

**COMMUNALLY CONSTRUCTED TEXTS IN THE IMPROVEMENT OF ENGLISH
VERBAL AND WRITING SKILLS OF STUDENTS IN
NGARIAMA SECONDARY SCHOOLS, KENYA**

MBŪRŪ S. NJOKI

**A RESEARCH PROJECT SUBMITTED TO THE COLLEGE OF EDUCATION, OPEN
DISTANCE AND E- LEARNING IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF DEGREE
OF MASTER OF ARTS IN ENGLISH
OF KAMPALA INTERNATIONAL
UNIVERSITY**



SEPTEMBER, 2018

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MAE/1163/07086/07070

PE 1127
M38
2018

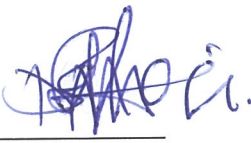
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SEPTEMBER, 2018

DECLARATION A

I, Mbũrũ S. Njoki, do hereby declare that this dissertation is my original work and has never been presented for any other academic award in any university or institution of learning.

Mbũrũ S. Njoki 

Name and Signature

08/10/2018

Date

DECLARATION B

I confirm that this thesis is the student's original work done under my supervision and guidance.

DR. JOHN KALEMA J. Kalema

Name and Signature of Supervisor

10-10-2018

Date

DEDICATION

I dedicate this thesis to my virtuous mummy, Egras Mbũrũ whose dedication to her family has played a pivotal role in shaping our life's journey. Mami you are a true heroine. May God be your fortress.

I also dedicate this work to my loving husband, Kayiwa David, for being an inspiration to me and encouraging me to undertake this course of study even when I was so indifferent about it. May you dwell in God's wisdom and favour.

This work is also dedicated to my beloved niece and nephews: Mary Wanjirũ, Raphael Kagwĩ and Ryan Mũnene who had no opportunity to learn Gĩkũyũ riddles and proverbs in their childhood. You three must read this book!

ACKNOWLEDGMENTS

The researcher pays tribute to God Almighty who has enabled her to complete this course. Glory and majesty be unto Him forever. She further acknowledges the dedicated intellectual guidance, supervision and academic support she received from the supervisor, Dr. John Kalema and the staff of College of Higher Degree and Research of Kampala International University throughout the entire study period. She, among others, appreciates the academic guidance of Dr. Simon Peter Ogondia, Dr. Tindi Seje, Dr. Levi Nwankwo and Mr. Kiyinikibi Nkonge. It is their guidance and support that have enabled her to produce this scholarly work.

Special thanks go to her husband, David Kayiwa, for his motivation, encouragement, financial, moral, and social support he gave her throughout the study period. She also extends her sincere indebtedness to her classmates: Mr. Cwinya'ay Charles, Mubezi Samuel, Rwakibinga Lydia and Apolot Sylvia for the interactions and academic support during lectures and in research period.

The researcher thanks her dear parents, Mr. Albert Mbũrũ Jadiel and Mrs. Egras Mbũrũ for financial and moral support; together with their undying determination to ensure that she is well provided for. She is grateful to her siblings, Gladys Wanjikũ, Moline Mũthoni, Ndwĩga Milton and Rachael Wawĩra for their sacrifice and devotion. She also thanks Mũrũgũ wa kĩmarĩ for tirelessly translating all the texts into Gĩkũyũ.

She also thanks Bugema University administration, especially D/VC Academics- Dr. Katamba Paul, for allowing her to study while working. Lastly, the researcher extends her appreciation to all scholars whose literature provided a basis for this research study.

LIST OF ACRONYMS

CCTs	:	Communally Constructed Texts
EFL	:	English as a Foreign Language
ESL	:	Second Language
FCE	:	First Certificate of Education
KCSE	:	Kenya Certificate of Secondary Education
KNEC	:	Kenya National Examination Council
L2	:	English as a Second Language
OCEC	:	Office of the County Education Commissioner

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ABSTRACT

The study's investigation was "Communiually Constructed Texts (CCTs) in the Improvement of Verbal and Writing Skills of Students in Ngariama Secondary Schools, Kenya". The study objectives were: to establish the inherent potential CCTs have in fostering improvement of students' verbal and writing skills; to ascertain the impact CCTs usage has on students' verbal and writing skills; and to suggest ways of better utilization of CCTs in the teaching/learning of verbal and writing skills. The study employed a case study which made use of a quasi-experimental design. Both quantitative and qualitative methods of data collection were employed. The study utilized 125 students and 10 teachers picked from 3776 and 236 respectively from 4 schools in Ngariama Location. A pretest was administered to the sampled students to establish their homogeneity level and to determine the control and experimental groups. A treatment was given to the experimental group; the post test was, then, given to both groups. Inherent potential of CCTs, together with their impact on performance in verbal and written skills were established. In addition, an interview was conducted on teachers to obtain their opinions about students' usage of CCTs and performance in verbal and writing skills. Data obtained was thematically presented. The findings on objective one revealed that students come into classroom with background cultural knowledge in form of CCTs which facilitates learning of English. Findings on objective two showed that CCTs have a tremendous impact on improving students' verbal and writing skills; this was evident since the experimental group had a better improvement than the control groups. Findings on objective three revealed that curriculum developers should formulate a syllabus that advocates for multiculturalism. In addition, teachers must appreciate cultural diversity and community of meaning. The researcher concluded that if teachers emphasize use of proverbs and riddles in teaching English language and other classroom activities, there would be improvement in students' performance in both verbal and written texts. The researcher recommends: curriculum developers ought to formulate a syllabus that advocates for multiculturalism; teachers of English must appreciate community of meaning; and the government through the Ministry of Education should deploy English teachers within their cultural setup such that they are able to inculcate the cultural elements.

CHAPTER ONE

1.0 Introduction

This chapter discusses the introduction, background of the study, statement of the problem, purpose of the study, objectives, research questions, scope of the study and significance of the study.

Students come into the English classroom with a rich heritage of personal, experiential and acquired knowledge from their parents and community. Teachers need to tap from these uniquely personal understandings and allow the student to share their familial and cultural-historical perceptions within the classroom and in their readings. The reader combines personal knowledge and experience, knowledge of history and cultures, experience with values and ideas, and knowledge of other pieces of literature. One of the avenues to help develop this community of meaning is by examining proverbs, which are learned through oral literacy, through cross-cultural studies, socialization, inculturation, upbringing and experiences which can be implemented in the teaching of language arts, social studies and/or history. Proverbs were and are primary tools for teaching children in all cultures and communities throughout the world (Christenbury, 2000).

Communally constructed texts (CCTs) are pieces of oral creative works for transmission of knowledge, values and skills through generations; example of CCTs are proverbs, riddle, stories, tongue twisters and songs. These are categorized among the oral literature genres. According to Yule (2003), teaching a foreign language and, more especially, grammar needs to be done in context. Meyer (1986) as quoted in Tommaso (2005) observes that traditional approaches to teaching grammar taught rules out of context; this included rote memorization and labeling of sentence parts in workbook exercises. He adds that these approaches have little or no effect on improving students' writing. He further argues that instead of teaching grammar only with worksheets of drill and practice, recourse should be made to contextualized grammar instruction using authentic and longer compositions to teach grammatical rules and sentence structure. Oral literature, therefore, provides one such context for teaching grammar. He defines oral literature as traditional forms, which are composed and performed through the

word of mouth. These forms include oral narratives, songs, proverbs, riddles and tongue twisters (Malimo, 2009).

Mieder (2004) asserts that proverbs have been used and should be used in teaching/learning as didactic tools because of their content of educational wisdom. He argues that in foreign language learning, proverbs play a role in the teaching/learning as a part of cultural and metaphorical learning. Gozpınar (2011) on the other hand indicates with regret that proverbs are found to be given an insignificant place in input provided for students in language classrooms or mostly used as time-fillers. He further states that when we check our class course books, we see that proverbs are a small part of language teaching and the materials used in language classrooms ignore proverbs and do not provide exercises for learning them.

1.1 Background to the Study

1.1.1 Historical Perspective

All cultures share different types of proverbs and parables, which serve as foundational tools of guidance and instruction. Proverbs are conduits of oral literacy, which enhance communal learning. Marino (2004) reveals how oral traditions of teaching, which are primary tools in all native and ethnic communities, develop into a written literature that has universal commonalities. Proverbs represent a legitimate literary source from which students can incorporate their understanding as it applies to their knowledge and experiential base. Marino (2004) adds, "Voice is the metaphor of empowerment" (p. 19). Educators can grasp the opportunity to integrate proverbs, both researched and those shared by the students, as a teaching/learning tool, which will engage students and enhance their understanding of the world around them. Communal proverbs can be valued for their pragmatic use as a vehicle for instruction in teaching the cross-cultural origins and applications of shared wisdom through oral and written literacy.

Between the 1880s and the 1980s, there was a quest for what was popularly called methods that would be used to successfully teach students a foreign language. A succession of methods came up, each one rejected as a new one took its place. The past century, therefore, shows an interesting and varied picture of interpretations of the best methods to teach a foreign language.

Back in the 17th, 18th and 19th centuries, foreign language learning was associated with the learning of Latin and Greek classical languages, which were supposed to promote their speaker's intellectuality (Brown 2001). The Classical Method was, therefore, used where there was focus on grammatical rules, syntactic structures and a rote memorization of vocabulary. The use of the language for oral purposes was not provided for because languages were not taught then for oral communication, but for the sake of being "scholarly" or more specifically, for having a reading proficiency in a foreign language. Using the classical method, students were taught to translate from one language to another and to study grammar deductively. That is, they were given grammar rules and examples, were told to memorize them, and then were asked to apply the rules to other examples. This method came to be known in the 19th century as the Grammar Translation Method (Larsen-Freeman 1986).

Series Method, propounded by Francois Gouin, followed (Brown 2000). It was a method that taught students directly without translation, and conceptually without grammatical rules and explanations, a "series" of connected sentences that were easy to perceive (Brown 2000). This method was later revised leading to the Audio-Lingual or "Army" Method which emphasized "a great deal of oral activity – pronunciation and pattern drills and conversation practice – with virtually none of the grammar and translation found in traditional classes" (ibid.: 22). In the 1970s came a number of innovative methods called the "Designer Methods" which underwent some scrutiny, leading to some of their elements being incorporated in the communicative approach to language teaching (Nunan, 1989).

Some of the methods and approaches mentioned and those not mentioned above had been used without success in the past years in language learning especially in a bid to increase the student's motivation. According to Bowman, Burkart and Robson (1989), "There has been a growing realization that people learn in different ways, and that approaches that suit one person may not suit another." Some of the methods mentioned above had been used over and over but did not seem to help the learner of English as a foreign or second language. This brought a need, therefore, to experiment with new ways of improving on the old techniques of language teaching or exploiting hitherto unthought-of or unused techniques. This led to the emergence of communicative language teaching/learning or the communicative approach in the 1970s. Communicative language teaching /learning was the product of educators and linguists who

had grown dissatisfied with the audio-lingual and grammar-translation methods of foreign language instruction. It is a system for the expression of meaning, interaction and communication in language learning. Unlike other methods, its major aim of teaching was for communication and not for the purpose of passing an examination and fulfilling a requirement.

Although the adherents to communicative language teaching acknowledge that structures and vocabulary are important, they feel that preparation for communication will be inadequate if only the structures and vocabulary are taught. "Students may know the rules of language usage, but will be unable to use the language" (Larsen-Freeman 1986). The communicative approach makes sure that the interactions that take place in the classroom are replications of, or necessary prerequisites for, a communicative operation. It makes use of real-life situations that necessitate communication. Language learning requires meaningful interaction in the target language; that is, natural communication in which the speakers are concerned not only with the form of their utterances but with the message they are conveying and understanding (ibid.123).

The communicative approach makes use of role play, proverbs and riddles as techniques transferred to the language classroom and used within the framework of the communicative approach to teach the learner of English. Littlewood (1981) describes the role of the teacher in the communicative approach as that of a "facilitator of learning, a consultant, advisor, coordinator of activities, classroom manager, co-communicator, human among humans who steps out of his didactic role. This role is akin to that of the traditional story or riddle teller, or that of the traditional singer. These indigenous techniques of communication can, therefore, be helpful in language teaching and learning. The use of folktales, songs, riddles and proverbs are all aspects of communication that can be exploited to help foreign language students.

In total adherence to communicative approach, Ngũgĩ (1986), in the mid-eighties, propounded a new wave of language instruction using indigenous language and methods. He passionately advocated for the overall development of African languages and their use in African literatures. He famously renounced writing in English and committed to abandon English in his fiction writing. He actually "bid a final farewell" to English in all of his writings (pg. 6). In his passion to see African languages and indigenous/cultural methods used for instruction in Africa, he says that:

Language as communication and as culture are products of each other. Communication creates culture: culture is a means of communication. Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world. Language, thus, should be taught using cultural indigenous methods and language (pg. 12).

In his speech, Ngũgĩ further elaborated the importance of indigenous methods usage in instruction as noted by Sophy, (2012): “To have mother tongue, whatever it is, and add other languages to it is empowerment. But to know all the other languages and not one’s own is enslavement. I hope Africa chooses empowerment over enslavement” (pg.13). Basing upon that historical perspective, the researcher intended to ascertain how the use of cultural, communally constructed tests, particularly proverbs and riddles, enhance the teaching of English verbal and writing skills.

1.1.2 Theoretical Perspective

The study of CCTs in the improvement of verbal and writing skills may be scrutinized from the following theoretical perspectives: the Conceptual Metaphor theory by Lakoff & Johnson, (1980); and schema theory of learning by Bartlett, (1932) as explained below:

1.1.2.1 The Conceptual Metaphor Theory

Conceptual metaphor theory, proposed by Lakoff and Johnson in 1980, suggests that metaphor is an attribute of thought, and metaphorical words and phrases in language express underlying conceptual metaphors. Thus, metaphor gained a new definition as “understanding and experiencing one kind of thing in terms of another.” For instance, such metaphors as ‘Sally is a block of ice’ and ‘a warm relationship’ are considered to express an underlying connection between the concepts of emotion and physical temperature that can be summarized as EMOTION IS WARMTH. Conceptual metaphor theory implies that the broader metaphorical concept EMOTION IS WARMTH designates an underlying relationship between the concepts

of emotion and warmth, and not between the words expressing these concepts (Lakoff and Johnson, 1980).

1.1.2.2 Schema Theory of Learning

Schema Theory of learning was proposed by Psychologist Frederic Bartlett in 1932. It assumes that all knowledge is organized into units (schemata) and that an individual can memorize and use a schema without even realizing doing so. Background information and prior knowledge are important elements of this theory (Anderson, 1984). A major strength of schema theory is that it provides a way of thinking about prior knowledge in text interpretation of an individual's experiences (Bartlett, 1932). It plays a crucial role in providing an account of how old knowledge interacts with new knowledge in perception, language, thought, and memory (Rumelhart, 1984).

Schmidt (1974) criticizing schema theory, opines that it requires students to have created a sufficient number of schemata before reading a new text. Otherwise, reading, comprehension and consequently mastering the subject becomes difficult. This theory is relevant in this study for it offers an in-depth explanation of the importance of cultural knowledge and practice in aiding understanding of concepts in an English lesson. This is because once a schema is developed, it tends to be stable over a long period of time; human mind uses that schemata to organize, retrieve, and encode important information.

1.1.3 Conceptual Perspective

The study investigated Communally Constructed Texts' (CCTs) usage in the improvement of verbal and writing skills of students in Ngariama Secondary Schools, Kenya. A text is a piece of spoken or written language; it may be considered from the point of view of its structure and/or its functions such as warning, instructing, and carrying out a transaction. A full understanding of a text is often impossible without reference to the context in which it occurs. A text may consist of just one word such as "help!" or it may be of considerable length; for example, a sermon, a novel, or a debate.

CCT is a genre in discourse analysis whose aim is to train speakers in discourse management and manipulation of speech acts. It consists of pieces of oral creative work useful in transmission of knowledge, values and skills through generations. CCTs are peculiar to communities and thus are widely known and utilized by members of those particular communities. They include proverbs, riddle, songs, narratives/ folklore, poetry, tongue twisters, and puns among others which are categorized among the oral literature genres. The written rendition of the CCTs eliminates interesting prosodic features that enliven the spoken occasion; however, whenever proverbs are translated to English, their beauty is diminished. The beauty and complexity of CCTs is expressed in devices of orality such as repetition, parallelism, piling up and association, tonality, idiophones, digression, imagery, allusion and symbolism (Owino, 2002). For the purpose of this research, proverbs and riddles were studied in relation to how they improve verbal and writing skills. The proverbs and riddles which the researcher considered for the study were on communal work and time management.

Proverbs are short, simple sayings in general use, stating a general truth based on common sense or experience and offering a piece of advice (Kone, 1997). The same definition will apply in this study. Proverbs fall into the category of formulaic language. Riddles, on the other hand, are questions or statements intentionally phrased so as to require ingenuity in ascertaining its answer or meaning, typically presented as a game. Classroom environment encompasses all activities that take place in an English class including discussions, writing, rhyming and all other methods teachers may adopt to facilitate the learning process. In this study, verbal and writing skills were limited to contextual usage of both spoken and written proverbs and riddles to illustrate one's cultural knowledge and application in the classroom environment (Archer, 1997).

Verbal skills refers to the extent to which a person can approach words, sentences, and written texts as well as the extent to which he can comprehend meanings, produce synonyms and antonyms, know the meaning and use of words, complete sentences with words omitted based on the word context and have a critical view towards written speech. In this study, however, 'verbal skills' was limited to creativity in speech, confidence in expression and exploitation of the inherent potential of one's cultural knowledge together with the ability to create new forms from old data (Okpewho, 1995).

(1992) as “metaphoric expression reflective of a people’s cultural experience”. Often a lot of knowledge and wisdom are gained by listening to riddles and proverbs; these oral pieces are thought of as appropriate for people who are learning English language. Riddles and proverbs abound in every society, thus help in the spoken English. They also serve as brain teasers thereby making the students attain a certain level of wisdom needed in oral communication (Dzobo, 1992).

Gĩkũyũ is the largest ethnic community in Kenya, taking about twenty per cent of the national population. This community is the most “westernized” but paradoxically, in spite of the many changes that Gĩkũyũ society has undergone since the British arrived over a century ago, their sense of cultural identity has remained strong (Fadiman, 1993, and Andrew & Salvadori, 1979). There is a vast wealth of printed information available about the Gĩkũyũ because of the long contact they have had with the white people. Some aspects of traditional culture and society have changed and adapted rather than disappeared, as is the case with the admission into a new form of ‘elder hood’ of Christian priests. Many Gĩkũyũ CCTs are coined from the vast religious beliefs, which they hold with great esteem. For instance, the belief in a god “*Ngai*” who resides on Mt. Kenya, commonly called *Mt. Kĩrĩnyaga* in Gĩkũyũ. Other important contributors of CCTs include the existence of traditional healers and land ownership issues. The importance of land brought them into conflict with the colonial government when white settlers and farmers occupied their traditional lands (Andrew & Salvadori, (1979), Kenyatta, (1962).

Ngariama Location lies squarely in Kĩrĩnyaga County, which has undiluted cultural values. The Kenyan curriculum is designed in such a way that oral literature is integrated with English. With the advancement of technology, the use of CCTs in teaching/learning English in Ngariama has gradually given place to modern methods of teaching. Students are no longer exposed to singing games, choral and verse speaking, folk dances and mimes which reflected the beauty of the 7:6:3 system in the 70s (Muriuki, 1974). This has seen a decline in students’ performance in English, which calls for a critical inquiry. It was the researcher’s opinion that if CCTS usage is mainstreamed, there would be an improvement of verbal and writing skills in Ngariama Secondary Schools, Kenya.

1.2 Statement of the Problem

Teaching English language requires integrating a number of teaching methods and extensive use of teaching and learning aids, although these learning resources may seem expensive to avail to the students. However, there is a cheap but effective way of teaching English using CCTs such as proverbs and riddles. From experience, teachers tend to neglect the utilization of CCTs which are cheaper and can invoke creativity in students. Instead, they use expensive, complex material, which, in most cases, may not be available to the students. While CCTs may not be largely documented, they are readily available for exploitation. Teachers are supposed to be resourceful and well versed with CCTs of their community. However, they end up exposing students to very narrow material; their neglect of CCTs continues to impact negatively on the students' mastery of English language.

Makila (1986) observes that although proverbs, riddles, and other sayings are found in modern novels and other works of art which reveal an elaborate use of oral literature, teachers have generally not exposed them to their students because of various reasons. In Ngariama location, there has been continued poor performance in English in KCSE as evidenced from OCEC Report, (2017). Many studies have been done to establish the causes of poor performance in this region; however none has been done to find out if the use indigenous materials in teaching could improve the performance. Therefore, the researcher intended to ascertain if the use of proverbs and riddles in teaching English could improve verbal and writing skills of students in Ngariama Secondary Schools, Kenya.

1.3 Purpose of the study

To establish how Communally Constructed Texts improve verbal and writing skills of students in Ngariama Secondary Schools, Kenya

1.4 Objectives of the study

1. To highlight the inherent potential of Communally Constructed Texts in fostering the learning of verbal and writing skills

2. To ascertain the impact of usage of Communally Constructed Texts on students' verbal and writing skills
3. To suggest ways of better exploitation of Communally Constructed Texts in the teaching/ learning of verbal and writing skills

1.5 Research Questions

1. What inherent potential do Communally Constructed Texts have in fostering improvement of students' verbal and writing skills?
2. What impact does the usage of Communally Constructed Texts have on students' verbal and writing skills?
3. In what ways can Communally Constructed Texts be better utilized in teaching/learning of verbal and writing skills?

1.6 Hypotheses of the Study

H_0 : Exploitation of Communally Constructed Texts in the teaching/learning of English does not lead to improvements in students' verbal and writing skills

H_1 : Exploitation of Communally Constructed Texts in the teaching/learning of English leads to improvements in students' verbal and writing skills

1.7 Scope

1. 7.1 Geographical Scope

The study was carried out on Form Three students and teachers of English from 4 selected secondary schools in Ngariama Location, Kenya (see appendix v). The study targeted government schools because they all use a uniform national curriculum which is widely accepted in Kenya; unlike the private ones which may have variations. In the same vein, the Kenya Government through the Teachers Service Commission advocates for posting of

teachers to schools in their home region/counties. Schools in the rural setting have been selected for the study because rural areas are more linguistically uniform than urban ones.

1.7.2 Content Scope

The study considered Form Three students because at that level, presumably, they should have been introduced to extensive speaking and writing with the use of CCTs. Teachers of English are part of the study because they are the agents of change: they are the initiators and overseers of CCTs usage in teaching/learning English.

The study examined the impact of CCTs in fostering good performance in students' verbal and writing skills. The researcher felt that tapping the rich CCTs and incorporating them in the teaching-learning process would foster students' verbal and writing skills. This is because the knowledge of CCTs once tapped by the teachers can be a stepping-stone to better use of spoken and written English.

The study chiefly considered English and African riddles and proverbs but with greater emphasis on Gĩkũyũ ones; this is because the selected schools are in a Gĩkũyũ speaking community. The CCTs majorly dealt with involved time management and communal work.

1.8 Significance of the Study

The findings of the research may be used as a source of information by schools, curriculum developers, authors of language books, and teachers who may be interested in helping students achieve competence in speaking and writing skills.

The research study may also be helpful to other researchers, who might be interested in carrying out further research on this topic.

The schools where the research was carried out are likely to find this work beneficial and might use the findings to look for strategies of improving writing among their students.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents the review of related literature on the subject of the study. This was through academic books, magazines, journals, newspapers, internet sources and other forms of literature. This was done under three sub-topics adopted from the objectives of the study. In addition, the chapter also reviews the theories underpinning the study, and will present the conceptual framework.

2.1 Theoretical Review

The study of CCTs in the improvement of verbal and writing skills may be scrutinized from the following theoretical perspectives: the Conceptual metaphor theory, and the Schema Theory.

2.1.1 Conceptual Metaphor Theory

This is a contemporary theory that asserts that metaphor is primarily conceptual, conventional, and part of the ordinary system of thought and language. Since the ancient times metaphor has been widely researched and used in the literary language. It has always been considered a solely literary expressive agent that is alienated from the reality and everyday language. "The word "metaphor" was defined as a novel or poetic linguistic expression where one or more words for a concept are used outside of their normal conventional meaning to express a "similar" concept" (Lakoff, 1993). Metaphor has been retaining such position for centuries, without being viewed from a different angle. The shift in perception of metaphor occurred with the introduction of G. Lakoff's new concept of metaphor. He can be named a pioneer in ascribing absolutely new features to metaphor and its usage in not only literary language, but in the language as such. He assumes that metaphor is not a matter of language, but a matter of thought. He is the first to state that all our existence is purely metaphorical; we fill our language with metaphors without any purpose, just because it is in our nature; that is to see everything through the prism of metaphor. G. Lakoff assumes that "...everyday abstract

concepts such as time, states, change, causation, and purpose also turn out to be metaphorical” (Lakoff 1993).

Lakoff introduces new approaches to the study of metaphor. Metaphors as such are regarded as mappings laid across the conceptual domains. The result of the new perception of the old theory is that metaphor is considered to be central in everyday language semantics and it embraces thousands of cross-domain mappings from our everyday life. Jerrold M. Sadock in his work, “Figurative speech and linguistics” ascribes psychological nature to metaphor, saying that “I take it for granted that the underlying principles governing metaphor are of a general psychological sort and are thus not specifically linguistic...” (Sadock, 1993). Metaphors arise independently on the language system; thus, they are not directly referred to it. The idea expressed is similar to that developed by G. Lakoff, and is shifting the role of metaphor. We are prone to base our knowledge on experience, and the empirical foundation as such lays the basis for metaphoricity.

Based on the two postulates expounded above, it could be said that our everyday language is largely metaphorical. Mappings are formed in the mind and laid from the source domain to the target domain. The concept of metaphor has resounded differently; namely, as “a cross-domain mapping in the conceptual system. The term “metaphorical expression” refers to a linguistic expression (a word, phrase, sentence) that is the surface realization of such a cross-domain mapping” (Lakoff, 1993). The mappings are considered to be the set of correspondences and have a definite structure. G. Lakoff introduces mnemonic designation of the mappings giving them the following form: TARGET-DOMAIN IS SOURCE-DOMAIN or TARGET-DOMAIN AS SOURCE-DOMAIN. The concept is explicitly shown on the example of the mapping LOVE IS A JOURNEY.

The conceptual metaphor theory thrives majorly because it enables students to identify the gist or the key idea in a given discourse. The notion, for instance, is compared to a battle or a serious confrontation. From the concept of “IDEA IS A BATTLE”, we get many metaphorical expressions such as:

“..For long we wrestled with ideas until we reached a decision.

...for over a year David wrestled with a guilty conscience

...at last, I threw his argument to the ground.

I fought tooth and nail until I passed that exam..."

The concept of "love is a journey" can be represented using the following set of metaphoric correspondences:

- *Lovers correspond to travelers;*
- *The hardships of the relationship between lovers correspond to vicissitudes of a long, tedious journey.*
- *The common goal of the lovers corresponds to the destination on the journey.*

Thus, the metaphorical expressions occurring in reference to this could be as follows:

- *"The relationship isn't going anywhere; we may have to go separate ways.*
- *Our relationship is off the track/ This affair has lost its way.*
- *We cannot turn back now; this relationship has come from very far.*
- *Our relationship has hit a dead-end street."* (Lakoff 1993)

In Metaphor theory, a metaphor is discussed not as mere words but as the ontological mapping across conceptual domains. For instance, in a general principle, beauty in youthfulness may be described as a conceptual system underlying Gĩkũyũ discourse as follows:

- Kĩero nĩ ũimbo; nĩ kĩimbũkaga – A Thigh is a bubble; it deflates. (young today, old tomorrow")

In this proverb, thigh is being conceptualized as a bubble, with the implication that its beauty and attractiveness is short lived; that the young cannot remain tender and youthful forever; that a young girl must get married at the earliest opportune moment, or altogether forfeit a lifetime opportunity of ever getting a husband. Gĩkũyũ has many everyday expressions that are based on a conceptualization of youthfulness as a bubble, and they are used not just for talking about youth, but for reasoning about it as well. In this case, the concept of a girl in the metaphorical expression is implied, hence, in this context, the bubble is conceptualized as the girl's body (Wachera, 2012).

Lakoff emphasizes that it is a common error to confuse the name of the mapping with the mapping itself. LOVE IS A JOURNEY is a name of the mapping causing the set of correspondences. Names of the mappings are offered just for developing further the set of metaphorical correspondences. Thus, Lakoff identifies mappings to conceptual metaphors, or, in other words, set of conceptual or as he proposes, ontological, correspondences. They could be considered the path across the source domain to the target domain. As a point of significance, he also differentiates between conceptual metaphors and linguistic expressions. In all the examples referring to the mapping LOVE IS A JOURNEY, we do not observe a number of metaphors, it is just one conceptual metaphor with a row of linguistic expressions – a metaphor of love being conceptualized as a journey, and being expressed by a variety of metaphorical expressions (Lakoff 1993).

This theory also accounts for the common comparison elements among the Gĩkũyũ community. For example:

- *Mũrurĩ ndwakaga, mũtunia ño ta Mũrurĩ*- Mũrurĩ (tree) does not build, a woman is like Mũrurĩ

The Gĩkũyũ compare the woman to ‘*mũrurĩ*’ which is a forest tree with beautiful red flowers, but yields very poor timber. So, it cannot build a firm foundation, thus, it is very unreliable. It only serves decorative purposes. In this case, building being seen as the primary function of a tree portrays the woman as only meant to serve such secondary duties in the society, including: house-keeping, rearing children, and cooking. One must use strong materials to build, failure to which a building collapses. A woman is seen to only serve as an object of decoration based on her physical appearance, hence portrayed in negative light (Wachera, 2012).

Conceptual metaphor theory points out that CCTs are lyrics of an essentially verbal community whereby communication is crucial because children learn to speak before writing. Texts such as riddles, puns and proverbs, thus enable the learner to make use of their imagination, creativity and employ critical thinking in conversation. Conversation takes place through turn taking; young students learn discipline and conversation management because they adhere to A-B structure where A talks followed by B and no one interrupts the other. However, in a

riddle, the “riddler” dominates the conversation if B (audience) is unable to offer the correct response.

2.1.2 Schema Theory by Frederic Bartlett (1932)

The schema theory states that all knowledge is organized into units (schemata) and that an individual can memorize and use a schema without even realizing doing so. Background information and prior knowledge are important elements of this theory. A schema is a generalized description or a conceptual system for understanding knowledge-how knowledge is represented and how it is used. According to this theory, schemata represent knowledge about concepts: objects and the relationships they have with other objects, situations, events, sequences of events, actions, and sequences of actions. Schema theory provides a way of thinking about prior knowledge in text interpretation of an individual’s experiences (Bartlett, 1932). It plays a crucial role in providing an account of how old knowledge interacts with new knowledge in perception, language, thought, and memory (Rumelhart (1984).

Schmidt (1974) criticized schema theory by asserting that it requires students to have created a sufficient number of schemata before reading a new text. Otherwise, reading comprehension and consequently mastering the subject becomes difficult. He, however, acknowledges that once a schema is developed, it tends to be stable over a long period of time; human mind uses that schema to organize, retrieve, and encode important information. Schema theory emphasizes the importance of generic knowledge that will help the formation of mental representations. In the educational process, the task of teachers would be to help students develop new schemata and establish connections between them –something that will eventually improve the learners’ memory. Of course, background information and prior knowledge are vitally important, as well. Schema theory can be applied in various areas such as mathematical, motor learning skills, and reading comprehension. Schema theory is often employed in the learning of a L2 since its acquisition usually requires reading many texts in the target language (Ajoke, Hasan & Suleiman, 2015). This theory serves a crucial role in providing an account of how old knowledge interacts with new knowledge in perception, language, thought, and memory. Insights from this theory reveal that a person can create new riddles and proverbs according to the situation such as political trends and current affairs. Musicians also rely

heavily on schema theory in creation of new ideas basing them on the surroundings and fitting them in the known schema (Rumelhart (1984).

In the teaching of English, the traditional speech acts can aid comprehension and memory. Long before students come to school, they develop schemata (units of knowledge) about everything they experience. Schemata become theories about reality. These theories not only affect the way information is interpreted, thus affecting comprehension, but also continue to change as new information is received (Christoforos,2014). For example in the expression: “Welcome home my queen”: A student accustomed to the elaborate, glamorous activities of kings and queens in Buganda culture will have a richer interpretation of the statement depending on the known facts: queens are beautiful, gorgeous, special , respected, wealthy, et cetera. Another student, say from Kenya, (where there are no kings and queens) will not have these vivid pictures and thus nothing to relate to (Ajoke, Hasan & Suleiman, 2015).

In the same vein, a Gĩkũyũ who suffered under the tyranny of the white masters and later fought for independence; or a student who probably has/ had a relative who died in the “Maumau” war will better understand the proverb “*mbaara ndĩrĩ mwago*- war has no fun” than others. The well memorized structures and presentation of proverbs and riddles provide a basis of comprehension and memorization of concepts in the classroom environment (Christoforos, 2014).

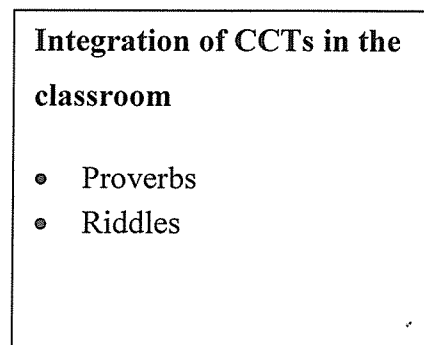
2.1.3 Relevance of the Approaches to the Study

The Conceptual Metaphor theory and the Schema theory are both crucial theories because they enhance language teaching and learning. These theories supplement each other in proposing ways of teaching a language. Whereas the Conceptual Metaphor theory provides the interpretation and use of comparisons and teaching from known to the unknown, the schema proposes ways of deploying pre-learned proverbs and riddles in teaching a foreign and second language. Both theories emphasize the employment of CCTs, which are verbal/ speech acts because children, unconsciously, learn to speak before learning how to write. Both theories also enable the instructor to tap the knowledge the students have gathered from their communities and use it as a stepping-stone to acquiring speaking and writing skills in English.

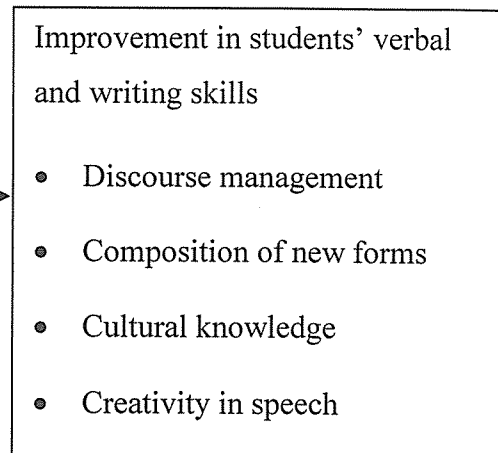
2.2 Conceptual Framework

In the conceptual framework, the researcher related variables and the concepts that were used in the study. It draws the relationship between use of CCTs and the teaching of English language.

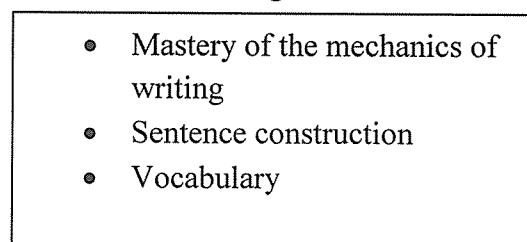
Independent Variable



Dependent Variable



Intervening variable



Model adapted from Richards, J.C. & Rodgers, T.S., (1988) then modified by researcher to suit the study

In the conceptual framework, the researcher considered the integration of CCTs in the classroom, with a major focus on proverbs and riddles, as the independent variable that leads to improvement in students' verbal and writing skills. The researcher also takes note of mechanics of writing, vocabulary, and sentence construction as intervening aspects that could also contribute to improvement in verbal and writing skills.

2.3 Comparison between African and English CCTs Structure

2.3.1. Structural Aspects of Proverbs

In African culture, proverbs are used in conversation by adults more than children partially because adults have learned more proverbs than children (Baraja, 2010). Using proverbs well is a skill that is developed over years. Additionally, children have not mastered the patterns of metaphorical expression that are invoked in proverb use. According to Miruka (1997), the definition of a proverb revolves around five major ingredients: shortness, brevity or terseness; truth, wisdom, meaning or pithiness; obscurity, indirectness or gnomic nature; relative infallibility of form; and acceptance and usage by a community. Thus, generally, a proverb is “a brief statement full of meaning, accepted and used by a community as an expression of truth or wisdom...” pg. 47. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Adolescents, however, learn conversational proverbs in cultural functions. Unlike Western functions, most African cultural functions are expected to incorporate proverbs as part of the conversations (Tadesse, 2009).

The Gĩkũyũ traditional society was anchored in narratives told in the form of proverbs ‘*thimo*’, music ‘*Nduumo*’ and wise sayings ‘*mataaro*’. A cursory look at majority of Gĩkũyũ proverbs reveals that men, on the one hand, were viewed as the more courageous and the creation upon which the rest of society depended. Men were seen as the pillars of the society. Superiority of men is demonstrated in these proverbs:

- *Arũme marĩ rwamba*- Men have got quills
- *Mũndũrũme nĩ mũgambo*- A man is the voice of reason.
- *Hiti yugaga arũme no ogĩ, moyaga gĩcinga ngwatĩro*- A Hyena thinks men are wise because they know how to hold a firebrand.
- *Gũthama kwa arũme nĩkũhika*-Migration of men is similar to a woman getting married.

On the other hand, women were judged based on behavior and, sadly, every societal ill was blamed on them. These proverbs demonstrate this notion:

- *Mũka mwerũ nĩ magambo*- A brown/beautiful wife is trouble.
- *Mũndu mũka ndatũmagwo thirĩ-inĩ*- A woman is not sent to collect debt.
- *Aka erĩ nĩ nyũngũ igĩrĩ cĩa ũrogi*- Two wives are two pots full of poison.
- *Aka matirĩ cia ndiuro no cia nyinĩko*-Women have no upright words, but only crooked ones.
- *Aka na ng'ombe ĩtirĩ ndũgũ*- Wives and oxen have no friendship.
- *Mũici na kĩhũ akenaga kĩaru, no mũici na mũndũ mũka akenaga akua* - He who steals in the company of an uncircumcised boy quits worrying the day that boy gets circumcised; likewise, he who steals in the company of a woman quits worrying the day she dies.
- *Gĩathĩ gĩtharagio nĩ gaka kamwe* - One woman spoils a market.

According to the Gĩkũyũ, the market place is compared to any other important social function in the community. In this case, a woman can spoil negotiations on important issues like operations on land demarcation, communal prayers, dowry negotiations, or efforts to pacify warring factions, hence spoil the party. This explains why the Gĩkũyũ men ignored involvement of women in important societal issues. For instance, if a clan was going to war with a neighboring clan, during the planning of the attack the women were never involved. They were said to be emotional and would be easily influenced, may be carried away and disclose a well-planned strategy to the enemy (Gbolo, Henrietta & Awuah, 2013).

Gĩkũyũ traditional dowry payment functions “kũraacia” were/are spiced with Gĩkũyũ proverbs. For example:

“Kega nĩko keyendagia”: loosely translated as: “The good one sells itself” as used in the illustration below:

Mwaria wa Mũhikania: *Ũkũriha ciongo mĩrongo ĩtano cia rũraacio naingĩ ikũmicia gũcookia ngatho nĩ ũrerĩ mwega. Mũirĩtu wakwa nĩ mũndũ ũrĩ mĩtugo mĩega naningĩ nĩgathirange. Gĩkũyũ augire “kega nĩko keyendagia”; mũirĩtu ũyũ ena ndigiri nene igĩrĩ na PhD ĩmwe.*

Mwaria wa Mũhiki: *ndũka uge ũndũ ũngĩ Wakinĩ! Nĩmanĩndetĩkĩra. Caria Mathai oro riu yakũrĩithia tondũ ngũrĩha ng'ombemĩrongo ĩtandatũ naibuba rĩiyũire njohi ya mũratina.*

Translation

Groom's spokesperson: You shall pay all the 50 heads required and 10 more for appreciation because as Gĩkũyũ said, *kega nĩko keendagia*; the bride is so beautiful and is still a virgin. In fact, she holds two master degrees and a PhD.

Bride's spokesperson: Speak no more, friend! We comply. Get a Maasai to tend your heads for we shall pay the 60 heads together with a tank full of "Mũratina" (Local brew).

In western Africa, councils of elders took time to advise the youth on issues pertaining to life using proverbs (Ngwabi, 2012). On decision-making and swiftness of action, such proverb in Shona might be used:

Simbi inorohwa ichapisa(Shona)translated as: Hit the iron while it is still hot.

This proverb relates to the Swahili proverb "*Chelewa chelewa utapata mwana si wako*" translated as: You will lose your child if you are always late. This implies that one should act quickly when an opportunity knocks; once it is gone, it never comes. When advising the youth on good saving habits, the Kamba of Kenya would say: *Mbiti yĩna mwana ndiĩsaa lĩu wonthe* - the hyena with a cub does not eat all the food available. On proper upbringing of children into responsible people, the Banyarwanda say: *Igiti kigororwa kikiri gito* – shape a tree when it is still young; the Gĩkũyũ, on the same, say: *Njũgũma njega yumaga ikũrĩro* – a good club originates from its source (Kabira & Karega 1988).

The style and structure of African proverbs is poetic in form (Okpewho, 1995). This, allied to their figurative mode of expression, serves to some degree to set them apart from everyday speech. Usually, a propositional statement comes first, then, a complement. A good example of this is the following proverb adopted from the Gĩkũyũ community of Kenya (Kichamu (1982):

Mũgĩri rwa Kũnyitũra, agĩrire rwa kũnyitia (Gĩkũyũ)

- *Literal translation:* He who went to get for loosening (wrench), brought for tightening instead.
- *Applied Translation:* One can cause the illness which he wanted to cure.
- *English equivalent:* The remedy is often worse than the disease; Burn not your house to rid it of the mouse.
- *Meaning:* The effect of a treatment or bodily enhancement – whether pharmaceutical or not, whether a household remedy or professional-ordained – is often worse than what it was intended to cure or alleviate. Indeed, there are times when one does something hoping to better things only to worsen them. For example: adding more water to the little soup to make it enough for the many visitors then it ends up becoming tasteless.

Okpewho (1995) asserts that the structure of African proverbs is not so much divorced from that of the English ones. Some English proverbs have a proposition and a complement just like the African ones; for example:

IF THE SHOE FITS, wear it!

This corresponds with the African proverb: “Wahũna,humbĩra nda” (Gĩkũyũ) which is translated as: “*Once you have eaten to satisfaction, cover your stomach*”.

Just like in African languages, some English proverbs appear in only one independent clause. For example:

- Haste makes waste.
- Ignorance is bliss.

The corresponding single-claused proverbs include:

- “*Nĩyũmbũkaga ĩ mbute (Nganga)*” (Gĩkũyũ): translated as “It can fly (Guinea-Fowl) even when it has been defeathered.”

- *Kahĩĩ gakũrũ no ta ithe (Gĩkũyũ)* translated as: The eldest son is like the father.
- *Mbũri ya rwanio ikuaga onarũanio (Gĩkũyũ)* translated as: A braying goat dies braying.

According to Okpewho (1995), African pieces are structural and elaborate in meaning than the English ones. He says that Gĩkũyũ proverbs, for example, derive their complexity and intensity from people's severe experiences during the colonial period; where people stayed vigilant in order to protect their land. A good example is: *Mwaka wa hiti ndũhoyanagwo riigi'* (Gĩkũyũ) translated as: People do not borrow 'Rigi' (traditional wooden hurdle) in the season of hyenas. A deeper translation of this proverb is that during the Mau Mau war, everyone had to keep vigilant with swords and other weapons of war (Gbolo, Henrietta & Awuah (2013).

Proverbs in various languages are found with a wide variety of grammatical structures (Coinnigh, n.d.) In English, for example, we find the following structures:

- Imperative, negative - Do not beat a dead horse.
- Imperative, positive - Look before you leap.
- Parallel phrases - Garbage in, garbage out.
- Rhetorical question - Is the Pope Catholic?
- Declarative sentence - Still water runs deep

The African (Gĩkũyũ) counterparts include:

- Imperative, negative – *Ndũkanamakio nĩ matũ ũtonete hĩa* - Do not fear the ears before you see the horns.
- Imperative, positive – *Wĩhũgaga handũ ha kwĩrira thutha-inĩ*- Be cautious lest you regret latter.
- Parallel phrases – *Kĩrĩa ũhandaga; nĩkĩo ũgethaga*-What you sow is what you reap
- Rhetorical question – *Nũũ ũĩ ta ngai?*-Who knows like God?

- Declarative sentence – *Warūgaga nīatobokaga*-one who used to jump across a river, time comes for him to drown in the same.

Paczolay, (1997) opines that proverbs are the most ancient and valuable manifestations of human culture. They use succinct and pithy language to express commonly held ideas and beliefs and provide the readers with interesting glimpses at a people's geography, religion, history, social views and attitudes. The western culture, for instance, is religiously obsessed with the concept of time. Americans programme everything and are madly impatient with the indolent; even a short delay may cost one an opportunity. The following English proverbs demonstrate this: "A stitch in time sáves nine", "Time is money", "Procrastination is a thief of time" and "Time wasted is never recovered" among others.

Africans, on the other hand, spend time extravagantly and with much ease. Their affairs are characterized by unpunctuality and unnecessary delays and their pace of life is generally slow. This they do in guise of African liberty. In addressing the issues facing a liberated Africa, embracing traditional way of life and rejecting foreign intrusion, the Acoli of Uganda have sharp-edged proverbs such as:” *Chawa weng chawa medoro chac* - There is no fixed time for breast feeding; while the Gĩkũyũ of Kenya rhetorically ask: *Ngũhĩũha ngĩthĩe kũ?* - Where am I going this fast? The following proverbs from different African languages reveal Africans' slow pace of life and subsequent time mismanagement:

- Luganda (Uganda): *Akwata empola atuuka wala* - He who walks slowly reaches far.
- Lunyankore (Uganda): *Mpora Mpora ekahitsya omunyongororwa aha mugyera* – slowly by slowly the worm reached to the river.
- Congo(Lingala) : *Malembe malembe tukakoma* – Slowly by slowly we shall reach
- Swahili: *Haraka haraka haina Baraka*- Too much haste has no blessings.

All the following are from Gĩkũyũ (Kenya):

- *Kaba ndaihu ikinyia*- Better a long route that takes one safely
- *Mũrĩa mbere nĩ mũkoroku*-He who eats first is greedy
- *Mai ma njogu matikinyagũo me mahiũ* -Elephant's dung is never stepped on when it's still hot.

- *Ūtonga nĩ thithino ya mũndũ*- Wealth is sweat on one's hands.
- *Gutirĩ nyũmba ĩrĩ kahĩ ĩtakaharwo mūtwe*- There is no house with a male child where the head of a he-goat shall not be eaten." (*Gbolo , Henrietta & Awuah 2014*)

Mwĩti (2012) observes that most African communities are extremely obsessed with communal work and thus there are different texts (proverbs) based on communal activities. East Africans, especially Kenyans, Ugandans, and Tanzanians, have embraced the spirit of *Harambee*-translated as 'let us pull together' which involves a tradition of community self-help events, such as fundraising or development activities. From this, we have such proverbs as *Umoja ni nguvu utengano ni udhaifu* (Swahili) - Oneness is strength; division is weakness. About working together, the Kumam, a Luo dialect in Uganda, say: *Dako nywal iyeke*- A woman cannot give birth without a co-wife; and *Tic kede joo dwong loo tic keni*- Working as a group is better than working alone. On the same note, the Gĩkũyũ of Kenya say: *Kĩara kĩmwe gĩtiĩragaga ndaa* -One finger cannot crush a louse; *Kenyũ na kenyũ cioyanagĩra nda* – This half and that half both meet in the stomach; and that *Kamuingĩ koyaga ndĩrĩ* -Many people together can lift a pounding mortar. Likewise, the Ashante of Ghana say: *Atwee nkwetewa mmienu betumi abo* otwenin -Two small antelopes can beat a big one; while the Ndebele of Zimbabwe say: *Izandla ziyagezana*- hands wash each other. The Baganda of Uganda, concerning communal work, say *Kamu kamu gwemuganda* – one by one makes a bundle. The Batooro of Uganda say *agahikaine nugo gaata igufa*-it is many teeth that break the bone; while the Baluba of D.R.Congo say *Kunda ya benyi ibobela nyi mata* – Beans for the visitors boil in saliva(Marino,2004).

African proverbs are metaphorical, sharp-witted, multi-phrased and musical or poetic. They usually are intended to depict things in their truest natural state. A good example is the following Acoli proverb/verse adapted from *Song of Lawino*:

*"In the wisdom of the Acoli
Time is not stupidly split up
Into seconds and minutes;
It does not flow
Like beer in a pot
That is sucked
Until it is finished...."*

The Acoli feel that such elements as time should not disenfranchise Africans from enjoying their life (Okot (1966).

The following proverbs are metaphorical in nature; that is, they have comparisons of known to the unknown:

- Knowledge without wisdom *is like water in the sand*; Guinea proverb.
- *Advice is a stranger*; if he's welcome he stays for the night; if not, he leaves the same day -Malagasy Proverb.
- *Wisdom is like fire*; people take it from others; Akan proverb.
- Laziness in a woman *is like leprosy* – Luo (Kenya) proverb.
- *Good manners is the fabric* that holds the community together - Luo (Kenya) proverb.
- A home without daughters *is like a spring* without a *source* - Luo (Kenya) proverb.
- Instruction in youth *is like engraving in stone* -Moroccan Proverb.
- *Marriage is like a groundnut*; you have to crack it to see what is inside. - Ghanaian proverb
- *Man is like a pepper*; till you have chewed it you do not know how hot it is. - Hausa Proverb (Mwĩti, 2012).

2.3.2. Structural Aspects of Riddles

Riddles, as part of the focus of this study, are verbal puzzles where a statement is posed in challenge and another statement is offered in response to either the hidden meaning or the form of the challenge. They are usually a one-sentence text and, in rare occasions, a short narrative. In the attempt to match the question or the proposition in terms of content meaning, there is always a tendency toward a “semantic fit” between the problem posed and the solution offered. The two parts – the challenge and the response – usually have a metaphoric aspect that must be critically dealt with in order for the riddle to be solved. Other aspects such as paradox and onomatopoeia contribute to students’ understanding since they are able to “see”, not just hear. For example, in: *My son is crying in the forest but I do not see him though I can hear him*. In

Miruka (1997) asserts that there is abundance of metaphors in riddles. The learning of metaphors leads the youth in his ability to use language with shade of meaning and hence enrich his communication skills. He says that most phonologues –riddles with sounds that imitate the appearance- play on alliteration and thus help the learners in pronunciation. On the other hand, some riddles are more subtle in the form of puns and witticisms. Punning employs ambiguous words which enable a learner to create confusion and humor. He further says that “the ability to pun is an indication of mastery of a language” pg.26. For example, in the riddle: *the biggest bar in the world*. To answer such a riddle, one may think of the biggest drinking place in the world yet the answer is simply: *Zanzibar*.

Riddles are primarily intended for entertainment and sharpening of students’ cognitive skills such as identifying relationships, or classification of items. Some riddles teach learners logic while others instill scientific lessons. A riddle such as “*my watch works every minute*” “has *“heart”* for a response; here, the ticking of the watch is compared to the thumping of the heart. Posing riddles entails competition with winners getting rewards; such stratagems are clearly designed for the speech event itself. The poser of the riddle wins whenever a member of the audience fails to give the correct answer to the riddle. The bargaining episode extends the communicative exercise and trains members the art of negotiation as a communicative skill. There is also negotiation for turns in the conversation as every participant attempts to make his or her contribution. Turn taking as a feature of discourse is patterned differently by various cultural groups. It involves recognition of rights and obligation of each participant as defined by the conversation or speech event. For example, the poser must agree to an offer before the next participant offers an answer. There is also negotiation over the riddle’s meaning since the answer must be seen to be plausible by other participants especially if it is a new text. These features of conversation make riddles an important tool in discourse analysis because different cultural groups have their unique turn-taking rules (Owino, 2002, Owiti, Onchera, &Kulo (2014).

Kichamu, (1982) opines that the structure of an African riddle offers a great deal of conversational skills. The inculcation of such skills early in students’ development can afford them confidence in language use upon reaching maturity. Most African languages have structured riddles. Kichamu, (1982) equates the structure of riddles to that of a telephone

conversation. There is usually the opening remark, the conversation characterized by a turn taking A-B, A-B format and a closing remark. However, one speaker controls the conversation until the other speaker offers the correct solution to the puzzle. A riddle, unlike a telephone conversation, has a unique opening that signals the beginning of a conversation. Below is a Luganda riddle that exemplifies this notion:

Challenger: "Koi koi!
Respondent: Lya!
Challenger: Akasajja kampi katudde ku mulyango:
Respondent: Ekuffulu.

Translation

Challenger: Attention!
Respondent: Eat!
Challenger: A short man sitting by the door:
Respondent: Padlock.

Riddle games translate to learning in that they involve useful demonstration, imagination, creativity and critical thinking. Through the riddling process, verbal skills and confidence are instilled in the students. The Gĩkũyũ example below demonstrates a general trait in the metaphoric language of riddles in Africa, tendency toward personification or at least some anthropocentric outlook whereby various objects or scenes in the observable world are humanized. All the features of conversation that make riddles an important tool in discourse analysis as earlier depicted by Owino, (2002) are exemplified in the riddle below:

Mũũria: Gwataa indaĩ
Acokia: Twagwata!
Mũũria: Mũndũ mūrũme ũtararaga ahũtĩĩ
Acokia: Mũrangĩri
Mũũria: Ndũnamenya!
Mũũria: (andũ othe maremwo biu) Heei Kĩgacwa
Acokia: Twakũhe Kampala, kũrĩa fene ciumaga.
Mũũria: Aca! Ndikwenda nandikũoya! Kampala gwĩ gĩko mũno ningĩ ahiki akuo
nĩakuhĩ mũno. Heei kũngĩ akorwo no mũrendakũmena hihi nũũ ũcio
ũtararaga ahũtĩĩ.
Acokia: Twakũhe Mombasa
Mũũria: Nĩdamĩoya! Mombasa nĩ taũni thaka mũno; mũciĩ mwega na mũnene ũrĩ
riri mũingĩ ũtukũ, na ũtheri mahindamothe. Nĩmũciĩ munene urĩ makoroba
maraihu otacũcũ wa njoka. Kuuma ũmũthĩ cehũra othe a Digo road
nĩakwa ndĩ wiki! Ndĩi tubagĩra maĩ inĩ ma cumbĩ muthenya; ningĩ ũtukũ

ngetubîria ithima-inî cia njohi na ahiki aingî. Ndîrathire Mombasa cehûra othe marandûma na ngeithi. Nimwaciamukira? Mûthuri ûtararaga ahûtî nîmwaki! Kûona atî o hwaî-inî no mûhaka ahûnîrîrio na ngû.

Acokia: weeeeeeee! (gûkûngûîra na kûhûra hî)

Translation

Challenger: I have a riddle!
Audience: Pose it!
Challenger: *A man who never sleeps hungry:*
Audience: Watchman
Challenger: Wrong!
Challenger: (after all answers given are wrong) Give me a gift!
Audience: Take the city of Kampala, the land of the jack fruits!
Challenger: Oh no! I refuse. Kampala has such dirty streets and the women there are so short. I can't take Kampala. Give me another city or you won't know who that man who can never sleep hungry is!
Audience: Ok. We give you Mombasa.
Challenger: I take it! Mombasa: a city fully lit at night with golden stars and beautiful skyscrapers is now mine! All the beautiful prostitutes of Digo Road are mine, now. I will swim in the salty Indian Ocean during the day and swim in fountains of beer and beautiful Arab girls at night. I, recently, went to Mombasa and all prostitutes from there sent you greetings; do you receive them? The man who can never sleep hungry is FIRE, because every evening, he has to be fed with firewood.
Audience: Hurrah! (Cheerful applaud) (*Gbolo, Henrietta & Awuah 2014*).

The above riddle exemplifies the wisdom, exposure and creativity of the participants. In the riddle exercise, creativity is demonstrated in the hyperbolical expressions such as 'swimming in fountains of beer and women'. The jest in the refusal and acceptance of cities is quite informing and entertaining; the bargaining wrestle gives room for critical thinking and language development. On the other hand, the anthropomorphism (fire as a husband) as device helps to keep students' memory sharp giving them an opportunity to think broadly. In different Gĩkũyũ riddles, however, creativity and diction vary with individuals' age (Kenyatta, 1962, Yukawa, 2007, & Dundes, 1994).

Most English riddles and proverbs are one and the same thing; in African however, they are varied. Metaphorically, riddles may be looked at as an extension to proverbs showing how

riddles are used in context. Certainly, many proverbs can turn to riddles with a little of alteration. A good example is the following Gĩkũyũ proverb that sprouts from a riddle:

Ndathiĩ ũũ ndathiĩ ũũ ndũire njĩra cia ategi- I've gone here and there (allover) on the hunters footpaths.

The same proverb can turn to a riddle if the structural element is applied

For example:

Mũũria: gwataai ndaĩ

Acokia: twagwata!

Mũũria: Ndathiĩ ũũ ndathiĩ ũũ?

Acokia: Njĩra cia ategi

Mũũria: Nĩwamenya!

Translation

Challenger: I have a riddle!

Audience: Pose it!

Challenger: I go here and there:

Audience: Hunters footpaths.

Challenger: You have got it!

Similarly this Luganda text, *Kirungi emabega; kibi mumaaso*- translated as -Beautiful from behind, ugly in front- can be either a proverb or a riddle depending on the usage and context.

Notably, the English language has fewer riddles than African languages; English thus prides itself with translations from African languages. A research on “riddles and culture” revealed that riddles and proverbs are on the decline in most cultures (Mutaka, 2016). He explained that this was because the older people who use them are dying and the younger generation is not inclined to use riddles and proverbs. He, also, observed that the present day youths are not deliberately educated in the use of proverbs. In addition, students seem to have an inherent prejudice on African languages and CCTs especially with the acquisition of western values, education included (Akinmade, 2012). In the contemporary Gĩkũyũ community, much of the cultural heritage has been long forgotten especially by the young (Kichamu, 1982). With the advancement of technology, people no longer see the importance of oral traditions but use computers and television games. Nevertheless, African heritage has been stored up in these

valuable gems and this clearly shows that African languages still boast of their culture stored up in CCTs unlike the English language. In the words of Owino (2002) CCTs are “the treasures of the continent that must be preserved, exploited in teaching and recognized as valuable heritage, not only for Africa’s posterity but also for the future of linguistic science and the benefit of human in general”. The CCTs, thus, should be continually used in African schools or they will soon become extinct as opined by Kichamu, (1982).

2.4 CCTs’ Inherent Potential in Fostering Learning in Both Verbal and Writing Skills in a Classroom Environment

According to Christenbury (2000), students come into the classroom with a rich heritage of personal, experiential and acquired knowledge from their parents and their communities. The community offers students the initial learning experience through CCTs (CCTs). Teachers need to tap from these uniquely personal understandings and allow the student to share their familial and historical perceptions within the classroom and in their readings. The reader combines personal knowledge and experience, knowledge of history and cultures, experience with values and ideas, and knowledge of other pieces of literature (Christenbury, 2000). When teachers allow students to reflect on and share their perceptions in the learning environment, the teacher is affirming the students' knowledge and participation, opening up discourse, and encouraging students to "make a community of meaning" (Christenbury,2000). He adds that one of the avenues to help develop this “community of meaning” is by examining proverbs and riddles, which are learned through oral literacy, through parental and generational teaching, and through cross-cultural studies, which can be implemented in the teaching/learning of language arts, social studies and history.

The importance of students’ cultural components in the teaching of English language can not be over emphasized. This is because the community of meaning is not isomorphic in African and English languages. According to Buganda culture, for example, it is considered good manners to start a conversation with the phrase ‘well done’ which is not the case in western languages. On the other hand, English speakers exchange the words’ *how do you do?*”to introduce each other. Virtuous as appreciation may be, Americans are obsessed with thanking

for everything and for too many times. This is not the case with Gikūyūs. Studying English through CCTs such as proverbs and riddles helps bring out these cultural differences because they involve people's values and practices. The current school curriculum lacks this valuable aspect (Christenbury, 2000).

According to Messenger (2002), proverbs, whether referred to as a maxim, wise saying, rule of conduct, aphorism, adage, native or conventional wisdom, fundamental principle or truth, analects or precept, all have cross-cultural connections, which can open dialogue. Many of the analects of Confucius are culture bound, but many more have cross-cultural commonalities, such as: *"To study and not think is a waste. To think and not study is dangerous"*. Students can share their own understandings of multicultural proverbs through classroom discourse and written application such as rephrasing, comparing pieces, analyzing different culturally derived proverbs, using proverbs in the heading of each journal entry, and expressing them through individual creativity in poetry, prose, music and art.

Riddles and proverbs promote intercultural and interdisciplinary connectedness in language arts, history and social sciences. In her book 'Little Proverbs', Marino, (2004) compiled proverbs into categories such as: peace of mind, happiness, acceptance, forgiveness, helping other people, a higher power or God, faith and belief, self-acceptance, self-knowledge, self-reliance, simplicity, the past, the present, hope and an array of other categories, which are common concerns and challenges for all humankind. She asserts that sharing proverbs is a positive avenue and door opener for engaging students of diverse cultural backgrounds and interacting with their peers from a prior knowledge-based heritage rich with generational discourse. The Yoruba of Nigeria emphasize the value of proverbs by saying, 'A proverb is the horse that can carry one swiftly to the discovery of ideas' as cited in Diener and Lieber (2001, p. 1) Proverbs serve for edification, teaching, warnings, admonishments, as well as maintenance for the survival of the family, community and culture. Proverbs contain images; their employment frequently adds color to conversation while their skillful use is a mark of erudition and elegance of speech in African societies" (Messenger, 2002).

Cruz and Duff (1996) say that as part of an oral exercise, students can develop their presentation skills by interpreting proverbs and riddles in front of the classroom. The

application of proverbs in the classroom can facilitate cultural and literary understanding as well as fostering creativity. Students can be asked to consider proverbs from other regions of the world, come up with similar proverbs in their own part of the world and create new proverbs according to the social problems that face them today. Further application would be to incorporate them in music, dance, drama and art. (Brosh, 2013). Through proverbs, students will learn about brevity in writing and speech, poetic meaning, sometimes rhyme, alliteration, assonance, and other literary techniques that enhance oral and written literacy. On the other hand, riddles can teach them problem solving techniques that are important for language learning. Teachers should see students as an opportunity from where to draw a wealth of information that they bring into the classroom. Cruz and Duff, (1996) suggest that educators need to look at their students as resources, having a wealth of information to contribute to the classroom discussion.

The usefulness of proverbs has crossed cultures and endured through centuries of oral and written literacy; their usefulness continues to affect the way students learn at home and how they integrate that learning within the school environment. Cruz and Duff (1996) ask three important questions: (a) How are we in the classroom not just tapping but enriching those funds of knowledge? (b) What are we doing to get students to know that they know? (c) What are we doing to help students see each other as resources toward community knowledge? It is up to the educator to tap the very resources that they have before them, the CCTs, and promote bridge-building opportunities of understanding among the students. Students can use their multiple intelligences in interpretation through art, such as posters, cards, and murals depicting the people and practices of other cultures; through music, using instruments to emphasize meaning; and through dance and drama (Marino, 2004).

The Florida Sunshine State Standards (1996) the International Reading Association (IRA) and the National Council of Teachers of English (NCTE) Standards for the English Language Arts (1996) directed that multicultural instruction be included on a regular basis. Specifically, some of the NCTE/IRA standards address multicultural inclusion and encourage the development of the student's understanding regarding language and cultural diversity as applied to geographic regions and social roles, consequently promoting a respect for different language patterns and societal norms. As students contribute and apply their own literary and historical understanding

of proverbs, they become reflective participatory actors in a global community. The application of proverbs in the classroom can facilitate cultural and literary understanding as well as fostering creativity (NCTE/IRA, 1996).

According to the above review, students have been depicted as having a lot of experience in indigenous knowledge that teachers can tap into to teach language. However, as far as this study is concerned, the CCTs inherent potential in the use of proverbs and riddles in Ngariama schools, Kenya was to be ascertained. Moreover, the many researchers above have highlighted much about proverbs and little has been rendered in relation to riddles and how they contribute to learning English language. Therefore, the study sought to fill this gap.

Empirical data on specific objective two

2.6The impact of the Usage of CCTs in Improvement of Students' verbal and Writing Skills

CCTs are pieces of oral creative works for transmission of knowledge, values and skills through generations, for example: proverbs, riddle, stories, tongue twisters and songs. As for this study, the researcher focused on the use of proverbs and riddles in teaching/learning of English language.

According to Mieder (2004), proverbs, being part of every language and culture, have been used to spread knowledge, wisdom and truths about life from ancient times up until now. They have been considered an important part of the fostering of children, as they signal moral values and exhort common behavior. Mieder (ibid) adds that proverbs have been used and should be used in teaching as didactic tools because of their content of educational wisdom. Mieder (ibid) further says that "since they belong to the common knowledge of basically all native speakers, they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large" (p. 146). When it comes to foreign language learning, proverbs play a role in the teaching as a part of cultural and metaphorical learning. Mieder (ibid) also claims that the use of proverbs in the teaching of English as a second or foreign language is important for the students' ability to communicate effectively (p. 147).

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form; it is handed down from generation to generation (Mieder, 2004). He adds that many proverbs are old and have their origins in classical antiquity and medieval times, and several proverbs are biblical. He highlights the functions of proverbs as didactic, since they contain “wisdom, truth, morals and traditional views” (Mieder, 2004; Abadi, 2000). He adds that proverbs are basically conversational but occur commonly in both spoken and written communication such as lectures or English language teaching environment, newspapers, speeches, books, fables and poetry. Proverbs are used in a wide range of situations and according to Mieder (1993) there are no limits to the use of the proverb. They can be used to:” strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations” (Mieder, 1993)“advise, console, inspire, comment on events, interpret behavior and foster attitudes, such as optimism, pessimism and humility” (Nippold et al., 2001a page 47).

According to Nippold et al. (2001), the development of language competence is ongoing from childhood, through adolescence and into adulthood. He reveals that studies on proverb comprehension have shown that in comparison with other types of figurative language, for example, metaphors, similes, and idioms, proverbs are, on the whole, more difficult to comprehend. Research has also indicated that there are variations in adolescents’ ability to comprehend proverbs. Several studies (Nippold & Haq, 1996); Nippold *et al.* (2003), point out certain features that can be associated with proverb comprehension in adolescence. These are reading proficiency, world knowledge, and analogical reasoning crucial to the individual’s comprehension of proverbs. Reading is emphasized as the most important language modality for adolescents because it promotes the understanding of both words and figurative language. Concrete and familiar proverbs are easier to understand than abstract and unfamiliar proverbs, due to the concrete nouns that more often are used in the concrete proverbs.

Durbin Rowland (1926) cited by Mieder (2004), points at some arguments on the use of proverbs in language teaching. Rowland says that proverbs “stick in the mind, build up vocabulary, illustrate admirably the phraseology and idiomatic expressions of the foreign tongue, contribute gradually to a surer feeling for the foreign tongue and consume very little

time. On the other hand, Raymond (1945) cited by Mieder states his arguments for proverbs as a teaching device. He continues that proverbs are not only melodic and witty, possessed with rhythm and imagery; but also reflect “patterns of thought” (p. 522). As proverbs are universal, there are analogous proverbs in different nations that have related cultural patterns. Proverbs are therefore useful in the students’ discussions of cultural ideas when they compare the proverbs’ equivalents in different languages. Raymond exhorts: “Let each student seek and discover meanings, beauty or wit or culture in his own manner by suggestion and inference in accordance with his background” (p.523).

According to Baharian & Javad (2014), proverbs may be used for teaching/learning English language vocabulary. He asserts that teaching vocabulary through the use of proverbs can be an effective technique since as teaching aids; English proverbs are expected to improve students’ vocabulary learning. He cites some researchers who have asserted that proverbs are a way of teaching expressive writing, improving reading comprehension and abstract reasoning, and advancing cultural awareness. They conclude that if proverbs are presented along with visual organizers such as picture cues, these oral pieces can influence vocabulary acquisition. In support of this, Hanzén (2007) as cited by Baharian & Javad (2014) contends that proverbs play an important role in language teaching as a part of gaining cultural knowledge, metaphorical understanding and communicative competence.

Wright, Betteridge, and Buckby (2006) reveal that riddles are excellent tools of teaching English language because they require students to practice variety of language skills in order to find a solution. They also require higher level of critical thinking which is often needed in language learning. They add that one interesting feature of riddles is that they appeal to all age groups, from the wise and experienced to the young. They further indicated that vocabulary riddle work as an oral activity for the class or as a written assignment in the form of a worksheet. Based on that statement, riddles can be used as an oral activity or as written assignment for the students. In support of the above, Uberman (1998) contends that riddles add fun to the teaching–learning process. He asserts that when the students feel fun in learning, they will have strong motivation to learn. He says that by using riddle games, shy students become more active and brave to express their ideas.

Concisely, Mieder (2004) observes that although proverbs and riddles play a major role in the teaching/learning of English as a second language, where they are included as part of metaphorical and cultural learning, their use by teachers is declining in the teaching of modern languages. In support of Mieder, Litovkina (2000) asserts that the incorporation of proverbs and riddles in the foreign language classroom has become rare. Yet when they are included, they are often used as time fillers and not integrated into a context. The proverbs and riddles that are used are often randomly picked from dictionaries, which are often archaic (Nuessel, 2003).

Although the researchers above have explained the importance of proverbs and riddles in the teaching of English as a second language, and the declining level of teachers' usage of them in class, much still is desired concerning the impact of usage of riddles and proverbs in the improvement of students' verbal and writing skills in selected secondary schools in Ngariama Location, Kenya. This study intended to fill this information gap.

Empirical data on specific objective three

2.7 Ways of Enhancing CCTs Usage in Teaching/Learning of English

According to Mieder (2004), proverbs play a major role in the teaching of English as a second language, where they are included as part of metaphorical and cultural learning. He adds that it behooves new speakers of English to be acquainted with proverbs and other phraseological units for effective communication. He advises that as instructors plan the curriculum and devise textbooks for teaching English as a second language, they should choose those proverbs for inclusion that are part of the Anglo-American paremiological minimum (Mieder (2004)

Dance (2002) asserts that some ways in which proverbs are taught are in such forms as easily digestible couplets, haikus, aphorisms, truisms, or within parables. Sometimes their forms are not readily recognizable, but are "certainly proverbial"(pg. 12). Dance cites Moon (1997) who asserts that proverbs are characterized by brevity, but can have multiple applications and layers of encoded meaning. He adds that students can be asked to decode the meaning of such proverbs, which originally may have been applicable only to an intended circle, such as the Navajo proverb, "I have been to the end of the earth" (Aboriginal Archive). Where or what is

the end of the earth [to the Navajo]? Or does this mean the end of one's life-life is now finished? Students can use critical thinking to analyze these proverbs and understand basic cultural values as well as cross-cultural applications. Educators might challenge students to decode messages and understand why a particular proverb is culture-bound by understanding the people and their cultural norms. Another application might be to have the students create their own culture-bound proverbs. Students can formulate proverbs that address the social issues that they face as they pertain to their particular schools or communities (Dance, 2002).

Simeone (1995) uses the game *Chalk-board Dictionary* to teach African proverbs while encouraging students to use multiple intelligences by visualizing and translating their understanding into metaphorical symbols and pictures and strengthening their inferential skills in language teaching. She states that proverbs ask us to use words to "see images with the mind's eye," something which is very difficult for concrete thinkers to do. She states that the "process of translating these metaphors and symbols to pictures enables these students to make the language connection and, it is hoped, to strengthen their inferential skills" (Simeone, 1995). Simeone uses African proverbs, such as "A bird in the hand is worth two in the bush," to encourage students to translate symbols and metaphors into pictures. Thus, as the students visualize, conceptualize, infer meaning, and translate into pictures, they are processing multiple intelligences (Simeone, 1995).

Litovkina(2000) makes a very important argument that: "The person who does not acquire competence in using proverbs will be limited in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs etc., and will not understand proverb parodies which presuppose a familiarity with a stock proverb. (311-312).Abadi (2000) investigates how proverbs can be used as curriculum for ESL students in the USA. He claims that both the structure and the content of proverbs are useful in ESL teaching/learning especially when it comes to teaching and understanding of culture, as proverbs convey the values and metaphors shared by a culture. Proverbs are also useful in teaching the differences between spoken and written language, something that often confuses language students; they use conversational style when they write. Proverbs are one way to help the students to clarify the distinction between oral and written English. Abadi says "If students

can successfully turn oral proverbs into explicit written sentences, they will become more facile in navigating between oral and written English” (p. 2).

According to Abadi(2000), the ungrammatical structures of proverbs “offer a window into grammar instruction” (p. 2). Proverbs, he says, can also be used as curriculum with “new pedagogical purposes” (p. 18). It includes inquiries of how proverbs are a part of convincing language, for example, in advertisements and propaganda, but also as a cultural resource, when the students bring proverbs from their home languages to share in the classroom. Nuessel (2003) compares the content of proverbs, which includes the metaphors contained in them, to “a microcosm of what it means to know a second language” (p. 395). He points out that proverbial competence both requires knowledge of the linguistic structure of a target language (i.e., morphology, syntax, lexicon, pronunciation, and semantics) and of the rules and regulations that are necessary to be able to use proverbs accurately. He expounds Danesi’s theories of a neurological bimodal approach to L2 learning, i.e. the need to stimulate both hemispheres of the brain in the process of language acquisition (Nuessel, 2003); also in Kim-Rivera, 1998).

According to Peterson & Coltrane (2003), language students need to be aware of culturally appropriate behavior; for example, how to address people, make requests and express gratitude. Awareness of different cultural frameworks are crucial; otherwise, language students will use “their own cultural system to interpret target-language messages whose intended meaning may well be predicated on quite different cultural assumptions.” Cortazzi & Lixian (1999) adds that proverbs, as a part of gaining cultural knowledge, is underpinned by the fact that proverbs reflect the worldviews and values of a culture, both contemporary and historically. Exploring culture with the help of proverbs not only gives a historical perspective of the traditions of that culture as “many proverbs refer to old measurements, obscure professions, outdated weapons, unknown tools, plants, animals, names, and various other traditional matters”(Mieder, 2004). It also “provides a way to analyze the stereotypes about and misperceptions of the culture” (Peterson & Coltrane, 2003) in order to detect and discuss any form of prejudices about other cultures (Dundes, 1994).

Dance (2002) reveals that educators have multiple opportunities to incorporate proverbs into their teaching strategies. He states that, "the individual who can contribute traditional wisdom to the argument in the form of a proverb or who can make his case in eloquent and memorable language wins a number of points" (Dance, 2002 pg 19). On the other hand, Litovkina (1998) proposes the use of proverbs and riddles in a range of areas within language teaching: grammar and syntax, phonetics, vocabulary development, culture, reading, speaking and writing. Proverbs and riddles, besides being an important part of culture, are also an important tool for effective communication and for the comprehension of different spoken and written discourses (Litovkina, 2000).

In cognitive linguistics, proverbs and riddles play crucial roles in mankind cognition for assertion of experiences about inside and outside of the world (Mohammad, 2016). A survey conducted in Nigeria on "The Effect of Using Riddles on the Eighth Grade Students' Vocabulary Achievement" revealed that generally students have difficulty in memorizing and understanding the meaning of the words. Consequently, the researcher used riddles as the intervention to help the students memorize and understand the meaning of new vocabulary. After learning and practicing new vocabulary through riddles, students had the opportunity to use language in a non-stressful way. Another experimental study conducted by Aini in 2003 showed that the students who were taught vocabulary without using riddles scored better vocabulary scores than those who were not taught vocabulary by using riddles. As Marcy (2008) states, doing the exercises through riddle is an activity that can aid the teacher to transfer the material effectively and make students feel relaxed in the class.

Wright, Betteridge, and Buckby (2006) say that riddle games provide an entertaining way for students to identify vocabulary words, and use the definition of a vocabulary word to create a riddle; for example, a riddle for the word "motor bike" might go:

"Ndathiūrūrūka mūtītū na kibikibi ndune: Mūkūnga-mbura (Gĩkũyũ): I have gone round the forest with a red motor cycle: **Rainbow**.

This riddle denotes an element of weather as well as announcing the time: this is a riddle concocted in the heralding of technological advancement when bicycles had just given place to motorcycles. Such texts can help in ushering new vocabulary into the language. The

onomatopoeic nature of “kibikibi” - motorcycle is by itself entertaining and thus can aid retention of the concept taught.

In a study on “How to use songs in the English language classroom”, Simpson (2015) reveals that oral speech acts including songs, proverbs and riddles are great teaching/learning tools for their universal appeal, connecting all cultures and languages. This makes them the best and most motivating resources in the classroom, regardless of the age or background of the learner. A similar study on “English Teachers’ Interest in Proverbs in Language Teaching” conducted in Turkey revealed that learning of proverbs has a positive effect on the learning of English in relation to the development of cultural learning, metaphorical understanding, and the development of effective communicative skills. Teachers felt that a knowledge and understanding of proverbs made oral presentations more effective, improved reading and writing skills and listening comprehension; furthermore, outside of the classroom, English proverbs were thought to be important for the understanding of cultural differences and similarities, English humor and for expressing oneself using figurative language. With effective use of proverbs, a teacher can both help students develop their writing skills and deepen their cultural knowledge. The findings also suggested a reasonable argument for the inclusion of proverbs in ELT classes (Aini, 2003).

Much about the ways of enhancing the use CCTs has been discussed by the scholars above. Moreover whatever has been said is not related to the actual happening in Ngariama schools in Kenya. The researcher, therefore, intended through this study to fill this information gap.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology that was used to carry out the study. This covers research design, population of study, sample size, sampling procedure, methods of data collection, validity and reliability of the instrument, data collection procedure, data processing and analysis, and ethical consideration.

3.1 Research Design

The researcher employed a case study which made use of a quasi-experimental design. A case study was able to provide in depth information about the subject under study; quasi-experimental design allowed for precise control of extraneous and independent variables thus establishing a cause and effect relationship. The researcher carried out a case study on four secondary schools. She gave out tests to the sampled students to test their knowledge and usage of proverbs and riddles. In addition, the researcher conducted interviews to elicit the views of the teachers of English in the schools selected on how best to bring out CCTs' inherent potential to foster improvement in verbal and writing skills. Results from students' tests were put into percentages, tabulated and described using a thematic approach. Data collected from teachers was thematically analyzed.

3.2 Population of the Study

The population of the study consisted of Form Three students and teachers of English in secondary schools in Ngariam. This particular location was chosen because of its rural set up, thus a linguistically uniform population. It has 12 secondary schools with 3776 students and 236 teachers (refer to Appendix V) (OCEC Report 2017) D. However, this population was further sampled as seen below in the sample size.

3.3 Sample Size

The researcher made use of non-probability purposive sampling method to select the schools, the class and the teachers for the study. This is where the researcher selects the units with some purpose in mind. Thus, the researcher purposively selected only schools which bore particular characteristics: they were all boarding, government and in rural areas since she was interested in schools with a uniform curriculum and a notable linguistic balance. Only four schools met the researcher's criterion. The four schools provided a perfect representation of all schools in the location; they had a total population of 1252 students. The researcher purposively chose Form Three students to participate in the study because at this level, she expected them to have been introduced to oral traditional texts in their English classes-according to Form Three English syllabus. Form Three English teachers (at the time of data collection) were purposefully chosen to provide qualitative information about students' knowledge and usage of CCTs.

To determine the sample size, the population of Form 3 students was analyzed using Slovin's formula (Altare, 2003). The sample size for the population of the study was 135; this consisted of 125 students and 10 teachers as illustrated in Table 1 below:

Table1: Population Distribution for Form Three Students and English Teachers

S/No	Schools	Students			Form 3 Teachers of English		
		Total Population	Form 3 students	Sample Pop.	Male	Female	Total
1	A	357	57	32	1	2	3
2	B	334	40	31	2	0	2
3	C	382	39	31	1	2	3
4	D	179	46	31	1	1	2
Tot.		1252	182	125	5	5	10

Source: primary data: OCEC Report, (2017)

3.4 Sampling Procedure

Using simple random sampling technique, the researcher selected student-respondents from the 4 schools. She numbered students in each class randomly and then picked out only odd numbers. In this case, all students had an equal chance of being selected for the study. From schools B, C, D, she selected 31 students each and from school A, 32

3.5 Data Collection

The researcher used the following methods:

3.5.1 Testing

In order to determine CCTs' capacity to foster good performance in verbal and writing skills, the researcher administered two tests to the student respondents. The tests were richly informed by Conceptual Metaphor theory and Schema approaches. The Pretest (T_1) was administered to establish the homogeneity of student respondents. The researcher then determined the control and the experimental groups. The researcher gave treatment/ intervention to the experimental group. She then administered another test (T_2) to both control and experimental groups. The researcher then compared the results from both tests and drew conclusions. The details of each process are as follow:

3.5.1.1 Pre-test

The Pretest (T_1) was administered to establish the homogeneity of all students' usage of CCTs in verbal and written pieces (Appendix III, A). The test was constructed by the researcher by considering the Kenya English curriculum for the Form 3 students. The test was in Gĩkũyũ because riddles are clearer and more elaborate in Gĩkũyũ than in English. Besides, the researcher perceived that the Gĩkũyũ background knowledge could foster understanding which would lead to improved performance in subsequent English test. There were 15 items in the homogeneity test. The test was divided into three parts.

In the first part of the test (Questions 1-5), the researcher intended to establish how much of CCTs students knew and if CCTs have inherent potential to facilitate verbal and writing skills. The students were given incomplete proverbs or riddles and asked to complete the second part. The second part of the test (Questions 6-9), elicited for the impact CCTs' usage has on students' verbal and writing skills. Here, the students were required to explain contextual meaning of the riddles and proverbs and use them appropriately in sentences. They were supposed to unriddle the problems and give an explanation with a moral lesson for each.

In the last part of the test (Questions 10 & 11), the researcher also intended to ascertain the impact CCTs' usage have of on students' verbal and writing skills. The students were required to provide proverbs and riddles with the same themes as the ones given. They were also asked to write more riddles and proverbs on specified themes. The duration for doing the pre-test was 40 minutes. The purpose of conducting this test was to establish the homogeneity of Form 3 students' ability to apply riddles and proverbs in a classroom environment. Based on the result of the pre-test, School A was selected as the control group because it performed the best of the four schools. School D was selected as the experimental group because it performed the worst of all schools in the pre-test (refer to Appendix V). This selection would eventually enable the researcher to determine if girls performed better than boys and clearly bring-out the impact of the intervention lessons.

3.5.1.2 Treatment

The researcher made an intervention to the experimental class (Appendix III, D). In general, the intervention intended to expose students to cultural knowledge and help them gain metaphorical understanding as well as communicative competence. This was done through extensive study and usage of riddles and proverbs in speaking and writing; and bringing out multicultural differences of English and Gĩkũyũ. Both Gĩkũyũ and English were used. An in-depth comparison of African and English culture was done with an emphasis to time management and communal work. The researcher gave lessons thrice a week for three weeks; this depended on school timetable. In each lesson, the students were exposed to various Gĩkũyũ proverbs and riddles and their usage in conversation. They were also exposed to texts with

different themes and showed how to identify key, common elements in groups of riddles and proverbs. By the end of three weeks, students had been exposed to various forms of mannerisms from both cultures. Most explanations were done in Gĩkũyũ to ensure mastery of the concepts.

The first part of the intervention lessons (Item 1), was to help students appreciate literary techniques (musicality, rhymes, assonance and alliteration) by making them practise riddle games in class. Here, the students were guided in observation of the structure of African riddles and proverbs. The students were required to be as creative as possible in their use of language. In the next part (Items 2 and 3), students were divided into two groups and made to challenge each other in giving proverbs and their meanings in an entertaining competition. The competition involved asking the students riddles and guiding them on how to analyze the meaning and arrive at suitable answers. The students were made to freely explore the language in speech, adhering to the rules of a conversation/dialogue together with fixed structures and schema learned from the cultural environment.

The next part (Item 4) involved a thorough exposum to different texts (proverbs) and their themes. Both African and English cultures were brought out in the texts. The researcher guided the students through meanings of different lexical items within texts. In the next part, (Item 5) the researcher guided the students in extensive language study. Language elements such as diction, syntax, metonyms and hyponyms in texts were explored in both English and African texts. The researcher also helped the students to appreciate multicultural variations in English and Gĩkũyũ paying close attention to community of meaning in aspects such as time management, communal work and general life. In Item 6, the researcher guided the students in analyzing the literary and metaphorical elements such as similes, metaphors, alliteration and rhymes in both African and English texts. Students were guided in understanding of the texts from the known to the unknown. In the last part (Item 7), the researcher exposed students to other themes in English and African CCTs. The repetitive and musicality elements in the texts were brought out and this made the intervention/treatment exercise enjoyable to the students.

The above pattern was repeated in the subsequent lessons, with slight variations depending on many factors such as the mood and attitude of the students. For “take home tests”, students

were given oral pieces to discuss and bring answers the next lesson. The control group did not receive intervention lessons.

3.5.1.3 Post Test

The researcher gave a second test (T_2) to both experimental and control groups. The test (Appendix III E) was both oral and written. The written part was done in English but it relied heavily on the previous Gīkūyū lessons given in the intervention phase. The verbal part was in Gīkūyū. The test was divided into three sections:

In section A, (Questions 1-5) the students were asked to solve different riddles through writing. Each student was also required to verbally attempt one of the riddles in the same section. The researcher conducted the verbal test before the written one. The verbal exercise was possible because students were fewer and more interested in the activity than in the first test. In the verbal part, students were engaged in riddle conversation. The riddles asked by the researcher were randomly chosen. Verbal tests were graded right away on a scale of: Very Low, 1; Low, 2; High, 3; & Very High, 4. They were recorded and referred to during final tabulation. This section was intended to assess students' communicative competence and appreciation of cultural language. It also assessed eloquence and swiftness, critical thinking, and exploitation of the creative moment in riddles especially when the puzzle could not be solved. Scoring the verbal test was done depending on how creative the students were: the ones who demonstrated more skills in critical thinking, swiftness, creativity and contextual use of language earned more marks. The overall scoring depended on the wise judgment of the researcher.

Section B (i) [Questions 6-11] required the students to demonstrate understanding of given Gīkūyū and English proverbs by substituting them with others that express the same theme. This was to be done in writing. In section B (ii) [Questions 12-15], students were required to rephrase the given Gīkūyū proverbs. Here the researcher intended to test students' mastery of vocabulary and their understanding of multicultural variations of both languages, their free exploration of language in speech and adherence to the rules of a dialogue/ conversation.

In section C (questions 16-20), the students were given both African and English texts and asked to identify key concepts. In section D (questions 22-33), students were required to isolate proverbs with the same themes and group them together. Questions in Sections C and D elicited students' understanding of various themes in English and African CCTs; they also sought students' awareness of multicultural variations as seen in community of meaning in texts from different themes. In the last part (section E) students were asked to create new /culture-bound texts that address the current social issues and affairs in their school and community at large. Here, the researcher elicited students' ability to integrate current information with the schema previously acquired from the cultural environment. This part also helped the researcher to find out students' ability to creatively translate metaphors and symbols to pictures, enabling them to make the language connection and eventually strengthening their inferential skills.

Students in both control and experimental groups attempted the tests in the same hall at the same time. Possible answers to the Final Testing Exercise are enclosed in Appendix III "G". The researcher, afterwards, marked and compared the results of the first test with that of the second test. She then assessed which of the two tests was best performed. The results, both verbal and written, obtained were thematically analyzed and described.

3.5.2 Interviews

The researcher conducted interviews with teachers of English to elicit their views on students' knowledge and usage of proverbs and riddles in spoken and written texts, impact of CCTs usage on students' performance and possible ways of better exploitation of CCTs. The interview was used to supplement the data gathered from the students' tests. The questions in the interview guide were constructed in English in accordance to study questions and objectives. The instrument was used because it helps to get accurate information in such a study where the variable under investigation requires statement of facts. The interview was conducted on teachers after getting official permission from the respective authorities.

3.6 Validity of the Instrument

The validity involved the research specialist such as the supervisor and panelists who checked the consistency, the clarity and clear relationship of items in the instrument with variables and the research objectives. Additionally, the Content Validity Index (C.V.I) was computed using a formula: C.V.I = Number of relevant items divided by the total number of items in the post-test.

$$\frac{33}{35} = 0.94$$

The Content Validity Index was = 0.94. This was higher than 0.70; meaning that the instrument was valid.

3.7 Reliability of the Instrument

Reliability means the degree of consistency and precision with which the measuring instrument demonstrates. To achieve this, a Statistical Package for Social Science (SPSS) research was used to ascertain it; in which, Chronbach's alpha of 0.70 and above was considered reliable. The pre-test was carried out in St. Alphones Kibugu mixed-School, which borders the schools selected. The respondents for the pre-test were twenty Form 3 students and two teachers of English with similar characteristics as those in the selected secondary schools. The students were divided into two: the first 10 were the experimental group while the other 10, the control group. A homogeneity test was given to both groups; then intervention was done to the experimental group; finally the second test was given to both groups and results of first and last tests were compared. This helped to test whether the instrument would fetch the right information from the field and if it would be understood by the respondents.

3.8 Data Collection Procedure

The following is the procedure of data collection: the first step was to get an introductory letter from Kampala International University College of Education Open and Distance Learning, Department of Higher Degrees and Research. Secondly, the researcher visited the selected

schools for familiarization. Later the researcher worked hand in hand with the school administration of the selected schools to randomly select the respondents for the sample study.

3.9 Data Processing and Analysis

Data collected from students' tests was sorted, edited, classified, tabulated, and analyzed using a thematic approach. Data obtained from teachers' interviews was not necessarily coded due to minimal number of respondents involved. It was then analyzed manually by viewing the responses from the respondents and then discussed to reflect their views. This used thematic analysis, quotable quotes and concurrent analysis.

3.10 Ethical Consideration

The researcher took the following ethical procedures:

In the first step, the researcher clearly explained to the students what she wanted them to do as far as her research study was concerned and sought the consent of all the students who were used as respondents before embarking on collecting the information for the study. Secondly, the researcher recognized all authors and academicians of all the books, and ideas she used in the research study.

3.11 Limitations of the Study

The field of CCTs is so wide and it could not be covered in one study. There are different sub genres of CCTs and each sub-genre has its divisions. For example: The song as a type of CCTs could be further broken down into types of songs whereas each type has its divisions.

Honesty of the students and teachers was questionable. However, the margin of error covered this incongruence.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents the findings of the study which was conducted in order to establish if CCTs usage improves verbal and writing skills of students in Ngariama Secondary Schools, Kenya. It involves presentation, analysis and interpretation of data in line with the set objectives of the study. Accordingly, the material in this chapter was presented beginning with the results from the students' two tests followed by qualitative data from interviews with teachers. The data from the teachers' interviews was presented objective by objective right after the results from the students' tests.

4.1 Response Rate

Table 2: Response Rate

Research instrument	Targeted number	Actually conducted	Percentage
Tests	125	125	100
Interviews	10	7	70
Total	135	127	97

Source: Primary data

4.2 CCTs' Inherent Potential in Fostering the Verbal and Writing Skills in a Classroom Environment

This section discusses CCTs' inherent potential in fostering the verbal and writing skills in the classroom environment. To ascertain this, a pre-test of forty minutes was given to S.3 students of the four selected schools to ascertain the potential proverbs and riddles have in fostering students' spoken and written skills in a classroom environment.

Each of the tests given to students was marked out of 100. The results were compared accordingly. In both pre-test and post-tests, scores between 0-49 were considered as 'fair'; those between 50-100 marks were considered 'excellent'.

Table 3: Score for Pre-test exam

SCHOOL	SCORE MARGIN	FREQUENCY	PERCENTAGE
A	0-49	15	46.9
	50-100	17	53.1
<i>Total</i>		32	
B	0-49	18	58.1
	50-100	13	41.9
<i>Total</i>		31	
C	0-49	20	64.5
	50-100	11	35.5
<i>Total</i>		31	
D	0-49	21	67.7
	50-100	10	32.3
<i>Total</i>		31	

Table 3 above shows the analysis of students' scores achieved from the pre-test exam. In school A, 15 (46.9%) of the students were below average, while 17 (53.1%) were above average, i.e. they scored from 50 and above. In school B, 18 (58.1%) of the students ranged between 0-49 and, therefore, below average in accordance to the marking guide, while 13 (41.9%) were above average. In school C, 20 (64.5%) of the students scored between 0-49% in the first test and so this was considered below average. While 11(35.5%) scored between 50 and above and were considered above average. Lastly, in school D, 21 (67.7%) of the students scored between 0-49% and were considered below average, while 10 (32.3%) of the students scored between 50, and above and so considered above average. Deductively, it is evident that out of the four schools, majority (53.1%) of students from School A scored above average. On the other hand, School D had the least (32.3%) number of above average performers.

According to Table 3 above, students' performance in pre-test indicated a considerable knowledge and the use of proverbs and riddles. Every student who attempted the test was able to score something (no one scored a zero) while a considerable number managed to pass. This finding above is in line with literature by Christenbury (2000), who indicated that students come into the classroom with a rich heritage of personal, experiential and acquired knowledge from their parents and community. He says that teachers need to draw from these uniquely personal understandings and allow the student to share their familial and historical perceptions

within the classroom and in their readings. The reader combines personal knowledge and experience, knowledge of history and cultures, experience with values and ideas, and knowledge of other pieces of literature. He concludes that one of the avenues to help develop this community of meaning is by examining proverbs and riddles which are learned through oral literacy, through parental and generational teaching, and through cross-cultural studies, which can be implemented in the teaching/learning of language arts, social studies and history. He says that proverbs and riddles were and are primary tools for teaching children in all cultures and communities throughout the world.

In support of the same finding, Bartlett (1932) in his schema theory observes that students are able to use prior knowledge in text interpretation of an individual's experiences (Bartlett, 1932). This theory plays a crucial role in providing an account of how old knowledge interacts with new knowledge in perception, language, thought, and memory and can be applied in various areas, such as mathematical, motor learning skills, and reading comprehension. Schema theory is often employed in the learning of a L2 since its acquisition usually requires reading many texts in the target language (Ajoke, Hasan & Suleiman, 2015).

To back up evidence from the tests above, additional data collected from interviews was reported as follows:

Comment on the familiarity of your students with CCTs

Most teachers agreed that indeed students are able to get local content from the society through traditional songs, dances and proverbs. The knowledge of the local content forms a good foundation for formal learning of language.

One respondent had this to say:

Many students are acquainted with different oral traditions pieces that enable them to learn English faster. For example, most English proverbs are directly adopted and translated from African ones.

Another one said:

My students know many Gĩkũyũ sayings but most know them in Swahili. They usually translate from Swahili to English

In conclusion, the study sought to establish CCTs inherent potential in fostering the verbal and writing skills of students in Ngariama Secondary Schools, Kenya. The finding revealed that indeed CCTs such as proverbs and riddles have inherent potential to effect improvement in both verbal and writing skills.

4.3 The Impact of CCTs Usage on Improvement of Students' Verbal and Writing Skills

The objective of this section is to ascertain the impact of using CCTs in improving students' verbal and writing skills. To ascertain this, the researcher carried out intervention/treatment exercises on the experimental group of the students where she conducted three lessons in each of the three weeks. The control group did not have any intervention/treatment lesson. This helped the researcher to compare the performance of the two groups and ascertain if indeed usage of CCTs in teaching could help improve performance in verbal and writing skills.

The results of the pre-test test indicated that Girls' schools performed better than Boys' schools. Basing on the results, the researcher selected School A (Girls' school) as the control group. This is because it performed the best of the four schools with majority (17(53.1%) scoring above average. She chose School D (Boys' school) as the experimental group because it performed the worst of the four schools with only 10 (32.3%) scoring above average. The experimental group received the intervention while the control group did not.

Table 4: Score for Post-Test -Written Exam

Control Group (School A)			Experimental Group (School D)	
Score	Frequency	Percentage	Frequency	Percentage
margin				
0-39	12	37.5	11	35.5
50-100	20	62.5	20	64.5
Total	32	100	31	100

Table 4 shows a comparative performance between control and experimental Groups. According to the results, there was an improvement in the performance in the second test for both the control group and the experimental group in both verbal and written tests. However, the experimental group performed much better than the control group; in the first test, only 32.3% of students in the experimental group had scored above average. After the intervention, however, the second test shows that they scored 64.5%, with a great improvement credited to the intervention. However, a close look at the performance of the control group shows improvement from 53.1% in pre-test to 62.5% in post-test. This is an improvement by 9.4 % below that of the experimental group which is by 32.2% improvement. This implies that if intervention was done for the control group almost all students would have been above average. This improvement in performance for the experimental group implies that if teachers integrated proverbs and riddles, there would be an improvement in students' performance in verbal and writing skills. The finding also reveals that girls performed well in the first test and even improved in the second test without intervention. This means girls have a better mastery of CCTs than boys.

Table 5: Scores for Post-test -Verbal exam

Scores	Control Group (School A)		Experimental Group (School D)	
	Frequency	Percentage	Frequency	Percentage
0-49	14	43.8	12	37.6
50-100	18	56.2	20	62.4
Total	32	100	32	100

Table 5 shows the comparative performance between Control and Experimental Group in verbal exam in post-test. According to the results, those who were above average were 56.2 % (School A) and 62.6% (School D). Both groups scored above average even though the experimental group scored 6.2% better than the control group. This implies that if intervention was done for the control group almost all students would have been above average. This improvement in performance for the experimental group is attributed to the intervention. Integrating proverbs and riddles by teacher thus leads to improvement in students' performance

in verbal skills. It is important to note that the control group was a girls' school while the experimental group was a boys' school. This observation indicates that girls performed well in verbal tests; this may mean that girls have a better mastery of verbal skills than boys.

This finding is in line with Cruz and Duff (1996), who says that as part of an oral exercise, students can develop their presentation skills by interpreting proverbs and riddles in front of the classroom. Using proverbs to teach English is beneficial for it promotes insights and understanding of the foreign culture: it also gives students a more holistic perspective of the target culture and language. Likewise, Messenger, (2002) affirms that proverbs serve for edification, teaching, warnings, admonishments, as well as maintenance for the survival of the family, community and culture; their employment frequently adds color to conversation while their skillful use is a mark of erudition and elegance of speech in African societies. Additionally, Gbolo, Henrietta & Awuah (2014) opine that riddles are quite useful in the study of English. He says that to arrive at a possible answer, students are compelled to think critically and make several guesses before the solution of the riddle is ultimately found. As all these processes run through the mind of the learner, his creative powers are developed. In the same vein, Kichamu, (1982) opines that the structure of an African riddle offers a great deal of conversational skills. The inculcation of such skills early in students' development can afford them confidence in language use upon reaching maturity. To support the same finding, Miruka (1997) asserted that metaphors in riddles lead the youth in his ability to use language with shade of meaning and hence enrich his communication skills; other riddles aid learners' mathematical skills.

In conclusion, the study sought to establish the impact of CCTs usage on improvement of students' verbal and writing skills of students in Ngariama Secondary Schools, Kenya. The findings revealed that indeed the use of proverbs and riddles play a major role in the teaching/learning of English language. The evidence was in the improved performance of the experimental group upon receiving the treatment.

To back up evidence from the tests above, additional data collected from interviews was reported as follows:

What is the impact of integrating proverbs and riddles in English teaching?

A great number of teachers confessed that they did not integrate proverbs and riddles in teaching/learning English but they believed doing so would yield positive results.

Briefly explain why CCTs have not been well exploited in teaching of English in your school

Through the researcher's interaction with the respondents (teachers), she observed that many of them were impressed with the intensive exposure to cultural texts she gave the students in that short time. She also realized that most of them were reluctant to do the same in teaching/learning due to varied reasons summed up as follows:

- Some respondents indicated that the syllabus of English is somehow content-driven and so certain skills of English do not require integrating proverbs and riddles; curriculum designers, thus, may not see the importance of inclusion of riddles and proverbs.
- Some felt that teachers have long neglected the need for indigenous wisdom in teaching a second language such as English, even when such wisdom, if made use of, could enhance students' performance. Others felt that many teachers of English have the knowledge of English concepts such as, mechanics, etcetera but lack the mastery of the English culture that would help them analyze the community of meaning.
- The other reason given was adoption of new methods of teaching such as use of computers, and guided learning in teaching English (technology). Others indicated that proverbs and riddles were seemingly backward; semi urban settings do not favor use of CCTs in classroom.

These opinions by teachers agree with Mieder (2004) who opines that although proverbs and riddles play a major role in the teaching/learning of English as a second language, where they are included as part of metaphorical and cultural learning, their use by teachers is declining in the teaching of modern languages. In the same vein, In addition, students seem to have an inherent prejudice on African languages and CCTs especially with the acquisition of western

values, education included (Akinmade, 2012). In the contemporary Gĩkũyũ community, much of the cultural heritage has been long forgotten especially by the young; with the advancement of technology, people no longer see the importance of oral traditions but use computers and television games (Kichamu, 1982).

The research noted the following verbatim comments:

One respondent said:

Proverbs and riddles consume much time yet English lessons are only forty minutes. This time is hardly enough to exhaust the lesson content leave alone playing riddle games.

Another respondent argued:

These traditional ways of teaching are outdated and are done by grandparents at home during holiday. The stringent schedules do not allow time for this. In fact we leave that to teachers of drama but I'm not sure if they really teach riddles and proverbs.

Another one added his voice:

It's true CCTs can help students a great deal but then the technology has (sic) taken their place in teaching. We have computer programmed lessons which has no provision for the elaborate exposure of cultural pieces. Secondly Literature is not taught as an independent subject in secondary schools here. We find ourselves teaching more English and we forget the literature part.

The researcher was, however, able to influence teachers' perceptions; they were, thus, able to appreciate the contribution of CCTs in improving performance. The researcher, in bringing evidence from the great difference in students' results of pre-test and post test concludes that the use of proverbs and riddles impacts students' performance.

4.4 Ways of Enhancing the Use of CCTs in Teaching /learning of English Language

The objective of this section is to present suggestions offered on ways of enhancing CCTs usage in teaching/learning of English Language. To ascertain this, the researcher primarily elicited responses from teachers through the interview.

Briefly outline ways in which CCTs' can be exploited in teaching of English

The respondents had varied opinions on ways through which CCTs can be exploited. These include the following:

- Most respondents suggested teachers of English must have the mastery of the English culture. They must endeavor to master cross cultural commonalities and differences such that learning/teaching goes further than just the ability to speak English.
- Most respondents suggested that teachers begin language classes with a riddle and a proverb as a motivational method to capture students' attention. Others suggested that riddle games and proverbs be included on the syllabus of English as a method of teaching the speaking skill.
- More to the above, other respondents suggested that teachers should adopt a correct and positive attitude towards the use of CCTs in teaching/learning English and subsequently instill the same in their students.
- Lastly, most respondents indicated that since teaching/learning depends on the teacher, teachers should learn and teach their students to appreciate cultural diversity through sourcing for riddles and proverbs to be presented in class from different ethnic communities.

The findings above agree with literature by Mieder (2004) who says that proverbs play a major role in the teaching/learning of English as a second language, where they are included as part of metaphorical and cultural learning. He adds that it behooves new speakers of English to be acquainted with proverbs and other phraseological units for effective communication. He advises that as instructors plan the curriculum and devise textbooks for teaching English as a