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Dimensions of Practical Intelligence amongst the Bafut People, North West Region of Cameroon

By

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Abstract

Most teachers concentrate only on test as a tool for assessing intelligence. This dimension is perceived as rather not holistic; thus exerting a dysfunctional consequence on the learner's real-life output. It seems these teachers do not have an awareness of the importance of practical intelligence. Their conceptualization of childhood makes matters even worst. A more engraved problem is that they are not even aware that practical intelligence varies from one culture to another and thus this makes it difficult for teachers to implement appropriate teaching and assessment tools that enhance practical intelligence abilities in schools. Realizing this, the government designed a new curriculum for nursery and primary schools in Cameroon which took effect from September 3rd 2018. With this, there is the need for teachers to develop ways of boosting children's abilities for survival in all environments. If things are not handled well, what is the way forward if children's potentials or practical intelligence abilities are not exploited? So it is my concern that such important tools should not be neglected. The takeoff point is for teachers to have knowledge on how different culturessee, engage and give meaning to the concept of practical intelligence. In such a way, a well-structured schema would obtain that gives a leeway for an evaluation and grading system for learners who otherwise display strong competencies in acquisition of knowledge for survival in life.It is against this backdrop that the author carried out a study on Bafut people's conceptualization of practical intelligence. This research raises key questions which when put in the right perspective, will surely carve a niche for the teaching and assessment of practical intelligence abilities in the conventional education system.

Keywords

Practical Intelligence, skills, Bafut.

Introduction

It has been observed and confirmed by many authors (Sternberg et al; 2000; Grigorenko et al, 2004; Singh, 2009; Hedlund, Antonakis, Sternberg, 2002) that intelligence varies from one culture to another and that there is a difference between practical intelligence and academic intelligence. Abilities developed from everyday practical daily routines, chores/tasks (which I termed practical intelligence because there is little theoretical perspective associated with the impact of these abilities-most often notes are not given) are very essential for children's adaptation in the environment. Without these abilities, it will result to the absence of a sense of innovation and creativity, thus the inability to devise copingstrategies. Developing survival mechanisms for daily life can only be possible if practical intelligence is understood within its cultural context. Sternberg (2004) stipulates that when cultural context is taken into account, (a) individuals are better recognized for and are better able to make use of their talents, (b) schools teach and assess children better, and (c) society utilizes rather than wastes the talents of its members. Acknowledging that practical intelligence is one of the most important predictors of human success in life, this article conceptualises practical intelligence in Bafut. Sternberg went further to say that one can pretend to measure intelligence across cultures simply by translating Western tests and giving them to individuals in a variety of cultures. But such measurement is only pretense. Care must be taken even when attempting to measure the intelligence of various cultural groups within a society (Sternberg, 2004).

Many authors (Serpell, 1993; Grogorenko, 2001; Sternberg 2001; Mpofu, 2002) have carried out studies on intelligence in sub Saharan Africa. In a more relevant context,Tande (2011) conducted a research in Cameroon (precisely on the Kpe ethnic group of Fako Division) on cultural context of development on the emerging practical intelligence of the 7-10 year-old "KPE" child in childhood education. The intra-cultural study was aimed at gaining insight into how the Kpe people perceive, engage and give meaning to the concept of practical intelligence within their cultural context. She operationalised practical intelligence according to five indicators: mathematical abilities, quantitative reasoning, moral obligation expectations behaviours and domestic obligation expectations. Her study made use of a descriptive survey research design. The purposive random sampling technique was used to select thirty children between the ages of 7-10 years, 220 parents and teachers from Fako division. Data was collected through interview and questionnaires. Interviews and open-ended questions were analyzed using content analysis and pre-coding. The quantitative data was subjected to descriptive and inferential statistical analysis using (SPSS) (Version 12). Her study revealed that mathematical abilities is the strongest variable that influences practical intelligence with a proportion of 87.7%, followed by moral obligation expectations with 84.4%, then domestic obligation expectations with75.9%, and finally , quantitative reasoning with 68.3%. It also revealed that intelligence is culture context dependent.

Tande's study yielded rich information on practical intelligence in the Cameroonian context.Her study used children ranging from 7 to 10years, the sample of children under review ranges from 6 to 12 years. In a related line of argument, one would contend that the *Kpe* ethnic group of Fako Division in the South West Region also being an ethnic group in Cameroon as well; the socio cultural, traditional and societal norms bid similar exposure to the sample designated for this research under review. Tande's study put forward the conviction that a similar research design (methodology) in this case, offers the assurance without fear of much error that the adaptation of a similar data instrument and other research tools would lead to such findings and conclusion that can be found reliable and valid for inference.

The Concept of Practical Intelligence

The conceptualization, assessment, and development of intelligence cannot be fully or even meaningfully understood outside their cultural context (Sternberg, 2004). Indigenous conceptualization of intelligence includes dimensions of social responsibility and reflective deliberation, in addition to the dimension of cognitive alacrity emphasized in most intelligence tests standardized in Western societies (Serpell and Simatende, 2016). Nsamenang, 2006, cited Mundy-Castle, 1974 words that an evaluative criterion with which African parents determine intelligent behaviour is social responsibility. Nsamenang (2006) addshis voice to Ogunaike & Houser (2002) own that to train responsibility, parents and caregivers allocate chores to children or send them on neighbourhood errands (Ogunaike & Houser, 2002).

So many authors have attempted to define practical intelligence but what I have realized is that these authors have used different words to explain thesame thing.Møller (2005) defines practical intelligence as the ability to make solutions work in the real world. Sternberg, 1985b, 1997, 1999b, as stated by Sternberg & Grigorenko (2001) defined practical intelligence as the ability to find a more optimal fit between the individual and the demands of the environment through adapting to the environment, shaping or changing it, or selecting a new environment in the pursuit of personally valued goals (Sternberg, 1985b, 1997, 1999b). Practical intelligence in the Bafut context will be defined subsequently in this article.

Theoretical Framework

Sternberg's theory puts in plain words what intelligence is, highlights the magnitude of cultural context in intelligence and concedes the existence of practical intelligence. Sternberg presents three broad kinds of intelligence with practical intelligence incorporated as one of them. He delineates practical intelligence as "the ability to adapt to, shape and select everyday environments" (Sternberg, R. J., Forsythe, G. B., Hedlund, J., Horvath, J. A., Wagner, R. K., Williams, W. M., Snook, S. A., and Grigorenko, E. L. 2000).

Area of Study

The study centred on what goes on in Bafut, North West Region of Cameroon. With diverse ethnic backgrounds, Bafut has a population of over 57.000. Bafut, a village of Tikaric clan, has and still upholds the relevance and practices of custom and tradition, typical of an African community. Bafut people still have respect for customary practices like the eight day market week (country sunday), consult the deities and the spirits, are involved in the practice of libation, consult and appease the gods, have high respect for the supremacy of the Bafut Fondom and the ruling class (Kwifor). All of these have a trickle-down effect and grip on the family as the basic unit of society. In essence the tradition and cultural practices or custom shape and influence Practical intelligence as part of daily living. Consequently, this has an effect on the way parents seek to transfer actions and abilities to their children, as a way of preserving the cultural identity from one generation to another.

These exigencies and attributes explain the suitability of this community as the niche for this study. Bafut by every standard is still a rural society. Its governance practices still arise from the ruling class of the Fondom and whatever impact it has from other factors like religion and the forces of modernity has not challenged the central place that the traditional council as custodian of culture and custom holds.

Concerning child upbringing in Bafut, there are two settings in which education and socialisation of children occur. The family as the basic unit of society is considered to offer the informal learning package and the school environment which is considered for delivering the formal

learning package. This was predominantly before the early 2000 which saw the dawn of early childhood education through the pre-nursery and nursery school segments. A great deal of socialisation for children in Bafut occur in the family both in the immediate and extended settings with vital contribution from entities like church bodies, community based institutions (dance group), clubs (social farm groups, thrift and loan society (Njangi) and civil society organisations (like the Bafut Manjong Development and Cultural Association).Within the borders of these aforementioned spectrum, parents or the older generation turn to be the torch bearers of knowledge and skills transfer to children. This is likely to agree with the Ghanaian proverb which states "the ruins of the society begin from the home".

Parents in Bafut hold the essence of hard work as a way of life and on daily basis ensure that their children are properly disciplined through the various stages of activities in all the daily engagements that children carry out. These range from activities like domestic chores notably cooking, washing of clothes and other wears, housekeeping, gardening and farming activities, sibling care taking, erranding, hunting of games, hawking, etc. In another dimension, parents train their children to be involved in the repair of household furniture, needle work and knitting, sewing of fibre products, hair dressing and plaiting.

Craft and Arts is also a mainstay of the cultural and traditional heritage of the Bafut people. Parents who have chosen arts and craft as their main source of livelihood usually would by necessity oblige their children to participate in such operations either by way of fetching raw materials or partaking in the processing of the finished product. Children are also expected to promote market and sell the finished product(s) at commercial points, market centres and retail points.

On a more moral note, children are obliged to accompany their parents to church, social, cultural and development association avenues where these children are strictly supervised and encouraged to participate actively in the arms of these movements designated for their age bracket. It is also through this live approach that children learn and appreciate the importance and cultural relevance of riddles, proverbs, folktales, traditional songs and adages.

Methodology

Ethnographic and survey paradigms with multiple sources of data gathering instruments (Observation, interview and focus group discussion guides) were used. A purposive-random-multi-stage sampling technique was adopted in this study.

Four focus groups discussions for children were carried out in Njinteh, Niko, Njibujang and Agyati Presbyterian churches respectively. The focus groups lasted between 35 to 45 minutes each. The group consisted of 8-10 members and their ages ranged from six to twelve years.

Individual interview sessions were conducted on scheduled dates. The interviews were held in an atmosphere that was convenient and comfortable for participants. The researcher discussed the purpose of the study, intent of the interview and ensured confidentiality to participants. Prior to conducting the interview, recorded verbal authorization to record the entire interview was given by each participant.

A total number of 40 parents participated in 4 Focus group discussions (FGDs). Concerning participants' ages; parents from 56+ had the highest number with male 12(30.0%) as against female 10 (25%). Skilled workers 9 (22.5%) had the highest number of participants. There were more male skilled workers 5(12.5%) than female skilled workers 4 (10%). In terms of level of education, parents who had attained secondary school level had the highest number of participants 15(37.5%), with female 9 (22.5%) as against male 6 (15%).

A total number of 36 children participated in 4 FGDs. 18(50%) were female and 18(50%) were male. Children between the ages 10-12 years participated more with male 11(30.5%) and female 10(27.7%), making a total of 22 participants (between the ages of 10-12 years).
47 key informants were interviewed. Out of the 47, 40 (85.1%) were male and 7(14.8%) were female. The highest number of interviewees was of the age 56+ that is, 28(59.5%) and 4(8.51%) for male and female respectively, given a total of 27 parents (from 56+ years). Parents of the tertiary level of education had the highest number 13(27.6%) of interviewees. Looking at participants' occupations, retired parents had the highest number 9(19.1%) of participants, followed by Farmers/Hunters 10(21.2%), Retired 8 (17.0 %) and Traders 7 (14.8%) emerged as the third. A total number of 87 adults and 36 children were used for the study.
Observation guide was analyzed using narrative analysis. Interviews and focus group discussions were analyzed using the combined process of thematic and content analysis, with the support of Atlas Ti 5.2 (Atlas Ti GMBH 2006). Deciding on the level of analysis, single words, clauses and sets of words or phrases were coded. To decide on the number of concepts to be coded, a pre-defined or interactive set of concept categories was developed. This was in line with the earlier developed code list based on the major indicators of the study. The primary documents of textual data were coded for existence and for frequency of concepts by coding for every single positive or negative word or phrase that appeared. Relevant categories not included in the initial code list were added during the coding process (in vivo coding). Introducing this coding flexibility allowed for new important material to be incorporated into the coding process that could have significant bearings on results. Any idea that emerged once during coding was considered relevant. The existence of ideas was therefore considered more important than frequency. However, the frequency also reflected how many times a concept emerged and was a major indicator of emphasis. Ideas were coded relating to a concept in comments discriminatively for neutral, positive, or negative sense.

Findings and Discussion

According to findings, Bafut people believe in what children do and not what children say. In the Bafut dialect, it is said ò zi mə mù a tswe nɨ̀ mɨtse aa a nɨ̀ anu yii mɨ̀ a fa'a. O yə aa anû yii mə̀ mû wậ fa'a nloŋə mə a nù yii a soŋə bə a wa'a anù yii mə bə̀ a fa'a bə̀ meaning *you know that a child is intelligent from what the child can do and not what the child can say because what the child says may not be what he can do.*Practical intelligence (PI) according to findings refer to the ability of children to innovate in the process of doing things with their hands and applying the knowledge and abilities acquired (from hands-on-doing) to solve day-to-day situations.

Put differently, Practical intelligence in Bafut has to do with the aptitude to grasp instructions, carry out action(s) rightly the first time with minimum effort and waste, when compared with another person's own performance. It is appreciated in comparative terms when one case performance is placed side by side with another. For example case X washes dishes, dresses and other wears to the desire of the parents as opposed to case B's implementation of the same action. Another example is that child A repairs the handles of machetes and table knives to the desire of the parents as opposed to child B's execution of the same action. Information gathered showed that Practical intelligence could be acquired from experience, continuous exposure and repeated practice to be specific. According to findings, parents valued children for their expertise in doing actions such as engaging in household chores, farm duties, running of errands, marketing, creative works, protecting and preserving family possessions. To support this claim, in a study carried out in Cameroon, West Africa, parents valued children for their ability to do domestic chores (56 per cent), and run errands (30 per cent) (Nsamenang and Lamb 1993cited in Woodhead, 1999). In the same vein, Sternberg (1985) stipulated that the child's ability to perform daily routines can be considered practical intelligence, which

involves the ability to grasp, understand and deal with everyday tasks. Sternberg and Wagner (1986) gave examples of behaviours and skills that are required for successful functioning in society. Examples of such among others included interpersonal skills in dealing with other family members; responsibilities around the house, helping and teaching younger siblings; and helping to repair and care for family possessions.

What constitutes intelligence (mɨtse) in Bafut is not only limited to actions but dealing with other people in society. Describing intelligence in Bafut community according to findings is **social competence** with **affective dimension** as can been seen on table one below.

Table 1: Describing Intelligence in Bafut Community

Practical actions	**Socio – Affective Dimension**
Carrying out household chores	Respect/Obedience
Carrying out innovative and creative works	Humble
Hard working, Proactive and tenacious	Smart/Alert
Repairing broken furniture and other items	Organize
Assembling furniture	Singing/Acts of animation
Dominating and bargaining in market	Listen to advice
Taking care of siblings	Attentive
Running errands exactly as told	

(Source: Own illustration)

These adjectives are contrary to the ones discovered by Mpofu. Mpofu (1993: in press) as cited in Mpofu(2002), found out that intelligence among the Shona and Ndebeles of Zimbabwe comprised *njere* (wisdom) (Shona) or *ukhalipile* (Ndebele), *kutumika* (social responsibility) (Shona)/ *okuthumeka* (Ndebele), and *musoro* (socially constructive disposition) (Shona)/ *ulenqondo* (Ndebele), success in life, superior educational qualifications, and problem solving ability. This implies that intelligence is different according to context and culture. Moreover findings suggested that practical intelligence in Bafut is action-oriented and not as a result of intelligent quotient. This claim is maintained by the findings of Serpell (1991), Grigorenko and others (1999, 2001) as whispered by Mpofu (2002) who disclosed that intelligence among the Chewa of North Eastern Zambia and the Luo of Kenya was unrelated to school achievements.

According to finding Practical actions (mɨfa'a mi mə bɨ` fa'â nɨ mbô) that children engage in Bafut can be grouped in three domains: r*esponsibilities around the house (*Mɨfa'â mi mə`tswə`ŋdugə`), *protect and preserve family possessions (*kwɛtɨ ŋki ŋansə nlentɨ ŋjòò ŋgwɛ'ɛ), innovative *and creative works* (fa'a ntô njoo).

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Table 2: Taxonomy of Practical Intelligence Actions in Bafut

Category of activities	Types of activities	Age group	Gender	
			Male	Female
*Responsibilities around the house (*Mɨfa'â mi mə`tswə`ŋdugə`)	Cooking, washing of dresses and other wears, doing dishes and other wears, gardening, animal rearing (like birds, goat), hunting, fishing, sweeping the compound, tapping of palm wine, picking vegetable, taking care of siblings, gathering food, fetching water and wood, opening and closing windows, marketing, running errands, scare birds off the fields of crops etc.	5 to 7yrs 8 to 12yrs	Both male and female	
*protecting and preserving family possessions (*kwɛtɨ ŋki ŋansə nlentɨ ŋjòò ŋgwɛ'ɛ)	Repair of broken wooden bamboo furniture (chairs/tables), sewing of torn dresses, fitting of buttons on clothes, repair of house curtains and other decorative materials, repair of broken plastic and metallic utensils and vessels, repair and sewing of worn out shoes and slippers, participate in the repair of leaking roof and sagging walls of old buildings, repair of bow and arrow/catapult/guns (den gun) used for hunting, repair of mats for varying use (sleeping and drying surfaces), repair of barn, repair of fishing net, repair of handles of machines and table knives, repair of broken umbrellas, repair of uneven surfaces on the earth floor and repair of pigsties and the bordering fence) etc.	8 – 12 yrs	Predominantly male	Lesser extent
Innovative and creative works(fa'a ntô njoo)	Production of rattles, production of xylophones, weaving of fiber bags and clothes, waist barn and other wears used by traditional and cultural dance groups, sewing traditional wears, prearranging of fiber and tendril (strand), weaving of calabash wears, assembling of bamboo made furniture, assembling of calabash made vessels and utensils, assembling of indigenous toys (balls, dulls), production of broom for sweeping, Knitting of clothes and other wears, knitting of broom and other accessories for decorative purposes etc.	8-12yrs	Both male and female	

(Source: Own illustration)

According to findings, knowledge used by children to perform everyday interactions in Bafut is action-oriented (often as a result of continuous exposure, repeated practice and guidance to specific actions). This knowledge which is not openly stated and clearly taught often comes from proper training and personal experience. According to Hedlund, Antonakis and Sternberg (2002), the ability to learn from experience is a key to success in almost any domain. When practical learning knowledge is better understood, children (in Bafut) master procedures and are able to perform actions with little or no support from other people. Also children are able to perform actions where and when necessary. Since knowledge children acquire in Bafut is based on practical experience, this makes actions that children carry out to be interest-driven and relevance according to individual goal(s).

Wagner (1986), as echoed by Hedlung, Antonakis & Sternberg (2002) specifies that tacit knowledge, which is characterized as "common sense", is an aspect of practical intelligence. Sternberg and his colleagues (Sternberg, 1997; Sternberg & Horvath, 1999; Sternberg et al., 1995; Sternberg et al., 2000, cited in Hedlung, Antonakis & Sternberg, 2002), conceptualized tacit knowledge according to three main features corresponding to the conditions under which it is acquired, its structural representation, and the conditions of its use as follow: First, tacit knowledge generally is acquired with little support from other people or resources. Second, tacit knowledge is viewed as procedural in nature. It is often context-specific knowledge about what to do in a given situation or class of situations. The third characteristic feature of tacit knowledge is that it has direct relevance to the individual's goals. Since tacit knowledge is an aspect of practical intelligence, one can say that Bafut children engage in practical intelligence actions.

According to findings, parents gave many reasons why they assign children practical actions and the reasons were thus:

- To make children know that work is part of life and not punishment
- For inheritance purpose
- Make children responsible and committed
- So that when they grow they will not be able to depart from it.
- Prepare children towards their educational carriers, their future and it enable children to become self-reliance
- Make children healthy because involving in practical tasks is like sports and sports make people to have good health.
- Makes you to change your attitude and behaviour towards people.

Findings insisted that hand-on tasks that Bafut children carry outassist them to develop specific competencies. The level of competencies differ from one child and age group to another – the resulting quality of the outcome of activity performed serving as a differential between these age group. Table 3,4 & 5 gives a clue on actions that children carry out and the creative aspects of that action which makes children to differ in ways of implementing actions.

Table. 3 Actions that children carry out and differential parameters of aspects of Practical intelligence (PI) among children 6-12 Years

Actions (Responsibility around the house)	Differential parameters of aspects of PI among children 6-12 Years
Washing of dresses and other wears	Areas of clothes to focus on, ability to sort in terms of colour, texture and degree of dirt. Ability to choose type of detergent to use, capacity to orient clothes in the process of drying.
Cooking	Capacity to select relevant spices and other ingredients, ability

	to apply standard procedures in preparing various meals, ability to measure quantity of water and oil to use for cooking, ability to slice meat and fish in required sizes, capacity to judge relevant quantity with respect to persons to be fed.
Gardening	Abilities required in watering crops, types of manure to be used and ability to apply, ability to harvest (after cultivation) without damage.
Animal rearing	Type of feeds, manner of feeding, varying animals, capacity to manage animals during grazing.
Hunting birds and rodents	Capacity to design traps and ability to orient the traps/catapult.
Fishing	Ability to choose relevant bait with regard to species of fish, competencies to prepare hooks and fishing nets. Knowing when the fish abides both in deep and shallow water.
Taping of palm wine	Competencies to tap from palm tree or raffia palm, capacity to drill holes from palms, ability to manage issues of fermentation of the palm wine.
Marketing (door post vendor activities)	Ability to manage and preserve items both in dry and wet seasons, capacity to promote items and persuade customers, bargaining skills, ability to measure quantities of items to sell in relation to price, ability to make change, ability to know how to manage finances and take them home safely, faithful stewardship of finances.

Table 4: Actions that children carry out and differential parameters of aspect of PI among children 6-12 Years

Actions (Protecting and preserving family possessions)	Differential parameters of aspects of PI among children 6-12 years
Repair of broken bamboo, wooden furniture (chairs/tables)	Technique of effective repair and passion to repair
Sewing of torn dresses	Competencies to sew beautifully, capacity to manage thread and needle, ability to make relevant choices in colour usage
Fitting of buttons on clothes	Know-how to fit buttons, capacity to make choices with regards to size of buttons and colour.
Repair of house curtains and other decorative materials	Competencies to manage such heavy material and ability to sew neatly.
Repair of broken plastics, metallic utensils and other domestic vessels	Level of skillfulness in repairs and ability not to further destroy items.
Repair and sewing of worn out shoes, slippers and other foot wears	Skillfulness to repair and have it fit for use.

Participate in the repair of leaking roof	Ability to select relevant construction materials and the strength to reach it up at the needed height.
Participate in the repair of sagging walls of houses	Technique in repair and level of physical competence
Repair of bow and arrows/catapults/guns (den guns) used for hunting	Ability to make right choice of material(s) needed and capacity to use items safely.
Repair of mats for varying use (sleeping and drying surfaces)	Capacity to prepare raw materials and level of skills in weaving.
Repair of barns	Capacity to prepare raw materials and level of skills in repairing.
Repair of fishing nets	Capacity to prepare raw materials and level of skills in weaving.
Repair of handles of machetes and table knives	Abilities to identify relevant raw materials and competencies in basic carpentry.
Repair of broken/torn umbrellas	Ability to sew, ability to choose right materials, colours and spooks
Repair of uneven surfaces on the earth floor	Skills in preparing mortar in the right texture
Repair of pigsties and bordering fences	Know-how in gathering proper raw materials and skills in crafts and arts

Table 5: Actions that children carry out and differential parameters of aspects of PI among children 6-12 Years

Actions (Innovative and creative works)	Differential parameters of aspects of PI among children 6-12 Years
Production of rattles	Skills in identifying relevant raw materials, skills in weaving and knitting
Weaving of fibre bags	Capacity to prepare fibre (raw materials), competencies in mixing and blending colours.
Weaving of clothes	Capacity to prepare fibre (raw materials), skills in weaving, competencies in mixing and blending colours.
Weaving of waist bands	Skills in weaving, ability to identify appropriate colours and thread, competencies in sewing.
Weaving of other wears used by traditional and cultural dance groups	Ability to identify appropriate colours and thread, competencies in weaving and sewing, appreciation for style, aesthetics and design
Sewing traditional wears	competencies in sewing, ability to identify appropriate colours and thread, appreciation for style,

	aesthetics and design
Prearranging of fibres and tendrils (strand)	Capacity to fetch raw materials and segregate from non-required portions
Weaving of calabash wears	Capacity to fetch raw materials, competencies in weaving, competencies in mixing and blending colours.
Assembling of bamboo made furniture	Assembling skills, capacity to fetch raw materials and separate from non-required portions
Assembling of calabash made vessels and utensils	Assembling abilities, capacity to fetch raw materials and separate from non-required portions
Assembling of indigenous toys (balls, dulls)	Ability to select raw materials and treating material appropriately, assembling competencies
Production of brooms for sweeping	Ability to select raw materials and treating material appropriately
Knitting of clothes and other wears	Ability to identify appropriate colours and thread, competencies in knitting, appreciation for style, aesthetics and design
Knitting of brooms and other accessories for decorative purposes.	Ability to select raw material, ability to identify appropriate colours and thread, competencies in knitting, appreciation for style, aesthetics and design
Production of xylophones	Capacity to identify appropriate wood, skills to treat materials and carving competencies.

Implications of Research to Education

This research provided important contextual information about how Bafut children learn and eventually acquire abilities for survival at home. Thus enhancing the understanding of scholars and other stakeholders on what Bafut children learn, the "hows" and the "whys" of what they learn. In essence, once the hand-on-learning process of the Bafut people is well understood, teachers would be able to orient their classroom (teaching packages) methods accordingly.

This research proved that practical intelligence in Bafut is not as a result of intelligent quotient, thereby implying that Practical intelligence does not only exist in Western culture but also in the African context. Including indigenous mechanisms of child upbringing in school curriculum would inculcate Bafut values of practical intelligence and help integrate children to function well in society.

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