

**INFUSING AN AFRICAN-CENTRED PERSPECTIVE INTO LIFE SKILLS
EDUCATION AT PRIMARY SCHOOL LEVEL IN KENYA: A CASE STUDY OF
THE NANDI COMMUNITY**

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DECLARATION

I, Amos Kiprotich Magut, student number 215081280 declare that:

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Signature _____

Date 1 April 2022

DEDICATION

This research thesis is dedicated to my beloved family – parents, siblings, wife and children – for their moral support, motivation and prayers. You have always been my rock.

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ABSTRACT

The indigenous healing and care practices in Kenya were forced to go underground during colonial times and thereafter during the design and roll-out of Western-type education. Consequently, therapy in Kenyan schools is largely dominated by contemporary psychological theories that have been conceptualized from a Eurocentric framework, and their treatment utility designed for European-Americans. Healing processes that are based on this worldview are in total conflict with African indigenous understandings of the person and reality, and hence the healing processes. With many primary schools reporting an increase in delinquency, there is need to enrich counselling offered in Kenyan primary schools through tapping into the cultural resources. The nature of the indigenous African psychosocial resources, and the exact techniques involved, remain unclear and have not been given much attention.

Afrocentricity provided the philosophical basis for this study. It was informed by the mixed methods research approach whereby Nandi elders through interviews and focus group discussion contributed values during the exploratory phase. The second phase involved instrument development based on findings of phase one, and the third entailed administration of the instrument to a sample (260) of school counsellors.

The results indicated that Nandi people have psychosocial resources. Moreover, school counsellors have positive views of the role these resources can play. However, most counsellors have minimal or no knowledge of indigenous resources and interventions. Schools are grappling with many psychosocial challenges, which counsellors feel cultural resources can help mitigate. However, the challenge remains that most indigenous resources have not been documented. Results indicate that these challenges can be managed as there is interest among educational stakeholders to use them. Finally, the results showed that actualisation of infusion is possible if values are documented and sensitisation on their viability is made.

These findings have the following implications for policy, research, theory and practice: infuse indigenous tenets in management of disruptive behaviours in schools; change policy to have mother tongue taught and tested in all primary schools; indigenous psychosocial resources and interventions be documented and the mechanisms identified to infuse them into life skills curriculum, and teachers be inducted on the tenets and efficacy of indigenous resources.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLES.....	x
LIST OF FIGURES.....	xi
CHAPTER ONE: INTRODUCTION.....	1
1.1 Background to the Study	1
1.2 Statement of the Problem	9
1.3 Purpose of the Study	11
1.4 Significance of the Study.....	12
1.5 Assumptions of the Study.....	14
1.6 Scope and Delimitations of the Study	14
1.7 Operational Definition of Terms	15
1.8 Summary and Overview of the Study	20
1.9 Conclusion.....	22
CHAPTER TWO: THE THEORETICAL CONTEXT	25
2.1 Introduction	25
2.2 Eurocentric Thought.....	25
2.2.1 Individualism	26
2.2.2 Secularism	26
2.2.3 Objectivist State towards Reality	27
2.2.4 Seeing the World as Mechanical, Static, Ordered and Regular	28
2.3 African Indigenous Knowledge Systems	29
2.3.1 Afrocentricity	30
2.3.2 Critique of Afrocentrism	42
2.4 The Prismatic Society Theory	43
CHAPTER THREE: THE EMPIRICAL CONTEXT.....	46
3.1 Introduction	46
3.2 Life Skills Education	46
3.2.1 Benefits of Life Skills.....	49
3.3 International Context	49
3.4 The Kenyan Context.....	51
3.4.1 Indigenous Psychosocial Care Practices	53
3.4.2 Colonial Foundations for Current Counselling Practices in Kenya	66
3.4.3 Post-independence Counselling Provision in Primary Schools in Kenya	68
3.5 Critique of Counselling Provision in Primary Schools in Kenya	74
3.6 Prospects of Infusing African Worldviews into Primary School Life Skills Curriculum	77
3.7 Challenges of Integrating Indigenous Psychosocial Resources and Interventions into Curriculum.....	82
3.8 Objectives of the Study	85
3.9 Research Questions	86
3.10 Concluding Remarks	86
CHAPTER FOUR: RESEARCH METHODOLOGY	88

4.1 Introduction	88
4.2 Philosophical Basis for the Study	88
4.3 Approach and Design of the Study	89
4.3.1 Qualitative Design	91
4.3.2 Quantitative Design	91
4.4 Location of the Study	91
4.5 Study Population	94
4.5.1 Inclusion and Exclusion Criteria	97
4.6 Sampling Techniques and Sample Size	98
4.7 Research Instruments	101
4.7.1 Interview Schedule	101
4.7.2 Focus Group Discussion	101
4.7.3 Questionnaire	102
4.7.4 Pilot-Qualitative Phase: Testing the Feasibility of the Interviews and Focus Group Method	103
4.7.5 The Main Study: Qualitative Phase	105
4.7.6 Pilot-Quantitative Phase: Testing the Feasibility of the Questionnaire	111
4.7.7 The Main Study – Quantitative Phase	114
4.8 Design Validity and Reliability	118
4.8.1 Validity and Reliability in the Qualitative Phase of Research	118
4.8.2 Validity and Reliability in the Quantitative Phase of Research	120
4.9 Ethical Considerations	122
4.9.1 Informed Consent and Voluntary Participation	123
4.9.2 Privacy, Confidentiality and Anonymity	123
4.9.3 Principle of Trust	123
4.9.4 Principle of Safety in Participation	124
4.9.5 Principle of Maximising Social Benefit (Beneficence)	124
4.9.6 Dissemination of Findings	124
4.10 Summary	125
CHAPTER FIVE: FINDINGS AND DISCUSSION (QUALITATIVE PHASE ONE)	126
5.1 Introduction	126
5.2 Profiles of Respondents	126
5.3 Psychosocial Resources/Values that Steer the Nandi Peoples in Different Spheres of Life	128
5.3.1 Sex, Marriage and Family	129
5.3.2 Social Behaviour and Communication	150
5.3.3 Theme on Governance and Leadership	160
5.3.4 Religious Beliefs and Practices	172
5.3.5 Ritual Practices and Taboos	185
5.3.6 Festivals	195
5.4 Psychosocial Interventions Used by the Nandi People to Pass Messages that Encourage Ethical and Moral Lifestyles	199
5.4.1 Learning from Elders	200
5.4.2 Learning through Social Behaviour	202
5.4.3 Learning through Language	203
5.4.4 Learning through Oral Traditions: Use of Prose, Verse, Narratives, Poems, Myths, Proverbs, Folktales and Riddles	205
5.4.5 Learning through Religious Beliefs and Symbolism	206

5.4.6 Learning through Apprenticeship System	208
5.4.7 Learning through Rituals	209
5.4.8 Learning through Festivals, Songs and Dance	210
5.4.9 Learning through Costumes and Decor	211
5.4.10 Learning through Specific Names	212
5.4.11 Learning through Dramatic Play	214
5.4.12 Learning through Games	215
5.5 Summary of Forms of Indigenous Psychosocial Resources and Interventions among the Nandi	216
5.5.1 Forms of Indigenous Resources of the Nandi	217
5.5.2 Forms of Indigenous Interventions of the Nandi	221
5.6 Summary of Findings and Conclusion	223
CHAPTER SIX	224
FINDINGS AND DISCUSSION: QUANTITATIVE PHASE	224
6.1 Introduction	224
6.1.1 Response Rate	224
6.2 Demographic Summary	225
6.2.1 Gender of the Respondents	225
6.2.2 Age Distribution of the Sampled Respondents	226
6.2.3 Highest Level of Academic Training	227
6.2.5 Length of Counselling Practice	229
6.3 Extent of Use of Indigenous Psychosocial Resources and Interventions	230
6.3.1 Issues/challenges among pupils that necessitate the teaching of life skill in primary schools	230
6.3.2 Degree of Familiarity with Indigenous Psychosocial Resources and Intervention	235
6.3.3 Relationship between Demographic Factors and Degree of Familiarity with Indigenous Psychosocial Resources and Intervention	236
6.3.4 Importance of using indigenous psychosocial resources and interventions in primary school counselling and life skill programmes	239
6.3.5 Specific Roles Indigenous Psychosocial Resources and Interventions Play in Primary School Counselling and Life Skills Programmes	240
6.3.6 Extent to Which Nandi Values (Psychosocial Resources) Have Been Incorporated into Life Skills Lessons in Primary Schools in Nandi County	241
6.3.7 Descriptive Statistics	247
6.3.8 The extent to which Nandi psychosocial interventions have been incorporated into Life Skills lessons in primary school	263
6.4 Issues in infusion of indigenous psychosocial resources and interventions in Life Skills teaching and counselling in general	275
6.4.1 Factors That Enable Schools and Counsellors Infuse Indigenous Psychosocial Resources and Interventions into Life Skills Teaching and Counselling in General	277
6.4.2 Factors That Hinder School Counsellors from Infusing Indigenous Psychosocial Resources and Interventions in life skill Teaching and counselling in general	278
6.5 Ways by Which School Counsellors Can Be Empowered to Employ Indigenous Psychosocial Resources in School Counselling Duties	281
CHAPTER SEVEN: CONCLUSIONS AND IMPLICATIONS	283
7.1 Overview	283
7.2 Background and Inspiration of the Study	283

7.3 Findings and Conclusions.....	285
7.3.1 Research Questions	285
7.3.2 Summary of Findings and Conclusions.....	286
7.4 Unique Contribution of the Study	293
7.5 Implications for Policy, Research and Practice	294
7.5.1 Implications for Preventing Disruptive Behaviours in Schools	295
7.5.2 Implications for the Language Policy.....	296
7.5.3 Implications for the Curriculum	296
7.5.4 Implications for Teacher Training	297
7.6 Implications for Theory	298
7.7 Limitations and Criticisms	298
7.8 Indications for Further Research	299
7.9 Conclusions	300
REFERENCES	302
APPENDICES	
APPENDIX 1: INTERVIEW SCHEDULE / GUIDE FOR FOCUS GROUP DISCUSSION.....	319
APPENDIX 2: INTERVIEW GUIDE / FOCUS GROUP INTERVIEW SCHEDULE (TRANSLATION INTO NANDI LANGUAGE)	321
APPENDIX 3: A SURVEY OF SCHOOL COUNSELLORS' VIEWS ON THE EXTENT OF USE OF INDIGENOUS PSYCHOSOCIAL RESOURCES AND INTERVENTIONS IN PRIMARY SCHOOLS	323
APPENDIX 4: PROVISIONAL APPROVAL BY HUMANITIES & SOCIAL SCIENCE ETHICAL COMMITTEE.....	338
APPENDIX 5: CLEARANCE FROM KENYA'S NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATIONS (NACOSTI).....	339
APPENDIX 6: FULL APPROVAL BY HUMANITIES & SOCIAL SCIENCE ETHICAL COMMITTEE	340
APPENDIX 7: APPROVAL BY NANDI COUNTY COMMISIONER	341
APPENDIX 8: INFORMATION AND RECRUITMENT LETTER.....	342
APPENDIX 9: BARUETAB KANAISIETABGE AK SOMETAB CHOMCHINET ENG ICHEGET CHE WOLU TEBUTIKAB CHIGILISIET (TRANSLATION INTO NANDI)	344
APPENDIX 10: AN INTRODUCTORY LETTER BY THE COUNTY DIRECTOR OF EDUCATION.....	346
APPENDIX 11: CONSENT FORM.....	347
APPENDIX 12: CONSENT FORM (TRANSLATED INTO NANDI LANGUAGE)	350
APPENDIX 13: AGREEMENT BETWEEN RESEARCHER AND RESEARCH PARTICIPANT	353
APPENDIX 14: KAYANCHINET ENG KWENUTAB CHIGILINDET AK.....	355
WOLUNINDET NE WOLU TEBUTIKAB CHIGILISIET	355
APPENDIX 15: FACTOR LOADINGS (PATTERN MATRIX)	357

LIST OF TABLES

Table 4.2: Summary of Sampling Procedure and Size	100
Table 6.1: Response Rate	224
Table 6.2: Gender Distribution of the Sampled Respondents	226
Table 6.3: Highest Level of Academic Training	227
Table 6.5: Length of Counselling Practice	229
Table 6.6: Issues/challenges among Pupils that Necessitate the Teaching of Life Skills in Primary Schools	231
Table 6.7: Degree of Familiarity with Indigenous Psychosocial Resources and Intervention...	236
Table 6.8: Demographic Factors and Degree of Familiarity with Indigenous Psychosocial Resources and Intervention	237
Table 6.9: Opinion on the Importance of Using Indigenous Psychosocial Resources and Interventions in Primary School Counselling and Life Skills Programmes.....	239
Table 6.10: Specific Roles that Indigenous Psychosocial Resources and Interventions can Play in Primary School Counselling and Life Skills Programmes.....	240
Table 6.11: KMO Measure of sampling adequacy survey scale on forms of indigenous resources	243
Table 6.12: Factors loadings (item-component correlations) of the forms of indigenous resources items	245
Table 6.13: Reliability for the renamed Scales	247
Table 6.14: Distribution of counsellors' rating on extent to which indigenous Nandi values on sacredness and timelessness of community norms have been incorporated into Life Skills lessons in primary schools.....	249
Table 6.15: Distribution of counsellor's rating of extent to which indigenous Nandi values on the primacy of etiquette and the utility of action during communication have been incorporated into Life Skills lessons in primary schools.....	253
Table 6.16: Distribution of counsellors' rating of extent to which indigenous Nandi values on pre-eminence on managing social order and mutual co-existence during conflict resolution have been incorporated into Life Skills lessons in primary schools.....	259
Table 6.17: Distribution of counsellors' ratings of extent to which indigenous Nandi values on accentuation of integrity and participatory practices in leadership have been incorporated into Life Skills lessons in primary schools.....	261
Table 6.18: KMO measure of sampling adequacy survey scale on forms of psychosocial interventions	264
Table 6.19: Reliability for the renamed Scales	266
Table 6.20: Distribution of counsellors' rating of extent to which indigenous interventions related to rites and symbolism have been incorporated into Life Skills lessons in primary schools	267
Table 6.21: Distribution of counsellors' rating of extent to which indigenous interventions related to social economic activities and interactions have been incorporated into Life Skills lessons in primary schools.....	271
Table 6.22: Schools' attempt to infuse indigenous resources into life skills	276
Table 6.23: Enablers to Infusion	277
Table 6.24: Hindrances to Infusion	279
Table 6.25: Through which School Counsellors can be empowered to Employ Indigenous Psychosocial Resources	281

LIST OF FIGURES

Figure 4.1: Map of Kenya (Nandi County is Indicated in Red)	93
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CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

An increasing number of people from indigenous populations in many places around the world, such as Australia, Canada, the United States and New Zealand, are taking a relook at natural beliefs and methods as sources of achieving and maintaining healing and wellness and, at the same time, are reconstructing and recapturing indigenous cultural norms (McCabe, 2007). This trend has been informed by the realization that indigenous people have a vast store of inherited practical wisdom and skills, which they apply in the ordering of social life, the upkeep of norms and other individual experiences. This so-called store of inherited practical wisdom and skills comprises a vast number of rituals and other healing practices that have rational relation to the ends they are intended to achieve. These rituals and practices are entwined within the web of everyday life.

Different scholars (Nobles, 1985; Gishinga, 2007; Mbiti, 1990; Makinde, 1978; Holdstock, 1979) seem to concur that most African societies have had various forms of psychosocial services that are provided for young people and children. These services help the young to develop and grow into responsible and productive members of their communities or ethnic groups. They, for a long time, have helped the youth to function effectively in community, as long as they are aware of the values, beliefs and roles that each individual play in society (UNESCO, 1998).

Evidence suggests that communities in many parts of Africa, Kenya included, practise indigenous healing and care practices, and most would prefer to seek psychosocial help from resources within the community instead of a Western-trained counsellor (Patel,

2011; Mpofu, Peltzer & Bojuwoye, 2011; Parliamentary Monitoring Group of South Africa, 2001; Ndeti, 2010). Many Africans regard the Western mental health practices as being ineffective or not viable, and, in some cases, there may be no service offered in the first place (Araya, 2008). Gichinga (2007) argues that traditional therapies are inherent in the day-to-day lives of children and adults, and are practised alongside contemporary Western forms of counselling and health care. According to Mbiti (1990), these forms of traditional therapy, healing and care are generally embedded in the child care practices, rituals, rites and art. Moreover, within the traditional systems, there were indigenous elements that held the community together and by extension offered psychosocial care for the members. These elements consisted of the extended family system, including the clan and the tribe in which relatives played a significant part in providing guidance and counselling for the young; chieftaincy; restrictions; different types of rites, and close associations with the dead and the elderly. It is apparent, therefore, that many people in Africa find indigenous systems of healing viable. Subsequently, there is need to explore how the power of these systems may be harnessed as well as infused into educational curriculums. This is not a new call, since Mwawenda (2004) has recommended the need for contextualization of psychosocial approaches currently in use. According to him, one way to achieve this contextualization would be to incorporate African psychosocial resources into mainstream therapeutic practices. In this way, counselling would be relevant to African realities. Therefore, effective psychosocial interventions are vital within the educational systems because children spend many hours of each day in school in present-day African societies.

There is a rising need to integrate spirituality, religious teachings and worldviews into psychology and psychotherapy. According to Sexton and Sorlie (2009), there is great emphasis on integrating local healing traditions within mental health services in cultures across the globe. These traditions apparently seem to address some of the many pitfalls of prevailing therapeutic care. As such, they have been given special emphasis within mental health services, since Western psychotherapies may be regarded as foreign in cultural frameworks where entirely unique methods have been employed for generations. There are studies that propose the integration of non-traditional therapies and healing methods into counselling and psychotherapy. Haque and Keshavarzi (2013) outline the uniqueness of spiritual healing in the teachings of Islam. They draw their views from the scholarly works of early Muslims, the Islamic spiritual tradition and an exploration of popular traditional Islamic healing methods. They assert that indigenous Muslim healing practices worldwide have been a primary mode of treatment and have historically served various cultural groups. Therefore, they emphasize, clinicians and therapists should consider the utility of these practices as they reinforce the therapeutic alliance between client and therapist.

In Canada, Oulanova and Moodley (2010) propose the integration of indigenous psychosocial resources into conventional counselling interventions. They report that some of the mental care practitioners in the country frequently appropriate aboriginal healing techniques into counselling. These practices include comprehending the usefulness of spirituality, balancing forces, the importance of social links, and interplay between indigenous healing worldviews and other knowledge disciplines. However, they assert

that the work of these mental health professionals has received little academic attention, and their efforts have not been documented.

In the African context, Eagle (1998) argues that indigenous healing systems, located within the African way of life, can act to complement and enrich conventional Western psychotherapeutic interventions. According to Eagle, indigenous healing systems promote a holistic approach to dealing with psychosocial challenges among under resourced communities, apart from creating the needed framework for personal and community integration. Eagle, therefore, proposes that therapeutic processes embodied in many naturally occurring support systems in African cosmology should be fostered as a means of freeing individuals and communities from the psychological problems.

Despite the consensus that incorporating traditional healing and therapies is fundamental to providing adequate services to indigenous peoples, there appears to be very little discussion on exactly how mental health professionals can integrate traditional practices into their work. A number of studies (Langeland, 2013; Haque & Keshavarzi, 2013; Hopa, Simbayi & du Toit, 1998; Sodi & Bojuwoye, 2011) have looked into attitudes of professional counsellors and healers towards integration, and not how this integration could take place. Langeland (2013), for instance, explored knowledge and attitudes of counsellors in Canada towards traditional healing. He found that the majority of the counsellor educators have positive attitudes toward traditional healing; so that 79% believed it should be integrated into counsellor training programmes. Hopa, Simbayi and du Toit (1998) conducted a study to establish the perspectives of different parties (viz., psychiatric caregivers, physicians, counsellors, indigenous healers and customers) on the

integration of traditional and Western healing systems into the new South Africa. Collectively, these stakeholders preferred formal cooperation between the two systems as it was seen as an avenue to improving mental health among the citizenry. Sodi and Bojuwoye (2011), on the other hand, discuss the limitations of Western psychological practices, and call for integration of traditional healing practices into contemporary counselling. They also cite pitfalls and prospects in integrated psychological practices that relate to various paradigmatic outlooks about health and sickness. Other concerns arise from incidences of malpractice and negative views regarding indigenous methods and practitioners. Other issues relate to research into indigenous care interventions and the application of herbs. In Kenya, in particular, no studies have looked into the processes by which indigenous healing practices could be integrated into counselling, and this represents a substantial gap in the area that the current research endeavoured to fill.

Indigenous counselling has not been given consideration in many schools' guidance and counselling programmes in Kenya. Meanwhile, indigenous counselling appears to address some of the many shortcomings of conventional therapeutic care, yet it is not getting enough recognition by mental health workers in the educational sector (Gishinga, 2007). Therapy in school is, to a large extent, dominated by contemporary psychological theories that have been conceptualized from a Eurocentric framework. This begs the question: does guidance and counselling provided by schools have an impact on indigenous African children? Several authors (Mkhize, 2004; Nobles, 1986; Ogbujah, 2014; Grills, 2006; Nwoye, 2011; Schile, 2013; Mekada, 1999) concur that indigenous African cultural values revolve around the following: a sense of community life; of good human relations; of the sacredness of life; of hospitality; of the sacred and of religion; a

dynamic and cyclical sense of time, and a sense of reverence for institutions and the aged, among others.

Dominant Euro-American values, on the other hand, revolve around individualism, secularism, and a mechanistic, static, ordered worldview (Bear, 2000; Ma & Schoeneman, 1997; Jenkins, 1991; Quijano, 2000). Psychotherapeutic tenets and values anchored on Eurocentric praxis are thus likely to be in conflict with African ones because of the diversity in the African people, languages, cultural heritage, traditional laws and customary practices. Critics (e.g., Moodley, 2010; Akomolafe, 2010; Mkhize, 2004; Araya, 2008) argue that Eurocentric psychological interventions fail to take into account the holistic understanding of health, communal lifestyle and the central place of spirituality that persist in indigenous African communities. They cite variations among cultures in terms of form, content and meaning of social actions and behaviours as major points of departure between African and Western worldviews. These variations in turn result in inappropriate or irrelevant therapeutic prescriptions, underutilization of services and early termination of therapy (Araya, 2008). Considering the high prevalence of over twenty-five percent of mental health-related problems in many African communities and schools (Ndeti, 2010; Aquino, Dunphy, Garbely, Giansiracusa & Hull, 2015), this situation poses a serious concern.

In Africa, the disregard for indigenous therapeutic/healing practices has been shaped partly by the many years of colonialism, which led many to develop the notion that all that is indigenous is local, irrational and odd or strange (Ahmadu, 2009). Mungwini (2013) contends that colonial writings on Africa, set in motion by philosophers such as

Hume (1711-1776), Kant (1724-1804) and Hegel (1770-1831) and augmented by early anthropologists and missionaries about Africa and the ‘peculiarities’ of African peoples, have, to a large extent, determined the type, nature and preoccupation of post independence African worldviews. African beliefs, practices and even whole forms of life that constituted the defining context of ‘being’ for Africanness have lost their importance through decades of brainwashing and intimidation by merchants of colonialism. In the same fashion, indigenous counselling and related practices have become one of the casualties of this mind set.

While all cultures have indigenous systems of healing, such systems are generally considered culture-bound in the mainstream psychological and psychiatric literature (Mpofu, Peltzer & Bojuwoye, 2011). This state of affairs, however, can change due to factors in the environment. European colonizers deprived Africans of the necessary space in the world cultural order that is ruled mostly by European ideals (Quijano, 2007). They disregarded the African traditional practices embedded in African cosmology, whose recognition is essential for a proper understanding of the healing paradigm present in most African societies. Afrocentric cosmology differs greatly from the Eurocentric premise of modern Western science (Grills, 2006; Nwoye, 2011; Mekada, 1999; Naidoo, 1996; Nobles, 1986; Mazama, 2001) of which modern counselling practices are an extension. Similar to most indigenous cultures, the African worldview does not distinguish dimensions of mind and body and, as such, also sees no distinction between the science and the spirit world. This separation helps to underline the manner in which unique forces in a given culture are rooted in the systems within it, and how these remain important to the ways in which members of the culture make meaning of their lives.

As a consequence, counselling in Africa, which ideally ought to be a culture-specific procedure, is dominated by Western theories, approaches and skills. Dragan (1974) argues that such a scenario significantly influences the choice of techniques, treatment goals and direction of improvements, yet cultural sensitivity remains a key feature of productive psychological care (Sumari, Melati & Jalal, 2008). Counselling should not forget the context in which people live, and the political structures that affect people's lives.

The present study investigated indigenous psychosocial resources and interventions among the Nandi people of Kenya, and ways in which they may be infused into Life Skills Education (LSE) in Kenya's primary schools. Indigenous psychosocial resources and interventions are African-centred perspectives, which ideally incorporate all the culturally-grounded Life Skills and values along with the processes of transmitting them. The development and implementation of a Life Skills curriculum falls within the general guidance and counselling segment and psychological services in Kenya's primary schools. The LSE syllabus was rolled out in 2008, after the development of values education in schools by policy makers and educational stakeholders. The envisaged aim of this type of education was to mitigate against the challenges that children face within and outside school. The curriculum focuses on the three main areas of knowing and living with onesself, knowing and living with others, and making effective decisions. Together with religious organizations, the Ministry of Education also came up with thirteen 'core "living values' which ought to be developed, nurtured and promoted among learners. These are: collaboration, candour, broadmindedness, reverence, peace, autonomy, harmony, love, truthfulness, accountability, meekness, delightfulness and trust. In Kenya,

as in the rest of the world, there is a value-dilemma as far as LSE curriculum content is concerned. The focal question is: if life skill and values-education is the task of the school, whose values should be taught or instilled at Kenyan schools?

As it stands, most of what makes up the LSE curriculum in Kenyan schools is drawn from Eurocentric sources, yet the children who use this curriculum come mainly from traditional communities who have their own cultural values or value systems.

Moreover, since no cultural experts from Kenya's cultural groups were involved in the identification of the core values, there are chances that other values relevant to the indigenous tribes in the Kenyan context were left out. This is probable, considering Kenya is made up of 42 ethnic groups, each with value systems embedded in their creative arts, ceremonies, play and day-to-day living. There is, therefore, a need to study the indigenous values of the Nandi group, in the hope that these indigenous values are shared and could subsequently be of relevance to other communities.

1.2 Statement of the Problem

Indigenous psychosocial resources and interventions incorporate culturally grounded tools and processes of meeting emotional, social, mental and spiritual needs. This was anchored on having high regard for sense of community life, good human relations; sacredness of life, hospitality to others, oral literature, and deep respect for authority and the elders, among others (Banzikiza, 1995; Gichinga, 2007; Katola, 2014; Eagle, 2004). Like in other colonized countries, the indigenous healing and care practices in Kenya were forced to go underground during colonial times and thereafter during the design and roll-out of Western-type education (Nobles, 1986; Owuor, 2007; Wane, 2013).

According to Gichinga (2007), counselling introduced in Kenya after independence is replete with Western terminologies and approaches. Eurocentric psychological theories and healing processes focus on individualism, secularism, seeing the world as mechanical, static, ordered and regular, and a scientific outlook on reality (Jenkins, 1991). Healing processes that are based on this worldview were thus in total conflict with indigenous understandings of the person and reality, and hence the healing processes. For this reason, much of the counselling given to students in Kenya schools fails to address their psychosocial needs or modify their behaviour positively. This failure is evidenced by the fact that schools continue to report numerous incidences of behavioural problems among students. These problems include frequent unrests, destruction and burning of school property, bullying, examinations cheating, poor academic achievement, drug abuse and school dropouts, among others (Wambu & Fisher, 2015).

From time immemorial, indigenous healing practices in Africa have helped children and youth to develop and grow into responsible and productive members of their communities. In most cases, these traditional practices have been used to ensure children and youth are aware of the values, beliefs and roles that each individual ought to play within the different groups in society (UNESCO, 1998). Nonetheless, the exact nature of the indigenous African psychosocial resources and the techniques involved remain unclear, and have not been given much attention. Therefore, as has been noted by Chepkwony (2014), there is a paucity of research on the forms and utilization of indigenous therapeutic practices in the Kenyan context.

1.3 Purpose of the Study

This exploratory sequential mixed methods study investigated indigenous psychosocial resources and interventions among the Nandi people of Kenya, and approaches that may be used to integrate them into Life Skills Education (LSE) at primary school level in Kenya. These indigenous resources have for a long time helped individuals to fit and function well in community, as they are made aware of the values, beliefs and roles each member must play within particular groups in society. In the traditional African set-up, these resources are generally embedded in the child care practices, and are intertwined into the web of everyday life. However, the influence of Western education and culture in Kenya has obscured the indigenous healing and care practices. During the design and roll-out of Western education in Kenya, little effort was made to incorporate aspects of indigenous psychosocial resources and interventions into the counselling curriculum. As a result, indigenous psychosocial resources and interventions are regarded as being in conflict with therapeutic programmes adopted within schools at independence. However, the Eurocentric-leaning psychological interventions that were adopted fail to take into account the holistic understanding of health, communal lifestyle and the central place of spirituality that persist in indigenous African communities (Moodley, 2010; Akomolafe, 2010; Mkhize, 2004; Araya, 2008). This in turn results in ineffective therapeutic prescriptions or underutilization of services and early termination of therapy by counsellors (Araya, 2008).

Many scholars have advocated the Africanisation of therapy in order to capture the aspirations and improve the mental health of indigenous people (Makinde, 1978; Githome, 2003; Gichinga, 2007; Araya, 2008). There is evidence to suggest that

communities in Kenya still practise indigenous healing and care practices, and most still seek psychosocial help from resources within the community instead of a formal counsellor. Many regard the Western mental health practices as being ineffective or not viable and, in some cases, there may be no service offered in the first place (Araya, 2008). There is, therefore, a need to contextualize counselling approaches currently in use. One way would be to incorporate African psychosocial resources into mainstream therapeutic practices to ensure counselling is relevant to African realities (Mwanawenda, 2004). With many primary schools reporting an increase in delinquent behaviours among learners (Njenga, 2010), there is need to enrich the counselling services being offered in Kenyan primary schools. This enrichment could be achieved by tapping into local cultural resources. By fusing the traditional African practices and resources into the day-to-day counselling practices and programmes of schools, the youth could be assisted to address their own behavioural problems, tackle developmental issues well, and overcome adaptation challenges.

1.4 Significance of the Study

This study is significant in that it advances the Afrocentric worldview of psychology. This worldview has not had prominence in Kenyan psychological studies, yet it provides a framework and a lens through which researchers and practitioners can examine African psychosocial issues. Afrocentric cosmology differs greatly from the Eurocentric premise of modern Western science, of which modern counselling practices and Life Skills curriculum in Kenya are an extension. The overly Eurocentric curriculum differs from African healing practices in stance, techniques and skill application. An Afrocentric curriculum will be cognizant of the African context and the cultural structures that affect

peoples' lives. Bringing this worldview to the fore will contribute in making psychological help and research relevant and responsive to African realities. Understanding African cosmology and worldview will enable psychologists, counsellors and guidance teachers to offer culturally sensitive and effective psychological interventions to learners and the youth in Kenya.

The findings from the study, therefore, are expected to help school counsellors in many ways. The study will provide a theoretical basis to help teachers to adjust their schools' psychosocial environment and programming in order to make them more responsive to learners from an African indigenous background. This will go a long way in filling the gaps that exist in knowledge, especially since, according to reports, conduct problems are prevalent even though the government has rolled out the Life Skills programme to try and stem such issues.

In addition, it is expected that the study will provide information that will be used to develop policy recommendations in reviewing the nature of psychosocial programming in African schools to ensure they adequately respond to the needs of the young people. The study may have further implications on the qualifications of teaching staff and content of Life Skills curriculum. Finally, a proper understanding of the nature of indigenous psychosocial resources and interventions, and how they may be fused into the day-to-day counselling practices and programmes in school, will enable educational stakeholders to better manage young people's behavioural and developmental problems, and adaptation challenges.

1.5 Assumptions of the Study

This study was based on the following assumptions:

- i) That the information given by research participants in the study is correct and honest.
- ii) That there are teacher counsellors who provide psychosocial support services in primary schools in Nandi County.
- iii) That teacher counsellors have certain perceptions about the indigenous psychosocial support services.

1.6 Scope and Delimitations of the Study

The study was conducted in Nandi County in Kenya. It investigated indigenous psychosocial resources and interventions among the Nandi people of Kenya, and how to infuse them into LSE at primary school level in Kenya. The Nandi Council of Elders (*Kaburwo*) and key informants were engaged to provide information on Nandi customs that informed the Nandi value system and mode of transfer. The researcher acknowledges that there may have been shifts over time in the way the Nandi view life. The influence of technological media and Western education could have had profound impact on their current viewpoints regarding values and vices.

The intention of this study was not to advocate for a total eradication of Eurocentric viewpoints and practices in Kenya's schools; rather, the study sought to take cognisance of the fact that schooling in Kenya, and in Africa at large, cannot exist in isolation from its context. The study acknowledges the simultaneous co-existence of Eurocentric and African ways of life. Therefore, it sought to establish how all the positive values of each

could be harnessed for the benefit of the learners and youth in particular in the Kenyan society. Finally, this study considered psychosocial resources and interventions among the Nandi people. Generalizations for of the research findings outside the research population need to be done with caution as non-Nandi speakers may have subtle uniqueness which needs to be taken into consideration.

1.7 Operational Definition of Terms

This section provides an inventory of key terms and the definitions thereof as they were applied in this research. The definitions given are at a technical level and the exhaustive meaning of these terms were made clearer as the researcher expanded on these throughout the study.

African-centred perspective: People's values, shared past and present events, and means of connecting influence how they view reality, how they respond to it, and what they value most. When considering culture-based therapy, the concept of perspective expands the treatment agenda to include discussion of social context, history, racism, and other group-specific issues that the patient considers important (Grills, 2006). Regarding the African-centred perspective in psychology, Nobles (1998) asserts it is rooted in the cultural image and interest of people of African ancestry and represents and reflects the life experiences, history and traditions of people of African ancestry as the centre of analyses. He further asserts it represents the fact, that as human beings, people of African ancestry have the right and responsibility to 'center' themselves in their own subjective possibilities and potentialities, and through the re-centering process reproduce and refine the best of the human essence.

This study used African-centred perspective as a framework for studying the nature of psychosocial care in primary schools in Kenya. It provided a lens through which therapy is viewed from an African perspective.

Cosmology: This term is concerned with the nature of reality (Crotty, 1998). It is a system of beliefs that reflect an interpretation about what constitutes a fact (Saunders, Lewis & Thornhill, 2009). Osumi (1976) avers that in the ontology of traditional Africa, the highest being is God (the Supreme Being). He made all that exists in both the invisible and visible world. He also created both the spirit world and the physical world. Osumi adds that the lesser spirits or deities exercise control over humans in their physical environment. At death, a human becomes an ancestral spirit who then gravitates into the spirit world. As an ancestor, the human is worshipped by the living. In return, they guard them against all harm. The oracles and traditional physician has special knowledge regarding the spirits. They have the power to contact and to manipulate spirit beings. According to Etim (2013), Africans believe in a dualistic, cyclic but regulated cosmology so that any upset of this order constitutes an intrusion. Nature works optimally only if there is proper balancing and fusion of all the ingredients in a given circumstance. Every incident is traceable to a cause, which has to be identified if harmony is to be restored, or an event is to be properly understood and managed successfully. Rituals and sacrifices are often employed as veritable tools of maintaining and, sometimes, restoring the much cherished and needed harmony. Evil or unsuccessful living is not caused by the gods but by humans through the negative manipulation of the forces in nature and the ambivalent nature of the gods. As this study focused on Nandi psychosocial resources, the researcher was cognizant of this reality and, as such, collected and analysed data that reflect it.

Counselling: The interactive process of the caregiver and the client aimed at helping the client to learn and deal more effectively with self and the reality in the surrounding environment. In this study, the term was used with regard to guidance related to psychosocial needs of children in primary schools in Kenya.

Guidance and Counselling: In this study, this referred to Life Skills and values instructions and advice given to direct the conduct and daily living of children in primary schools. Across the study, the term was used interchangeably with psychosocial care and therapy.

Guidance: A series of instructions progressively moving towards the goal of helping an individual to choose or think in the most appropriate manner through various circumstances of existence.

Indigenous African values: In this work, the expression "indigenous African values" refers to a multiple set of ideologies, and to an extent knowledge and beliefs that are treated with the utmost regard, rooted in African cultures, and valued as the norms for social conduct in society.

Indigenous: Waldron (2000) defines the term 'indigenous' as a specific group of people who share ancestral territory, collective cultural configurations, historical location and knowledge that springs from their having stayed in one place for a long time.

Life skills: Nelson-Jones (1991) and the WHO's (1993) Division of Mental Health Describer Life skills as comprising particular attitudes, knowledge and skills which enable the individual to deal effectively with the demands and challenges of everyday life.

Primary School: This is an institution where learners of ages between 4 and 14 years undertake formal education. It is a requirement for every school to have a staff in charge of guiding and counselling of pupils (UNICEF, 2017).

Psychosocial Interventions: The term 'psychosocial interventions' describes a wide variety of indigenous services and strategies that aim to change behaviour and support children. In this study, it was used to denote the use of creative arts, rituals and continuous care and support provided for children to meet their emotional, physical, spiritual, social and cognitive needs through their interaction with their surroundings and people helping them. These needs are met depending on the cultural, political and economic situation of the community the children are living in.

Psychosocial Resources: These are concepts that form useful building blocks for the overall healthy wellbeing of the children, youth and adults. These concepts include rules, ideas, explanations, and principles that guide behaviour. Psychosocial resources form the foundation upon which cultural aspirations and ethics are built upon. These resources shape the behaviour and actions of a concerned indigenous group (Taylor, 1983; Duncan & Arntson, 2004). In this study, the term 'psychosocial resources' was used synonymously with the term 'indigenous African values'.

School counsellor: A counsellor is a professionally trained individual who offers a young person a safe and supportive environment to talk over difficult issues in confidence, and listens to a young person's views, experiences and feelings without judgment in an atmosphere of respect and empathy based on a secure and trusting working relationship. In the context of current study, it referred to any teacher designated by a school management to play this role.

This section provides an inventory of key terms and the definitions thereof as they were applied in this research. The definitions given are at a technical level and the exhaustive meaning of these terms were made clearer as the researcher expanded on these throughout the study.

African-centred perspective: People's values, shared past and present events, and means of connecting influence how they view reality, how they respond to it, and what they value most. When considering culture-based therapy, the concept of perspective expands the treatment agenda to include discussion of social context, history, racism, and other group-specific issues that the patient considers important (Grills, 2006). Regarding the African-centred perspective in psychology, Nobles (1998) asserts:

African centredness represents a concept which categorizes a '*quality of thought and practice*', is rooted in the cultural image and interest of people of African ancestry and represents and reflects the life experiences, history and traditions of people of African ancestry as the centre of analyses. It represents ... the core and fundamental quality of the '*Belonging*,' '*Being*' and '*Becoming*' of people of African ancestry. Furthermore, it represents the fact, that as human beings, people of African ancestry have the right and

responsibility to ‘center’ themselves in their own subjective possibilities and potentialities, and through the re-centering process reproduce and refine the best of the human essence” (Nobles, 1998, p. 190).

This study used African-centred perspective as a framework for studying the nature of psychosocial care in primary schools in Kenya. It provided a lens through which therapy is viewed from an African perspective.

1.8 Summary and Overview of the Study

This thesis consists of seven chapters. Chapter 1 presents the introduction, background, purpose and scope of the study. In Chapter 2, theoretical approaches to and understanding to therapeutic resources and interventions, namely Eurocentric thought, Afrocentric worldviews and the theory of prismatic society are outlined. The Eurocentric and Afrocentric worldviews are critiqued with a view to demonstrating that, while they contribute to the mental health of African people, none of them single-handedly addresses all their needs. It is argued that the key tenets of Afrocentricity and those of Eurocentric epistemology can and should complement one another. This is because knowledge cannot be complete if other forms of knowledge, such as indigenous healing systems, are marginalized (Sumari, Melati & Jalal, 2008). The chapter concludes with an argument for an inclusive epistemology in therapy provision, as opposed to an epistemology that excludes other ways of thinking and being in the world. The larger philosophical idea espoused in this study is enshrined in the prismatic society theory.

Chapter 3 reviews existing literature (case studies and research) by looking at empirical evidence that highlights psychosocial care practices in educational systems locally and

internationally. It brings to fore the domination of Eurocentric models in counselling (Life Skills provision). It details how this model does not fully respect the indigenous helping practices and intrinsic help-giving networks and traditions found in various cultures and communities. It articulates the current nature, development and utility of life skills. The chapter then looks at indigenous healing practices and how they were impacted by colonialism. Next, it interrogates the current Life Skills provision and opportunities available to infuse it with indigenous resources.

Chapter 4 outlines the research methodology and design. It begins by providing a justification for Afrocentricity as the major philosophical basis for this study. It is premised on the notion that individuals' view of the world is influenced by the cultural context in which they have grown up. The discussion of the paradigm is followed by the presentation of the study design. The chapter then addresses issues of study location and population in the subsequent sections. This is followed by a discussion on sampling, reliability and validity in mixed methods research, pilot study results, a summary of the nature of data analysis, and the ethical considerations made in the study.

Chapter 5 presents the research findings and discussion that stemmed from the participants' responses to Research Question 1 of the study. The chapter begins with a presentation of the characteristics of the respondents. Evidence is then presented showing that the Nandi people have different forms of indigenous resources and interventions that contribute to the psychosocial care of children.

Chapter 6 presents findings that stemmed from the participants' responses to the Research Questions 2 to 4 of the study. These questions examined: The extent to which the primary

schools in Nandi County Kenya use indigenous psychosocial resources and interventions; the factors that hinder school counsellors from employing indigenous psychosocial resources and interventions in primary schools; and how school counsellors in primary schools can be empowered to employ indigenous psychosocial resources in school counselling duties. The chapter opens with a presentation of the demographic characteristics of the respondents of the study. The presentation of the findings then follows.

Chapter 7 summarizes the background and inspiration of the study, and the findings and conclusions drawn from the analysed data. It elaborates on the distinctive contribution of this study and highlights the implications for policy, theory, research and practice thereof. Lastly, the study's limitations and suggestions for further research are presented.

1.9 Conclusion

This introductory chapter has provided the background to the nature of psychosocial care in primary schools in Kenya. It has shown how during the colonial period and roll-out of counselling curriculum at independence, Eurocentric therapeutic practices were given prominence at the expense of indigenous African ones. It has been argued in this chapter that Eurocentric psychological interventions fail to take into account the holistic understanding of health, communal lifestyle and the central place of spirituality that persist in indigenous African communities. As a consequence, counselling in Africa, which is supposed to be a culturally loaded process for helping individuals to either regain or take direction for their lives, is dominated by Western theories, approaches and skills. The chapter has strongly advocated for contextualization of psychosocial

approaches currently in use in primary schools in Kenya by incorporating African psychosocial resources into mainstream therapeutic practices to ensure counselling is relevant to African realities.

The differences and contradictions in present-day counselling have their origin in the social and historical forces that have shaped modern culture. People in all societies, and at all times, have experienced emotional or psychological distress and behavioural problems. In each culture, there have been well- established ways and methods of helping individuals with their problems. At present, the sub-Saharan African countries experience many changes, which in turn have resulted in the weakening of the structures of society.

The most outstanding examples are:

1. A gradual shift from the extended to the nuclear family unit, or single parent family unit;
2. A heavy reliance on a cash economy in poor countries;
3. Political demands and expectations;
4. a rapid rate of urbanization with a high unemployment rate compounded by a high illiteracy rate;
5. A high population growth rate, which leads to large classes in schools;
6. The infiltration of foreign culture through films, television, videos, live performances, and magazines, which are counter-productive;
7. Wars, political instability and epidemics, leading to increased numbers of orphans and refugees; and
8. Moral decay due to elements from within and outside the nation.

Beliefs include any part of an individual's value system. They may communicate insights and choices, or facts which are value-laden. The sharing of one's person begins at this level, and the risk of rejection increases. The sharing of beliefs may include subjects which are considered 'forbidden' in some cultures, such as sex, politics, or religion.

CHAPTER TWO: THE THEORETICAL CONTEXT

2.1 Introduction

This chapter outlines various theoretical approaches and perspectives on therapeutic resources and interventions, namely Eurocentric thought, Afrocentric worldview and the theory of prismatic society. These Eurocentric and Afrocentric worldviews are critiqued with a view to demonstrating that, while they contribute to the mental health of African people, none of them can, alone, address all their needs. It is argued that the key tenets of Afrocentricity and those of Eurocentric epistemology can and should complement one another psychosocial care in the African context. This is because knowledge cannot be complete if other forms of knowledge, such as indigenous healing systems, are marginalized (Sumari, Melati & Jalal, 2008). This chapter concludes with an argument for an inclusive epistemology in therapy provision, as opposed to an epistemology that excludes other ways of thinking and being in the world. The larger philosophical idea espoused in this chapter is enshrined in the prismatic society theory.

2.2 Eurocentric Thought

Eurocentric thought is the coalescing of concepts, standards, customs, beliefs and conduct emerging from the progenitors of Caucasian peoples (Naidoo, 1996). This philosophy is derived from, founded by and imbued with the outlook that objectivism is the only or best approach to the conduct of scientific inquiry; the needs of the individual supersede the needs of the group as a whole; reality follows a set order, with predictable patterns; embraces secularism and frowns on spirituality, and congruence from others is key.

These tenets are described in the sections below.

2.2.1 Individualism

The people in dominant societies in the north and Western Europe and North America practise individualistic ways of life. These societies emphasize the affairs of persons over those of whole communities. In such worldviews, individuals are regarded as free and self-controlling. Social behaviour tends to be dictated by the attitudes and preferences of individuals (Jenkins, 1991). Some common characteristics of individualistic cultures, according to Ma and Schoeneman (1997), include: Individual rights take centre stage; independence is highly cherished; being dependent upon others is often considered disgraceful; people tend to be autonomous; the rights of individuals tend to take a higher precedence; and people often place a superior emphasis on standing out and being unique.

Therapeutic interventions by Eurocentric counsellors' manifest individualistic tenets in their relationship with clients and in the nature of processes during therapy. For instance, a client has primary responsibility in determining the course of his/her life during therapy. A feeling of personal freedom and self-control is highly esteemed and appreciated. Moreover, a client is left to fully control the environment, as the counsellor is left to facilitate the process (Corey, 2010; Aikenhead & Ogawa, 2007).

2.2.2 Secularism

The emerging commercial and dogmatic trends that exposed Western Europe to the world in the Late Middle Ages pushed many individuals to focus on humanism and to push religious thought to the periphery (Shahjahan & Haverkos, 2011). A secular epistemological vision emerged while at the same time displacing and negating spiritual epistemologies which previously guided their thought. As these nations entered Africa,

they imposed their secular discourses on African people, which resulted in certain aspects of indigenous cosmologies being denigrated. Eurocentric therapists take a secularist stance when treating clients. They espouse scientific methods and approaches, and often frown upon those who offer religious explanations as triggers of or solutions to poor mental health. Secularist approaches, therefore, are humanistic in the sense that they look at the human person – and not religious or supernatural influences, which are external to the person – as imbued with the potential to live a holistic and fulfilled life. The focus of therapy is thus to enable the individual to realize their full potential to overcome their personal and social circumstances and thrive.

2.2.3 Objectivist State towards Reality

Objectivism underlines the thought process in the Eurocentric worldview. According to Peikoff (1993), objectivism argues that reality is present outside of one's perception of it; people can only access this reality through rational means, and objective knowledge and truth is possible. This explanation states that individuals come to know reality by virtue of reason. The Eurocentricist espouses that the basis for accepting what is real and independent of personal cognition is dependent upon social consensus, rather than on our senses or intuition.

Objectivism has been publicised over the last century by the writings of Ayn Rand (1905-1982). According to Younkins (1999), the Randian view is that a human's mind is competent to achieve objectively valid knowledge of that which exists. Rand's theory is derived from human nature as a rational being and end in itself; it recognizes human's right to think and act according to his/her own freely-chosen principles, and reflects a

human's potential to be the best person one can be in the context of one's existing circumstances. This philosophy further claims that mystery in nature creates the need-to-know nature, which leads to investigations aimed at eradicating that mystery by generating scientific knowledge (Aikenhead & Ogawa, 2007). Therefore, in therapy, a Eurocentric helper applies scientific approaches which entail a concise description, control and manipulation of a patient's psychological processes. Therapists have predetermined pathways to deal with clients' issues right from rapport building, standardised language of communication, direct eye contact, limited physical contact, control of emotions and scheduling.

2.2.4 Seeing the World as Mechanical, Static, Ordered and Regular

The Eurocentric philosophy sees humanity and its environment as mechanical, static, ordered and regular (Jenkins, 1991). Reality for the Eurocentricist follows a set order, with predictable patterns. Logic is linear, the same hypothesis will always yield the same conclusions in Eurocentric thought. Numerical regularity is seen as representing the order of the universe. Even abstract concepts are usually seen as having reality. Because of the assumption of mathematical regularity, the principle of cause and effect is very important in Eurocentric thinking (Aikenhead & Ogawa, 2007).

Therapy, from this Western standpoint, therefore, is premised on the belief in people's capacity to sanitize, to heal and perfect themselves through self-reflection. This happens through a series of meetings between a counsellor and client where appointments, time and homework are kept religiously. There is a belief that this predictability and order

creates an environment conducive for individuals to reflect and work on their areas of weaknesses.

2.3 African Indigenous Knowledge Systems

The term African Indigenous Knowledge Systems (AIKS) describes the time—honoured traditions and cultural practices of particular African societies. Ouwor (2007) describes AIKS as a multifaceted body of knowledge, practices, and representations that are maintained and developed by a group of people with long tendencies of close interaction with the local natural environment. The term ‘indigenous’, according to Ouwor, therefore, denotes that the knowledge is typical and belongs to people from specific places with common cultural and social ties. It can be deduced from above that indigenous knowledge is a process of learning and sharing social life, histories, identities and political practices unique to every ethnic category.

It is apparent that AIKS reflects the unique ways by which specific societies make meaning of the world and how such forms of knowledge address local problems and solutions that are context-specific. AIKS covers the skills, innovations, wisdom, teachings, experiences, beliefs, language and insights of the people, shaped and accumulated over years and applied to sustain or improve their livelihoods (Kaya, 2013).

According to Moahi (2005), such knowledge determines the manner in which Africans conduct themselves, how they connect to their land and their property, and how they make sense of the world around them. They have an established way of looking at things as a result of long contact with their environment. Among the people of African descent, this behaviour is encapsulated in Afrocentricity as discussed below.

2.3.1 Afrocentricity

Afrocentricity is a philosophical framework and worldview that centralises the African perspective (Asante, 1991). According to Asante, Afrocentricity seeks to relocate African-centred paradigm in psychology at the centre of human thought and experience. The paradigm emanates from the idea that scholars emerge out of varied histories, have varied familiarities, linguistic engagements, worldviews and skill-sets. Consequently, a researcher in this paradigm purposes to empathize and identify with the people being studied in order to understand how they see things and thus bring out a context-oriented perspective. The Afrocentric standpoint, therefore, reveals a move-away from individualistic and isolated understandings of people towards a collective and contextual understanding of people (Schiele, 1990). The researcher chose to focus on the Afrocentric worldview as the basis of this study because he is primarily concerned with exploring and describing the forms and utilization of indigenous psychosocial resources and interventions in primary school counselling programmes in Kenya.

Africa has many ethnic communities which share similar attitudes, values, beliefs, norms and behaviours (Pellerin, 2012). This aspect has eluded many Eurocentric writers who still think Africa is fragmented into various factions based on religion, ethnicity, race and ideologies, and therefore conclude a common ideology cannot be generalised to all African (Dei, 1994). On the contrary, many writers (Asante, 1995; Belgrave & Allison, 2010; Myres 1995; Grills, 2004; Nwoye, 2011; Molefi, 1990; Pallerin, 2012; Mkhize, 2004; Karanja, 2014; Mekada, 1999; Wright, 2012) have advanced a paradigm grounded within the African worldview which is useful when building a framework for investigating cultural aspects as is the case with the current study. This worldview takes

into account all varied cultural realities in Africa in order to engage in a meaningful investigation and analysis. The key tenets that underpin this African-centred worldview are summarized below.

2.3.1.1 Sense of Community

In Africa, the past, present and future generations form one community through which an individual acquires his/her fulfilment. A person is named, educated, brought up to adulthood and ushered into marriage through the community (Bansikiza, 2003). In the African traditions, the member of a clan or family knows that he does not live for himself, but within the community. He knows that, apart from the community, he would not have the means of existence. According to Eagle (2004), the individual is understood to exist as an element of a broader social unit or system, being part of a family, an extended family system and a wider society. This is enshrined in the common Kiswahili expression “*mtu ni watu*”, which translates as “a person is seen through other persons”; an individual’s existence is only seen as part of a community’s collective existence. Personal achievement is not valued much, but anything that is of common interest is highly respected. The integrity of the whole community comes before the interests of the individual.

The link between the members of one family and the solidarity that unites a lineage are significant ethical values in Africa. An individual who isolates himself or herself from these values is doomed to death. These ties are a powerful force that permeates communal life. Loyalty to community life does not, however, destroy individual freedom;

rather, it enables each one to have a source of solace when in grieve, direction when making decisions and a group to provide a source of belonging (Bansikiza, 2003).

2.3.1.2 Sacredness of Life

In traditional African societies, shedding of blood was abhorred (Bansikiza, 2003). Only those whose existence remained a threat to others, e.g., witches and rapists, were allowed to be killed. Moreover, war was often a last resort, when all other formal and informal courses of action to find peace had failed. Murder was not encouraged, especially within the clan. If a person was found to have intentionally killed another within the community, he too was killed. However, if he killed inadvertently, he was punished and a ritual was performed to cleanse him. Moreover, pregnancy was taken care of to ensure no harm befell an unborn child (Bansikiza, 2003).

2.3.1.3 Hospitality to Others

Sense of hospitality is one of the Africa's basic elements of human relations that still persists today (Onyedinma & Kanayo, 2013). It entails engaging in symbolic ways of expressing welcome, like the act of presentation of tobacco for chewing or sniffing by old men when they meet, sharing of a gourd of milk or traditional gin and so on. In traditional Nandi, for example, whenever a stranger stopped by one's house and asked for water to drink, he would be given a glass of milk as a sign of generosity and hospitality of the community (Boit, 2020). Indigenous Africans easily integrated strangers into their own communities and often give them lands to settle. All these were done to visitors to show that they are welcome and safe. In traditional African cultures, whenever there was something to be eaten, everyone present was invited to join in, even if the food was

prepared for far less number of people. It was considered a pinnacle of bad conduct for one to eat anything, however small, without sharing it with anyone else present or at least expressing the intention to do so (Onyedinma & Kanayo, 2013).

2.3.1.4 Orality

Orality is a preference for receiving stimuli and information from the external world orally. This orientation may be contrasted with one that prefers the written stimuli. Many African communities are strongly informed by orality, meaning that information and knowledge transfer usually occurs via the by word of mouth. In Africa, oral communication and traditions have been important modes of social dialogue and transmission of history for a long time. Oral traditions include oral narratives (epics, legends, and explanatory tales), poetry (praise poetry, chants, and songs), and epigrams (proverbs, riddles, puns, and tongue twisters) (Makeda, 1999).

Another aspect of orality among African people is the knack to dialogue and engage in conversation as a way of displaying a desirable sense of warm human relations. People talk freely about their tribulations and look for solutions together. The unwillingness to talk to people about either private or public affairs can be seen as bad manners or a sign of hostility. Moreover, Africans are convinced that one who consults widely never experiences challenges or commits errors in the implementation of one's plans (Onyedinma & Kanayo, 2013).

2.3.1.5 Respect for Authority and Elders

Care for the elderly is highly emphasized across many African societies. Human growth and development have an ethical aspect that entails becoming more worthy of reverence

and respect as one ages, hence the great respect shown for elders in traditional communities (Eagle, 2004). This was done for a variety of reasons. Firstly, elderly people suffer mainly from insecurity and resource-lessness; this is why duty to parents ranks high among the virtues that the younger members of the society are encouraged to uphold. Old people are venerated, and it is regarded as a privilege to look after them. Care for the aged is a rich African heritage which can be taken as a moral obligation to support parents in old age (Bansikiza, 2003). Secondly, the elders have remained the custodians and transmitters of wisdom, which is a key ingredient in governance and other aspects of human relationships in society. They are the agents for the implementation of the social, political, moral and religious will of the people. Their continued care ensures the community makes correct governance decisions (Ogbujah, 2014).

Thirdly, old age is admired and honoured because of the ingrained wish of the people for a long lifespan, despite the difficulties of life. Therefore, taking care of elders is a way of attracting the blessing of a long and prosperous living existence. Finally, as custodians of the people, elders are believed to be in close contact with the ancestors with whom they govern the affairs of men in justice and fairness. As such, the elders represent the aspirations of the young, and are thus given unrivalled respect (Ogbujah, 2014).

According to Akinbote (2006), respect for elders and those in positions of authority is taught right from infancy. This begins with the mode of greetings. There are extraordinary ways of greeting people of different categories and for different occasions. For example, boys are expected in Yoruba land to lie face down for the elders, while girls

should kneel down. This is also done by men and women for elders and those in position of authority, no matter their age.

Even as young people are implored upon to always care for the elderly, African communities are careful not to encourage such exceptional practices as parasitism and exploitation (Bansikiza, 2003). This is done through sharing tasks among siblings, and ensuring the elders' wealth is kept safe for their use at time of need. Children are expected to respond to their parents' kindness with grateful love. Children often sacrifice a lot to feed, house and provide psychosocial support to their ageing elders under their care. There are no old age homes in Africa. Younger people are culturally bound to take care of the elderly at home. The youth constantly aspire to become old and they are, time and again, cautioned that a child who shows reverence for the aged will equally receive similar treatment when he becomes an elder (Onyedinma & Kanayo, 2013).

2.3.1.6 Balance and Harmony with Nature

African thought is the continual quest for consensus aimed to establish harmony (Ramose, 1999). In the African philosophy, it is important to have balance and harmony with nature (Noble, 1991; Parham, 2009). Moderation and unified purpose are vital to a person's health, and, as such individuals must strive to strike a balance between their psychological, physiological and spiritual consciousness. Within the African tradition, this view undercuts the fact that the different elements of one's personality are closely linked. Therefore, upsets at the spiritual level are made manifest in those at the physiological and psychological levels. The value of living in conformity with one's environment is also reiterated in African cultures. Nature includes the animals, plants and

natural phenomena that constitute the environment in which humans live. The desired goal of life is not to conquer nature and the physical elements, but to live in harmony with them (Ramose, 1999).

2.3.1.7 Quest for Truth and Justice

The most important values in which human rights are rooted are put into practice in the traditional African cultures. This is seen in the appreciation of and reverence of people's dignity, and a defined construct of norms and ethics that encourages and defends individuals' identities, and attempts to realize optimal standards of living for all. Indigenous groups also have standards by which they identify and measure inequality and fairness. To this end, they acknowledge and protect the right to the use of lineage land, the rights to food and protection from hunger, the right to a fair trial and the right to own private property. These rights are fundamental, and an African society ensures they are protected (Awoniyi, 2015).

In Africa, children are traditionally socialized to respect other people's property. Through rewards and punishments, children grow up distinguishing between legitimately acquired goods and stolen ones. Each family endeavours to ensure that their children respect their neighbours' properties. The idea behind this practice is to inculcate in the minds of the young the virtue of honesty. This explains why, in the past, a bee hive would be left unattended in the bush for months, because no one dared to go behind the back of the owner and harvest the honey. Similarly, creditors paid the debts they owed to departed persons, even when such debts were not known to the whole family of the deceased (Kipkorir & Welbourn, 1973).

2.3.1.8 Egalitarianism

In the management of public affairs in traditional African society consultation and consensus were highly valued, for they are outstanding features of political decision-making. This practice allows for the involvement of all the community members in the political process. The chief or clan leaders ruled with the consent of and in accordance with the will of the people. In the actual exercise of power, the people are, in effect, the sources of authority, directly or indirectly through their representatives on the Chief's council. The political authority of the Chief was thus based on a trusteeship principle, which made him know that he was responsible to the people. There was freedom of expression, and misrule by a chief could lead to him being deposed (Awoniyi, 2015).

2.3.1.9 Sensitivity to Affect and Emotional Cues

This particular aspect appreciates the emotional and affective faculties of an individual and those around him. The concept is linked to the collective view of reality as it encompasses a regard for others. It underlines the need for an emotional acknowledgement and corresponding responses. It is seen when one empathizes with and relates to others. From this perspective, one has the ability to feel the pain and the joy of others, and expects others to feel their own pain and joy. Similarly, an individual's affective states are linked to the feelings and emotional experiences of significant others. The sensitivity to affect and emotional cues leads to synchronicity between one's emotions and affective states and others' thoughts and behaviours (Belgrave & Allison, 2018).

2.3.1.10 Morality

The morality espoused in both traditional and modern African cultures and societies is a social, non-individualistic morality. This kind of morality is held as deeply connected by social life itself. Moral formation in the traditional worldview focuses on bringing up community members who perpetuate the values to help the community to remain integrated. Such values, according to Bansikiza (2001), include peace, harmony, respect for authority and reverence for supernatural beings. Other values assist individuals to be integrated in themselves, and these include honesty, reliability, generosity, courage, humility and justice. African communities also exhibit strong interest in moral formation of the young. Young people are socialized to acquire habits, attitudes, beliefs, skills and motives that enable them to perform duties as a growing member of the community. There is, therefore, a preoccupation with children's wellbeing in African moral thought and practice.

The importance of character as the engine of moral life in practice is stressed (Mugambi & Kirima, 1976). This is achieved through experiences with several sources responsible for the development of morality: intrinsic cognition of right and wrong behaviour within African ontology; popular wisdom found in proverbs and stories; ethical codes sanctioned by the spirit ancestors; the social structure of the community designed to reinforce social ethics starting from birth rites, rites during adolescence and ritual routinisation for adults; and cosmocentric ideas like totemic structures which link humanity to nature and give a sense of belonging and rootedness, and thus help individual to live according to behaviour stipulated by the community (Bansikiza, 2001).

2.3.1.11 Symbolism and Aesthetics

According to Wright (2012), symbolism is the practice of using a particular material phenomenon to represent an idea, event or thing. Symbolic representation is one aspect found in African taught. According to Roy (n.d), for instance, carvings and masks displayed during African festivals embody supernatural, unseen, unknown, incomprehensible spirit beings which ideally are normally invisible, unrecognizable to the human eyes and intangible. Roy further avers that, through symbolism, spirits are given very human characters and, like the social order of many African societies, exist in a distinctive hierarchy, ranked or stratified as chiefs, kings, commoners and subjects. Artistic work in African cultures has both functional and aesthetical aspects. Beauty is seen in both works of art and the human figure, and also in human conduct and a person's character (Somjee, 1993). Among the criteria of aesthetic value and judgment are appropriateness and fittingness. For instance, music, dancing and even clothing must be appropriate to the occasion. The Pokot and Turkana people of Kenya have special attire for special functions like weddings and initiation. The Maasai have ornaments which have intricate patterns and colour schemes infused into them. Most Kenyan groups have traditional dances where performance involves rhythmic instrumentation, movements and use of costumes and decor. Moreover, men from some Nilotic groups in Eastern Africa make elaborate tattoos into on their bodies, and drawings into on furniture and apparel (Somjee, 1993).

2.3.1.12 Marriage and Twinlineal System of Family

The institution of marriage is greatly valued by all the indigenous cultures in Kenya (Katola, 2014). To a great degree, especially in the rural villages, it is still highly valued

today. The reason for this is that marriage is the basis on which families are built. Marriage is considered an important institution, for without it there would be no family. It is the basic unit of social life. A lot of emphasis is placed on abhorrence to of premarital sex since it does not serve the purpose of matrimony and parenthood. Moreover, African people recognize the need to have and to care for children, respect parents, take care of parents in their old age and also care for clan members. Other values associated with the family include recognizing the responsibility to share life with a wife or husband and children in the nuclear family, and with members from an entire lineage in the extended family (clan). For a child, for instance, a clan comprises a network of cousins and other family members beyond the extended family. Contact is kept among clan mates and this spreads out to relatives on the father's and mother's side (Katola, 2014).

The above premises that underpin the African worldview have far-reaching implications when working with clients of psychological treatments in the African context. School counsellors are likely to care for learners with very different explanatory models about illness, as well as different expectations about care and views regarding healthy living (Araya, 2008). Cognizant of this worldview, learners could explain their distress in a multitude of ways, often blaming social circumstances, relationship problems, witchcraft or sorcery, or a broken taboo. This is because the Afrocentric worldview generates a unique character among those who espouse it (Mekada, 1999). It breeds a set of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These special characteristics comprise uniqueness in speech, clothing styles, survival activities, arts and beliefs, among others.

Values, according to Idang (2015), are convictions espoused concerning right and wrong as well as the priorities of existence. Afrocentricity, just like other epistemologies, has ways of enforcing a system of behaviour and values on those subscribing to it. It prescribes a value system that gives direction on what is good, right and acceptable. It provides a framework to which followers try to conform in order to exhibit acceptable ways of behaviour and conduct.

Given this uniqueness of Afrocentricism, the process of assessment and intervention can present a challenge. As such, some Eurocentric-leaning school counsellors may consequently find it easy to steer clients and their families towards choices that suit them (counsellors). This may not be beneficial to such clients. It is important, therefore, that African teachers and counsellors employ culture-based education/therapy variables to structure, and sustain optimum learning environments for learners. There is need for all school counsellors to learn about indigenous African worldview and explanatory models that are common to specific cultural groups. In this way, an understanding of distress which is closer to the patient's experience may be realized before trying to analyse them according to foreign tropes of mental care (Wright, 2012). A proper understanding of the experiences of indigenous African communities would assist in developing an Afrocentric medium of interpreting and addressing mental health issues. This could be a bridge towards better psychological health of both children in primary schools as well as their parents. It may be achieved through policy makers and counsellors exploring indigenous knowledge systems that deal with imparting life a kill among school learners in order to understand the entrenched cultural values and helping systems that go with them. The result of many years of colonization has been the serious undermining of the

relevance of African indigenous knowledge systems that for many years dominated and shaped the African peoples' ways of life.

2.3.2 Critique of Afrocentrism

Afrocentrism argues for complementarity, since no knowledge system is a priori, superior to other knowledge systems. The African-centred worldview has emerged amidst growing demands for a shift from the hegemony of ethnocentric paradigms of human knowledge to a culturally pluralistic one (Mekada, 1999; Ngara, 2008). However, critics aver that Afrocentric thought advocates a wholesale rejection of Eurocentric worldviews, and illustrates an underlying paradox that emerges in much postmodern thought: the complicitous acceptance of the assumptions of essentialism (MacPhail, 2009). Moreover, Afrocentricity is perceived as being too restrictive and incapable of grasping the dialectical complexity of modern African identities generated by decades of colonialism, and the reinforced by Western education. Other criticisms of an ideological nature have also been voiced. For example, Afrocentricity has been described as merely a reversal of Eurocentrism. Finally, Afrocentricity is seen as merely seeking to replace one geopolitical hegemonic centre, Europe, with another hegemonic one, Africa (MacPhail, 2009). This study thus advocates that the key tenets of Afrocentricity and those of Eurocentricity should not compete, but complement one another. This notion is explained further in the subsection below.

2.4 The Prismatic Society Theory

Although widely used, questions about the efficacy of Eurocentric models of counselling in other cultures remain unanswered (Schmidt, 2006). There are indications that this model does not fully respect the indigenous helping practices and intrinsic help-giving networks and traditions found in various cultures and societies. This study is anchored on the belief that the key tenets of Afrocentricity must be elucidated and given a voice so as not to shut out Eurocentric epistemology, but rather, to complement one another. As indicated earlier, this is because knowledge cannot be complete if other forms of knowledge, such as IKS, are marginalized. This is a case for an inclusive epistemology, as opposed to an epistemology that excludes other ways of thinking and being in the world. The larger philosophical idea espoused in this study is enshrined in the prismatic society theory as described below.

The term ‘prismatic’ is derived from the word ‘prism’ in the field of optics. It is used in relation to or to mean ‘resembling a prism’. Riggs (1964) illustrates the idea using the example of a fused white light beam cutting across a prism and coming out diffracted into a variety of coloured rays. Wango (2006) reports that within the prism, there is a stage where the diffraction process starts but remains incomplete. This phase marks the aspects of both conservative (white light) and progressive values (diffracted light). The prismatic society model thus illustrates a culture in which both old and new values are fused together.

An important feature of prismatic society that is relevant to the current study is the existence of modern and traditional systems together, which are represented by

Eurocentric therapies or values and indigenous psychosocial therapies or values respectively. The prismatic model opines that in a society in transition, the indigenous and modern values co-exist side by side with overlaps coming out of the meeting of both values (Wango, 2006; Riggs, 1964). It is apparent that a prismatic society is one in transition, and tends to maintain both sets of values. Therefore, a prismatic society is one that has overlaps within existing structures and possesses elements of both traditional and modern cultural values, as in Kenya. In Kenya, this is reflected in the 43 ethnic communities with their cultural practices and values which have been passed through generations. Modernity is reflected by aspects like Western education introduced by the missionaries early last century, and religions that go with it. Moreover, this education came with new ways of doing things, including new psychosocial care strategies, theories and practices.

According to Gichinga (2007), counselling introduced in Kenya after independence is replete with Western terminologies and approaches. The indigenous healing and care practices were forced to become hidden during colonial times, and thereafter during the design and roll-out of Western education. There has been little or no attempt to fully fuse these two systems in order to minimize weaknesses and take advantage of the strengths of the two systems. The situation could be explained by the fact that the nature of the indigenous African psychosocial resources and the exact techniques involved have not been given much attention in academic circles. As a result, there is a paucity of research on the forms and use of indigenous therapeutic practices in the Kenyan context (Chepkwony, 2014). This researcher hoped to contribute towards alleviating this scarcity of indigenous-based counselling works by investigating the forms and use of indigenous

psychosocial resources and interventions in primary school guidance and counselling in Kenya.

C

HAPTER THREE: THE EMPIRICAL CONTEXT

3.1 Introduction

This chapter gives a critical review of literature related to this study. It starts by explaining the nature, development and utility of Life Skills. It then looks at African indigenous healing practices and how they were impacted by colonialism. Next, it interrogates the current Life Skills provision and opportunities available to infuse it with indigenous resources.

3.2 Life Skills Education

Life Skills education or counselling, also known as Life Skill therapy or Life Skills helping, has its origins in the 1984 writings of Richard Nelson-Jones. Nelson-Jones founded an approach of Life Skills helping whose key tenets were premised on ways of building relationship, boosting creative thinking and managing self. Unlike other forms of counselling, such as psychoanalysis and gestalt therapy, which are used with clients with visible psychiatric disorders, Life Skills counselling and education is used as a departure with an approach to the difficulties of life of ordinary people. Life Skills counselling helps clients live effectively and affirm their existence (Nelson-Jones, 2000).

Authors (WHO, 1994; Nelson-Jones, 1991; Mutie & Ndambuki, 2010; Cronin, 1996) agree that Life Skills in general mean a mix of knowledge, behaviour, attitudes and values. It is made up of values like democracy, egalitarianism, social justice, rule of law, learning to live together, secularism, peace, non-violence, for self-image and self-confidence and respect for others (Daswani, 2002). Other inherent values are: freedom, respect, honesty, simplicity and tolerance (Mutie & Ndambuki, 2010).

Nelson-Jones (1991) posits that Life Skills comprise particular attitudes, knowledge and skills which enable a person to live optimally and in a more fulfilling way (Division of Mental Health of WHO, 1993). He recommends that specific Life Skills should be regarded as comprising three branches, namely attitude, knowledge and skill. According to Nelson-Jones, appropriate attitudes to any skill entail assuming personal responsibility for acquiring, maintaining, using and developing it. One may lose some or all of a Life Skills if one fails to using and developing it. Therefore, an intrinsic attitude is key as it acts as a motivation for wanting to do and remain engaged on a task. Secondly, any life skill involves knowing how to make the right choices. Individuals who have been exposed to good role models may gain this kind of knowledge vicariously. People with inadequacy in certain areas of skill may require the relevant knowledge to be passed to them in order to respond appropriately to different stimuli. This is the knowing-how-to-do-it dimension of a life skill. The skill aspect entails putting attitude and knowledge into practice. Knowledge and skills gained from different stimuli in life is used to generate tangible outputs which can improve life (Nelson-Jones, 2000).

According to Nelson-Jones (2000), Life Skills education borrows from three philosophical bases of therapy, namely: the humanistic approach, the existential approach, and the cognitive-behavioural approach. Nelson-Jones posits that it is humanistic because it places emphasis on an individual's abilities to work through problems so long as those in his/her environment are empathetic, show unreserved support and are genuine. The role of the counsellor in the humanistic approach is to offer these three vital aspects to the patient. In such a caring relationship, the counsellee feels

free to take advantage of the psychosocial resources within him/her to solve their problems.

Existential therapy is a philosophical method of therapy that works on the belief that inner conflict within a person is due to that person's confrontations with the issues of existence or environment (Sharf, 2015). Life Skills is linked to existential therapy as it also employs a positive framework that uplifts an individual's ability and desire even as it teaches them him/her to admit and be at home with their weaknesses. The fundamental technique that is used with clients in this therapy is phenomenology. Phenomenology, according to Diamond (2011), is the deliberate sieving off of one's prejudices so as to properly apprehend the patient's actual subjective experience. The focus of treatment is on the present, here-and-now, current circumstances, rather than exclusively on early formative influences. These tenets are common to Life Skills education.

In addition, Life Skills education borrows from cognitive behavioural therapy, as it is based on the concept that human thought, feelings, physical sensation and action are closely linked, and that undesirable mental processes and emotions can keep a person in a vicious cycle. The aim of this therapy is to stop this cycle by breaking overwhelming problems into smaller parts and directing one to change the negative patterns in order to improve the way one feels. It deals with current problems and looks for practical ways to improve a client's state of mind on a daily basis (Corey, 2008). It is apparent that Life Skills counselling uses insights from cognitive behavioural approaches to counselling as it too focuses on altering thoughts and actions.

From the foregoing, it is perceptible that cognitive behavioural approaches, humanistic therapy and an existential approach augment one another in a life skill education set-up.

This provides a potent strategy that can help clients to heal faster.

3.2.1 Benefits of Life Skills

Life Skills provision is beneficial to school going children. The World Health Organisation (1994) indicates that when properly done, Life Skills teaching and counselling demonstrates effectiveness in preventing substance abuse among the youth and teenage pregnancy, promotion of intelligence and prevention of bullying in schools, prevention of diseases, and promoting peace education and promotion of self-worth. Moreover, Life Skills enable individuals to translate the qualities or good habits they consider to be extremely important in their life into actual abilities, i.e., what to do and how to do it (WHO, 1994). These qualities or good habits are values or virtues that influence people's behaviour, attitudes and relationships/ Values are things that one believes in and trusts that they are important. These habits enable one to build a base upon which to lead a good life in harmony with oneself and with other people (Kabiru & Njenga, 2011). This is because values will provide an internal reference for what is acceptable, and thus help solve common human problem for manoeuvring through situations in life.

3.3 International Context

Over the last three decades, there has been a strong worldwide advocacy for incorporation of Life Skills and values into the school programmes. This has been necessitated by negative forces in the world like selfishness, hatred, terrorism, individualism, violence,

and intolerance which have now become day-to-day challenges (Yogi, 2009). Others include the phenomena such as family breakdown, increase in negative attitudes, and the spread of health hazards like drugs and HIV/AIDS (Mutie & Ndambuki, 2010). All these challenges have caused both physical, social and economic crises in many homes and communities of the world. These necessitated a desire for development of several values-education or character-building programmes in schools by policy makers and educational planners in order to address the issues (Wamahiu, 2017).

At the World Conference on Education for All in Jomtien, Indonesia in 1990, the participating parties raised this concern and cited the relevance of education as trigger of these challenges. The meeting resolved to look into these issues, and particularly the need to focus on appropriate Life Skills for all learners from all parts of the world. The meeting underscored the importance of teaching skills that are relevant to life (UNESCO, 2004). UNESCO took up this matter, and over time has emphasised the need for holistic development in learning outcomes of the youth. UNESCO consolidated this agenda by formulating a framework called Education for All (EFA) (also known as the Dakar Framework for Action), which has six internationally agreed-upon pillars that aimed to ensure access to quality learning for all persons (UNESCO, 2012).

Of these six pillars, pillars 3 and 6 are particularly relevant to this study. Goal 3 aims at guaranteeing that all persons are given skills courtesy of equitable access to relevant training and Life Skills provisions (UNESCO, 2000). On the other hand, pillar 6 aims at enhancing all elements of quality in training and performance, especially in reading, writing, numbers and other vital Life Skills (UNESCO, 2000). All countries of the world

were charged to embrace these pillars and integrate them into their national agendas for development in order to ensure there is equal access to training for all and improved training results (UNESCO, 2012).

Consequently, governments worldwide, among them Kenya, have developed education frameworks that reflect these goals. According to UNESCO (2000), countries must develop a relevant Life Skills curriculum that can be taught and learned in a local language, and builds upon the knowledge and experience of the trainers and trainees. Therefore, the point of departure in this study was the need to provide psychosocial care that is based on local realities as espoused above.

3.4 The Kenyan Context

The development and implementation of a Life Skills and values curriculum falls within the general guidance and counselling, and psychological services in Kenya's primary schools. The Kenyan Ministry of Education (MOE) (1998) defines guidance as a process whereby a student is assisted to be aware of self in all domains of life, to help him/her live optimally up to their potential. Counselling is thus a process wherein a student who requires assistance is guided and professionally prepared to make critical improvements in his/her own life, and in their environment. It is a process whereby a learner is helped through a relationship with a professionally trained person to willingly change their behaviour, and clarify attitudes and goals so that their tribulations can be resolved. Guidance and counselling are made up of general issues like Life Skills, living values, peace education and conflict management (Mutie & Ndambuki, 2011).

Primary education is the foundational stage of formal education in Kenya. Children are taken in when aged six, it and runs for eight years; thus, children clear it when most are between 14 and 16 years old. The Kenyan Primary School Curriculum Guide indicates that it is structured to prepare children to participate fully in the social, political and economic domains. The curriculum provides for a more efficient, practical-oriented training (MOE, 2001).

Guidance and counselling are a very important component within the primary level training. Idowu (1990) enumerates key reasons why primary school children need counselling as follows:

- a) An individual's ability, interest and aptitude are better tapped at the initial stages of life. The practice whereby counselling is done at the very crucial stages of life is anathema to the development of the child. It has to start at the primary school level.
- b) There is a need to provide special help for numerous primary school children. It is vital to note that the number of imprisoned and mentally unstable persons could be reduced if guidance is provided in early life. They lead unproductive and unhappy lives because they were not properly guided from the beginning.
- c) It is crucial to curtail the rise of maladaptive conduct in society. Many of the homeless, addicts, drug sellers, violent and uncontrolled persons might have been prevented through timely provision of counselling services.
- d) It is important to seek out gifted children and assist them to grow their talents optimally. This may be achieved by use of appropriate counselling.

- e) The prevailing challenges of contemporary life call for an increase in counselling services.
- f) Most households have become the brooders of social misfits owing to poor parenting, among other problems afflicting families. Counselling may help to reverse this trend.
- g) The deprivation of many homes demands the help of guidance/counsellors who should embark on outreach counselling.
- h) There is need to provide the child with a sound foundation for future academic, psychological and personal growth. The truth has to be recognised that life begins at birth, and not at adolescence, in the secondary schools.

It is clear from the above points that young children of primary school going age require guidance and counselling in order to live productive lives. The Kenyan Ministry of Education seems cognizant of this (Musungu & Chang'ach, 2018), as there are indications that policies geared towards helping children grow holistically are in place. Nevertheless, these policies need constant reviews to check if they are responding to the needs of the clients they are intended to serve. One area that needs an investigation is if the curriculum that is taught uses a local language and builds upon the knowledge and experience of the teachers, learners and communities in which these schools are located. The next section explores the nature of indigenous care practices.

3.4.1 Indigenous Psychosocial Care Practices

According to Makinde (1978), most African societies have had various forms of psychosocial services that are provided for young people and children, to help them

develop and grow into responsible and productive members of their communities or ethnic groups. These services have for long helped the youth to function effectively in community, as they are aware of the values, beliefs and roles each individual has to play as a member of society (UNESCO, 1998).

According to Mbiti (1990), these forms of traditional therapy, healing and care are generally embedded in the child care practices, rituals and rites as well as art. This assertion is supported by Mutie and Ndambuki (2011), who contend that indigenous counselling is a system of psychological thought and practice that is culturally-rooted. Furthermore, Sinha (1981) observes that folk counselling, whose roots of ethnocentrism lie deeply in local culture, can be seen in theories, conjectures, classifications, assumptions and metaphors in the day-to-day life of different communities. It can be argued that cultural norms pave the way for indigenous counselling practices which are based on indigenous knowledge structures. These structures incorporate theories, approaches and information generated from real-life experiences of the people. This nature of counselling reflects the traditions, beliefs and ideologies of African societies, and it includes counter-theories that stand in some opposition to Western counselling approaches.

3.4.1.1 Indigenous Psychosocial Resources

Children and youth need a wide range of competencies in order to face the complex challenges of the contemporary world. They need the ability to meet complex demands, by drawing on and mobilising psychosocial resources in a particular context (Krajčovičová, 2013). According to Taylor (1983):

Psychosocial resources are the skills, beliefs, talents, and individual personality factors that influence how people manage stressful events. They include self-esteem, optimism, a sense of mastery, active coping skills, and social support. Without them, stress can take a great toll on psychological wellbeing, on biological responses to stress, and ultimately on health, but with these resources come at least three kinds of benefits. First, psychosocial resources help people to appraise potential stressors in more benign ways. Threatening events seem less so when people are armed with psychosocial resources. Second, they help people cope with the inevitable taxing events that they encounter. Psychosocial resources are reliably related to active coping strategies that involve enlisting social support, managing emotional responses to stress, and gathering information and taking direct action. People with psychosocial resources are less likely to cope through maladaptive avoidant behaviors, such as substance abuse or withdrawal. Finally, psychosocial resources foster resilience in the face of major stressors, such as natural disasters and health threats.

Indigenous psychosocial resources can therefore be taken to mean culture-based tools which an indigenous group uses to manage issues along the life path. The nature and use of these tools are influenced by an individual or community choices about which personal traits and abilities are necessary and are a prerequisite for a successful life and a well-functioning society. Every human being ought to have prerequisite tools for coping with life's challenges. This need forces people to develop uniquely individualised abilities to tackle complex mental tasks, going well beyond the basic reproduction of accumulated knowledge. The necessary key competencies entail a marshalling of mental and physical

abilities, innovative capacities and other psychosocial assets such as predispositions, morale and standards (Salomon, 2009).

Both the Eurocentric and Afrocentric cultures have resources that they value and consider important in their way of life. Eurocentric writers have written on different types of psychosocial resources which help in improving an individual's quality of interaction with self and others. For instance, Tylor and Seeman (1999) outline the key psychosocial resources to include optimism, coping style, a sense of mastery or personal control, and social support. This is affirmed by a study done by Silbereisen *et al.* (2006), which goes further to outline the categories of psychosocial resources that are common in many cultures as: (a) Personal resources, such as self-efficacy beliefs and attitudes related to growth and developmental demands; (b) social resources, such as the availability of social models that cope effectively with life's demands, and (c) socio-structural resources provided by family, clan and the community as a whole.

Duncan and Arntson (2004) claim that resilience among children is a very important resource that ensures that a child endures and flourishes despite extremely challenging and stressful family and social circumstances, including, for example, emotionally incapacitated parents and extreme poverty. Duncan and Arntson further explain that resilience is a key resource among many cultures, and its acquisition and display were valued. They argue that resilience is enhanced in many cultures through instituting age-appropriate interventions that promote universal characteristics like strong attachment to caring adults and/or peer groups; role modelling; social competence at interacting with adults and children; independence and requesting help when necessary; curiosity and

exploration of the environment; playing actively; adapting to change when need be; thinking before acting; confidence that one can control some parts of one's life; engagement in hobbies, activities; and possession of multiple talents. It can be argued that psychosocial resources form the foundation upon which cultural aspirations and ethics are built. These resources shape the behaviour and actions of a concerned indigenous group.

Every indigenous community thus has its own unique concepts that form useful building blocks for the overall healthy wellbeing of their children and youth. These concepts include rules, ideas, explanations, and principles to guide behaviour. Duncan and Arntson (2004) argue that children's development is inextricably connected to the social and cultural influences that surround them, particularly the immediate relatives and neighbours. The child's developing understanding of the world is shaped by his or her own individual experience, as well as by experience that is shaped and interpreted by the family and broader social and community institutions. It can therefore be stated that children learn a lot of skills, knowledge and attitudes while they grow up within cultures. Part of what they acquire is gender roles and ethnic identities, and they also internalize culturally constructed norms, values and beliefs, including modes of expressing emotion and acceptable social behaviour.

In African societies, young people are guided on what to do, how to behave and how to consolidate their virtues. Mutie and Ndambuki (2011) report that the child learned the use of appropriate language, respect for elders, and knowledge and skills in toileting, dressing, eating, relationship making, food production and self-defence. The inculcation and appropriate display of such resources ensures that children behaved well in their

environment. Moreover, acquisition of such virtues ensures that children have resources to cope with lack of provision, sickness and insecurity. Indigenous practices which strengthened psychosocial resources are common among many Kenyan communities. Children in many Kenyan communities could gather around the fireplace in the evening and receive moral training from their mothers or members of the extended family (Fox, 1967). Stories of animals or people, stressing the ‘rightness’ of certain traits which always come out positively, and the ‘wrongness’ of others which always brought about trouble.

As children approached adolescence, their parents sent them to selected elders, men and women of good repute within the clan or vicinity to get counsel and be immersed in a skill or attitude. Children were trained from their earliest years to be respectful, obedient and mannerly as these attributes became key later on in adult life, and were the standards by which adults became acceptable to society. Children were taught to respect their elders at all times, and to be careful how they dealt with them when they met. It was mandatory to present oneself for greetings from visitors who visited a home. Children were trained not to listen to adult conversations or engage in conversations with strangers they meet on the paths away from home.

African communities emphasise certain concepts that ensured there is harmonious coexistence and growth among their members. Scholars have identified the philosophy of *Ubuntu* to be a key driving force in the thinking and actions of many African communities. The Department of Social Development of the Republic of South Africa (2012) describes *Ubuntu* as treating others with dignity, respect and kindness. It further reports that the spirit of *Ubuntu* emphasises values of inter-relatedness of people,

collective decision-making, mutual aid, compassion, hospitality, munificence and service to humanity. It is apparent that such a philosophy can help buffer children and youth experiencing difficult or disturbing events which otherwise could have significantly affected their shared and personal health. Such a resource as *Ubuntu*, with a focus on ensuring the welfare of all members, and that psychosocial needs, among other needs of members, are always taken care of.

A search by the author on libraries and even on electronic platforms yielded little on the subject of indigenous psychosocial resources in the Kenyan context. Apparently, there is a shortage of research on this area, yet it is clear from literature that local people have had systems in place to take care of growth and development of young people.

3.4.1.2 Indigenous Psychosocial Interventions

Indigenous psychosocial interventions are processes through which individuals are nurtured to grow and develop. It entails continuous care, provision and support provided for them to meet their emotional, physical, spiritual, social and cognitive needs through their interaction with their environment. These needs are met depending on the cultural, political and economic situation of the community in which the clients live.

According to Dagnan (2007), psychosocial interventions may use therapeutic approaches to address the underlying factors associated with mental ill health to lessen distress experienced in response to symptoms, or to increase social or vocational skills.

Interventions can also involve structuring the immediate social context of the person. This includes intervention with the person's family or carers. Such interventions are often

targeted at reducing high levels of negative emotional content during interactions between the person and their careers. These interventions are founded on the notion that there is a multifaceted link of physiological, environmental and sociological forces, and that inherent pressures of life, along with other major events, could spark psychological imbalances in individuals.

UNHCR (2008) posits that psychosocial interventions are culture-specific, and do not arise from an initial premise of need, illness or deficiency of individual children. Instead, they build upon a child's natural resilience and family and community support mechanisms, examine possible risk and protective factors, and attempt to provide additional experiences that will promote coping and positive development, despite the adversities experienced. This study explored such forms of culture-specific psychosocial interventions among the Nandi people, and how they may be used within primary school guidance and counselling programmes in Kenya.

In ancient African communities, counselling took different approaches. Although there were many forms of counselling in these societies, this review will focus on counselling forms which were relevant to children under the age of fifteen. Some authors (UNESCO, 2003; Gishinga, 2010) report that transmission of values was done through art, music, ritual and storytelling, including stories of how the world began and people came to exist. Chesaina (1991) indicates that counsel was part and parcel of every aspect of traditional education passed down from one generation to the next. Training took place mostly through experience, with caregivers coming to the aid of the learners only when a mistake had been made somewhere. Great stress was placed on outside behaviour, what one was

seen doing was what seemed to count to the development of character. Chesaina further reports that all this was instilled by use of proverbs, stories, riddles, or by direct instruction and reinforced through the regular use of fear and punishment. It is evident that African societies had systems to take care of psychosocial needs of their members. These systems had the potential to shape characters and the direction that young people followed.

Each of Kenya's ethnic groups has a wide range of material cultural products, including architecture, cooking utensils, clothes, textiles, farming equipment, hunting tools, baskets, mats, headrests, shields, art works, carvings and sculpture. These products were used by the groups to serve a variety of roles. A study done by Samjee (1993) on material culture from different groups in Kenya, shows that their use is related to both social values and the type of work people do for a living in their particular environment. Social values are reflected in body covers, and different groups used certain body ware to bring out authority, wealth and wisdom. From an early age, children were taught that a certain form of wear is respectable and gentlemanly. Some ornament adorned by persons in the community reflected social structures. Encounters with people wearing certain ornaments determined the nature of relationships that played out.

Play was an important feature that permeated the child's journey of growth and development to adulthood in many Africa societies. Evenings were a favourite time, a time when the children of the village came together in an open area to play. Children took part in collective play which often portrayed social functions to the community. Fox (1967) indicates that play among many African groups involved using simple materials

such as sand, bricks, stones, string, sticks, bottles, banana balls, banana ends, maize-cobs, baskets, grasses, catapults, drums and bows and arrows. Play was a good avenue for learning and an important stimulant for social and intellectual growth for children. Children, according to Mwangi and Njuguna (2009), use physical activities as a medium for expressing fears, feelings of guilt and insecurity. Therefore, play among children in traditional African societies helped them towards better social integration, growth and development, emotional modulation, and trauma alleviation. It is viable even presently to explore aspects of traditional children's games so as to capture those elements that contributed most to the psychosocial upkeep of young people.

Another approach to counselling within the African traditional set-up was the use of rituals and rites. Islam and Zyphur (2009) describe rites and rituals as being closely related, the latter being the general idea of which the former constitute the specific instance. 'The 'rite of passage', on the other hand, is a moment that occurs within a ceremonial setting. This means that when one studies rituals, one is basically examining various rites and their expression in ceremonies. According to Mpofu (2006), ritual enactment is one approach that traditional therapists used to cast away malevolent spirits and restore calmness in individuals. On the other hand, Durkheim (as cited in Islam & Zyphur, 2009) claims that rituals mediate between individual actions and beliefs and social norms, bringing together potentially opposing forces within society. This then pits rituals as devices for social organization through restoration of equilibrium to the social order in the face of an ever-changing environment. Drawing upon the writings of Eagle (2004) and Getome (2003), it is clear that the African indigenous communities ensured that the developmental needs of children were handled sufficiently. This was made

possible by children undergoing several cultural rites that were aimed at teaching them a variety of things during their transition from childhood to adolescence.

Through rituals, individuals temporarily set aside social variants and reaffirm their conviction in being members of one society. A number of traditional rituals involve organization of an elaborate ceremony where individuals invoke the spirits of ancestors to obtain needed answers to restore a positive relationship with organisms in the environment. Rites and rituals have always been performed by the African people. It is therefore worthwhile to explore them with a view to determining their therapeutic prospects among children, and suggest mechanisms for integrating them into primary school counselling programmes.

Indigenous communities in Africa used punishment to instil values in young people. Personal communication with some elders in Kenya indicates that the nature of punishment varied, and its intensity depended on the nature and severity of the offence.

Laziness, drunkenness and carelessness attracted corporal punishment and ridicule from caregivers, while other offences like incest, rape, and unnatural acts attracted severe punishment like fines, curses, or even death. Punishment for wrong-doing, however harsh, had to be accepted by children without question. Fathers in particular were feared by children, and mothers reported any misbehaviour of a child to the father for action. Although mothers also punished children whenever there was misbehaviour, they exhibited more leniency towards their children.

The clan system is an important structure that served to provide psychosocial care and intervention to young people in Africa. The clan is a cultural system made up of a close family relationship where everyone is related by ancestral ties (Makinde, 1986). It often spreads to cover the nuclear unit of parents, uncles, aunts, nephews, nieces, etc. It encompasses both paternal as well as maternal relatives who, in many African societies, are referred to as fathers and mothers. This system of kinship has been found to provide a kind of social insurance by helping to eliminate, ameliorate, or even prevent psychological, social and spiritual problems through providing a form of psychological support system for the individuals (Adegoke, 2010). Adegoke contends that the clan helps to provide a cushion effect when one realises that one is not alone in one's problems. The clan members are always there to encourage one during moments of depression, and to rejoice with one in moments of happiness. It can be argued that Eurocentric culture lacks this psychological cushioning effect because of its individualistic approach to life. In most African societies, individual interests were considered self-indulgent as what mattered most was the collective wellbeing of the extended family.

Towards this end, this study investigated forms of indigenous psychosocial resources for children and their use in primary school guidance and counselling programmes in Kenya. The researcher carried out a search on theses' databases in Kenya's universities and held discussions with senior counsellors at university level. Unfortunately, no study or information targeting this area of study in the Kenyan context was found. Apparently, no investigations have been conducted to identify relevant indigenous content and strategies to incorporate them in school guidance programmes in Kenya; yet literature indicates that

therapy becomes meaningful when clients can easily associate it with their way of life (Mashford-Pringle & Nardozi, 2013; McCabe, 2007; Mutie & Ndambuki, 2011).

There is therefore a disconnect between clients' expectations and the nature of counselling/Life Skills provision in primary schools in Kenya. With many primary schools reporting an increase in delinquent behaviour among learners (Atieno & Serem, 2013), the impact of Life Skills provision is in doubt. By tapping into traditional practices of learners, this study hopes to bring to reality a new way of tackling psychosocial challenges facing young people. This will be made possible as counsellors will have a system of linking the learners' cultures and environment to therapeutic practices and other helping undertakings. The counsellor will be able to link information on how the children in specific settings are raised in order to formulate a practical helping programme. This will create a better relationship between primary school counsellors and the clients, which will in turn facilitate the establishment of a better ambience for therapy.

In Kenya, as in the rest of the world, there is a value-dilemma, which is obvious in the prioritising of values by different people and groups of people. The effects of colonialism and globalization have seen new sets of values being introduced to indigenous groups in all corners of the world. The emphasis now is on whether or not Life Skills and values training is the task of schools. Specifically, whose values should be taught or instilled at school? For many centuries, young people generally acquired values from their own culture through socialising forces such as the relatives and society. Human activities over the life course take place in different settings (public spaces, job, home, communal events, or in non-formal and informal settings) and sectors or domains (wellbeing, nature,

gender, career etc.) of human existence. It is therefore in the context of these different life situations that Life Skills need to be adapted and redefined (UNICEF, 2003).

In the light of the above scenario in Kenya, this study hoped to contribute knowledge that will be used to make counselling in primary schools culturally congruent and subsequently relevant. The research sought to establish the forms and use of indigenous psychosocial resources and interventions in Kenya's primary school guidance and counselling from a sample of experienced students' counsellors and members of the Council of Elders. It investigated the nature of Nandi people's indigenous psychosocial resources and interventions with a view to giving suggestions on how they may be embedded in primary schools' Life Skills curriculum (Life Skills is one component of guidance and counselling).

3.4.2 Colonial Foundations for Current Counselling Practices in Kenya

Before the scramble, partition and, thereafter, the imposition of Eurocentric ways of doing things in Africa, there existed vibrant indigenous cultures with their own emic explanations for and solutions to people's psychological and behavioural issues (Igboin, 2011). The period in which Africa was under direct colonial rule witnessed unprecedented neglect and isolation of the indigenous psychologies that characterized the beliefs and healing practices of African families and communities. These psychologies had been passed down through generations. They encompassed a wide range of beliefs, including personal agency, human understanding, capacity for inner healing, self-image, personal security and moral lessons (Waldron, 2003). Instead of shaping the psychology in the colonies to suit circumstances of the culture of the colonized, the colonizers chose

to demonize and discourage the African folk psychologies, considering them inferior to the ways of Western civilization.

Colonial domination was an imposition that unleashed a lethal blow on African cultures. The immediate consequence of this domination was the introduction of such values as harsh individualism, dishonesty, capitalism and subjugation of others. Of relevance to this study, colonial domination interfered greatly with the traditional ways of moral homogeneity and practice. The methods of moral inculcation were weakened, which resulted in the neglect of traditional norms and values through a systematic depersonalisation of the African, and the paganization of erstwhile religious or spiritual values. Instead of the treasured collectivism that defined the way of life of the African people, for example, an alien community construct was introduced which segregated and destroyed the spirit of togetherness (Igboin, 2011; Gishinga, 2007).

During the colonial era and in the post-colony, not only were the majority of scholars, at various levels, afraid to challenge the dominant Eurocentric knowledge system and its values, they were also reluctant to admit, both to themselves and publicly, that their indigenous compatriots, shoved to the lower rungs of society, were indeed repositories of valuable primary knowledge (Dei, 2014). Although they recognized the value of indigenous knowledge, they were forced to privilege only one epistemological and methodological tradition at the expense of all others. The colonizers succeeded in imposing external influences through biased anthropological research and allied services like health, education and evangelism (Nsamenang, 2007).

3.4.3 Post-independence Counselling Provision in Primary Schools in Kenya

Formal guidance and counselling started a few years just before independence. At the time, there was an urgent need for the training of various categories of workforce to fill up various job openings that would soon become available after independence in 1963. Vocational counselling was majorly offered at this time. In 1962, the Ministry of Labour, in conjunction with the Ministry of Education, decided on some ways to give vocational guidance with the help of career masters. This marked the beginning of guidance and counselling in Kenyan schools, and a career handbook of secondary school leavers was launched (Kilonzo, 1980). The Ominde Report of 1964 affirmed the need for guidance to train people getting to employment to replace expatriates who were leaving the country after independence. This helped schools to enhance the provision of vocational /career guidance (Njoka, 2007).

The Guidance and Counselling Unit in the Ministry of Education was created in 1971. Since then, schools were expected to carry out the services of guidance and counselling. This did not happen, since, in practice, only vocational guidance was taking place, and not on a serious scale because teachers had not received any preparation. By the mid1970s, the education stakeholders had realized that the provision of vocational guidance was not adequate for learners to develop and, as a result, the 1974-1978 Development Plan (Republic of Kenya, 1974) advised schools to offer room on the timetable for teachers to aid pupils to resolve their psychological problems by providing therapeutic help. The National Committee on Educational Objectives and Policies of 1976 (Gachathi Report) indicated that the guidance and counselling provided was at the time mostly meant to guide learners to different vocational undertakings, and

concentrated mainly in secondary schools. The Commission noted that therapeutic services to students were at the time being offered by any classroom teacher who had interest. These teachers, however, had no training in the relevant skills of therapy. Following these observations, the Commission recommended that trained teachers carry out guidance and counselling in primary schools. The Commission advised that children be counselled in matters of social, economic and cultural values, responsibilities and opportunities as early as when they were in primary school (Gachathi Report, 1976). In order to improve guidance and counselling services in schools, the Ministry of Education made it mandatory for guidance and counselling to be taught as part of the teacher training curriculum at the college and university levels from the late 1970s.

Though implemented, the guidance and counselling course seems not to have been effectively prepared as it just dealt with the elementary aspects of guidance and counselling (Tumuti, 2002). The Report of the Presidential Working Party on Education Manpower Training for the Next Decade and Beyond of 1988 (Kamunge Report), and the *Sessional Paper* no. 6 of 1988 emphasised the need to have teacher counsellors in every public school, and that these counsellors are trained so that they have the required knowledge and skills. At the same time, the Kamunge Report recommended that the Kenya Institute of Education (KIE) be charged with the responsibility for developing a suitable and relevant curriculum and resource materials such as a guidance and counselling handbook. The KIE's recommendation was, however, not effected until over ten years later. Indeed, the *Handbook of Guidance and Counselling* (Kenya Institute of Education, 2003) was only released seventeen years ago, towards the end of 2005.

The Totally Integrated Quality Education and Training Report of 1999 (Koech Report) emphasised the need for education to form a firm basis for instituting ethical processes within the society by setting up sound guidance and counselling programmes in schools.

The Kenya Institute of Education (1999) Needs Assessment Survey Report on the Primary Education Curriculum emphasized the need to have school tutors with therapeutic skills. According to the Koech Report, the social, moral and health education needs were not being wholly met by the curriculum. This was seen as being due to the ineffective guidance and counselling services in primary schools. The survey implied that the management of counselling services in primary schools was inadequate, and a critical examination was required. The Task Force on Student Discipline and Unrest in Secondary Schools (Republic of Kenya, 2001) found that many teachers involved in guidance and counselling services were still lacking in skills and techniques. The government was not doing enough to handle the matters of guidance and counselling. Therefore, the Task Force proposed that urgent measures be put in place to Assist in management of school discipline at all levels of learning. Consequently, the Task force made firm recommendations and requested the Ministry of Education, Science and Technology (MOEST) to take action in not only appointing teacher counsellors in every public school (including primary), but also in training them in the required knowledge and skills. The report was categorical that guidance, counselling and pastoral care services provide a strong foundation in moral values and spiritual growth. The strengthening of these services in schools was once again underscored.

Evidently, the recommendations by the above-mentioned commissions, task forces and sessional papers seem to have had some positive effect as far as far as the provision of

psychosocial care in primary schools was concerned. This is seen in the dramatic growth in programmes designed to provide psychological and community-based support to children and families in distress, or those recovering from problematic events (Oketch & Kimemia, 2012). This includes provision of counselling, peer education, Life Skills training, living values training, peace education, motivational talks and family enhancement programmes. The point of departure for this study was the living values and Life Skills training.

3.4.3.1 Evolution of Life Skills Education in Kenya

In order to enhance the achievement of the students' needs and aspirations, the Ministry of Education in Kenya has come up with in-house policies to enhance the implementation of some of the recommendations made by international charters, educational commissions and task forces (Atieno & Serem, 2013). Towards this end, all primary schools are expected to have guidance and counselling programmes to instil key skills and values in learners.

The introduction of LSE in Kenya can be traced back to 1999. This was when HIV and AIDS was declared a national disaster in Kenya, and in a bid to tackle the pandemic, HIV and AIDS education, incorporating elements of LSE, was rolled out in the school. This was also the time when the Totally Integrated Quality Education and Training Report of 1999 (Koech Report) was officially released. This report emphasized the need for provision of education that forms a firm basis for instituting ethical processes within the society. The report recommended the setting up of sound guidance and counselling programmes in schools with emphasis on instilling Life Skills and attitudes.

The key tenets of LSE were at first fused into other subjects, such as religious education, social studies and science. In 2006, a decision was made by the Ministry of Education to teach LSE as a stand-alone subject in both primary and secondary schools across Kenya. This was after The Kenyan Institute of Education (KIE) led a situational analysis that supported the importance of LSE and confirmed the consensus around the need for consistency in LSE teaching, which a stand-alone subject offered.

With Assistance from UNICEF, the KIE developed materials for new subject that was to be taught in one session per week in both primary and secondary schools. The LSE syllabus was rolled out in 2008, focusing on the three main areas of knowing and living with one's self, knowing and living with others, and making effective decisions. In order to embrace the best possible practices from elsewhere in the world, the KIE aligned its definition of LSE to that of the WHO, which identified five basic areas of Life Skills that are relevant across cultures (UNICEF, 2002). These are decision making, problem solving, creative and critical thinking, communication and interpersonal relations. The KIE defines it as abilities which enable an individual to develop adaptive and positive behaviour so as to effectively deal with the challenges and demands of everyday life (KIE, 2008).

Together with religious organizations, the Ministry of Education came up with thirteen 'core living values' which ought to be developed, nurtured and promoted among learners in Kenya's schools. These were: cooperation, simplicity, tolerance, respect, peace, freedom, unity, love, honesty, responsibility, humility, happiness and integrity. Most of

the values were adopted from international groups like UNICEF and the World Bank, among others.

Life Skills education is designed to help vulnerable children such as those living in poverty and victims of abuse. These programmes involve teaching learners' Life Skills which are supposed to help them navigate life more productively. Currently, all schools are required to implement Life Skills as part of classroom teaching and equip learners with Life Skills. Secondly, learning institutions ought to have guidance and counselling programmes, and every child should have access to guiding and counselling services. Schools in Kenya are expected to provide guidance to support learners in their personal and social development and optimal engagement in the process of education, and prepare them for the workplace. School counsellors and helpers are also required to make use of assessment and observation skills through interviewing to ensure the learners reach their full potential. The heads of the institutions are expected to avail time for life skills training, guiding and counselling services. The two key persons involved in the provision of these services at the institutional level are the head teacher and the key resource teacher who has some basic training in counselling.

It is apparent from the foregoing that no cultural expert from Kenya's cultural groups were involved in identification of the core values to be incorporated into school curriculum. There are chances that other values relevant to the indigenous tribes in Kenyan context were left out. This is probable, as Kenya is made up of 45 ethnic groups, each with a distinct value system hidden in their creative arts, ceremonies, play and day to-day lifestyle. Therefore, there is a need to study the indigenous values of the Nandi

group, with a possibility that these indigenous values may be shared and hence could be of relevance to other groups as well.

3.5 Critique of Counselling Provision in Primary Schools in Kenya

The formal Western-oriented education system inherited after independence not only cultivated among the elites a sense of denial of their indigenous heritage, but also affected individuals' sense of self-confidence in expressing and appreciating their native values and cultures (Owuor, 2007). As a result, teachers, scholars and researchers who are products of the education system developed during the time of imperialist domination of Africa have continued to unknowingly perpetuate the self-imposed emulation of Euro American models in psychology. According to Nsamenang (2007), a high degree of imitative and replicative research and extensive scientific acculturation of African scholars, researchers and psychologists indicates they are unaware of the Eurocentric nature of the discipline today. They inadvertently promote Eurocentric values and epistemologies, and neglect their own. As a result, the nature of counselling being promoted in many African countries is Euro-American in social cognitive content and value orientation.

As a consequence of the above, indigenous counselling practices have not been given consideration in many school guidance and counselling programmes in Africa. This therapeutic gap was shaped by many years of colonialism, which led many to develop the notion that anything indigenous is local, unscientific and unorthodox (Ahmadu, 2009). Many agencies still apply Western, individualized approaches to counselling and therapy to cultures in which they do not readily apply (Gishinga, 2007). Moreover, the skills and

attitudes passed to children during therapies remain highly Eurocentric in nature and transmission. Children are socialized to be assertive and bold, which ultimately encourages a spirit of competition. This goes against the African value of respect for the elders and authority. It also negates the fact that Africans coexist through a sense of good human relations among themselves. Such practices have created cultural dilemmas among therapists and indigenous clients as Kenya's communities, like others in other parts of the world, reside in unique environments and culture. Therefore, no one, including children in primary school, lives in a social vacuum. Children are members of an immediate family, an extended family, or a community network like age group, age set and clan. All of these environments shape and influence every child's growth and development, whether positively or negatively.

Ideally, therefore, the nature of Life Skills provided to indigenous children should tap into local realities. It is apparent from the foregoing that the form of life skill/values provisions on offer do not tap into local realities, and there are concerns if they are making meaningful impact to users.

Okech and Kimemia (2012) contend that although the 'talking cure' is hardly new among Kenyans, the contemporary Western concept of a counsellor is new, and one that the wider Kenyan community has been slow to embrace. This can be attributed to the historical-traditional notion of not consulting with a stranger about personal or family problems as this was seen as an unusual concept, and even frowned upon. Challenges in the family that might cast a shadow on the name and character of the family had to be determined in confidence. An individual who was experiencing an interpersonal crisis

would seek the help of a well-respected relative or a clan elder; in more serious cases, traditional healers were consulted.

In Kenya, the Life Skills provision and counselling profession in general is at a crossroads and needs the injection of home-grown and culturally congruent counselling practices to move it forward. Even presently, there is no national licensure or certification body in place, nor an entity that establishes and regulates the standards of training for counsellors. Okech and Kimemia (2012) further observe that the counsellor education is quite varied in terms of curriculum, the nature of institutions that offer training, and the duration of training programmes. They recommend action to remedy the situation: immediate regulation for counsellor training programmes as well as standard processes for counsellor licensure or certification; phasing out of Eurocentric curriculum for a culturally congruent counsellor education curriculum; documentation and operationalization of culturally congruent counselling practices; and enhancement of counselling research grounded in local cultural and counselling practices.

An act of Parliament to provide for the training, registration, licensing, practice and standards of counsellors, psychologists and psychotherapists and for connected purposes was enacted by the Kenyan Parliament, and is soon to be rolled out. Nevertheless, other challenges facing the counselling profession remain untouched. According to Araya (2007), effective counselling in multicultural context places like Kenya should involve strategies that cultivate understanding and appreciation of diversity in such areas as culture, ethnicity, race, gender, social class, religion and lifestyle. This therefore calls for school stakeholders to ensure that helping structures, which are introduced as a part of

guidance and counselling programmes in schools, are compatible with the best cultural values and should incorporate the best traditional psychosocial healing practices.

Moreover, therapists need to focus on reaching an understanding on how each culture views language, nonverbal behaviour, mental health and personality, and family and interpersonal dynamics (Welfel, 2005).

There is, therefore, a need to enrich counselling, and in extension the Life Skills education offered in Kenyan primary schools through tapping into the cultural resources. By infusing the traditional African practices and resources into the day-to-day counselling practices and programmes of these schools, conduct problems, developmental issues and adaptation challenges will be handled in a better way. This is important, as a number of studies have shown that the consequences of failure can be not only a waste of resources, but also damage occurs to children as they (children) may not recognise and value what already exists within the culture, within families and within each child, potentially undermining existing practices and traditions which may be of great importance in facilitating children's recovery (Duncan & Arntson, 2004; Steward, 2009). The next sections look at the nature and ways of integrating indigenous resources into school counselling in primary schools.

3.6 Prospects of Infusing African Worldviews into Primary School Life Skills Curriculum

The need for indigenization of resources used in school is justified on various grounds in Kenya: Using local resources is seen as a way towards addressing socio-economic and political problems that face Kenya as a country. The philosophy of African Socialism adopted at independence was based on the premise that all planning, including education,

in post-independent Kenya must draw on the best of the African traditions, and must be able to adapt to new and rapidly changing circumstances of the communities. It is part of the process aimed at reclaiming cultural identity with deeper roots in authenticating African traditions. And finally, it is argued by scholars and agencies that if African states are to play a central role in directing the goals of education for sustainable development, then there is need to integrate the African perspectives of knowledge as a reciprocal body of knowledge to Western education in order to ensure relevance and practicality in addressing local problems affecting societies, especially the devastating effects of the HIV/AIDS pandemic (Owuor, 2007).

However, fundamental issues remain unaddressed, making integration of indigenous knowledge into the curriculum a mirage for now. With formal education, teachers replace families, clans and wider cultural groups as holders of knowledge and authority. The national curriculum prescribes the language, content and values to use, often pushing a child's mother tongue and culture to the periphery. This happens, yet the mother tongue, according to UNESCO, is a major carrier of indigenous values, knowledge and skills which ideally should be harnessed in order to secure proper child growth and development. There is an urgent need to enhance the intergenerational transmission of indigenous knowledge, skills and attitudes as a complement to mainstream education – what UNESCO suggests can happen through bringing indigenous knowledge into the school curricula, and moving learning back into the community.

Countries with indigenous populations like Canada, Australia and New Zealand have identified the need for educational stakeholders to understand and acknowledge the value

of indigenous cultures. Subsequently, these countries have made an effort to infuse indigenous perspectives into the national and regional curricula. In Australia, Aboriginal knowledge and perspectives are being incorporated into curricula through a number of approaches. Schools are asked to observe a day dedicated to meditation on the effects of colonization, and during this occasion an Aboriginal person is invited to the school to share the indigenous experiences. These visitors also take time to teach children about Aboriginal culture (Hanson & Greenfield, 2009). Moreover, the staff in schools receive some training in Aboriginal education and their way of life, while other schools have professional Aboriginal artist groups perform or do display in schools. Other institutions invite elders to work with children or tell them stories. Aboriginal people have strong attachment to land. Therefore, in order to boost their attachment to schooling, schools have explicitly incorporated content on custodianship, connection to Aboriginal land and tradition. New Zealand has equally come up with a bicultural curriculum document built upon cultural values, beliefs and practices of both indigenous Maori and New Zealanders of European origin. The curriculum embraces the key Maori worldview based on belonging, wellbeing, exploration, communication and contribution (Macfarlane, Glynn, Grace, Penetito & Bateman, 2008).

There is need to explore the above aspects within the Kenyan context. The starting point should be to phase out the excessive Eurocentric outlook in the Life Skills curriculum in Kenya for a culturally congruent one. This, hopefully, will create a holistic approach within the primary school Life Skills provision in Kenya. Such a venture will entail educators and teachers learning, understanding, and incorporating knowledge about

African worldviews into the vision and mission of primary education at the level of curriculum creation and the overall school structure.

Owuor (2007) acknowledges the availability of cultural resources within the traditional cultural system in Kenya. He calls for integration of these resources into modern-day formal education. In traditional African societies, young people were guided on what to do, how to behave and how to consolidate their virtues. Mutie and Ndambuki (2011) report that the child learned the use of appropriate language, respect for elders, and knowledge and skills in toileting, dressing, eating, relationship making, food production and self-defence. The inculcation and appropriate display of such resources ensured that children behaved well in their environment. Moreover, acquisition of such virtues ensured children had resources to help them cope with lack of provisions, sickness and insecurity.

There is need for children to be socialised in the role and place of the extended family system found in Kenyan culture. This system provides social insurance by helping to eliminate, ameliorate or even prevent psychological, social and spiritual problems of the individual. The extended family system provides a kind of psychological support system for individual: it helps provides a cushion effect and can be a source of encouragement during moments of psychological turmoil. School children should be taught to appreciate the knowledge and wisdom in oral literature works like proverbs and riddles. This form of literature was key in indigenous education as it helped in enhancing the practical education and guidance of the children. It is a source wisdom and knowledge, both of which are the key values in indigenous African culture. Incorporating oral literature into

primary school Life Skill curriculum will go a long way to infusing African worldview into the curriculum (Adegoke, 1990).

Spirituality-centred wisdom should play a central role in Life Skills education in schools. This is informed by African traditional thought of using spirituality-centred wisdom to explain reality. The current Life Skills curricula in Kenya's primary schools do not include spirituality as a core value to be taught. This is the case yet spirituality has the potential to foster connectedness, coexistence, belongingness and love among the children and youth (Ngara, 2007).

The purpose in this research is to identify indigenous psychosocial resources that may help educational stakeholders to indigenise Life Skills curriculum content in Kenya so that its stance becomes African rather than Eurocentric. It is hoped that the study will help policy makers and teachers to recognize the value of indigenous cultural knowledge in the Life Skills curriculum. This is informed by findings that when Eurocentric psychological interventions are forced into indigenous clientele with varied cultures in terms of form, content, and meaning of social actions and behaviours (as is the case in Kenya), it may result in wrong therapeutic prescriptions, or underutilization of services and early termination of therapy (Gishinga, 2007). The reasoning behind this finding is that there are marked differences between Western and African knowledge and worldviews.

Mashford-Pringle and Nardozi (2013) describe Western ways of knowing and education as secular, fragmented, neutral or objective or unfolding in a linear fashion. On the other hand, traditional African perspectives are seen as marked by the interconnectedness of all

things; the spiritual nature of human beings; collective/individual identity; and the collective/inclusive nature of family structure; oneness of mind, body, and spirit; and the value of interpersonal relationships (Mekada, 1999). Owuor (2007) further posits that indigenous practices among Kenyan ethnic communities are holistic as it integrates, they integrate all activities including rituals and skills required to sustain cultural practices, the life of the family, and the community. Their aim is to prepare individuals for communal responsibility and interpersonal relationships as key components of the learning process.

Therefore, combining specific skills acquisition with good character has been considered as the virtues of being well educated and a well-integrated member of the society.

3.7 Challenges of Integrating Indigenous Psychosocial Resources and Interventions into Curriculum

The WHO (1999) recommends that life and value education be designed to facilitate the practice and reinforcement of psychosocial skills in a culturally and developmentally appropriate way. The WHO proposes that it contribute to the promotion of personal and social development, the prevention of health and social problems, and the protection of human rights. It recommends that life and value skills be adapted to the specific contexts of each country, each group or even each individual.

Yishak and Gumbo (2014), in a study on strategies of indigenizing curricular in Ethiopia, identified several pillars of making an educational curriculum relevant and effective. They posit that a curriculum must be built on appreciation of the cultural heritage of the people it will serve; be grounded in the actual community life of the people, and give due recognition to their indigenous knowledge and learning systems; be based on sound and

culturally-inclusive social philosophies that are reflective of the lives of the people; be anchored in the cultural experience and the historical and cultural knowledge of the people; and incorporate the social, technological, economic and psychological life of the society into the schools and the curricula.

Owuor (2007) cites several challenges that may arise from integration of indigenous knowledge into formal education in Kenya. These challenges may also have a bearing on integrating Afrocentric perspectives with the formal education curriculum in Kenya's primary schools. These challenges include: the limited capacity of indigenous teachers and curriculum developers, and the absence of indigenous personnel to take charge of curriculum reconstruction after independence. The outcome of these two challenges meant the continued presence of foreign assumptions about what constituted valid school knowledge and valid means of assessing such knowledge. Other challenges were that positions in the educational decision-making process had been Africanized in the political and civil service, and that the dominant presence of elites who were products of and valued in Western conceptualizations of knowledge preferred to maintain the status quo – ignoring local conditions, needs, and the role of indigenous knowledge in developmental activities within rural areas of Kenya, which basically relies on this form of knowledge.

Additionally, most elites did not wholly embrace their cultural heritage. This was because their acculturation in Western values had influenced their focus towards nationalistic perceptions of cultural development rather than solving economic problems at the local and communal levels. The other issue arises from the interface between school and indigenous knowledge which has apparently created a lot of dilemmas and contradictions

for Kenyan educators and policy makers. The dilemmas have been on how to achieve the targeted integration, a condition that requires the involvement and commitment of all stakeholders in education. Other challenges include the idea of organized curricula based on a highly Western economic model, contradicting the traditional approach in which learning is basically integrated into the communities' socio-economic activities; and the complex nature of indigenous knowledge and practices, which involve their incorporation into individuals' ways of life, making it invisible, hence not easy to identify as the components to be implemented in innovations. The invisibility is due to their embeddedness into the day-to-day socio-economic activities.

Another challenge arises from the national dependence on external donors to support educational reforms. This dependence on foreign Assistance to support Kenyan educational reforms has led to educational policies being influenced by external agents, forcing the government to focus on meeting the goals of globalization above the local needs and interests. Other notable challenges are the lack of empirical studies to provide informed policy decisions and resource deficiency limiting the development of learning materials and professional development competence, which are key components for successful curriculum transformation.

Moreover, the legacy of colonialism has subtly influenced theories of knowledge construction and the development of education programmes in former colonized countries, thus ensuring that Eurocentric values continue to dominate. This is apparent in the Kenyan schooling system, where it has created contradictions with traditional values. This is a result of giving prominence to Eurocentric attitudes such as scientific methods in

the knowledge construction processes within the Kenyan education system. Subsequently, African cosmology and its resultant philosophies seem to have taken a back seat.

Owour (2007) cites the dominant belief that prosperity means Westernized development and Western education as factors that undermine the authenticity and legitimization of indigenous ways of knowing in Kenya's formal education sector. Finally, the ongoing global focus on the commodification of knowledge promotes competition, contradictions and dilemmas for educators and teachers in implementing the integration of indigenous knowledge into the curriculum.

Having reviewed the international and local literature on the forms and uses of indigenous therapeutic practices, it is now appropriate to present the objectives and questions that the current study sought to address. Thereafter, the concluding section summarises Chapter Three and provides further justification for the study objectives and research questions.

3.8 Objectives of the Study

The overarching objective of this study was to investigate the forms and use of indigenous psychosocial resources and interventions in primary school guidance and counselling programmes in Kenya. The nature of the indigenous African psychosocial resources and the exact techniques involved remain unclear, and have not been given much attention. As a result, there is a paucity of research on the forms and use of indigenous therapeutic practices in the Kenyan context. The following specific objectives guided the study:

- i. To find out the forms of indigenous resources and interventions that contribute to the psychosocial care of children among the Nandi people of Kenya
- ii. To establish the extent to which primary schools use indigenous psychosocial resources and interventions
- iii. To find out the factors that enable the employment of or hinder school counsellors from employing indigenous psychosocial resources and interventions
- iv. To establish ways through which school counsellors can be empowered to employ indigenous psychosocial resources in school counselling duties

3.9 Research Questions

The following research questions guided this study:

- i. What are the forms of indigenous resources and interventions that contribute to psychosocial care of children among the Nandi people of Kenya?
- ii. To what extent do primary schools use indigenous psychosocial resources and interventions?
- iii. What are the factors that facilitate the employment of or hinder school counsellors from employing indigenous psychosocial resources and interventions in Kenya's primary schools?
- iv. How can school counsellors in Kenya's primary schools be empowered to employ indigenous psychosocial resources in school counselling duties?

3.10 Concluding Remarks

The international and local literature reviewed in this chapter indicates that Eurocentric psychological interventions dominate the therapeutic care practices (like Life Skills education) in once colonised states such as Kenya. However, despite their apparent

dominance, these interventions are in conflict with the expectations of indigenous clientele. This chapter and the preceding one have highlighted their variation in cultures in terms of form, content and the meaning of social actions and behaviours.

This study sought to contribute to the contextualization of Life Skills education approaches currently in use in primary schools in Kenya. It highlights the nature and strategies of incorporating African psychosocial resources and interventions into mainstream Life Skills teaching practices to ensure that those practices do not attack and side-line African realities. With many primary schools reporting an increase in delinquent behaviours among learners (Njenga, 2010), there is need to enrich the Life Skills offered in Kenyan primary schools by tapping into the cultural resources. By infusing the traditional African practices and resources into the day-to-day counselling practices and programmes of these schools, students' conduct problems, developmental issues and adaptation challenges will be handled in a better way.

CHAPTER FOUR: RESEARCH METHODOLOGY

4.1 Introduction

This chapter outlines the study methodology and scheme. It begins with a justification for Afrocentricity as the major philosophical basis for this study. The study sought to investigate the forms and use of indigenous psychosocial resources and interventions in primary schools' Life Skills education in Kenya. This paradigm is premised on the notion that a person's view of the world is shaped by the cultural context one has grown up in (Gishinga, 2007). It is imperative that any form of education ought to take into consideration the cultural and other social norms of the users during its planning and stages. The discussion of the paradigm is followed by a presentation of the study design. In order to achieve an in-depth and rigorous exploration, this study was informed by the mixed methods design framework, which integrates qualitative and quantitative approaches (Hesse-Biber & Leavy, 2006; Creswell, 2014). The chapter then addresses issues of study location and population in the subsequent sections. This is succeeded by an exploration of the sampling, reliability and validity in mixed methods research, pilot study results, and a summary of the nature of data analysis, and concludes with a section on the ethical considerations.

4.2 Philosophical Basis for the Study

Afrocentricity provided the major philosophical basis for this study. In an Afrocentric paradigm, research is conducted in such a way that it centralises the African cultural worldview; the investigation is based on African values and beliefs about the nature of reality and knowledge (Asante, 2007; Pellerin, 2012). Numerous writers (Belgrave & Allison, 2010; Myers 1995; Grills, 2004; Nwoye, 2011; Molefi, 1990; Pallerin, 2012;

Mkhize, 2004; Karanja, 2014; Mekada, 1999) have advanced a paradigm that is grounded within the African worldview, which is useful when building a framework for investigating cultural aspects as was the case in this investigation. This worldview takes into account all the varied cultural realities in Africa in order to engage in a meaningful investigation and analysis. According to Molefi (1990), Afrocentricity seeks to position the African-centred paradigm in psychology at the centre of human thought and experience. This worldview was used in the current study to investigate indigenous psychosocial resources and interventions among the Nandi people of Kenya, and ways of infusing them into LSE in primary schools in Kenya.

4.3 Approach and Design of the Study

In order to achieve an in-depth and rigorous exploration, this study (as noted above) adopted the mixed methods research approach, which integrates qualitative and quantitative approaches (Hesse-Biber & Leavy, 2006; Creswell, 2014). According to Muijs (2004), the mixed methods approach is a non-rigid scheme in which the study layout is shaped by what the researcher wants to ascertain, and not by any pre-existing epistemological locus. The study adopted an exploratory, sequential, mixed methods approach; the qualitative aspect of the research was done first in order to inform the quantitative research which followed immediately after (Creswell, 2014).

The qualitative study centred on the gathering and assessment of thematic data based on forms of indigenous psychosocial resources and interventions from the Nandi people. The intent was to develop a workable questionnaire with a sample of respondents in a focus group and at individual level. This questionnaire was employed to gather quantitative

data later on. The rationale was that there may not be adequate instruments measuring the concept of study with the respondents in a learning situation. The quantitative design, therefore, built on information obtained through analysis of qualitative data and explored the utility and challenges of using indigenous psychosocial resources and interventions in primary schools.

Research questions Three, Four and Five investigated self-reported beliefs, opinions and behaviour. Therefore, a descriptive cross-sectional survey research design was therefore most appropriate. Surveys focus on existing circumstances (Heppner, Bruce & Kivlighan, 2009). They generate information at a given time in order to describe the prevailing situations (Kombo & Tromp, 2006). Furthermore, surveys, according to Cohen, Manion and Morrison (2000), collect information in a one-shot move and are as such, thus effective for generating descriptive, detailed and explanatory data, gathering consistent information (i.e., using the same tools and items for all subjects), developing accurate tools via their piloting and revision, presenting material that is unaltered by particular environmental factors, and gathering information that can be treated statistically. In effect, this study adopted a three-phase progress. The first phase was exploratory, the second was tool design, and the third was administration of the tool to the respondents (Cresswell, 2014). By promoting the application of mixed approaches and by encouraging a mix of exploratory and explanatory techniques, the field outcomes would perhaps tackle a broad spectrum of the questions of ‘how’, ‘why’, ‘what’, ‘who’, ‘when’ and ‘how many’ (Denscombe, 2007).

4.3.1 Qualitative Design

This study made use of qualitative methods to answer Research Question One. This was meant to ensure that ‘rich’ data was gathered from respondents. The voices of the members of Nandi Council of Elders, as the custodians of indigenous knowledge in psychosocial care, were given prominence. A qualitative approach was chosen to address the first objective of the study, which aimed to provide an in-depth exploration of the indigenous psychosocial resources of the Nandi people that are relevant to primary school children (Boeijie; 2010; Creswell, 2014; Patton, 1990).

4.3.2 Quantitative Design

Quantitative studies involve explicating reality by gathering numerical information that is treated using mathematical processes (Muijs, 2004). This research investigated the utility and challenges of using indigenous psychosocial resources and interventions in primary schools. Consequently, Questions 2, 3 and 4 were best looked at quantitatively, as the data was available in numerical form.

4.4 Location of the Study

The locale of this investigation was the Nandi County in Kenya. Majority of the Nandi people reside in this county, which is situated to the west of the country. Geographically, the county touches the Equator to the South and extends northwards to latitude 0°34’N.

The Western boundary extends to Longitude 34°45’E and the Eastern boundary reaches Longitude 35°25’E.

The geographic nature of the county is marked by five units with typical topography, namely: the rolling hills to the west of the county, the Kapsabet plateau (part of Uasin

Gishu plateau), the wooded highlands and foothills of the Tinderet volcanic mass in the south-east, the Kingwal swamp in the centre (Baraton-Chepterit), and the dissected Nyando Escarpment at the southern border (Nandi South Sub-County). Much of the Nandi land consists of forest, derived grasslands, shrubs and scrubland. The natural grassland consists of the Kikuyu grass species suitable for cattle grazing. Generally, the Nandi land receives a mean precipitation of approximately 1200mm to 2000mm per year.

The rainfall distribution and intensity have a direct relationship to economic activities in Nandi County. The regions with at least 1500mm annual rainfall have tea cultivated at small- and large-scale levels. The much drier regions in the East and Northeast that get a mean rainfall of 1200mm annually are best for corn, sugarcane and coffee cultivation. Dairy farming is popular across the whole county.

The county in general has a temperate to warm climate. It is one of many fertile areas of the country; as such, it plays a vital role in national income generation through foreign trade, financial growth and progress. Most of the up-country trading activities are agricultural. Much of the crop farming focuses on food such as corn, legumes and some commercial crops like coffee, tea, sugarcane and pyrethrum.



Figure 4.1: Map of Kenya (Nandi County is Indicated in Red)

Additionally, horticultural farming involving vegetables and French beans is practised in the county. The main kinds of farm animal reared in the county are beef and dairy cattle, sheep, goats and poultry.

The Nandi land is generally fertile, the rainfall constant and hence the pasture is green and plentiful. These geographical conditions have had an effect on the settlement of the

people. The favourable conditions enable them to form static and stable communities since there is no necessity of migration in search of better land. These climatic and geographic features also influence the Nandi worldview. They revere their hills and rivers because they give sustenance for their cattle.

The Kenya National Human Development Report (2009) indicates that Nandi County's human development index (HDI) is above average, compared to that of the country. As such, it may therefore be deduced that the people in the county live long. Levels of education in the county are average, and mobility from one level of education to the next is at 44.6 per cent. Socially, the county is deeply rooted in culture and traditions.

4.5 Study Population

This study focused on the Nandi people. Its purpose was to identify and explain the forms of Nandi indigenous psychosocial resources and interventions, and their utilization in Life Skills education in primary school counselling programmes. This involved exploring the narratives of community elders and teachers to understand the nature and use of these indigenous counselling practices.

An exploration of the Nandi history indicates that for a long time the community has been united by a common language, common customs, a military system and a centralizing personality in the form of a religious leader. The Nandi society is based upon fifteen semi-independent residential units known as *bororosiek* (the plural form of *bororiet*). Security issues were usually addressed by one *bororiet*, although at times several *bororosiek* combined to fight together. Those who went for security undertakings did so voluntarily, and therefore fought with determination (Lausley, 1979). Moreover,

leadership was given by consensus. Every Nandi person is a member of a clan. These clans are not localised in a particular area of territory. Besides, clans have no political functions, a situation that contributes to national unity because it meant that interclan feuding was minimal.

According to Lausley (1979), the Nandi are trustworthy, honest and always willing to admit errors, yet boastful and self-reliant, oriented to conservation, and quite conservative. In demeanour, they are quite reserved and adamant to protest, traits that, to outsiders, may seem to obscure their ability to express feelings. In regard to interaction with others, the Nandi are liberal and welcoming, capable of great reverence and lasting alliances.

Although the Nandi do not have a centralized form of government under a chief or king, the community is organized in such a way that there is cohesion among members and discipline and order are maintained (Huntingford, 1950). At the family level, the extended family system helps to create a cohesive unit by ensuring that members related by blood live as closely as possible. Unlike the nuclear families of the Western world, the Nandi family consist of several households of brothers who are under the oldest male among them.

In the traditional Nandi society, internal disagreements are brought before neighbourhood elders' courts. Among the Nandi, offenders would obey the punitive measures rendered by elders; elders could also order punishments (e.g., beating) to be administered by offenders' age sets (Huntingford, 1950).

Rotating age sets still exist among the Nandi. Members of younger age sets defer to members of older age sets. Men circumcised together share a strong bond: They spend much time together, form work teams, try to live in the same neighbourhood and marry sisters (the wife's sister's husband [*Lemenyi*] is important reciprocal kin type), and may not marry each other's daughters. Aside from territorial units and clans, there were no other formal associations (Huntingford, 1950).

Infants are treated indulgently, but strict obedience (enforced by corporal punishment) is expected from children by about the age of six. Routine care of infants and toddlers was largely the responsibility of girls between the ages of eight and 10, although nowadays boys also care for children. The whole community, however, ensured the child was safe and reserved the necessary resources to grow and develop well. Children in difficult circumstances were fostered by a relative. Children played important economic roles, and thus they were assigned key responsibilities like herding and sentry work (Oboler, 1985).

Circumcision for boys and clitoridectomy for girls, and instruction for both was a critical aspect of Nandi existence and identity. Young people were given a time of license to engage in courtship and sexual play – before initiation for girls and afterward for boys. Girls marry soon after initiation; boys become warriors. Girls' initiation has been criminalized in Kenyan law and, wherever it happens, it is done in secrecy.

The statistical majority of Nandi are nominally Christian, but many still follow traditional beliefs and practices. They believed in one god, with many names, identified with the sun and now believed to be one and the same as the Christian God. Prayers were addressed primarily to God. The *oiik* or spirits of dead ancestors, were also believed able to

intervene in human life. They were sporadically, but not systematically, propitiated. Thunder was another feature considered a supernatural being. Amorphous evil spirits were believed to lurk on pathways, especially at night, and cause harm (Oboler, 1996).

The focus of the investigation was to explore and describe the narratives on the nature of indigenous counselling resources and interventions among the Nandi, and strategies of infusing these perspectives into Life Skills education at the primary school level. There are indicators that the Nandi people have a big reservoir of psychological knowledge hidden in their mode of life, and it just begs to be harnessed and used (Ruto-Korir, 2006). Consequently, three categories of research participants were sampled to provide insights into Nandi indigenous psychosocial practices: School counsellors, cultural experts in Nandi community and members of the Nandi Council of Elders.

4.5.1 Inclusion and Exclusion Criteria

The general criteria used in selection of the sample were: membership of the Nandi community, and a deep understanding of the pillars of psychosocial resources and care in the community. The members of the Nandi Council of Elders, community cultural experts and school counsellors from the target population who met the criteria therefore constituted the study population (Whitley, 2002).

In this study, all persons categorised by the Nandi Council of Elders as having attained elderhood in the Nandi community made up the target population. When sampling for individual expert interviews, participants on behalf of different traditional roles in the society were selected. These included elders with particular roles in the general execution of rituals, like naming children and initiation; elders with specific duties in conflict

resolution at clan and community level; elders in charge of performing specific rituals, traditional healers who use spirits, herbs and other means to heal; elders with a background in teaching at primary school; and elders with backgrounds in the study of Nandi culture.

4.6 Sampling Techniques and Sample Size

Three categories of research participants were sampled: school counsellors, cultural experts in Nandi community, and members of the Nandi Council of Elders. Different sampling methods were used at different stages of the research. Selection of key informants for the first stage of research mainly followed the rationale of ‘purposeful sampling’ as espoused by Patton (2002). Purposeful sampling is principally helpful when one is looking to achieve an in-depth understanding of respondent’s experiences (Cohen, Manion & Morrison, 2000). Consequently, the Nandi Council of Elders (*Kaburwo*) were sought out in order to provide information on Nandi customary ways, and specifically on indigenous resources and interventions. Two focus group discussions involving five elders each were held in the offices of the Nandi Council of Elders.

To identify the cultural experts for individual interviews, the researcher asked community members and social workers familiar with local communities to identify those in the community who were most competent in a specific cultural domain. Purposive selection was therefore necessary because the aim was to get the cases that could generate rich information on the topic of study (Gall, Gall & Borg, 2010). A total of eight experts with deep understanding of Nandi culture were purposively selected for the study. In order to account for the possibility of varying ‘traditions’ among the Nandi in different parts of

the county, the researcher purposively sampled informants hailing from different geographical areas.

In the second phase of the investigation, the accessible population was all the counsellors in primary schools (inclusive of private and public pre-primary and primary) in Nandi County. The rationale was that they generally ran all guidance and counselling activities in their schools, including overseeing Life Skills education. Statistics from the County Education Office in Nandi (2018) indicated that the county had 942 primary schools with a similar population of counsellors spread over five educational zones. The distribution of the target population was as shown in Table 4.1 below.

Table 4.1: Distribution of the Target Population

Zones	Number of Schools	Number of Counsellors
Zone 1	269	269
Zone 2	114	114
Zone 3	108	108
Zone 4	235	235
Zone 5	216	216
Total	942	942

Source: Researcher (2018)

The study population was composed of 942 counsellors in charge of Life Skill issues in primary and pre-schools. Out of this whole group, the ultimate sample proportion was arrived at by use of Stein's formula as indicated below (Nassiuma, 2000).

$$n = \frac{4N t_{\alpha/2}^2 s_1^2}{NL_o^2 + 4 t_{\alpha/2}^2 s_1^2}$$

.....4.1

Where:

- $s^2_1 = 6$
- $t^2_{\alpha/2} = 3.8416$ - $N = 942$.
- $L^2_o = 0.25$

The ultimate sample size came to 266. The study used stratified proportionate selection method to guarantee that every region had the same chance. A combination of simple random sampling and criterion sampling was therefore used to obtain the respondents from every one of the five educational zones. This guaranteed that the sample was as representative of the entire community as possible. Individuals who met the study's criteria (membership of the Nandi community and thus with understanding of the pillars of psychosocial care in the community) were chosen. The sampling criterion involved selecting counsellors that met some predetermined criteria of importance (Patton, 2001), as explained above.

Table 4.2: Summary of Sampling Procedure and Size

Zone	Population	Proportion	Sample
1	269	$\frac{269}{942} \times 266$	76
2	114	$\frac{114}{942} \times 266$	32
3	108	$\frac{108}{942} \times 266$	31
4	235	$\frac{235}{942} \times 266$	66
5	216	$\frac{216}{942} \times 266$	61
Total	942		266

Source: Researcher (2018)

4.7 Research Instruments

This study used exploratory sequential mixed methods using a combination of interviews, focus group discussions and survey methods. The interview and focus group questions were formed as guided by the theoretical framework of this study, and from ideas borrowed from similar studies. The questions in the questionnaire were formulated from the findings of the initial qualitative phase of the investigation. The researcher translated the questionnaire, interview schedule and focus group guide into the Nandi language. Authentication and back-translation was done with the help of an expert (an editor working with a media house broadcasting in the Nandi language).

4.7.1 Interview Schedule

The data for Objective One were collected using structured interview schedules (Appendix 1). This method fitted well into the research design and the objective as it combined two features necessary for the study: It allowed the researcher sufficient space to undertake a ‘natural’ conversation with key respondents while curtseying to their cultural conventions; and on the other hand, it warranted gathering comparable qualitative data through a standard process (Seidman, 2006). The interview schedule was regularly redesigned as new ideas emerged during the research progress in order to capture all relevant aspects of the research.

4.7.2 Focus Group Discussion

The interview schedule (Appendix 1) for the cultural experts in the community was used as a guide for the focus group discussion (Denscombe, 2007). According to Ngechu (2006), focus group discussion is used to collect sensitive information from a

homogeneous group because such a group will be comfortable opening up to one another. Moreover, a focus group is easy to plan and implement, a broad spectrum of issues is covered in a short time, and finally results are found immediately. Focus groups also allow for the active involvement of participants in a conversation that will be reciprocal, and encourages learning among participants.

Interview and focus group discussions were deemed adequate to explore and describe the forms and use of indigenous psychosocial resources and interventions in primary school counselling programmes. They were useful in achieving the first objective, which was to describe the psychosocial resources and forms of intervention by the Nandi in the most truthful way possible (Berg, 2001). The idea was not to try and understand origins and justifications, but instead to ‘tell it like it is’, and apprehend realities and basic psychosocial strategies and activities of the Nandi people. The researcher endeavoured to bring out the indigenous forms of care and sustenance given to the young.

Ultimately, the research hoped to bring out the indigenous psychosocial resources/values which have kept the community going for many years. From the preliminary qualitative data, a questionnaire was developed to gauge the opinions of school counsellors on the utility and challenges of using indigenous psychosocial resources and interventions in primary schools in the Nandi region.

4.7.3 Questionnaire

A questionnaire (Appendix 2) was used to collect data for research Objectives 2 to 4.

Section A of the questionnaires, were used to capture the demographics of respondents (school counsellors). Sections B and C addressed Objective 2 by capturing views of the

respondents on the extent of use of indigenous psychosocial resources and interventions. They specifically sought the extent to which Nandi values and indigenous modes of intervention have been incorporated into Life Skills lessons in their school. Respondents were requested to rate the extent of incorporation of values and indigenous modes of intervention on a 4-point Likert scale as follows: 4-Mostly Incorporated; 3-Somewhat Incorporated; 2-Uncertain, and 1-Not incorporated. A higher score indicated a higher level of incorporation of a Nandi value and indigenous mode of intervention into Life Skills lessons in primary school.

The type of items designed in the questionnaires were both closed- and open-ended. The questionnaire was used to obtain information from a sample of teacher counsellors from the 942-primary schools in Nandi County. Questionnaires were appropriate for the sizeable group of participants who were expected to provide in-depth feedback. Mugenda and Mugenda (2009) describe the benefits of using a questionnaire in research as follows: it is easier to administer, saves time and resources, permits a greater depth of response, motivates a participants to contemplate about own feelings or intentions, and their feedback can reveal true perceptions, backgrounds, interests and decisions

4.7.4 Pilot-Qualitative Phase: Testing the Feasibility of the Interviews and Focus Group Method

Piloting is a key step in research process. According to Gall, Gall and Borg (2010), piloting is conducted in order to: (a) Eliminate some ambiguous items in the schedules and questionnaire; (b) find out if there will be challenges when undertaking the interview; (c) test-run data gathering information; (d) ascertain the practicability of the

investigation; (e) predict and pre-empt any inconsistencies, and (f) detect prospective challenges in data treatment.

In this study, a pilot study for the qualitative phase was done with four community experts who did not participate in the main study. They provided a good sounding board to enrich the interpretations and understanding of the key psychosocial resources/values that influence the Nandi people in different spheres of life. The purpose was to establish whether the interview guide would provide the information it was intended for. The intention was to validate the tool. The pilot also sought to verify if there would be difficulties with the flow of questions, as well as whether there were things the researcher had left out that needed to be incorporated.

4.7.4.1 The Pilot Sample

Four elderly members of the Nandi community were purposively chosen to participate in the pilot. Each was picked from the same categories that would be interviewed and with whom the researcher had focus group discussions. The sample was made up of two males and two females. Participants included an elder with particular roles in the overall execution of rites like naming children and initiation, an elder with specific duties in conflict resolution at clan and community level, an elder in charge of performing traditional healing using spirits, herbs and other means to heal, and an elder with a background in the study of Nandi culture.

4.7.4.2 Piloting and Adaptation

Several lessons were learnt from the pilot, and these informed how the researcher planned and executed the main study. It was confirmed that interviews and focus groups were

indeed the appropriate tools as they allowed the researcher sufficient room to undertake ‘natural’ conversations with key respondents while showing courtesy to cultural sensitivities. Additionally, they made it possible to collect comparable qualitative data in a systematic process. The pilot study brought to light relevant probes that were incorporated into the final interview schedule (Appendix 1). Through interviews and the focus groups, the theoretical framework that points to the existence of indigenous psychological resources among various African communities was validated. Moreover, it was noted that the Nandi community have specific values and morals that form the basis of their organization and interaction as a people.

4.7.5 The Main Study: Qualitative Phase

The next section describes the process involved during the qualitative phase of the research. The section highlights the key procedures undertaken to address Objective One of the study.

4.7.5.1 Procedure

The researcher applied for and was granted provisional ethical clearance (protocol reference number: HSS/0733/017M) by the Humanities and Social Sciences Research Ethics Committee of the University of KwaZulu-Natal (Appendix 4). This clearance was used to seek permission from Kenya’s National Commission for Science, Technology and Innovations (NACOSTI) for the purposes of conducting research among elders and primary school counsellors in Nandi County of Kenya (Appendix 5). The permit from NACOSTI was then used to seek full approval (protocol reference number:

HSS/0733/017M) from the Humanities and Social Sciences Research Ethics Committee (Appendix 6).

The population of this study were the Council of Elders and other cultural experts in the community. Recruitment of actual participants was done using strategies recommended by Hennink *et al.* (2011), which include gate keeping, advertising, research based recruitment, formal networks and snowball recruitment.

As a gatekeeper, the Nandi County Commissioner was approached to authorise the study (Appendix 7), before the personnel from Nandi County Department of Tourism and Culture were sounded out to help provide support to recruit prospective respondents. The Department of Tourism and Culture personnel assisted to advertise and later on recruit prospective respondents. This task was smoother than anticipated as the County had a database of elders who have worked for them on issues of culture at county level. The inclusion and exclusion criteria established earlier (described above) were used to identify prospective respondents from the database. Contact by phone and emissaries was then established with the elders, and they were requested to take part in the field work.

Snowball sampling was where those interviewed identified others that could offer important information (Hennink *et al.*, 2011; O’Leary, 2014). In order to avoid researcher bias, those who volunteered were requested to refer, as far as possible, participants who had different perspectives on the forms of indigenous values and the nature of passing them on within the Nandi society. The sample size for focus group discussion was prescribed not to be smaller than five or to exceed 10. For the interview, the recruitment

process went on until the point of saturation (Patton, 2002). The interview participants were different from those who participated in the focus group.

4.7.5.2 Scheduling Interviews and Focus Groups

In-depth interviews were deployed to gather information from the community elders. The elders who took part in the study were inducted on the investigation through liaising closely with the county culture team, community members and social groups to get the most resourceful persons to participate in the study. Those who volunteered to be part of the study were requested to inform other elders about the research. The interviews were conducted in places the elders/experts preferred. The duration of the interviews varied depending on each participant's involvement with the topic. The interviews were audio-recorded and transliterated. The audio-recording assisted the researcher to listen and re-listen so as not to miss out on important information. Ethical issues such as consent and the right to withdraw at any stage should the participant wish to do so were discussed (Seidman, 2006).

Two focus group discussions involving five elders each were conducted. The researcher acted as a facilitator and did the recording. On the other hand, a research Assistant who was familiar with this method did the note-taking. For consistency, the researcher used the interview protocol as a discussion guide (Appendix 1). Focus group discussion was a useful tool to confirm the authenticity of interviews done with community experts (O'Leary, 2014). The elders were separated by gender in order to get the views of both genders and also to allow members express their opinions freely, unlike when men and women are mixed. The separation of female and male elders was necessitated by cultural

sensitivities among Nandi people where discussion on certain topics, e.g. those touching on sex, happen only when members of one gender and age are involved. The researcher sought the assistance of a social economic group called Maendeleo ya Wanawake Organisation, Nandi Chapter, to access five female members to join in a focus group discussion. The inclusion criteria described earlier also applied in this case. The elders signed consent forms and were informed about confidentiality and their right to withdraw at the beginning or in the course of the focus group discussions. Everyone in the focus group was asked to be respectful of others, and every participant was encouraged to participate actively and contribute ideas freely.

4.7.5.3 Analysis

The thematic analysis approach to data analysis, as explained by Colaizzi (1978), was tailored to suit the needs of this study. The researcher listened to the audio-recorded descriptions and read through the field notes several times to find relevant meanings out of them. The field notes and audio-records taken were then transcribed into textual form. A variety of choices exist on how to transcribe tape-recorded interviews. One way is to do literal transcription that includes extra data on the particulars of speech and context (pauses, accents, intonation, volume, pitch etc.). Another involves doing selective transcripts or summaries of content (Mayring, as cited in Harlacher, 2009). Given the purpose of this study and the need to economize on the workload, selective transcripts were considered the most adequate strategy (Macnaghten & Myers, 2004). Consequently, transcription of the audio-records was done by primarily selecting those passages for transcription that contained answers to the before-formulated research questions and on

extension *a priori* themes postulated by researcher. The transcription was done into the Nandi language.

After transcription, the researcher sought the help of two editors from a local radio station with experience in translating news from the Nandi language to English and vice versa. One has done the translation job for over three decades, reading news in the Nandi language and translating it from the Nandi text into English to be re-broadcast nationally. The editors did the first phase of translation. To achieve translations that would be understandable to readers who are foreign to Nandi culture and language, the researcher then edited the first English version in close cooperation with the editors.

Thematic analysis was used to identify topical issues relevant to Objective One. According to Percy, Kostere and Kostere (2015), there are three forms of thematic explication: Inductive, theoretical and thematic analysis with constant comparison. As far as inductive analysis is concerned, they observe that it is data driven, and does not attempt to fit the data into any pre-existing categories. The researcher sets aside all preunderstandings. The data collected from each participant (interviews, observations, open-ended questionnaire, etc.) are analysed individually. Once the data from all participants have been analysed, the repeating patterns and themes from all participants are synthesized together into a composite synthesis, which attempts to interpret the meanings and/or implications regarding the question under investigation.

Concerning theoretical analysis, Percy *et al.* (2015) observe that it is employed in a situation in which the research has some predetermined categories (themes) to examine

during the data analysis. In this situation, the researcher may use his/her preunderstandings when conducting the data analysis.

On the nature of thematic analysis with constant comparison, Percy *et al.* (2015) point out that it can be either inductive analysis or theoretical analysis. The difference is that the data collected are analysed as they are collected. The analysis begins during the collection of data. The first participant's data are analysed, and as each subsequent participant's data are analysed, they are compared to the previously analysed data. The analysis constantly moves back and forth between current data and the data that have already been coded and clustered into patterns. Patterns and themes will change and grow as the analysis continues throughout the process.

A combination of inductive analysis and theoretical analysis was used in analysing data derived from interview and focus group design in this study. It entailed using a hybrid model of coding whereby predetermined codes were set up before analysis, and another group of codes emerged from reviewing and evaluating the data.

The initial codes were derived from the theoretical framework, research questions and African Indigenous psychosocial literature. They were: sex and marriage, family, household and lineage, inheritance and succession, social adjustment, traditional government, judicial process, religion, festivals, ritual practices and taboos, and social change. Significant statements and phrases pertaining to Nandi values were derived from every transcript. These statements were jotted down in isolated sheets and coded according to initial codes. After deriving the useful statements from transcripts, the investigator discussed his work with an anthropology lecturer with expertise in qualitative

analysis. They collaboratively worked to reach consensus on what to code where so as to guarantee the coding system was correct and the meanings were consistent.

The emerging themes were realised by examining collated data to identify significant broader patterns of meaning (potential themes). This targeted significant statements from transcripts sourced from opinions on the nature and examples of psychosocial interventions used by the Nandi people to pass messages that encourage ethical and moral lifestyles. Consequently, data relevant to each identified theme was collated.

4.7.6 Pilot-Quantitative Phase: Testing the Feasibility of the Questionnaire

A pilot investigation was undertaken on the questionnaire and procedures to help in ensuring the success of the research study. This exercise was conducted in the neighbouring Uasin Gishu County, which has similar conditions and demographics to those of Nandi County. This was meant to measure the reliability and validity of the data collection instrument, and enable the researcher to understand the logistical issues of the study

4.7.6.1 The Pilot Sample

Statisticians recommend that over 30 cases need to be studied in order to facilitate any meaningful analysis of data (Descompbe, 2007; O’Leary, 2014). Consequently, 30 counsellors from the 30 primary schools in Uasin Gishu County were sought out for the purpose of piloting the questionnaire.

4.7.6.2 Piloting and Adaptation

Reliability is the estimation of the extent to which an investigation gives similar outcomes after being done again and again (O’Leary, 2014). A research instrument should therefore reproduce same findings consistently if it is to be reliable.

The data that were collected from the pilot study were used to compute the reliability of the primary school counsellors’ questionnaire. The reliability of the tool was ascertained using the Cronbach’s alpha technique for internal consistency. According to Mugenda and Mugenda (2009), internal consistency of data is determined from scores obtained from a single test administered to a sample of respondents. In this study a score that was obtained in one item was correlated with scores obtained from other items in the questionnaire. A Cronbach’s coefficient Alpha was then computed to determine how items correlate amongst themselves.

Hypothetically, Cronbach’s Alpha varies from zero (0) to one (1). Empirically, however, Alpha can take on any value less than or equal to one. Higher values of Alpha are more desirable. Some scholars as a rule of thumb require a reliability of 0.70 or higher before they use an instrument (Kaul, 1988; George & Mallery, 2003). Cronbach’s Alpha generally amplifies as the intercorrelation among test items swell, and is thus known as an internal consistency estimate of reliability of test scores (Almehrizi, 2013). Because intercorrelations among test items are maximized when all items measure the same construct, Cronbach’s Alpha is commonly believed to indirectly show the degree to which a set of items measures a single unidimensional latent construct (Almehrizi, 2013).

A commonly accepted rule for describing internal consistency using Cronbach's Alpha is as shown in Table 4.3 below. This study adopted Cronbach's Alpha decision rule in determining items which were used in the main study. Consequently, items that were found to fall below a reliability coefficient of 0.70 were considered irrelevant and were therefore dropped from the final questionnaires.

Table 4.3: Cronbach's Alpha Decision Rule

Cronbach's Alpha	Internal Consistency
$\alpha \geq .9$	Excellent
$.9 > \alpha \geq .8$	Good
$.8 > \alpha \geq .7$	Acceptable
$.7 > \alpha \geq .6$	Questionable
$.6 > \alpha \geq .5$	Poor
$.5 > \alpha$	Unacceptable

Source: George and Mallery (2003)

The reliability coefficient of the items in the questionnaire (Appendices 8&9) was within the acceptable limits. A reliability coefficient of .956 was realized for the section on the extent to which these values have been incorporated into Life Skills lessons in primary schools. On the other hand, the section targeting the extent to which indigenous psychosocial interventions have been incorporated into Life Skills lessons in primary schools gave a reliability coefficient of .949.

Most of the respondents found the questionnaire items comprehensible, although a few concepts seemed difficult for some participants. These questions were substituted with friendlier ones without watering down their meanings. The respondents reported that the questionnaire was fit, respectful and easy to interpret. The respondents were motivated

and willing to take part in the study. The counsellors seemed thrilled by the subject matter, and the translation into the Nandi language, they opined, made the study understandable and interesting. The tool was deemed capable of generating the requisite information on the nature of indigenous psychosocial resources and interventions. There was an overall substantial level of missing data in the section asking respondents to provide the name of the school. This was done away with during the main study. Moreover, there was ambiguity on the section asking counsellors to cite issues they face when working to infuse indigenous psychosocial resources and interventions in Life skill teaching. The list of enablers of infusion was not coming out clearly. Revision was undertaken after the pilot to ensure the respondents were guided to provide both the enablers of and hindrances to infusion.

4.7.7 The Main Study – Quantitative Phase

The section below describes the main quantitative study's procedure and research analysis.

4.7.7.1 Procedure for Administration of Questionnaire

Four aspects of the procedure are detailed below: Getting approval for the study, training of research assistants, mapping/participant recruitment, and scheduling and issuing questionnaires. An introductory letter (Appendix 10) with duplicates of the study details were taken to the Nandi County Director of Education's office. There, information about the investigation, the processes involved, challenges and the schedule of field work were elucidated, and the Education Manager's support sought. The County Director of

Education then wrote an introductory letter for the researcher to use during visits to schools to conduct the study (Appendix 11).

Seven research assistants were trained to assist the researcher in collecting data in the five educational zones in the county. The researcher used his networks to recruit seven high school counsellors from schools spread over the five zones. The counsellors were requested to help in collecting data. They were selected because of their experience in working with students and knowledge of the study area. They were trained in the objectives of the study, including being coached rigorously on the nitty-gritty of the questionnaire and the procedures to be used.

The sampling frame for the study included the primary school counsellors spread across the five educational zones in Nandi County. First, a complete list of primary and preschools was sourced from the offices of the Nandi County Director of Education and the County Executive Officer in charge of education. Secondly, this population were assigned to their respective educational zones. Each school was then assigned a number in its respective zone. In order to obtain a random sample equivalent to the proportion of a zone, each school was given a three-digit number starting from 000. A table of random numbers was then used to decide which schools to include in each education zone.

The researcher and assistants held a strategy meeting to map out routes to the schools. Some schools were ruled out at this stage owing to anticipated difficulty in accessing them. These schools were located in areas of harsh geographical terrain, and others were inaccessible because of poor roads. The table of random numbers was used to get their replacement. Each assistant was assigned schools around the high schools they taught at.

The researcher stressed to them the need to observe all research protocols to ensure the credibility of the findings.

A few days before an investigator visited a school, the details of the study were explained to the head teacher by phone, and he/she would be requested to arrange to have the counsellor ready to respond to the questionnaire. Where the counsellor did not meet the criteria set, the researcher opted for an adjacent school to provide a respondent.

On the day of delivery of the questionnaire, the researcher introduced himself to the school management and respondents, following which the selection began in order to get the suitable respondents. The voluntary aspect of participation was stressed and prospective informants were assured of discretion on any information given. At this juncture the counsellors were provided with the investigation's details sheets (Appendix 10). Once a counsellor opted to take part, he/she was issued with consent forms (Appendix 12) on which to read and append signature. Thereafter, they were taken to a quiet space to fill in their questionnaires.

During fieldwork, explanations on the items in the instruments were given immediately whenever necessary. The investigator and his assistants used English or Nandi and sometimes a combination of both languages. This enhanced interest, which in turn greatly enhanced the response rate. Soon after the process was complete, participants were appreciated. The whole survey administration lasted about 15 to 30 minutes. The assistants took up to ten days to reach the target schools using motorbikes (locally known as *bodaboda*).

4.7.7.2 Data Analysis

Quantitative methods of data analysis used in this study included both descriptive and inferential statistics. The descriptive statistics included percentages, and mean and standard deviation. Percentages were employed to examine the demographics of the respondents by their gender, age bracket, academic level, level of counselling training, and number of years practising counselling. Moreover, percentages were used to scrutinize the degree counsellors were familiar with indigenous psychosocial resources and their opinion on the importance of using indigenous psychosocial resources and interventions in primary school counselling and Life Skills programmes. Mean deviation, on the other hand, was used to measure the central tendency of the data derived from a questionnaire on a 4-point Likert scale. The mean of 4=mostly incorporated, 3=somewhat incorporated, 2=uncertain, and 1=not incorporated.

It is important to note that if the mean tended towards 3, then it implied the respondents perceived that their schools were making effort to incorporate indigenous resources in Life Skills programmes in primary schools in the study area. However, in the case where the mean tended towards 2 and 1, the respondents were understood to hold the view that no effort was being made to incorporate indigenous resources into life skills programmes. Standard deviation was used to explicate the variability of the information generated. A low standard deviation suggested that the data tended to be close to the mean of the value, thus small variation in the group being studied. On the other hand, a high standard deviation suggested that the data was spread out over a wide range of values, meaning there was large variability in the group under study. Inferentially data were analyzed using chi square to show the association between the study variables.

4.8 Design Validity and Reliability

Validity stems from the legitimacy of an instrument. If it is adjudged to perform the role it is intended to, then the overall outcome is said to be credible (Polit & Beck, 2007). Reliability, on the other hand, is the quality in which an investigation gives the same outcome after being done again and again (O’Leary, 2014). Research instruments should, therefore, consistently reproduce the same findings if they are to be termed reliable. In this study, several strategies were employed across the entire investigation to enhance the worth of the overall project. Some strategies were affected during the formulation and planning stage, whereas others were applied during fieldwork.

4.8.1 Validity and Reliability in the Qualitative Phase of Research

In order to ensure the internal validity of the qualitative phase of the research, numerous strategies proposed by various authors (Yin, 2011; Creswell, 2014; Gall, Gall & Borg, 2010; O’Leary, 2014) were employed. First, triangulation of data collection methods was used. Data were collected through multiple sources to include interviews with elders and experts in Nandi culture, focus group discussion with the Council of Elders, and the questionnaire.

Secondly, member checking allowed informants to act as quality providers across data analysis. To establish the truthfulness of qualitative data, the investigator took the preliminary reports back to two elders who examined the write-ups for accuracy. The constant reference to the researcher’s readings of the respondents’ world and interpretations helped to keep the work factual and subsequently valuable. Thirdly, sustained engagement with elders and experts of Nandi culture over a half-year helped

the researcher to develop an in-depth interpretation of use of indigenous psychosocial resources and interventions. This brought out clearer details about this phenomenon among the Nandi people, thus lending credibility to the narrative accounts. Fourthly, a staff mate anthropologist from the Nandi community was sought and requested to act as a peer examiner. She provided an objective assessment of the research project. She looked at aspects like precision in transliteration, the closeness between the study goals and gathered data, and the quality of data analysis from raw data through to interpretation. Moreover, informants were engaged across most stages, from conceptualisation, structuring to evaluating interpretations and conclusions.

Fifthly, the researcher clarified the possible bias he may be bringing into the study. He declared how his culture and socio-economic origin may have shaped his perspectives during his interpretation of findings. The sixth strategy entailed the researcher presenting contradictory evidence that did not build the case for the theme. This ensured the accounts presented as findings were realistic and valid. The seventh strategy involved minimising the roles of research Assistants during all phases of the research. Overreliance on Assistants was deemed risky as their commitment to details when out collecting and analysing data could not be assured. Consequently, the researcher undertook all the interviews and oversaw the two focus group discussions.

Finally, the researcher used detailed descriptions to convey the findings which helped to transport the readers to the research context, and give the explanation an aspect of shared experiences. Consequently, the researcher provided detailed descriptions of the setting

and various perspectives about themes in Nandi psychosocial care practices. This ensured the results became realistic and richer.

The researcher also ensured that the research approaches were reliable. Several strategies were used to ensure this was achieved. First, the researcher made sure that the transcripts were examined to guarantee that they did not have any omissions and mistakes made in transcription (Creswell, 2014). Secondly, the research made sure the definition of codes was clear and would remain unchanged during the process of coding. This was achieved through maintaining memos that describe the codes and their definition, and also doing continuous comparison of data with the codes. The third strategy involved letting a fellow doctoral student to develop own codes from the transcribed data, after which the researcher cross-checked the codes of the other researcher to ensure there was wide agreement on the nature of the codes developed. Some sections of the interview and focus group discussion schedules had *a priori* codes which made analysis easier and reliable.

The descriptions above have highlighted strategies used to achieve the integrity and consistency of the methods and findings in the qualitative section of the study. According to Gall, Gall and Borg (2010), these strategies ensure the quality and rigour of qualitative studies. The researcher endeavoured to fulfil these requirements to ensure rigour, credibility and trustworthiness in the study.

4.8.2 Validity and Reliability in the Quantitative Phase of Research

The reliability of the measure used was determined using the Cronbach's alpha method for internal consistency, as earlier expounded. The reliability of the tool was ascertained using the Cronbach's alpha technique for internal consistency. In this study a score that

was obtained in one item was correlated with scores obtained from other items in the questionnaire. A Cronbach's coefficient Alpha was then computed to determine how items correlate amongst themselves. This study adopted Cronbach's Alpha decision rule in determining items which were used in the main study. Consequently, items that were found to fall below a reliability coefficient of 0.70 were considered irrelevant and were therefore dropped from the final questionnaires.

One traditional form of validity (Creswell, 2014) was used to identify whether the school counsellor questionnaire was robust enough to be used in survey research in Nandi County. This was the content validity (do the questions elicit the answers they were designed to elicit?). It refers to the extent to which the test tools actually measure, or are specifically related to, the traits for which the test was designed and is to be used (Best & Kahn, 2006). In this study, the content is made up of issues, the actual wording, and how sufficiently the questionnaire captures the epistemological world and skills in indigenous Nandi psychosocial care practices. The content evidence in this study was based on careful examination of study objectives, findings from the initial qualitative phase, and the judgments of subject matter specialists. The expertise of the supervisor and an anthropologist were used to ensure the questionnaire's adequacy. The researcher applied Kaiser-Meyer-Olkin measures of sampling adequacy (KMO) and Bartlett's test of sphericity to test whether a relation between the study variables existed. Kaiser-Meyer-Olkin was used to measure sampling adequacy, and a value of $>.5$ and $p\text{-value} < 0.5$ was acceptable (Kaiser, 1974).

Factor analysis was employed to identify the actual number of factors that measured each construct as perceived by the respondents. The validity of the instrument was measured through Bartlett's test of sphericity (Alrumman, 2016). Bartlett's test of sphericity was used to test the correlation matrix's adequacy. It tests the null hypothesis that the correlation matrix has all diagonal elements as 1 and non-diagonal elements as 0. If the test value is large and the significance level is small, then the null hypothesis that the variables are independent can be rejected.

4.9 Ethical Considerations

In conducting this research, the researcher adhered to various ethical guidelines as stipulated by gatekeepers in Kenya and South Africa. Consequently, research was screened for ethical issues by the Higher Degrees Committee of the School of Applied

Human Sciences (UKZN), and the ethical clearance was obtained from the University of KwaZulu-Natal's Social Sciences and Humanities Research Ethics Committee. In Kenya, the National Commission for Science, Technology and Innovation (NACOSTI) and the County Commissioner for Nandi gave clearance.

Several ethical considerations were factored in during the study process. These considerations acted as guidance and protected the research participants from dangers that might arise as a result of their taking part in the investigation. These sets of beliefs and moral principles ensured that the researcher and other allied staff respected the rights, needs, values and desires of the respondents. This study upheld several ethical obligations as suggested by different authors like 'O' Leary (2014), Liamputtong (2007), Emmanuel *et al.* (2004) and Thompson *et al.* (2012).

4.9.1 Informed Consent and Voluntary Participation

The respondents were given informed consents forms (Appendices 11 and 13.) to read and complete in order to be involved in the research study. This was facilitated by the researchers after the respondents had fully understood their nature of involvement, including time commitment, type of activity, topics that will be covered, and all the risks that may be involved. When seeking consent to take part in the investigation, the investigator did not compel respondents to simply append their signatures on consent forms. Participation was as voluntary, and the researcher explained in the instructions for the consent form that participants had the right to decide not to participate in the study.

4.9.2 Privacy, Confidentiality and Anonymity

Another strategy used involved protecting the identity of those providing research data. This involved masking identity and protecting confidentiality, ensuring storage of raw data, and restricting access to the data. The researcher advised that he would seek permission of the respondents for any subsequent use of data. Moreover, the researcher advised participants that all raw data would be kept in a secure cabinet for a period of five years, when analysis and reporting is complete.

4.9.3 Principle of Trust

This principle is concerned with building trusting relationships between the researcher and participants. On agreeing to participate in this study, respondents entrusted themselves to the researcher who had an obligation to protect each participant, as far as possible, from any harm as a result of participating in the research. The researcher

endeavoured to gain the trust of the participants by being open and honest about possible risks and burdens.

4.9.4 Principle of Safety in Participation

The researcher ensured that no harm came to the respondents. Some Nandi rites are sacred and confidential, and care was taken not to openly expose them and attribute them to elders. During focus group discussion, the researcher worked to minimize conflict situations and situations that could make a participant feel inadequate. This was achieved by not posing insensitive questions to respondents.

4.9.5 Principle of Maximising Social Benefit (Beneficence)

The principle imposes a duty to benefit others and, in research, a duty to maximize net benefits. Care must be taken to ensure that the intention of research is to generate new knowledge that will produce benefits for participants themselves, for other individuals or for society as a whole, or for the advancement of knowledge. In this study, participation of counsellors led to generation of new knowledge by the counsellors themselves, a scenario that can lead to improved internalization of care practices and improvements in psychosocial care of children in schools in general.

4.9.6 Dissemination of Findings

The researcher informed the participants that the data collected for this study would stay confidential and for academic purposes only, and would not be shared except with prior awareness to the investigator and them. Preliminary findings were shared with elders, and feedback received on the accuracy of the information. This was meant to acknowledge

the trust exhibited by the participants, and observe the ethical code of conduct on information gathered from the field.

4.10 Summary

This chapter opened with a justification for the Afrocentric paradigm and the use of mixed research methods for this study on infusing an African-centred perspectives into Life Skills education at primary school level in Kenya. This paradigm was opted for since it allowed the researcher to address the objectives of the study. It supported the investigation of indigenous psychosocial resources and interventions among the Nandi people, and ways of infusing them into Life Skills education at primary school level in Kenya. The study population and sampling methods were discussed, as were the methods used to collect data, namely individual interviews, focus groups and a questionnaire. The approaches taken in handling the data, namely the thematic and quantitative analysis, were also presented. Factors impacting on the validity and reliability of the study findings were discussed. Ethical considerations were then presented. Chapter Five presents and discusses the study findings.

CHAPTER FIVE: FINDINGS AND DISCUSSION (QUALITATIVE PHASE ONE)

5.1 Introduction

This section presents the findings that stemmed from the participants' responses to the Research Question One of the study. The design of this study was exploratory sequential mixed method, which entailed collection and processing of qualitative data during the first phase. The chapter begins with a presentation of the characteristics of the respondents. The presentation of the findings and discussion will then follow. Evidence is presented showing that the Nandi people have different forms of indigenous resources and interventions that contribute to the psychosocial care of children.

The findings from this phase were then used to develop a section of the measure which was used in collecting quantitative data from teacher counsellors. Consequently, the reporting of findings will capture this reality whereby exploratory findings are reported and followed by descriptions on the development of an instrument based on findings from the exploratory phase in Chapter Six.

5.2 Profiles of Respondents

Hereunder are descriptions of the 18 participants whom the researcher cited in the extracts below. Ten respondents were interviewed in the first phase of the study. Furthermore, two focus group discussions (FGDs) with each group made up of five members were conducted. A profile of each of the eighteen study participants is presented below.

Table 5.1: Descriptions of Interview and FGD Respondents

Respondent's Code	Descriptions of Respondents
SIA	A 70-year-old male. He is currently a parish elder, and he is being consulted extensively owing to his deep understanding of Nandi customary ways. He has worked as a key disciple for the Nandi spiritual leader.
CHU	An 87-year-old male who worked for over 30 years as a teacher in Nandi County. His father was a renowned spiritual leader and shared with him a lot concerning the culture of Nandi people. He has documented a lot of literature on Nandi culture and is currently working with others to have the manuscript published. He is the currently a sub-county chair for the Council of Elders.
MOI	A 55-year-old Nandi female. She teaches anthropology at the university, where she has supervised students and published on Nandi-based issues.
DAK	A 65-year-old university male professor teaching history. He is considered an authority on Nandi history and culture. He is an executive member of Nandi County Council of Elders. He is a national government consultant on issues of integration and cohesion among communities.
MWA	A 72-year-old male. Taught for over 30 years in Nandi cCounty. He is an artist with an interest in Nandi oral literature. He has unpublished manuscripts that document Nandi proverbs, legends, songs, and language. He is a key member of the Vounty Council of Elders.
LES	An 80-year-old female. Worked as an initiator and culture teacher for girls for over thirty years. Currently acts as a consultant on Nandi ceremonies and rituals.
SDA	A 70-year-old Chair of a parish Council of Elders. He has documented key Nandi customary laws
MOM	A 75-year-old female. She is a wife to a famous Nandi chief and spiritual leader. Her mother was a reknowned traditional healer
MAS	An 85-year-old male. Retired ritual leader (<i>boiyop tum</i>) and trainer of initiates (<i>motiriot</i>). He has conducted many rites and ritual,s and currently serves as a consultant to younger trainers of initiates (<i>motirenik</i>)
TAPAE	A 56-year- old co-opted member of the Maendeleo ya Wanawake organisation. A government cultural officer. Active in dispute resolution activities in the county
TAPKI	A 67-year-old member of the Maendeleo ya Wanawake organisation. A retired primary school teacher with experience in teaching Nandi culture and Life Skills
TAPKU	A 78-year-old retired member of Maendeleo ya Wanawake. Daughter of great Nandi healer. Versed in Nandi healing ways
TAPTA	A 73-year-old member of Maendeleo ya Wanawake. Wife of a Nandi chief
TABEL	An 83-year-old retired member of Maendeleo ya Wanawake. Served as a circumciser and trainer of girls during her mid-life years.

BARTI	A 90-year-old Chair of a parish Council of Elders. Consulted a lot on issues of Nandi culture during dispute resolution activities
BARTU	A 95-year-old member of a parish Council of Elders. Grew up in grandparents' homestead. Grandfather was a cultural leader. Learnt a lot from him.
BARGE	A 78-year-old member of the County Council of Elders. Retired primary school teacher. Published manuscripts on Nandi ceremonies.
BARSU	An 86-year-old member of the County Council of Elders. A retired public administrator. Versed with in Nandi ways of life by virtue of his work.
BARSI	An 81-year-old member of sub-county Council of Elders. Descendant of the great Nandi spiritual leader (<i>Orkoiyot</i>) Koitalel Samoei.

5.3 Psychosocial Resources/Values that Steer the Nandi Peoples in Different Spheres of Life

A set of a priori codes derived from ethnographic research, conceptual frameworks, research questions, and prior knowledge of the subject matter were used in analysing transcripts into concepts and themes. These codes categorised key Nandi values and standards according to: sex and marriage, family, household and lineage, inheritance and succession, social adjustment, traditional government, judicial process, religion, festivals, ritual practices and taboos, and social change. Each participant was requested to draw from their own experience, and to briefly narrate situations, scenarios or examples which they think aptly illustrated the key ethics, morals, ideals and standards that the Nandi people value most and pass down to their children, as they pertain to the given code.

Owing to the enormous volume of collected interviews, a compilation of all of the interview was stored in a compact disk (CD). The researcher replayed the CD over and over in order to get the exact gist of discussion. This way he hoped to be able to give the reader the true picture as it pertains to Nandi values. This is what underpins each of the narratives presented and discussed below. These extracts are interpreted and discussed in

accordance with the Afrocentric framework, the thematic analysis strategy, and relevant literature.

5.3.1 Sex, Marriage and Family

The respondents highlighted how aspects of sex, marriage and family contributed to the psychosocial care of children. The experiences of the participants interviewed indicated that these aspects may be categorized into four main areas, namely: fecundity and reproduction, preservation of lineage bonds, fosterage, and inheritance and succession. These areas were as discussed in the sections below.

5.3.1.1 Fecundity and Reproduction

Capacity to produce is highly valued in the Nandi community. The Nandi attach a lot of value to bringing forth and caring for children. During marriage (*katunisiet*), one of the most appreciated and common gestures of good-will shown to the newly married couple is uttering prayers for them for the fruit of the womb (*iotet*) and sustenance of life (*kolal maat*). The extract below by SIA demonstrates these assertions.

Extract 1:

The sexual act was geared towards producing offspring. At the core of the act is not pleasure, but a quest to light the fire, i.e. to sire (*kelal maat*) which is seen as a way of sustaining one's lineage. Giving birth to offspring (*iotet*) is highly valued ... it is like a calling to procreate ... failure to do it invites sadness. Everyone, especially the clan, was happy with a birth. Mother and child are helped to feel comfortable before, during and after birth.

Grandparents slept with young ones and gave advice on a variety of issues, and supported parents materially.

Nandi community attached (and do still attach) a lot of significance to transmission and continuation of life. Marriage is supposed to bring forth children. This assertion is augmented by TABTA in the extract below.

Extract 2:

...after marriage (*katunisiet*), couples who cannot bear children must look for a way out ... some men secretly ask brothers to help provide seed ... others remarry ... some women marry another woman who would bear children for her.

The comments in extracts 1 and 2 indicate that the Nandi valued (and still value) children, and have in place welfare programmes to ensure that not only are children brought forth, but also, they have basic and safety needs met. Traditionally, in many regions of Africa, the whole community took part in raising a child (Yendork & Somhlaba, 2015). Among the Nandi, a mother was helped to attain the necessary capacity to ensure her children were fed, dressed and secured from diseases and other dangers. Elderly clan members provided counsel and support to the young. This assertion is supported by Yendork and Somhlaba (2015), who aver that elder ensured children were safe and happy at all times by providing material support to families that faced challenges. These practices also ensured that young people's psychosocial wellbeing was assured.

It is also discernible from extract 1 that promiscuity among the Nandi was abhorred. Promiscuous behaviour has been established to be the genesis of a host of social and health problems that infect and affect both the old and the young in many countries (Negash & Morgan, 2016). A study termed the National Survey of Family Growth in the United States established that an early start to sexual activity and higher numbers of nonmarital sex partners are linked in turn to a wide variety of negative life consequences, like amplified rates of sexually transmitted infections, increased rates of out-of-wedlock pregnancy and birth, increased single parenthood, decreased marital stability, increased maternal and child poverty, increased abortion, increased depression, and decreased happiness (Rector *et al.*, 2003). The Nandi people all along have been cognizant of these facts, and have in place ethical codes that guide the young and the old on sexual conduct. Traditionally, various taboos, threats and punishments were used to respond to problems of infidelity in marriage.

Among the Nandi, engagement in sex and bearing of children was the function of mature individuals. Therefore, parents were imputed to provide their children with adequate training on the function of sex in child bearing. This is captured well by MAS in the extract below.

Extract 3:

It was unheard of for an uncircumcised boy (*ng'etet*) and girl (*meliat*) to engage in sex and bear children ...who would care for such children? Children from such a union were killed or secretly passed over to strangers for care. The mother was then betrothed to an old or desperate man as they

were found unworthy of a proper send off. Sex is for those who are circumcised and married.

Circumcision rites for both boys and girls marked a point in life where a young person changed status, roles and responsibilities to assume those of adults. During the period of seclusion, the initiates were taken through a training curriculum where they learned the knowledge, skills and attitudes necessary to participate in society as adults. This training included sex education, child bearing and rearing, and gender roles in marriage. This was meant to ensure that when the initiates married and had children, they would be able to provide food, shelter and clothing. Therefore, the Nandi offered a safe and supportive environment for young people to grow into responsible and dependable adults.

It was also apparent that the Nandi deemed sex to be a sacred venture used only for procreation purposes. This concurred with the notions of indigenous knowledge systems, where every aspect of life was thought to have a sacred value (Bansikiza, 2003). As such, among the Nandi, every woman who was fecund was expected to bring forth children. The marriage institution offered one the opportunity to contribute freely, through procreation, to the survival of the lineage and society at large (*kelaal maat*).

Kelaal Maat loosely translates to: ‘to light a fire’. It draws from the notion that a house that has many people in it must be warm. It thus denotes sustenance of fecundity and the related order of things. The presence of the word *Maat* in Nandi vocabulary suggests the community was part of Ancient Egypt civilisation where the Ma'at was a goddess and an embodiment of the larger idea of social order. This is probable as Sambu (2000) avers that Maatian ontology is premised on the continuity of being, and parallels the wider

Kalenjin (Nandi is a sub group) philosophy of *maat*. Moreover, Maatian thought in both instances reaffirms the continuity of being of both human and the Creator. This concept of a shared nature or essence with the divine is a fundamental tenet of Maatian ontology (as it is with the Nandi philosophy of *kelaal maat*,) and central to the concept of human potentiality and power. This oneness with the divine is also expressed through what Ramose (1999) describes as the quest for balance and harmony with the created nature.

It is perceptible that *kelaal maat*, therefore, is a philosophy with roots in Kemetic civilisation. The Nandi depiction of *Maat* mirrors the conception of the Maatian ideal espoused in the literature. Obenga (as cited in Karenga, 2004) affirms the wide range of interrelated meanings of the Maatian ideal, noting that the notion of Maat is complex and rich, and that it expresses itself in four basic areas, namely: the totality of ordered existence, and represents things in harmony and in place; it stands for justice and in opposition to injustice; propagates right relations and duty in the context of community, and following the rules and principles of Maat in order to realize concretely the universal order in oneself, and live in harmony with the ordered whole. According to Martin (2008), Maat is a moral and ethical principle that all ancient Egyptians were expected to embody in their daily dealings with family, community, nation, environment and Deity. It is, therefore, tenable that the Nandi based their ontological stance of *kelaal mat* on this premise because of having been part of it centuries ago. It is for this reason that, even today, the Nandi believe that the continuity of human existence on earth is achieved through nurturing and protection of fecundity and related child care practices (*kelaal maat*).

Having many children in most communities has for long been desirable and prestigious. Subsequently, with improved health systems in place, the continent in the last three decades has witnessed a high increase in population. The United Nation Population Fund (UNPF) reported in 2009 that the population of Africa had reached the one billion mark, and had hence doubled in magnitude over the course of 27 years. However, this rapid population increase is having negative social economic impact on the African people. Many family units are characterised by poverty, as many have not yet attained food sufficiency and fail to educate their children. Competition for resources at local levels is stiff, and many people, young and old, are struggling to generate income to sustain their personal and family needs (UNICEF, 2014).

Putting a premium on reproduction alone without also focusing on the accompanying codes of behaviour seems to be the major undoing of these communities. The Kemetic Ma'at philosophy espouses the totality of ordered existence and stands for propriety. People must practice and live out those behaviours, words, actions, thoughts and feelings that do no harm to another being, creature or aspect of creation (Karenga, 2004). These tenets ought to shape all aspects of fecundity and reproduction. Those who are subject to this philosophy, ideally, must balance the fruits of fecundity with adequate inputs and commitments, which ensures that living standards and the mental health of young people are not compromised. As espoused by Unuoha (2018), the value of respecting life, which has always guided the African thought, must be the guiding principle in all aspects of human endeavour. This is also emphasized in the African indigenous knowledge systems which emphasize such values as morality, sensitivity, egalitarianism, balance, respect, and hospitality or sharing. The concept of respect ought to stem from taking a stance to

avoid any practice that may jeopardise human existence. The family size and needs thereof must match the level and capacity to generate wealth. Everyone must work hard to make their families strong and resilient. This is important as it will guard against exposing the current and future generations to a vicious cycle of poverty that is also detrimental to the growth and development of children.

5.3.1.2 Preservation of Lineage Bonds

The study established that the Nandi community had values enshrined in the institution of clans (*bororiosiek*) that helped promote a sense of inclusion, charity and shared prosperity among members. Respondent DAK emphasised these aspects below.

Extract 4:

Nandi trace their descent through fathers, so a man and his brother, their children, and their sons' children are all affiliated to the same descent cluster. Women, by virtue of marriage, are members of the descent, but their sister's or daughter's children will belong to their fathers' groups. Children in a family recognize kinship links with their mother's patrilineal relatives and often enjoy special ties with their mother's brother (*maama*), but such links are of secondary importance in the formal scheme of things, e.g. during consideration for fosterage. All cousins from the father's side are true members of lineage (*oorin'gwong*). Those from the mother's side are not members of your lineage. You are just related with them (*otuupche*) ... the Nandi lineage was through the father, names of the children were named after the father and his ancestors ... Members of lineage do not have sexual

relationship or marry one another, it is an abomination .. Children are taught the origin of their lineage right from where their great-grand fathers originate from and the cultures they practised and the need to uphold them. They are also trained on the nature of their totem (*tiondo*) that identifies their lineage. Moreover, they are warned against relating to and marrying members of certain totems.

The Nandi community is still organized along patrilineal lines, that is, a system of descent through males. As per the extract above, family members are more attached to the father's relatives, whereas those from the mother's side (save for her brother) play a peripheral role in inter-family relationships and contacts. The father's relatives play leading roles during all family and clan events and ceremonies. On the one hand, this system was informed by the general patriarchy that undercut most African traditional systems. On the other hand, and in a more current sense, it may be seen as a system that taught (teaches) young men to take charge of things and be in the forefront in ensuring the survival of their families and communities.

Therefore, in traditional Nandi, every child was expected to know and internalize their family name and totem, and be able to identify their relatives on sight. Children were encouraged to pay visits to relatives to familiarize themselves and bond with them. When times came for them to marry, they did not pick mates from families with matching or same totems, as inbreeding tendencies were disapproved. This was a sound practice as experts of genetics have established that inbreeding in humans contributes a wide range of complex diseases or disorders (Rudan *et al.*, 2003).

It was also established that belonging to a clan came with other responsibilities.

Respondent MWA had this to say:

Extract 5:

When a clansman is asked to pay compensation for a felony committed, clan members each contribute a part of the fine. Where a clan member is accused of serious offenses like witchcraft or rape, the clan members are expected to be the ones handing over the culprit to executors for the ultimate punishment. Bride price negotiation and rituals are performed by clan elders. These elders also arbitrate clan-based issues and where need be they prescribe punishment or give counsel. Clan members are tasked with passing important messages to its members. This includes breaking the news of the demise of kin to his/her family members.

Clans are still part of important social structures in the Nandi today. Therefore, it is apparent from the above extracts that clan members have a collective duty to help out one another, especially when it comes to settling disagreements or paying reparation for each other's mistakes. Moreover, they facilitate punishment or guidance of wrong doers and also play a major role in passing important messages to members.

In traditional Nandi, young people benefited from the support and counsel of their clansmen. This is still true today. Through it, young people get a forum to be taught and disciplined by people with whom they understand and are familiar with. Moreover, the existence of strong lineage bonds creates a group which is always ready to assist during times of need. This is affirmed by Katola (2014), who argues that among Kenyan tribes,

keeping close contact with members of widespread clans gives one a sense of power derived from numbers. This feature is part of the patrilineal system that exists in the African indigenous knowledge systems.

It is apparent that the Nandi people, like other African communities, emphasize the notion of the interconnectedness of people, and a sense of community (Eagle, 2004; Banzikiza, 2003; Ramose, 1999). It is also apparent that the Nandi consider the lineage and community bonds as the basis of their collective human existence. This is emphasized by the Nandi saying *Boror ko Toror* (community is mighty), which points to the centrality of Ubuntu (I am because we are, and we are because I am) in the Nandi way of life. Ubuntu sees community rather than self-determination as the essential aspect of personhood. Moreover, the underlying values of this philosophy seek to develop and maintain mutually affirming and enhancing relationships (Nussbaum, 2003). The Nandi espouse this philosophy. They esteem and emphasize collaboration and partnership (*kibagenge*) during their daily chores at home, farm, grazing field or communal work and activities. This is true for all activities geared towards young people, like help during circumcision and marriage-related activities.

5.3.1.3 Fosterage

It was established that the Nandi community had a strong culture of caring for the youths who are at risk. Orphans were taken care of by members of the clan. Respondent CHU alluded to this in the extract below.

Extract 6:

... when misfortune strikes, and a married man dies leaving behind a widow and children, *Kandiet* system exists whereby a brother takes over all the responsibility of managing the late brother's family and estate. The children have someone to provide their physical and mental needs so as to grow up well. When both parents die, and leave behind children, the grandparents from the father's side step in as primary caregiver with support from sons in the family.

Among the Nandi, clan members are always cognisant of situations that make some members unable to cater for their own needs and those of their children. Respondent CHU captured this state of affairs in the extract below.

Extract 7:

Children from poor families within the clan are taken into the care of an able close male relative for care. Grandparents and aunties could also step in and they could be handed the fostering rights. A family providing fosterage treated all children under their care as their own.

It is deducible from extract 7 that, in traditional Nandi society, where a family was unable to cater to the needs of its children, able family members stepped in to provide all basic and secondary needs.

The reality currently is, however, different. There are many orphaned children who find themselves in the streets as if they do not have relatives to care for them (Braitstein *et al.*,

2016). This is indicative of the fact that aspects of individualism are taking a toll in the Nandi society, so that not everyone still espouses the values of sharing and compassion. Ma and Schoeneman (1997) aver that individualism greatly cherishes independence and abhors being dependent upon others.

The Nandi people conducted frequent livestock raids on their neighbouring communities. Prisoners were captured during such raids. Children and women were, however, safeguarded. This is captured by respondent MAS in the extract below.

Extract 8:

During cattle raids, raiders killed and others got killed too. Those who surrendered unconditionally from the enemy side were not harmed, but were captured and assimilated into the Nandi way of life (*keluul*). Children and women were never harmed in any way. Instead, they were taken in and assimilated. Children were handed over to childless couples to be cared for. Once assimilated, such children enjoyed all privileges enjoyed by any other Nandi child.

Assimilation therefore provided a framework through which children had their future safeguarded. Childless or philanthropic couples could step in to care for such children. Assimilation (*Luulet*) is an elaborate process that resulted in a person being granted all the rights and privileges that a Nandi person enjoyed in the community.

It is evident from above discussion that the *Kandiet* system, assimilation and care of children from poor relatives by endowed ones provided a framework where children's psychosocial needs were met by the Nandi community.

The above system of fosterage fits well with the Ubuntu philosophy, which advocates supportive interactions between a child and adults for children to realize human excellence (Mugumbate & Chereni, 2019). Ubuntu is about sharing individual humanity with others. In the context of child protection, it is epitomised by community-based care and the principle that no soul should be left to suffer as others live in privileged circumstances. In this way, it goes against the principles of Eurocentrism where individualism is a key feature. The Ubuntu philosophy provides a theoretical framework for constructing a care model for vulnerable groups in society. It specifies that care should not be confined to blood relatives, but extended to members of the wider community, clan or tribe (Davey, 2016). Such a strategy can help to alleviate the pressure that families feel in trying to meet the needs of vulnerable children. Moreover, a person who imbibes the Ubuntu mentality is welcoming, hospitable, warm and generous, and willing to share.

Recent changes in lifestyles of Nandi people and other groups in Kenya have seen a gradual shift in the nature of fosterage. Authors like Wairire (2006) and Were *et al.* (2012) assert that, nowadays, children in need of care across Kenya face additional challenges as the communities that could have stepped in to provide care are too ravaged by poverty. They report that the situation is further compounded by the upsurge of HIV/AIDS that continues to push more children into orphanhood. Reflecting on a similar trend in South Africa, Thembela (2007) asserts that the vulnerabilities of these children are further compounded by the fact that they are cared for by vulnerable families and reside in equally vulnerable communities. Most communities, therefore, face the challenge of providing adequate care and support for this growing number of children

owing to changing dynamics of how vulnerable children are cared for (Association of Charitable Children Institutions in Kenya [ACCIK], 2016).

Among the Nandi, as in most traditional societies, a strong Ubuntu culture of caring for orphans has existed for many years. Indeed, in Africa extended families and the community have for long played a key role in providing care to orphaned, abandoned and vulnerable children (UNICEF, 2009). A strong culture of helping the vulnerable ensured that orphaned, abandoned and vulnerable children found shelter, food and access to community resources. However, urbanization, poverty and the gradual disappearance of extended family systems over the last four decades have left vulnerable children more helpless in Africa. The traditional way of caring for vulnerable children hardly exists anymore in some parts of the continent, and the task has been left to charitable organizations to fill the gap. These organisations nowadays take in children from abandonment, orphanhood, family poverty, family disintegration, disability or displacement. However, the traditional resources to care for such children do exist and it is incumbent upon caregivers to tap into them.

5.3.1.4 Inheritance and Succession

The Nandi people had in place elaborate systems that ensured the handover of property and authority was smooth and just. This assertion was captured by BARGE in one of the FGDs, as illustrated in extract 9.

Extract 9:

We have a very good system which ensures children know who inherits what when the time comes ...the role of clan elders is to oversee the handover based on long-established protocols.

It is perceptible from the above excerpt that the Nandi people have always had a clear mechanism that is used during the handover of property left behind by a father. The administrative role played by clan elders ensures that handover is smooth and equity is practised. This minimised sibling squabbles over property.

There is clarity on who inherits family leadership. Several instruments of power were passed down during succession, as explained in excerpt 10 by respondent CHU.

Excerpt 10:

The following properties were deemed personal to a household head and therefore subjected to succession: *kiprout*-tobacco pouch, *n'gecheret*-elder's stool, *Kirokto*-walking stick, *Nokirwet*-ceremonial stick (if the elder was a *poiyoootap tum*, leader of ceremonies), *Sambuut*-monkey skin dress and *Rogoret*-drinking straw. Firstborns inherited these materials. [Land was communal.

The firstborn son took over the leadership roles upon the demise of the father. This left little room for speculation and competition on who took over the family leadership. All siblings submitted to the leadership of the firstborn. He performed all the rites at family level, and assumed the role of link with other families. This clarity of who inherited the leadership has helped family members avoid chaotic fights for leadership (Snell, 1954),

which in turn has made young people in the families enjoy relative stability and peaceful coexistence.

However, in current practice, sometimes, a father may delegate authority to any of his sons before his death. In such cases, the father delegates his authority to the most responsible son, whether firstborn or not. In some cases, it becomes necessary to delegate such authority to a non-firstborn if the firstborn is irresponsible (maybe drunk all the time), or rendered by other challenges, such as illness, incapable of taking over the family leadership.

An heir also assumed obligations and status to which the deceased was subject, as illustrated by CHU below.

Excerpt 11:

Children took up crafts and duties practised by parents like pottery (*cheptereniot*), divination (*keesar barberek*), herbal medicine (*chepkeriot*). A descendant of a spiritual leader (*orkoiyot*) rose from within the *talai* clan to take charge when a vacancy arose.

Children inherited crafts and trades from their parents. They learnt the tasks through apprenticeship. This ensured they easily became experts due to their proximity to tools of the trade and unlimited access to and availability of the instructor. Most youths did not have to struggle to look for start-up capital as the family had in place the necessary support infrastructure. Those children who ventured into profitable crafts, like iron-making, thus enjoyed a relatively comfortable standard of living.

It was established that the Nandi did not believe unmarried women or girls could inherit wealth from their father or family. Respondent CHU highlights this aspect below.

Extract 12:

Old people consulted widely with the clan on issues of who could inherit their property. They often made some will (*keillatab lagog*). When an old man died, property was divided among wives even if one had two sons and the other seven. Property was not divided according to the number of children. The man married wives and not children. He leaves his property to his wives who look after it for the sons to share at the right time. |Girls were deemed to be potential heirs in the family they got married to. Marriage rites (*kenamdakei mwai*) transfer all rights, privileges and responsibilities of a woman from her family of birth to the one she is married into.

It is worth noting that the Nandi women actually inherited their husbands' property, which was later redistributed to sons. Daughters, by virtue of being heirs to their husbands' property later in families to which they would be married, were never considered for inheritance in their families of birth. Nevertheless, in current practice, some fathers may gift their daughters with land to till. These daughters may be those who are unmarried, or who have proven themselves as having the potential to use the land effectively.

During the interviews, SIA revealed that anyone given custody of family property among the Nandi was expected practise propriety and ensure all those in line would get a share of it. This issue is shown in excerpt 13.

Extract 13:

An heir steps into the shoes of the deceased and holds brief on behalf of all children entitled to a share of deceased property. Property was not given to elderly siblings to own and make it personal (*keetub tuguuk*). Rather, they acted as trustees on behalf of the younger siblings. When younger siblings are of age, they get a share of their father's property (*keesupmoeet*). A young person must generate his own wealth (*kebortuguk*), and not wholly depend on his father's property for future survival.

An heir inherited property on behalf of his siblings. His role was that of a keeper and he was expected to pass the rightful and fair share of the property down to the siblings. The custodial period could spread over two decades, but most custodians acted with diligence out of fear of curses (*n'gokii*) that could befall those who made inherited wealth personal. This helped the young people to get what was due to them. Consequently, the wellbeing of those due for inheritance was assured, which gave them a foundation on which to build their own wealth.

Adopted and assimilated family members had a right to inheritance too. Extract 14 below indicates this phenomenon.

Extract 14:

A non-family member (*chebuchaa*) does not inherit anything from a family he does not have blood relationship with. This can change if the person is officially assimilated into the family fold and thus has his own adopted membership of the clan (*bo or mwendo*). The same is true of children adopted when young.

Adoption and assimilation entailed taking a new member through elaborate rites, which culminated at him/her being declared a permanent member of the family. This arrangement meant a child had acquired full clan membership and was entitled to benefit from inheritance of wealth from the caregiver.

The nature of succession and inheritance among the Nandi people, by and large, mirrored that of other African communities where, as Kameri-Mbote (1993) explain, it denotes the passage not only of material possessions of the departed, but also taking up status and obligations that the dead held in the community. For long, land was communal property among African communities, and therefore belonged to the clan. Clans regulated and adjudicated all matters of land, including the location of public places like grazing land (*kaptich*), ritual spots (*menjo*, *kapkoros*, *kapkiai*) and the Council of Elders' office (*kokwo*) (Kiprop, 2015).

The succession process was underpinned by a desire to uphold the rights of members and the ingrained aspiration to maintain harmony between the living and the dead. The fear to offend ancestral spirits ensured that those who were subject to inheritance accepted the arrangements as adjudicated at family, clan or parish council (*bororiet*) levels. In such an environment, to go against the family or clan was considered a serious betrayal, and was tantamount to inviting severe consequences (Olumbe, 2008). This fear supports a penchant among African communities to reverence and accept the authority of parents and elders, and to conform to family expectations. Elders and parents are considered custodians and transmitters of wisdom, which is a key ingredient in governance and other aspects of human relationships at family level and wider Nandi society. They are the

agents for the implementation of the social, political, moral and religious will of the Nandi people.

It was established that the Nandi expected those who were given property to hold in trust to be faithful by reinvesting whatever they inherited and passing the benefits to the younger siblings. The trustees' actions were guided by what Gyekye (2011) calls African man's obligation to fulfil duties to others not because of the rights of these others, but because of their needs and welfare. The trustee's action is considered obligatory and a moral duty, not a supererogatory act that may be done or may not. Trustees were therefore guided by Nandi moral law, and this made them impartial when providing a roadmap on succession issues.

A number of authors (O'Sullivan, 2017; Akeroyd, 1991; Joeke, 1999; Joiremann, 2008) aver that ownership, control and use of land in Africa is skewed towards men. They point out that there are substantial gaps in property rights in the communities as key rights, including the right to inherit property, that are skewed towards men. However, this study established that the Nandi people have always had a gender-sensitive system that guarantees equal rights to both genders during succession time. The Nandi customary laws vest widows with immense power in administration of property upon the demise of a husband. A wife is regarded as a key member of her husband's family, and therefore she play a key role on sustenance of the family's wellbeing upon the demise of her husband.

There are indications that the traditional model of inheritance is no longer in use among the Nandi. This has led to the spiralling of succession disputes in Nandi, as in many communities in Kenya. According to Maneno (2018), a national survey indicates that

grievances about succession and inheritance are the most prevalent among households in Kenya. The report further shows that most of the households that experienced succession and inheritance conflicts presented their grievances to central government officers at village level, i.e. chiefs or assistant chiefs. The mechanisms used by households to distribute inherited property and solve disputes arising out of it have thus changed. The extended family and traditional community elders at the present time play peripheral roles in it. In their place are government officials who are often accused of abetting corrupt practices to rule on disputes without due regard for facts or fairness (Mameno, 2018).

Work is held in high esteem in African traditions (Ajibade, 2014), and diligent workers played central a role during the succession process. Working is seen as a divine means of fulfilling a man's existence because the distinctive human capacity for self-expression and self-realization is embedded in working. Consequently, right from formative years, young people among the Nandi were impressed upon to value work. They were expected to develop competence in hunting, food gathering, animal herding and farming (Kiprop, 2015). Over time, they were expected to be productive and generate their own wealth. This was achieved through hard work and teaming up with others to cooperatively generate wealth (*kibagenge*). Young men who were deemed hardworking were esteemed and became trustees during succession processes. Moreover, they inherited social roles like those of being clan leaders or members of parish councils of elders.

Those aged between 18 and 35 make up approximately 75% of Kenya's population (Odondi, 2017). Many of these young people are on the spot for doing little to generate own income and to help make their families and communities strong socio-economically.

Many of them are not passionate about causing transformation of self and country. According to NACADA (2018), a sizeable number are engaged in alcoholism and crime. Consequently, these youths are often bribed by unscrupulous politicians to alter vote patterns or perpetrate violence against rivals. The original work ethic espoused and practised by African communities seems in abeyance among contemporary young adults. It is apparent that the nature of non-formal education that the youths receive and the experiences they have in their communities do little to help them positively shape their perceptions of work. Failing to generate own wealth, many engage in fierce succession wars in a bid to inherit large portions of family property.

5.3.2 Social Behaviour and Communication

This study established several forms of social behaviour and communication styles that contribute to the psychosocial care of children among the Nandi people. The experiences of the participants interviewed indicated that these forms of indigenous resource may be categorized into four main areas: verbal and non-verbal behaviour in social performance; emotional management; personal space, and managing change.

5.3.2.1 Verbal and Non-Verbal Behaviour in Social Performance

The Nandi are careful with the words they utter during interactions, as alluded to in Extract 15 below.

Extract 15:

A parent or any adult when angry may lose his/her mind and become abusive, even going to the extent of calling upon a Deity or the destructive powers in the environment to destroy any individual who has wronged him/her. Such a curse is

never left to take effect. Instead it has to be taken back (*ken'gutchi*) immediately before it destroys the individual cursed.

The Nandi fear, for instance, that wishing someone something bad may actually come to pass, and be blamed for it. The one who has cursed takes back whatever curses they utter by making up with the affected individual. The Nandi believe that a spoken word has power to influence others, either for good or evil, as words are a reflection of our deep-held convictions, prayers and wishes.

The Nandi are convinced that whenever they speak and act, they bring to the fore their desires and visions which they yearn the Deity to fulfil. Just as in other African communities, speech among the Nandi is an outward-bound channel of vital force that acts as a powerful mediating medium for deployment, redistribution of power or empowerment within the cosmos. In a word, the innermost being moves the vital force to create a deep impression and power over the listener (Idowu, 2014). Hampata Ba (1981) alludes to this when he argues that speech is the externalization of the vibrations of vital forces, in which the entire being is engaged. As such, words spoken by the old and the young ought to illuminate, support, rebuild and remedy so as to make the world a better place to live in. He further avers that, *“when a man thinks one thing and says another. He cuts himself off from himself. He breaks the sacred unity, the reflection of cosmic unity, creating discord in and around him.”* The Nandi subscribe to this school of thought, and it is not uncommon to find Nandi seniors ridiculing and correcting their young for unmoderate speech.

The conceptualisation of words and speech among the Nandi, and other African communities, has striking parallels with the ancient Egyptian writing system: *medunetcher*. According to the Peabody Museum of Natural History (2019), *medunetcher*, which loosely translates to “words of the gods”, carried deep symbolic value. The images which characterised these unique writings were seen as an entirely symbolic language that held within it all of the mysteries of the cosmos. The power in the words and speech come from the creator. Karenga (2004) avers that, in the various creation narratives, the creator uses speech to actualize creation. Over time, the kings and queens as well as private persons sought and claimed such power. Apparently, this is the case as far as usage of words is concerned in the Afrocentric paradigm. According to Peek (1981), saying a word or labelling someone or something in African communities suggests you know its essence and possibly control it.

It is perceptible, therefore, that *medu-netcher* carries the wisdom and wishes of the writer just as words among the Nandi carry the prayers and vision of the one uttering them. The Nandi believed that an uttered word is timeless and potent, like the *medu-netcher*. The power of a word of blessing or curse can transcend generations, and it is common for Nandi families to examine their history and events when misfortune or luck befalls them. They do this to determine if words and actions of their ancestors are responsible for the current happenings.

The above assertions are best wrapped up by a Nandi proverb, *ng’elyep kokonu mwai ak kokonu koroti* (a tongue can bring forth balming oil or shed blood). For this reason, the youth among the Nandi are trained to use words carefully. Young people are guided to

say what is truthful at all times; using words to perpetuate lies is like cutting self off from self and from society (Hampata Ba, 1981).

The Nandi people have specific codes that govern the use of non-verbal language. This is illustrated below by LES.

Extract 16:

Women and men should wear clothes that communicate honour (*tekis*).
Ornaments, costumes and body decor are for beauty, and indicate distinctions
between individuals and to mark specific accomplishments...

Moreover, TABKI, in a FGD, expressed the importance of humility during social interactions, as captured below.

Extract 17:

Public speaking ought to be done with care ...it's bad to be proud or to lack
wisdom such that you fail to address people as per their status ...being
unnecessarily loud, harsh and foul mouthed is frowned upon.

Extract 16 and 17 illustrate that the Nandi had values that governed use of non-verbal cues. They still have specific expectations on the nature of appearance of apparel, gestures, facial expression, posture, eye contact and paralinguistic attributes like voice tone that individuals use to pass stimuli. These features, just like as in many world cultures, have communally shared interpretations, are deliberately relayed or read as intended, are knowingly relayed or knowingly received, and have the tendency to elicit response (Jackson, 2014). Through proper use of these features, the Nandi ensured they

had personal control over their environment by communicating their needs clearly. Moreover, they also helped them to conform to cultural ideals, which subsequently ensured they attained harmony with self and with others.

However, among the Nandi of today, people deviate from the conventions of language to mock or ridicule those they despise. Others, especially politicians, also distort language in order to alienate those who are considered the enemies of the people. A study by Siele (2015), for instance, found that Kenyan politicians use coded language to spur ethnic hatred or conflicts.

Maat philosophy is the genesis of ideals that guide most African people in their personal and spiritual life (Obenga, 2007). Moderation is at the core of Maatian ethics (Lichtheim, 1997). It advocates for all beings to stand worthy before God and the people. Everyone in a social interaction is, therefore, obligated to strive to stand worthy daily before others.

This mirrors the Nandi ontology on decency during non-verbal communication. Costumes and decor used ought to portray moderation and decency. This helps to ensure that one attains and retains good standing in the community.

The Nandi also emphasize on humility and building of one's character during contacts with others. It is discernible here that Maatian principles are at play. The fundamental role of Maat is manifested at the present time by the deeply held predisposition to be humans who belong more to society and less to themselves alone, and the inclination of a perceived wise person to pursue "silence," with the connotation of calm, tranquillity and humility (Obenga, 2007). This reflects well the tenets of God. All beings are equal before the Creator; thus the right to self-expression must be used in the spirit of Maat.

5.3.2.2 Emotional Management during Interactions

The Nandi people value those who recognize their own emotions and thoughts and understand how emotions influence one's own behaviour and that of others. BARSU, in one of the FGDs, made the following comments on this issue:

Extract 18:

..It's a good thing to avoid stress (*kerermetiet*) ...it stops one from being productive ...children who are found to support their head with hands and are lost in thoughts are ridiculed and asked to face whatever they are thinking head on ...you do not get to hear something and jump to a conclusion ...words are like a pumpkin ...if you have to understand them you need to find the origin ...a process which takes time.

Consequently, family members and peers impress upon others the need to learn to regulate their emotions, thoughts and actions at the personal level or in a social set-up. To achieve this, the Nandi encouraged members to be concrete in their thinking by exploring the unconscious of their past, irrational forces and even biological drives which push them to their present circumstances. This aspect of sensitivity to one's own emotions and those of others aligns well with the principles of the African indigenous knowledge systems which were adopted in the theoretical framework of this study. The sensitivity to affect and emotional cues leads to synchronicity between one's emotions and affective states and others' thoughts and behaviours (Belgrave & Allison, 2018).

The traditional Nandi had strategies to manage emotions. They recognised that negative emotions and energy were destructive and needed a medium to manage them. According to respondent CHUMIOT, several strategies were used.

Extract 19:

..People go out up hills and look at the view to relax. Festivals were organised frequently thus people danced and sang to relieve themselves of stress ...kin members are available to help solve any issue of concern.

Therefore, the Nandi value relationships that are healthy and long-lasting. As such, they had principles that helped people manage their emotions and feelings during interactions. These key beliefs are captured in the extract below by MOM.

Extract 20:

If a parent is angry with you and goes to a point of becoming abusive or physical, don't answer/fight back, keep off until things settle down. Get someone to help make peace immediately ...when you talk with someone, show interest and an understanding of their perspectives and feelings. When you have a different viewpoint you do not force it on others; instead you build consensus and work to win their support through dialogue. When somebody is bitter over an issue, they utter things which hurt – do not take such utterances to heart (*makiebchiniit chi rirei* – do not listen to a crying person).

It is perceptible that the Nandi upheld virtues of self-control and patience during intrapersonal reflections and interpersonal contacts and activities. The presence of these

virtues in contemporary Nandi culture affirms the existence of a link between the Nandi way of life and ancient Kemetic thought. In Kemet culture, personhood revolved around maintaining the sense of balance by controlling disharmony. This was achieved by encouraging individuals to adapt certain behaviours and characteristic ways of responding to issues. According to Fox (1983), a sense of self-control that begets silence as a response in the face of provocation is central to the Kemetic thought. The Kemetic person demonstrates trust in divine justice rather than attempting to force an outcome during heated arguments and disputes. Those who ascribe to this worldview believe that your opponent will ultimately fill the vacuum your silence produces with his/her own heated words. He will thus expose his inner turmoil and confound himself, while you gain in reputation. Therefore, restraint is embraced and persons are encouraged to hold back emotions, cover up anger, and regulate carefully what comes forth from their mouth. The principles underlying emotional management is embedded in the Nandi child care practices and emphasized during training that goes together with rites of passage (Kiprop, 2015).

5.3.2.3 Managing Social Change

The Nandi people were (and still are) slow to adapt to change. Respondent DAK expounded on this notion as shown below.

Extract 21:

Social change in Nandi was not considered a common occurrence. Nandi believed in the maxim that life continued as it was in the beginning and so is now and forever more; “*wendi emet kou ken*” has been the slogan. Children were taught

that if it happens that they migrate from their community to the other community; they should continue practising their culture. They should not just adapt to their neighbours' way of life, but take time to see its benefits first. This attitude has made Nandi people to adopt not only new ways of doing things but also new ways of living, e.g. the Luhya community introduced the use of hand tools, e.g. axes, types of foods and businesses among the Nandi. This is evident in the similarity of names of tools and animals used by both the Luhya community and Nandi, like “*Kusuma*” and “*kesumo*” for going to look for food, aid and “*engokho*” and “*ingokyet*” for chicken.

It is evident from the above extract that the Nandi do not embrace change fast. They study a phenomenon carefully for viability, and then adopt it cautiously. Respondent MAS, in the extract below, agrees and goes on to reinforce the value of introspection when faced with a new social phenomenon.

Extract 22:

Nandi people did not welcome the whites to their land. They fought and refused their education, food and medicine for a long time ...they gauged the level of progress between them and their neighbours. Diseases in their neighbourhoods were being cured by the white man's medicine. The school system was producing better builders and farmers. They introspected and saw there was need to change their modes of dressing, education and farming. Social life was adapted to fit these realities.

It is deducible from the above that when Nandi are stuck in a crisis that risks their wellbeing, they introspect, and when necessary, unlearn or free themselves from those networks and self-images that define their crisis situations.

The present-day Nandi have had to come to terms with new inventions and discoveries that have produced new products, ideas and social patterns. Moreover, globalization has brought about diffusion of new ideas and objects from other societies through trading, migration and mass communication. In the light of such changes, the Nandi elders teach young people to be analytical in order to discern the social shifts which may happen from time to time. People succeed if they meditate and project possible outcomes of a situation, and then formulate plans to bring about change towards the intended goal. However, the essence inherent in Nandihood is supposed to permeate any new cultural imposition propagated by media and globalization processes.

Reeler (2015) agrees on the need to navigate social change with care. He asserts that change should not be rushed into as the realities of the existing change processes need to be considered. The needs of the community must be weighed critically for social change to be beneficial. The above findings on views of social change in the Nandi ontology correspond to those of other African communities and Maatian thought (Ramose, 1999). Social change brings about disruption, which may necessitate negotiation and balancing between personal demands and those of the natural world. According to Karenga (2004), the Maatian thought contemplates social change grounded in changing realities in our universe. It simply sets the boundaries for change, but its ground and essence do not

change. Technology and other modes of production and lifestyle may change, but Maatian deals remains preeminent; they do not change.

5.3.3 Theme on Governance and Leadership

There are several ethical expectations pertaining to governance that contribute to the psychosocial care of children among the Nandi people. Interview transcripts and focus group transcripts were analysed to determine the aspects of indigenous governance and leadership that provide essential resources that contribute to the psychosocial care of children among the Nandi people of Kenya. The findings were discussed under several themes, namely: community participation and decision making; integrity; esteem for leaders and elders, and finally, the supremacy of people and community interests.

5.3.3.1 Community Participation and Decision-Making

The Nandi people esteem communal activities. Respondent SIA alludes to this in the extract below.

Extract 23:

Every community member attended meetings and rituals. All able-bodied community members are expected to play a role during community functions....both the young and old presented unsolicited evidence to help resolve any issue of concern...members of an age group met during recreational or activity time and used the forum to learn about things and discipline errant members, e.g. lazy ones and those engaging in immoral behaviour.

The above views resonate with the tenet of Afrocentricity on the sense of community. According to Eagle (2004), the individual is understood to exist as an element of a broader social unit or system, being part of a family, an extended family system and a wider society. It is apparent that peer support was encouraged, and thus younger members helped themselves informally, shared general information about their development and growth issues, and shared advice on ways of tackling life issues. It can be concluded that Nandi embraced moulding philosophy on child care which holds that individuals are likely to learn best from those whom they recognise as being most like themselves. This view also concurs with the suggestion by Thwala (2012) that the use of cultural strategies in the psychosocial care of children gives them a sense of identity.

Moreover, community members participated not only in child care, but also had a big role in disciplining and ensuring they followed community ways. This was alluded to by SDA in the extract below.

Extract 24:

Elders disciplined and gave direction to children regardless of who a child belonged to...a thin malleable stick (*cheptuiwet*) was used to dispense corporal punishment....if you have a case with elders, your clan members (*ooringwong*) can support you to mitigate it, or pay a fine.

Community involvement was therefore part and parcel of child care and discipline among the Nandi. Every able adult participated in nurturing a child to adopt the desirable community ways, and where needed, in dispensing punishment. Punishment was done with care not to harm a child. As such, a standardised cane was used to administer light

punishment, which often entailed striking the back lightly (*kechwen*) with a cane. This finding reinforced the view by Palmer and Gasman (2008) that, in traditional Africa, the adage that ‘it takes a village to raise a child’ was always manifest in every community. This adage implied that the community cooperated in the holistic upbringing of the child, not just in meting out punishments for wrongdoing.

An alternative report to the UN Committee on the Rights of the Child on the implementation of the Convention on the Rights of the Child in Kenya (2007) concurs, and avers that indigenous communities in Kenya have in place communal checks that generally make children avoid deprivation of their liberty, and try to find a penalty matching both the interests of the child and those of the community. These community based arrangements are undercut by procedural safeguards so that the best interests of the child are taken into account in all decisions involving him/her. This is possible because, in traditional Africa, each member of the community was connected to others through biological relationships and socio-economic, political and cultural associations (Higgs, 2010). Moreover, these connections went with obligations, duties, responsibilities and conventions that framed and defined how the community was conceptualized and run. The entire community was involved, to a certain extent, in almost every socio-economic activity undertaken by a single African person. This was more pronounced in aspects relating to governance and judicial processes.

5.3.3.2 Integrity

Leadership was held in high esteem by the Nandi people. Those who took up leadership positions in the family, clan or communities were expected to be exemplary in word and deed. Respondent CHU encapsulated this assertion in the extract below.

Extract 25:

Boisiekap kook (Council of Elders) is usually made up of elderly men of good standing in the Nandi society. They are people from respected families and with no known criminal background or curse over their heads (*libwoben*).. They must be hard-working people who farm and keep animals. They are well respected because of their observance of the-Nandi ethos. Their lives must inspire others so that when they give directions people see sense in them.

The above extract reveals that the Nandi people only trusted those leaders who led by example. This implies that the conduct and level of industry of a leader were expected to be beyond reproach. This aspect of morality is integral to Ubuntu as a philosophical worldview. According to Nussbaum (2003 and Nzimakwe (2014), Ubuntu leadership is founded on aspects of morality, humanness, compassion, care, understanding and empathy, which constitute the ingredients of good governance.

In addition, the Nandi people expected those in leadership to abide by the laws of nature, to rule with fairness, even if there was no explicit undertaking on their part to that effect. The Council of Elders were limited by the mores, and had to exercise power accordingly. Leaders were to constantly seek to create structures that decentralized power, and that

taught, empowered and inspired every person (especially the youth) to value just ways of living. These contentions were captured by respondent SIA in the extract below.

Extract 26:

Elders and other community leaders need to be servants (*kiboitin*) and not profit seekers. Leaders must not use the position they have been given in trust to enrich themselves, or dish out favours to friends and relatives. Whatever they do should be guided by *imanit* (justice). Those in position ought to use their authority to develop community members socio-economically. They must use any available opportunity to encourage young people to love their culture and uphold the key tenets of it.

It is clear from above extract that the Nandi expected their leaders to practise justice whereby they develop, enrich and empower each member of the community in order to strengthen the Nandi nation. The community expected the leaders to abide by the rule of law and effectively dispense justice, which are both critical components for peace, stability and the economic development of the community.

Fostering attitudes that do not tolerate corruption was at the core of Nandi leadership practices. Young people were thus socialised to shun corruption as they had a conducive learning environment that nurtured lives that valued integrity. The aim of such emphasis on integrity was to strengthen young people's attitudes and demands for accountability and, ultimately, the development of trust in the management of public affairs. This ultimately led to improved productivity, which, in the view of Ridley, Rao, Schilbach and Patel (2020), has the potential to minimise the occurrence of mental health issues like

despair and stress. According to Ridley *et al.*, mental health in individuals results from the general order that is in their environment.

The Nandi traditional forms of leadership mirror those of other African people where Ubuntu philosophy is extensively employed in governance. Just as is the case with Nandi traditional leadership, the Ubuntu approach emphasizes teamwork, attention to relationships, mutual respect and empathy between the leader and the followers, and participative decision-making (Awoniyi, 2015; Bhengu, 2006). The Ubuntu ethos bears a resemblance to ancient Kemetic principles of leadership where Maat philosophy was the prime political organizing code embraced by royalty and the masses alike. Under the tenets of Maat, those in leadership were expected to uphold key virtues like truth, justice, order, harmony, balance, reciprocity and propriety. Lichtheim (1997) reports that, in Africa, a king was always required to display justice and kindness, and those working under him were obliged to help him to exercise these virtues by being loyal, obedient, and discreet in service. Rulers rejected calumny and propaganda for conciliation and beneficent governance.

Kenya currently struggles to eradicate a culture of corrupt leadership in public institutions. A relook at the philosophies that undergirded traditional leadership for centuries could offer alternative to current governance systems in Africa that are tottering under the weight of corruption. Such positive aspects of traditionalism could be an important resource needed to reinforce the leadership ethic by cataloguing customs, beliefs and practices that determine acceptable behaviour, morality and characteristics of individuals in Africa (Bhengu, 2006). This could be realized by incorporating

anticorruption lessons drawn from traditionalism in the Life Skills education of young people who are the potential leaders of tomorrow.

5.3.3.3 Mutuality of Esteem for Leaders and Elders

The Nandi people honoured and respected their rulers, and those in authority were expected to reciprocate this gesture by displaying a sense of reference to their subjects. In fact, anyone who became a leader in traditional Nandi society automatically earned the respect due to his or her office (Boit, 2020). This was the basis of political authority in traditional Nandi society as captured by respondent CHU below.

Extract 27:

Leaders must not impose their own individual ideals on the community members. They ought to listen to views regardless of the nature and source of the information. Members of the community need to ...respect authority and participate in running community affairs. The tendency for some individuals to hold back from contributing in a team because they assume someone else will do the work is bad manners. Everyone's input is cherished in running community affairs. Individuals who do not care about the ideals of Nandi people, but instead see their positions as an opportunity to further their own self-interests are frowned upon. These people uphold little mutuality of concern for the development of all Nandi people, because their selfish individualistic attitude takes priority in their actions.

To date, the Nandi still believe that everyone has a unique perspective about things. In addition, each person is thought to own a set of aspirations, skills and experiences that at

times vary with those of others. Those in leadership also have their own ingrained subcultures that they may wish to impose on those under them. This explains why consultation is a timeless political philosophy among the Nandi. It also explains why the community was never headed by one king, but by a Council of Elders (Kiprop, 2015). The Nandi have always been wary of the dangers of giving too much power to one person. For this reason, as stated by the respondent above, the Nandi train their young to honour and respect the rulers, and vice versa. This is achieved by ensuring that community members work with the same level of commitment, maintain the same values, and generally hold many of the same ideals. Therefore, the Nandi abhor leaders who display tendencies like individuality, competition, and domination. They instead value those who practise aspects of mutuality like going out of their way to find out how their subjects are doing, what they need or believe, what they want (Miller, 2007). This mutuality ensures there is stability and order in the community. The Nandi people believe that there is a moral basis to public order, which ensures the continuation of social life beyond the family or clan. As such, young people, who are more likely to stay engaged in a civic issue when their ideas and contributions are included (Boyce, 2010), will feel valued and encouraged as their voices and ideas are considered in decision-making. This is another important resource for teaching young people about the processes of democracy, and encouraging them to participate in issues that are of public concern.

The Nandi sense of mutuality and respect between leaders and their subjects mirrors the tenets of Maat. According to Karenga (2004), Maat is defined as the practice of reciprocity, as acting for one another in mutually beneficial ways. This reciprocity clearly applies to both relations between humans and the divine and relations between humans

and humans, including those of subjects and rulers. Leaders must reciprocate the respect shown by their subjects by doing a number of things. First, being exemplary in words and deeds; secondly, being ethical and upholding all cultural expectations; thirdly, displaying aspects of leadership that create a culture in which good manners are maintained at individual, family and community levels; and fourthly, practising a participatory kind of rule.

The Nandi people believe that disloyalty to a leader is disloyalty to *Asiis*. Therefore, high levels of reverence are directed at any leadership, at the family, clan or whole community level. However, the Nandi have always held the discretion to rebel and change any leadership they consider unethical and lacking fortitude. For instance, in 1890, the Nandi dethroned its supreme spiritual leader, Kimnyolei arap Turgat, for failure to provide prudent leadership. Arap Turgat's word was final in military, political and social matters. However, when the community began to suffer under his rule an uprising was mounted against him. He was deposed and his son Koitalel Arap Samoei was installed as the new leader of the Nandi (Kareithi, 2011). This is an important resource for teaching the young in school to understand the power of the people over their elected leaders.

5.3.3.4 Community Interests

Desire to preserve community interests was an important factor in governance among the traditional Nandi people. Respondent DAK captured this notion in the extract below.

Extract 28:

There is need to preserve shrines, rituals and food. No one is allowed to take possession, devalue or destroy them. Anyone who does so is charged and fined appropriately by elders.

It is perceptible from extract 35 that community interests and property were zealously protected by Nandi people. Litigants could not win where community interests were at stake. When elders heard disputes, they were careful to safeguard the established cultural and historic elements of the community. Among the Nandi, as with other African peoples generally, the obvious limitations on an individual's right to do whatever he/she pleased came from their adherence to a communal way of life (Rugege, 2003; Baldwin & Raffler, 2019). As already stated elsewhere, the Nandi believed that it was only in the community that the life of the individual acquired true meaning. Shared ownership was valued and thus community members were discouraged not to live as isolated beings, but to engage in reciprocal interactions with other members of the community and, together, care for its communal material culture. This aspect constitutes a resource that can help young people to grow up grounded in the practice of being mindful of the goods and services of others in the community.

It is highly likely, however, that young people no longer receive teachings on the value of public properties like monuments and infrastructure in present-day Nandi schools. This is because, as current studies have shown, student protests in Nandi schools, and in Kenya in general, have occasionally exploded into orgies of violence often resulting in destruction of property and, sometimes, loss of life (Chemutai, Onkware, & Iteyo, 2020;

Jepketer, 2017; Rono, 2020). Malenya (2016) describes this culture of mayhem in school as the acts of *conscious individuals continually searching for “who” they are through their actions in school life as they make choices based on their experiences, values and outlook*. The traditional practice, which empowered the young through the process of conscientization, seems to have been shelved by many families and schools in Kenya.

There is evidence to show that the Kenyan society increasingly relies on coercive ways, such as issuing warnings of criminal action through the Directorate of Criminal Investigations, as a response to the violence by the students (Ngina, 2018). As a consequence, many young people in schools feel trapped in a kind of oppressor-oppressed duality where the school administration acts as an absolute authority with the backing of governments, and students have no choice but to toe the line (Malenya, 2016). The aim of this study has been to see the injection of relevant and useful values from traditional African societies into the schools’ Life Skills curriculum to enhance the moral formation of young people.

5.3.3.5 Supremacy of People

The Nandi people regarded leadership as a function that is common to all, rather than being vested in the individual tasked with the responsibilities of leading. Participant MOI reflected on this below.

Extract 29:

A leader cannot be in power if the people did not endorse his/her leadership. The collective will of the community members will always guide whatever action that those in authority take regarding any matter. Those in leadership are supposed to

have the concerns of Nandi people at heart. Before taking key resolutions that affect the community members, they have to seek advice from key opinion leaders. This is a standard social rule that members expect from their leaders.

It is evident from above extract that the Nandi people expected their leaders to practise participatory leadership. The Nandi people institutionalized valuable checks and balances within the leadership system to prevent the corruptibility of concentrated power. As mentioned earlier, the Nandi were alive to the fact that giving absolute power to one or a few individuals on issues affecting the community was likely to lead to abuse of power (Kiprop, 2015).

The Nandi traditional governance practices were, therefore, open and democratic. The palaver settlement system was commonly practised to unravel difficult issues and chart the course of action on issues that were of interest to the community (Kingah, 2004). During formal assemblies, the Council of Elders (*kok*) allowed every community member to express this/her opinions on every issue at hand. Ultimately, it was the whole community that could directly determine the course and direction-of any given matter. The participation of everyone, tolerance of divergent views, social solidarity and impartiality guided the process. Consequently, young people benefited from this psychological space created to facilitate open communication.

The Nandi perspective on the supremacy of the people over their individual leaders is shared by other communities in Africa. The Nguni saying *Inkosi yinkosi ngabantu* (The king rules by the grace of the people) is a testament of how belief in communal ownership of power is extolled across African communities (Rugege, 2003).

Notwithstanding the absence of deliberate formulation of written laws or values in the Nandi political systems, norms regulated the community's traditional governance systems. Presently, most of the Nandi people live in rural regions, and are under the authority of still relatively powerful traditional systems, which run hand-in-hand with those of national and county governments. This system is considered the main ruling mechanism that is nearest and agreeable to all (Kiprop, 2015). The Nandi have some form of dual leadership where the Orkoiyot has his own network of disciples, and villages and parishes have Councils of Elders. Both national and traditional governments work seamlessly to regulate and manage economic endeavours, relationships and social behaviour among the members of the community. The authority of an indigenous authority (*kok*) is drawn from customs and is executed with consensus from advisers with a small degree of regulation and oversight from central government legislation. Young people are inducted to embrace the spirit of communal living as seen in their participation in corporate ventures (*kibagenge*) like joint raids, harvest and herding of animals. The elements of traditional leadership that are still present in Nandi today act as a conduit through which traditional values are transmitted into the current forms of social structure.

5.3.4 Religious Beliefs and Practices

The Nandi people have a number of fundamental norms and ideals pertaining to religious beliefs and practices that contribute to the psychosocial care of children. The experiences of the participants interviewed indicated that these aspects may be categorized into four (main areas: influence of spiritual forces, moral personhood, ritual practices and taboos, and festivals

5.3.4.1 Influence of Spiritual Forces

The key pillars of Nandi traditional religion were God (*Asiis*), the heavens, spiritual forces and the dead. God -(was regarded in feminine terms. Then there were spiritual forces that were believed to emerge from and be reliant on God, i.e. thunder (*ilat*). Spirits were believed to be in different forms: Some were thought to be good, some as mischievous, while others were outright evil (*musambwanik*). The other spiritual beings were the ancestors, comprising deceased family members now existing in *Ooi* (a condition that allows them to exercise some unique links to *Asiis*, *ilat* and the good spirits). The traditional Nandi were convinced that ancestors had some authority over malevolent spirits and were thus capable of defending the living from destructive spirits (Hollis, 1909). Religious beliefs and practices shaped their conduct. Belief in *Asiis* and in divinities like *ilat* and *ooik* implied a certain type of conduct and demeanour that respected the order established by the supernatural. This conduct was also watched over by the divinities and the ancestors. The divinity of these aspects had a bearing on how the Nandi conducted themselves in different environments. However, in present-day Nandi, much of the aspects of traditional belief systems have been altered by the entry of Christianity and other religions. First, the traditional Nandi believed in the protective power of sacrificial offering. Moreover, the Deity would open material blessings like abundance of children, animals and farm produce. As such, worship was a process of give and take where the value of sacrifice as a temporary loss for the greater good was practised and taught to all, including the young. They thus offered first fruits as sacrifices and believed that the Deity would be pleased and reciprocate by offering protection from harm.

This was expounded by respondent LES in extract 30 below.

Extract 30:

In case ancestors were not happy and rains delayed, special rituals and prayers to Asiis to bring rain are made by mature women in the evenings. Chebokipkoiyo- the lady of blessings (kooiyo is blessings) must eat of the first fruits of harvest before human beings use of them ...families and clans take first fruits (*tongoanik*) to the shrine (*Kapkoros*) as offering before harvests are given to anyone else. The Nandi dedicated two months – September (*kipsunde ne tai*) and October (*kipsunde nebo aeng*) – for harvest rituals.

It is perceptible from extract 30 that the Nandi deemed that humans could have good relations with the deities by regularly making offerings to the supernatural. Moreover, the Deity would open material blessings like abundance of children, animals and farm produce. Worship was a process of give and take where the value of sacrifice as a temporary loss for the greater good was practised and taught to all, including the young. Secondly, the Nandi believed in the power of the evil or malevolent eye. This is illustrated by respondent SIA in the extract 31 below.

Extract 31:

During naming ceremonies, prayers to Asiis to provide health and protection to the child and mother are made. The Nandi believed in charms to drive away evil especially those brought about by dissatisfied ancestors and those perpetuated by the jealous (*chepnesmo*), witchdoctors (*boonik*) and sorcerers (*sakutik/*).

The Nandi believed that there were people with an evil eye (*sakutik*) who would hurt others and impair things by merely looking at them. These were persons whose gaze and words brought misfortunes or grave injury to, especially, children, animals and projects. Some of them were not even aware of the “harm” they could cause with their gaze. The second type was driven by jealousy (*chepnesmoo*) and thus intentionally caused injury on people, animals and even things. The emergent principle in the ‘evil eye’ phenomenon is that not every person is in support of progress of good actions. There will always be people who, for no reason, or for reasons best known only to them, will never support the common good of society. Therefore, one must negotiate as much as possible to bring everyone into a social activity and leave those who are stubborn out.

The third major influence of spiritual forces among the Nandi stemmed from the idea of reincarnation. This was illustrated by MWA in extract 32.

Extract 32:

When one dies they go to *ooi* (home of ancestors) underground, place of little light ...they stay in that place until called back to earth ...he came back in the form of a new-born child, thus the *kursetap lakwet* ceremony (the calling of the spirits to come back) ...during the ceremony one of the *ooik* (spirit of the ancestors) came and joined his family.

Therefore, the Nandi strongly believed that no one dies, but they enter the ancestral world briefly before returning in the form of a new-born in a family. The positive value one can glean from this is that every person in life has a timeless impact on others. Their physical death does not bring to an end their potential influence on the living world.

The fourth belief revolved around the potency of powers of traditional medicine men/women, diviners and the supernatural powers held by elders. This was captured by SIA in excerpt 33 below.

Excerpt 33:

...the head of the household prayed for the health and protection of his household. Prayers at community level are led by priests (*tisiik*), diviners (*chepsokeiyot*), rainmakers (*uuikapropta*), medicine men and women (*chepkeriot*), ritual and family elders (*boiyoptum/korkoptum*), and heads of organized groups such as hunters or warriors. These prayers are addressed to *Asiis* for a variety of human needs like life, health, healing, wealth, and prosperity. Elders facilitated in cleansing rituals like those where one steals and commits murder and owns up to it. Other cleansing rituals include those done to rid one of bad omen arising from killing certain animals like donkeys or cats, to reverse a curse, to cleanse a woman who gives birth to twins (*Kaanyinyetap chepsaramiat*) and cleansing people who have engaged in an action considered to be a taboo, like defiling holy things and places.

The Nandi believed that the healing actions of these people had power to change the mental and physical state of anyone within the community. This is an important value placed on traditional healing systems, which include traditional medicine, which should be taught to the youths. The belief is also undergirded by the notion that not all illnesses require medicinal interventions. Prayer or audible talk has been documented as a form of

cure or treatment, especially where psychological health is concerned (Walker & Moon, 2011).

Fifthly, the Nandi people believed in the power of sacred objects. This is evident in extract 34 from SDA.

Extract 34:

...A father and a mother procure special charms (*setenik/tamagook*) which are affixed on children's clothing in order to provide protection from the evil eye.

During raids, mothers of warriors tie their waist belts into four knots (*keuch*) as a prayer for their success and safety.

Special amulets or talismans were worn to provide protection against evil spirits. This practice reinforced the value of symbolic actions in the psychological wellbeing of people. This has been documented as an effective way of promoting health by Bilewicz and Klebaniuk (2013). The authors argue that the physical display of religious symbols has a psychosocial function of simultaneously reinforcing and discouraging certain psychological intentions and social actions.

Sixthly, the Nandi people believed in the power of witchcraft. This was also captured by SIA in extract 24 above. The Nandi believed that some people were transmitters of mystical powers which they used to bring harm on others. The Nandi, nevertheless, believed that witchdoctors could restore health to those who were thought to have been harmed by others.

The religious beliefs inherent in the Nandi traditional religious thought have striking parallels with the Maatian thought which provided a framework for Kametic civilisation. Maat was placed into the conscious mind of Egyptians as a focal point of reverence. Therefore, Maat controlled their way of life. It was the source of the Egyptian's understanding of right and wrong, and everyone strived to act in accord with right.

According to Broadie and Macdonald (1978), Maat denotes amicable relations between the living, religious and respect on earth for the way of things ordained by the gods. Maät was thus both a universal order and the ethics that shaped human actions.

Maat governed all aspects of Kemetic creation (Martin, 2008), just as spiritual forces shape the values of the traditional African people. Spiritual forces control beliefs about creation, purpose, destiny, life and love (Mailu, 1990). The Nandi people also subscribe to this worldview, so spiritual beliefs very much shape their human conduct. Belief in *Asiis* and in divinities like *ilat* and *ooik* forced the believer to act in accordance with the dictates of such forces.

The assertion that the Kemetic civilization was driven by the labour and skill of the black African people has been given credence in this study by the similarities of some religious terms used then and what is still found and widely used by the Nandi people today (Sambu, 2000). The Nandi called their Deity *Asiis*, which bears similarity with Isis, the ancient Egyptian goddess of magic, fertility and death, healing and rebirth. Just as was the case with *Asiis* of the Nandi, Isis was depicted as a woman. Moreover, Isis was perceived as a terrestrial, water and air goddess rolled into one, and that all life forms sprang from her. Similarly, the Nandi viewed *Asiis* with awe and allowed her to control

all spheres of their lives. *Asiis* and the divinities were worshipped by the Nandi people via sacrifices, gifts, supplications, petitions, tributes, songs and dance.

The ancient Egyptians held that the universe was ordered. The movement of the sun, the Nile and the established course of the terrestrial bodies gave them assurance that there was permanence to existence, which was central to the nature of all things (Karenga, 2004). However, evil forces existed and destabilized the ordered nature of life. Sickness and other misfortunes could reign if individuals failed to ensure things occupied the rightful places and spaces for which they were created. Order was realized through men and women implementing Maat, the Right Order of all life in their lives for the benefit of family and community (Karenga, 2004). Just like the Nandi who practised certain rituals to appease their Deity, the people of Kemet conducted life in such a fashion. When disorder threatened, right action was required to drive it out and return Maat to its place. The quest to preserve and defend the ordered state of being and things among the Nandi has therefore been in existence since the time of their ancestors in Kemet.

5.3.4.2 Moral Personhood

The Nandi people esteemed purity and sanctity (*Libwabindo*). They expected everyone to practice high levels of morality derived from the ethics of the prevailing religious beliefs and worship practices. This is captured in the extract by MWA below.

Extract 35:

A Nandi person (*chii*) ought to be virtuous (*libwoob*). Anybody who gets a leadership role in the community must be blameless, must not have a personal or family curse hanging over his/her head. He/she ought to have been consecrated or

have to sanctify him/herself (*keetis*). He/she must have gone through all prerequisite rites and live a life devoid of contamination...

PA person (*chii*) ought to conform to a high level of fundamental norms and ideals. *Chii* must detest evil, regardless of who commits it. Individuals are expected to cleanse themselves (*keetis*) if they get contaminated by having witnessed/committed murder or being complicit in any other illegality. These ideas underline the value of personal commitment to a virtuous life among the Nandi. The pursuit of good and the effort to avoid evil or wrongdoing is a standard to which every person, young and old, must commit him/herself. This assertion parallels the ancient Egyptian Maatian thought whereby one was expected to be pure and blameless by loathing evil (*isft*). Then, humans were socialized to be lovers of goodness at all times as this would ensure one was remembered across generations to come (Lichtheim, 1997).

There are several fundamental practices that underpin attendance to moral personhood in an individual in Nandi society. First, the Nandi cherished (and still cherish today) a compassionate existence in which people's holistic health, achievement and thriving are of utmost value. Respondent LES averred that the Nandi are compassionate (*tinyerirge*), and go out of their way to help the less fortunate members in their midst.

Extract 36:

Nandi people fear *ng'ogi* (curse) and go out of their way to avoid instances that can precipitate it. They are careful not to overwork their animals ...dangerous animals are hunted down and killed, but others are treated compassionately. An antelope which during a hunt ended up hiding inside a house was not killed. .A

dowry could be paid in instalments if a groom was poor (*keseete kwanget*). People shared food (*kesimet*) during drought and other difficult times. Travellers were welcomed and fed. When a person commits a felony and then unreservedly asks for forgiveness, it is granted. They fear a curse will befall them if they are not compassionate.

The chief requirements for lawful governance in Maatian thought was true and firm justice for all, and compassion towards the weak and lonely (Lichtheim, 1997). The Nandi also regard compassionate living very highly. In that connection, they deem it as a value that has to be developed and deepened through practice. According to Boit (2020), it is because of their generosity and compassion that the Nandi did not have professional beggars. A person who lacked food would lay a sheet across the road, and walk away. Passers-by would see the cloth and understand its symbolism; they would then drop some food on it and walk away. The food was never stolen, until the owner of the sheet came to collect the food himself.

Secondly, the Nandi people held elevated levels of reverence for the supremacy of Asiis. This was captured by SIA in the extract below.

Extract 37:

Nandi believe in the existence of a power above which there is no other, a Supreme Being, *Asiis*. *Asiis* is the giver of life, children, cows, health long life. He has absolute control of the universe and all that it contains. This is because all other beings exist because of her Asiis praise names. It looks as if Asiis was feminine as per her praise names: *Cheptail-el*—the lady of brightness (like the sun),

Chebokipkoiyo—the lady of blessings (kooiyo is blessings), *Chebokimircho*—the lady of war (God of war), *Chepkeliensogol* – the lady with nine legs (rays of the sun signifying blessings to reach everyone).

It was expected, therefore, that every member of the Nandi community would view Asiis with awe and allow her and her deities control over all spheres of their lives. The supreme Deity represented a moral centre or absolute which gave every individual a sense of control over life. Young people today can be taught about the value of such absolute centres of moral reference and how to find it. The Nandi perspective on the centrality of the Deity in life sharply contrasts with secularism as espoused in the Eurocentric school of thought. Eurocentricism extols the individual as being at the centre of existence, and the supernatural is considered to be at the periphery (Shahjahan & Haverkos, 2011). This worldview is tantamount to result in moral relativism.

There is so much underlying similarity in the spiritual worldview of the Nandi people and the ancient Egyptian cosmology. According to Bynum (1999), the Osirian institution of ancient Kemetic Egypt is embedded and implicated in the intuitions of the eternity of the soul, reincarnation, birth, death, and transcendence played out in a human life. Bynum posits that Osiris is the source of constant nourishment and the assumed and intuited trajectory of human consciousness. Even today, reverence for the Deity forms the cornerstone of the Nandi and wider African worldview. The Nandi consider such reverence as the essence of human existence. Moreover, adoration of and esteem for the Deity has remained an invisible substance that connects all human beings to each other and to a creator (Schiele, 1994; Graham, 1999).

Thirdly, the Nandi people considered individualism (*kesopchigei*) to be immoral. This is confirmed by respondent MOI in the extract below.

Extract 38:

...Sharing, visitations, and helping one another is a key feature of Nandi way of life.

The above is in sharp contrast with the Eurocentric worldview which extols the values of individualism as higher than those of community (Ma & Schoeneman, 1997). The Nandi lived together and helped one another to achieve their needs. They viewed communal living as a potentially constructive human value which forms the key foundation of a human society. They considered individualism (*kesopchigei*) to be immoral. They expected members to live together and help one another achieve their needs. However, as pointed out earlier, this belief has been challenged by the cultural influences of globalization and capitalism, which are founded on individualism and moral subjectivity (Elliot & Lemert, 2009).

Fourthly, the Nandi people considered aspects of fairness and justice (*iimanit*) in all spheres of human undertakings as foundational to moral personhood. Respondent SDA captured this aspect in the following interview extract:

Extract 39:

Fairness (*iimanit*) stems from God's command, and everyone from the young to the old ought to practise it. People must be treated fairly depending

on-expectations of the society . If you practise injustice, you will be repaid in kind by God ...*Ngetup korutu* (whatever is buried germinates) ...be careful to sow goodness for you will reap blessings. Oath taking is used to ensure people are fair and just to one another and society in general. Oath-taking is a direct submission to the supernatural powers that your behaviour is guided by fairness.

The above excerpt reveals the centrality of exercising justice and fairness in human affairs among the Nandi people. This was shaped by deep religious convictions that guide the Nandi way of life. Similar belief existed during ancient Kemet society where inhabitants trusted in the justice of the gods and the rightness of all forms of life.

Therefore, knowledge of good and evil was intact, and so was trust in Maat (Lichtheim, 1997). They embrace the spirit of fair treatment that should govern all modes of exchange and interaction in a society.

Fair dealings are an important value needed for young people today. This is especially true in Kenya where corruption seems the order of the day in social, economic and political relations and engagements.

The understanding of what it means to be a human being-in Nandi thought is premised on moral living in the midst of a cosmos where evil forces hover about. Allowing oneself to be led by these forces was thought to attract misfortunes that only cleansing could reverse. It was the role of conscience (*kergon'gyet*), inherent in every man's psyche to steer individuals into making the right choices on a variety of options presented by life.

Therefore, among the Nandi, guilt or regret was appreciated as a sign that one's conscience was still alive. This too is a critical value in teaching personal morality and strengthening the personal character of young people.

Morality is inferred based on a person's observable behaviour (Gibson, 2000). The increase in immoral activity among the youth in Kenya today is an indicator of lack of foundational morals. The Office of the High Commissioner for Human Rights reports that in Kenya, violent criminal attacks, including rape, mugging, armed carjacking and home invasions, are increasingly being associated with the youth. Moreover, over 50 per cent of all the convicted criminals are young people aged between 16 and 25 years. These youth by and large were born when indigenous safeguards that foster child discipline such as communitarianism on the form of familism and collectivism that extended kin and family social systems and communal child-rearing, had started to weaken owing to the long-term of influence of colonisation and the immediate effects of globalization (Njue, Rombo & Ngige, 2007).

5.3.5 Ritual Practices and Taboos

Rituals are a system of rites, ceremonial acts and actions or an act or series of acts regularly repeated in a set precise manner (Lugira, 2009). In the traditional set-up, it entailed the observance of actions or procedures in an ordered and ceremonial way done in accordance with social customs.

Rituals can be observed at an individual level as well as during community celebrations and festivals. Ritual acts are made more effective by accompaniments with prayer, music and dancing. Sacrifices and offerings presented to accompany rituals help to confirm the

relationship between the Supreme Being and humanity (Lugira, 2009). The Nandi people did this by worshipping Asiis, doing reverence to divinities, and by paying appropriate respect to their fellow humans.

On the other hand, taboos are actions or things that custom considers as forbidden, not to be touched or spoken of. The Nandi people had (and still have) two types of taboo, namely *Etanutik* (prohibitions) and “*Kiikir*” (none doable) (Kiprop, 2015). Taboos in Nandi are generally strictly forbidden things, acts or actions.

Respondent SIA illustrated some common rituals in the extract below.

Extract 40:

The Nandi perform rituals almost daily to plead with the Deity for blessing, protection and to bring about reconciliation among people. Prayers are said at personal, family and community level ...every family member wakes up in the morning at sunrise and bites a piece of any kind of food, and before he/she eats she or he has to spit it towards east where the sun arises as a sign of thanking Asiis for the food and every good thing he does to them. The head of the household prays for the health and protection of his household. Prayers at community level are led by priests (*tisiik*), diviners (*chepsokeiyot*), rainmakers (*uuikapropta*), medicine men and women (*chepkeriot*), ritual and family elders (*boiyoptum/korkoptum*), and heads of organized groups such as hunters or warriors. These prayers are addressed to *Asiis* for a variety of human needs like life, health, healing, wealth, and prosperity. Elders facilitate in cleansing rituals like those where one steals and commits murder and owns up to it. Other

cleansing rituals include those done to rid one of bad omens arising from killing certain animals like donkeys or cats, to reverse a curse, to cleanse a woman who gives birth to twins (*Kaanyinyetapchepsaramiat*) and cleanse people who have engaged in an action considered to be a taboo-like defiling holy things and places.

Prayer marked every aspect of the Nandi traditional culture. This is in line with the view that the African indigenous knowledge systems entailed the view that every aspect of life was connected to the sacred (Bansikiza, 2003). The sacred nature of life implied that every aspect of existence was to be treated with kindness and used for the right reasons and in the right way.

The Nandi attached a lot of value to the passage of individuals through different stages of life. Entry into each of these stages was marked by rituals performed to leave a lasting imprint, either on the body or the mind. Consequently, rituals and festivals/celebration accompanied one's passage through stages from birth and childhood through puberty and initiation, marriage, aging, death and finally entry into ancestor world and back through naming of a child. In the extract below, respondent LES highlights childhood rituals and also its ethical implications.

Extract 41:

... when a baby is born, the joy spreads across the neighbourhood. It is usually a great occasion that is well celebrated. All members of the extended family as well as friends and neighbours always join in the celebration. Names given to children reflect people's attitudes towards children, the time-of day, the peculiar situation of the birth or the family history. When a Nandi child is four months old he/she

receives the name of a deceased ancestor or relative. This name is called *kainetapoiik* (the spirit's name), and the deceased ancestor, who is henceforth known as *kurennet*, is expected to watch over and keep his namesake from danger.

The naming ritual entails a child's face being washed in the undigested food (*eiaat*) found in the stomach of an animal sacrificed in honour of the occasion, and this stomach is invoked in a prayer together with Asiis and the spirits of ancestors."Asiis! give us health, Asis! protect us spirits of the departed, protect this child , stomach, protect this child."

Such a ritual emphasized the value attached to the continuity of life and lineage of the Nandi. It also underlined the position of children as the extenders of the Nandi community. As such, children were valued and cared for since they were the future of the community.

Circumcision rites were also not simply lay rituals but spiritual ones where prayer, sacrifices and invocations of the Supreme Being and divinities was done. Through it, a complete severance of ties with earlier life considered as childish and impure (*n'getandit*) was undertaken. Respondent CHU highlighted these in the extract below.

Extract 42:

Nandi value circumcision rites a lot ...they even find it easier to sacrifice and sell properties which could have been used for educating a child to have a child get a chance to be initiated ...these rites are confidential and held in high esteem ...an oath is administered as part of initiation rituals to bind all participants to secrecy ...Asiis is beseeched to bring about the desired transformation of the initiates to

take up the mantle and maintain the socio-economic progress of the families and community. This is an important period for one to separate self from childhood ...wearing of a traditional costume sets them apart from others and communicates that they are embracing the Nandi heritage and are leaving behind the impure life of childhood.

It was during circumcision that the Nandi taught its youths so many important life skills for adulthood. By formally marking this stage through ritual, the Nandi helped to reinforce the lessons taught and empower their youths to realize they were entering a new world of responsibility.

According to respondent MOI, initiation rites were also geared towards helping young people to unlearn some things. This was described in extract 43 below.

Extract 43:

A strict code and embargo are given to the initiates ordered not do anything as they wish. They are made to feel like things, at the mercy of the elders and the master of ceremonies. They are made to feel stupid, ignorant, filthy, immature and helpless. Initiates are told what to do and how to do it and what not to do ...they are instructed on menu and taboos that go with it ...they are guarded against meeting people with an evil eye. The tough experiences and accompanying rituals during circumcision are meant to drive the point home that they have attained a higher status in life. The rituals bind them to life and display of higher ideals socially ...this is reinforced by taboos and other social sanctions enforced during seclusion by elders and *motirenika* (tutors). Through the initiation rituals and rites,

the young are educated in weighty issues such as sexuality, matrimony, reproduction and family responsibilities. They teach the young to learn to endure attitudes, live with one another, learn to obey, and master the secrets and mysteries of man/woman relationships.

Therefore, such rituals helped the young to realize that they were no longer free to act as they pleased, that every choice resulted in some consequences, and some consequences could never be reversed. These are important values that should be inculcated into life skills training.

Respondent MAS added that initiation was a period of committing to community ideals, unlearning some things and taking up new knowledge, skills and attitudes. This was as depicted in the extract below.

Extract 44:

Through initiation rituals, boys and girls are socialised into the community way of life, and are expected to avoid ambivalence. They will remain loyal to the ideals of community. Nandi initiates are made to internalize and own society's values, defend and propagate them. Through this, strong loyalties are created at various levels, notably clan (*ooret*), peer group (*bakuleiwek/siritoik*) and community levels.

It is evident from the above extracts that circumcision rituals and rites bound initiates to Nandihood. They also gave them a cultural scaffold and configuration of realities that they could use to confront adulthood expectations. Moreover, circumcision rites and

rituals were an avenue by which the Nandi society was regulated. Those who were not yet initiated felt there was something privileged and dignified to aspire to in the process. Procreation, for which initiation was a prelude, was directly connected to human existence. It was the way by which the community continued to survive and flourish.

Before newly initiated warriors married, they were handed over the reins of taking care of the community in a ritual called *Saketap eito*. Originally, this hand-over used to take place about every seven years, and some four years after the circumcision festival (Hollis, 1909). All the adult males who could conveniently do so gathered at a certain spot, but no married warrior could attend, nor could he or his wife leave their houses whilst the ceremony took place.

The Orkoiyot had to be present, and the ceremony was started by slaughtering a white bullock, which was purchased by the young warriors for the occasion. After the meat had been eaten by the old men, each of the young men made a small ring out of the hide, and put it on one of the fingers of his right hand. A circle was then formed around the chief medicine man, who stood near a stool, about which was heaped cow dung studded with the fruit of the *labotwet* shrub. All the old men and the members of the age group immediately preceding the one in power stood up, while the warriors who were going to receive the control of the country sat down. On a sign from the Orkoiyot, the members of the preceding age stripped themselves of their warriors' tools and put on old men's fur garments (*sambut*). The warriors of the age in power, i.e. those who were circumcised some four years previously, were then solemnly informed that the safety of the country and the welfare of the inhabitants had been placed in their hands, and they were

instructed to guard the land of their fathers. At the conclusion of the ceremony, everybody departed to his own home and nobody could sleep by the wayside (Hollis, 1909). Respondent CHU saw this ritual as key in maintaining community unity and sense of purpose. This was captured in the extract below.

Extract 45:

The elderly need to be organized in a way ...individualism is destroying the society ...no one, even those in leadership, cares how the community progresses ...young people need to be trained well, be made responsible and handed responsibilities to take care of families and also the community interests. Who will care for us as we get older if many young men are lost in alcohol and laziness? As we grew up men guarded the home and the cattle, or went for raids. The women *worked hard*, caring for the house, the crops, the children. These responsibilities we handed over, officially during marriage rituals and community celebrations. Everyone ensured the community progressed well.

The above extract indicates the importance that the Nandi people attached to preparation of their young to take the reins. Young people need to be prepared well for their roles and responsibilities, and, in addition, mechanisms should be put in place to hand them the mantle of leadership.

Some rituals performed by the married called for purity and steadfastness. Anyone who entered into the institution of marriage, apart from providing material needs for the family, also acted as a spiritual leader. A father in the traditional Nandi community performed priestly functions. This manifested in daily prayer rituals where he acted as a

mediator, not only between the ancestors and family, but also between the family and Asiis (Banzikiza, 1995). Respondent SDA attached a lot of significance to this practice, as evidenced in the extract below.

Extract 46:

A father ought to be wise and know how to identify the needs of his wife, children and family. He should apply the established customs to try and bring about harmony. He needs to invoke Asiis' mercy upon the family and community. Every morning a father prays facing the rising sun. Together with the wife they care for their offspring. A father and a mother procure special charms (*setenik* or *tamagook*) which are affixed on children's clothing in order to provide protection from the evil eye. During raids, mothers of warriors tie their waist belts into four knots (*keuch*) as a prayer for their success and safety.

It is clear from above extract that Nandi fathers played priestly roles at family level. Moreover, mothers continually interceded on behalf of their children. It was therefore paramount that individuals entering into marriage be persons of high moral integrity and piety as their role included that of priesthood. Parents had to excel in sanctity and goodness in their family and community at large. This is an important value as it underlines the place of parents as role models for their children.

The Nandi also had rites concerned with the tilling of new land, sowing rites and harvest times. When the land was tilled and planted, people asked blessings from the Asiis. In case a drought struck, delaying the planting session, special rituals were performed by women to implore Asiis to send the rains. At the time of harvesting, the Nandi people had

important communal ceremonies that linked the people's agricultural activities with the spirits of the community. At such times, they held "first fruits" (*tongoanik*) ritual. The extract below by LES captures these rituals and their significance.

Extract 47:

Orkoiyot was consulted during land preparation, and planting elders and family heads lead prayers at individual level to plead for good harvest from Asiis in case ancestors were not happy and rains delayed, a special ritual and prayers to Asiis to bring rain are made by mature women in the evenings. Chebokipkoiyo, the lady of blessings (kooiyo is blessings), must eat of the first fruits of harvest before human beings use of them. Families and clans take first fruits (*tongoanik*) to shrine (*Kapkoros*) as offering before harvests are given to anyone else. The Nandi dedicated two months – September (*kipsunde ne tai*) and October (*kipsundeneboaeng*) – for harvest rituals. Failure to do this may make Asiis angry, and she may take revenge by threatening the future harvest.

Reverence, thanksgiving and gratitude were at the heart of Nandi cosmology as is evidenced in above extract. They highly depend upon the Supreme Being in all spheres of life.

As indicated above, the Nandi attached a lot of value to the passage of individuals through different stages of life. Entry into each stage was marked by rituals performed to leave a lasting imprint, either on the body or the mind. Such rituals and festivals/celebrations marked important moments during which the Nandi transmitted their values to the youth.

Kyalo (2013) calls attention to the key place of rituals in the African cosmology. He asserts that rituals are symbolic, routine and recurring activities and actions through which African people make connections with what they consider to be the most valuable dimensions of life. They are often associated with significant events or places in our individual and communal lives. This is apparent in Nandi cosmology too as rituals were set aside for specific times and places, and are geared to provide the community with opportunity to ponder their meaning and connect emotionally.

5.3.6 Festivals

A festival is a public celebration, held to commemorate a significant event of a community. It brings people from all walks of life where religious observances and other activities are performed. It includes different forms of entertainment and performances which are often held at a particular time of the year. Among the Nandi, festivals were moments when beliefs of the people were exercised and celebrated (Kiprop, 2015). This study established that the Nandi had several festivals related to coming-of-age, the seasons and harvests. Moreover, rituals take place during these festivals for the purpose of thanksgiving, purification and communion. Each festival is defined by specific ethical considerations and ideals that govern how the Nandi undertake it. The nature and ideals that accompany the festivals were captured by SIA in the extract below.

Extract 48:

Nandi people attached a lot of importance to the birth of a child. Several festivities accompanied the development of a child both before and after birth.

KangetetapAsiis ceremony entails a woman who has delivered a child being

brought out the house to see the sun for the first time. Here, mother and child washed amid festivities by women. *Kimoongasis* ceremony is held to permit a mother to touch and cook food. It takes place when the child is six months old women. *Katumseet* ceremony entails a mother and child being given blessings by an elder. A lot of eating accompanies this ceremony as captured by the Nandi proverb “kichuteekatumseetkariseet”, i.e. take advantage of Katuumset to fry and eat meat. During these ceremonies, prayers to Asiis to provide health and protection to the child and mother are made. The Nandi believed in charms to drive away evil especially that brought about by dissatisfied ancestors and those perpetuated by witchdoctors and sorcerers. During these ceremonies special amulets (*tamoogok*) were worn on the hands or the neck of toddlers to help drive evil spirits away.

The above festival underscored the value that the Nandi attached to their children. They defended and protected their children from social and spiritual threats. Another respondent (SDA) had this to say about the values inherent in the Nandi festivals.

Extract 49:

At puberty, Nandi boys and girls are readied for marriage ...a girl is said to be ready if she had experienced the menstrual cycle and all woman physique is noticeable. Boys wait for their generation to be ready ...the circumcision cycle takes up to seven years before the elders and spiritual leader give consent. Feasting, songs and dances accompany the initiation rites. After initiation, boys are given a new name, e.g. Arap Choge, Arap Mutai, Arap Lagat, Arap Mining

and Arap Koech meaning son following ‘ooret’, i.e. lineage of so and so. After initiation, men are subjected to another ceremony called *Kegulmuget*. During this ceremony young men are subjected to some tests to confirm if they truly match their new status. They were teased, forced to wrestle and even whipp one another to show their ability to handle the challenges and responsibilities of the new status. The weaklings are ridiculed, while the strong and courageous are esteemed and given leadership positions.

The important values emergent in the above festival included maturity and resilience in the face of life’s tests. Another respondent, MWA, made the following comments:

Extract 50:

Marriage has its own ceremonies. The first one for this stage is *Kiildalakwet*, a farewell ceremony to the bride. The family celebrates their daughter before officially handing her over to the new family. Marriage ceremony takes place in two stage. The first is *ratet*, a small ceremony after which the couple live together. The second stage is *tunisiet*, a large public feast held only at the completion of bride wealth payment.

A ceremony called *Kailetapkarik* is held immediately a bride gets into her new house. It is used for confirmation of womanhood (it carries same significance like *kegulmuget*for men). After this ceremony another one called *Rutetapkarik* followed.

A ceremony called *kioog nkor gaa* was held when the newly married woman is five to six months pregnant. The expectant lady visited her mother to show her the

‘achievement’. This is the time of paying the *chepngabai*, the sheep included in the bride price for mother who was responsible for looking after the bride in her childhood. She ground grains and cooked *kimyet*, maize or millet meal for her, and thus the name *chepnga-bai* (the grinder of grains). She is accompanied by her husband, who drives the sheep with a friend, and they are met by elders from her village. Drinking and eating accompany this ceremony.

The above scenario describing marriage procedures underscore the values of social order. It also demonstrates the different roles played by people in the formation and upbringing of a child to the point when he or she takes on his/her own house as husband or wife.

A number of other festivals were held to mark some activities during a person’s adult life. These were captured in the extract below by respondent DAK.

Extract 51:

Where a person performs an extraordinary feat, he/she is honoured by the community. Feats like killing a wild animal, repulsing an enemy, display of ingenuity and industry and display of wisdom earned individual titles. Special names like *Barngetuny* (one who killed lion) were given in honour of those who achieved extraordinary feats. A ceremony was held to bestow such honours. Rituals are performed when someone dies; however, a big festival (*ng’angset*) is held a month or so after death. No major activity takes place in the household of the deceased until this ceremony is performed. Bad omens follow ceremonies that are performed before *ng’angset* ceremony of a patriarch is done. Other festivals

are held after the community has a plentiful harvest. Asiis is praised and venerated for the blessing.

The above festival underscored the value of heroism and standing out in the community.

It is important to teach young people to be competitive and unique by engaging in innovative or creative activities. According to Gray (2017), studies show that the psychology of fitting in in school is detrimental to motivation and positive emotions in young people. However, the mentality of standing out has been found to produce positive emotional and mental health outcomes in young people in general.

5.4 Psychosocial Interventions Used by the Nandi People to Pass Messages that Encourage Ethical and Moral Lifestyles

An important aspect of traditional African customs and values is their transmission from one generation to next. The older generation passes to the younger generation knowledge, skills and attitudes pertaining to different things like the relationships, decision-making, leadership, identification of and reference of Deity, the planting seasons, good soil and harvest methods, herbs and fishing methods, among others. According to Omolewa (2007), this information is usually stored in people's memories and activities, and transmitted through stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds.

This researcher sought the opinions of the Nandi elders on the nature of psychosocial interventions used by the community to pass messages that encouraged positive ethical and moral lifestyles among the young. The intention was to generate and document ideas

on how Nandi people transmitted customs and values from one generation to the next. The interviews and focus group discussions generated qualitative data, which the researcher analysed using inductive reasoning. The data were left to *speak for themselves*, leading to emergence of conceptual categories (Remler & Ryzin, 2015).

The purpose of this section is to provide a comprehensive analysis of participants' personal accounts of the nature and examples of psychosocial interventions used by the Nandi people to pass messages that encourage ethical and moral lifestyles. The aim was to bring to light examples of indigenous resources that pertain to child upbringing, and what they mean from the perspective of Nandi elders. This was achieved through a combination of participants' own verbatim words, and in a later chapter through an Afrocentric-centred interpretation of participants' narratives, and supportive literature to verify and enhance interpretations to be made.

5.4.1 Learning from Elders

The study established that Nandi elders remain the custodians and transmitters of wisdom. They are the agents for the implementation of the social, political, moral and religious will of the Nandi people. They have continued to ensure the community made correct governance decisions. During social gatherings, elders pass to young people messages that encourage ethical and moral lifestyles. This assertion is discernible from the extract below.

Extract 52:

... Elders are very important people in our culture. They have a big store of knowledge and have experienced many things....they deserve respect and they

should be listened to. During ceremonies they offer direction on a variety of issues of concern to the community. They teach Nandi society on virtues in leadership, ways of production and Nandihood.

Respondent CHU in the above extract emphasizes the importance of and great respect shown for elders in the Nandi community. They are a constitution for the Nandi people for they are consulted on a variety of issues ranging from social, political, moral and religious aspects that people need guidance on. Through them messages that reflect Nandi ontology and encourage ethical and moral lifestyles are passed to young people.

The study established that Nandi elders remain the custodians and transmitters of wisdom. They are the agents for the implementation of the social, political, moral and religious will of the Nandi people. They have continued to ensure the community makes correct governance decisions. During social gatherings, elders pass to young people messages that encourage ethical and moral lifestyles.

This is in tandem with the Afrocentric philosophical framework where human growth and development has an ethical aspect that entails becoming more worthy of reverence and respect as one ages; hence the great respect shown for elders in traditional communities (Eagle, 2004). Elders are a source of wisdom and their counsel is sought in a variety of situations. According to Bansikiza (2003), they play a key role in passing customs and knowledge during transitions through stages like initiation, marriages and change of guard from one age set to the next. Grandparents, aunts and uncles are invaluable custodians of knowledge among the Nandi people, and their input in passing messages that encourage ethical and moral lifestyles among young people is immense.

5.4.2 Learning through Social Behaviour

Social behaviour describes the general conduct exhibited by individuals within a society (Banzikiza, 2001). Nandi people have ethical and moral standards that are deemed acceptable and ought to be displayed publicly. On the other hand, every individual avoids behaviours that are characterized as unacceptable. This social human behaviour controls how adults interact with one another within a group or society as their actions have bearing on how children develop. This is captured by respondent LES in the extract below.

Extract 53:

Adults are expected to be good role models to be emulated by young people. They should not engage in immoral activities in the presence of children. They must present positive social behaviour at all time to ensure that children only grasp from them things which are ethical and beneficial for their lives. Adult conversation and action when in public ought to be acceptable.

The extract above points to the importance of social behaviour in the transmission of values and customs by the elderly to the young. Adults should conduct themselves knowing that their action is being imitated by the young. It is, therefore, paramount that all social interactions be moral and ethical in nature as children copy what adults do.

It was established that Nandi expect people to display behaviours that are deemed acceptable and can therefore be displayed publicly. On the other hand, individuals avoid behaviours like pride that are characterized as unacceptable. Social expectation of behaviour thus controls how adults interact with one another within a group or society.

These allude to the centrality of social behaviour in the transmission of values and customs by the elderly to the young. Parents encourage their children to copy adults and even peers who model acceptable behaviours. It is paramount, therefore, that all adult interactions be moral and ethical as children copy what adults do.

The aspects discussed above mirror the Afrocentric worldview discussed earlier in Chapter Two. African adults ought to talk and practise morality. This kind of morality is held as enjoined by social life itself. The social life of adults must be exemplary so as to perpetuate the values that help the community to remain integrated. Such values, according to Bansikiza (2001), include peace, harmony, respect for authority and reverence for supernatural beings. Other values Assist individuals to be integrated in themselves and include: honesty, reliability, generosity, courage, humility and justice. African communities also exhibit strong interest in the moral formation of the young. Young people are socialized to acquire habits, attitudes, beliefs, skills and motives that enable them to perform duties as growing members of the community. There is a preoccupation with the child's wellbeing in African moral thought and practice. This is achieved through adults acting as role models whom children copy (Mugambi & Kirima, 1976).

5.4.3 Learning through Language

This study established that Nandi people use language as a powerful medium to express values and customs. Every child is expected to speak the language for in it there are clichés and expressions than can scaffold a growing child's striving towards the Nandi lifestyle. Moreover, personalising and using the language apparently ensures users subtly

develop obligations to actualize the trends and spirit of the words. This is captured by respondent MOI in the extract below.

Extract 54:

Every child is taught to love and use the Nandi language. Toddlers are taught how to communicate ideas and verbalize needs ...nannies and parents spend time exposing them to the system of manipulating figures involving counting, addition and taking away. Through language children learn how to transfer feelings, ideas and expressions. They ought to know how to pass greetings, make requests, and more importantly, know how to sense and perceive messages that carry traditional knowledge and practices which can aid in personal and environmental management.

It is discernible from the above that the Nandi language is an important element in the training of a child. Though its children are adequately trained to be effective in communication and in acquiring values.

African communities mostly pass information and knowledge via word of mouth. This philosophical reality underscores the importance of language and speech in human interaction among the African people. Indigenous knowledge is orally transmitted from one generation to the next. The Nandi language is therefore an important tool for oral communication and transmission of history, values and traditions (Makeda, 1999).

5.4.4 Learning through Oral Traditions: Use of Prose, Verse, Narratives, Poems, Myths, Proverbs, Folktales and Riddles

These are works that are stored in mind and then spoken, recited, chanted or sung on specific occasions by the Nandi people. Through them, parents and other caregivers pass ideas, values, norms, beliefs and culture onto their children orally using the Nandi language. This strategy was captured in by respondent DAK in the extract below.

Extract 55:

There were a variety of ways in which critical issues in the life of individuals were passed on to children. For a long time, children spend their evenings hearing folktales, proverbs and riddles centering on some of the legendary animals, for instance, rabbits, hyenas and the ogre (*chemosit*). Storytelling was key in this respect. A lot of stories were shared like the story of the cunning hare; the story of the trapped hyena, the story of Columbus monkey and its attractive fur (*masek*), in which the monkey is told in a chant that no one is keen on killing it, but its fur or “masek” is responsible for its death.

Caregivers use stories proverbs and sayings to teach children about values. The evolution of characters in folktales passes important messages to young people. Through them they learn how to be ethical and moral in all human undertakings. In fact adults are expected to infuse a proverb or story of a legend or animal whenever they sit to guide and counsel young people.

The interpretation of the folktales, folksongs, proverbs and riddles was based on how the Nandi people perceived and constructed their world. Through the above oral works, important cultural and societal values, knowledge and behaviours were transmitted to the

young people. This then shaped their personalities in their formative stages of life, which helped to create value-driven, socially responsible and civil individuals.

Through oral forms, such as proverbs, riddles, tongue-twisters and others, important cultural and societal values, knowledge and behaviours were transmitted to the young. Through them, parents and other caregivers passed ideas, values, norms, beliefs and culture unto their children. This fit well into the African orientation where there is a strong preference for oral stimuli over written ones. The knack to engage in conversation is an area where the African people display their desirable sense of warm human relations (Onyedinma & Kanayo, 2013). Consequently, traditional African societies were strongly informed by orality, meaning that information and knowledge transfer usually occurred via word of mouth. Oral communication is mostly used during social dialogue and transmitting history. Prose, verse, narratives, poems, myths, proverbs, folktales and riddles lend themselves to be transmitted orally. Collectively, these traditional resources have a big reservoir of wisdom. Moreover, they link the past and the present, construct collective worldviews and identity, educate the youth, express political views, and provide entertainment and aesthetic pleasure (Chesaina, 1991).

5.4.5 Learning through Religious Beliefs and Symbolism

The deep religious beliefs and symbolism found in the Nandi ontology played a key role in moulding and remoulding the minds of the youths with the Nandi's core values. The deep reference of *Asiis* and her deities was learnt and internalised during childhood years. Young people were socialised to recognize the presence and power of *Asiis* and to be

cognizant of the fact that she is always there to monitor one's works and intentions. The extract below by respondent MWA captures this perception.

Extract 56:

Elders and parents teach children to do the will of Asiis. Asiis is the giver of life, and all humanity ought to be clean (*libwop*) in Her presence. There is deep respect for religious symbols like the ceremonial stick (*nokirwet*), a shrine (*kapkoros*) and any other objects used as offering to Asiis. Disrespect is likely to invite a curse or bad omen to an individual. Asiis blesses those who have good morals and never engage in evils like stealing, infidelity, use of foul language and cruelty.

It is perceptible from the above extract that religious beliefs constituted major transmitters of core values into the psyche of young people among the Nandi. This helps to shape the young people's outlook on a variety of issues.

African psychology subsumes attention to African religion and spirituality. These include belief in reincarnation, spirits, the protective power of sacrifices to spirits or ancestors, *juju* or shrines, "evil eye" or curses, and the protective power of spiritual people as well as possession of traditional African sacred objects, participation in traditional ceremonies to honour ancestors, participation in traditional puberty rituals and use of religious healers (Pew Forums, 2017). The influence of traditional African religion is evident in many aspects of the daily life of the Nandi people. Efficacy of religious beliefs in solving mental and even physical problems of people has made adults use religion to shape morality among the young. Religion is also a vehicle through which the Nandi transmit messages that encourage ethical and moral living among the youth.

5.4.6 Learning through Apprenticeship System

As adults performed rituals or chores at home, in the fields, courtyards or shrines, young people learnt the craft being executed and the values involved in it. They learnt these aspects directly through observation, imitation and constant practice. They fully submitted themselves to the will of their ‘tutors’, who even punished them for committing daft errors. This apprenticeship system was used to transmit both the artisanship craft and social values and skills like healing, law and rituals. Over time, the Nandi youth would become masters in the art they had learnt through apprenticeship.

Respondent SDA alluded to this in the following extract,

Extract 57:

... Nandi people have their own indigenous colleges to train young people. Master craftsmen and experts in customary law, healing, divination and spiritual matters trained younger people in areas of their expertise, and these younger people later took up the crafts when the masters retired. Apart from gaining mastery of knowledge and skills involved in a craft they engage in, vital attitudes are gained too. They learn values like persistence.

It can be deduced from above extract that the learning process in apprenticeship happens by doing, living and experiencing the subject matter. Through it, the young people not only learn the nature of the trade, but also life skills that went with it.

A key pillar in the African thinking and orientation is preparation of the youth for economic engagements and developing in them keen interest in work (Akinbote, 2006).

Mostly, this happens through apprenticeship. Essentially, an apprentice is entrusted with various tasks by an expert (who could be a parent or any adult person), and thereafter, through observation, imitation and constant practice, a young person gains skills and values pertaining to the profession he/she is learning. Through this system, the youth learn from adults' knowledge, skills and attitudes that help them master various arts like healing, divination, animal husbandry, farming and so on. Apprenticeship facilitates transfer of vital values (e.g. persistence) from the master to the novices – the young boys and girls. Apprenticeship practice, therefore, is a key intervention used by the Nandi people to pass messages that encourage ethical and moral lifestyles.

5.4.7 Learning through Rituals

This study has established that the Nandi people had rituals during birth, marriage, death and other important occasions in life. These rituals helped pass to the young people messages that encouraged moral lifestyles, as reported by respondents in extract 57 and 58 above. It was apparent that rituals played two roles among the Nandi: they were a source and medium for transmission of values. Through rituals young people unlearned old unproductive ways and were then tutored for a life of responsibility and perseverance.

Rituals are performed to commemorate significant events in the life of the Nandi. Sacrifices and offerings presented to accompany rituals help to confirm the relationship between the Supreme Being and humanity. Through rituals, people let the will of the Deity take control of the situation under consideration. The Nandi people do this by worshipping Asiis, doing reverence to divinities and by paying appropriate respects to their fellow humans. They also attach a lot of value to the passage of individuals through

different stages of life. Entry into each of these stages is marked by specific rituals performed to leave a lasting imprint, either on the body or the mind.

In the traditional African cosmology, rituals serve the purpose of removing an individual from their old status and moving people to a new status or to normal social life, often symbolized by wearing of new attire, a ring, or other insignia (Kyalo, 2013). Rituals help pass to the young people messages that encourage moral lifestyles. They are simultaneously a source and medium for transmitting values.

5.4.8 Learning through Festivals, Songs and Dance

It was established in this study that the Nandi people undertake festivals where singing and dancing take centre stage. These festivals take place during initiation, naming, marriage and other community events to celebrate harvest or petition Asiiis. Respondents in extracts 53 and 54 above described the nature, essence and utility of these festivals. What is clear is during these festivals, everyone is encouraged to learn the norms and values of the society hidden in songs, chants, dances and other activities during the session. Young people learn about community songs and dance moves, hierarchies in community, attire, and food, among other elements of festivity.

Music, movement and dance lend itself to the African orientation of orality and sense of aesthetics and community life. This is because these arts provide a safe and structured social context for verbal and nonverbal communication (Wanyama, 2007). Through such an environment, valuable life skills are developed such as turn-taking and choice-making. Moreover, the arts encourage active listening and promote auditory discrimination. It offers opportunities for developing skills in concentration, perseverance

and self-discipline. In addition, body image can be developed through these artworks (Wanyama, 2007). In addition, participation in musical activities helped young people to acquire desirable attitudes, values and feelings, which helped them to be responsible, ethical and industrious. These values included: Acquiring self-confidence and positive self-esteem; identifying interests and abilities; understanding the need to share and cooperate with others; demonstrating understanding and acceptance of individual differences; acquiring skills to assist them in using leisure and recreational time effectively; and finally demonstrating an appreciation of the relevance of the arts in their everyday lives (Wafula, 2010).

5.4.9 Learning through Costumes and Decor

This study has established that the Nandi people make their own costumes and jewellery. Moreover, they infuse performing aids into their mime, speech, song or movement in order to effectively convey messages to audiences. These aids include costume, decor, masks and other artistic work. These aids are crafted with great artistic and aesthetic artistry deeply rooted in the culture of the Nandi people. Their use portrays the bearer's status in the society. This was captured by respondent SIA in the extract below.

Extract 58:

Nandi people made different types of ornaments like necklaces (*nairer* and *merenget*), bracelets (*magararinik*), earrings (*chemumyenyat/muitobit*) and leg bells (*muiyawa/tabagonik*). They also made special head outfits (*ngisyelik*) and dress decorated with beads and sea shells (*chepkauyet*). Special tattoos (*soremik*) were made on skin. The decor indicated the status of the bearer. Married women

and girls have different costumes to communicate their status. Widows and the bereaved wore the costumes in a specific way during mourning time. Tattoos and special skin marks like ear piercing (*kebarbariit*) communicated age and status. ...structures housing different people are decorated in special décor so as to bring out status.

It is apparent from above extract that beyond their use for self-adornment, costumes and decor also had cultural significance. It could indicate an individual's wealth, power, and their standing in the society. Consequently, the nature of usage of these materials allowed young people to subtly learn the Nandi ways of expression and social patterns of life. Moreover, they learnt the symbolism, ethical values and moral essence of ornaments on the ear, make up during circumcision among others.

5.4.10 Learning through Specific Names

The Nandi people give names to children at birth, at toddler age, during initiation and when one married. A person's character could also invite a fifth name (a nickname). Socio-cultural aspects controlled the naming dynamics. The extract below by respondent MOM highlights this assertion.

Extract 59:

Nandi people consider a number of things when giving children names. These include: naming according to time of birth, e.g. Kibet for daytime; according to events taking place, e.g. Kimurgor to indicate parents were emigrating to a distant land; according to the ancestor on line to be named; according to place of birth, e.g. Chepchoge, i.e. born in a granary; according to season, e.g. Kipkemei, born

during drought; according to the situation of birth e.g. Kibichii to indicate prolonged labour; according to the character, e.g. Chelogoi, i.e. talkative one; according to body posture, e.g. Tele, i.e. small bodied, and naming after heroes and heroines. A name communicates the reality of birth or character of a young person. Naming teaches us about the power of Asiis over mankind. Petition and sacrifice is made by a family who have lost a child at birth. If they successfully get a new child, they give him or her a special name, e.g. Kimagut, Kipsongok to symbolise the power of God over procreation and life.

This practice of naming is still followed in present-day Nandi. Therefore, it can be deduced from above extract that there is a lot to learn about a Nandi person based on his/her name, as, in it, the social reality of everyday living is reflected. In a name, one gets to recognize and remember the boldness, wisdom and status of a long-departed ancestor. In addition, some names can allude to a story about the family history, special events, the geography of place; titles and occupations of people, the language and even the literature and belief system of the Nandi people. Through naming, the Nandi people transmitted messages that carried cultural symbols and ethos. Everyone is encouraged to be ethical lest he/she should be labelled in negative light by being assigned a nickname.

The African conception of "names" is more than a word (or words) by which a person, animal, place or thing is known, and does not primarily connote title, status, or the identification, separation of one individual from the other per se, as Eurocentric thought would assume (Guma, 2001). In Afrocentric thought, "names" are a socio-cultural interpretation of historical proceedings that personify individual life experiences, social

norms and values, status roles and authority, as well as personality and individual attributes. It is, indeed, through the process of socialization and culture that these are inculcated to the individual. African names embody individual or group social experiences, social norms and values, status roles and authority, as well as personality and individual attributes (Guma, 2001). Through names, young people are socialised to know about norms and customs of a community. It is a ready system that society uses to pass messages that encourage ethical lifestyles.

5.4.11 Learning through Dramatic Play

Nandi children engage in extensive dramatic play indoors or outdoors. Dramatic play involved make-believe where children take on roles such as mother, hunter, chief or ritual leader. Moreover, they put objects to imaginative use – for example, transforming fruit into a large herd of cattle. According to respondent MAS, these activities have benefits for a growing child.

Extract 60:

Children spend most of their time learning things from the adults. When free they engage in pretend play where they act out roles they have seen adults play in their environment. They talk and act out behaviour of the tough villager, the blacksmith, warriors and so on. They act and bring out evil in sorcerer and village thief. These activities open ways for them to learn values and vices related to the activity they are acting out.

It is perceptible from the above extract that through dramatic play, the Nandi children get the opportunity to develop their understanding of values and vices. Indeed, dramatic play

practised by the Nandi children was attuned to the ways in which young children learn. They offer a wide range of opportunities for children to use and expand their cognitive, language, literacy and social skills (Fromberg, 2002). Life skills and positive approaches to learning develop as children engage in dramatic activities. These experiences stir a child's curiosity, rouse queries and develop initiative, persistence, reasoning and problem solving (Papilia, Olds & Feldman, 1999).

5.4.12 Learning through Games

This study ascertained those games provide a stimulating context for children's learning among the Nandi people. Games conducted out in the fields, especially, provide the children with opportunities to expand their range of activity. The outdoor environment permits noise, movement, and greater leeway with materials, such as water, sand, clay, and construction materials. According to respondent MAS, such games and activities enabled the Nandi children to gain perspectives on their culture and to practise culturally sensitive skills that would allow adequate functioning when interacting with family and the community at large.

Extract 61:

Adults encouraged children to engage in games which were conducted under the watch of a caring adult. Boys swung on creepers hanging under tree canopies, engaged in skidding races on a hillside as girls played hide and seek and *chepnes*. Moreover, young people practised and squared out in shooting competitions. Playing games is a key facilitator for learning morals. Through them children

learn rules of how to do things, how to achieve a goal, how to engage in and share responsibilities, and how to be creative and solve problems.

The above extract reveals the centrality of games in the overall learning of children among the Nandi people.

Games facilitated the learning of important values like coping, creative thinking, problem solving, and social behaviours and expectations. According to Isenberg and Quisenberry (2002), games are necessary for young people to master emotional traumas or disturbances; to master the ego and learn to live with everyday experiences; for competence building and for socializing functions, and for emotional and physical health, motivation, and love of learning. Aypay (2016) concurs and adds that games that are well-designed and played during childhood years can be turned into very important tools for passing values that are central elements of cultural interaction. Whereas the messages about learning values within games are firstly actualized in children's behaviours through role playing as part of games, these messages then turn into enduring feelings, thoughts, and behaviours that mirror common cultural interactions.

5.5 Summary of Forms of Indigenous Psychosocial Resources and Interventions among the Nandi

The study sought to find out the forms of indigenous resources and interventions that contribute to the psychosocial care of children among the Nandi people of Kenya. The summary of the results is discussed in the next subsections.

5.5.1 Forms of Indigenous Resources of the Nandi

In this study, forms of indigenous resources were defined as the values that stem from the Nandi traditional cultural beliefs and practices that can be integrated into the Life Skills curriculum in schools. The research results on the indigenous values of the Nandi were discussed under six major themes, namely: values on sex, marriage and family; values on social behaviour and communication; values relating to governance and leadership; values relating to religious beliefs and practices; values relating to ritual practices and taboos, and values derived from festivals.

First, concerning sex, marriage and family, the study established key values around four subthemes, namely: fecundity and reproduction; preservation of lineage bonds; fosterage; and inheritance and succession. On the question of fecundity and reproduction, the study established that the Nandi attached great value to fecundity. Childlessness was shunned and solutions were fervently sought. To the Nandi, sex was sacred; it was not permitted for close relatives to engage in sex. Prostitution was also discouraged. Sex was permitted only among those who were married. Premarital and extramarital sex were forbidden. The goal of sex in marriage was for procreation. Therefore, the value of reproduction lay in its function of continuing life. Marriage was thus supposed to bring forth children. The children, being the continuation of the Nandi community, were protected from all forms of harm. Having many children was a sign of prestige. Most values about sex, marriage and family were taught to the young during circumcision.

Concerning the preservation of lineage bonds, the study found that the Nandi ensured that only mature and well-formed individuals were allowed to marry and bear children. A

woman who was pregnant with her first child was supported greatly by older and more experienced women. Ultimately, it was expected that every person would marry at some point. However, some people took long to be ready for marriage. While having many children was a sign of prestige, the Nandi expected the parents to work hard to make their families strong and resilient. Patrilineal relationships were prioritised. Everyone was expected to know and internalize their family name, clan, totem and be able to identify his/her relatives on sight. Clan members had a collective duty to help out one another.

On the question of fosterage, it was established that the Nandi community had a strong culture of caring for children at risk. The *Kandiet* system ensured that orphaned children remained safe and continued living within the family unit with little disruption to their lives. It also helped to lessen trauma over the loss for the widow. Families and clans took up the responsibility of caring for children whose parents were poor. Orphaned children were placed under the care of family members who were willing and able to care for them. Children adopted from other families and neighbouring communities were assimilated into the Nandi society. Assimilation enabled the child to find a sense of belonging and gave him or her the full rights and privileges of being a Nandi child. Such children were given to childless women to care for them.

Lastly, on inheritance and succession, Nandi people had in place elaborate systems that ensured the handover of property and authority was smooth and just. Where a father died while some of his children were still too young to inherit property, older siblings or relatives held inheritance in trust for younger siblings. The firstborn son took over the leadership of family when the father died. Children also inherited the crafts and trades of

their parents. Assimilated children were also given property in equal measure as the biological children of the deceased father. Wealth was distributed equally to the wives of a deceased husband. Reliance on inherited wealth was abhorred. Young people were instead encouraged to work hard and generate their own wealth.

Second, the study discussed the Nandi traditional values on the major theme of social behaviour and communication. Three subthemes were derived from the findings of the study, namely: verbal and non-verbal behaviour in social performance, emotional management during interactions, and managing social change. Concerning verbal and non-verbal behaviour in social performance, the Nandi were careful with words. To them, words carry power from God, and always cause the events that are uttered to happen. Words bring out the desires and vision of the speaker. Similarly, non-verbal language was used with caution. The apparel, gestures, facial expression, posture, eye contact and paralinguistic attributes like voice tone were expected to be appropriate to contexts in space and time. On emotional management during interactions, the Nandi encouraged all to learn to regulate their emotions, thoughts and actions at personal level or in a social set-up. To regulate their emotions, the Nandi encouraged people to form healthy and lasting relationships, and practise self-control and patience when relating with others. Lastly, concerning management of social change, the study found that the Nandi people were slow to adapt to change. They encouraged people to be analytical about changes before adopting them.

Thirdly, the study discussed values on governance and leadership. Under this theme, five subthemes were delineated as follows: community participation and decision-making;

integrity; mutuality of esteem for leaders and elders; community interests, and the supremacy of the people. In regard to community participation and decision-making, the Nandi people esteemed communal activities where everyone was given the chance to contribute to the welfare of the society. Concerning integrity, the Nandi people only trusted those leaders who led by example. In addition, the Nandi people expected those in leadership to abide by the laws of nature, to rule with fairness, even if there was no explicit undertaking on their part to that effect. The Nandi also expected their leaders to practise justice in the cause of developing, enriching and empowering each member of the community in order to strengthen the Nandi nation. On mutuality of esteem for leaders and elders, the Nandi people honoured and respected their rulers, and those in authority were expected to reciprocate this gesture by displaying a sense of reference for their subjects. Regarding community interests, the desire to preserve them was an important factor in governance among the traditional Nandi people. Concerning the supremacy of the people, the people regarded leadership as a function that was common to all, rather than being vested in the individual tasked with the responsibilities of leading. They expected their leaders to practise participatory leadership.

Fourthly, the study examined Nandi values relating to religious beliefs and practices. The study established that the Nandi believed in spirits. They encouraged people to show reverence to good spirits and to avoid evil spirits. Gods were pleased through sacrificial offerings. Therefore, Asiiis and ancestors were to be revered and handled with care and respect. Similarly, prayers for petition and thanksgiving must be said at appointed time. Everyone was admonished to practise righteousness which was derived from the ethics of the Nandi religious beliefs and worship practices. The Nandi also esteemed purity and

sanctity (*Libwabindo*). They expected everyone to practise high levels of morality derived from the ethics of the prevailing religious beliefs and worship practices. Moral personhood was encouraged, which was manifested through people's exercise of compassion, reverence for the Deity, generosity and hospitality, and the exercise of fairness and justice. Concerning ritual practices and taboos, the study found that the Nandi believed that special prayers must be made to seek God's protection as individuals move through stages of life. Rituals were key, since through them, people were committed to community ideals, taking up new responsibilities, unlearning some things and taking up new knowledge, skills and attitudes. Lastly, festivals were undertaken to expose various values. For instance, through festivals, individuals' successes were recognized and celebrated.

5.5.2 Forms of Indigenous Interventions of the Nandi

This section examines the forms of indigenous interventions that contribute to the psychosocial care of children among the Nandi people of Kenya. The findings were delineated and discussed under twelve subthemes, namely: learning from elders, learning through social behaviour, learning through language, learning through oral traditions, learning through religious beliefs and symbolism, learning through the apprenticeship system, learning through rituals, learning through festivals, songs and dance, learning through costumes and décor, learning through specific names, learning through dramatic play, and learning through games.

From the study findings, it was ascertained that values are transmitted to the young through elders who are the custodians and transmitters of the Nandi wisdom and

traditions. The Nandi people also have ethical and moral standards that are deemed acceptable and ought to be displayed publicly. The youth can therefore learn values from those who model these acceptable norms. Moreover, the Nandi people use language as a powerful medium to express values and customs. As such, learning the Nandi language also entails acquiring the values and virtues of the community. In relation to language, the Nandi also teach their young through oral traditions. These include such forms as prose, verse, narratives, poems, myths, proverbs, folktales and riddles.

Religious beliefs and symbolism also constitute a vital method of transmitting values to the young among the Nandi. Rituals also act as platforms for transmitting values to the young. Similarly, through festivals, everyone is encouraged to learn the norms and values of the society hidden in songs, chants, dances and other activities during the session. The Nandi infuse performing arts into their mimes, speeches, songs or movement to effectively convey messages to audiences. Additionally, apprenticeship helped to induct the young on practical skills and craftsmanship. Specific names were also employed to convey certain Nandi values. In a name, a Nandi person gets to recognize and remember the boldness, wisdom and status of a long-departed ancestor. In addition, some names can allude to a story about the family history, special events, geography of place, titles and occupations of people, the language and even the literature and belief system of the Nandi people.

The Nandi also transmit their values to the young using dramatic play. Dramatic play involve make-believe where children take on roles such as mother, hunter, chief or ritual leader, and put objects to imaginative use. The dramatic play are attuned to the ways in

which young children learn. They offer a wide range of opportunities for children to use and expand their cognitive, language, literacy and social skills. Relatedly, games provided a stimulating context for children's learning among the Nandi people. Such games and activities enable the Nandi children to gain perspectives on their culture, and to practise culturally sensitive skills that would allow adequate functioning when interacting with family and the community at large.

5.6 Summary of Findings and Conclusion

The study sought to establish the forms of indigenous resources and interventions that contribute to the psychosocial care of children among the Nandi people of Kenya. The findings from the qualitative phase of this study have demonstrated that the Nandi people have culturally grounded psychosocial resources and interventions. These tools and processes are embedded in creative arts, artefacts and culture-based rules and principles that guide behaviour among the Nandi people. These aspects have been used for centuries to meet the emotional, social, mental and spiritual needs of the Nandi people.

There is a documented need in Kenya to enrich counselling offered in Kenyan primary schools through tapping into the cultural resources that can be filled through adopting these resources in the curriculum. Through fusing the traditional African practices and resources (as captured in this study) into the day-to-day counselling practices and programmes of primary schools, conduct problems, developmental issues and adaptation challenges may be handled in a better way. The next section will explore the strategies for infusion through talking to counsellors in primary schools in Nandi County, Kenya.

CHAPTER SIX

FINDINGS AND DISCUSSION: QUANTITATIVE PHASE

6.1 Introduction

This chapter presents findings that stemmed from the respondents' responses to the Research Questions Two to Four of the study. It entailed investigating: The extent to which the primary schools in Nandi County in Kenya use indigenous psychosocial resources and interventions; the factors that hinder school counsellors from employing indigenous psychosocial resources and interventions in primary schools, and how school counsellors in primary schools can be empowered to employ indigenous psychosocial resources in school counselling duties. The chapter opens with a demographic description of the respondents of the study. The presentation of the findings will then follow.

6.1.1 Response Rate

The study targeted two hundred and sixty-six primary schools' counsellors in Nandi County. However, six were unavailable due to some unavoidable circumstances. This responds rate represented 97% responsive rate which legitimizes the representation in the study. According to Mugenda and Mugenda (2003) a response rate of 50% is adequate, 60% good and above 70% is rated as excellent. This is shown in the Table 6.1 below.

Table 6.1: Response Rate

Questionnaires	No.	%
Issued	266	100%
Returned	260	97%
Not returned	6	3%

Source: Author's Survey Data (2018)

This high feedback score was achieved through availability of eight (8) interviewers (field Assistance) who Assisted the researcher to physically access all the target schools in Nandi County within a span of ten days. Moreover, ideas of Saunders, Lewis and Thornhill (2009) were utilized in order to ensure data collected through the survey achieved a high feedback score. This entailed: Meticulous formulation of particular items, vivid and impressive formatting of the instrument, a clear explication of the aim of the instrument, a prior piloting which removed major weaknesses in the questionnaire and finally a carefully planned and executed administration of the questionnaires by the field Assistance under close supervision of the researcher.

6.2 Demographic Summary

This section presents the distribution of respondents by gender, age bracket, academic level, level of counselling training, and number of years practising counselling. Moreover, a scrutiny on the degree counsellors were familiar with indigenous psychosocial resources and their opinion on the importance of using indigenous psychosocial resources and interventions in primary school counselling and life skill programmes will be displayed.

6.2.1 Gender of the Respondents

Regarding the gender, male participants formed the majority with 58.1%, whereas female were represented by 41.9%. This is captured in Table 6.2 below.

Table 6.2: Gender Distribution of the Sampled Respondents

Gender	Frequency	Percent
Female	109	41.9
Male	151	58.1
Total	260	100

Source: Author' Survey Data (2018)

Nandi County has attained the gender parity in primary school staffing which requires that not more than two-thirds of workers should be sourced from one gender (Republic of Kenya, 2010). The constitution outlines that woman, persons with disabilities and ethnic minorities who traditionally have been under represented deserve constitutional protection as far as employment is concerned.

This parity also fits well into needs of school counselling where learners and young clients in general have been known to prefer a helper of their own sex especially when presenting issues of sexual nature (Steed & Downing, 1998).

6.2.2 Age Distribution of the Sampled Respondents

The study finding on age of the counsellors revealed that the average age of respondents was 37.79 years and standard deviation of 11.487.

A study by Furnham and Swami (2008) in England indicate that clients opted for helpers of their peers and gender type. Most primary school children are aged between 6 and 14 and their counsellors have mean age of over 30. The implication of this is that school counsellors ought to train and make use of peer counsellors in their schools if they are to make impact in lives of learners with psychosocial issues.

6.2.3 Highest Level of Academic Training

The highest level of academic training of the counsellors is presented in Table 6.3 below.

Table 6.3: Highest Level of Academic Training

Level of Education	Frequency	Percent
Masters	30	11.5
Bachelors	87	33.5
Diploma	85	32.7
Certificate	58	22.3
Total	260	100

Source: Author's Survey Data (2018)

This study established that 58(22.3%) of the sampled teachers were certificate level holders, 85(32.7%) were diploma holders while 117(45.0%) had bachelor's degree and above. It can therefore be concluded that all counsellors in study area are professionally trained. Moreover, it can be deduced from this table that three quarters (77.7%) of the respondents have a diploma level of education and above, making them able to provide a higher quality staff-child interaction (Carr & Mitchell, 2009; National Institute of Early Education Research, 2003).

6.2.4 Highest Level of Counselling Training

The highest level of counselling training of the counsellors is presented in in Table 6.4.

Table 6.4: Highest Level of Counselling Training

Level	Frequency	Percent
Bachelors and above	60	30.3
Diploma	53	20.4
Certificate	86	33.1
School Based	22	8.5
Self-Taught	39	15
Total	260	100

Source: Survey Data (2018)

Majority of counsellors, 33.5% (139) reported holding a certificate or a diploma in counselling training. Those with Bachelors qualifications and above make up 23.1% (60) the counsellors. Approximately 25.5% (51) of respondents indicated that they taught themselves the aspects of counselling or learned through what was identified as “Other” on the survey form. Others, however, indicated to have benefited from school based in service courses conducted to improve psychological competence of serving teachers. It is worth noting that it was not possible to independently verify qualifications of these lecturers during visits to their school. Verification could have been vital in order to determine if those endorsing to have higher qualifications did not mean they have a standalone counselling qualification, but did some courses in counselling during their bachelors and master’s programme studies.

Those endorsing school-based training could have benefited from the school-based teacher development (SbTD) rolled out in early 2000s. The SbTD programme adopted the reflective teaching model of teacher-counsellor training of Key Resource Teachers (KRTs) who were supposed to induct other colleagues in their institutions (Bunyi *et al.*, 2013). These training was a one of event and similar venture has never been replicated to help many teachers gain a grounding in psychosocial care. This could be informing the small percentage (14.5%) endorsing school-based training as a mode of training in counselling. Wambu and Fisher (2015) report that that school counsellor training in Kenya need revamping in order to improve level of knowledge base, practical skills and supervision.

6.2.5 Length of Counselling Practice

The length of counselling practice of the counsellors is presented in Table 6.5 below.

Table 6.5: Length of Counselling Practice

Length	Frequency	Percent
0-5 Years	94	36.2
6-10 Years	94	36.2
11-15 Years	46	17.7
16-20 Years	17	6.5
21 and Above	9	3.5
Total	260	100

Source: Survey Data (2018)

In terms of the number of years of professional experience reported by the counsellors, 36.2% (94) of the participants endorsed having under five years of experience. This group tied with those having experience of six to ten years. Approximately 28% of the sampled respondents reported having between 11 and above years of experience (i.e., 1115 (46), 16-20 (17)) and above 21(9). The average years of experience held by participants in this study was 7.3 years. Higher level of experience is key in therapy as with time, a professional develop flexibility in their work. According to Strasser and Gruber (2004), flexibility aids to modify interventions to every patient and achieve more sensitivity to unique needs. It is apparent from Table 6.6 that most counsellors in study area are growing and getting to understand the profession as majority (72.3%) have less than ten years of experience.

6.3 Extent of Use of Indigenous Psychosocial Resources and Interventions

Objective Two of this study was geared towards establishing the extent to which primary schools use indigenous psychosocial resources and interventions. In order to meet the intent of this objective, the participants were requested to:

- 1) List issues/challenges among pupils that necessitate the teaching of Life Skills in their schools
- 2) Indicate their level of familiarity with indigenous psychosocial resources and their utility in primary school counselling and life skill programmes
- 3) State their opinion on the importance of using indigenous psychosocial resources and interventions in primary school counselling and life skill programmes;
- 4) Highlight specific roles that indigenous resources and interventions can play in primary school counselling/life skill programmes; and
- 5) Indicate the extent to which a given list of values have been incorporated into Life Skills lessons in primary schools' counselling/life skill programmes;
- 6) Indicate the extent to which a given list of indigenous intervention strategies have been incorporated into Life Skills lessons in primary schools' counselling/life skill programmes;

The findings and discussion thereof are presented in the sections below.

6.3.1 Issues/challenges among pupils that necessitate the teaching of life skill in primary schools

In order to get specific and clear understanding of issues that affect children in the study area, counsellors were asked to list specific issues that learners present with for counselling purposes. Them being counsellors, they would have first-hand knowledge of

these issues captured include: absenteeism, early marriages, school refusal, missing classes and overall disinterest in classroom instruction.

Others include dropping out of school, negative values from media, permissiveness, lack of respect for seniors, irresponsibility, indiscipline, careless sex, cheating, staling, lack of courtesy, drug abuse, rape, early pregnancies, challenges related to poverty, identity crisis, ethnic tension, lack of interest in moral life, irresponsible parenting, peer pressure, spread of diseases, bullying, poor problem solving, and changing trends in the society.

Also, counsellors cited the following: developmental challenges, lack of role models, gambling, widespread orphan hood, child labour, indulgence phonographic materials, management of time, low self-esteem and poor classroom engagements.

For ease of analysis and understanding, these specific issues were categorised into broad themes as reported in Table 6.6.

Table 6.6: Issues/challenges among Pupils that Necessitate the Teaching of Life Skills in Primary Schools

Rank of Issues that Necessitate Teaching of Life Skills	Frequency	Percentage
Sex and Relationships	29	16.9
School Engagement	20	11.6
Dysfunctional Families	17	9.9
Poverty and its Impact	15	8.7
Drug and Substance Abuse	14	8.1
Delinquent Behaviour	14	8.1
Negative Media Influences	12	7.0
Permissiveness in the Society	11	6.4
Developmental Issues	9	5.4
Diseases and their Impact	7	4.1
Institutionalisation of Vices in Society	7	4.1
Child Abuse	6	3.5
Understanding Roles and Engaging in them	5	2.9
Cohesion in society	3	1.7
New Trends in Society	3	1.7

Source: Survey Data (2018)

The results indicate that respondents had varied views on issues among pupils that necessitate the teaching of life skill in primary schools. It is apparent from this table that issues to do with sex and relationship (16.9%), is key, and stand out as a major factor that necessitate establishment of psychosocial programmes in schools. This finding seems to mirror those of Kenya Demographic and Health Survey (2014) which indicate high level of unsafe sex among person under the age of 18.

Wambu and Fisher (2015) concur and report that schools are currently faced with many challenges like experimentation with sex intercourse, poor learning, teen impregnations, drop-outs and juvenile crime. Traditional approaches to managing issues of sex and relationships can be a viable option in managing this problem at school level. African communities abhor sex prior to marriage since it does not advance the demands of marriage and procreation. Stiff fines were meted out to people who committed adultery (Katola, 2014). Infusion of tenets of traditional counselling methods into mainstream curriculum thus has potential to reduce this menace.

Another issue that counsellors view as problematic and need immediate intervention are issues to do with school engagement (11.6%). According to Fredericks (2004), the level of school engagement is seen in the measure of commitment students have to participate in education, including the academic, social and extracurricular activities, the nature of learners' sense of belonging or connectedness to the school and learners' motivation in their learning. This investigation established that numerous risks that may make learners get disengaged from school exist. The factors respondents cited include poverty, family breakdown, substance misuse, pregnancy, behavioural issues and negative relationship

with adults. The respondents also highlighted several factors that indicate that a number of learners have already disengaged from school or are in the process of doing so. Factors alluding to this were reported cases of: early marriages, school refusal, missing classes and overall disinterest in classroom instruction. Others were dropping out of school, chronic absenteeism and truancy.

It is apparent, therefore, that the current strategies used to try make learners remain engaged in school are inadequate. The life skill provision in primary schools seem not to be fully addressing the needs of learners, as many of them seem not motivated to remain fully connected with the school. Magut (2013) has reported that cases of school refusal in Nandi East Sub-County are high. He cites inability of learners to bring out their problems well as a key trigger of disengagement of learners from school. It is evident that the overreliance on the Eurocentric life skill curriculum is not adequate to address the aspirations of learners. With field outcomes showing that most counsellors in Nandi are trained, one would hope they have the know-how and competence to assist such students. However, situation seems not to be so as learners are disengaging from school.

This calls for a paradigm shift on what and how to teach in Life Skills programmes in school. A starting point would be to Africanise the concepts taught so as to make it authentic and thus functional to children. Africans have had different types of psychosocial resources designed for children to mature into dependable and useful adults (Gishinga, 2007; Mbiti, 1990). This for a long time has helped them to function effectively in community, as they are aware of the values, beliefs and roles one has to play. Incorporating tenets of these indigenous resources (e.g. spirituality, taboos) in life

skill teaching have potential to make learners identify with the themes in the lesson, which ultimately boost the impact of intended messages.

Counsellors reported that increase in number of children from dysfunctional families (9.9) is posing a challenge to schools. This dysfunctionality arises from factors like parents exerting strong authoritarian demands over their children on issues of academic performance, parents having addiction issues and inability of some parents to provide basic needs. According to Crittenden, Partridge and Claussen (1991), young people raised in such homes tend to have low self-worth and believe their concerns will never be met.

Ideally, in an African set up, children grow up in family environments which help them feel worthwhile and focused. This is because the whole community pull together to ensure a child develop optimally. Members of an African extended family often live together or those far keep track of their kin. According to Siegel (1996), extended families in Africa live like corporations in the modern society; they live longer than their members and control property and vast networks. This arrangement ensures families are able to source and get economic and social help when needed. This ensures families remain strong and thus provide needs to members.

This study established that clan members in Nandi community have a shared duty to help out one another, especially in resolving quarrels or making reparations for errors. Moreover, they facilitated punishment or guidance of wrong doers and also played major role in passing of important messages to members. Teaching these tenets in life skill programmes is bound to ensure kinship bonds among the future generations is maintained. The sustenance of these bonds will be key in ensuring future families have

access to resources to help them navigate issues which precipitate dysfunctionality in family unit.

Other issues that necessitate provision of life skill programmes/initiatives in primary school include impacts of poverty, drug and substance abuse and delinquent behaviour. There is therefore need for effective time tested indigenous psychosocial resources and strategies to be put in place so as to stem the increase and spread of negative forces in the school. If these vices are not stopped from taking root among the young, a generation which thrive on permissiveness will spring up. Over time, social problems like terrorism, violence, family breakdown, pandemics and intolerance which have become daily challenges globally will explode and totally destabilise humanity (Yogi, 2009).

6.3.2 Degree of Familiarity with Indigenous Psychosocial Resources and Intervention

This study sought to find out primary school counsellors' familiarity with Indigenous Psychosocial Resources and Intervention in the Nandi County. Usage of indigenous psychosocial resources in school counselling and life skill programmes hinges on familiarity of it by counsellors. Consequently, opinions of counsellors were sought on their familiarity with indigenous psychosocial resources and interventions.

They were asked to state the degree they are familiar with indigenous psychosocial resources and their utility in primary school counselling and life skill programmes. They were given four options to respond to: no knowledge of this resource; minimal knowledge; moderate and advanced knowledge. The responses are presented in Table 6.7 below.

Table 6.7: Degree of Familiarity with Indigenous Psychosocial Resources and **Intervention**

Statement	Frequency	Percent
No knowledge of indigenous resources interventions	37	14.2%
Minimal knowledge of indigenous resources and interventions	102	39.2%
Moderate knowledge of indigenous resources and interventions	112	43.1%
Advanced knowledge of indigenous resources and interventions	9	3.5%
Total	260	100.0%

Source: Survey Data (2018)

Counsellors' opinions were varied as indicated by Table 6.7. It is apparent that most of them have minimal or no knowledge of indigenous resources interventions (53.4%). This apparent unawareness could be attributed to limited capacity the indigenous teachers and curriculum developers have had during and even after independence. According to Owuor (2007), lack of native experts to adopt the syllabus review after independence saw the prevailing dominance of alien systems in African schools.

6.3.3 Relationship between Demographic Factors and Degree of Familiarity with Indigenous Psychosocial Resources and Intervention

The findings presented in Table 6.8 shows the relationship between the demographic factors and Factors and Degree of Familiarity with Indigenous Psychosocial Resources and Intervention .

Table 6.8: Demographic Factors and Degree of Familiarity with Indigenous **Psychosocial Resources and Intervention**

	Familiarity	No knowledge	Minimal knowledge	Moderate knowledge	Advanced knowledge	Total	Statistics test
High training	Self thought	8(3.1%)	10(3.8%)	17(6.5%)	4(1.5%)	39(15.0%)	40.524 df 12, p=0.000
	School Based	3(1.2%)	3(1.2%)	12(4.6%)	4(1.5%)	22(8.5%)	
	Certificate	11(4.2%)	41(15.8%)	33(12.7%)	1(.4%)	86(33.1%)	
	Diploma	9(3.5%)	16(6.2%)	28(10.8%)	0(0.0%)	53(20.4%)	
	Bachelors and Above	6(2.3%)	32(12.3%)	22(8.5%)	0(0.0%)	60(23.1%)	
Total		37(14.2%)	102(39.2%)	112(43.1%)	9(3.5%)	260(100.0%)	
Period of practice	0-5 Years	14(5.4%)	33(12.7%)	45(17.3%)	2(.8%)	94(36.2%)	14.823, df 15, p=.251
	6-10 Years	13(5.0%)	39(15.0%)	40(15.4%)	2(.8%)	94(36.2%)	
	11-15 Years	3(1.2%)	21(8.1%)	18(6.9%)	4(1.5%)	46(17.7%)	
	16-20 Years	4(1.5%)	7(2.7%)	6(2.3%)	0(0.0%)	17(6.5%)	
	21 and Above	3(1.2%)	2(.8%)	3(1.2%)	1(.4%)	9(3.5%)	
Total		37(14.2%)	102(39.2%)	112(43.1%)	9(3.5%)	260(100.0%)	

Table 6.8 shows that as far as highest training of teachers is concerned, out of 39 respondents who were self-thought, 8 (3.1%) had no knowledge, 10 (3.8%) had minimal knowledge, 17 (6.5%) moderate knowledge and 4 (1.5%) had advance knowledge. In addition, out of 22(8.5%) who were got trained under school-based programmes, 3 (1.2%) had no knowledge, 3 (1.2%) had minimal knowledge, 12 (4.6%) moderate knowledge and 4 (1.5%) had advance knowledge. Also, of 86 (33.1%) of the respondents

with Certificate, 11 (4.2%) had no knowledge, 41 (15.8%) had minimal knowledge, 33 (12.7%) moderate knowledge and 1(0.4%) had advance knowledge. Out of 53 (33.1%) with Diploma training, 9 (3.5%) had no knowledge, 16 (6.2%) had minimal knowledge, 28(10.8%) moderate knowledge and none had advance knowledge. Lastly, on respondents with Bachelors and above, 6 (2.3%) had no knowledge, 32 (12.3%) had minimal knowledge, 22 (8.5%) moderate knowledge and none had advance knowledge.

A chi- square test was performed to check there is a relationship between high training and degree of familiarity. A chi square value of 40.524 with a $p=0.000$ which is less than the significant value of 0.05 hence we conclude that there is exist significant relationship between demographic factors and level of training.

Further on period of practice, out of 94 (36.2%) with 0-5 Years period of practice, 14 (5.4%) had no knowledge, 33 (12.7%) had minimal knowledge, 45 (17.3%) moderate knowledge and 2 (0.8%) had advance knowledge. The study also shows that 94 (36.2%) who had 6-10 Years, 13 (5.0%) had no knowledge, 39 (15.0%) had minimal knowledge, 40 (15.4%) moderate knowledge and 2 (0.8%) had advance knowledge. In addition, with 11-15 Years of practice, 3 (1.2%) had no knowledge, 21 (8.1%) had minimal knowledge, 18(6.9%) moderate knowledge and 4 (1.5%) had advance knowledge. Furthermore, out of 17 (6.5%) of the respondents who had 16-20 Years of practice, 4 (1.5%) had no knowledge, 7 (2.7%) had minimal knowledge, 6(2.3%) moderate knowledge and none had advance knowledge. Lastly, on 9 (3.5%) respondents who had 21 and above years of practice, 3 (1.2%) had no knowledge, 2 (0.8%) had minimal knowledge, 3 (1.2%) moderate knowledge and 1 (0.4%) had advance knowledge.

A chi-square test was performed to test if there exists a relationship between period of training and degree of familiarity. A chi-square of 14.823 with a p-value of 0.251 which is greater than the significant value of 0.05 hence we conclude that there no significant relationship between period of training and degree of familiarity.

6.3.4 Importance of using indigenous psychosocial resources and interventions in primary school counselling and life skill programmes

This study also sought views of counsellors on the importance of using indigenous psychosocial resources and interventions in primary school counselling and Life Skills programmes. Their views are summed up in Table 6.9.

Table 6.9: Opinion on the Importance of Using Indigenous Psychosocial Resources and Interventions in Primary School Counselling and Life Skills Programmes

	Frequency	Percent
Very Important	212	81.5%
Important	48	18.5%
Total	260	100.0%

Source: Survey Data (2018)

The table shows that school counsellors positively viewed the role that indigenous psychosocial resources and interventions can play in primary school counselling and Life Skills programmes. Most counsellors (81.5%) feel it is a very important component in school counselling. This seems to tally with Owour's (2007) assertion that applying native assets can be a way to deal with the challenges besetting Kenya. These apparent positive ratings of indigenous psychosocial mechanisms by counsellors provide an appropriate launch pad to infuse culturally congruent values in Life Skills curriculum in Kenya.

6.3.5 Specific Roles Indigenous Psychosocial Resources and Interventions Play in Primary School Counselling and Life Skills Programmes

Table 6.10: Specific Roles that Indigenous Psychosocial Resources and Interventions can Play in Primary School Counselling and Life Skills Programmes

Responses	Frequency	Percentage
Inculcate moral values in the society	36	19.4%
Provide a roadmap to guide the young generation	32	17.2%
Ensure Nandi culture is embraced and maintained	27	14.5%
Equip young people to play their roles well now and in future	26	14.0%
Improve the overall school climate	11	5.9%
Promote sense of belonging among Nandi children as these resources reinforce feelings of attachment they have to their culture	10	5.4%
Help in reduction of conflicts – enhance cohesion among communities	09	4.8%
Provide a firm basis for establishing an acceptable psychosocial programming in schools	07	3.8%
Help learners put into practice what is within their reach	07	3.8%
Ensure upright generation is raised	06	3.2%
Ensure holistic development of young people	06	3.2%
Allow young people to know and appreciate their history	06	3.2%
Improve coexistence between the societies which are the custodians of the indigenous resources and the schools where children learn	03	1.6%

Source: Survey Data (2017)

Table 6.10 show counsellors' opinions on specific roles that indigenous psychosocial resources and interventions can play in primary school counselling and Life skills programmes. The respondents had varied views on this aspect as shown above. However, there are four roles which stood out: they inculcate moral values in the society (19.4%); they provide a roadmap to guide the young generation (17.2%); they ensure Nandi culture is embraced and maintained (14.5%); and equip young people to play their roles well now and in future (14.0%).

The aspect of morality ranked high on expected functions of indigenous psychosocial therapies in school counselling programmes. This is apparently so because young people in Africa are intensively socialized to acquire behaviours, dispositions, convictions, competences and motives needed to be dependable and accountable adults (Bansikiza, 2001). This notion is supported by Owuor (2007) who posits that indigenous practices among Kenyan ethnic communities are holistic as they integrate all activities including rituals and skills required to sustain cultural practices in the life of the family and in the community.

A high percentage of counsellors felt that indigenous practices can provide a roadmap to guide the young generation. This conception is supported by Owuor (2007), who avers those indigenous psychosocial resources prepare individuals for communal responsibility and interpersonal relations. Indigenous systems therefore seem to put a premium on good character building to make one a well- integrated member of the society.

6.3.6 Extent to Which Nandi Values (Psychosocial Resources) Have Been Incorporated into Life Skills Lessons in Primary Schools in Nandi County

Phase one of this study (Chapter Five) involved exploring the narratives of community elders and cultural experts in order to understand the nature of indigenous psychosocial resources among the Nandi people. The specific objective was to find out key Nandi indigenous values and the modes of transferring them. This phase of the study established 54 key values spread over eleven priori thematic categories. These categories were: sex and marriage, family, household and lineage, inheritance and succession, social adjustment, traditional government, judicial process, religion, festivals, ritual practices and taboos, and social change.

In this section, perceptions of teacher counsellors were sought in order to understand the degree to which these Nandi values have been infused into primary school counselling programmes in the study area. The extent of use was captured through a Likert scale with the highest value being 4 (mostly incorporated), followed by 3 (somewhat incorporated), then 2 (uncertain) and finally 1 (not incorporated). The data were processed through the strategies explained below.

First, the measure of sampling adequacy was done using the Kaiser-Mayer-Olkin (KMO) test. This measured how suited the data are for factor analysis. Kaiser-Mayer-Olkin takes a value range between 0 and 1, with small values indicating that overall, the values have too little in common to warrant econometric analysis (Kaiser, 1974).

Secondly, factor analysis was performed on the questionnaire covering values on different realms of Nandi people's lives. Exploratory factor analysis was used to assess the dimensionality of variables used in the survey. According to Thompson (2004), factors that imply association amongst a pool of allied variables are known through factor analysis. Consequently, the exploratory factor analysis recognized and pooled together all variables with mutuality regardless of how the a priori grouping had been done.

Thirdly, descriptive analysis of results was done based on the five themes generated through exploratory factor analysis. Specifically, mean and standard deviations were used to measure the central tendency of the data derived from a questionnaire on a 4-point Likert scale. This questionnaire sought to find out the extent to which Nandi values have been incorporated into Life Skills lessons in primary school.

6.3.6.1 Factor Analysis

The validity and reliability tests performed on the school counsellors' survey scale on forms of indigenous resources yielded the results as tabulated in Table 6.11.

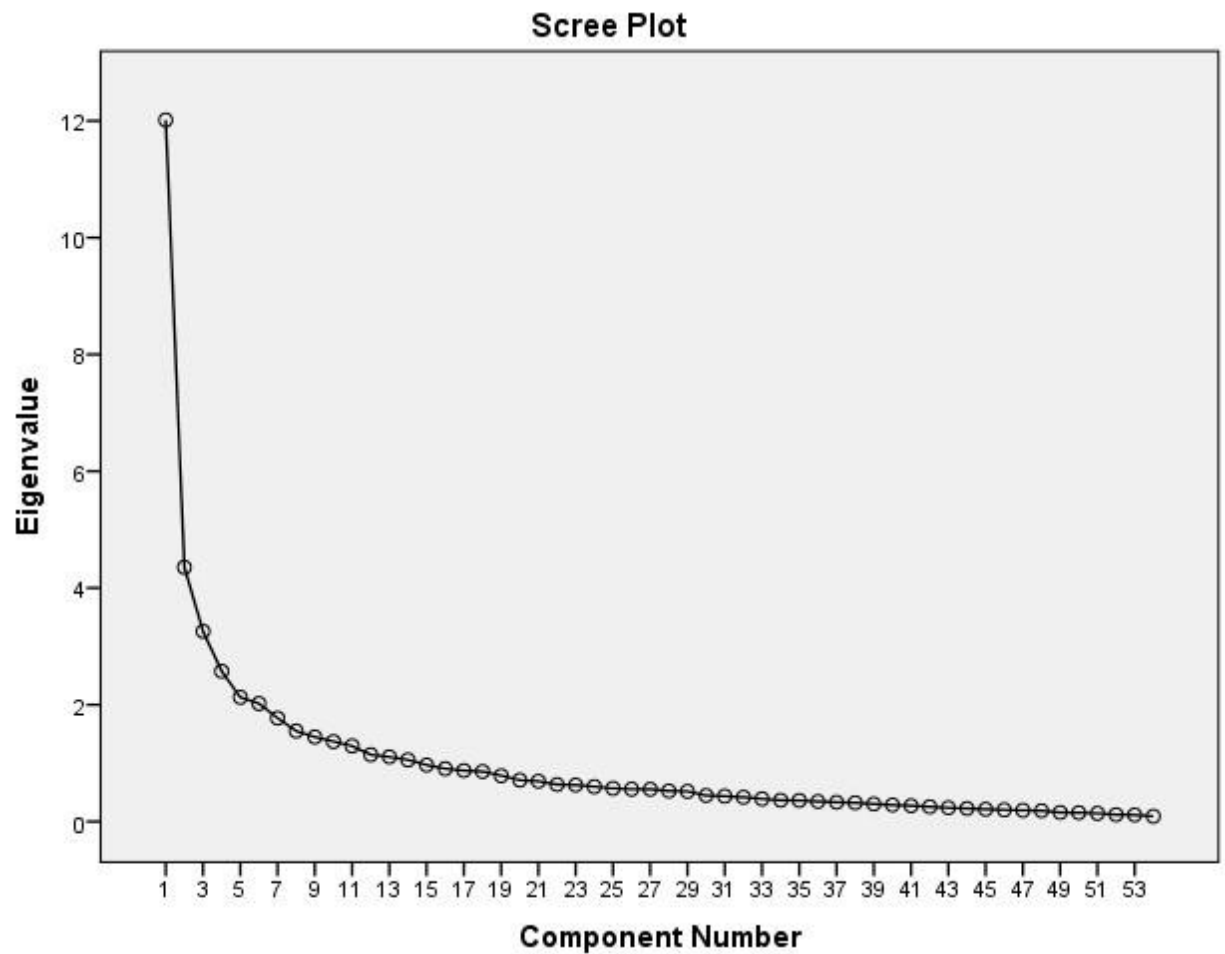
Table 6.11: KMO Measure of sampling adequacy survey scale on forms of indigenous resources

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.810
Bartlett's Test of Sphericity	Approx. Chi-Square	7650.893
	df	1431
	Sig.	.000

Table 6.11 shows a Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy as 0.810, with Bartlett's Test of Sphericity showing a significant Chi-Square (χ^2) of 7650.893, $df = 1431$, $p = 0.000$. The KMO of .810, with a significant Chi-square indicates that the data were adequate to carry out a factor analysis.

The scree plot (Diagram 1) shows that the first seven factors account for most of the total variability in data (given by the eigenvalues). The eigenvalues for the first four factors are all greater than 1. The remaining factors account for a very small proportion of the variability, and are likely unimportant.

Diagram 1 Scree plot for school counsellors' survey on forms of indigenous resources



There were nine items which were problematic since they failed to reach the cut-off point of 0.4; therefore, it was excluded in all further analyses. Fourteen factors emerged with the first factors made up of 10 items and the last having one item.

Table 6.12: Factors loadings (item-component correlations) of the forms of indigenous resources items

	Rotated Component Matrix ^a													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
V46	.813													
V47	.739													
V50	.729													
V42	.662													
V49	.596													
V43	.561													
V40	.540													
V44	.535													
V54	.531													
V41	.524													
V16														
V39														
V48														
V25		.2 8												
V22		.2 2												
V24		.2 2												
V23		.9 5												
V26		.65 1												
V21		.62 8												
V29		.55 7												
V20		.51 4												
V18														
V31			.											
			5											
			2											
V34			.7											
			2											
			5											
V33			.7											
			2											
			4											
V35			.6											
			8											
			9											
V30			.6											
			3											
			7											
V28			.6											
			2											
			4											
V32														
V37				.7										
				3										
				6										
V36				.6										
				6										
				3										

38	.59			
V2	.73			
V1	.65			
V3				
V53	.730			
V51	.673			
V52	.503			
V9	.717			
V14	.584			
V8				
V19	.682			
V27	.593			
V5				
V12	.748			
V7	.627			
V4	.730			
V6	.797			
V11	.794			
V10	.477			
V17	.737			
V15	.450			
V45				
V13	.875			
Extraction	Method:	Principi	Component ization.	Analysis.
Rotation Method: Varimax with Kaiser Normal				
a. Rotation converged in 21 iterations.				

According to Hair, Black, Babin and Anderson (2009), three variables and above are necessary to reflect one construct so as to provide minimum coverage of the construct's theoretical domain. Consequently, all factors which had three and above variables attaining the cut-off point of 0.4 were retained and new subscales renamed as indicated in Table 6.13. According to Yong and Pearce (2013) loading item cut off can be chosen for a statistically meaningful rotated factor loading based on pragmatic reasoning. Therefore, the reasons for selecting loading item of 0.4 as cut-off was due to pragmatic reasoning in order to resolve the issue of non-significant loading item.

6.3.7 Descriptive Statistics

Descriptive statistics of the measures used are presented in Table 6.13.

Table 6.13: Reliability for the renamed Scales

Variable	Items	MIN	MAX	MEAN	Skewness	Kurtosis	α
Sacredness and timelessness of community norms	10	1	4	2.2965	0.08	-0.681	.888
Primacy of etiquette and utility of action during communication	8	1	4	2.151	0.409	-0.768	.864
Pre-eminence on managing social order and mutual coexistence during conflict resolution	6	1	4	2.2865	0.002	-0.544	.836
Accentuation of integrity and participatory practices in leadership	3	1	4	2.4295	-0.059	-0.536	.706
Change management	3	1	4	2.5372	.070	-.620	.639

Table 6.13 shows the descriptive statistics and reliability for the scales created from factor analysis. The scale renamed Sacredness and timelessness of community norms had a mean of 2.2965 and a Cronbach alpha value of .888 , Primacy of etiquette and utility of action during communication had a mean of 2.151 and a Cronbach alpha value of .864, Pre-eminence on managing social order and mutual co-existence during conflict resolution with mean of 2.2865 and a Cronbach alpha value of .836, Accentuation of integrity and participatory practices in leadership had a mean of 2.4295 and a Cronbach alpha value of .706; and lastly the theme on change management had a mean of 2.537 and a Cronbach alpha value of 0.639. However, this last theme was not included in further analysis because its Cronbach alpha value was less than the required value of 0.70 (George & Mallery, 2003).

Additionally, the Skewness values reflected in Table 6.13 reveal that data are almost normally distributed. These values range between 0.409 and -0.059, which is closer to zero. Therefore, one assumes data are from a normal distribution. Likewise, Kurtosis values ranges between -0.536 and -0.768, which is also closer to zero. Kurtosis results reflect less variation of responses in all the factors. Tables 12-17 below present frequency tables, percentages and means

6.3.7.1 Assessing the extent to which indigenous Nandi values on sacredness and timelessness of community norms have been incorporated into Life Skills lessons

Table 6.14 shows that 119 (45.8%) of the respondents were of the view that the Nandi value: “*An individual’s successes ought to be recognised and celebrated*” is not incorporated into Life Skills programmes in school. Moreover, 23 (8.8%) were uncertain, 64 (24.6%) felt it is somewhat incorporated and a further 54 (20.8%) aver that it is mostly incorporated. In terms of mean and standard deviation, the respondents were uncertain if his variable had been incorporated (Mean=2.20, Std Dev=1.22). In this way, it is apparent that schools have not tapped into the cultural practice of recognising feats of individuals and honouring them with song, special title or ceremony.

The study revealed 87 (33.5%) of the of the respondents were of the view that the Nandi value: “*Special prayers must be made to seek God’s protection as individuals move through stages of life*”, is not incorporated into Life Skills programmes in school. Additionally, 58 (22.3%) were uncertain, 63 (24.2%) felt it is somewhat incorporated and a further 52 (20%) aver that it is mostly incorporated. In terms of mean and standard deviation, the respondents were uncertain if this variable has been incorporated (Mean=2.31, Std Dev=1.13). it is apparent from this finding that it is not clear if schools

have tapped into the cultural practice of holding special prayers to petition Asiiis to provide guidance as learners progress to grades and other life milestones.

Table 6.14: Distribution of counsellors' rating on extent to which indigenous Nandi values on sacredness and timelessness of community norms have been incorporated into Life Skills lessons in primary schools

Statement		NI	UN	SI	MI	Total	Mean	Std. Dev.
46. Individuals' successes ought to be recognized and celebrated.	F	119	23	64	54	260	2.20	1.22
	%	45.8	8.8	24.6	20.8	100.0		
47. Special prayers must be made to seek God's protection as individuals move through stages of life	F	87	58	63	52	260	2.31	1.13
	%	33.5	22.3	24.2	20.0	100.0		
50. Mechanisms must be in place to hand the mantle of leadership from an old to a younger generation.	F	87	56	72	45	260	2.29	1.11
	%	33.5	21.5	27.7	17.3	100.0		
42. Spirits and ancestors are to be revered and handled with care and respect.	F	95	63	48	54	260	2.23	1.15
	%	36.5	24.2	18.5	20.8	100.0		
49. Young people must be ready to be prepared for their roles and responsibilities.	F	76	28	105	51	260	2.50	1.11
	%	29.2	10.8	40.4	19.6	100.0		
43. Worship is important, and prayers for petition and thanksgiving must be said at appointed times.	F	95	59	53	53	260	2.25	1.15
	%	36.5	22.7	20.4	20.4	100.0		
40. Every community member must work with the same level of commitment, maintain the same values, and generally hold many of the same ideals	F	101	62	59	38	260	2.13	1.09
	%	38.8	23.8	22.7	14.6	100.0		
44. Individualism is immoral and must be shunned.	F	94	36	57	73	260	2.42	1.24
	%	36.2	13.8	21.9	28.1	100.0		
54. Treat strangers with caution.	F	93	37	85	45	260	2.32	1.13
	%	35.8	14.2	32.7	17.3	100.0		

41. Asiis is the creator and centre of all human existence	F	88	62	50	60	260	2.32	1.17
	%	33.8	23.8	19.2	23.1	100.0		

As the findings show, 87 (33.5%) of the respondents were of the view that the indigenous value: ‘*Mechanisms must be in place to hand the mantle of leadership from an old to a younger generation*’, had not been incorporated into Life Skills programmes in school. Moreover, 56 (21.5%) were uncertain, 72 (27.7%) stated that it was somewhat incorporated, and 45 (17.3%) felt that it was mostly incorporated. This outcome in terms of mean and standard deviation indicates that respondents was generally uncertain if the value had been incorporated into Life Skills lessons (Mean=2.29, Std. Dev=1.15). There are indications that the youth are hardly trained in the significance of formal handover of power and cultural tools to the incoming generation.

The study results also show that 95 (36.5%) of the respondents asserted that the Nandi value: “*Spirits and ancestors are to be revered and handled with care and respect*” had not been incorporated into Life Skills programmes in school. On the other hand, 63 (24.2%) of the respondents were uncertain, 48 (18.5%) perceived it was somewhat incorporated, and 54 (20.8%) affirmed that it was mostly incorporated. The overall mean and standard deviation for this variable indicate that the respondents were uncertain of the incorporation of the value into primary schools’ Life Skills programmse (Mean=2.23, Std Dev=1.15). There is indication, therefore, that the elevated reference to Deity practised by Nandi people may not be acknowledged by educational stakeholders, and thus insignificant effort has been made to formalise and incorporate it into school Life Skills training.

The findings show that 76 (29.2%) of the respondents thought that the Nandi value; *“Young people must be ready to be prepared on their roles and responsibilities”*, is not incorporated into Life Skills programmes in primary schools. Some of the respondents, 28 (10.8%), were uncertain, 105 (40.4%) felt it was somewhat incorporated, and a further 51 (19.6%) affirmed that it was mostly incorporated. In terms of mean and standard deviation, the respondents believed that this variable had been somewhat incorporated (Mean=2.50, SD=1.11). This implies that schools have adopted the Nandi practice of instituting elaborate programmes that train young people to be ready to take up adult roles

Many of the respondents, 95 (36.5%), thought that the indigenous value; *“Worship is important, and prayers for petition and thanksgiving must be said at the appointed time”*, had not been incorporated into Life Skills programmes in primary schools. Additionally, 59 (22.7%) were uncertain, 53 (20.4%) stated that it was somewhat incorporated, and 53 (20.4%) felt it was mostly incorporated. The upshot of this in terms of mean and standard deviation is that respondents were generally uncertain if the variable had been incorporated into Life Skills lessons (Mean=2.29, SD=1.15). It is apparent that teaching aspects that emphasize veneration and devotion to Deity may not be a priority in Life Skills teaching in schools.

As far as the Nandi value; *“Every community member must work with the same level of commitment, maintain the same values, and generally hold many of the same ideals”* is concerned, 101 (38.8%) of the respondents reported that it had not been incorporated into Life Skills programmes, 62 (23.8%) are uncertain, 59 (22.7%) said it was somewhat incorporated, and another 38 (14.6%) reported that it was mostly incorporated. The study

shows in terms of mean and standard deviation that the respondents were uncertain whether this variable was incorporated or not (Mean=2.13, td Dev=1.090). This indicates that it is unclear if schools impress upon learners to be steadfast in maintaining their cultural ethos.

The findings show that 94 (36.2%) of the respondents felt that the Nandi norm: *“Individualism is immoral and must be shunned”* had not been incorporated into Life Skills lessons, 36 (13.8%) were uncertain, 57 (21.9%) averred that it was somewhat incorporated, and 73 (28.1%) were positive that it was mostly incorporated. The study shows that in terms of mean and standard deviation, respondents generally were uncertain if the variable was incorporated or not (Mean=2.42, Sd Dev=1.24). It is not clear from this finding whether schools in the study area train learners to adopt a communal style of living or not.

Ninety-three (35.8%) of the respondents considered that the Nandi value: *“Treat strangers with caution”* was not incorporated into Life Skills programmes in primary schools. Thirty-seven (14.2%) were uncertain, 85 (32.7%) stated that it was somewhat incorporated, and 45 (17.3%) were of the opinion that it was mostly incorporated. The study shows that in terms of mean and standard deviation, respondents generally were uncertain whether the variable was incorporated or not (Mean=2.32, Std Dev=1.13). This finding illustrates a lack of clarity on the nature of responses schoolchildren can display in order to deal with unfamiliar people they encounter.

Finally, 88 (33.8%) of the respondents maintained that the Nandi value; *“Asiis is the creator and centre of all human existence”* was not incorporated into Life Skills

programmes in primary schools. Sixty-two (23.8%) were uncertain, 50 (19.2%) thought that it was somewhat incorporated, and 60 (23.1%) affirmed that it was mostly incorporated. The upshot of this in terms of mean and standard deviation is that respondents were generally uncertain if the variable had been incorporated into Life Skills lessons (Mean=2.32, Std Dev=1.17). This indicates that schools may be advancing scientific attitudes and secular values more than this fundamental Nandi spiritual belief.

6.3.7.2 Assessing the extent to which indigenous Nandi values on primacy of etiquette and the utility of action during communication have been incorporated into Life Skills lessons.

Table 6.15 shows that 121 (46.5%) of the respondents were of the view that the Nandi value: “*Wear clothes that communicate honour*” is not incorporated into Life Skills programmes in school. Twenty-nine (11.2%) were uncertain, 47 (18.1%) felt it was somewhat incorporated, and a further 63 (24.2%) stated that it was mostly incorporated. In terms of mean and standard deviation, the respondents were uncertain if this variable had been incorporated (Mean=2.20, Std Dev=1.26). In this way, it is not clear if schools have tapped into the cultural practice of putting on clothes and costumes that not only cover nakedness, but also display a sense of respect to those one is in contact with.

Table 6.15: Distribution of counsellor’s rating of extent to which indigenous Nandi values on the primacy of etiquette and the utility of action during communication have been incorporated into Life Skills lessons in primary schools

Primary Etiquette		NI	UN	SI	MI	Total	Mean	Std. Dev
25. Wear clothes that communicate honour.	F	121	29	47	63	260	2.20	1.26
	%	46.5	11.2	18.1	24.2	100.0		

22. Make a conversation artistic by adding sayings and proverbs.	F	116	30	61	53	260	2.20	1.21
	%	44.6	11.5	23.5	20.4	100.0		
24. Do not peddle rumour	F	116	27	54	63	260	2.25	1.25
	%	44.6	10.4	20.8	24.2	100.0		
	F	123	35	58	44	260	2.09	1.17
23. Avoid pride and vulgarity in talk.	%	47.3	13.5	22.3	16.9	100.0		
26. Clothing and ornaments must fit status and occasion.	F	120	26	74	40	260	2.13	1.16
	%	46.2	10.0	28.5	15.4	100.0		
21. Do not share secrets with everybody.	F	123	42	41	54	260	2.10	1.21
	%	47.3	16.2	15.8	20.8	100.0		
29. Appropriate social boundaries must be kept when in contact with in-laws and friends.	F	114	38	76	32	260	2.10	1.10
	%	43.8	14.6	29.2	12.3	100.0		
	F	111	49	51	49	260	2.15	1.17
20. Be careful with words. The last word before parting with someone should be a blessing								
	%	42.7	18.8	19.6	18.8	100.0		

Many respondents, 116 (44.6%), thought that the Nandi value: “*Make a conversation artistic by adding sayings and proverbs*”, was not incorporated into Life Skills programmes in school. Thirty respondents (11.5%) were uncertain, 61 (23.5%) felt it was somewhat incorporated, and a further 53 (20.4%) averred that it was mostly incorporated. In terms of mean and standard deviation, the respondents were uncertain if this variable had been incorporated (Mean=2.20, Std Dev=1.21). It is apparent from this finding that it is not clear if schools have tapped into the cultural practice of using figurative language

during conversation. Ideally, figurative language would make passing instructions interesting and more worthwhile (Karenga, 2004).

Furthermore, 116 (44.6%) of the respondents believed that the indigenous value; “*Do not peddle rumours*”, had not been incorporated into Life Skills programmes in school. Twenty-seven (10.4%) were uncertain, 54 (20.8%) stated that it was somewhat incorporated, and 63 (24.2%) felt it was mostly incorporated. The upshot of this in terms of mean and standard deviation, is that respondents were generally uncertain whether the variable had been incorporated into Life Skills lessons (Mean=2.25, Std Dev=1.25). It is apparent that instructions on aspects that discourage the use of disinformation and propaganda in public space may not be a priority in life skills teaching in schools.

Most, 123 (47.3%), of the respondents stated that the Nandi value: “*Avoid pride and vulgarity in talk*” is not incorporated into Life Skills programmes in primary schools. Thirty-five (13.5%) were uncertain, 58(22.3%) stated that it was somewhat incorporated, and 44(16.9%) were of the opinion that it was mostly incorporated. This finding also shows that in terms of mean and standard deviation, respondents generally were uncertain if the variable was incorporated or not (Mean=2.09, Std Dev=1.17). This finding illustrates that schools lack a clear and relevant basis upon which young people are guided on how to communicate to others in different settings.

Many, 120 (46.2%), of the respondents asserted that the Nandi value: “*Clothing and ornaments must fit status and occasion*” was not incorporated into Life Skills programmes in primary schools 26 (10%) were uncertain, 74 (28.5%) stated that it was somewhat incorporated, and 40 (15.4%) were of the opinion that it was mostly

incorporated. The study also shows that in terms of mean and standard deviation, respondents generally were uncertain whether the variable was incorporated or not (Mean=2.13, Std Dev=1.16). This finding illustrates a lack of clarity on instructions on the symbolism of clothing and ornaments use.

As far as the Nandi value, “*Do not share secrets with everybody*” is concerned, 123 (47.3%) of the respondents reported that it had not been incorporated into Life Skill programmes. In addition, 42 (16.2%) were uncertain, 41 (15.8%) said it was somewhat incorporated, and another 54(20.8%) reported that it was mostly incorporated. The study shows that in terms of mean and standard deviation, the respondents were uncertain whether this variable was incorporated or not (Mean=2.10, Std Dev=1.21). This indicates that it is unclear whether schools impress upon learners to embrace the cultural ethos of maintaining confidentiality on some pertinent issues.

Many, 114 (43.8%), of the respondents asserted that the indigenous value; “*Appropriate social boundaries must be kept when in contact with in-laws and friends*” had not been incorporated into Life Skills teaching in school. Thirty-eight (14.6%) were uncertain, 76 (29.2%) stated that it was somewhat incorporated, and 32 (12.3%) felt it was mostly incorporated. This outcome, in terms of mean and standard deviation, indicates that respondents were generally uncertain if the variable had been incorporated into Life Skills lessons (Mean=2.10, Std Dev=1.10). There are indications that the youth are hardly trained on the significance of maintaining boundaries when engaging with in-laws and even friends.

From the study findings, 111 (42.7%) of the respondents were of the view that the Nandi value; *“Be careful with words. The last word before patting with someone should be a blessing”* is not incorporated into Life Skills programmes in primary schools. Forty-nine (18.8%) were uncertain, 51(19.6%) averred that it was somewhat incorporated, and 49 (18.8%) affirmed that it was mostly incorporated. The upshot of this in terms of mean and standard deviation is that respondents were generally uncertain whether the variable had been incorporated into Life Skills lessons (Mean=2.15, Std Dev=1.17). This indicates that schools may be advancing scientific attitudes and secular values more than spiritual ones.

6.3.7.3 The extent to which indigenous Nandi values on pre-eminence on managing social order and mutual co-existence during conflict resolution have been incorporated into Life Skills lessons

Table 6.16 shows that 78 (30%) of the respondents considered that the Nandi value: *“An accused person is presumed innocent until proven guilty through a judicial process”*, is not incorporated into Life Skills programmes in school. Thirty-nine (15%) were uncertain, 119 (45.8%) felt it was somewhat incorporated and a further 24 (9.2%) averred that it was mostly incorporated. It is worth noting that 55% of respondents affirmed that some form of incorporation of this value has been done. However, in terms of overall mean and standard deviation, the respondents were uncertain if this variable had been incorporated (Mean=2.34, Std Dev=1.01). It is apparent from this that it is not conclusive that schools have tapped into cultural practice and teach learners to practise suspending judgement on the guilt of a person until due process has been done and all facts are clear.

The study results indicate that 81 (31.2%) of the respondents were of the view that the Nandi value: *“Every able-bodied person should participate in community functions”*, is

not incorporated into Life Skills programmes in school. Thirty-nine (15%) were uncertain, 119 (45.8%) felt it was somewhat incorporated, and a further 21 (8.1%) said that it was mostly incorporated. It worth noting that 54.9% of respondents affirmed that some form of incorporation of this value had been done. In terms of mean and standard deviation, however, the respondents were uncertain whether his variable had been incorporated (Mean=2.31, Std Dev=1.00). It is apparent from this finding that it is not clear if schools have tapped into the cultural practice of teaching young people to corporately engage in community work.

The findings in the table above show that 84 (32.3%) of the respondents were of view that the indigenous value; *“Truth is essential for a successful forgiveness and reconciliation process”* had not been incorporated into Life Skills programmes in school. Forty-eight (18.5%) were uncertain, 102 (39.2%) stated that it was somewhat incorporated, and 26 (10%) felt it was mostly incorporated. This outcome, in terms of mean and standard deviation, indicates that respondents were generally uncertain whether the variable had been incorporated into Life Skills lessons (Mean=2.27, Std Dev=1.02). There are indications that the youth are hardly trained in the cultural ethos that requires that one has to establish truth before trying to reconcile warring groups or people.

Table 6.16: Distribution of counsellors' rating of extent to which indigenous Nandi values on pre-eminence on managing social order and mutual co-existence during conflict resolution have been incorporated into Life Skills lessons in primary schools

Indigenous values		NI	UN	SI	MI	Total	Mean	Std. Dev
31. An accused person is presumed innocent until proven guilty through a judicial process.	F	78	39	119	24	260	2.34	1.01
	%	30.0	15.0	45.8	9.2	100.0		
34. Every able-bodied person should participate in community functions.	F	81	39	119	21	260	2.31	1.00
	%	31.2	15.0	45.8	8.1	100.0		
33. Truth is essential for a successful forgiveness and reconciliation process.	F	84	48	102	26	260	2.27	1.02
	%	32.3	18.5	39.2	10.0	100.0		
35. Everyone must accept decisions arrived at through community consultative processes.	F	78	53	103	26	260	2.30	1.01
	%	30.0	20.4	39.6	10.0	100.0		
30. Judgement must be dispensed fairly.	F	94	32	101	33	260	2.28	1.09
	%	36.2	12.3	38.8	12.7	100.0		
28. Relationships must be healthy and long-lasting	F	93	46	91	30	260	2.22	1.06
	%	35.8	17.7	35.0	11.5	100.0		

The study found out that 78 (30%) of the respondents were of the view that the Nandi value: “*Everyone must accept decisions arrived at through community consultative processes*” is not incorporated into Life Skills programmes in primary schools. Moreover, 53 (20.4%) were uncertain, 103 (39.6%) stated that it was somewhat incorporated, and 26 (10%) felt that it was mostly incorporated. This finding also shows that in terms of mean and standard deviation, respondents generally were uncertain whether the variable was incorporated or not (Mean=2.30, Std Dev=1.01). This finding

illustrates that it is not clear if schools train learners to value community decisions over personal ones.

Further, of the respondents, 94 (36.2%) thought that the Nandi value: “*Judgement must be dispensed fairly*” was not incorporated into Life Skills programmes in primary schools.

Additionally, 32 (12.3%) were uncertain, 101 (38.8%) stated that it was somewhat incorporated, and 33 (12.7%) believed that it was mostly incorporated. It is important to note that over half of the respondents (134, 51.5%) perceived that this value had been incorporated in some way into Life Skills programmes. However, the overall mean indicates that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.28, Std Dev=1.09). This finding illustrates that schools may not be in the forefront in propagating ethos that would guarantee that the incoming generations valued fairness in public and even public discourses.

Finally, 93 (35.8%) of the respondents were of the view that the Nandi value; “*Relationships must be healthy and long-lasting*” was not incorporated into Life Skills programmes in primary schools. Meanwhile, 46 (17.7%) were uncertain, 91 (35%) asserted that it was somewhat incorporated, and 30 (11.5%) affirmed that it was mostly incorporated. The result of this in terms of mean is that respondents were generally uncertain if the variable had been incorporated into Life Skills lessons (Mean=2.22, Std Dev=1.06). This indicates that schools may not be in the forefront in nurturing ethos that enhances the spirit of coexistence among learners and communities.

6.3.7.4 The Extent to which indigenous Nandi values on accentuation of integrity and participatory practices in leadership have been incorporated into Life Skills lessons

Table 6.17 shows that 58(22.3%) of the respondents felt that the Nandi norm: “*Those tasked with leadership must be ethical and uphold all cultural expectations*” had not been incorporated into Life Skills lessons. 66(25.4%) were uncertain, 102 (39.2%) averred that it was somewhat incorporated, and 34 (13.1%) were positive that it was mostly incorporated. These findings indicate that over a half (136, 52.3%) of the respondents observed that this value was in a way incorporated into Life Skills instructions in school. However, the overall mean shows that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.43, Std Dev=0.98). It is not clear from this finding whether schools in study area train learners to adopt a leadership style with a strong basis in ethical dealings and traditions.

Table 6.17: Distribution of counsellors’ ratings of extent to which indigenous Nandi values on accentuation of integrity and participatory practices in leadership have been incorporated into Life Skills lessons in primary schools

Values		NI	UN	SI	MI	Total	Mean	Std. Dev
37. Those tasked with leadership must be ethical and uphold all cultural expectations.	F	58	66	102	34	260	2.43	0.98
	%	22.3	25.4	39.2	13.1	100.0		
36. Those who take up leadership are expected to be exemplary in deed and actions.	F	64	59	95	42	260	2.44	1.03
	%	24.6	22.7	36.5	16.2	100.0		
38. Leaders must practise participatory rule/democracy.	F	55	79	89	37	260	2.42	0.98
	%	21.2	30.4	34.2	14.2	100.0		

As far as the Nandi value,” *Those who take up leadership are expected to be exemplary in deed and actions,*” is concerned, 64 (24.6%) of the respondents reported that it had not been incorporated into life skill programmes. In addition, 59 (22.7%) were uncertain, 95 (36.5%) said it was somewhat incorporated, and another 42 (16.2%) reported that it was mostly incorporated. These findings indicate that over half, 137 (50.7%), of the respondents observed that this value was in a way incorporated into Life skills guidelines in school. However, the overall mean shows that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.43, Std Dev=1.03). This indicates a lack of clarity on whether schools impress upon learners to adopt a leadership style with strong emphasis on prototypical servant- hood.

Finally, 55 (21.2%) of the respondents were of the view that the Nandi value: “*Leaders must practise participatory rule/democracy*”, is not incorporated into Life Skills programmes in primary schools. Seventy-nine (30.4 %) were uncertain, 89 (34.2%) stated that it was somewhat incorporated, and 37 (14.2%) observed that it was mostly incorporated. The study also shows that in terms of mean, respondents generally were uncertain if the variable was incorporated or not (Mean=2.42, Std Dev=0.98). This finding illustrates that Life Skill curriculum in schools is not clear on the significance of participatory rule in any successful leadership now and even in future when the current young people ascend to leadership.

By and large, the counsellors were generally uncertain if the variables presented had been incorporated into Life Skills lessons. According to Huettel, Song and McCarthy (2005), uncertainty among individuals typically arises in a situation where one has limited

information in an environment about a behaviour. The results of this research provide supporting evidence that the nature of the indigenous African psychosocial resources, and the exact techniques involved, remain unclear and have not been given much attention. This pattern of results is consistent with the previous literature which postulates that integration of indigenous perspectives into the mainstream psychology is possible but there exists little effort to actualise it (Sodi & Bojuwoye, 2011; Sumari, Melati & Jalal, 2008; Owuor, 2007; Gichinga, 2007; Adegoke, 1990; Mkhize, 2004). The results strongly imply that half a century after Kenya's independence, the counselling curriculum in primary schools still lean heavily towards Eurocentric thought, and little has been done to study and unearth the Afrocentric philosophies and teachings which could then be fused into it to make it more practical.

6.3.8 The extent to which Nandi psychosocial interventions have been incorporated into Life Skills lessons in primary school

The first phase of this study generated a list of interventions that Nandi people have always used to facilitate change of behaviour among children. This section of the study sought to determine the extent to which these indigenous strategies have been incorporated into Life Skills lessons in primary school.

To actualise this endeavour, respondents were requested to draw from their own experience in managing and conducting guidance and counselling programmes in their schools, and indicate the extent to which a list of 12 intervention have been incorporated into Life Skills lessons in their schools. The extent of use was captured through a Likert scale with the highest value being 4 (mostly incorporated), followed by 3 (somewhat

incorporated), then 2 (uncertain) and finally 1 (not incorporated). The measure was subjected to factor analysis and the outcomes are illustrated below.

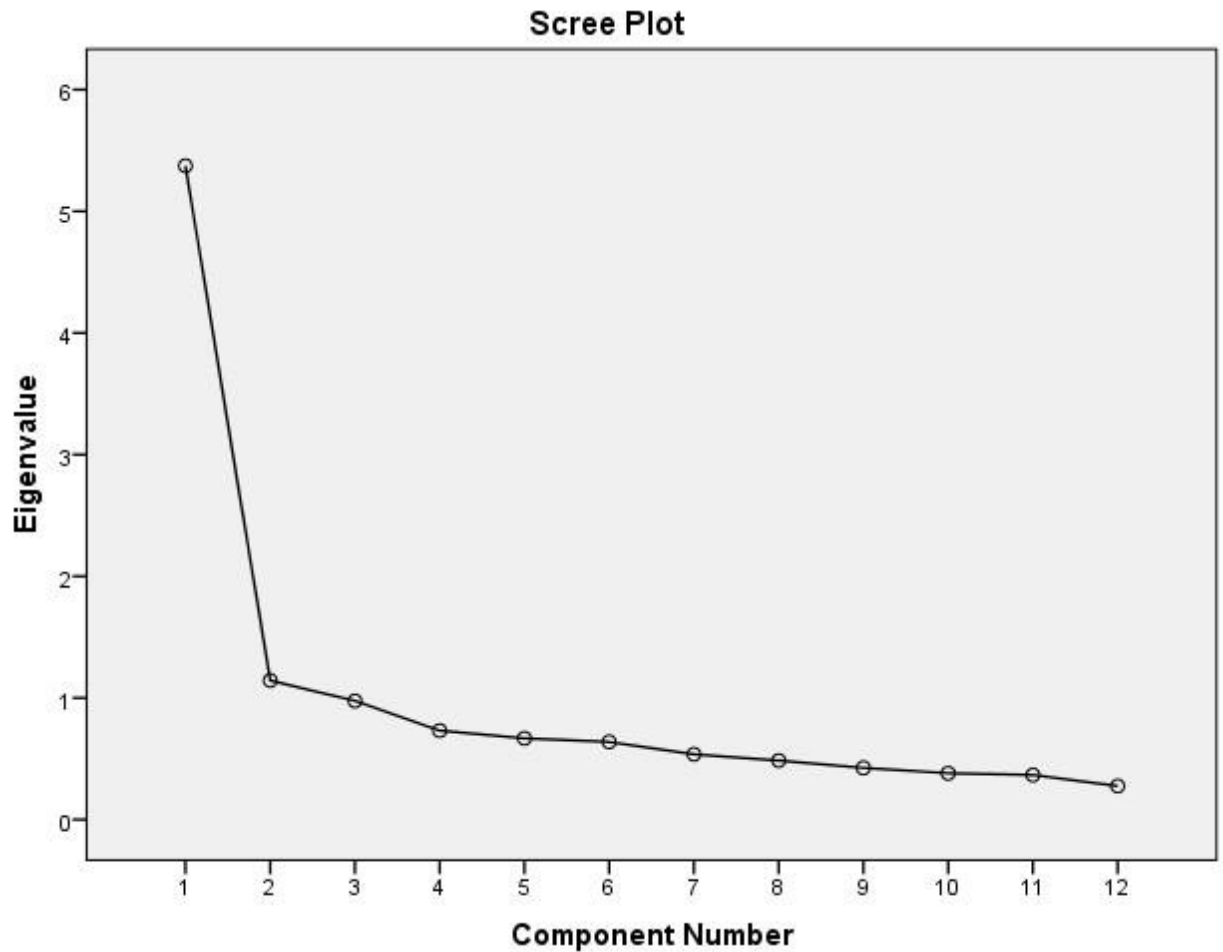
Table 6.18: KMO measure of sampling adequacy survey scale on forms of **psychosocial interventions**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.			.893
	Approx.	Chi-Square	1228.713
Bartlett's Test of Sphericity			
	df		66
	Sig.		.000

Table 6.18 shows a Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy as 0.893, with Bartlett’s Test of Sphericity showing a significant Chi-square (χ^2) of 1228.713, $df = 66$, $p = 0.000$. The KMO of .893, with a significant Chi-square indicates that the data were adequate to carry out a factor analysis.

The scree plot (Diagram 2) shows that the first seven factors account for most of the total variability in data (given by the eigenvalues). The eigenvalues for the first four factors are all greater than 1. The remaining factors account for a very small proportion of the variability, and are likely unimportant.

Diagram 2: Screen plot for school counsellors' survey on forms of indigenous psychosocial interventions



When the measure was subjected to factor analysis, two factors emerged. These factors were named rites and symbolism, and social economic activities and interactions. Descriptive statistics of the measure are presented in Table 6.19.

Table 6.19: Reliability for the renamed Scales

Scales	Items	Max	Mean	Std.	Skewness	Kurtosis	α	
	Min			Deviation				
Rights and symbolism	6	1.00	4.00	2.1109	.79452	.607	-.745	.823
social economic activities and interactions	6	1.00	4.00	2.2109	.76934	.367	-.755	.809

Table 6.19 shows the descriptive statistics and reliability for the scales created from factor analysis. The scale renamed Rights and symbolism had a mean of 2.1109 and a Cronbach alpha value of .823, and the second theme on change management had a mean of 2.2109 and a Cronbach alpha value of 0.809.

Moreover, the Skewness values reflected in Table 6.18 reveal that data are almost normally distributed. These values range from .607 to -0.367, which is closer to zero. Therefore, one assumes data are from a normal distribution. Likewise, Kurtosis values range from -.745 to -0.755, which is also closer to zero. Kurtosis results reflect less variation of responses in all the factors. Tables 6.20 and 6.21 below present frequency tables, percentages and means

Table 6.20: Distribution of counsellors' rating of extent to which indigenous interventions related to rites and symbolism have been incorporated into Life Skills lessons in primary schools

		NI	UN	SI	MI	Total	Mean	Std. Dev
Learning through specific names to pass messages that carry cultural symbolism and ethos.	F	103	63	62	32	260	2.09	1.06
	%	39.6	24.2	23.8	12.3	100.0		
Learning from elders.	F	110	59	51	40	260	2.08	1.11
	%	42.3	22.7	19.6	15.4	100.0		
Learning through oral tradition using prose, verse, narratives, poems, myths, proverbs, folktales and riddles.	F	115	46	62	37	260	2.08	1.12
	%	44.2	17.7	23.8	14.2	100.0		
Using rituals to help pass to the young people messages that encourage ethical and moral lifestyles.	F	97	58	65	40	260	2.18	1.10
	%	37.3	22.3	25.0	15.4	100.0		
Using the symbolism of clothes, costumes and ornaments to learn the Nandi way of expression and social pattern of life.	F	116	63	47	34	260	2.00	1.07
	%	44.6	24.2	18.1	13.1	100.0		
Using dramatic play to develop understanding of values and vices.	F	84	75	57	44	260	2.23	1.08
	%	32.3	28.8	21.9	16.9	100.0		

Table 6.20 shows that 116 (44.2%) of the respondents felt that the Nandi indigenous intervention: “*Learning through oral tradition using prose, verse, narratives, myths, proverbs, folktales and riddles*” had not been incorporated into Life Skills lessons. Forty-six (17.7%) were uncertain, 62 (23.8%) averred that it was somewhat incorporated, and 37 (14.2%) were positive that it was mostly incorporated. The overall mean shows that

the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.08, Std Dev=1.12). Ideally, oral works transmit important cultural and societal values, knowledge and behaviours to young people (Chesaina, 1991). It is not clear from this finding whether schools in the study area have adopted oral works in order to pass messages that nurture the psychosocial health of learners.

As far as the Nandi indigenous intervention; *“Learning from elders”* is concerned, 110 (42.3%) of the respondents reported that it had not been incorporated into Life Skills programmes. Fifty-nine (22.7%) were uncertain, 51 (19.6%) said it was somewhat incorporated, and 40 (15.4%) reported that it was mostly incorporated. Elders remain the custodians and transmitters of wisdom, and are the key agents for the implementation of the social, political, moral and religious will of the African people (Bansikiza, 2003). However, the overall mean of this variable shows that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.08, Std Dev=1.11). This indicates that schools may not have trained learners to model their behaviour around the teaching and conduct of elders.

The findings show that 84 (32.3%) of the respondents felt that the Nandi indigenous intervention: *“Using dramatic play to develop understanding of values and vices”* had not been incorporated into Life Skills lessons. Moreover, 75 (28.8%) were uncertain, 57 (21.9%) averred that it was somewhat incorporated, and 44 (16.9%) were positive that it was mostly incorporated. Dramatic play offers a wide range of opportunities for children to use and expand their cognitive, language, literacy, and social skills (Fromberg, 2002). On the other hand, the overall mean shows that the respondents generally were uncertain

whether the variable was incorporated or not (Mean=2.23, Std Dev=1.08). It is not clear from this finding whether schools in the study area have adopted dramatic play to develop understanding of values and vices.

As shown in the table above, 103 (39.6%) of the respondents felt that the Nandi indigenous intervention: *“Learning through specific names to pass messages that carry cultural symbolism and ethos”* had not been incorporated into Life Skills lessons. Sixty-three (24.2%) were uncertain, 62 (23.8%) averred that it was somewhat incorporated, and 32 (12.3%) were positive that it was mostly incorporated. African names ideally embody individual or group social experiences, social norms and values, status roles and authority, as well as personality and individual attributes (Guma, 2001). However, the overall mean shows that the respondents generally were uncertain if the variable was incorporated or not (Mean=2.09, Std Dev=1.06). It is apparent that schools have not been able to train youth in life ways through tapping into ethos inherent in names of people and places. There are indications that Nandi names of people and places that ideally convey imagery and history of the community are becoming rare, as families and community members have adopted foreign ones.

Ninety-seven (37.3%) of the respondents felt that the Nandi indigenous intervention: *“Using rituals to help pass to the young people messages that encourage ethical and moral lifestyles”* has not been incorporated into Life Skills lessons. Fifty-eight (22.3%) were uncertain, 65 (25%) asserted that it was somewhat incorporated, and 40 (15.4%) were positive that it was mostly incorporated. Through rituals young people unlearn old, unproductive ways, and are then tutored in a life of responsibility and industry (Kyalo,

2013). The overall mean, however, shows that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.18, Std Dev=1.10). It is apparent that schools have not been able to tap into teachings that go hand in hand with rituals like those to do with passage through a stage, harvest and reconciliation.

Finally, 116 (37.3%) of the respondents felt that the Nandi indigenous intervention: *“Using the symbolism of clothes, costumes and ornaments to learn the Nandi way of expression and social pattern of life|”* has not been incorporated into Life Skills lessons. Sixty-three (24.2%) were uncertain, 47 (18.1%) contended that it was somewhat incorporated, and 34 (13.1%) were positive that it was mostly incorporated. It is worth to note that 61.5% of the respondents reported that this intervention was not incorporated, or were unsure if whether it was. The overall mean (2.00, Std Dev=1.07) was the lowest in the group, and shows that the respondents were uncertain whether the variable was incorporated. It is apparent that schools have not been able to tap into teachings that go hand in hand with the symbolism inherent in Nandi use of clothes, costumes and ornaments. These indigenous aids are crafted with great artistic and aesthetic artistry deeply rooted in the culture of the bearers (Wafula, 2010). The emphatic negative response indicate that minimal learning take place even as traditional outfits and ornaments worn ideally subtly express social pattern of life.

The results of the second group are presented in Table 6.21.

Table 6.21: Distribution of counsellors' rating of extent to which indigenous interventions related to social economic activities and interactions have been incorporated into Life Skills lessons in primary schools

Intervention		NI	UN	SI	MI	Total	Mean	Std. Dev
Using the deep religious beliefs and reference to the Deity to shape the actions of the youths.	F	80	67	82	31	260	2.25	1.02
	%	30.8	25.8	31.5	11.9	100.0		
Learning through apprenticeship, i.e. observation and imitation of models.	F	118	55	47	40	260	2.03	1.12
	%	45.4	21.2	18.1	15.4	100.0		
Learning through festivals where norms and values of the society are passed through songs, chants, dances and speeches.	F	98	73	58	31	260	2.08	1.04
	%	37.7	28.1	22.3	11.9	100.0		
Using games to facilitate learning of morals.	F	92	56	66	46	260	2.25	1.12
	%	35.4	21.5	25.4	17.7	100.0		
Using social behaviour in the transmission of values and customs by the elderly to the young.	F	72	77	63	48	260	2.33	1.07
	%	27.7	29.6	24.2	18.5	100.0		
Using Nandi language as a medium to express values and customs.	F	81	58	80	41	260	2.31	1.08
	%	31.2	22.3	30.8	15.8	100.0		

Table 6.21 shows that 81 (31.2%) of the respondents felt that the Nandi indigenous intervention: “*Using Nandi language as a medium to express values and customs*” had not been incorporated into Life Skills lessons. Further, 58 (22.3%) were uncertain, 80 (30.8%)

averred that it was somewhat incorporated, and 41 (15.8%) were positive that it was mostly incorporated. Nonetheless, the overall mean shows that the respondents generally were uncertain whether the variable was incorporated or not (Mean=2.31, Std Dev=1.08). Indigenous knowledge is orally transmitted from one generation to the next. Language is therefore an important tool for oral communication and transmission of history, values and traditions (Makeda, 1999). It is not clear from the finding of this variable if schools in the study area are cognizant of this philosophical reality as scores seem to suggest not much importance is attached to the role of language and speech in human interaction and in the extended transmission of history, values and traditions.

As far as the Nandi indigenous intervention; “*Using games to facilitate the learning of morals*” is concerned, 92 (35.4%) of the respondents reported that it had not been incorporated into life skills programmes. Table 6.21 also shows that 56 (21.5%) were uncertain, 66 (25.4%) said it was somewhat incorporated, and another 46 (17.7%) reported that it was mostly incorporated. Indigenous games and activities ideally facilitate the learning of important values like coping, creative thinking, problem solving, and social behaviours and expectations (Aypay, 2016). However, the overall mean of this variable shows that the respondents generally were uncertain if the variable was incorporated or not (Mean=2.25, Std Dev=1.12). This indicates that schools may have failed to recognise indigenous games as an important tool for passing on values that are central elements of cultural interaction.

As shown in Table 6.21, 80 (30.8%) of the respondents felt that the Nandi indigenous intervention: “*Using the deep religious beliefs and reference to the Deity to shape the*

actions of the youth” had not been incorporated into Life Skills lessons. Further, 67 (25.8%) were uncertain, 82 (31.5%) averred that it was somewhat incorporated, and 31 (11.9%) were positive that it was mostly incorporated. People are socialized to recognize the presence and power of *Asiis* and to be cognizant of the fact that She is always there to monitor one’s works and intentions (Sambu, 2000). This way, religion becomes a vehicle that assists in transmitting values which in turn model human morality. The overall mean of this variable, however, shows that the respondents generally were uncertain if it was incorporated or not (Mean=2.25, Std Dev=1.02). It is apparent that schools have not been able to tap into the deep religious beliefs of the local population. These beliefs can act as a vehicle for transmitting messages that encourage ethical and moral lifestyles.

As concerns the Nandi indigenous intervention; “*Using social behaviour in the transmission of values and customs by the elderly to the young*”, 72 (27.7%) of the respondents reported that it had not been incorporated into Life Skills programmes. Seventy-seven (29.6%) were uncertain, 63 (24.2%) said it was somewhat incorporated, and 48 (18.5%) reported that it was mostly incorporated. The social life of adults must be exemplary so as to perpetuate the values that help the young copy them and thus keep the community integrated (Bansikiza, 2001). However, the overall mean of this variable shows that the respondents generally were uncertain if it was incorporated or not (Mean=2.33, Std Dev=1.07). This indicates that primary schools in the study area do not recognize the fact that morality in African communities is enjoined by social life itself. As such, the social behaviour of adults helps young people to be socialized to acquire habits, attitudes, beliefs, skills and motives that enable them to perform duties as growing members of the community.

Table 6.21 indicates that 98 (37.7%) of the respondents felt that the Nandi indigenous intervention: *“Learning through festivals where norms and values of the society are passed on through songs, chants, dances and speeches”* had not been incorporated into Life Skills lessons. Moreover, 73 (28.1%) were uncertain, 58 (22.3%) contended that it was somewhat incorporated, and 31 (11.9%) were positive that it was mostly incorporated. It is discernible from this finding that two-thirds (65.8%) of the respondents affirmed a lack of incorporation or were uncertain about it. the overall mean shows that the respondents generally were uncertain if the variable was incorporated or not (Mean=2.08, Std Dev=1.04). Ideally, during indigenous festivals, everyone is encouraged to learn the norms and values of the society hidden in songs, chants, dances and other kinds of activities during the session (Wanyama, 2007). It is not clear from this finding whether schools in the study area are cognizant of the African orientation of orality and sense of aesthetics and community life, and that art works inherent in festivals provide a safe and structured social context for verbal and nonverbal communication.

Finally, 118 (45.4%) of the respondents felt that the Nandi indigenous intervention: *“Learning through apprenticeship, i.e. observation and imitation of models”* had not been incorporated into Life Skills lessons. Fifty-five (21.2%) were uncertain, 47 (18.1%) thought that it was somewhat incorporated, and 40 (15.4%) were positive that it was mostly incorporated. It is worth noting that exactly two-thirds (66.6%) of the respondents reported that this intervention was not incorporated or were unsure whether it were so. The overall mean (2.03, Std Dev=1.12) was the lowest in the group, and shows that the respondents were uncertain whether the variable was incorporated. It is apparent that the school system does not recognize that apprenticeship facilitates the transfer of vital values

(e.g. persistence) from the masters to the novices – the young boys and girls. They are not aware that as adults performed rituals or chores at home, in the field, courtyard or shrine, young people learnt the craft being executed and values involved in it. They learn these aspects directly through observation, imitation and constant practice (Akinbote, 2006).

A critical analysis of data in Table 6.21 reveals that all the item means were low relative to the top of the rating scale. Specifically, all of the Nandi indigenous psychosocial interventions per item means for incorporation into the school life skills programme were at or below 2.33. This indicates that, on average, all of the respondents were uncertain of the incorporation of Nandi indigenous psychosocial interventions into life skill programmes in the study area. It can therefore be concluded that incorporation of Nandi interventions into primary school Life Skills programmes is hardly done.

This study established that traditional African communities have had its own nature of training to help young people acquire skills, knowledge, attitudes and values (UNESCO, 2003; Gishinga, 2010). These strategies have always been geared towards improving the lives of the young people and the society in general. These strategies, however, seem hidden and not accessible to users (policy makers and teachers) as there is little to show if they are being used.

6.4 Issues in infusion of indigenous psychosocial resources and interventions in Life Skills teaching and counselling in general

Eurocentric traditions, customs, practices, and thought have been the dominant force in how the Life Skills programme is designed and rolled out. Current Life Skills curriculum therefore is premised on Eurocentric thought that advocates individualism; secularism; an objectivist stance towards reality, seeing the world as mechanical, static, ordered and

regular; an expectation of congruence and consistency from others; defining truth in terms of information and facts; and a scientific approach to the world.

This study has established Afrocentric psychosocial resources and interventions anchored on having high regard for a sense of community life, good human relations, the sacredness of life, hospitality to others, oral literature and deep respect for authority and the elders, among others. This section sought counsellors' opinions on issues which underpin the infusion of these indigenous psychosocial resources and interventions into Life Skills teaching and counselling in general in primary schools.

To start with, counsellors were asked whether their school had made attempts to infuse indigenous resources into Life Skills. The responses are presented in Table 6.22.

Table 6.22: Schools' attempt to infuse indigenous resources into life skills

	Frequency	Percent
Attempted	57	21.9%
Not attempted	203	78.1%
Total	260	100.0%

Source: Survey Data (2018)

The researcher did a follow-up on the above findings by asking the counsellors to give opinion on issues that informed their choice. These issues are categorized into those that can enable integration and those that hinder it. These are tackled in the sections below.

6.4.1 Factors That Enable Schools and Counsellors Infuse Indigenous Psychosocial Resources and Interventions into Life Skills Teaching and Counselling in General

The counsellors who affirmed that their schools have attempted to infuse indigenous resources into Life Skills teaching were asked to highlight the enablers to the infusion.

The results are presented in Table 6.23 below.

Table 6.23: Enablers to Infusion

Responses	Frequency	Percentage
There is interest among educational stakeholders to have Nandi cultural values be entrenched in school curriculum.	15	31.3%
The Ministry of Education has in place the requisite infrastructure to receive new concepts like indigenous knowledge.	12	25.0%
There are numerous knowledgeable persons who can be used to actualize infusion in schools.	8	16.7%
There are many opportunities in the schools set-up to infuse indigenous psychosocial resources and interventions, e.g. the nature of games, festivals.	5	10.4%
Most schoolchildren are from homes and communities where the values are still being embraced.	4	8.3%
Most children are already aware of the expectations of indigenous psychosocial resources and interventions	4	8.3%

Source: Survey Data (2017)

Table 6.23 reveals that respondents cited interest among educational stakeholders (31.3%) and the Ministry of Education having in place the requisite infrastructure (25.0%) as being the key enablers in the infusion of indigenous psychosocial resources and interventions in Life Skills teaching and counselling in general. It is worth noting also that a sizeable percentage (16.7%) noted the availability of resource persons who can be

used to drive the infusion of indigenous resources into the current Life Skills programming.

These findings mirror the assertions of Gichinga (2007) that traditional therapies are inherent in the daily existence of children and adults, and are being practised alongside contemporary Western forms of counselling and health care. It is highly probable, therefore, that key education stakeholders like parents and communities around the school are keen to have their key beliefs and values integrated into the school system of things. The Education Ministry has left the door open for other stakeholders to participate in classroom learning.

According to Kimu (2012), the implementation in schools' programmes is the collective responsibility of the government, parents, sponsors and the local community. It is feasible for advocates of indigenous resources to use this goodwill to have the tenets of indigenous psychosocial resources and interventions integrated into Life Skills teaching in schools. This would be possible during the curriculum reviews which are done from time to time.

6.4.2 Factors That Hinder School Counsellors from Infusing Indigenous Psychosocial Resources and Interventions in life skill Teaching and counselling in general

Respondents who indicated that their schools had not made attempts to infuse indigenous resources into their Life Skills teachings highlighted several hindrances to this. Their opinions are captured in Table 6.24.

Table 6.24: Hindrances to Infusion

Responses	Frequency	Percentage
Learners in schools do not share a common cultural background.	36	20.1%
Most Nandi psychosocial resources and interventions have not been documented.	24	13.4%
Religious groups see it as an affront to their teachings.	15	8.4%
Teachers are not fully trained in it.	12	6.7%
Media extensively disseminate counter values.	12	6.7%
There is no known curriculum to be used in schools.	11	6.1%
There is little time to implement tenets of psychosocial resources and interventions in school owing to schools overemphasizing academics.	10	5.6%
There are few authentic role models to copy from.	9	5.0%
New hobbies and priorities are keeping the young away from contact with indigenous models.	9	5.0%
Parents nurture Kiswahili and English at home at the expense of local dialect.	7	3.9%
Some school stakeholders are not very keen to have it in schools where their children learn.	6	3.4%
Children have minimal time to interact with their culture at home	6	3.4%
The Nandi language is not a medium of instruction in most schools	6	3.4%
Cases of interethnic marriages are on the rise.	5	2.8%
Parents expect teachers to teach their children everything. 4 2.2% Most may play peripheral roles in infusion.	4	2.2%
Some stakeholders perceive that anything indigenous is inferior	3	1.7%

Table 6.24 points out that learners in schools do not share a common cultural background (20.1%) and therefore cannot be expected to embrace a local value system if it is to be adopted by a school. This concern is valid but manageable. It is valid because urbanisation and tendencies of parents to take their children to schools away from home counties have meant children in some schools are a mixture of Bantus, Nilotes and Cushites, among others.

Afrocentric writers (Asante, 1995; Belgrave & Allison, 2010; Myres, 1995; Grills, 2004; Nwoye, 2011; Molefi, 1990; Pallerin, 2012; Mkhize, 2004; Karanja, 2014; Mekada, 1999) have, however, pointed out that African thought is similar across the many ethnic groups, and thus their beliefs and values are related. There is therefore need to study the indigenous values of different indigenous groups, since these indigenous values may be shared, and hence could be of relevance to all groups.

Moreover, a sizeable number of respondents (13.4%) pointed out that psychosocial resources and interventions have not been documented, thus even where there is the will to use them, no literature is available to give direction. This tallies with the writings of Mbiti (1990), who states that many years of colonialism in Kenya have led the indigenous healing and care practices to become hidden.

This is augmented by Owuor (2007), who asserts that during the design and roll-out of Western education, little effort was made to incorporate aspects of indigenous healing and care practices into counselling curriculum. This led to the underuse and neglect of indigenous therapies in learning institutions. There is the possibility, nevertheless, that this information lies abundantly in traditional oral works and materials, but waiting to be harnessed and used. According to McCabe (2007), indigenous people have a vast store of inherited practical wisdom and skills, which they apply to the ordering of social life, the upkeep of norms and other individual experiences. This store comprises a large number of rituals and practices which have rational relation to the ends they are intended to achieve.

6.5 Ways by Which School Counsellors Can Be Empowered to Employ Indigenous Psychosocial Resources in School Counselling Duties

Table 6.25: Through which School Counsellors can be empowered to Employ **Indigenous Psychosocial Resources**

Responses	Frequency	Percentage
Concerted efforts must be made to document the values.	24	17.3%
Allow custodians of culture, e.g elders, to shape the nature of school culture.	18	12.9%
Make mother-tongue use visible and fashionable in school life.	16	11.5%
Parents must be at the forefront in embracing and using Nandi culture	14	10.1%
There is need to generate public awareness campaigns on the viability of indigenous psychosocial resources and interventions.	13	9.4%
Government administrators at the local level ought to be sensitized to use their positions to encourage the use of indigenous psychosocial resources and interventions among communities under their jurisdiction.	12	8.6%
Counsellors and teachers in general must make deliberate efforts to tap into indigenous knowledge and skills when managing learner issues in school.	10	7.2%
Teachers ought to be inducted into the tenets and efficacy of indigenous psychosocial resources and interventions.	9	6.5%
Schools must organise events aimed at boosting the learning of Nandi culture.	6	4.3%
Counsellors must be trained in indigenous psychosocial resources and interventions.	6	4.3%
Research targeting all Kenyan communities must be done, from where values that cut across are taken up and taught.	5	3.6%
Counsellors and school managers ought to use parents' meetings to emphasize the importance of psychosocial resources and interventions.	3	2.2%
Enforce the teaching of mother tongue in Lower Primary schools.	3	2.2%

The findings in Table 6.25 show that counsellors recommend that concerted efforts be made to document the values (17.3%), and that the key custodians of culture, like elders,

be allowed to shape the nature of school culture (12.9%). Also, they propose that mother-tongue use be made visible and fashionable in school life (11.5%), and parents be encouraged to be at the forefront in embracing and using Nandi culture (10.1%). Moahi (2005) posits that the importance of indigenous resources is seemingly being overshadowed by Western knowledge, which has the advantage that it is widely published and endorsed as better, and allegedly scientifically proved. This notion has been shaped by years of colonialism.

The situation is not helped by urbanization, globalization, lack of models to teach values and harmful media influence, which are all combining to erode indigenous knowledge. There is need to embrace the above strategies as they have the potential to captivate the youth's minds so that they can begin to deem their own cultures, rituals and traditions as superior and fashionable.

CHAPTER SEVEN: CONCLUSIONS AND IMPLICATIONS

7.1 Overview

The previous chapter presented the findings and highlighted the importance of adopting an Afrocentric framework in designing and teaching of Life Skills in primary schools in Nandi County. The idea is to make life skills provision fit into learners' way of thought so as to make it relevant and thus beneficial. This chapter summarizes the background and inspiration of the study, the findings and conclusions that have been drawn from the analysed data. It elaborates on the distinctive contribution of this study and highlights implications for policy, theory, research and practice thereof. Lastly, the study limitations and indications for further research are presented.

7.2 Background and Inspiration of the Study

The purpose of this study was to investigate indigenous psychosocial resources and interventions among the Nandi people of Kenya, and ways of infusing them into Life Skills Education (LSE) at primary school level. The aim was to come up with culture-based rules, ideas, explanations, and principles that guide behaviour among the Nandi people, and also identify strategies that are used to transmit them. Issues that underpin infusion of these resources and interventions into life skills programmes were then critically analysed.

According to Gichinga (2007), counselling and its allied services introduced in Kenya after independence are replete with Eurocentric terminologies and approaches. The Eurocentric tenets are perceptible in ideas, values, norms, beliefs and expected behaviours embedded into the course objectives and content of the Life Skills curriculum.

These tenets are in conflict with indigenous ones as they are coalesced from descendants of White European ethnic groups (Naidoo, 1996). This philosophy is founded on and imbued with the outlook that objectivism is the only or best approach to the conduct of scientific inquiry; the needs of the individual supersede the needs of the group as a whole; reality follows a set order, with predictable patterns, embraces secularism and frowns on spiritism (Jenkins, 1991).

The indigenous worldview, on the other hand, is anchored on belief that all things are interconnected; the spiritual nature of human beings; collective/individual identity and the collective/inclusive nature of family structure; oneness of mind, body, and spirit; the value of interpersonal relationships; the sacredness of life, hospitality to others; esteem of oral literature; and deep respect for authority and the elders (Mekada, 1999; Banzikiza, 1995). New forms of help introduced during colonialism and retained during the roll-out of post-independence curriculum are therefore in total conflict with the Afrocentric worldview.

Many scholars have highlighted the importance of Africanisation of counselling programmes in order to capture the aspirations and improve the mental health of indigenous people (Makinde, 1978; Githome, 2003; Gichinga, 2007; Araya, 2008; Pellerin, 2012; Wane, 2013; Dei, 2014; Shizha, 2014). This is informed by evidence that suggests that communities in Kenya still practise indigenous healing and care, practices, and most still seek psychosocial help from resources within the community instead of a counsellor. In addition, many view the Western mental health practices as ineffective or

not viable, and in some cases, there may be no service offered in the first place (Araya, 2008).

There is therefore need for contextualization of counselling approaches currently in use to make them relevant to client's needs. One way would be to incorporate African psychosocial resources into LSE to ensure it does not attack and side-line African realities (Mwanawenda, 2004). With many primary schools reporting an increase in delinquent behaviours among learners (Njenga, 2010), there is need to enrich the LSE offered in Kenyan primary schools through tapping into the cultural resources. Through fusing the traditional African practices and resources into the day-to- day counselling practices and programmes of these schools conduct problems, developmental issues and adaptation challenges will be handled in a better way.

7.3 Findings and Conclusions

In order to summarize the study findings and draw conclusions, it is crucial to re-examine the study questions and the methodological approach that underpin them.

7.3.1 Research Questions

The questions below helped guide investigations in this work:

- i. What are the forms of indigenous resources and interventions that contribute to psychosocial care of children among the Nandi people of Kenya?
- ii. To what extent do the primary schools use indigenous psychosocial resources and interventions?
- iii. What are the factors that facilitate or hinder school counsellors from employing indigenous psychosocial resources and interventions in Kenya's primary schools?

- iv. How can school counsellors in Kenya's primary schools be empowered to employ indigenous psychosocial resources in school counselling duties?

7.3.2 Summary of Findings and Conclusions

The first research question attempted to ascertain the forms of indigenous resources and interventions that contribute to the psychosocial care of children among the Nandi people of Kenya. It was established that Nandi people have a variety of values which guide them in various spheres of life. A summary of these values and their domain of operation are listed below.

7.3.2.1 Sex and Marriage

1. Abhorrence for childlessness.
2. Sex is sacred; it is meant to be used for procreation purposes.
3. Sex is consummated by man and woman only.
4. Contraception and abortion are evils against humanity.
5. Abhorrence of prostitution and sex among close relatives.

7.3.2.2 Family

6. Mature and well-trained persons bear children.
7. Every person must marry.
8. Having many children is desirable and prestigious.
9. Everyone must work hard to make their families strong and resilient.

7.3.2.3 Household and Lineage

10. Everyone must know and internalize their family name and totem, and be able to identify his/her relatives on sight.
11. Communal work is encouraged.
12. Clan members have a collective duty to help out one another.

7.3.2.4 Inheritance and Succession

13. Older siblings hold inheritance in trust for younger siblings.
14. Young people need to work hard and generate their own wealth.

7.3.2.5 Social Adjustment

15. Elders are esteemed and cared for.
16. Hard work is a good thing and must be embraced by all
17. The young/novices avoid chores, places and tasks that may pose risks to their health.
18. It is important to work on a task to completion.
19. Caring for orphans and other vulnerable children is noble.
20. Be careful with words. The last word before parting with someone should be a blessing.
21. Do not share secrets with everybody.
22. Make a conversation artistic by adding sayings and proverbs.
23. Avoid pride and vulgarity in talk.
24. Do not peddle rumours.
25. Wear clothes that communicate honour.

- 26. Clothing and ornaments must fit status and occasion
- 27. One must regulate emotions.
- 28. Relationships must be healthy and long-lasting
- 29. Appropriate social boundaries must be kept when in contact with in-laws and friends.
- 30. Treat strangers with caution.
- 31. Individualism is immoral and must be shunned.
- 32. Young people must be ready to be prepared for their roles and responsibilities.

7.3.2.6 Judicial Process

- 33. Judgement must be dispensed fairly.
- 34. A suspected criminal is presumed innocent unless there is prove proof of guilt through a judicial process.
- 35. Community interest overrides those of an individual.

7.3.2.7 Traditional Government

- 36. Truth is essential for a successful forgiveness and reconciliation process.
- 37. Every able-bodied person should participate in community functions.
- 38. Everyone must accept decisions arrived at through community consultative processes.
- 39. Those who take up leadership are expected to be exemplary in word and deed
- 40. Those tasked with leadership must be ethical and uphold all cultural expectations.
- 41. Leaders must practise participatory rule/democracy
- 42. Those in leadership must abide with existing laws and rule fairly.

43. Every community member must work with the same level of commitment, maintain the same values, and generally hold many of the same ideals.

7.3.2.8 Religion

44. Asiiis is the creator and centre of all human existence.
45. Spirits and ancestors are to be revered and handled with care and respect.
46. Worship is important, and prayers for petition and thanksgiving must be said at the appointed time.
47. Everyone must practise righteousness which is derived from the ethics of the Nandi religious beliefs and worship practices.

7.3.2.9 Festivals

48. An individual's successes ought to be recognised and celebrated

7.3.2.10 Ritual Practices and Taboos

49. Special prayers must be made to seek God's protection as individuals move through stages of life.
50. Rituals are key as through them people are committed to community ideals, to unlearn some things and take up new knowledge, skills and attitudes.

7.3.2.11 Social Change

51. Mechanisms must be in place to hand the mantle of leadership from an old to a younger generation.
52. Change ought to be embraced cautiously.
53. Introspect during crisis situations and when necessary, unlearn or free self from networks that support crisis situations.
54. Change must be anticipated and planned for.

Additionally, this study, under Objective One, established a number of psychosocial interventions. These interventions are made up of a variety of indigenous services and strategies that aim to change behaviour and support children. It was established that the interventions entailed learning through:

1. Specific names to pass messages that carry cultural symbolism and ethos.
2. Elders
3. Oral tradition using prose, verse, narratives, myths, proverbs, folktales and riddles.
4. Deep religious beliefs and reference to the Deity to shape the actions of the youth.
5. Apprenticeship, i.e. observation and imitation of models.
6. Use of rituals to help pass to the young people messages that encourage ethical and moral lifestyles.
7. Festivals where norms and values of the society are passed through songs, chants, dances and speeches.
8. Symbolism of clothes, costumes and ornaments to learn the Nandi way of expression and social pattern of life;
9. Dramatic play to develop understanding of values and vices.
10. Games to facilitate learning of morals.
11. Social behaviour in the transmission of values and customs by the elderly to the young.
12. Using the Nandi language as a medium to express values and customs.

The findings from Objective One demonstrated that the Nandi people have culturally grounded psychosocial resources and interventions. These tools and processes are

embedded in creative arts, artefacts and culture-based rules and principles that guide behaviour among the Nandi people.

Objective Two of the study entailed investigating the extent to which the primary schools in Nandi County, Kenya, use indigenous psychosocial resources and interventions. First, the respondents revealed a number of issues that necessitate the teaching of Life Skills in primary schools. Issues cited include those to do with sex and relationships, poor school engagement, grappling with dysfunctional families, tackling impacts of poverty, drug and substance abuse, delinquent behaviour, harmful media influences, and permissiveness in the society.

Secondly, it was established that most counsellors have minimal or no knowledge of indigenous resources and interventions. Thirdly, school counsellors have a positive view of the role that can be played by indigenous psychosocial resources and interventions.

Fourthly, counsellors assert that indigenous resources and interventions can play a number of roles in primary school Life Skills programmes like inculcating moral values in the society; providing a roadmap to guide the young generation; ensuring Nandi culture is embraced and maintained; equipping young people to play their roles well now and in future; improving the overall school climate; and promoting a sense of belonging among Nandi children as these resources reinforce feelings of attachment they have from their culture.

Fifthly, it was established that incorporation of Nandi values into primary school programmes is hardly done. Sixthly, it was found that that incorporation of Nandi intervention strategies into primary school Life Skills programmes is hardly done.

Findings of Research Question One revealed that traditional African communities have an abundance of psychosocial resources and interventions. Those of Question Two reveal that these resources and interventions are hidden and not accessible to users (policy makers and teachers).

In respect to Question Three, which sought to establish factors that facilitate or hinder school counsellors from employing indigenous psychosocial resources and interventions in Kenya's primary schools, the following was established to be the key enablers for infusion: first, there is interest among educational stakeholders to have Nandi cultural values be entrenched in school curricula; secondly, the Ministry of Education has in place prerequisite infrastructure to receive new concepts like indigenous knowledge; and thirdly, there are numerous knowledgeable persons who can be used to actualize infusion in schools.

On the other hand, the hindrances to infusion include the fact that learners in schools do not share a common cultural background; most indigenous psychosocial resources and interventions have not been documented; religious groups see infusion as an affront to their teachings; teachers are not fully trained in it;, and the media extensively disseminate counter-values.

The fourth question was geared to determine how school counsellors in Kenya's primary schools can be empowered to employ indigenous psychosocial resources in school counselling duties. Several suggestions were put forth. Concerted efforts must be made to document the values; allow custodians of culture, e.g. elders, to shape the nature of school culture; make mother-tongue use visible and fashionable in school life; parents must be at the forefront in embracing and using Nandi culture; generate public awareness campaigns on the viability of indigenous psychosocial resources and interventions; government administrators at the local level ought to be sensitized to use their positions to encourage the use of indigenous psychosocial resources and interventions among communities under their jurisdiction; and finally, counsellors and teachers in general must make deliberate efforts to tap into indigenous knowledge and skills when managing learner issues in school.

7.4 Unique Contribution of the Study

The study's unique contribution lies in its use of the notion of the indigenous African worldview to provide a framework to investigate the Nandi value system and mode of transfer of the values. This worldview is useful when building a framework for investigating cultural components. It takes into account all varied cultural realities in Africa in order to engage in a meaningful investigation and analysis. This psychological study is among the few to embrace and use this framework in Kenya.

This study specifically provides an understanding of the nature of psychosocial resources inherent in the Nandi people's way of life. The search for information was intensive and extensive. Some cultural experts were carefully sought out to provide information. In

addition, different spheres of the Nandi way of life were independently explored to ensure the findings were comprehensive. These spheres were: sex and marriage, family, household and lineage, inheritance and succession, social adjustment, traditional government, judicial process, religion, festivals, ritual practices and taboos, and social change.

The study highlights strategies indigenous communities used to pass on values. It established that Nandi people have their own training strategies to help young people acquire skills, knowledge, attitudes and values. These strategies may be harnessed to improve methodology while passing information in an instructional environment like school or any other similar institution.

The study also helps to bring out understanding on how to infuse traditional resources and interventions into Kenya's education system. It brings to the fore issues schools face when working to infuse indigenous psychosocial resources and interventions into Life Skills teaching and counselling in general. Moreover, the study highlights strategies school stakeholders can use to address these infusion challenges. This will contribute significantly to the current debate in once colonized entities like Kenya on the viability of local methods and assets in promoting health. It will provide direction on ways of infusing the vast store of inherited practical wisdom and skills into the school system and life in general.

7.5 Implications for Policy, Research and Practice

The results of this study have research, practice and education policy implications. The study carries ramifications particularly for establishing counselling practice, which for

long as relied upon epistemologies from Western world praxis, as little has been done to make it fit Kenyan cultural realities. Moreover, most psychological researches done in Kenya hardly use an Afrocentric lens, as most opt for the established Eurocentric theories to try and explain the unique indigenous experiences. This leads to distortion of facts and continued sidelining of indigenous knowledge (Reviere, 2001).

However, this study used an Afrocentric epistemology in looking at issues under study.

According to Asante (1995), Afrocentricity seeks to relocate an African-centred paradigm in psychology at the centre of human thought and experience. It works from the idea that investigators are marked by varied pasts, exposures, languages, worldviews and skills. Consequently, this study proposes that changes be made in several areas in the education system. These include management of behaviours in school, language policy, curriculum offerings and teacher training.

7.5.1 Implications for Preventing Disruptive Behaviours in Schools

This study established that incidence of disruptive behaviours is common in primary schools in Kenya. In fact, this has been confirmed by Kenya's Education Cabinet Secretary who has raised an issue over the rampant increase of schoolgirls' pregnancies (Njeru, 2018). She expresses sadness that many of them missed the national exams as they had gone to give birth. During the course of the 2018 school year alone, more than 100 cases of school fires were reported. Many of the fires were attributed to arson perpetrated by students. Such disruptive behaviours can be easily managed if the indigenous values were to be fully embraced and left to guide behaviour. As it stands, the overly Eurocentric Life Skills programme in school seem not to be fully effective.

Deliberate effort to infuse key tenets of indigenous values must be started and nurtured.

7.5.2 Implications for the Language Policy

It is a requirement by the Ministry of Education that learners at Lower Primary level be instructed in a language used by most people within the catchment area (Mwanzi, 1986). Going by the findings of this study, the level of adherence to this policy is suspect. It is therefore imperative that the quality assurance officers in the Ministry enforce this policy as these local languages are powerful media for transmitting and expressing values and customs. This policy needs to be reviewed to have the mother tongue taught and tested in all primary school classes. Moreover, the policy makers ought to raise the profile of mother tongues by elevating their status to be like that of English, Kiswahili and, of late, French. This way, the Nandi language and its allied teachings will be used more by learners – an eventuality that will help make learners more African value-sensitive.

7.5.3 Implications for the Curriculum

The education policymakers must keep in mind that the intended goal of the education system is success for all children. Policies and curriculum content ought to be written with an understanding of the contexts in which they are to be put into practice to allow for flexibility and relevance at the local level. As such, policies should therefore be geared towards linking community resources with school so as to foster learners' success. However, this study established that Life Skills provision is inadequate in terms of content and methodology. Apparently, little or no investigations have been done in order to identify relevant indigenous content and strategies to incorporate in Life Skills counselling curriculum. Yet literature indicates that therapy becomes meaningful to

clients when they easily associate it with their way of life (Mashford-Pringle & Nardozi, 2013; McCabe, 2007; Mutie & Ndambuki, 2011). There is likelihood, therefore, there could be a disconnect between learners' expectations and the nature of Life Skills counselling provision. With many primary schools reporting an increase in delinquent behaviours among learners (Atieno & Serem, 2013), the impact of Life Skills provision is in doubt. Concerted efforts must be made to identify the values and mechanisms needed to infuse into life skills curriculum. Custodians of culture, like elders, must be sought and given the opportunity to shape the nature of school culture in their communities.

7.5.4 Implications for Teacher Training

Teachers, ideally, are the drivers of the education system as they are the ones who make everything possible. One of the key role's teachers play is that of being resource specialists. In the context of Life Skills education in Kenya, they not only need to be versed with curriculum content and requirements, but also need to be skilled in issues like methodology and diversity. This can happen when a teacher is properly trained in them. The findings from this study, however, indicate a profound inadequacy by teachers on key components of Life Skills education – understanding of indigenous psychosocial resources and interventions. Consequently, it is the position of this study that teachers be inducted on the tenets and efficacy of indigenous psychosocial resources and interventions through teacher preparation programmes.

7.6 Implications for Theory

The study hypothesizes that, for psychology to be relevant to the issues of diverse Kenya, there is need to incorporate other forms of knowing such as the African worldviews in the subject content at all levels of education. There is need for psychological training to take cognizance of African cosmology in terms of their beliefs, values and all day-to-day practices. This will help psychologists become successful in their work in the community. Key tenets of Afrocentricity and those of Eurocentric epistemology can and should complement one another. This is because knowledge cannot be complete if other forms of knowledge, such as indigenous knowledge, are marginalized. This is a case for an inclusive epistemology, as opposed to an epistemology that excludes other ways of thinking and being in the world.

7.7 Limitations and Criticisms

There might have been temptation on the side of the researcher to carry his perspectives into the research work. Being from Nandi, where research was to be conducted, he might have carried some element of bias into the research through presenting only the positive images from the Nandi culture. To counter this, he presented multiple perspectives of issues and reported any contrary findings so as to present a balanced argument devoid of bias.

The intention in the methods section was to collect data from a Nandi Council of Elders and community experts with in-depth understanding of Nandi culture. The membership to this council was to some extent political. Ideally, the make-up of this group ought to have been persons with deep understanding of the oral literature, material culture, rituals

and other key pillars of Nandi culture. This was not the case as some were political protégées who had little understanding of the Nandi ways of life. This forced the researcher to use his judgement and snowball sampling in order to get persons who were deeply versed in Nandi cultural ways. This strategy compromised in a way the representativeness of the selected participants.

Another limitation of the study is that it was conducted in Nandi, a county that is predominantly occupied by Nandi speakers in Kenya. As such the findings may not be generalizable to other counties that are made up of indigenous people who are of African descent and have cultural practices that may be the same to or different from those of the Nandi people in Nandi County.

Phase one of the study relied on oral interviews and focus groups to access relevant information relevant to this study. However, a study to analyse available documents on the Nandi way of life needs to be done. This is important as it would provide validation mechanism to the current study.

The range of issues covered was limited by putting the focus on traditional resources that may be seen to have the potential to drive people in different spheres of life. The researcher has not examined traditional techniques that could be detrimental.

7.8 Indications for Further Research

There is need for similar studies targeting all the 45 communities in Kenya to be done. These would provide baseline information to use in coming up with a relevant and appropriate curriculum for all learners in Kenya.

Quantitative studies or studies using a mixed methods approach, could also be done to ascertain the generalizability of the findings across the population. Surveys research and longitudinal studies could be rolled out, building on the findings of the current study.

7.9 Conclusions

This study investigated indigenous psychosocial resources and interventions among the Nandi people of Kenya and ways of infusing them into LSE at primary school level in Kenya. In order to achieve an in-depth and rigorous exploration, this study was informed by the mixed methods research approach, which integrates qualitative and quantitative approaches. It employed a three-phase procedure with the first phase as exploratory, the second as instrument development, and the third as administration of the instrument to a sample of population.

Phase one centred on the collection and analysis of qualitative data based on forms of indigenous psychosocial resources and interventions from the Nandi people. Elders' opinions on the key psychosocial resources/values that steer the Nandi peoples in different spheres of life were sought, and analysis of data collected revealed that these values indeed exist and have the potential to influence. It was established further that Traditional African communities have had their own kinds of training geared towards making young people **to** acquire skills, knowledge, attitudes and values that make them useful to themselves and the society.

Phase two entailed coming up with a questionnaire based on the analysed data from phase one. The questionnaire was validated and piloted to ensure it was reliable. This measure was used to collect quantitative data during the third phase of the study. This was

informed by the fact that there was no adequate instrument to measure the concepts which school counsellors were to respond to in primary schools. The study shows that counsellors consider indigenous methods of counselling to be viable and with the potential to shape learners' characters in school. However, they need to be assisted to learn more on it and on how to infuse these indigenous therapies into school programmes.

This study established that although they are widely used, there are questions about the efficacy of using Eurocentric models of counselling in primary school. There are indications that these models do not fully respect the indigenous helping practices and intrinsic help-giving networks and traditions found in various cultures and communities.

This study is anchored on the belief that key tenets of Afrocentricity and those of Eurocentric epistemology can and should complement one another. This is because knowledge cannot be complete if other forms of knowledge, such as IKS, are marginalized. This is a case for an inclusive epistemology, as opposed to one that excludes other ways of thinking and being in the world. The larger philosophical idea espoused in this study is enshrined in the prismatic society theory. The prismatic society model describes a society in which both traditional and modern values coexist as a mixture between the two. A feature of prismatic society that is relevant to the current study is the existence of modern and traditional systems which are respectively represented by Eurocentric therapies or values and indigenous psychosocial therapies or values.

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APPENDICES APPENDIX 1: INTERVIEW SCHEDULE / GUIDE FOR FOCUS
GROUP DISCUSSION

Topic: *Infusing an African-Centered Perspective into Life Skills Education at Primary School Level in Kenya: A Case Study of the Nandi Community*

Introduction

- Greetings
- Introduction of the interviewer and the interviewee
- Explanation of the topic
- Assurance
- Obtaining permission from the participants to tape record the interview
deliberations

Background information of the participants

- Gender
- Age
- Role in the community

Elders' opinion on the key psychosocial resources/values that steer the Nandi peoples in different spheres of life

Drawing from your own experience, could you briefly tell me about situations, scenarios or examples which you think aptly illustrate the key ethics, morals, ideals and standards that the that the Nandi people value most and pass down to their children, as it pertains to the following:

- i. Sex and marriage – *who marries, requirements, taboos*
- ii. Family – *what makes a family? Responsibility of members?* iii.

Household and lineage – *what are roles of clan members?*

- iv. Inheritance and succession – *what is/is not inheritable? what governs these aspects*
- v. Social adjustment – *how do different ages relate to selves and to others* vi.
Traditional government – *representational issues, role of subjects and leaders*
- vii. Judicial process – *mechanisms that ensured justice for all* viii.
Religion – *influences in human undertakings, relating to religious tools/people*
- ix. Festivals – *participants, protocols involved*
- x. Ritual practices and taboos – *conduct, participation issues/protocols* xi.
Social change – *how to treat change or innovations*

Elders’ opinion on the nature and examples of psychosocial interventions used by the Nandi people to pass messages that encourage ethical and moral lifestyles Can you please tell me examples indigenous resources that pertain to child upbringing and what they mean/entail from your perspective?

Probing Questions: The following resources are anticipated depending on how the interview will progress: Proverbs; Stories; Sayings

Conclusion

- Do you have anything to add to our interview?
- Is there anything you can think of that I can ask other elders?
- Have you met any questions during the interview that you were not comfortable with?

**APPENDIX 2: INTERVIEW GUIDE / FOCUS GROUP INTERVIEW SCHEDULE
(TRANSLATION INTO NANDI LANGUAGE)**

Tebutik/kobun grupit nenayat ko Focus kobun kipkamotlinikab Nandi.

TOPIC: Taunetab somanet neitorchinigei bitetab waafrika eng sobetab atgai tugul kongeten klas agenge agoi sisit eng emetab Kenya. Chikilisiet nekikiyai eng kokweetab Nandi.

Introduction/ TAUNET.

.Kokotiet

.Toksetaab chito netebei tebutik ak newolu tebutichotok

.Arorunetab somanet

.Kamangunet

.Sometab chamchinet nebo ketaa tebutik ak wolutik kobun icheek chewolu tebutichotok.

Background information of the participants /Kayumetab logoiywek kobun biik eng:

.Muren anan tie

.Kenysisiek

.Boisionik cheyoe eng kokweet

Keeret nebo boisiek kotingei ak atetaab biikab Nandi eng tokwek cheterter eng sobetab atgai tugul

Kosukei ak oliikiikertee eng kenysishek che chang, kokosom imwowon atebtaab biikab Nandi kotingei ak tekisto, takur natet, ak konetisiet ne ineeti ak koyabtoi kotkotchi lagookwak kotingei ak:

1. Chamyet ak katunisiet
2. Kapchi
3. Chi agetugul ak ibinda nemiten tai

4. Kayabtaetab maliik ak bounatet
5. Waletab atebtob biik
6. Serkalitab gaa
7. Boisionikab kapkiruok
8. Kayanet
9. Tumweek
10. Boisionik che iyanat/nin ak che etan eng Nandi.
11. Walet kotingei ak sobeetab atkai tugul

Maoni kobun boisiekab Nandi kotingei ak ortinweek chekiboisien biikab Nandi konet akobo atebto ne nin eng sobetab atkagai tugul

Kosom imwowon ortinwek cheterter chebo kenye chekikiboisien eng konetisietab lagook ak tos iarorwon eng kokuyenkuuk ii?

Tebuutik: kotingei ak; . Kolenwoniik, . Atindonik, . Ngaleek kobun kipkamutinik

Conclusion/ Kakesunet

.Tos itinyei kiiy neimuch ites ii?

.Tos mi kiiy ne imuch ibwat neimuch ateben boisiek alak ii?

.Tos mi tebutiet nekaimin anan ne maicham ii?

**APPENDIX 3: A SURVEY OF SCHOOL COUNSELLORS' VIEWS ON THE EXTENT
OF USE OF INDIGENOUS PSYCHOSOCIAL RESOURCES AND INTERVENTIONS
IN PRIMARY SCHOOLS**

SECTION A

INSTRUCTIONS: Please complete the following questions to the best of your abilities by placing a check mark/ a tick in the space provided. (*ISIP KOUNI: woluu chekagitebindooti rait (✓) ne keeroilenotok*)

Demographic Information (*Nga'lek che Tinyin*)

1. Please indicate your sex (*mwaa ii ngo;*)

____Female (*ii Chebioso/Tie*)

____Male (*ii Muren*)

2. Please indicate your age/Date of Birth. (*kikisichin au? Iboo kenyisiek ata?*)

3. Please indicate the highest level of your academic training (*Kiitanoengsomanet ng'ung?*)

____Doctorate

____Masters

____Bachelors

____Diploma

____Certificate

____Other (Specify)

-
4. Please indicate the highest level of counselling training that you have earned (*kii it ano somanetab katiganisietablagok?*)

_____ Doctorate

_____ Masters

_____ Bachelors

_____ Diploma

_____ Certificate

_____ School Based In-service Training

_____ Self- taught

_____ Other (Specify)

-
-
-
5. Please indicate the number of years you have been a practicing school counsellor (*kiitarkenyesiekataitigonilagokengsukul*)
-

SECTION B

The section below is meant to capture your views on the extent of use of Indigenous Psychosocial Resources. Psychosocial resources are made up of culture based rules, ideas, explanations, and principles that guide behaviour among the Nandi people. These resources shape behaviour and actions across their lifespan. (*Kebeberta nemii*

kel yu kotorjingei kenai kabwatet ng'ung kosupgeiak kakwoutiet ne kiboisiee kanetutigabkipkaa. Kanetutichutokoboto ng'atutik, biitet, ng'alekab kigirei ak atebetab bikab Nandi. Atebosiechuto kochulei bitet ak boisionik ab kila yetesetai sobet)

6. According to you which issues/challenges among pupils necessitate the teaching of life skill in your schools?(*Eng kerengung kotos nee kaimutik chetindoi lagok ab sukul negonu kineet icheget agobo ilekiteptoi*)

7. To what degree are you familiar withindigenous psychosocial resources and their utility in primary school counselling and life skill programmes? (*tiaa kakwao eng kakuyeng'ung' nebo kanetutigabkipkaaak, ak ole kimuch keboisyeito ketigoone lagokengsukul*)

____I have no knowledge of this resource (*matinye ngomnotet ab kotikonutichuto bo kipkaa*)

____Minimal (read 1 to 2 articles on the area) *atinye naet kitikin, kiasoman kitabuusia aeng kole*

____Moderate (read 3 or more articles, read a book regarding the indigenous counselling, orattended a conference/workshop on the topic) *miyoo sinee, kiaasoman kitabusiek ak awe tuiyosiek ole kipkeneeta)*

____Advanced (Conducted research or a presentation on the topic) *aa kamaat eng naetab kotikonutichuto bo kipkaa*)

8. What is your opinion on the importance of using indigenous psychosocial resources and interventions in primary school counselling and life skill programmes (*Nee kereeng'ung akopo miendap kotikonutichuto bo kipkaa ye kakiboisie ketigoone lagokengsukul*).

____very important (*bo kamanut kot*)

____Important (*bo kamonut*)

____Not important (*mabo kamanut*)

9. According to you, what specific roles does using indigenous psychosocial resources and interventions play in primary school counselling and life skill programmes? (*Eng kereeng'ung konee boisio ne oei kotikonutikap kipkaa eng ketigoonet ab lagokengsukul*)
-

10. The following is a list of Indigenous Nandi Values that research has shown to have been used over years in managing behaviours of young people. Drawing from your own experience in managing and conducting guidance and counselling programmes in your school, PLEASE INDICATE WITH A CROSS OR TICK, THE EXTENT TO WHICH THESE VALUES HAVE BEEN INCORPORATED INTO LIFE SKILLS LESSONS IN YOUR SCHOOL: USE THE FOLLOWING KEY: (*Cheisubi eng keel yu ko atebwokik che indoi kamanuut Nandi. Kosupkei ak boisiengung ne*

itonondochini kotigoneab lagok eng sukul, ko kaikai mwaa tia kakwaoo nekiketiem keburuch/kenoomio katikanutichuto bo kaa ak alak chekikonu serikali)

4 = MOSTLY INCORPORATED (inoomiot komie)

3 = SOMEWHAT INCORPORATED (inoomiot kitikin)

2 = UNCERTAIN (moongen komie)

1 = NOT INCORPORATED (menoomiot)

RATING		4	3	2	1
INDIGENOUS NANDI VALUES	BITET AK ATEBETAB NANDI				
1. Abhorrence for childlessness	<i>Mamakaatkotepchiikotkooositamailaal ma. YaSongeteng Nandi</i>				
2. Sex is a sacred; it is meant to be used for procreation purposes	<i>Konyitootkotuiyomurenakchebyoso. Ngoliondoni kobo kesichlagook, makitangoee</i>				
3. Sex is consummated by man and woman only	<i>Iyoni Nandi kolemurenakchebyosochenkotuiyokosichlak wet, meyonikatunisietabmurenakmuren age, chebiosoakchebioso age.</i>				
4. Contraception and Abortion are evil against humanity	<i>Meyonichiikirorooklakwetnemi moo anankeamkerichchebokesimakesichei age. Meyoni Nandi kiy age tugul ne kakilekebaisiesikekegirindaeiyoteet</i>				

5. Abhorrence of prostitution and sex among close relatives.	<i>Meyoni Nandi lakwa ne kerkerenoti. Meyoni Nandi kiitulo, Meyoni Nandi chetupchiokotungei.</i>				
6. Mature and well trained persons bore children	<i>Sicheilakwetchitone oo ago ne kikitigoon.</i>				
7. Every person must marry	<i>Chi age tugulkotunisiei/kituni</i>				
8. Elders are esteemed and cared for	<i>Kiriipeibiikcheecheen (Oseen)</i>				
9. Hard work is a good thing and must embrace by all	<i>Ngeaiboisietko kararan (mamochei Nandi choriren)</i>				

10. Communal work is encouraged	<i>NyoluKeaiboisietab bororiet</i>				
11. The young/novices avoid chores, places and tasks that may pose risk to their health	<i>Che mengechenaklagooktugulkikoochinboisiet ne yomegei. Makikoochinboisiet ne nyigiis ne memuchiborwekwak</i>				
12. It is important to work on a task to completion	<i>Chomei Nandi chii ne ngoaibaisiokotorei/kowang'u</i>				
13. Having many children is desirable and prestigious	<i>Chammat chi ne Kasich lagook che sere</i>				
14. Caring for orphans and other vulnerable children is noble	<i>Mie keeriplagookchekikobegunesigiikakchenyal ildos.chebusook)</i>				
15. Everyone must work hard to make their families strong and resilient	<i>Nkorip chi tugulkonyikotkomanyolilolagookakomii sigik.</i>				
16. Everyone must know and internalize their family name, totem and be able to identify his/her relatives on sight	<i>Matkoutie chi koinywaakoret ne bo. Mat koutiechiiianankondetabantilianutikchik</i>				
17. Clan members have a collective duty to help out one another	<i>ToretegeibiikapOretakenge</i>				
18. Older siblings hold inheritance in trust for younger siblings	<i>Ngo makomii sigiik ko lagook cheechen koribeimagornotetap go kotkonyoorchemengechem.</i>				
19. Young people need to work hard and generate their own wealth	<i>Biikchemengechen ko kararankoseetipkobormogornotet</i>				
20. Be careful with words.	<i>Rip ngelyeptagung.</i>				
The last word before patting with someone should be a blessing	<i>Nkoekngolyongungnebo let, obestosiak chi kobo berur</i>				
21. Do not share secrets with everybody	<i>Memwaitechekuukcheboung'oot</i>				

22. Make a conversation artistic by adding sayings and proverbs	<i>Yaing'oololi itestoi mwautik ak kalewenoik sikwanyinyitungalekuuk.</i>				
23. Avoid pride and vulgarism in talk	<i>Meegu kiplasgeiya anan imwaa makimwa</i>				
24. Do not peddle rumours	<i>Matkoekinye ne iyoptootilembechakilenooti "kakile".</i>				
25. Wear clothes that communicate honour	<i>Ilaachngoroikabtakurnat</i>				
26. Clothing and ornaments must fit status and occasion	<i>Ilaachngoroikcheiboorkole ii ng'oo</i>				
27. One must regulate emotions	<i>Rip nereknatet</i>				
28. Relationships must be healthy and long lasting	<i>Rip tilianditkotepikeny</i>				
29. Appropriate social boundaries must be kept when in contact with inlaws and friends	<i>Ngomiiakkapyugoi anan ko tilianutik anan ko choronok inai ole iteptoi. Mesiirmakisir.</i>				
30. Judgement must be dispensed fairly	<i>Nkitilei kiruogetkomesiep keheber, yochicheiruochikou ye kayamkeochi</i>				
31. An accused person is presumed innocent until proven guilty through a judicial process	<i>Ne kiruokchin age tugul kiyonikelemaleelagoikotilkapkiruogkolelela atiman.</i>				
32. Community interest overrides those of an individual	<i>Ngaleekchekamwaborrorietkomemuchikon enetchebochitoagenge. "MatileiKiychichagengboror"</i>				
33. Truth is essential for a successful forgiveness and reconciliation process	<i>Si kenyounkaatakkobitkosyinet ko komongimanda. Boisieimandabetusiek tugul</i>				
34. Every able bodied person should participate in community functions	<i>Engboisietabboror kobo iman kwaimurenoanan ko chebioso age tugul ne imuchi</i>				
35. Everyone must accept decisions arrived at through community consultative processes	<i>Nkoyan chi tugulchekatil kaatuiyet ab bororiet</i>				

36. Those who take up leadership are expected to be exemplary in deed and actions	<i>Kandoik ko machei ko ichegetcheindooiengautikchemakootin</i>				
37. Those tasked with leadership must be ethical and uphold all cultural expectations	<i>Kandoik komakaat koriib etanutik ak atebtab Nandi.</i>				
38. Leaders must practice participatory rule/democracy	<i>Kandoik ko mat korwoochakkobunei tegeet. Nkochengboisieksikotebee ole kibeetoi</i>				
39. Those in leadership must be bound by natural law to govern justly even in the absence of any explicit undertaking on their part to that effect.	<i>Che irwoochi ko mat koruchkochamei alak. Ngwochi chi tugulkou ye magaat.</i>				
40. Every community members must work with same level of commitment, maintain the same values, and generally hold many of the same ideals	<i>Onkokosyinengboisyonikbikapbororietagen ge</i>				
41. Asii is the creator and center of all human existence	<i>Iyoni Nandi kolekiAsis ne kiaeibiik</i>				
42. Spirits and ancestors are to be revered and handled with care and respect	<i>KonyitinandiekOikwaak</i>				
43. Worship is important, and prayers for petition and thanksgiving must be said at appointed time	<i>Soei Nandi kosomsei anan kowektoiKongoi ye kikichopchikei</i>				
44. Individualism is immoral and must be shunned	<i>Mamachei Nandi chii kipsopchigei</i>				

45. Everyone must practice righteousness which is derived from the ethics of the Nandi religious beliefs and worship practices.	<i>Chi age tugul ko kowendoteimandakou ye mii engnandi</i>				
46. Individuals' successes ought to be recognised and celebrated	<i>Chii ne kaai kiy ne toogu eng boror koyomei kelos</i>				
47. Special prayers must be made to seek God's protection as individuals move through stages of life	<i>Mi Sautikengtumdo age tugul ne kiyoeinebokatororetengsobondab chito kouu Kokakisichchitokegurei, Kiitumilakwet, Kowendi tum, Kotunisiei ak alak</i>				
48. Rituals are key as through them people are committed to community ideals, to unlearn some things and take up new knowledge, skills and attitudes	<i>Karorontumwekab Nandi amukiinetebiichagobosabondabchiiengngony uni</i>				
49. Young people must be ready to be prepared on their roles and responsibilities	<i>Nkochobok neranik koaikou ye magaat</i>				
50. Mechanisms must be in place to hand the mantle of leadership from a old to younger generation	<i>Macheikechap ole kikoikoitoi eemetkongeteeipinda age agoi age</i>				
51. Change ought to be embraced cautiously	<i>Matkewalatebetabbiikengchokchinetotebeeb oisyekakoneetngotogerei ole oiyetakiwal</i>				
52. Introspect during crisis situations and when necessary unlearn or free the social being from those relationships and identities, inner and outer, which underpin the crisis and hold back a resolution	<i>Chigilgei ya kabiitchin kiy ne kausin, lelekte kiy ake tugul netos koib nyalilata.</i>				
53. Change must be anticipated and planned	<i>Isipkewalekei amaaat walet</i>				

for					
54. Treat strangers with caution	<i>Ngoit chii ne too itepse komie olebunu</i>				

SECTION C

The section below is meant to capture your views on the extent of use of Indigenous Psychosocial interventions. These interventions describe a wide variety of indigenous services and strategies that aim to change behaviour and support children. This include the use of creative arts, rituals and continuous care and support provided for children to meet their emotional, physical, spiritual, social and cognitive needs through their interaction with their surroundings and people helping them (*Che isubu kitorchinnei ole ikertoi kosupgei ak oletiaa kiboisie ortinwekab kipkaa kenetee lagok eng sukul. Ortinwechuto bo kipkaa kitorchingei koib logoiwek che imuchi kotoret lagok kotebi komie. Boto ortinwechuto tienwokik ak kalewenoik, tumwek ak riipset ab lagok ne kioei sikobit kotunenso icheket komiee.*).

11. The following is a list of Indigenous modes of interventions that research has shown to have been used over years in passing values and moral teachings to young people among the Nandi people. Drawing from your own experience in managing and conducting guidance and counselling programmes in your school, PLEASE INDICATE WITH A CROSS OR TICK, THE EXTENT TO WHICH THESE INTERVENTIONS HAVE BEEN INCORPORATED INTO LIFE SKILLS LESSONS IN YOUR SCHOOL: USE THE

FOLLOWING KEY (*Cheisubi eng keel yu ko ortinwekab kipkaa chekinetee lagok eng sukul. Kosupkei ak boisiengung ne itonondochini kotigoneab lagok eng sukul, ko kaikai mwaa tia kakwao nekiketiem keburuch/kenoomio ortinwechuto bo kaa ak alak chekikonu serikali*)

- 4 = MOSTLY INCORPORATED (inoomiot komie)**
- 3 = SOMEWHAT INCORPORATED (inoomiot kitikin)**
- 2 = UNCERTAIN ((moongen komie))**
- 1 = NOT INCORPORATED (menoomiot)**

Indigenous Mode of intervention	Ortinwek che inetishee Nandi	4	3	2	1
1. Learning through specific names to pass messages that carry cultural symbolism and ethos	<i>KiboisieKainautikkobooratebosiek akboisionikab chi</i>				
2. Learning from elders	<i>Biik cheechen koonetilagok</i>				
3. Learning through Oral Tradition Using Prose, Verse, Narratives, Poems, Myths, Proverbs, Folktales and Riddles.	<i>KineetegeiKobun atindonikabkeny, atindonikabchemosiinakchebokogo kemboi, kalewenaikaktangoch</i>				
4. Using the deep religious beliefs and reference to the Deity to shape the actions of the youths	<i>Kineeti Lagok Koboisie kayanetab Kiptaiyat yetindet Sikowologis atebosiekwak</i>				
5. Learning through apprenticeship i.e. observation and imitation of models	<i>Kineeti lagok konai kokakerei cheingen kwai</i>				
6. Using rituals to help pass to the young people messages that encourage ethical and moral lifestyles	<i>Tumwekkotaretikanetisietkonai chii atebet ne mie</i>				
7. Learning through festivals where norms and values of the society are passed through songs, chants, dances and speeches	<i>Olo mi tumwek ak ureryosiek kinetegeikokagigastiennwogik, kogakiroureriosiekak ole tiendoibiikakolakang'alalanan koyapyaptumdoboisiek</i>				

8. Using the symbolism of clothes, costumes and décor to learn the Nandi way of expression and social pattern of life	<i>Kinetegei agobo ng'alakab Nandi</i> <i>keboisie kalewenaik, ole kilelestoi tuguk, kamaarset ak alak</i>				
9. Using dramatic play to develop understanding of values and vices	<i>Imuchi keboisie kiy neu kaamulso koboar ole kiteptoi atep ne kararan</i>				
10. Using games to facilitate learning of morals	<i>Kiboisiekiy neu ureriokinetee lagok konai atebet ne mie.</i>				
11. Using social behaviour in the transmission of values and customs by the elderly to the young.	<i>Ateptabbiikcheechenkotoreticheme ngechkonai ole kiteptoi</i>				
12. Using Nandi language as a medium to express values and customs.	<i>Kutitab Nandi</i> <i>kotoretikagimitetengkanetisiet</i>				

SECTION D

12. Name any issues you and your school face when working to infuse indigenous psychosocial resources and interventions in life skill teaching and counselling in general (Indicate if your school has made attempts to infuse indigenous resources into Life Skills and counselling of learners) (*Tetuu kaimutik alak tugul cheimuch kokirindoi makeetab keoomio kanetutigabkipkaa ak alak chekonu serikali eng sukulit ngung. Mwaa kot kokikotiem sukulingung kocheng kanetisioshechuto bo kipkaa ak koboisie konetee lagok atebet ne mie*)

Has your school made attempt to infuse indigenous resources into Life Skills:

__YES

__NO

If **YES** what are the enablers to infusion of indigenous resources into Life Skills:

If **NO** what are the hindrances to infusion of indigenous resources into Life Skills

13. Name any ways you feel school stakeholders can use to address these infusion challenges (*ne nenyolukoaikandoikab sukulisiek sikobit koisto kaimutiet nemokiboisie kanetisioshechuto bo kipkaa*)

14. General Comments(*Tos ne neimuchi ites imwaa agobo tukyu kaisoman*)

**THANK YOU FOR YOUR PARTICIPATION (*KONGOI ENG BOISIONI*
KAIHAI)**

APPENDIX 4: PROVISIONAL APPROVAL BY HUMANITIES & SOCIAL SCIENCE ETHICAL COMMITTEE



20 June 2017

Mr Amos Kiprotich Magut (215081280)
School of Applied Human Sciences – Psychology
Howard College Campus

Dear Mr Magut,

Protocol reference number: HSS/0733/017M

Project title: Infusing and African-centered perspective into Life Skills education at primary school level in Kenya: A case study of the Nandi Community

Provisional Approval – Expedited Application

I wish to inform you that your application received on 07 June 2017 in connection with the above, has been granted Provisional Approval, subject to the following:

1. Gatekeeper permission letter(s) being obtained;

Kindly submit your response to Dr Shenuka Singh (Chair), Research Office, Westville Campus as soon as possible.

This approval is granted provisionally and the final approval for this project will be given once the above condition has been met. Research may not begin until full approval has been received from the HSSREC.

Yours faithfully

Dr Shenuka Singh (Chair)

/ms

cc Supervisor: Professor Nhlanhla Mkhize
cc Academic Leader Research: Dr Jean Steyn
cc School Administrator: Ms Ayanda Ntuli

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3567/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbaso@ukzn.ac.za / snymann@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za



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**APPENDIX 5: CLEARANCE FROM KENYA'S NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY AND INNOVATIONS (NACOSTI)**



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/23353/17942**

Date: **6th July, 2017**

Amos Kiprotich Magut
University of Kwa-Zulu Natal
SOUTH AFRICA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"Infusing an African-centered perspective into life skills education at primary school level in Kenya: A case study of the Nandi community,"*** I am pleased to inform you that you have been authorized to undertake research in **Nandi County** for the period ending **6th July, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Nandi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nandi County.

The County Director of Education
Nandi County.

APPENDIX 6: FULL APPROVAL BY HUMANITIES & SOCIAL SCIENCE ETHICAL COMMITTEE



06 February 2018

Mr Amos Kiprotich Magut (215081280)
School of Applied Human Sciences – Psychology
Howard College Campus

Dear Mr Magut,

Protocol reference number: HSS/0733/017M

Project title: Infusing and African-centered perspective into Life Skills education at primary school level in Kenya: A case study of the Nandi Community

Approval Notification – Expedited Application

With regards to your response received on 07 July 2017 to our letter of 20 June 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



Professcr Shenuka Singh (Chair)

/ms

cc Supervisor: Professor Nhlanhla Mkhize
cc Academic Leader Research: Dr Jean Steyn
cc School Administrator: Ms Ayanda Ntuli

Humanities & Social Sciences Research Ethics Committee

Professor Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

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Website: www.ukzn.ac.za



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Pietermaritzburg

Westville

APPENDIX 7: APPROVAL BY NANDI COUNTY COMMISSIONER

THE PRESIDENCY MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT

Tel: 053 52621, 52003, Kapsabet
Fax No. 053 – 52503
E-mail:
nandicountycommissioner@gmail.com
When replying, please quote
Ref: No. NC.EDU.4/I VOL.IV/(168)



County Commissioner's Office,
Nandi County
P.O. Box 30,
KAPSABET.

4th April, 2018

Amos Kiprotich Magut
University of Kwa-Zulu Natal
SOUTH AFRICA.

RE: RESEARCH AUTHORIZATION

This is in reference to letter No. NACOSTI/P/17/23353/17942 dated 6th July, 2017 from the CEO/Director General, National Commission for science, Technology and Innovation on the above subject matter.

You are hereby authorized to conduct a research on **"infusing an African-centered perspective into life skills education of primary school level in Kenya: A case study of the Nandi Community"** in Nandi County for the period ending 6th July, 2018.

Wishing you all the best.



THE COUNTY
COMMISSIONER
NANDI

M.M. BARRE, OGW
COUNTY COMMISSIONER,
NANDI.

APPENDIX 8: INFORMATION AND RECRUITMENT LETTER

To whom it may concern

My name is Amos Kiprotich Magut. I am currently pursuing a Doctorate degree in Psychology at the University of KwaZulu-Natal under the supervision of Prof Nhlanhla Mkhize. I am conducting research on ‘Infusing an African-Centered Perspective into Life Skills Education at Primary School Level in Kenya: A Case Study of the Nandi Community’. I would be extremely grateful for your time and the major input you could offer by sharing your personal experiences on culturally grounded Life Skills and values and processes of transmitting them.

There is very little information available about the forms of indigenous Life Skills and values. Its nature and utility remain unclear. . There is need to explore these indigenous values as for a long time they have helped children and youth develop and grow into responsible and productive members of a society

Those willing to participate in this study will be treated with the utmost respect as experts owing to their own personal experiences. There are no right or wrong answers in this research. I would just like you to share your perceptions regarding indigenous psychosocial resources: how Nandi people facilitated development of Life Skills like resilience and emotional intelligence among her young, how these Life Skills were passed to the children and utility and challenges of using the indigenous resources and interventions in primary schools.

Involvement is completely voluntary throughout the research process and you are therefore able to opt out at any stage. I would thus like to ask you to please consider

participating in this study. As a participant you will be interviewed one-one-one about your perceptions and experiences of culturally grounded Life Skills and values and processes of transmitting them. You are free to choose how you would like to tell your story, as well as the language you would prefer to speak in. The interview session should take approximately one hour and will be situated in a place appropriate for you and conducive to the interview process. With your consent, the interview will be audio recorded, transcribed and used in the results of this study. All your information will be kept completely anonymous and any identifying information gained will be kept completely confidential.

If you are interested in participating, please contact me directly on 0723451902 or via email at magutamos@yahoo.com before _____. From there, you will be sent the interview schedule to see the types of questions that will be asked, an informed consent letter that will inform you of your rights as a participant and the full details of the study. We will then negotiate an appropriate time and place to meet. If you wish to contact my supervisor, you can email him on mkhize@ukzn.ac.za.

I hope to hear from you soon, your participation would be much appreciated!

Kind regards,

Amos Magut

APPENDIX 9: BARUETAB KANAISIETABGE AK SOMETAB CHOMCHINET ENG ICHEGET CHE WOLU TEBUTIKAB CHIGILISIET (TRANSLATION INTO NANDI)

Oldab inendet ne somani baruani,

Kainenyun ko Amos Kiprotich magut. Ane ko kipsomaniatab barak eng sukulitab barak
nebo KwaZulu –Natal ago konetindenyun ne indochin chigilisyenyun eng somanet ko
Prof. Nhlanhla Mkhize. Amiten ayoe chigilisyet agobo: *‘Tesyinetab bitonwekab kipgaa
eng Kanetisiosiekab utatet eng sukulisiekab praimari che miten motwetab Nandi, Kenya.’*
Boboiyenyun got mising amun eng kasarta ak konunetab ngalek, kerengung ak
kabwatengung eng chigilisyoni tinyegei ak kanetisiosiekab bitonwek chebo gaa eng kotab
Nandi.

Ngeringen ngalek che kigesir agobo kanetisiosiekab biteetab gaa eng kanetisietab utatet
ak sobetaab atgai tugul eng somanetab betusiekab kasari. Nyolu keyai ak ketes chigilisiet
eng kebebertab tuguk che u chuton asi kotoret eng kanetet ak chersetab lagok ak neranik
chebo betusichu ak betusiek che bwanei.

Icheget che iyani koeg wolunik eng chigilisioni konyoru kondit ak kongoi ne o got mising
kosipgei ak tuguk che kigonetgei eng sobeet, ole kertai ak ole kastoi eng ngalechu.
Wolutik tugul ko togotin ago mami kemwa kele mi wolunet ne ya ak ne ma ya, tugul ko
wolutik che nyolunotin agobo ole kiimuktoi bororietab nandi kanetisietab neranik eng
ngalekab utatiet ak ribetabge.

Chigilisyoni ko ma bo kochigchino ago leweni chi inegei ango imuchei kowol tebutik,
ago asome kot missing ale ilewen iyegu agenge eng icheget che wolu tebutik choton che
bo chigilisyet. Ileweni eng chamengun ole imoche ingalande ak imwa atindiodengung.
Kokeny imuche ingalal eng kutit age tugul ne ichame. Chigilisyoni koibei kasarta nebo

sait agenge eng ole ichome iwoluneen. Eng chomchinengung kowendi chigilindet ne tebe tebutik kotae tugeng'ung' ak nga'lalengwong' tugul. Ngaalek tugul che kisire ak che kitoe keunyei kot ko makinai kele bo chi anum.

Angot iyani iyegu agenge eng wolunikab chigilisyoni anyuni, ingololwan eng oretab simetab eut koitet ko: 0723451902 anan ko barueta e-mail ne: magutamos@yahoo.com komait tarigiit_____. Kongeten yoton anyun, kiyogun tetutik chebo betusiek ak kasarwekab tebutik ak tebutik che tatun ketebe, ak ngalek tugul che tinyeigei ak chomchinet ak chigilisyoni. Ak anyun kengalalen agobo kasarta ne nyolunot ak ole kanyol ketuiyechi asi keyai ngalaletab chigilisioni. Angimache ongalaal ak konendidenyun nebo ngalechu bo chigilisyet isirchi barueta eng e-mail: mkhize@ukzn.ac.za

Atinye kamanguneet ale iwendi ibirwon simeet anan isirwan barueta email eng komaloo, ak awendi awegun kongoi kot mising ye iwendi iyegu agenge eng wolunik eng chigilisiet.

Kongoi mising

Amos Magut

**APPENDIX 10: AN INTRODUCTORY LETTER BY THE COUNTY DIRECTOR OF
EDUCATION**

REPUBLIC OF KENYA



**MINISTRY OF EDUCATION
STATE DEPARTMENT FOR BASIC EDUCATION**

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

COUNTY DIRECTOR OF EDUCATION,
NANDI
P.O BOX 36 – 30300,
KAPSABET.
4th April, 2018

Ref:NDI/CDE/RESEARCH/1/VOL.II/74

Amos Kiprotich Magut
University of Kwa-Zulu Natal,
SOUTH AFRICA.

RE: RESEARCH AUTHORIZATION

The above named person has been granted permission by the County Director of Education to carry out research on *“Infusing an African-centered perspective into life skills education at primary school level in Kenya: A case study of the Nandi community,”* in Nandi County, Kenya for the period ending 6th July, 2018.

Kindly provide him all necessary support he requires.

For: County Director
Education
NANDI COUNTY

Evans Ondara,
For: County Director of Education,
NANDI COUNTY.

APPENDIX 11: CONSENT FORM

University of KwaZulu-Natal
School of Applied Human Sciences
Howard College Campus, Durban 4041
South Africa

Dear Sir/Madam

My name is Amos Kiprotich Magut and I am a Psychology Research Doctorate student at the University of KwaZulu-Natal, Howard Campus in South Africa under the supervision of Prof Nhlanhla Mkhize. My studies entails conducting an original research on a particular topic. My chosen topic is titled 'Infusing an African-Centered Perspective into Life Skills Education at Primary School Level in Kenya: A Case Study of the Nandi Community'. It will entail investigating culturally grounded Life Skills and values and processes of transmitting them among the Nandi people of Kenya. Moreover, ways of infusing them into Life Skills Education at primary school level in Kenya will be explored.

There is very little information available about the forms of indigenous Life Skills and values. Its nature and utility remain unclear. . There is need to explore these indigenous values as for long time they have helped children and youth develop and grow into responsible and productive members of a society This research is important as it hopes to provide empirical data on nature of indigenous resources and how it can be used to enrich primary school counselling. It will hopefully contribute to establishment up-to-date research to inform the development of new and appropriate life skill curriculum in

Kenya's basic education sector.

Owing to your expertise on Nandi customs and history, I wish to invite you to volunteer some of your time to talk about your personal perceptions and experiences on forms of indigenous Life Skills and values and how they can be infused into current Life Skills curriculum. If you choose to participate, you will be asked to set aside about an hour of your time (dependent on how much time you would like and need) for an interview where you talk about your personal experiences and understandings of the topic in a language and manner of your choice. You will be asked to draw from your own experience and briefly tell about situations, scenarios or examples which you think aptly illustrate the key ethics, morals, ideals and standards that the Nandi people value most and pass down to their children, as it pertains to a number of topical areas. More specific, related questions may also be asked to gain further information if necessary. This interview will need to be audio recorded for the purpose of proper analysis. There are no right or wrong answers; I am interested in your story whatever it may be. I appreciate that I am asking you to talk about your personal experiences, some of which may be of a sensitive nature, however, you are not required to answer questions that you do not wish to answer, nor disclose any information that you feel is compromising. The interview session may also be stopped at any time for any reason if you feel that it is necessary as your participation in this research is voluntary. The researcher will respect your decision at all times: Your withdrawal will not have any negative consequences. The researcher will keep all the information given as part of this research confidential at all times. No name except the name of the institution will be asked on the interview schedules.

The results of this research will be presented at a forum of students and lecturers at the

School of Applied Human Sciences Howard College and thereafter released in the form of a thesis to be handed in to the Discipline of Psychology at the University of KwaZuluNatal. These results will be presented in such a way to maintain your anonymity at all time. Only the researcher will have access to your personal information and such information will be kept confidential throughout the research process, and destroyed after the study is completed (unless this research is continued, in which case your permission will be asked for first). The results of the study will also be made available to you in the form of a hard or electronic copy, depending on your preference. If this study is published, you will be made aware of this occurrence and will be given access to the published article.

Your participation in this study should be voluntary and you have no obligations to this study or to the researchers. This means that you can choose to opt out of the study at any stage without penalties and that you have full control over the information and knowledge you disclose until the final write-up of the thesis. However, your experiences and understanding about this topic will be treasured, and it would be greatly cherished if you do choose to participate. I hope it will be an enriching experience and beneficial to Kenya's children in the end.

If you have any questions about this study, you can contact my supervisor Professor Nhlahla Mkhize who can be reached at the University of KwaZulu Natal through mkhize@ukzn.ac.za or telephone 033 -260 5963. You can also contact me on the following email address magutamos@yahoo.com or telephone 0723451902. Yours truly,

Amos K Magut

APPENDIX 12: CONSENT FORM (TRANSLATED INTO NANDI LANGUAGE)

Formit neingei nebo chomchinet

Sukulitab barak nebo KwaZulu-Natal

Ne sukulit ne inetei Sciences

College nebo Howard, Durban 4041

Murat Tai nebo Africa

Dear Sir /Madam,

Kikurenon Amos Kiprotich Magut, kipsomaniat eng sukulitab barak nebo KwaZuluNatal mornetab Howard nemi murot tai nebo Africa.Somanenyun kotochingei missing *Tesyinetab bitonwekab kipgaa eng Kanetisiosiekab utatet eng sukulisiekab praimari che miten motwetab Nandi*. Chikilisoni kotokchinigei ortinweek chebo kenya ak malik chetindoi Nandi ak oleimuchi keboisie eng sobetab atgai tugul eng sululisiek.

Ngeeriik logoiwek chemi kotingei ak bitonwekab kipgaa ak ateptaab kenya eng Nandi,notok anyun miten amune asikobiit keyai chilikisiet ne inengei kotingei ak bitonweekab kipgaa amun kikoek kamanut missing eng sobetab atgai tugul amun kikotoret lagook ak nenariik konerchi atebet ne nyolunot ak koeek biik chebo komonut eng kokweet ak emet komogul.Chikilisioni kobo kamanut amu tokchinigei kokon kaitosiek chenin akobo bitonweekab gaa ak oleimuch keboise eng katikonetab lagook eng sululisiekab praimari.Amangu kora ale wendi kotoreti chikilisioni eng konetisietab betusie chu eng sobetab atgai tugul eng somanetab emoni.

Kosom anyun atachin ikonon boroindangung asikobiit ingalalen akobo kakuiyengung kotingei ak bitonweekab kipgaa ak atebetab geny eng kokweetab Nandi ak olekimukto keboisie eng sobetab betusiechu.Ara anyun kot ilewen iwolu teebutik asomei itaban kasartangung nebo saiit agenge anan kotingei ak kasarta neimoche eng wolunetab tebutik ole ingololen agobo sobeengung ak kakuiyeengung akobo bitetab Nandi eng oret neinegei.Kitebenin agobo kakuiyengung kotingei ak bitonweekab kipgaa ak atebosiek chekibo keny chekibo kamanut eng Nandi.Imuch keteb tebutik che kergei eng chilishoni asi kenyor logoiwek che nin.Kibendi ketoe tebutik asikobiit kechigil eng oret ne inegei.Mami wolutik che nin anan komo nin,atarchinigei atindoniot kergei kokararan anan kou kit neu.Kongoi amun atebenin tebutik kotingei ak sobengung amun tebutik alak koimuch koimin ako iyanat ilwen iwolu anan komewolu ak kora koimuch ketelen tebutikchu eng sait age amun chikilishoni komokichikchini.Wendi kotekisi ak koyae koek ugot chikilindet wolutik tugul eng saisiek tugul

Wolutikab chikilishoni kesomani eng olemi kipsomaninik ak konetiikab skulitab Applied Human Sciences Howard College .Wolutik tugul keyoek koik ungot eng atgai tugul.Biik cheimuch konyor chomchinet kosoman chikilishoni ko kipsomaninik cheyoe chikilisiet eng kebeberitok bo atebetab keny ak bitonweekab kipgaa eng Nandi ak kiyoe somanani koeng nebo ungot.Wolutik tugul koimuch kesir anan ketaa keboishien muswoknotetab kasari.

Kotitinyei tebut agetugul koimuch ibirchi anan isirchi Profesa Nhlahla Mkhize eng Sukulitab barak nebo KwaZulu-Natal eng oretab email mkhize@ukzn.ac.za anan ibirchi

simet 033-260 5963. Anan imuch inyorwon eng email magutamos@yahoo.com anan
ibirwon simet eng 0723451902.

Anee,

Amos Magut

APPENDIX 13: AGREEMENT BETWEEN RESEARCHER AND RESEARCH PARTICIPANT

I _____ agree to participate in the research project of Amos Kiprotich Magut on: *‘Infusing an African-Centered Perspective into Life Skills Education at Primary School Level in Kenya: A Case Study of the Nandi Community’*

I understand that:

1. The research will be done by Amos Kiprotich Magut, a Psychology Research Doctorate student at the University of KwaZulu-Natal, Howard Campus in South Africa under the supervision of Prof Nhlanhla Mkhize. The research project has been approved by the University’s Humanities and Social Sciences Research Ethics Committee (HSSREC) and Kenya’s National Commission for Science, Technology and Innovations (NACOSTI)
2. The researcher is interested in my personal perceptions and experiences on forms of Nandi indigenous Life Skills and values and how they can be infused into current Life Skills curriculum
3. My participation will involve a single session of approximately one hour with the researcher where I am to talk about and describe my experiences on forms of Nandi indigenous Life Skills and values and how they can be infused into current Life Skills curriculum and if necessary, answer further interview questions related to *the topic*.
4. I have a choice about answering any of the questions asked of me and that I should only disclose information that I am comfortable with.

5. My interview with the researcher will be audio-recorded (*agree..... OR do not agree.....*).
6. I am invited to make known to the researcher any concerns I have about my participation in the study, or consequences I may experience as a result of my participation.
7. am free to withdraw from the study at any time without penalties – however I will try to commit myself to full participation unless some unusual situation occur, or I have concerns about my participation which I did not originally anticipate.
8. The accounts on the study may contain information about my personal experiences, and understandings but the report will be designed in such a way that it will **not** be possible to be identified by the general reader. Signed on

(Date):_____

Participant:

_____Researcher:_____

**APPENDIX 14: KAYANCHINET ENG KWENUTAB CHIGILINDET AK
WOLUNINET NE WOLU TEBUTIKAB CHIGILISIET**

Ane..... ayani aik agenge eng ichek che bendi kowolu tebutikak chigilisiet eng somanetab Amos Kiprotich Magut agobo: ‘Tesyinetab bitonwekab kipgaa eng Kanetisiosiekab utatet at sobetab atgai tugul eng sukulisiekab praimari che miten motwetab Nandi, Kenya’ Angen ak aguitosi ale:

1. Chigilisioni koyae inendet Amos Kiprotich Magut, ne kipsomaniat nemi eng chigilisietab somanetab Psychology eng sukulitab barak nebo KwaZulu –Natal, Howard Campus eng Afrika nebo Murot Tai (South Africa), ak kondochin konendidet ne keguren Prof. Nhlanhla Mkhize. Chigilisioni ko kigigochi chomchinet koyob kebeberta ne igoitai chomchinetab chigilisiet nebo kimugulmet noton ko *Humanities and Social Sciences Research Ethics Committee* (HSSREC) ak ne igoitai chomchinetab chigilisiet eng emoni, noton ko Kenya National Commission for Science, Technology and Innovations (NACOSTI)
2. Chigilindet komache konai agobo kabwatenyun, kerenyun ak tuguk che kianetgei eng sobet agobo kanetisiosiekab utatet ak chebo komonut eng bitonwekab kipgaa chebo Nandi, ak ole kimuche ketesyindo tetutiab kanetisietab kasari.
3. Eng chigilisioni awendi awolu tebutik eng kwenutab biik alak che kigilewen, ak awendi angalalen agobo agobo kanetisiosiekab utatet ak chebo komonut eng bitonwekab kipgaa chebo Nandi, ak ole kimuche ketesyindo kanetisietab kasari, ak anyun awolu tebutik che tinyegei ak metitab chigilisyoniton.
4. Atinye alewen awol tebutik che amuche awol ak che amache awol ak komawolu che agere ale manyolu awol

5. Ng'alalenyun ak inendet ne tebe tebutik ketoe eng mashinit netoe tuget.
6. Kakenaisian kele amuche amwa ole agastai anan ko kaimut age tugul ne tos anyoru ko agenge eng icheget che bendi kowolu tebutikab chigilisioni.
7. Amuch aistoge eng kasarta agetugul ago mami kergong'iet age tugul ne kegonon-ago angot komami koimutyet anan ko kabwatut age tugul ne imuche koteran, ayome kot mising' atestai agoi agesu/awong'u tebutik tugul chebo chigilisioni.
8. Ng'alechu tugul koboto tuguk che kianetgei eng sobenyun, kaguienyun ak kerenyun, ago siretab ngalekab chigilisyoni komaibaru kotog eng icheget che somani konai kole ngalekab chi anum.

Kamareiwotab siyet (Signed) eng tarigit (Date).....

(Wolunindet)

.....Chigilindet (Researcher).....

APPENDIX 15: FACTOR LOADINGS (PATTERN MATRIX)

Rotated Component Matrix^a

	Component													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
V46	.813													
V47	.739													
V50	.729													
V42	.662													
V49	.596													
V43	.561													
V40	.540													
V44	.535													
V54	.531													
V41	.524													
V16														
V39														
V48														
V25		.728												
V22		.722												
V24		.722												
V23		.695												

V1													
V3													
V53				.730									
V51		.542		.673									
V52				.503									
V9					.717								
V14					.584								
V8						.682							
V19													
V27						.593							
V5													
V12							.748						
V7							.627						
V4								.730					
V6									.797				
V11										.794			
V10													
V17												.737	

V15														
V45														
V13														.875

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization. a.

Rotation converged in 21 iterations.

Rotated Component Matrix^a

	Component	
	1	2
I3	.759	
I2	.751	
I9	.698	
I1	.690	
I6	.614	
I8	.516	.513
I12		.736
I10		.715
I4		.670
I11		.646
I7	.501	.563
I5	.473	.479

Extraction Method: Principal Component Analysis. Rotation

Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.