 years and over: 2.3% (male 359,354/female 432,012) (2006 est.)