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

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THEROLEOFKISWAHILIINPROMOTINGINTERCULTURALCOMMUNICATIONANDSTRENGTHENINGNATIONALETHOSAMONGSTTHECOCULTURESOFTHERIFTVALLEYINKENYA

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

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

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

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

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Chapter One

I. General Introduction

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

a) Background of the Study

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

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

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

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

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

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

b) Statement of the Problem

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

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

c) Research Questions

The general question stated above gives rise to two research questions that the study focuses on. They are:
1. How does the existence of a cross-cultural language affect interrelationship among individuals from different cultural sub-sets in the Rift Valley?
2. How does Kiswahili enhance intercultural relations and national ethos among diverse communities in the region?

d) Objectives of the Study

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

e) *Research Hypothesis*

The study hypothesises that:

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

f) *Overview of the Methodology*

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

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

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

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

g) *Delimitation of Scope*

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

Alternation Model propounded by LaFramboise et al (1993).

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

h) *Structure of the Study*

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

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

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

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

Chapter four presents and analyses data for the study.

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

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

Chapter Two

II. Literature Review

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

a) Conceptual Review

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

i. Intercultural communication

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

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

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

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

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

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

ii. Diversity

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

iii. Cross-culturalism

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

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

iv. *Interculturalism*

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

v. *National Ethos*

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

a. *Collective memory in the 19th Century*

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

founder of 'collective memory' (Durkheim, 1912: Halbwachs, 1951).

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

b. *Collective memory in the 20th Century*

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

As Anderson (1983: 133) succinctly puts it:

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

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

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

vi. *Identity*

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

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

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

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

a. *The tri-dimensionality of Identity*

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

A. *Personal Identity*

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

B. *Relational Identity*

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

C. *Social Identity*

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

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

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

vii. *Cosmopolitanism*

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

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

viii. *Acculturation*

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

b) *Theoretical Review*

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

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

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

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

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

a. *Denial*

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

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

b. *Defense*

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

c. *Defense Reversal*

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

d. *Minimization*

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

Notably, individuals who shift from the defense to settle in the minimization stage feel they are in an enlightened stage. To them, any discussion of cultural differences is a form of defense. This is due to their initial experience in cultural diversity. The mindset of understanding interculturality basing on similarity makes them overestimate the sensitivity to different people. At this level, people from the dominant group underestimate their ethnic and cultural privilege; their assumption of sameness makes them exaggerate

equality in opportunities. Furthermore, members from the dominant group may engage themselves in political correctness to stress similarity. This may be done by utilizing a different language in a political rally to deliberately evoke language barriers to the "them" category of individuals an example of "madoadoa" a Kiswahili word meaning spots (Kriegler, 2009).

e. *Acceptance*

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

f. *Adaptation*

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

g. *Integration*

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

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

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

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

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

a. *The hermeneutics*

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

b. *The semiotics*

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

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

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

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

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

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

a. *Assimilation*

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

b. *Separation*

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

c. *Integration*

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

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

d. *Marginalization*

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

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

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

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

e. *Criticism to Berry's Model*

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

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

iv. *Alternation Model of Second-Culture Acquisition*

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

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

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

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

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

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

a. *The significant Strength of the Alternation Model*

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

c) *Empirical Review*

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

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

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

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

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

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

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

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

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

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

i. *Kiswahili in Policy Documents*

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

a. *The Colonial Period*

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

b. *The Post-colonial Period*

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

ii. *The Ominde Commission of 1964*

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

iii. *The Gachathi Report of 1975*

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

iv. *The Mackay Commission of 1981*

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

v. *Constitution of Kenya 2010*

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

1) Kiswahili is the national language of the Republic of Kenya.
2) The official languages of the Republic are Kiswahili and English.
3) The state shall –
a) Promote and protect the diversity of language of the people of Kenya; and
b) Promote the development and use of indigenous languages in Kenya. Here, Kiswahili acquires a higher probability of growing in all regions of the country since the Kenyan Constitution perceives it as;
   ✓ An official language
   ✓ National language and
   ✓ An indigenous language (Kenya, 2013).

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

vi. *Volatility in the Rift Valley*

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

vii. *The Kriegler and Waki report of 2007*

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

In conclusion, this chapter reviews the literature. It explores various concepts that develop the baseline for this study. The chapter explores four theories and applies empirical studies discussed explicitly. Finally, since Kiswahili reinforces national ethos as a national language, the chapter examines its status in policy documents and how it is applied in academics and

media to showcase its functionality as a symbol of national unity within the Rift Valley and a cultural linkage for communities living within the region.

CHAPTER THREE

III. METHODOLOGY

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

a) *Research Design*

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

b) *Population and sampling*

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

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

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

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

c) Sampling Techniques

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

d) Methods of Data Collection

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

e) Research Instruments

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

f) The Administration and Collection of Research Instruments

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

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

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

g) Validity and Reliability Criteria

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

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

h) Data Analysis

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

i) Ethical Considerations

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

j) Applicable Theories

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

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

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

Chapter Four

IV. Data Presentation and Analysis

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

a) Demographic Statistics

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

i. Gender

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

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

Table 4.1: Gender of the respondents

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

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

ii. Age Distribution of Respondents

The table below indicates that most of the respondents (50%) belong to the age bracket 25 – 30.

Furthermore, a tie of 21.7% belongs in the age bracket 18 – 25 and 30 – 35, respectively. These three age brackets comprised the majority of the respondents for the survey as represented in table 4.2 below.

Table 4.2: Age distribution of respondents

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

iii. *Birthplace*

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

Table 4.3: Place of birth of the respondents

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

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

iv. *Duration of Stay within the Rift Valley*

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

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

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

v. *Place of Birth for Parents*

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

Table 4.5: Place of birth for parents of the respondents

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

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

b) *Descriptive Statistics*

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

i. *Categorization of Kiswahili*

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

Table 4.6: Kiswahili categorization

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

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

ii. *Other Languages that Respondents Speak*

Understanding other languages that people within the Rift Valley of Kenya speak helps to determine

the dominant culture (s) within the region. Respondents listed other languages that they speak apart from Kiswahili, as indicated in the table below.

Table 4.7: Other languages

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

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

iii. *The Frequency of Kiswahili Use*

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

Table 4.8: Frequency of Kiswahili use

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

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

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

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

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

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

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

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

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

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

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

iii. *The Use of Kiswahili in Markets*

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

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

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

iv. *The Use of Kiswahili at Home*

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

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

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

v. *The Use of Kiswahili Among Peers*

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

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

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

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

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

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

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

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

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

d) *Kiswahili and Acculturation Strategies*

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

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

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

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

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

Table 4.15: Assimilation

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

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

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

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

Table 4.16: Separation

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

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

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

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

Table 4.17: Integration

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

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

iv. *Marginalization within the Rift Valley of Kenya*

Marginalization happens after people from the co-cultures reject their culture (language) and that from

the dominant host. Respondents were asked to react on whether it is not important to speak fluent Kiswahili or any mother tongue in the Rift Valley of Kenya. The table below illustrates their responses.

Table 4.18: Marginalization

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

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

e) *Adverse Social Impacts of Language Barriers*

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

i. *Discrimination*

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

Table 4.19: Discrimination

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

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

ii. *Intimidation*

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

Table 4.20: Intimidation

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

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

vi. *Name-calling Outside Formal Institutions*

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

Table 4.24: Name-calling outside formal settings

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

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

f) *Theory Triangulation*

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

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

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

Table 4.25: Test on the application of assimilation

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

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

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

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

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

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

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

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

g) Data Analysis and Interpretation

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

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

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

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

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

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

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

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

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

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

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

In practice, Kiswahili is used formally and informally within the Rift Valley of Kenya in the following ways: In the workplace/school, most of the respondents (67.4%) reported speaking Kiswahili, while 30.4% reported to speak English, and the other 2.2% mother tongue. Informally, in markets, to ease trade, (87%) of the respondents reported speaking Kiswahili as compared to 8.7% who used English and 4.3% of the respondents who speak mother tongue at the market place (Table 4.10). Further, the voices recorded and transcribed in the sampled local churches and markets within the Rift Valley of Kenya were 100% in Kiswahili.

According to the *table 4.11,* 47.8% of the respondents reported that they speak Kiswahili most of the time when they are at home compared to 43.5% who reported to speak English mostly and 6.5% that speak the mother tongue. Furthermore, Kiswahili promotes peer relationships in the Rift Valley. According to the data in *table 4.12,* 73.9% of the respondents reported speaking Kiswahili when with friends, compared to 15.2% that speak English and 4.3% who speak their mother tongue when with friends.

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

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

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

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

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

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

Table 4.29: The role of Kiswahili in the Rift Valley

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

i) Hypothesis Test

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

Table 4.30: Chi- Square Test

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

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

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

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

CHAPTER FIVE

V. GENERAL CONCLUSION

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

a) Summary of the Study

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

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

b) Attainment of Research Objectives

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

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

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

c) Synthesis of the Results

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

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

d) Theory Application

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

e) Verification of Research Hypotheses

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

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

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

f) Limitations of the Study

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

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

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

g) Challenges Encountered during the Study

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

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

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

h) Relevance of the Study

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

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

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

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

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

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

i) Recommendations of the Study

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

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

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

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

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

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

j) Suggestions for Future Research

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

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

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

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

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

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

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

List of Abbreviations

CIPEV: Commission of Inquiry into the Post-Election Violence

CQ: Cultural Intelligence

DAD: Dimensional Accrual and Dissociation

DMIS: Developmental Model of Intercultural Sensitivity

IC: Intercultural Communication

ICSEY: International Comparative Study of the Ethnocultural Youth

IREC: Independent Review Committee

NSC: National Steering Committee

RV: Rift Valley

UNESCO: United Nations Educational, Scientific and Cultural Organization

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