

**TRADITIONAL YOUTH EDUCATION OF THE BUKUSU COMMUNITY OF
WESTERN KENYA: A STUDY OF ITS CONTENT, TEACHERS AND
PHILOSOPHICAL FOUNDATIONS (1844 – 2019)**

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DECLARATION

Student's Declaration

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DEDICATION

This work is dedicated to my late father Mr. Jackson Wafukho who taught me the art of adapting African culture to Western culture and filled my life with love, compassion, hope and laughter. He instilled in me the urge to value humanity and a strong sense of self determination, perseverance, and hard work which largely contributed to the completion of this thesis.

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ABSTRACT

This study investigating content, teachers and philosophical bases of youth education of the traditional Bukusu community of Western Kenya (1844-2019) was conducted in Bungoma County, using a phenomenological research design. The purpose of this study was to describe and investigate the status of content, teachers and philosophical foundations of youth education in the traditional Bukusu community of Western Kenya. The main objective was: to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya. The main question was: what is the content knowledge of youth education in the traditional Bukusu community of Western Kenya? The assumption was that the respondents: the Bukusu council of elders, the Bukusu traditional educators (baseni be kimise), leaders of the culture council of traditional Bukusu community (musambwa), and the Bukusu traditional circumcisers (bakhebi) gave accurate information about youth education of the traditional Bukusu community of Western Kenya. The study used the phenomenological theory. Respondents were selected by purposive sampling and snowballing sampling procedures from the Bukusu council of elders, the Bukusu community traditional educators, leaders of culture council of the traditional Bukusu community and the Bukusu community traditional circumcisers. The research tools were oral interviews and participant observation. The target population was 98 respondents consisting of 24 Bukusu council of elders, 05 Bukusu community traditional educators, 24 leaders of culture council of Bukusu elders and 45 Bukusu community traditional circumcisers. The sample size was 72 respondents consisting of 20 Bukusu council of elders, 21 leaders of culture council of Bukusu elders, 02 Bukusu community traditional educators and 29 Bukusu community traditional circumcisers. Credibility of instruments was done by triangulation. Dependability of data collection tools was done. Data was analysed by inductive analysis. Results of data analysis were presented in a descriptive form and in the form of tables, frequency counts and percentages. The study recommends for a compulsory teaching of multiple courses to students to help reduce high levels of unemployment in Kenya. It is hoped that the findings of this research would trigger more studies in African traditional education. The study has preserved a section of the Bukusu community traditional customs.

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GLOSSARY

Bilibwa:	Cluster of clans in the Bukusu traditional community.
Chitiang’i:	The roots of a special traditional plant that are held between the large toe and the second toe of the right leg of a candidate for circumcision on the circumcision yard in the Bukusu traditional society.
Echuchuli:	A piece of meat tied around the ear of a paternal aunt before she ran out in the morning to meet the candidate for circumcision as he headed to the circumcision yard.
Efubo:	A hole made on an anthill where termites are trapped.
Ekhelu:	A hole through which termites come from an anthill.
Ekokwa:	A meeting held in the village in the Bukusu traditional community.
Embayi:	A good place with abundant pasture where livestock were domesticated as the Bukusu traditional community migrated towards western Kenya.
Emukali:	This refers to the cowshed in the Bukusu traditional community.
Engitole:	The defect on the genitalia of the candidate for circumcision where by the prepuce has turned inside out.
Enguu:	Traditional medicine that was administered on the wound on the genitalia of the newly circumcised boy.
Enguu:	Traditional medicine made from a specific shrub that was administered on the wounded genitalia of the newly circumcised boy.
Enjeko:	The center post in the house of the mother of the candidate for circumcision in the Bukusu traditional community.
Esirende:	Land that was permanently swampy.
Kamatasi:	An old loose garment donated by an old woman to a newly circumcised boy.

Kamayeku:	The eleusine beer carried by a paternal aunt to smear over the lips of a candidate for circumcision in the morning as he headed to the circumcision yard.
Khabale:	A small stone that was used to grind “enguu” before it was administered on the wound of the genitalia of a newly circumcised boy.
Khacho:	A broken piece of pot on which “enguu” was prepared.
Khapanga:	A pot in which the candidate for circumcision pours in water together with the beer balls.
Khukhupa enanaki:	An act when “Omufulu” (the newly circumcised boy) drained out the liquid from the bleb of his genitalia using aunts or blades of a special grass.
Khukhupa kumwaasi:	A form of greeting where by “Omufulu” (newly circumcised boy) used his walking stick to hit the ankle of circumcision dodgers or young women.
Khukhwiyalula:	This is a ceremony conducted by the Bukusu community to mark the end of confinement for the newly circumcised boy. The initiatee was given special instructions that were to serve as guidelines in his life.
Khulonga:	This is an activity that involves the stripping of the candidate for circumcision and smearing his whole body with cold mud at the river very early in the morning. An extra little mud was mounted on the head of the candidate and a special grass was pricked in it.
Khuminya:	An overnight ceremony usually associated with singing circumcision songs and feasting aimed at prompting a candidate for circumcision.
Kumwiilo:	A feather that was used to administer “enguu” (traditional medicine) on the genitalia of a newly circumcised boy.
Likhoni:	A piece of curcase that was cut from the shin of a bullock/bullock and put around the neck of the candidate for circumcision.
Likombe:	A hut that was built for the newly circumcised initiatees far away from their home.

Lisombo:	A piece of meat usually extracted from the rumen of a bull donated by the father of the candidate for circumcision and dressed around the neck of the candidate a day prior to his circumcision.
Lubiitilo:	An oath that is administered to the newly circumcised boy in the house of confinement or shortly after he gets healed and comes out of the house of confinement.
Luliki:	The breast meat of a bull or bullock that is dressed around the neck of a candidate for circumcision by a maternal uncle.
Lusiba:	Deepest part of a river.
Luufu:	A traditional ceremony that marked the third day (for a man) or the second day (for a woman) after their burial respectively.
Luuya:	An open space in front of the main hut in the home where the circumcisee is supposed to stand to be circumcised.
Musambwa:	The Bukusu community traditional culture.
Omubingilisi:	The assistant of the main circumciser who administers fine dust on the genitalia and holds the genitalia of the candidate in readiness for circumcision.
Omufulu:	A new circumcisee.
Omukasa:	A ruler among the Bukusu traditional community.
Omukhebi:	The main circumciser in the Bukusu traditional society.
Omunuuchi:	The assistant of the main circumciser who fills the prepuce with fine dust and rubs it.
Omutembete:	A title that an initiatee assumes for one month after healing and coming out of the house of confinement.
Sengeli:	An area where iron was smelted by the Bukusu traditional community.
Sietosi:	The mudding place of the candidate for circumcision in the Bukusu traditional community

- Silukhi:** A ceremony that was conducted to cleanse a sexual immoral act especially adultery in the Bukusu traditional community.
- Sipanga:** A medium sized pot which the Candidate for circumcision uses to fetch water from river to pour over the beer balls.
- Sisialukho:** First time, usually after three days, when the newly circumcised boy is given permission move out of the hut of seclusion.
- Sisiemiko:** This is a special Bukusu community traditional ceremony where the paternal aunt visits the home of her newly married niece and is given a goat as a gift for taking care of the girl.
- Wele:** Is a deity or God in the Bukusu traditional community.

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ABBREVIATIONS AND ACRONYMS

%	-	Percentage
°C	-	Degrees Centigrade
AIE	-	African Indigenous Education
ATE	-	African Traditional Education
BTC	-	Bukusu Traditional Circumcisers
BTE	-	Bukusu Traditional Educators
BUCOE	-	Bukusu Council of Elders
C.C	-	County Commissioner
C.D.E	-	County Director of Education,
CCBE	-	Culture Council of Bukusu Elders
CK	-	Content Knowledge
CRE	-	Christian Religious Education
CSE	-	Comprehensive Sex Education
HRE	-	Hindu Religious Education
I.C.T	-	Information Communication and Technology.
ICC	-	The International Criminal Court
IK	-	Indigenous Knowledge
IRE	-	Islamic Religious Education
KM	-	Kilometers
KNA	-	Kenya National Archives
KNBS	-	Kenya National Bureau of Statistics
MM	-	Millimeters of Rainfall
MT	-	Mount
NACOSTI	-	National Commission for Science, Technology and Innovation
NIV	-	New International Version
PCK	-	Pedagogical Content Knowledge
U.D.H.R	-	Universal Declaration of Human Rights.
UN	-	United Nations
UNDRIP	-	United Nations Declaration of Rights of Indigenous People.
UNPF	-	United Nations Population Fund
WB	-	World Bank

CHAPTER ONE

Introduction of the Study

1.1 Introduction

The following information will be included in this chapter's contents: the study's background, a statement of the problem, its purpose and objectives, its research questions, its justification, its significance, its assumptions, its scope and its limitations, its theoretical and conceptual underpinnings, and an operational definition of its terms. The sequence in which the aforementioned sub-sections were mentioned will determine how each is treated.

1.2 Background of the Study

This chapter will include the study's history, a statement of the problem, the aim and goals, the research questions, the justification, the significance, the assumptions, the scope and the restrictions, the theoretical and conceptual underpinnings, and an operational definition of the terminology. Depending on the sequence in which they were mentioned, each of the aforementioned sub-sections will be handled differently. Additionally, the school is unable to provide these roles by itself. These roles include "bringing up," "raising," "leading," "mentoring," "directing," and "educating." These obligations are shared by every adult in the society, which aids the work of the school (Marchant & Charles, nd.). School may impede or disturb a person's education, according to Marchant & Charles (nd.).

The Latin word *educere* (*eduxi, eductum*), which has three conjugations and meaning "to pull out," "to lead out," and "to raise up," is the second source of the English word "education" (Marchant & Charles, n.d.). Education is the methodical and skilful process of unearthing the potentialities that are concealed, as opposed to indoctrination, which is characterized as "the implanting of a ready made set of unexamined beliefs in the child's mind."

While indoctrination eliminates the idea of choice and emphasizes blindly adopting a pre-made body of knowledge, education embraces the concept of freedom of choice. Education is therefore the complete opposite of indoctrination. The tasks suggested or specified in the concept of *educere*, according to Marchant & Charles (nd.), cannot be fulfilled by the school by itself. Each member of the family, peer group, age-grade organization, community leaders, church, mosque, shrine, or other place of worship, in addition to the school and the media, has distinct responsibilities. When Little, et al. (1968) defined education as the systematic

teaching, training, or parenting given to the young (and by extension, to adults) in preparation for the task of life, they must have had this in mind.

Culture is a characteristically human ability; it might take the form of a symbolic system, a meaning, a belief, or any combination of these three (Jacobs & Hanrahams, 2005). Culture, according to Alexander and Siedman (1990), "is the arrangement of significant objects." The traditional education of the Bukusu people in western Kenya is thus a crucial feature of their lives and should thus be explored as education is an important component of culture.

The entire process of a person's ability and behavior development is called education. As a result, it is a structured and ongoing instruction designed to convey a variety of information, skills, values, and understanding important topics for all aspects of life (Sifuna, Chege, & Oando, 2006). The term "education" refers to both individual and societal growth processes that cause a person's mental, emotional, spiritual, and physical capacities to develop and enable full participation in social activities.

Knowledge is a byproduct of education; it is a combination of facts, ideas, abilities, expertise, awareness, or familiarity that a person has gained via experience to help them grasp a subject on a theoretical and practical level (English Dictionary, 2015). As a result, the term "education" encompasses both formal education and the process of skill development, character development, and personality development. It may be divided into groups based on the organizational structure and instructional techniques used. Formal education, non-formal education, and informal education are among the classifications (Otiende, Wamahiu, & Karagu, 1992). Institutionalized learning is referred to as formal education. Its objectives are clearly stated, the curriculum is well-defined, and it happens in a given location for a certain amount of time. Contrarily, informal schooling is unstructured. Through the processes of observation, imitation, association, and engagement in daily activities, learning happens unconsciously. There isn't a recognized teacher. In this type of education, the curriculum is specified, the teachers are named, and the students are aware of the learning process. Non-formal education is less restrictive than formal education, nevertheless. The apprenticeship technique is typically used in educational practice (Otiende et al, 1992). In its broadest meaning, education is an all-encompassing process that shapes a person's mind, character, and physical development, with the exception of those elements that are purely inherited. Given that people continue to acquire new ways of thinking and acting with every life event and contact, education is a lifelong experience (Otiende et al, 1992).

There is more to Africa's calamities than just economic collapse, tax fraud, and military spending. To reverse reductions during the last 30 years, Western nations must significantly raise their financial support for health care and education (Watts, 2005). Despite this claim, African countries must firmly and consistently raise the standard of education they provide to their citizens. In order to address its long-standing problems, Africa requires an education that incorporates African culture. This is true as long as Africa is a part of the global society. Kenya and Africa as a whole shouldn't depend on foreigners with vested interests in the programs they implement in Africa to solve their educational difficulties.

According to Eshiwani (1993), education serves the purpose of passing skills, information, standards, and values from one generation to the next. Additionally, it serves the purpose of shaping social personalities and advancing each society's culture. The traditional way of living in the Bukusu community should be a part of that culture.

The 1947 UNESCO Article 26 is a fundamental tenet of the 2030 Agenda for Sustainable Growth, particularly the SDG 4 on the right to education, which is acknowledged as a crucial instrument for advancing inclusiveness and the development of the economy, society, and culture. It declares the right to an education as fundamental. It claims that the most thorough enumeration of human rights is found in the Universal Declaration of Human Rights (UDHR). The Universal Declaration of Human Rights was ratified by UN members in 1948. As a result, the 1948 proclamation included fundamental guidelines for protecting children's wellbeing. One of them was the right to particular care and support, as well as the right to education. In addition, the 1989 United Nations Convention on the Rights of the Child created the foundation for future advancement and improvement of children's rights.

In 1989, the United Nations General Assembly approved the treaty. According to the convention, every right—including the right to education—is complete, universal, unqualified, and all-encompassing (UNESCO, 1989). In contrast to children in the West at the time, the African Charter on the Rights and Welfare of the Child of 1990 called for strengthening procedures that safeguard children's rights and the status of a child in an African context (OAU, 1990). The fundamental driving force behind education for everyone was the Jamtien, Thailand (1990) proclamation. The African Charter on the Rights and Welfare of the Child (1990) stipulates in Article 11(2c) that children's education must be focused on preserving and fostering healthy African values and customs (OAU, 1990). The present-day Western educational system is largely deficient in the teaching and learning of

good African values and traditions. As a result, this essay offers a platform for the revival of some of the 20th century's most waning characteristics.

At the time of its independence, Kenya's government, like that of other independent African nations, declared war on the three enemies of development: illiteracy, illness, and poverty (Republic of Kenya, 1964). The right to education is guaranteed by Article 43 of the 2010 Constitution of Kenya. The Jamtien Conference on Education for All is reflected in this (UNESCO, 1990). The right to free and compulsory education is also guaranteed by Article 53 of Kenya's 2010 Constitution. In addition, Article 55 of Kenya's 2010 Constitution mandates that the government take action, including affirmative action initiatives, to guarantee that youth have access to suitable education and training. Every child has a right to a basic education that is free and required, according to Article 28 of the Basic Education Act of 2013. The Children Act of 2001 aims to provide rules for parental responsibility, foster care, adoption, child custody, support, guardianship, care, and protection. Therefore, the Kenyan constitution of 2010 and other legislative instruments establish a foundation for giving Kenyan children and adolescents a holistic education that should integrate the African perspective, especially the traditional Bukusu community youth preparation for maturity.

Studying various educational systems, such as those in Germany and Japan, has aided other countries in better understanding the mentalities of those two cultures. It has demonstrated the key concepts, the breadth of the principles imparted to the next generation, the virtues instilled, and the goals cultivated. Therefore, when Europeans look to Africa, they should inquire about the African educational system, how it affects developing children, who is in charge of it, and what the mechanism of the process is. (1938; Kenyatta). The elements that keep the community together and make it joyful and strong will undoubtedly be revealed via careful examination of the communal educational system, the economic, religious, and political facets of life (Kenyatta, 1938). Despite the fact that many areas of Africa lack literacy, formal education existed there long before the advent of the Europeans. Education has existed from the dawn of humanity, and there is ample proof that Africa was governed before the arrival of the Europeans (Mutua, 1975). This was created to fit an individual into the community unit, just as the way all other African issues were managed. The existence of Kenya's multi-communal society depended on community cohesiveness. Each community needed to develop its own identity and then make sure that identity was maintained via cooperation (Mutua, 1975).

Bogonko (1992) adds that European missionaries described early 19th-century interactions with Africans as savage, uncultured, and barbarous. Also, it was said that there was no educational system in Africa. The kids were allegedly abandoned to complete ignorance. Therefore, the majority of missionaries believed they had a blank slate on which to begin introducing education. They believed that reading and education comprised the entirety of education or the entirety of human existence. There is no society, however, that does not educate its children since education initiates man into his culture and prepares him to live in his society. The traditional Bukusu community of Western Kenya is no exception.

According to Moumouni (1968), there are a few characteristics that can be found in the educational field that clearly show the cultural unity of the African people, despite the large ethnic diversity of the populations of Black Africa and the variety in forms of social organization, reflecting differences in the level of economic, political, and social development attained before the colonial conquest. According to Moumouni (1968), traditional education in Black communities is still practiced in every area, ethnic group, and clan. Africa is distinguished by the following characteristics: the high value placed on it; its collective and social nature; its close connection to social life in both a material and spiritual sense; its multifaceted nature, both in terms of its goals and the methods used; and its gradual and progressive achievement, in accordance with the child's evolving physical, emotional, and material needs.

Without sufficient understanding of the native educational system that predominated in Africa before the entrance of Islam and Christianity, no study of the history of education in Africa can be considered complete (Occitti, 1968). Education for the good life has been one of the most enduring concerns of men throughout history. Every civilization, whether basic or complex, has its own system of training and teaching the children. However, the purpose of education and the strategy used to achieve it might vary from one location, one country, and one person to another (Fafunwa, 1974).

Any society's original history focuses on what is real and existing in the writer's time and place. The writer's spirit, culture, and behaviors should all be consistent with one another (Makila, 1978). This means that an original historian should primarily be a product of the culture that he is writing about, as opposed to an outsider who sets out to write about a civilization whose cultural values he is not acquainted with and, as a result, from which he is

wholly divorced. Aliens have a tendency to embellish the truth, especially whenever and whenever it serves the writer's personal or preconceived objectives (Makila, 1978).

The world needs to adequately educate both Africans and people of other backgrounds about Africa's illustrious heritage. At best, the history has been misinterpreted, and at worst, it has been taken out of context. Africans should be taught through their educational system how to produce, manufacture, and sell goods on the global market, just like the Japanese, Americans, and Russians do! This is what their ancestors did previously! No other region in the world's history has been as misrepresented as Africa and its people (Nangoli, 1987).

The Church Missionary Society (C.M.S.) of England dispatched German missionary Ludwig Krapf to Eastern Africa in 1844, when he founded a mission station at Rabai near Mombasa. He arrived in Eastern Africa first among missionaries. He sought to eradicate ancient religious customs, advance Christianity, curb the growth of Islam, and put an end to the slave trade (Kamau, Indire, Ombongi & Rutere, 2009). According to Nthamburi (2020), the creation of the British East Africa Protectorate and the construction of the Uganda Railway, which started in Mombasa in 1895 and reached Nairobi in 1899 and Kisumu in 1901, gave other missions the confidence to travel into the interior. In 1905, American missionaries launched the church's operation in Western Kenya.

According to Nthamburi (2020), bishop Maupoint and two priests led a French congregation of the Holy Ghost among former slaves of Reunion in Zanzibar in 1863, which was the beginning of the Roman Catholic outreach in East Africa. John de Courmont was appointed the vicar apostolic when Zanzibar was promoted in 1883 from the status of prefecture to that of vicariate. He established a post at Kosi on the Tana River, which was later relocated to Mombasa in 1890. As soon as a railway line was built to Nairobi in 1899, Bishop Allgeyer relocated the Holy Ghost mission there. The sole British organization operating in Kenya was the Mill Hill congregation. They traveled from Uganda to Kenya. Following the construction of the railway, the first Mill missionaries were dispatched to Kisumu in 1903, and they later reached Mumias in 1904. In Kakamega, Van den Berg opened the first station in 1906.

The CMS, Catholic Missions, Seventh Day Adventists, Friends Mission, African Inland Mission, Church of God Mission, and a Canadian Pentecostal Mission were among the missions that established themselves in both Nyanza and Kavirondo (Nthamburi, 2020). The

spread of the gospel was accompanied by the provision of social amenities, such as healthcare and education, which denigrated the education of native Africans.

An African man keeps his emotions hidden. Even under the darkest circumstances, his tears are not intended to be seen by either allies or enemies. This is viewed as dishonorable and humiliating (Matei, 2017). The practices of our forefathers are commendable because they upheld solid, not empty, norms. Their roots are firmly anchored in the soil, so the wind cannot carry them away. Additionally, it is forbidden to remove the pumpkin from the ancient farmhouse (Bitek, 1972). Regardless of one's financial situation, there is no such thing as a negative family background. History of all people is positive (Walibora, 2012).

According to Lomawaima & McCarty (2006) and Tobin & Lachance (2018), Indigenous Knowledge can offer significant guidance for the future of education given the long-standing relationships that indigenous peoples have with their environments and their resilience within assimilative educational systems.

1.3 Statement of the Problem

The secret to progress is education. Western education has been neglected and misinterpreted in favor of the value of traditional African education in general and the Bukusu culture in particular. Traditional Bukusu communal culture is rapidly disappearing. The old order has been upended by the arrival of contemporary times, and societal ideals have undergone dramatic modification or, in some cases, a complete transformation. With very few exceptions, the bulk of young people are either away at school or working. Furthermore, relatively few parents nowadays are completely aware of their ancestors' original customs and traditions. The instruction that was once offered to children is no longer commonly accessible, with the possible exception of story telling. It will soon be impossible to preserve these customs as the elder generation ages and passes away. It is now necessary to do study on Bukusu traditional youth education and, more significantly, to save it for future generations. This issue is really urgent. However, other experts contend that traditional African populations lacked access to education. The traditional education in Africa has been the focus of several studies since the 1970s. However, there hasn't been enough research done so far on the Bukusu people's traditional education. African Indigenous studies that examine the subjects taught, the instructors, and the philosophical underpinnings of youth education in the Bukusu community in Western Kenya are also limited.

1.4 Purpose of the Study

The purpose of this study was to describe and investigate the status of content knowledge, teachers and philosophical foundations of youth education in the traditional Bukusu community of Western Kenya (1844-2019).

1.5 Objectives of the Study

The objectives of the study were divided into two: the main objective and subsidiary objectives.

Main objective

- (i) To describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

Subsidiary Objectives

- (ii) To describe teachers of youth education in the traditional Bukusu community of Western Kenya.
- (iii) To describe and investigate philosophical foundations of youth education in the traditional Bukusu community of Western Kenya.

1.6 Research Questions

- (1) What is the content knowledge of youth education in the traditional Bukusu community of Western Kenya?
- (2) Who are the teachers of youth education in the traditional Bukusu community of Western Kenya?
- (3) What are the philosophical bases of youth education in the traditional Bukusu community of Western Kenya?

1.7 Justification of the Study

In the traditional Bukusu community in Western Kenya, the study has conserved the subject matter knowledge, teachers, and philosophical underpinnings of youth education. Researchers in the field of education will benefit from the study's research findings. The report has suggested improvements to the Kenyan educational system.

1.8 Significance of the Study

The purpose of this project is to improve the delivery of traditional African education. The ancestry of the Bukusu traditional group has not been well studied. Because of this, a large portion of it continues to be kept secret. The genealogical tree of the Bukusu people in

Western Kenya has been highlighted by this study. The traditional schooling of the Bukusu people has also received attention as a result of this study. In the traditional Bukusu community in Western Kenya, the study revealed the subject matter knowledge, teachers, and philosophical underpinnings of youth education. This has contributed to dispelling the myth that African youngsters were never educated. Additionally, it has contributed to the public awareness that Islam and Christianity did not introduce education to Africa through missionaries. They established education and literacy.

1.9 Assumptions of the Study

“When we sample, we select some cases from the population of interest to examine in detail then use them to understand a much larger set of cases” (Neuman, 2014: pp.247).

This research selected the Bukusu Council of Elders, traditional Bukusu community educators, culture council of Bukusu elders and the Bukusu community traditional circumcisers to give information about youth education of the Bukusu traditional community of Western Kenya. It was assumed that other groups of the Bukusu community did not possess adequate and relevant data about the traditional Bukusu culture of Western Kenya.

In this study, the concept, “Traditional” meant “Indigenous”. For this reason, the traditional Bukusu community educators, the Bukusu community traditional circumcisers, the Bukusu community traditional education, the Bukusu community traditional sex education and the traditional Bukusu community important personalities meant indigenous educators, circumcisers, education, sex education and important personalities respectively among the Bukusu community of Western Kenya.

1.10 Scope and Limitations of the Study

This section outlines scope and limitations of the study:

1.10.1 Scope of the Study

This study focuses only on the Bukusu community's traditional youth education in Western Kenya. The study focused on the genealogy of the traditional Bukusu people of Western Kenya, the circumcision ceremony, significant individuals from the Bukusu community, sex education, teachers of youth education in the traditional Bukusu community, and the philosophical underpinnings of youth education in the traditional Bukusu community. In the traditional Bukusu village in Western Kenya, this study focused on what the young were taught, who taught it, and why. The study concentrated in particular on subject-matter expertise, educators, and the philosophical underpinnings of adolescent education in the

traditional Bukusu community in Western Kenya. Only the Bukusu Council of Elders (BUCOE), the Culture Council of Bukusu Elders (CCBE), the Bukusu Community Traditional Educators (BTE), and the Bukusu Community Traditional Circumcisers were allowed to participate in the study (BTC). The respondents were selected because they were more qualified to provide information about youth education within the Bukusu traditional community in Western Kenya because they actively practiced the traditional culture of the Bukusu community.

1.10.2 Limitations of the Study

The ancient educational procedures of the Bukusu people have mostly disappeared with the previous generation and have been replaced by more contemporary methods. Old, scarce, and distributed throughout the research region were well-informed Bukusu cultural respondents. Other responders had passed away, while others had been affected by contemporary religion, urbanization, and western education.

The trend of western influence continues, along with the need for more contemporary educational institutions and ways to adopt newer lifestyles. Because it is believed that the outdated schooling is ill-equipped to handle the new difficulties of contemporary life, tribal life is deteriorating. For instance, in the circumcision tradition, some families have chosen to have their young, uncircumcised boys undergo surgery in hospitals rather than follow the customary practice and pay hefty fees.

Despite prior plans, several respondents did not show up to offer information. Before agreeing to participate in the research, several respondents wanted remuneration. Only a select handful were taught some crucial lessons throughout life. In the old Bukusu culture, not everyone was privy to such information; particularly, medicine was frequently kept a top-secret for the selected few.

Traditional schooling in the Bukusu community was not engaging enough. It didn't promote challenging what was being conveyed. There were many taboos in every aspect of life. Some survey participants did not favor using contemporary technologies. Additionally, because reading and writing were not a part of Bukusu traditional education, most historical documents regarding it are lacking.

1.11 Theoretical Frame-work

Phenomenological theory served as the foundation for this work. The era of Plato, Socrates, and Aristotle contains the phenomenological origins (Fochtman, 2008). A philosophy of

humans is phenomenology. Edmond Husserl created phenomenology in the first ten years of the 20th century as a method for examining people's actual experiences. This theory seeks to give explanations that provide a window into people's "lived" experiences (Fotchman, 2008; Wojnar & Swanson, 2007). Phenomenology examines the deeper significance of the lived experiences in addition to giving the phenomena being studied a deeper meaning via awareness (Cresswell, 2007).

Phenomenology theory is pertinent to the proposed research because it shares a theoretical idea with Bukusu traditional youth education—namely, the study of lived experiences of people in a particular environment. The research used the theory to explain and analyze the philosophical underpinnings, instructors, and subject knowledge of youth education within the traditional Bukusu community of Western Kenya.

1.12 Conceptual Frame-work

Conceptual frame-work is a diagrammatic presentation of the theory (Oso & Onen, 2001). Figure 1.1 presents how the phenomenology theory was used to conduct a study on content knowledge, teachers and philosophical bases of youth education among the traditional Bukusu community of Western Kenya.

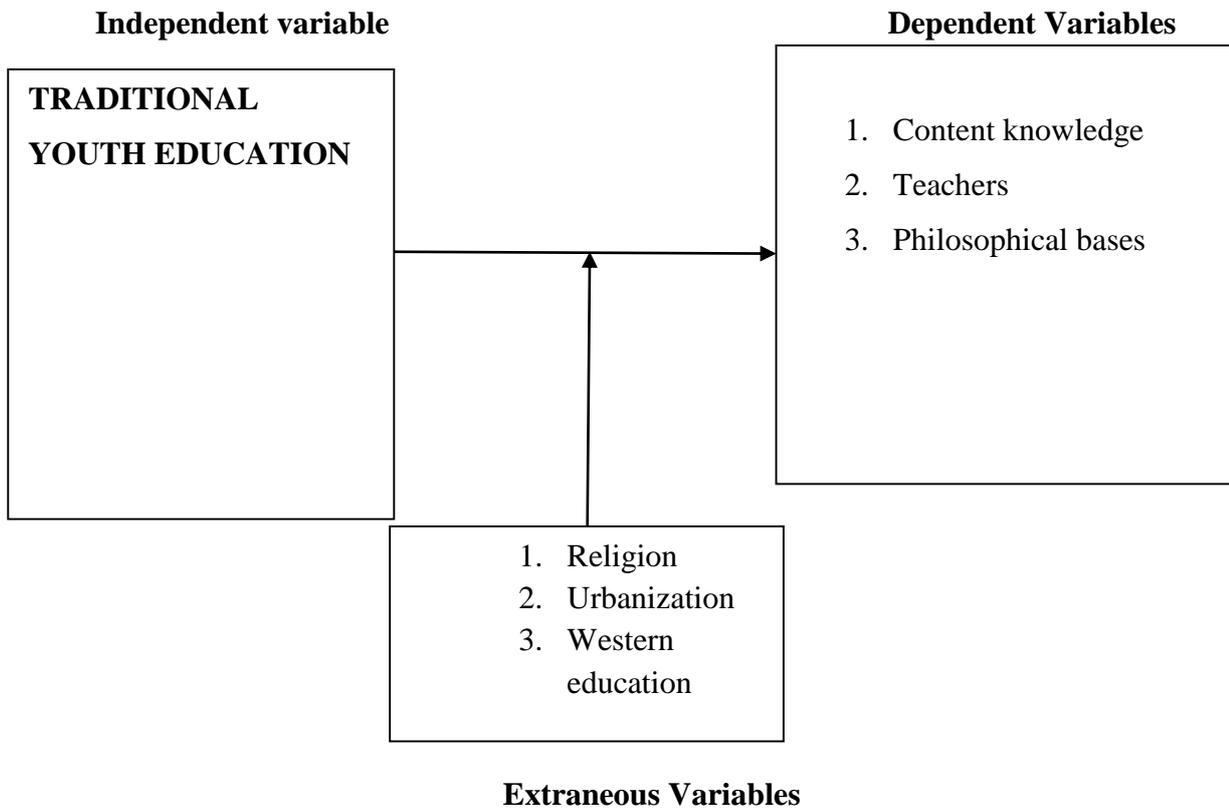


Figure 1.1 Conceptual Frame-work

According to the phenomenology theory, Figure 1.1 demonstrates that respondents' experiences, skills, attitudes, perceptions, and knowledge regarding adolescent education within the traditional Bukusu community of Western Kenya led them to certain topic knowledges, instructors, and ideologies. The Bukusu council of elders, Bukusu community traditional educators (baseni muse), cultural authorities (musambwa), and traditional circumcisers from the Bukusu community served as the responses (bakhebi). Religion, urbanization, and western education all constituted outside factors.

1.13 Operational Definition of Terms

Bukusu council of elders:	An organized group of Bukusu people above the age of 18 years and are interested in advancing unity and overall development of the Bukusu community of Western Kenya.
Content of traditional education:	Knowledge, skills, values and attitudes that are transmitted to the youth in the traditional Bukusu community of weatern Kenya.
Culture council of Bukusu elders:	An organized group of Bukusu community elders who champion preservation of the Bukusu traditional culture.
Eldest father:	Eldest parternal uncle
Mount Kimobo:	The present day Mount Elgon.
Philosophical foundations:	Principles that guide the Bukusu traditional youth education.
Teachers:	Trainers of youth in the Bukusu traditional community.
Traditional education:	African ancient education practices.
Traditional youth education:	Ancient adolescent Bukusu community education
Tribal system of education:	Ancient education system that was practiced in Africa.
Circumcision dodger:	An uncircumcised bukusu man aged at least 26 years.
Bukusu community elder:	A Bukusu man or woman over 18 years and keen on advancing community interests.
Bukusu traditions:	Bukusu community traditional practices.

CHAPTER TWO

Literature Review

2.1 Introduction

In this chapter, literature related to history of education will be reviewed and critiqued on content, teachers and philosophical foundations. The purpose of this chapter is to establish knowledge gaps that exist in the study of the present African traditional education. In addition, Neuman (2014) notes that literature review demonstrates a familiarity with a body of knowledge and establishes credibility; shows the path of prior research and how a current project is linked to it; integrates and summarises what is known in an area and helps to learn from others and stimulate new ideas.

The approach in the presentation of chapter will be as follows: general literature, related literature and summary of the chapter. In general literature, the study will examine and critique content knowledge in education, teachers and philosophies of education at the global level. The sections on education in Africa and education in Kenya will analyze and critique traditional education on the African continent and in Kenya respectively. These sections will be followed by a review of related literature and summary of the chapter.

2.2 General Literature

This section deals with content, teachers and philosophical foundations of education. It particularly looks at education at the global level, traditional education in Africa and traditional education in Kenya.

2.2.1 Education at the Global Level

Content knowledge of teachers is an essential aspect in teacher competence because it affects learner's progress (Kleickmann T., Richter D., Kunter M., Elsner J., Besser M., Krauss S., & Baumert J., 2012; Krauss S., Brunner M., Baumert J., &Neubrand M., 2008). For example, Kleickmann et al (2012) noted that the largest differences in CK and PCK were found between the beginning and the end of the initial teacher education program. The study was done in Germany. In addition, Krauss et al (2008) established that Mathematics teachers with an indepth Mathematics training (i.e teachers qualified to teach at the academic track Gymnasium) outscore teachers from other types in both knowledge categories and exhibits a high degree of cognitive connectedness between the two knowledge categories.

Research into content knowledge of teachers has taken several approaches. In addition to confirmatory analysis and theory based construction of tests to assess knowledge categories and implementation of tests, many scholars have experimented with analyses of teacher dialogue and multivariate analysis of variance design (Kleickmann et al, 2012; Krauss et al 2008; Aoibhinn, 2016; Menon & Sadler, 2016). The current study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

The Indigenous Knowledge (IK) comprises of complex intergenerational and cumulative experiences and teachings of indigenous peoples (Battiste, 2002). This knowledge is not a problem to overcome or addressed by schooling. It is rather the educational status quo that is the problem. Indigenous Knowledge systems are the inherent and protected rights to embody and impart Indigenous Knowledge across generations and have drawn from federal Indian (Calderon, 2009) and international law (United Nations, 2007) to assert their rights to educational self determination. As Article 31 of the United Nations Declaration of Rights of Indigenous People (UNDRIP) states,

“Indigenous people have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of properties of fauna and flora, oral traditions, literatures, design, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop intellectual property over such cultural heritage, traditional knowledge and traditional cultural expressions” (United Nations, 2007, p.11).

Tobin and Lachance (2018) advocate for this rights orientation approach to supporting Indigenous Knowledge and argue that public schools must recognize and support the rights of children to maintain indigenous knowledge. In addition, they support (Battiste & Henderson, 2009; Kanu, 2011; Cajete, 1994) who argue that *Indigenous Knowledge - as – resource* provides an important paradigm shift for public education. They state that apart from Indigenous Knowledge being a right to indigenous people, it is also a resource that can educate and enrich all students as well as society. The current study sought to describe and investigate content knowledge of youth education of the traditional Bukusu community of Western Kenya.

The successful implementation of an education policy is largely dependant on the teachers' attitudes towards the program (Wassermann & Migdal, 2019; Aydin & Dogna, 2019). For example, Galaterou & Antoniou (2017) noted that teachers demonstrated marginally positive attitudes towards inclusion which were correlated with age. Specifically younger teachers expressed more positive attitudes than their older colleagues. However, no differences were detected between men and women. Furthermore, relatively higher levels of stress were observed, while specific stressors were detected. Finally, teachers' attitudes were partly correlated to occupational stress, as less positive attitudes towards inclusive education were associated with increased levels of stress. In addition to this, Avramidis & Norwich (2002) established evidence of positive attitudes but no evidence of acceptance of total inclusion approach to special educational provision. Teachers' attitudes were found to be strongly influenced by nature and severity of the disabling condition presented to them (child related variables) and less by teacher related variables. Furthermore, educational environment related variables, such as the availability of physical and human support were consistently found to be associated with attitudes to inclusion. This study sought to describe teachers of youth education in the traditional Bukusu community of Western Kenya.

Research into attitudes in education has taken many approaches. In addition to content analysis and descriptive analysis of an explanatory nature, other researchers used survey and two scales to collect data (Avramidis & Norwich, 2002; Albirini, 2006; Hash, 2010; Galaterou & Antoniou, 2017). The current study sought to describe and investigate philosophies of youth education in the traditional Bukusu community Western Kenya.

Values are important components in education because they champion the ideals of society (Gur, Kocan, Sofak, Sirin, Demircan, Koc & Yapar, 2015; Basha, & Ramans, 2018; Bilal, 2018). For example Vijaya & Milcah (2018) stated that values are beliefs about what is right, what is wrong and what is important in life. The good values have to be inculcated in individuals' minds right from their childhood. In the context of educational institutions, they play a major role in giving value education to children from their school age itself. Furthermore, Hakam (2018) noted that following Indonesia's 1998 reform, value education in the form of a specific subject is no longer applied. Instead, the 2017 reform emphasizes implementation of character education in school activities.

Research into values in education has taken several approaches. In addition to historical method with a purposive sampling technique, other researchers have used qualitative analyses (Hakam, 2018; Gur et al, 2015; Bilal, 2018). However, the present study sought to describe and investigate philosophical foundations of youth education in the traditional Bukusu community of Western Kenya.

2.2.2 Traditional Education in Africa

Character training and religious education were identified as the two main objectives in the traditional Yoruba and Poro community education. Other objectives were pursued through the latter (Scalon, 1964; Majasan, 1967). However, the Creoles of Sierra Leone and the Gbunde societies were more ritualistic and ceremonial as they carried out pre initiation rites for their youth (Bray, 1986). In addition, (Wandira, 1971) notes that mothers and nurses in the Buganda community made conscious efforts to make the child aware of social etiquette as any attempts by the child to dominate others or adults was not tolerated. In addition, the approach to maturity was marked by special ceremonies and dramatized by intensified moral education. The young boys were taught by an elder of the clan. Moreover, Fafunwa (1974) notes that most professional groups in the Yoruba society especially herbalists, hunters, chiefs, cult leaders and priests had an elaborate and complicated systems of pre initiation training. In addition, Babalola (1964) noted that the ijala chant which was the oral poetry by the Yoruba hunters was the type of speech utterance with rudimentary musical characteristics rather than the species of a song.

On the contrary, the Western education system offers many and relevant subjects that conform to the modern economy as noted by Republic of Kenya (2002): English, Kiswahili, Physical Education, Arabic, French, German, Mathematics, Physics, Chemistry, Biology, Agriculture, Homescience, History and Government, Geography, Christian Religious Education (C.R.E), Islamic Religious Education (I.R.E), and Hindu Religious Education (H.R.E). However, only four subjects are compulsory for every student at the end of the course: English, Kiswahili, Physical Education, and Mathematics. This implies that character training for youth and adulthood is missing in Western education. The current study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of western Kenya.

Mulira (1950), notes that the Baganda people believed in several gods who were controlled by one creator, *Katonda*. Man sought the assistance of spirits of his ancestors to make his prayers known to God. The African man did not worship his ancestors. Furthermore (Wandira, 1971), notes that death was not an end to man but it released the spirits from the body and rendered them free to do many great things impossible to man. The spirits which were invisible, immortal and non destructible, protected and guided their grandchildren. However, (Genesis, 1; 2; 4; 5) note that the Jewish culture advocates for the existence of God the creator of the universe and humanity. The book of Genesis records the descendants of Adam and Eve. This study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

Education for and in marriage was well cut out in the Buganda traditional society. Girls worked with their mothers on those things that enabled married women to run homes. Similarly, boys helped their fathers in fulfilling tasks expected of men. Now and again, conversations informally turned on what husbands and wives were expected to do (Wandira, 1971). Parental conversational hints, discussions with others of his age group or elder sisters and brothers, his own personal observations, all contributed to the kind of picture a young person formed on marriage and its responsibilities (Wandira, 1971). Preparatory processes for adult life for boys in the Buganda and Creole traditional communities were elaborate. Fathers assigned boys tasks that were meant for themselves and at times intentionally digressed into conversations geared towards responsible manhood. On the contrary, the western education system dwelt on the theoretical aspects of responsible parenthood. This study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

Kiruthu, Kapiyo, & Kimori (2011) note that in 1904, Kinjeketile Ngwale of Ngarambe, a priest, established himself near River Rufiji in Tanzania and claimed possession of a spirit, Hongo. He urged Africans to unite and gave them magic water (a mixture of water and millet and maize flour) which was to give them immunity to Germany bullets. By sprinkling the magic water on the forehead of a fighter, he committed him to war. This study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

2.2.3 Traditional Education in Kenya

The traditional Ameru education and the western education system provided for specific outcomes on the child (Republic of Kenya, 2002; Republic of Kenya, 2018). Republic of Kenya, (2018) notes that the Ameru community made the child to believe that the supreme creator (*Murungu*) lived in the sky. The sun was considered sacred and was hailed during prayers. The clan head was the intermediary between God and the people. He said prayers and offered sacrifices on behalf of the people from a central shrine. Education among the traditional Ameru society was a long life process with girls learning domestic chores from their mothers. Uncircumcised boys joined the group of (*Kamichu*) at the age of seven. They were trained to locate objects. At the age of ten they joined (*Kigumi*) during which they learnt how to lead a disciplined life and were instructed on good conduct and a sense of duty. At fifteen the boys joined (*Gatuuri*) during which they were educated to develop a sense of responsibility and respect. Circumcision was performed on both boys and girls at about the age of twenty five. However, (Republic of Kenya, 2002) notes that the western education system taught the child how to read and write, develop a critical view on a wide range of issues in life and be morally upright. However, the current study sought to determine and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

The Agikuyu rite of passage included the initiation of boys and girls. After initiation, the initiates joined the age sets (*Riikaor Mariika*). The initiates were educated on the values and customs of the society, and how to be responsible people. It was only after initiation that the boys and girls were considered mature enough to marry (Kapiyo J., Kiruthu F., and Muma M., 2003). Additionally, Kenyatta asserts that the biggest and most drastic step of education among the traditional Gikuyu community was circumcision and clitoridectomy. The curriculum content offered included; sex education, respect for elders, manners to superiors of different grades and how to help his or her country. The trials of circumcision taught the youth to bear pain, meet with misfortune and bear himself like a warrior. He was to think matters over carefully and not to act on the impulse of the moment. It was borne in on him that he had to work hard in the garden so that he could get wherewithal to marry. He was to obey parents and older people, to help old men and women, enfeebled, destitute and to obey the leader elected by the people (Kenyatta, 1938). The current study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

The striking thing in the traditional Agikuyu system of education and the feature which most sharply distinguishes it with European system of education is the place given to personal relations and competence at the place of work. The Gikuyu traditional education system emphasized building of character and acquisition of skills but not mere acquisition of knowledge. These attributes were transmitted from elders to the youth during their rites of passage. However, the western education system emphasizes written examinations and issuance of certificates as proof that one has been educated and therefore allowed to move from one level to the other. This study sought to describe and investigate content knowledge of youth education in the Bukusu community of Western Kenya.

The traditional Luo people believed that in the beginning “*were*” the creator was alone in the world. The traditional Luo people believe that “*Were*” is a spirit and a spirit is like a flame, you can only see it, but you can not get hold of it. It is like air which you know it is there but which you can not touch. It is like the wind which can uproot a tree and hurl it afar but has no substance. It is like lightning which is seen in many places at once but is in none. Yes, it is like the essence of man which makes him all that he is yet departs from him quietly and suddenly leaving only a dead image. Their “*Were*” is a great spirit. He saw that the world needed more than spirit forms. So he created Ramogi and his brothers who were men. Man has a form which is spiritual. “*Were*” sent the men he had created to various parts of the world to settle in it. Ramogi was sent to the country around the lake. His wife was “*Nyar Nam*”. They had many children including Rachuonyo, Sakwa, Asembo, Yimbo, Gem, Uyoma, Nyakach, Seme and Ugenya (Ogola, 1994). On the other hand, the Bukusu traditional community taught the correct position of their society and culture as authenticated in their local oral traditions (Makila, 1976). The current study sought to describe and investigate content knowledge of youth education in the Bukusu community of Western Kenya.

Of the children of Ramogi, many great people have emerged. These prominent personalities include Lwanda Magere, Gor Mahia, Lela Kabanda, Onyango Randar and others. Lwanda Magere was a strong and brave warrior. It is rumoured that the sharp spears of Lang’o warriors could not pierce his skin. Then there was Gor Mahia, the only one who could change his form into anything, thus confounding his enemy. Lela Kabanda was a mighty warrior while Onyango Randar was a man of war (Ogola, A. M., 1994).

On the other hand, the Oloiboni always prophesied for Maasai warriors before they could go raiding. In cases when the Oloiboni guessed wrongly, the warriors would experience humiliating defeat (Ole Kulet, R. H., 2008). On the other hand, Sifuna D.N & Otiende, J.E (2009) have recorded that the background of western education was laid by the following education theorists: Johan Heinrich Pestalozzi (1746-1827), Friedrich Wilhein Froebel (1782-1852), Maria Montessori (1870-1952), John Dewey (1859-1952), Ivan Illich (1926 to date) and Everett (1922 to date). However, this study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

Kiruthu, Kapiyo, & Muma (2011), note that the Abagusi community believed in the ancestral spirits who acted as mediators between God and man. Sacrifices were offered to these spirits. Diviners, seers and priests were seen as special people. They performed special functions, mostly religious functions in the community. The priests offered prayers while the diviners interpreted God's message to his people. Diviners and seers were known as Omoragori. The Mijikenda called their prophets Wafisi. This study sought to describe and investigate content knowledge of youth education of the traditional Bukusu community of Western Kenya.

2.3 Review of Related Literature

Studies on content knowledge of teachers have been conducted by many researchers and established varied results. Kleickmann, et al (2012), noted that the largest difference in CK and PCK were found between the beginning and the end of the initial teacher education program. In addition, Krauss, et al (2008) established that Mathematics teachers with an in-depth Mathematics training outscore teachers from other types in both knowledge categories and exhibits a high degree of cognitive connectedness between the two knowledge categories. Furthermore, Scalon (1964), Majasan, (1967), Wandira (1971), Fafunwa (1974), Babalola (1964), Kenyatta (1938), Kapiyo et al (2003), Ogola (1994), Republic of Kenya (2008), and Makila (1976) assert that character training and religious education were the main objectives in the African traditional education. The current study sought to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya.

Studies on teachers' attitudes have established different results. For example Galaterou & Antoniou, (2017) noted that teachers demonstrated marginally positive attitudes toward

inclusion which was correlated with age. In addition, Avramidis & Norwach (2002) noted positive attitudes but no evidence of acceptable total inclusion approach to special education provision. However, the current study sought to describe and investigate philosophical bases of youth education in the traditional Bukusu community of Western Kenya.

Studies on philosophical foundations have established different results. For example Vijaya & Milcah, (2018), note that good values have to be inculcated in individuals' minds right from childhood. In addition, Hakam, (2018) notes that value education in terms of a specific subject is no longer applied. Instead the researcher recommends for character education in school activities. However, the current study sought to describe and investigate philosophical bases of youth education in the traditional Bukusu community of Western Kenya.

2.4 Summary of Study Gaps

This chapter has looked at literature review of history of education with particular reference to content knowledge, teachers, and philosophical bases of the Bukusu community traditional education. The introductory part of the chapter outlined the rationale of literature review and the manner in which the chapter was handled. In addition, general literature of the chapter looked at literature review of education at the global level, in Africa and in Kenya. This section was followed by review of related literature. The current study sought: to describe and investigate content knowledge of youth education in the traditional Bukusu community of Western Kenya; to describe teachers of youth education in the traditional Bukusu community of Western Kenya; to describe and investigate philosophical bases of youth education of the traditional Bukusu community of Western Kenya.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter presents procedures that were used to conduct the study focusing on study location, study design, target population, sampling procedure of the study, sample size of the study, study variables, data collection instruments, pilot study, credibility and dependability of research tools, administration of research instruments, data analysis, ethical considerations of research and summary of the chapter.

3.2 Study Location

The study was carried out in Bungoma County, Western Kenya. Bungoma County is located on the southern slopes of Mt. Elgon which also forms the apex of the county. It borders the Republic of Uganda to the North West, Trans Nzoia County to the East and South East and Busia County to the West and south West. It covers an area of 3032.4km². It is divided into 9 Sub-Counties/ constituencies and 45 County Assembly wards. It is further divided into 21 divisions, 81 locations and 179 sub locations. The projected population of Bungoma County was based on 3.1 percent per annum population growth rate. The County had 1, 670, 570 people consisting of 812, 146 male and 858, 389 female (Census Report, 2019)

3.3 Study Design

The study employed a qualitative approach since qualitative data was collected. A phenomenological design was used. This design was relevant because it helped the research to understand the meaning of the traditional Bukusu community's youth lived experiences concerning content knowledge, teachers and philosophical foundations. The research clearly defined the "population" under study. This research design made enough provisions for protection against bias and maximized dependability. This technique assumes that reality is fixed and truth is objectively perceived.

The research employed ethnographical and phenomenological methods of qualitative inquiry. Ethnographic involved immersion in the target respondents' environment to understand goals, cultures, challenges and themes that emerged. In addition, the research used phenomenological method of inquiry which involved a combination of conducting oral interviews, focus meetings, visiting places and events to understanding the meaning respondents placed on content knowledge, teachers and philosophies of youth education among the traditional Bukusu community of Western Kenya. For this reason, the archival

data collected was corroborated with information from participant observation and oral interviews with the Bukusu council of elders, the Bukusu traditional circumcisers (*bakhebi*), leaders of Bukusu culture council (*musambwa*) and the Bukusu traditional educators (*baseni be kimise*). Through those activities, themes on content knowledge, teachers and philosophies of youth education among the traditional Bukusu community of Western Kenya were emergent.

3.4 Target Population

Oso & Onen (2009) say that target population refers to the total members of interest to the researcher. The target population consisted of 98 respondents: 24 Bukusu Council of Elders, 5 Bukusu community traditional educators (*baseni be kimise*), 45 Bukusu community traditional circumcisers (*bakhebi*) and 24 leaders of the culture council of Bukusu elders (*musambwa*).

3.5 Sampling Procedure of the Study.

Oso & Onen (2009) note that sampling procedure refers to the description of strategies the researcher uses to select the representative elements from the target population. This study employed purposive and snowballing techniques to select the representative sample. Purposive sampling technique was used to select the Bukusu council of elders, leaders of culture council of Bukusu elders (*musambwa*), the Bukusu community traditional educators (*baseni be kimise*) and Bukusu community traditional circumcisers (*bakhebi*). In purposive sampling, the respondents were hand-picked because they were informative and possessed the required characteristics (Mugenda & Mugenda, 2003 and Oso & Onen, 2009).

Snowballing was used to select members of the Bukusu council of elders, culture council of Bukusu elders (*musambwa*), Bukusu community traditional educators (*baseni be kimise*) and Bukusu community traditional circumcisers (*bakhebi*). Snowballing needs social networks to locate individuals who are difficult to find (Oso & Onen, 2009 and Educational Researcher, 2009).

3.6 Sample Size of the Study

Sample size is the number of items to be selected from the universe (Kothari, 2004; Oso & Onen, 2009). Sampling error decreases with an increase in the size of the sample and it happens to be a smaller magnitude in the case of a homogeneous population (Kothari, 2014). Gay (1992) recommends that when the target population is less than 1,000 a minimum sample of 20% is adequate for educational research. Table 3.1 shows the sampling matrix of

the study. From the 98 members of the target population, the researcher selected 72 participants which formed 73.4% of the target population. The following participants were selected by purposive sampling who subsequently helped identify other participants: one member of the Bukusu council of elders, one member of the Bukusu community traditional educators (omuseni mise), a leader of the the Bukusu culture council of elders (musambwa) and one Bukusu community traditional circumciser (omukhebi).

Table 3.1: Sampling Matrix

Description	Population	Sample size
Bukusu Council of Elders	24	20
Leaders of Culture Council (musambwa)	24	21
Traditional Educators (baseni be kimise)	05	02
Traditional Circumcisers (bakhebi)	45	29
Total	98	72

Source: Field data (2019)

3.7 Study Variables

The independent variable of this study was youth education of the traditional Bukusu community of Western Kenya. The dependent variables were content knowledge, teachers and philosophical bases of traditional Bukusu community of Western Kenya.

3.8 Data Collection Tools

Research instruments are developed by the researcher for collecting relevant information (Mugenda & mugenda, 2003). This study sought to collect the primary data. Kothari (2011) says that primary data are those which are collected afresh and for the first time, and happen to be original. This study used participant observation and oral interviews to gather the required information.

3.8.1 Participant Observation

Kothari (2011) asserts that in participant observation, the participant observes by making himself/ herself more or less a member of the group he/she is observing so that he/she can experience what members of a group go through. The merits of this method of data collection are that the researcher is enabled to record the natural behavior of the group, verifying the truth of statements made by informants in the context of a questionnaire. Additionally, this method of data collection gathers information which can not be easily obtained if the researcher observes in a disinterested fashion.

The researcher attended and actively took part in the Bukusu traditional after death funeral rite (khusena kumuse). The researcher established rapport with the organizers of the event and the audience that were present. The research collected personal information of the Bukusu community traditional educator (omuseni muse). The ceremony was conducted after the demise of a respected elderly man. The man was married to three wives and was blessed with many children, many grand children and great grand children. The Bukusu traditional community values families and big families are revered. Marriage that was not blessed with children was looked down on. The deceased was 99 years old and belonged to the “Kinyikewi” age set (1939). Given that many of his grandsons were circumcised gave the community a basis to perform the rite in honour of the departed elder. The session enabled the research to describe and investigate content knowledge, teachers and philosophical foundations of youth education in the traditional Bukusu community of Western Kenya.

3.8.2 Oral Interviews

Kothari (2014), notes that an interview schedule is a set of questions that are filled by the researcher who goes along with them to the respondents. The researcher puts the questions to the respondents in the order they are listed and records the replies in the spaces meant for the same in the pro-forma.

Interview schedules were prepared by the researcher. The interview schedules were used to guide the administration of oral interviews that were conducted with the Bukusu council of elders, Bukusu community traditional educators (baseni mise), Bukusu community traditional circumcisers (bakhebi) and leaders of the culture council of Bukusu elders (musambwa).

Broadly speaking, in areas which he knew well, the researcher visited as many elders as he could. In such cases, the oral interviews were between the informant and the researcher or one or two other elders that the informant could invite to join in. The informant usually invited the elders he knew could be helpful to attend the session. If he was not an expert, he could refer the researcher to one. In whichever case, the informants were first given a brief account of the purpose of the investigation. The researcher informed them that the exercise was not a memory test and that nobody was expected to remember everything. That being so there was nothing shameful about not being able to answer some questions. On the contrary, informants were urged to be candid and just and in the interest of learning and posterity, give reliable information.

The informants were asked to give insights about genealogy, circumcision ceremony, important people, sex education, teachers and value of youth education of the traditional Bukusu community of Western Kenya.

Invariably, a small group of three or four elders would say, “Let so and so narrate our genealogy or circumcision ceremony and so on: he is the expert. We shall join in whenever it is necessary.” In such a case, the end result was a corporate product to which all those present contributed. Such junior informants often interrupted the main narrator whenever they disagreed with him; he would say,

“Oh! Yes, of course! That had escaped me. But we can not remember everything, can we? That is why you are here.”

Sometimes he would stick to his guns and occasionally win others to his side. In such a case, every important detail had to be written and the researcher had to approach other elders and seek their views without making reference to the already collected opinions. Very often the informant or informants would say,

“I am afraid I can not answer that. You better talk to so and so. He is an expert in that.”

The leaders of the Culture Council of Bukusu Elders (CCBE), the Bukusu Council of Elders (BUCOE), the Bukusu Community Traditional Educators (BTE) and the Bukusu Traditional Circumcisers (BTE) were interviewed. The informants provided information on genealogy, circumcision rite, sex education, important personalities, teachers and philosophical foundations of youth education in the Bukusu traditional community of Western Kenya.

3.9 Pilot Study

Before the actual data was collected, a pilot study was conducted in the neighboring Trans-Nzoia County which comprised; 10 Bukusu council of elders, 02 Bukusu traditional educators (baseni mise), 08 Bukusu community traditional circumcisers (bakhebi) and 05 leaders of the culture council of Bukusu elders (musambwa).

Historically, Trans-Nzoia County has been inhabited by the Bukusu and Kalenjin people. After independence, many of the farms were bought by individuals from other ethnic groups in Kenya making 15% of the population (Census Report, 2019). The purpose of the pilot study was to enable the research to establish credibility and dependability of the developed instruments and to familiarize with the administration of instruments. The pilot study

therefore, helped to improve the quality of the instruments and procedures of administering them.

3.10 Credibility and Dependability of Instruments

Standardized tests are typically developed by experts. Individual test instruments are analyzed until they meet the required standards of quality (Gay, 1981). Test objectivity was done at credibility and dependability levels.

3.10.1 Credibility of Instruments.

Gay (1981) states that validity is the degree to which a test measures what it is supposed to measure. Triangulation is a powerful technique that facilitates validation of qualitative data through cross verification from two or more sources. This refers to the combination of several research methods in the study of the same phenomena and establishes confidence that can be placed in the truth of research findings (Mcneill & Chapman, 2005; Creswell, 2010). The researcher cross verified information from oral interviews and participant observation during the pilot study in Trans-Nzoia County and established that the data collection tools were credible.

3.10.2 Dependability of Instruments.

Marian (2009) states that positivists and interpretivists address alternatives such as credibility, dependability and transferability as opposed to validity, reliability and generalisability when determining the trustworthiness of qualitative research.

This study used dependability and a research audit trail as a strategy for establishing trustworthiness of a qualitative inquiry. Marian (2009) notes that dependability is important to trustworthiness because it establishes the research study's findings as consistent and repeatable and an audit trail enables readers to trace through a researcher's logic and determine whether the study's findings may be relied upon as a platform for further enquiry.

A qualitative researcher was used to review and examine the research process and data analysis in order to ensure that the findings are consistent and repeatable.

3.11 Administration of Research Instruments

Research instruments were developed by the researcher. A research permit was obtained from National Commission for Science, Technology and Innovation (NACOSTI) after approval by the University of Eldoret. Thereafter, the office of the governor of Bungoma County, Bungoma County Commissioner and County Director of Education of Bungoma County were contacted before the start of the study. The researcher administered interview schedules to the Bukusu Council of Elders, Culture Council of Bukusu Elders (musambwa), Bukusu Community Traditional Educators (baseni muse) and the Bukusu Community Traditional

Circumcisers (bakhebi). Oral interviews were conducted with the Culture Council of Bukusu Elders, Bukusu Community Traditional Educators, Bukusu Community Traditional Circumcisers and the Culture Council of Bukusu Elders (musambwa). Participant observation was done. The respondents were assured that the information they gave would be used strictly for academic purposes.

3.12 Data Analysis.

“Valid analysis is immensely aided by data displays that are focused enough to permit viewing of a full data set in one location and systematically arranged to answer the research questions at hand.” (Huberman & Miles, p.432)

Kothari (2004), states that data analysis is the computation of certain measures along with searching for patterns of relationship that exist among the data groups. After data was collected, it was organised, data cleaning was done which involved identification of incomplete or inaccurate responses, data was analyzed and insights derived from analysis. The research yielded qualitative data. Qualitative data was analysed qualitatively using inductive analysis which refers to approaches that use readings of raw data to derive concepts and themes through interpretations made from raw data by a researcher or an evaluator. Data was reduced into content knowledge, teachers and philosophical bases of youth education of the traditional Bukusu community of Western Kenya in accordance with the objectives of the study.

As observed by Creswell (1994), qualitative research takes place in a natural environment and is emergent rather than being highly prefigured. On the other hand, quantitative data was analyzed using Scientific Package for Social Sciences (SPSS). Simple descriptive statistics were employed to analyze quantitative data. The statistics used included frequency counts, means and percentages. The results of data analysis were presented using tables.

3.13 Ethical Considerations of Research.

The research adhered to the conventions that govern research work worldwide. The consent of both the relevant authorities and respondents were sought before embarking on the actual research. The respondents were told the purpose of the study. Additionally, the researcher respected the individual freedom of respondents who declined to participate or withdrew from the research. The outcome of the research will be shared to respondents through reports and meetings. The research embraced the principle of anonymity.

3.14 Summary

This chapter has looked at a detailed description of the research process. The study was conducted in Bungoma County, Western Kenya. The study used a phenomenological research design which was relevant because it helped the research to understand the meaning of the traditional Bukusu community's youth lived experiences concerning content knowledge, teachers and philosophical foundations. Purposive sampling procedures were used because there was need to handpick respondents who were informative and possessed the required characteristics. In addition, snowballing procedure was also used to select respondents since the social networks of respondents assisted to locate individuals who were difficult to find. The sample size of the study was 72 samples: 20 Bukusu Council of Elders, 21 Culture council of Bukusu elders (musambwa), 02 Bukusu traditional educators (baseni muse), and 29 Bukusu traditional circumcisers (bakhebi). The independent variable was, 'The Bukusu traditional youth education'. The dependent variables were: content knowledge of youth education in the traditional Bukusu community of Western Kenya, teachers of youth education in the traditional Bukusu society of Western Kenya and philosophical bases of youth education in the traditional Bukusu community of Western Kenya. Data collection tools were participant observation and oral interviews. Pilot study was conducted in the neighbouring Trans- Nzoia County. The data was analysed by inductive analysis. Ethical considerations of the research included explaining the purpose of the study to participants and allowing respondents to pull out of the research process whenever they felt like.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

Data presentation, analysis, interpretation, and discussion of the study's conclusions are all included in this chapter. The study's major goal was to examine and characterize the youth education subject knowledge in Western Kenya's traditional Bukusu community. The chapter's opening portion lists the respondents' response rates. The demographic information of respondents in Bungoma County is described in the second portion of the chapter. The third half of the chapter highlights the youth education's subject matter knowledge in Western Kenya's traditional Bukusu community. In the traditional Bukusu culture, instructors of youth education are described in the fourth section of the chapter. In the traditional Bukusu culture in Western Kenya, the fifth portion of the chapter covers the philosophical underpinnings of youth education.

4.2 Response Rate

The research aimed to obtain data from 98 respondents, however only 72 responded, accounting for 73.5% of the total respondents. 32% of the population was female, while 68% were men.

4.3 Demographic Characteristics

Gender, age, job history, religion, and marital status of the respondents were among the demographic data gathered for the study. The study was conducted in Bungoma County in western Kenya. Thirty-nine traditional circumcisers from the Bukusu community, twenty Bukusu council of elders, twenty-one Bukusu cultural council of elders (musambwa), two Baseni muse traditional educators, and twenty Bukusu council of elders took part in the study (bakhebi). Uneven numbers of respondents from each gender were present: 34% women and 66% males.

4.3.1 Gender and Age of Respondents

The study sought to find out gender and age of respondents in the study. Table 4.1 shows gender and age of respondents.

Table 4.1 shows that male respondents aged 45-49 years were 25.5%, 50-54 years were 2.1%, 55-59 years were 8.5%, 60-64 years were 12.8%, 65-69 years were 6.4%, 70-74 years were 14.9%, 75-79 years were 19.1% and over 80 years were 10.6%. Female respondents aged 45-49 years were 12.5%, 50-54 years were 16.7%, 55-59 years were 12.5%, 60-64 years were 16.7%, 65-69 years were 8.3%, 70-74 years were 16.7%, 75-79 years were 8.3% and over 80 years were 8.3%. The total respondents aged 45-49 years were 21.1%, 50-54 years were 7.0%, 55-59 years were 9.9%, 60-64 years were 14.1%, 65-69 years were 7.0%, 70-74 years were 15.5%, 75-79 years were 15.5% and over 80 years were 9.9%. This data implies that both male and female respondents were important in this study because teenage boys and girls needed guidance from them.

Table 4.1 Gender and Age of Respondents

		Age								Total	
		45-49	50-54	55-59	60-64	65-69	70-74	75-79	80 and above		
Sex	Male	Count	12	1	4	6	3	7	9	5	47
		% within Sex	25.5%	2.1%	8.5%	12.8%	6.4%	14.9%	19.1%	10.6%	100.0%
Sex	Female	Count	3	4	3	4	2	4	2	2	24
		% within Sex	12.5%	16.7%	12.5%	16.7%	8.3%	16.7%	8.3%	8.3%	100.0%
Total		Count	15	5	7	10	5	11	11	7	71
		% within Sex	21.1%	7.0%	9.9%	14.1%	7.0%	15.5%	15.5%	9.9%	100.0%

Source: Field data (2019)

4.3.2 Gender and Marital Status of Respondents

The study sought to find out gender and marital status of respondents. Table 4.2 shows gender and marital status of respondents.

Table 4.2 shows that married male respondents were 89.6% while the widowed male respondents were 10.4%. Additionally, married female respondents accounted for 54.2%, separated female respondents were 4.2%, divorced female respondents were 4.2% and widowed female respondents were 37.5%. Furthermore, all the married people accounted for 77.8%, separated were 1.4% divorced were 1.4% and the widowed were 19.4%.

Table 4.2 shows that both male and female mature respondents were interviewed in the study. This implies that youth were guided appropriately on gender roles in the traditional Bukusu community of Western Kenya.

Table 4.2 Gender and Marital Status of Respondents

		Marital status				Total	
		Married	Separated	Divorced	Widowed		
Sex	Male	Count	43	0	0	5	48
		% within Sex	89.6%	0.0%	0.0%	10.4%	100.0%
	Female	Count	13	1	1	9	24
		% within Sex	54.2%	4.2%	4.2%	37.5%	100.0%
Total		Count	56	1	1	14	72
		% within Sex	77.8%	1.4%	1.4%	19.4%	100.0%

Source: Field data (2019)

4.3.3 Gender and Work Experience of Respondents

The study sought to find out gender and work experience of respondents in the traditional Bukusu community of Western Kenya. Table 4.3 shows gender and work experience of respondents in the traditional Bukusu culture.

Table 4.3 shows that male respondents with work experience of 0-4 years were 10.4%, 5-9 years were 14.6%, 10-14 years were 8.3%, 15-19 years were 6.2%, 20-24 years were 8.3% and 25 years and above were 52.1%. On the other hand, female respondents with work experience of 0-4 years were 11.1%, 5-9 years were 11.1%, 10-14 years were 13.9%, 15-19 years were 9.7%, 20-24 years were 9.7% and 25 years and above were 44.4%.

This section shows that 52.15% of male respondents, 29.2% of female respondents and a total of 44.4% respondents provided information about the traditional Bukusu culture. This implies that the most experienced custodians of the traditional Bukusu culture are few and old which is the reason for preservation of the traditional Bukusu culture for posterity.

Table 4.3 Gender and Work Experience of Respondents

			Work experience					Total	
			0-4	5-9	10-14	15-19	20-24		25 and above
Sex	Male	Count	5	7	4	3	4	25	48
		% within Sex	10.4%	14.6%	8.3%	6.2%	8.3%	52.1%	100.0%
Sex	Female	Count	3	1	6	4	3	7	24
		% within Sex	12.5%	4.2%	25.0%	16.7%	12.5%	29.2%	100.0%
Total		Count	8	8	10	7	7	32	72
		% within Sex	11.1%	11.1%	13.9%	9.7%	9.7%	44.4%	100.0%

Source: Field data (2019)

4.3.4 Gender and Religion of Respondents

The study sought to find out gender and religious affiliation of respondents. Table 4.4 shows gender and religious affiliation of respondents.

Table 4.4 shows that male respondents who were affiliated to traditional religion were 14.6%, Christian religion were 81.2% and Muslim religion were 4.2%. On the other hand, female respondents who were affiliated to traditional religion were 20.8% and Christian religion were 79.2%. On the overall, 16.7% respondents were affiliated to traditional religion, 80.6% respondents were affiliated to Christian religion, and 2.8% respondents were affiliated to Muslim religion.

It is observed that 81.2% of male respondents compared to 79.2% of female respondents were affiliated to Christianity. Additionally, 20.8% of female respondents compared to 14.6% of male respondents were affiliated to traditional religion. This observation implies that traditional Bukusu culture has been influenced by Christian and Muslim religious beliefs.

Table 4.4 Gender and religious affiliation of participants

		Religious affiliation			Total	
		Traditional	Christian	Muslim		
Sex	Male	Count	7	39	2	48
		% within Sex	14.6%	81.2%	4.2%	100.0%
	Female	Count	5	19	0	24
		% within Sex	20.8%	79.2%	0.0%	100.0%
Total		Count	12	58	2	72
		% within Sex	16.7%	80.6%	2.8%	100.0%

Source: Field data (2019)

4.2.5 Age and Marital Status of Participants

The study sought to find out age and marital status of participants. Table 4.5 shows age and marital status of participants.

Table 4.5 shows that 100% of respondents aged 45-49 were married. For respondents aged 50-54, 80.0% were married while 20.0% were divorced. For respondents aged 55-59, 71.4% were married, 14.3% were separated, and 14.3% were widowed. For respondents aged 60-64, 50.0% were married, 10.0% were divorced, and 40.0% were widowed. For participants aged 65-69, 60.0% were married while 2(40.0) were widowed. For participants aged 70-74, 72.7% were married while 27.3% were widowed. For respondents aged 75-79, 90.9% were married while 9.1% were widowed. For respondents aged over 80, 71.4% were married while 28.6% were widowed. On the overall, 77.5% of respondents were married while 19.7% of respondents were widowed. Since all respondents had been in marriage, it implies that they were able to teach the youth matters related to sexuality and family life.

Table 4.5: Age and Marital Status of Respondents

		Marital status				Total	
		Married	Separated	Divorced	Widowed		
Age	45-49	Count	15	0	0	0	15
		% within Age	100.0%	0.0%	0.0%	0.0%	100.0%
	50-54	Count	4	0	0	1	5
		% within Age	80.0%	0.0%	0.0%	20.0%	100.0%
	55-59	Count	5	1	0	1	7
		% within Age	71.4%	14.3%	0.0%	14.3%	100.0%
	60-64	Count	5	0	1	4	10
		% within Age	50.0%	0.0%	10.0%	40.0%	100.0%
	65-69	Count	3	0	0	2	5
		% within Age	60.0%	0.0%	0.0%	40.0%	100.0%
	70-74	Count	8	0	0	3	11
		% within Age	72.7%	0.0%	0.0%	27.3%	100.0%
	75-79	Count	10	0	0	1	11
		% within Age	90.9%	0.0%	0.0%	9.1%	100.0%
	80 and above	Count	5	0	0	2	7
		% within Age	71.4%	0.0%	0.0%	28.6%	100.0%
Total	Count	55	1	1	14	71	
	% within Age	77.5%	1.4%	1.4%	19.7%	100.0%	

Source: Field data (2019)

4.3.6 Age and Work Experience of Respondents

The study sought to find out age and work experience of respondents. Table 4.6 shows age in years and work experience in years of respondents.

Table 4.6 shows that respondents aged 45-49 years and had worked for 0-4 years were 26.7%, 5-9 years were 4.0%, 10-14 years were 13.3%, 15-19 years were 13.3% and over 25 years were 6.7%. Those respondents aged 50-54 years and had worked for 10-14 years were 40%, 15-19 were 40% and over 25 years were 20%. Those respondents aged 55-59 years and had worked for 5-9 years were 14.3%, 10-14 years were 57.1%, 20-24 years were 14.3% and over 25 years were 14.3%. Those respondents aged 60-64 and had worked for 5-9 years were 10%, 10-14 years were 10%, 15-19 years were 10%, 20-24 years were 10% and over 25 years

were 60%. Those respondents aged 65-69 and had worked for 0-4 years were 20%, 10-14 years were 20% and over 25 years were 60%. Those respondents aged 70-74 and had worked for 0-4 years were 9.1%, 15-19 years were 18.2%, 20-24 years were 18.2% and over 25 years were 54.5%. Those respondents aged 75-79 years and had worked for 20-24 years were 27.3% and those respondents who had worked for over 25 years were 72.7%. Those respondents aged 80 years and above and had worked for 0-4 years were 28.6% and over 25 years were 71.4%. On average, respondents who had worked for 0-4 years were 11.3%, 5-9 years were 11.3%, 10-14 years were 14.1%, 15-19 years were 9.9%, 20-24 years were 9.9% and over 25 years were 43.7%. This implies that teaching of the Bukusu traditional youth education had been negatively affected by experience of respondents.

Table 4.6: Age and Work Experience of Respondents

		Work experience						Total
		0-4	5-9	10-14	15-19	20-24	25 and above	
45-49	Count	4	6	2	2	0	1	15
	% within Age	26.7%	40.0%	13.3%	13.3%	0.0%	6.7%	100.0%
50-54	Count	0	0	2	2	0	1	5
	% within Age	0.0%	0.0%	40.0%	40.0%	0.0%	20.0%	100.0%
55-59	Count	0	1	4	0	1	1	7
	% within Age	0.0%	14.3%	57.1%	0.0%	14.3%	14.3%	100.0%
60-64	Count	0	1	1	1	1	6	10
	% within Age	0.0%	10.0%	10.0%	10.0%	10.0%	60.0%	100.0%
Age 65-69	Count	1	0	1	0	0	3	5
	% within Age	20.0%	0.0%	20.0%	0.0%	0.0%	60.0%	100.0%
70-74	Count	1	0	0	2	2	6	11
	% within Age	9.1%	0.0%	0.0%	18.2%	18.2%	54.5%	100.0%
75-79	Count	0	0	0	0	3	8	11
	% within Age	0.0%	0.0%	0.0%	0.0%	27.3%	72.7%	100.0%
80 and above	Count	2	0	0	0	0	5	7
	% within Age	28.6%	0.0%	0.0%	0.0%	0.0%	71.4%	100.0%
Total	Count	8	8	10	7	7	31	71
	% within Age	11.3%	11.3%	14.1%	9.9%	9.9%	43.7%	100.0%

Source: Field data (2019)

4.3.7 Age and Religion of Respondents

The study sought to find out age and religion of respondents. Table 4.7 shows age and religion of respondents.

Table 4.7 shows that respondents aged 45-49 and were affiliated to traditional religion were 20%. Respondents aged 45-49 years and were affiliated to Christianity were 80% while those aged 50-54 years and were affiliated to Christian religion were 100%. Respondents aged 55-59 years and were affiliated to traditional religion were 28.6%. Furthermore, respondents aged 55-59 years and were affiliated to Christianity were 71.4%. On the other hand, respondents aged 60-64 years and were affiliated to traditional religion were 10% and 90% of respondents aged 60-64 years was affiliated to Christianity. Of the respondents aged 65-69 years, 100% were affiliated to Christianity. For respondents aged 70-74, only 9.1% were affiliated to traditional religion while 90.1% were affiliated to Christianity. For respondents aged 75-79 years, only 36.4% were affiliated to traditional religion while 63.6% were affiliated to Christianity. For those respondents aged 80 years and above, only 14.3% were affiliated to traditional religion while 57.1% were affiliated to Christianity, and 28.6% were affiliated to Muslim religion. Given that only 16.9% of all respondents were affiliated to traditional religion, it implies that the Bukusu traditional culture is overshadowed with modern religious beliefs: Christianity 80.3% and Muslim 2.8%.

Table 4.7: Age and Religion of Respondents

		Religious affiliation			Total	
		Traditional	Christian	Muslim		
Age	45-49	Count	3	12	0	15
		% within Age	20.0%	80.0%	0.0%	100.0%
	50-54	Count	0	5	0	5
		% within Age	0.0%	100.0%	0.0%	100.0%
	55-59	Count	2	5	0	7
		% within Age	28.6%	71.4%	0.0%	100.0%
	60-64	Count	1	9	0	10
		% within Age	10.0%	90.0%	0.0%	100.0%
	65-69	Count	0	5	0	5
		% within Age	0.0%	100.0%	0.0%	100.0%
	70-74	Count	1	10	0	11
		% within Age	9.1%	90.9%	0.0%	100.0%
	75-79	Count	4	7	0	11
		% within Age	36.4%	63.6%	0.0%	100.0%
	80 and above	Count	1	4	2	7
		% within Age	14.3%	57.1%	28.6%	100.0%
	Total	Count	12	57	2	71
		% within Age	16.9%	80.3%	2.8%	100.0%

Source: Field data (2019)

4.3.8 Work Experience and Marital Status of Respondents

The Study sought to find out work experience and marital status of respondents. Table 4.8 shows marital status and work experience of respondents.

According to Table 4.8, 75% of the respondents with 0–4 years of work experience were married, whereas 25% were widowed. 87.5% of respondents with 5 to 9 years of work experience were married, whereas 12.5% were widowed. 70% of respondents with 10–14 years of work experience were married, 10% were separated, and 20% were widowed. 85.7% of respondents with 15–19 years of work experience were married, while 14.3% were widowed. 87.5% of those with 20–24 years of employment were married, while 14.3% were divorced. 75% of respondents with 25 years or more of work experience were married,

whereas 25% were widowed. Overall, 77.8% of respondents who had worked for 25 years or more were married. This suggests that elders who support sexuality education are those who instruct Bukusu traditional youth education.

Table 4.8: Work Experience and Marital Status of Respondents

				Marital status				Total
				Married	Separated	Divorced	Widowed	
Work % were experience	0-4	Count	Work	6	0	0	2	8
		% within experience		75.0%	0.0%	0.0%	25.0%	100.0%
	5-9	Count	Work	7	0	0	1	8
		% within experience		87.5%	0.0%	0.0%	12.5%	100.0%
	10-14	Count	Work	7	1	0	2	10
		% within experience		70.0%	10.0%	0.0%	20.0%	100.0%
	15-19	Count	Work	6	0	0	1	7
		% within experience		85.7%	0.0%	0.0%	14.3%	100.0%
20-24	Count	Work	6	0	1	0	7	
	% within experience		85.7%	0.0%	14.3%	0.0%	100.0%	
25 and above	Count	Work	24	0	0	8	32	
	% within experience		75.0%	0.0%	0.0%	25.0%	100.0%	
Total	Count	Work	56	1	1	14	72	
	% within experience		77.8%	1.4%	1.4%	19.4%	100.0%	

Source: Field data (2019)

4.3.9 Marital Status and Religion of Respondents

The study sought to find out marital status and religious affiliation of respondents. Table 4.9 shows marital status and religious affiliation of respondents.

Table 4.9 shows that 17.9% of married respondents were affiliated to traditional religion, 80.4% were affiliated to Christianity, and 1.8% were affiliated to Muslim religion. On the other hand, 100% of separated respondents were affiliated to Christianity. Furthermore, 100% of divorced respondents were affiliated to traditional religion. In addition, 7.1% of widowed respondents were affiliated to traditional religion, 85.7% of widowed respondents were affiliated to Christianity, and 7.1% of widowed respondents were affiliated to Muslim

religion. In total, 16.7% of respondents were affiliated to traditional religion, 80.6% to Christianity, and 2.8% to Muslim religion. This implies that the Bukusu culture is overshadowed by Christianity and Muslim religion and the remnant should be preserved for posterity.

Table 4.9: Marital Status and Religion of Respondents

			Religious affiliation			Total
			Traditional	Christian	Muslim	
Marital status	Count		10	45	1	56
	Married	% within Marital status	17.9%	80.4%	1.8%	100.0%
	Count		0	1	0	1
	Separated	% within Marital status	0.0%	100.0%	0.0%	100.0%
	Count		1	0	0	1
Divorced	% within Marital status		100.0%	0.0%	0.0%	100.0%
	Count		1	12	1	14
Widowed	% within Marital status		7.1%	85.7%	7.1%	100.0%
	Count		12	58	2	72
Total	% within Marital status		16.7%	80.6%	2.8%	100.0%

Source: Field data (2019)

4.3.10 Work Experience and Religion of Respondents

The purpose of the study was to determine the respondents' job history and religion. Table 4.10 displays the respondents' employment history and religion.

According to Table 4.10, 75% of respondents who identified as Christians had no employment experience, compared to 25% of respondents who identified as members of traditional religions. In addition, 25% of respondents who identified with traditional religion had 5–9 years of job experience, compared to 75% of respondents who identified with Christianity. Additionally, 80% of respondents who identified as Christians had a job experience of 10 to 14 years compared to 20% of respondents who identified as traditional religions. Contrarily, 14.3% of respondents who identified with traditional religion had a

work history of 15 to 19 years, whereas 85.6% of respondents with this history belonged to Christianity. Additionally, 57.7% of respondents with 20–24 years of work experience were Christians, compared to 42.9% of respondents with 20–24 years of work experience who were linked with traditional religion. Additionally, 6.2% of respondents with a work experience of 25 years or more identified as practicing traditional religion, 80.6% of those with that same level of experience identified as practicing Christianity, and 6.2% identified as practicing Islam. 16.2% of all respondents identified as practicing a traditional religion, 80.6% as practicing Christianity, and 2.8% as practicing Islam.

This suggests that Christian and Muslim religious rituals trump regular youth education.

Table 4.10: Work Experience and Religion of Respondents

				Religious affiliation			Total
				Traditional	Christian	Muslim	
Work experience	0-4	Count	Work	2	6	0	8
		% within experience		25.0%	75.0%	0.0%	100.0%
	5-9	Count	Work	2	6	0	8
		% within experience		25.0%	75.0%	0.0%	100.0%
	10-14	Count	Work	2	8	0	10
		% within experience		20.0%	80.0%	0.0%	100.0%
	15-19	Count	Work	1	6	0	7
% within experience			14.3%	85.7%	0.0%	100.0%	
20-24	Count	Work	3	4	0	7	
	% within experience		42.9%	57.1%	0.0%	100.0%	
25 and above	Count	Work	2	28	2	32	
	% within experience		6.2%	87.5%	6.2%	100.0%	
Total	Count	Work	12	58	2	72	
	% within experience		16.7%	80.6%	2.8%	100.0%	

Source: Field data (2019)

4.4 Content Knowledge of Youth Education in the Traditional Bukusu Community of Western Kenya

The main objective of this study was to describe and assess the youth education topic knowledge in the traditional Bukusu community in Western Kenya. Qualitative data was

collected. Inductive data analysis was employed to accomplish this objective. The study examined the sex education of young people in the traditional Bukusu community in Western Kenya as well as the history of the Bukusu community in Western Kenya, the circumcision ceremony, important members of the Bukusu community in Western Kenya, and the circumcision rite.

4.4.1 Genealogy of the Traditional Bukusu Community of Western Kenya

4.4.1.1: Introduction

Indigenous genealogies have many levels of connections within and between the human, environmental, and spiritual worlds, as mentioned by Mahuika & Kukutai (2021). In addition to recollections of the previous ancestors, the communal genealogies that support Indigenous identity go well beyond ancestral lineage to encompass other creation tales, behaviors, and expectations for future offspring. According to Walter & Suina (2019), peoplehood is anchored in the rich history of our territories, cultures, customs, and ways of knowing. It is also entrenched in our status as marginalized people, whose day-to-day lives are influenced by our past interactions with our colonial nation state. Indigenous peoples are figuring out methods to improve and facilitate genealogical information within this framework so that it may communicate their tales, represent their traditional and modern values, and function major cultural systems relevant to their collective identities. Te Punga Somerville (2017) points out that genealogies are a part of a lineage of thought and custodianship and go beyond just recording and reciting our lines of ancestry. Indigenous people respond to themselves and their own intellectual genealogies in "Our sea of archives" by reproducing and reenacting "the past actions of contacting their ancestors." A honest family history of the traditional Bukusu community in Western Kenya is provided here:

4. 4.1.2 Genealogy of the Traditional Bukusu Community of Western Kenya

The initial stage in any course that deals with "Bantu studies," as is clear from the archival record (KNA/MAC/572.0963BRY), should naturally involve some study of the fundamental issue of Bantu origins. A pervasive and unjustified belief that there is something "mysterious"—and according to some, even "biblical"—about Bantu Negroes in Africa appears to have developed among Europeans. It should be recalled that the tribe that moved into North Africa at the time of Joshua was descended from Canaan, and from them the Bantu race was eventually produced. There can be little doubt that the Nagas (certain long-

haired Dravidians of India) are the direct forebears of the earliest Bantu invaders of South Africa, according to J.F. Van Orrdt's pamphlet "The Origins of the Bantu," which the Cape Government issued in 1907.

Oral traditions of the Bukusu people claim that Wele (God) ordered the union of heaven (likulu) and the fertile essence (waneloba) in order to give birth to Mundu, the first life and human being. The archival record (KNA/92-248/K.306KEN) demonstrates this. The two people, Sela and Mwambu, were Mundu-born. Mubukusu, the namesake of the Bukusu people, was conceived by these two. Esibakala, also known as Emisiri, is where all of these claimed occurrences are said to have taken place. However, this Emisiri is not Egypt, despite what a biblical interpretation could imply. The name "Emisiri" refers to the entire region north of Mount Elgon (lukulu Iwa Masaaba).

But according to Kituyi Maratani, a traditional Bukusu educator (Maratani, 8/6/2019), the Bukusu traditional community in Western Kenya believes in God the creator (Wele khabumbi), who is all-powerful, all-knowing, and always present. This was seen during a participant observation exercise that took place at the khusena kumuse, or after death rite, of a deceased elder. Two of the lesser gods he produced are Wele namakanda and Wele mukhobe. Wele namakanda and Wele mukhobe were both genders. Together, the two gods formed a family. This incident just so happened when one of the deities discovered that the other had a different sexual predilection. As a result, the two deities were drawn to one another. When they first met, one of the lesser gods was thatching a cottage while the other was standing below and observing. The two gods were married and had a large family. Their offspring's names are unknown. When the elephants finally struck the community, all of the males were slain.

Ogres (kamanani), according to Kituyi Maratani (Maratani, 8/6/2019), ultimately stormed the area and terrorized the people while demanding food. Everyone present was ordered to feed the invaders or risk having them executed. With the exception of a helpless pregnant woman who had nothing to offer at the time, all the women shared whatever food they had. Instead, she pleaded with her attackers to spare her life and promised them that if she gave birth to a child, she would give the child to them. The hostage begged the monks, and they gave in.

Consequently, the mother gave birth to a child who was given the names Samba Sambaranila Engunyi, according to Maratani, (8/6/2019) and Nasong'o (2011). Maratani (8/6/2019) further points out that the wife broke her word by not giving the child to the ogres. She instead kept

the infant hidden a long way from her house. While hiding, Samba Sambaranila Engunyi developed into an enthusiastic yet anxious young man. To improve his chances of surviving, Samba Sambaranila Engunyi made the decision to relocate. He thus ran into another group of ladies. He lurked about the edges of their complex, feeding on trash-bin leftovers.

According to Nasong'o (2011) and Maratani (8/6/2019), a woman from that village observed Samba Sambaranila Engunyi at the trash can one morning. She went up to him. She was curious as to why Samba Sambaranila Engunyi had to live in such appalling circumstances. He gave his account. Although she was moved, she successfully persuaded him to move in with her. He consented. For a while, Samba Sambaranila Engunyi resided at his host's home without drawing attention from the other residents of that village. According to Maratani (8/6/2019), the host of Samba Sambaranila Engunyi's pregnancy ultimately came to the attention of other women. They became certain that their coworker was clandestinely housing a man as a result of those situations. In an effort to allay their anxieties, the ladies broke into their colleague's home, but to their surprise they found a young, fit-looking man living there. They were certain he was to responsible for their coworker's pregnancy. They resisted and asked for Samba Sambaranila Engunyi's marriage to be compelled. He consented to marry them all.

Similar to the genealogical Biblical account (Genesis) about the descendants of Adam and Eve, Samba Sambaranila Engunyi sired many children. However, the names of his wives are not known because of the partriachal nature of the traditional Bukusu community of Western Kenya.

Samba According to information gleaned through oral interviews with the Culture Council of Bukusu Elders (CCBE, 11/5/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2010), Sambaranila Engunyi gave forth to Mundu. Nakhatandi was awarded by Mundu Kundu and Mwambu/Sella were given presents by Nakhatandi. Kundu is the line of descent for the Baganda people of Uganda. Sella and Mwambu conceived Sengeli. Sengeli gave Maasaba a present, and Maasaba then created Mubukusu and Mukisu. The lineage of Mubukusu is connected to the ancient Bukusu community of Western Kenya, which is made up of six significant clan clusters (bilibwa): Silikwa, Kikayi, Mwalie, Malaba, Neala, and Nabayi.

4.4.1.2 Genealogy of the Traditional Bukusu Community of Western Kenya

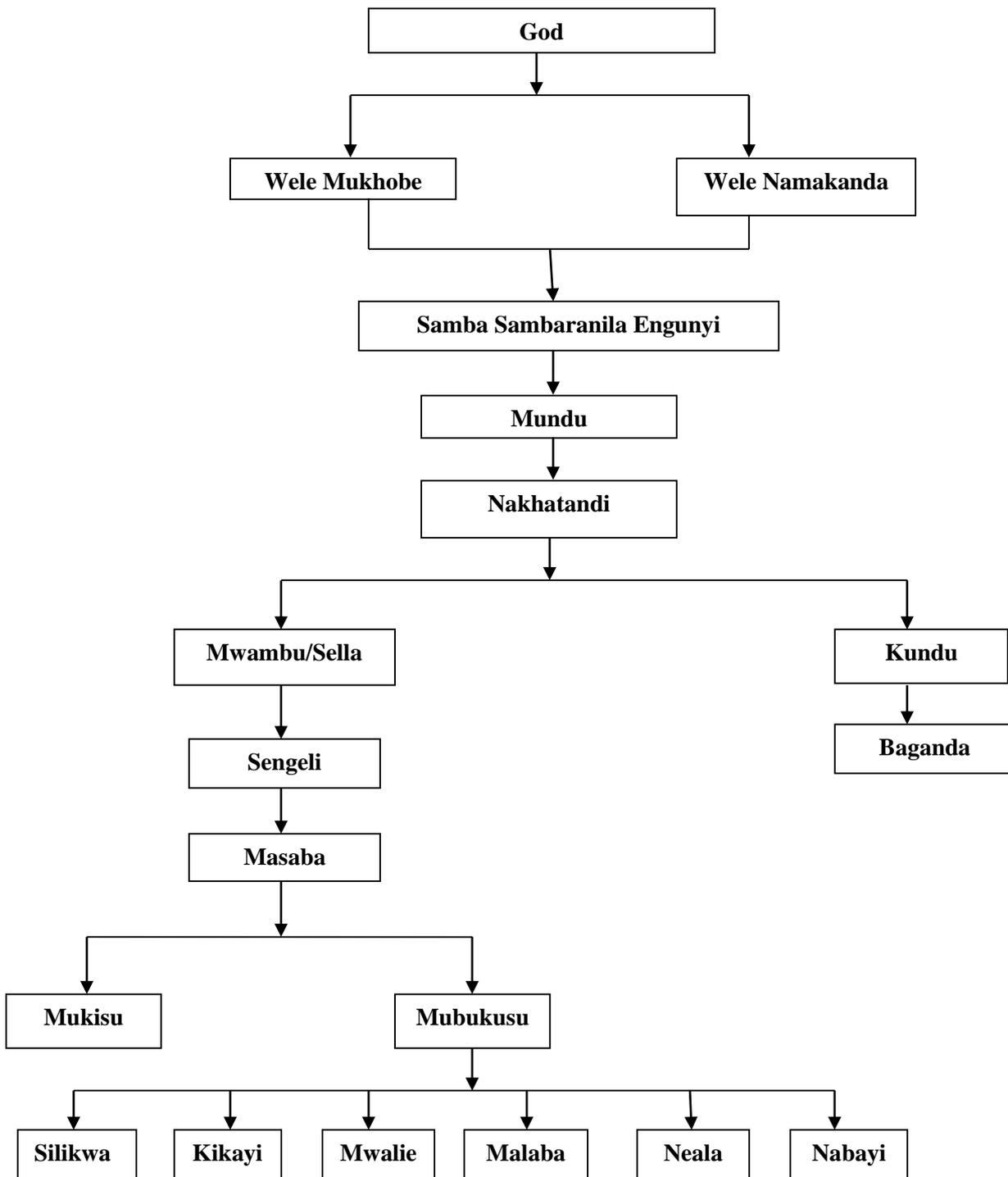


Figure 4.1 Genealogy of the traditional Bukusu community of Western Kenya

Source (Field data, 2019)

4.4.2 Clan clusters of the traditional Bukusu community of western Kenya

4.4.2.1 Background

Nasong'o (2011) notes that the six large clusters of clans make up the Bukusu sub nation of Western Kenya. Every cluster has several sub-clanal homesteads (*bilibwa*). Each clan cluster

has distinct cultural features. Members of each cluster intermarry but one is not allowed to marry from their own clan since it is considered as a taboo. However, Maratani, (8/6/2019) notes that clans keep on increasing but the clusters are retained as the community assimilates its neighbours majorly through marriage. Firstly, the basilikwa cluster has 18 clans and the cluster is known for producing traditional educators and tribal leaders. They are believed to be closely associated with the Maasai people. Secondly, the bakikayi cluster is believed to have once been in contact and influenced by several communities from Tanzania. Thirdly, the Mwalie cluster was largely influenced by the Saboat, Tachoni, Kabras and Banyala neighbours. This explains why some clans practice “*khulich*a” which was a foreign practice but now accepted as one of the Bukusu community customs. Fourthly, the bamalaba cluster of clans came to Western Kenya from Uganda through Malaba. The fifteen clans of this cluster are considered to be the most original clans of the Bukusu community of western Kenya.

4.4.4.2 Clans of the Bukusu Traditional Community of Western Kenya.

In oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019), Culture Council of Bukusu Elders (CCBE, 11/5/2019), the Bukusu traditional educators, Situma Situlungu and Kituyi Maratani, (Situlungu & Maratani, 8/3/2019) it is noted that the Bukusu traditional community of Western Kenya comprises of six large clusters of clans: basilikwa, bakikayi, bamwalie, bamalaba, baneala and banabayi. **Basilikwa** cluster (proudly refer to themselves as: *basilikwa becha nende chikhendu sikanda, mbirira machabe bakutusi*). They comprise of batukwiika (banambobi, basakha, baluleti, bakitang’ a and bakwangwa) and bakimwenyi (babulo, basefu, bakiyabi, bakolati, babichachi, bachemayi, batilu, baliango, babambo, basimisi, basiabo and bamulanyi); **bakikayi** clan cluster (proudly refer to themselves as: *efwe bakikayi naluwa nawanga*). It is made up of the following clans: bakipemule, baechalo, bachemwile, bakhoma, bachelekeyi, bayasama, bamukoya, basibacho, basituyi, bakhwami, bakhelenge, bamasike, bayaka, bamula, bamuyonga, babwoba, banekembe, banangunga, bata, babikala, bakibeti, bakisobe, bamusomi, basimaolia, basubende, batemulani, bangale, bakewa, babambocha, balende, bamadali, basabi, bachone, baafu, banakanda and babamanga: **bamwalie** clan cluster (They came in through Malakisi. (*Babandu balichananga, babandi befumbo*). It comprises of the following clans: bamalicha, babichu, balukulu, basonge, barefu, babangachi, baengeli, basang’ alo, bamakina, bawayila, bamwaya, baabiya, bamakhuli, basaniaka, bakusi, basamo, bakobelo, bacharia, bakamukong’ i, bayumbu and banyangali.

However, it is worth noting that some Tachoni clans are not mutually exclusive. They are also found among other Luhya communities to a greater extent. Twenty seven of such clans, for example, occur amongst Babukusu (KNA/LD907.67628WAN). Such clans include, but are not limited to babangachi, babicha, bakamukong'i, babichu, bayumbu, basang'alo, bamakhuli, baengele, bacharia, bakusi, bawayila, basonge and balukulu (Maratani & Situlungu, 8/3/2019)

In oral interviews with the Bukusu Council of Elders, (BUCOE, 14/7/2019), the Culture Council of Bukusu Elders, (CCBE, 11/5/2019), the Bukusu Traditional Educators (BTE, 8/3/2019) and Nasong'o (2011), it is noted that **bamalaba** cluster (proudly refer to themselves as: *efwe nibo nasioka banyole be eMitoto*) comprises of the following clans: bayemba, balwonja, babuya, babasaba, bayundo, babutu, balako, baala, basakali, bakuta, baliuli, bakunga, bakhonjo, bamuki and baemba; **baneala** cluster (They proudly refer to themselves as: *efwe baneala khukhwama mwiala*). It is made up of the following clans: bameme, batakwe, bakongolo, bakisiayi, bamunaa and bakhone and **banabayi** cluster (proudly refer to themselves as: *banabayi, babayi be babandu be simbo*) comprises of the following clans: bayaya, baumba, basichongoli, basombi, balunda, bangangala, balisa, basime, basekese, baleyi, balecho, bakoyi, bamutilu, baitu, bamwaya and bafumi.

The study has re-affirmed that **Mundu** is the first known Bukusu ancestor (Makila, 1976). In addition, the study has established that Mundu was the son of **Samba Sambaranila Engunyi**. The most important practice that is carried out among the Bukusu traditional community of Western Kenya is circumcision.

4.4.3 Circumcision Practice in the Traditional Bukusu Community of Western Kenya

4.4.3.1 Background

Among the 18 ethnic branches of the Luhya community, the Bukusu traditional group views circumcision as a ritual that distinguishes them from the others: Babukusu, Maragoli, Batachoni, Banyala, Banyore, Bakabras, Isukha, Wanga, Tiriki, Basamia, Batsotso, Bakhayo, Marachi, Idakho, Marama, Kisa, Abakhenye, and Batura (Republic of Kenya, 2019). Even more than birth and the end of a marriage because it involves a greater change in social status, circumcision and the elaborate initiation rites that surround it are unquestionably the most significant and outstanding single events in the life cycle of a male individual in the Bukusu community (KNA/MAC/5729WAG). The main way circumcision differs from other rites of passage is that it is carried out in a group rather than individually as is the case with

all the other rituals. However, these events also give rise to festivities that are intended to reach far wider audiences and accomplish goals other than those that directly and immediately affect the individual in question (KNA/MAC/57296WAG). According to the archival record (KNA/92-248/K.306KEN), the circumcision ceremony had a crucial role in the education of children in the Bukusu traditional community. This is because, following circumcision, the initiated boys were expected to assume adult activities and responsibilities. However, the Bukusu people stopped circumcising their daughters in the early years of this century since boys were done so between the ages of sixteen and twenty.

Sifuna (2003), notes that the elephant is the symbol of the Babukusu people. It is their icon. It is their way of saying: “See how big and strong we are”. This is the kind of image they wanted to cultivate in the minds of their adversaries and neighbours. The Babukusu people believe that they are as tough as the thigh of an elephant which can not be penetrated by a spear (*efwe Babukusu lirango lie njofu*). In addition to this, Nasong’o (2011), says:

“Niye ali omundu we kimiandu babandu be chikholo chichindi bamubiila po! Balichanga kimiandu kyewe, bauna nabera ne balia chikhafu nabira achia. Nono ali nga **lirango lye enjofu** liboofu owunakho busa ne safwa tawe. Kerana nende chikholo 20 khubela kimiandu kyewe nikyo bamufunania” (Nasong’o, 2011. P.42). (People from neighbouring communities hate him because of his wealth. They kill his cattle but he does not care. He passes by. So, he is as strong as the thigh of an elephant. He was fought by 20 communities just because of his endowments).

As a matter of fact, (Sifuna, 2003) says that Babukusu are a very proud, extremely assertive and very daring people. The circumcision rite of passage is designed to bring out toughness and strength in the initiatees. He who is uncircumcised is looked down on in the Bukusu traditional society. Nobody considers his counsel. In the unfortunate event of death, the circumcision dodger is circumcised before his burial. Alternatively, wives of circumcision dodgers reveal it to the public upon a slight domestic provocation. Circumcision dodgers are circumcised by the road side as a sign of disgrace to the society. He is punished for fearing to get circumcised.

This event has a long history of significance, and the importance of it to the life of the omubukusu cannot be overstated (BUCOE, 14/7/2019). The approach to maturity in the Bukusu community as it were in the Buganda society and the Agikuyu community is marked

by special ceremonies and dramatized moral education (Wandira, 1971; Kenyatta, 1938 & Kapiyo, J., etal, 2003).

4.4.3.2 Social Objectives of Circumcision Practice in the traditional Bukusu Community of Western Kenya

The process of circumcision is said to symbolically transition the initiatee from juvenile behavior to leadership and maturity, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019). The act of circumcision puts a person's courage to the test, bestows upon individual males age sets (bibingilo) and age grades (chibololi) that qualify them for particular societal privileges, as well as reveals a person's resiliency in difficult situations and cultivates in him the virtues of endurance, patience, and bravery. The Bukusu Community Traditional Circumcisers (BTC, 18/9/2019) further point out that circumcision is linked to improved levels of hygiene and mental capacity, as well as prospects for military duty.

4.4.3.3 Procedures of Conducting Circumcision in the Bukusu Traditional Community of Western Kenya

The archival record (KNA/MAC/57296WAG) makes it clear that there are a number of preliminary observances on the part of applicants before the actual circumcision. The rituals guarantee that the candidates are in the proper mindset to confront the operator bravely and that they are free of any ritual impurities that may make the surgery more dangerous for them, their fellow candidates, and even their senior clansmen through magical contamination.

The Bukusu Council of Elders (BUCOE, 14/7/2019) states that the boys who want to get circumcised start making preparations two months before the operator is scheduled to arrive, confirming the aforementioned. The candidates wrap their loins with a number of chains made of iron beads, letting the ends dangle down to hide their genitalia. The chains are purchased from a blacksmith with chickens. They ask an old clansman for smooth iron wristlets (birere), which they place over both hands after walking for a month in the clothing. After that, they pay another bird to rent some cow bells (bikhutu). They give these bells a rigid grip (chifufu) made of thin sticks so they may be grasped like hand bells (chinyimba). Additionally, they fasten their belts with a few protruding pointy pieces of iron and a few curving wild pig (chingili) teeth. In this attire, they spend the entire day in groups of eight to ten, trying to grab each other with iron pins and wild pig fangs while making rhythmic noise by rubbing the iron wristlets against the cow bells.

According to the archival record (KNA/MAC/57296WAG), candidates take turns visiting the farms of their respective families, when a goat or a chicken is killed for them. Additionally, they receive a lot of porridge. The contestants perform spirited dances for fathers and other family members. These daily feasts cause the applicants to gain a lot of weight, which makes them more capable of handling the procedure and blood loss. A member of the applicants' clan who was circumcised a few grades earlier performs songs to them instead, according to an oral interview with the Culture Council of Bukusu Elders conducted on November 5, 2019 (CCBE). The candidates have to reply to the songs in grunts and groans. In the songs, he warns them not to fear the operator and the shame cowardice would bring them.

The archived document (KNA/MAC/57296WAG) also mentions that each applicant begs his father for sorghum just before the operator arrives so he can make beer for the first time. Each boy grinds his own sorghum, which he then delivers to his sister. The beer known as "kamalwa ke khuchukhila" is then made by him. In order to produce beer for the guests who have been invited to visit the day before circumcision, he offers part of the porridge-like substance to his mother. The youngster saves the remaining beer (*kamalwa ke khuchukhila*) for himself. The Bukusu Council of Elders (BUCOE, 14/7/2019) also confirms that the candidate asks elder men and his fellow candidates to come and drink beer with him. This celebration implies that the parent has given his son permission to get circumcised. After that, the applicants invite their maternal and paternal relatives—starting with the father's sister—to the circumcision ritual (*senge*). The candidate does this while rubbing hand bells on their court yards (*luuya*). The applicants present themselves in a very serious manner while seeming as though they had no apprehension at all regarding the procedure. Additionally, according to the Culture Council of Bukusu Elders (CCBE, 11/5/2019), when they visit relatives, they apply ghee (*libonda*) on their bodies and sprinkle simsim seeds (*chikhanu*) on them.

The archival document (KNA/MAC/57296WAG) makes it clear that while the applicant is permitted to have as much porridge as they choose the evening before the procedure, they are not permitted to consume beer. They keep dancing well into the night. They stand up to dance once again and make a lot of noise to show that they are impatient to get circumcised.

Between the ages of sixteen and twenty, boys in the traditional Bukusu culture are circumcised. Girls under sixteen would have their genitalia cut off. However, circumcision of females was discontinued in the beginning of the twenty-first century (KNA/92-

248/K.306KEN). However, a candidate for the circumcision ceremony is required to be at least 13 years old and enthusiastic about having the process done, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019). Additionally, the child needs his father's blessing. Anyone above the age of 26 who hasn't been circumcised is considered to be a circumcision dodger and is vulnerable to being forcefully circumcised, according to the Bukusu Community Customary Law.

A father is traditionally required to counsel the child's mother on such a position so that the necessary formalities may be put in place, according to oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019). If a widow has a kid who is ready for circumcision, she must let her estate administrator know so that they can take the appropriate action. With effect from roughly July 25 of an even year, the applicant must begin hand bell practice. He creates hand bells using the knowledge he has learned from his mentors and peers. Only between sunset and ten o'clock each night may the applicant conduct drills. This makes it possible for older people to monitor him and prevent him from overindulging.

Additionally, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), surgical procedures officially begin on August 1st of every even-numbered year throughout the whole sub-nation. The whole traditional Bukusu community will harshly penalize and condemn anyone discovered to have broken one of the procedure's regulations.

4.4.3.4 Practices of Circumcision of the Bukusu Traditional Community of Western Kenya

Following in-depth interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019), it is noted that the following customary practices reflect the cherished heritage of the Bukusu traditional community, even though some of them may have undergone modifications to accommodate the constantly shifting conditions: The ritual prodding of a candidate for circumcision is called "khuminya." The candidate's family lays aside money for celebratory dinners, presents, and ritual brews. There are two sizes of pots available: sipanga and khapanga. Khuchukhila, or pouring over of beer balls, is done three days before to the candidate's circumcision. The candidate lugs a "khapanga" container filled with water from and to the river on his shoulders. He fills the "sipanga" with beer balls with water. In the court yard, the "sipanga" is set up in a certain location. The audience rallies itself up, yells, and begins to sing. In front of "sipanga," the

candidate picks up his hand bells and begins banging them violently. Between the applicant and the Bukusu traditional community, the ritual acts as a legally binding agreement that there will be no going back in terms of the candidate's circumcision. It is now obvious that the applicant must be circumcised, either freely or coercively. The father then urges his son to stay focused before giving him instructions on who to invite (khulanga) for the circumcision ritual. The paternal aunt (senge) is invited first, then other family members and acquaintances. The final is the maternal uncle, or khocha. Each invitee's courtyard is rung by the candidate.

The maternal uncle kills a bull and outfits the candidate with breast flesh (luliki) as "likhoni" around the candidate's neck, according to Raymond Wafula (Wafula, 24/11/2019). According to the Bukusu culture, such meat symbolizes distant kinship, according to Situma Situlungu and Kituyi Maratani, two traditional educators for the Bukusu people (Situlungu & Maratani, 8/6/2019). "Likhoni" is the same as dressing up the circumcision candidate. (In severe situations, the candidate's mother could commit herself if the maternal uncle fails to kill a bull for his nephew.) The applicant travels from his maternal uncle's house to theirs. There will be certain designated beer drinking areas outside and within the father's compound dwellings for the seniors who have been invited. According to Raymond Wafula (Wafula, 24/11/2019), the father butchers a bull in the evening. He takes off the candidate's "luliki" and replaces it with the rumen (lisombo), which stands for inner kinship. The singing goes on until around 11 p.m. The candidate's head hair is first shaved and moistened with fresh milk. To check on him and demonstrate his resolve to be circumcised, the applicant is escorted to where the elders are drinking beer. Some food is prepared for him that he may or may not eat. He then takes a nap.

The candidate is escorted down the nearby stream accompanied by many people but not their own dads and mothers, as is clear from the archival record (KNA/MAC/57296WAG), after eating breakfast (khukakula), which consists of meat and thick porridge. An adult, specifically picked by adults for the bravery he demonstrated when he was circumcised, bathes him in the stream. He covers the candidate's body from head to foot in a thick layer of chilly, brown muck, leaving just the area around the eyes exposed. He lays a lump of clay approximately 5 inches high on the father's sister (senge)-shaved head from the previous day- and inserts long feathers that blow in the wind to give the candidate a warrior-like image.

In addition to the aforementioned, an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019) states that between 5 and 6 a.m., the applicant is escorted to the mudding area (sietosi), where mudding (khulonga) occurs. Upon traveling to "sietosi," the candidate must use his father's hut's left pathway; when returning, he must take the right one. Everyone who is with him is carrying a stick of some type, as though they could beat him up if he acted cowardly in the circumcision yard. Cowards and persons with dubious morals are not permitted to be with the candidate or to stand in his way. Women and children should stay away from the candidate at the mudding location.

According to an oral interview with the Culture Council of Bukusu Elders (CCBE, 11/5/2019), the "khulonga" is handled by a respectable guy who is in a stable marriage and who serves as a clear role model. To help the supervisor determine whether the applicant has a flaw that caused the prepuce to be turned inside out, the candidate is instructed to pull up the prepuce (*engitole*). Then he cleans the prepuce of any remaining filth. The supervisor delicately applies a lump of icy mud all over the candidate's body, avoiding the sternum and the corresponding backside. The cold mud reduces surgical pain in a way that is quite similar to current anesthetic. The middle of his skull is covered with a lump of icy muck. The mud is punctured with a feather or a specific grass (*lusinyande*). The journey back is made slowly. To the melancholy tune "sioyayo," the candidate gently chimes hand bells. The audience responds with the chorus as only a professional soloist sings "sioyayo." Nobody sings the song anywhere or at any time since it is considered sacrosanct. Additionally, the Bukusu Council of Elders (BUCOE, 14/7/2019) states that the candidates run into their dads approximately halfway home, who try to talk them out of using the knife (*lukembe*). The dads instruct the candidates to return to the river, clean themselves up, and then go for home. By doing this, parents offer their sons one more opportunity to reconsider and save the entire family the shame that would otherwise befall them if they trembled or fled from the operator's knife in front of bystanders.

According to an oral interview with Situma Situlungu and Kituyi Maratani (Situlungu & Maratani, 8/3/2019), a married paternal aunt of good character who is wearing a cowrie shell on one ear and a piece of meat (*echechuli*) on the other runs out to meet the candidate while rubbing eleusine beer (*kamayeku*) over his lips with the tip of a stirring paddle. (*kumukango*). The apparition of a lady indicates that the boy should consider marriage after circumcision, while a piece of meat says the candidate could rear rare animals and give meat to the public as entertainment. Additionally, the cowrie shell is a symbol of fortune.

When Raymond Wafula (Wafula, 24/11/2019) arrived home from the mudding location, he confirmed the information above and noted that the father had led the candidate to a location where a herbal root was protruding from the ground. Between the second and the big toe on the right foot is where the candidate holds the specific root (chitiang'i). If the grass on the candidate's head or the herbal root rattles, or if the candidate lowers his hand to touch the circumciser or his surgical knife, cowardice has been discovered. The applicant is given a *Combretum binderianum* species (kumulaa) stick to hold with both hands over the back of his shoulders before posing at the circumcision site. The candidate is instructed by his father to face the direction from where his clan arrived in western part of Kenya.

4.4.3.5 The Operation Site (*luuya*)

The archival record (KNA/MAC/57296WAG) makes it evident that there are numerous circumcisers within the traditional Bukusu population of Western Kenya, despite the fact that they are only found in a few clans. The manual skills necessary for the technique are inherited by professionals. However, a person could not properly perform it unless he had rightfully received the information relevant to it and had obtained his master's and teacher's permission to utilize it, according to an oral interview with the Bukusu Traditional Circumcisers (BTC, 18/9/2019). Any craft that is in the hands of specialists will exhibit this. Additionally, it is stated in the archival record (KNA/MAC/57296WAG) that the circumcision craft has its own magical component even if it does not include the ownership and management of certain magical items or the casting of particular spells. The owner is joined by his kids or neighbors who act as his helpers and carry his knives as well as gather the birds and meat he receives in exchange for his services.

It has been recorded in an archived document (KNA/MAC/57296WAG) that the operator sends a drummer ahead who repeatedly bangs a tiny, high-pitched drum with one stick to alert the elders and candidates of his approaching presence. The repetitive beat announces his arrival. The operator and his entourage go rapidly from one location to the next, wasting no time at any of the stops. The operator is in a rush because he needs to circumcise numerous boys quickly so that future rituals may take place, and also because other operators are competing with one another to circumcise as many boys as possible.

In support of the aforementioned claim, Situma Situlungu & Kituyi Maratani state that the operator is dressed appropriately for the occasion (Situlungu & Maratani, 8/3/2019). He outfits himself to seem as intimidating and scary as he can. His face, upper torso, arms, and

legs are all covered in streaks of white, red, and black paint; he also wears a headdress made of colobus monkey skin around his face, a leopard hide around his legs, and iron rattles (bichenje) over his upper body. The Bukusu Council of Elders (BUCOE, 14/7/2019) reports that the operator dances around erratically, jumps up and down in a quick beat, and dashes towards the boys brandishing his knife (lukembe), therefore demonstrating his desire to be let loose to circumcise the boys. But the contenders must not let his antics frighten them. To demonstrate that they reject his challenge, they are even supposed to charge forward and beat the operator with their sticks (kimisuni).

The candidates are operated on in small groups in the front yard of their father's farm, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019). At the home of their "eldest father," the lads of one lineage are gathered. The ritual is carried out in front of a huge crowd of onlookers of both sexes and of all ages, who yell supportive words at the candidate and intently monitor for any signs of flinching.

Numerous tools are used, as is clear from the archival record (KNA/MAC/57296WAG), to support the candidates' bravery and stability during the procedure. The candidate's father enlists the help of a senior adult who is knowledgeable about where to obtain the elusive chitiang'i root. The man places the root with one portion sticking out of the earth into a shallow hole he dug in the yard. The applicant is made to stand on the root's buried location while holding onto its protruding end with his right big toe and second toe. This root is meant to support the candidate's ability to stand unwaveringly where they are. The first boy to be circumcised is the oldest in the lineage.

In addition to the aforementioned, an oral interview conducted by the Bukusu Traditional Circumcisers (BTC, 18/9/2019) mentions that the operator's assistant (omubingilisi) moves forward and sprinkles some white powder (dried and powdered clay) on the candidate's penis (esonga) to prevent the prepuce from moving forward again. The penis receives no medicine before to the surgery. If the penis is too small because of anxiety or exposure to the cold to allow for proper performance of the treatment, the operator taps the penis with a stick to induce a modest erection.

The operator first pushes the prepuce forward until the slit is reached, as is clear from the archival record (KNA/MAC/57296WAG), and then feels where the glans of the penis stops with the nail of the left thumb. Then, after briefly releasing it, he pulls the foreskin out once again. He quickly chops it off with the circumcision knife he is holding in his right hand. He

instantly tosses the cut foreskin down and walks on it to stop it from twitching (khumola). Then, he makes a slit approximately 34-inch-long along the dorsal incision, swiftly cuts around the base of the foreskin to the right and then to the left, and lastly, quickly cuts beneath the penis to detach the remaining portion.

The Bukusu Traditional Circumcisers (BTC, 18/9/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2019) affirm the aforementioned by stating that a double-edged knife (lukembe) is only ever used during circumcision. There are usually four contestants on the knife. The younger two are given the other side of the blade while the elder two receive one. The two boys who had their circumcisions performed with the same blade of the knife later on cite this fact to highlight their relationship. It takes roughly 10 seconds to complete the process. It is executed with remarkable agility and ability. The ability to tolerate the agony of circumcision without displaying timidity is said to be a rigorous test of manhood. According to Raymond Wafula (Wafula, 24/11/2019), initiatees who try to grab the operator's hand or flee at the last second are grabbed by clansmen and made to listen to songs of mockery while girls and women dance in front of them while initiatees wait for the wound to stop bleeding under the shade of a tree. Additionally, the operator streaks blood on the boy's face, which he must not wipe off for a few days, to label him a coward.

There is no medication used to the incision to halt the bleeding, which lasts for thirty to forty minutes after the procedure, according to oral interviews with the Bukusu Traditional Circumcisers (BTC, 18/9/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019). The instructor gives each boy a thread made of banana fiber with a noose on it so they may tie their penis in there to hold it up horizontally in order to avoid the penis from hitting the thighs and hurting the wound. If the wound bleeds significantly, it is assumed that the applicant has committed stealing, and the father must pay the operator extra money to have a spell cast over the cut to stop the bleeding. The operator is also expected to predict whether the youngster will grow up to be a brave warrior or a "begetter" of numerous offspring by looking at the boy's blood.

As can be seen in the archival record (KNA/MAC/57296WAG), the father of the kid being circumcised stands nearby and urges him to remain calm while warning the practitioner to use caution when using the knife. Both the father and the son are in desperate need of the procedure.

As evidence for the aforementioned, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), if the kid behaves cowardly, the father feels so ashamed that he flees the scene and hides in a bush. Later, he would stop sending the son meals, which might negatively impact their connection in the long run. According to the Bukusu Council of Elders (BUCOE, 14/7/2019), following a boy's circumcision, a female who is in love with him or who has already been courted by him comes up and puts her arms around his hips from behind, claiming him as her future spouse. The boy's father will then have to respond to the girl's overtures by promising or giving her a "heifer of friendship" that, if presented to her, will officially cement the engagement. But if the boy doesn't like the female, he can subsequently decide not to marry her, even if it would make her feel humiliated and ridiculed. Girls often might claim boys with whom they had a hidden understanding that they would become married.

It is stated in an oral interview with Situma Situlungu and Kituyi Maratani (Situlungu & Maratani, 6/6/2019) that the aunt helps the initiatee sit down and leads the initiatee inside the home of confinement with the aid of a young girl (*likombe*). Before being made to enter the tent of captivity backward, the initiatee loops about. The initiatee enters the hut backwards to represent the need to constantly be on watch against potential community aggressors.

4.4.3.6 Circumcision Residence of Initiatees (singular-*likombe*; plural-*kamakombe*)

The initiatees travel in a single file and without regard to order to the hut of seclusion after having been circumcised and after having taken the appropriate repose in the shade, as is clear from the archival papers (KNA/MAC/57296WAG & KNA/92-248/K.306KEN). There is no concealment since observers are welcome to chant praises with the novices. The boys are referred to as *bafulu* from this point forward till they leave the seclusion hut.

In support of the aforementioned, it was mentioned in an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019) that the initiatee's hut is constructed distance from the homestead. His altered personality is called the "white coated personality" (*omufulu*), and he is hospitalized for four months before changing his name to "the doted one" (*omutembete*) for a very little period of time. The "*omufulu*" doesn't wear any clothing for the first two days other than his sleeping skin, which he wraps himself with at night. On the third day, an older woman gives him an old, torn, loose clothing. We call such unkempt clothing "*tatters*" (*kamatasi*). In the hut of isolation, the initiatee maintains all the gifts he has been given,

including animals, decorations, foodstuffs, eggs, and tools. He may have gotten domestic animals, but they are maintained in his father's herd.

The behavior and actions of novices while they are in the house of isolation are governed by a number of norms and regulations, as it is noted in the archival document (KNA/MAC/57296WAG): They live apart from their family members and are looked after by tutors or guardians (batiling'i). The guardians uphold order and train them in fundamental information as well as specific ceremonial observances. Only young females, whose primary responsibilities are to bring water and firewood, are encountered by initiates. Young guys who have been carefully chosen by more experienced males serve as tutors. Before the present initiatees by one or two grades, they underwent circumcision. Their suitability is assessed based on their bravery during circumcision, general knowledge of tribal trades, competence with weapons, and hunting abilities.

In support of the aforementioned, it is highlighted in an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019) that elders leave tutors in charge once they have been selected and do not interfere with how they handle initiatees. One hut typically houses five or six youngsters who are under the tutor's supervision. It is a requirement that the female guardians are always young girls who have not yet reached "womanhood". The Culture Council of Bukusu Elders (CCBE, 11/5/2019) observe that, unlike young girls who help in the conduct of sacrificial ceremonies, no special emphasis is placed on their virginity. The lads who had circumcision in the same yard remain in the same hut with one another. They come from the same family. However, there is not a precise division into lineages. The novices themselves must construct the freshly constructed initiation cottages. The teachers gather bark and banana leaves, which they spread out for the lads to sleep on.

The initiatees must refrain from consuming starchy or spicy foods, as is clear from the archival record (KNA/MAC/57296WAG), as these foods are thought to result in pus development on the wound. They may consume any sort of food that their moms bring them once they have recovered. The initiatees must have a specific readiness to share with others while they are in their isolation huts.

In addition, the Wafula Wabukoyi (Wabukoyi, 24/11/2019) and Bukusu Council of Elders (BUCOE, 14/7/2019) make note that if an initiate dies in the hut of isolation, his death is not mourned but rather handed over in quiet. His kin should merely be made vaguely aware of what has occurred rather than being officially told of his passing. For instance, the tutor

instructs the mother of the dead to bring meals less frequently or in smaller amounts. Additionally, the initiatees perform a song that allude to a death among them. A youngster who becomes critically ill while living in the seclusion hut may be taken out of the hut and transported to the home of an extremely elderly lady, but not to his mother's home. This condition must be followed or his mother may never have another child.

Raymond Wafula, a member of the Culture Council of the Bukusu Elders, says that as soon as the initiatees have recovered from the procedure, they are free to walk around. They are not, however, permitted to see or speak with their parents or relatives in their homes. When they come across other initiates, they welcome them by striking their ankle bones with their walking sticks (*khukhupa kumwasi*). As a kind of welcome, however, hitting an initiate's anklebone is a prerogative reserved for old men. Peter Masinde, a member of the Culture Council of the Bukusu Elders, says that nowhere may initiatees greet one another or other people verbally since it is widely held that he will not get married or go insane. When initiatees see adult males who have not had circumcision or their peers who have fled the procedure, they severely beat them or threaten them with degrading songs. Additionally, a youngster who had circumcision but shown cowardly behavior may still lodge with other initiates in the same hut of isolation, but only after suffering a great deal of humiliation: Some initiates will refer to him as "the uncircumcised," or "omusinde." Other initiates won't accompany him to the river so they may massage themselves with the clay dirt known as *lulongo*.

As is clear from the archival record (KNA/MAC/57296WAG), once the initiatees have healed from their wounds, a significant portion of their time is spent receiving theoretical and practical instruction from their teachers. Teaching theoretical knowledge involves reciting broad moral and etiquette standards that adults must adhere to and which a parent might find embarrassing to discuss with his son. The tutors caution the initiatees against incest and teach them the exogamy laws, warning them not to enter the kitchen and sleeping partitions of their mothers' huts.

In order to substantiate the facts above, it is observed that the tutor instructs initiatees on how to behave before males of higher age-grades and cautions them against adultery, theft, and assault (BUCOE, 14/7/2019). However, there are no guidelines or instructions provided on property ownership, succession, or inheritance. The father is expected to fill this position.

The trainer also covers sexual topics, such as how to approach unmarried girls' hut (*khuatula*).

4.4.3.7 Attendants to the Initiatees (*bafulu*)

The boys are referred to as "bafulu" from the moment of circumcision until the completion of rites that mark the conclusion of initiation, as is clear from the archival document (KNA/MAC/57296WAG). Boys' behavior and activities are restricted by a number of laws and traditions. They are managed and cared for by tutors or guardians, who provide them with a variety of services. Additionally, they keep them under control and teach them about general laws and in particular, the ceremonial observances required of initiates. Young females are the only other people the initiatees interact with. Due to his precarious situation, "omufulu" needs human resources both in the initiation hut and during the field expeditions outside the home.

A young paternal uncle of excellent character is chosen as a "omutiling'i" to instruct "omufulu" in the Bukusu culture and serve as a nurse, according to an oral interview of the Bukusu Council of Elders (BUCOE, 14/7/2019), which confirms the information above. He is to oversee his transformational stages and give "omufulu" all the medical care he needs. Using a chicken feather (*kumwilo*) for sprinkling and dusting, he makes and applies "enguu," a herbal therapeutic powder, to the circumcision incision. "*Namachengeche*" is a sweet little girl who was chosen with care. She also guides the initiatee to the tent of initiation from the circumcision yard. She continues to be available in case any additional housework needs arise while serving him with meals made by the aunt.

The "omufulu" treats "*namachengeche*" as her younger sister, according to an oral interview with the Culture Council of Bukusu Elders (CCBE, 11/5/2019). An uncircumcised child named "Namakhala" was chosen because of his nice demeanor and neat looks. He performs several tasks for "omufulu." He brings extra white ochre (*lulongo*) home for "omufulu's" usage later. He also has sticks and other hunting gear for small animals and birds. When uncircumcised guys accidentally cross "omufulu's" path, he takes their eggs. He also looks out for ladies so that he can avoid them or divert his attention in case the circumcision incision doesn't heal soon.

4.4.3.8 Permission for Initiatee to Start Taking Meals

The Bukusu Traditional Community Circumcisers (BTC, 18/9/2019) mention that the circumciser shows up to feed in the evening of the circumcision day and from this point

forward permits the "omufulu" to begin eating. "Khulumia omufulu" is the name for the permission to eat (to get the initiatee bite a morsel of food). The "omufulu's" mouth is covered with ugali first, then a piece of roast beef that the circumciser holds out. When "omufulu" opens his lips to bite the morsels three times, the circumciser rapidly pulls them back, bites them, and then continues to entice him while he chews, leaving him drooling and feeling helpless. The circumciser allows the "omufulu" to bite the food after the fourth attempt.

The implication of the circumciser's actions of "khulumia omufulu" is that the initiatee grows up to look for his own property to provide for and support his family, according to oral interviews with the Bukusu Traditional Community Circumcisers (BTC, 18/9/2019) and Peter Masinde, a member of the Culture Council of Bukusu Elders (Masinde, 18/11/2019).

4.4.3.9 The Oathing of Initiatees (*lubiitilo*)

As seen in the archival record (KNA/92-248/K.306KEN), initiatees are shaved three to four days following circumcision. The circumciser gives the lads a speech. Boys are told to follow their parents, all adults older than them, and their age-group peers throughout the lecture. The initiatees are warned against going into a married man's home while he is away since doing so may result in an arrest or a fine.

It has been confirmed through oral interviews with the Bukusu Community Traditional Circumcisers (BTC, 18/9/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2019) that the circumciser gives the newly circumcised boy (*omufulu*) his first set of instructions (*lubiitilo*) on the third day after circumcision, known as "sisialukho" (stage of sloughing). The circumciser arrives to the seclusion hut that day in the late afternoon with a unique calabash. The circumciser instructs the "omufulu," who is dressed in loose clothing and holds out a stick, to kneel at the entrance. The circumciser takes sips of beer from the calabash and blows out sprays in the direction of the initiatee's head while saying serious words urging the "omufulu" to follow and uphold his initiation oath:

"Honor your elders, parents, and other superiors. Aid those in need. Don't meddle with other people's spouses. enlarge your circle of friends, and make your neighborhood a happier place to live. BTC (18/9/2019) and CCBE (11/5).

According to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), the circumciser clothes the "omufulu" in the loose garment after giving the first oath of initiation.

The loose clothing is often thrown away at the ritual of leaving the confinement hut (*khukhwiyalula*).

After the initial instructions to the initiatees, another ceremony is prepared later at which the maternal uncle (*khocha*), who may be real or classificatory, and the paternal uncle (*papa*), who may be real or classificatory, come to counsel the novices. This is shown in the archival document (KNA/92-248/K.306KEN). After the initiatees were healed but before the last rite of leaving the seclusion hut, the second set of instructions were given.

The freshly circumcised boys are given three sets of instructions by a paternal uncle (*papa*), a maternal uncle (*khocha*), and a maternal aunt, according to oral interviews with the Culture Council of Bukusu Elders (CCBE, 11/5/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2019) (*maayi*). The following advice is provided to them during the second set of instructions:

The paternal uncle (*papa*) is the first one to give his counsel as follows:

Now, you resemble a man like myself. Take a good listen before you speak. Especially, show respect to your superiors and older people. Don't belittle the underprivileged or the disabled; instead, do your best to assist them. Do not be afraid to accept positions of responsibility since our clan leads the community. You must, however, exhibit traits of modesty, charity, and understanding. This spear I am about to pass over to you will defend our community from outside attack, and this button I am about to hand you will lead our people and produce riches. (CCBE, 11/5/2019; and BUCOE, 14/7/2019).

The maternal uncle (*khocha*) emphasizes rules of etiquette and responsibility as follows:

“Look for fresh girls to marry but not people’s wives. Humility will earn you respect. Wisdom comes by listening” (BUCOE, 14/7/2019)

The maternal aunt (*maayi*) gives the following instruction:

“Avoid being disrespectful, lest, you cause shame. Shame ended at the mudding place.”(BUCOE, 14/7/2019 &CCBE, 11/5/2019)

4.4.3.10 Activities Done by Initiatees

In an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), it is noted before coming out of the hut of confinement, the initiatees are barred from meeting young

girls because they can be tempted to have sex with them, aggravating circumcision wounds. When older males who have avoided circumcision come into contact with the sufferer, "omufulu" brutally strikes the victim's ankle bone hard (khukhupa kumwaasi). To release the fluids, "Omufulu" punctures the bleb with tiny wounds. Khukhupa enanaki, or "draining out the fluid," is the term used to describe the process.

Occasionally, according to the Culture Council of Bukusu Elders (CCBE, 11/5/2019), sloughs continue to grow beneath the testicles or between the testicles and the penis. To hasten healing and halt sloughing off, use aloe juice and/or bark powder from the "kumurembe" tree (erthhyrin abyssinica). The name of the slough was "ekelekeu." Birds and small animals are hunted by "Bafulu" who are recovering well. The boy helpers known as "Namakhala" are in charge of transporting the hunting supplies.

According to an oral interview with the Culture Council of Bukusu Elders (BUCOE, 14/7/2019), "khukhupa etoa," or the practice of marksmanship and accuracy in war games, is carried out under the direction of omutiling'i utilizing wooden arrows and spears and eventually, actually iron projectiles. Enemy targets include loose conventional axe handles and cactus stalks. These items are progressively placed farther apart, up to 100 meters, on hills or meadows. Young lads and unmarried women in large groups become ecstatic spectators who support and cheer for young fighters on the verge of greatness.

4.4.3.11 Age Sets and Age Grades in the Traditional Bukusu Community of Western Kenya

As it is evident in the archival source (KNA/92-248/K.306KEN), age - sets form an important link between members of different clans in a given ethnic group. People belonging to the same age-set (*bakoki*), consider themselves as blood brothers or sisters. Sometimes these bonds become so strong that their children can not intermarry. In other cases, such strong bonds became a passport to their children intermarrying. In the Bukusu community, age groups perform the following crucial roles: They bring together individuals from various clans who are not blood relatives. Additionally, they guarantee the safety of the ethnic groups by supplying warriors in the event of battle or raid. Additionally, the oldest surviving age-sets supply the group with monarchs, diviners, and other types of leadership.

In confirmation of the above information, an oral interview with the Bukusu Traditional Circumcisers (BTC, 18/9/2019) and the Bukusu Council of Elders, (BUCOE, 14/7/2019), notes that as at present, the traditional Bukusu community does not perform clitoridectomy

on their girls. The newly circumcised Bukusu boy is taught by his circumciser and other elders about age – sets (*bibingilo*) and age grades (*chibololi*) of the Bukusu traditional society. The traditional Bukusu society conducts circumcision practices every even year. Siblings are not allowed to be circumcised in the same year except twins. For the twins, Mukhwana (the one born first) is circumcised before Mulongo (the second to be born). This serves to accord senior siblings the respect they deserve. The coevals are fore warned against fighting or wrestling with each other as a sign of respect. In case of death, coevals can not inherit each others wives.

As it is evident in the archival source (KNA/83/70496728Scu), circumcision is the most striking area of cultural interaction among the Bukusu community of Western Kenya. The eight age sets of the Bukusu traditional community are arranged in the order of seniority as follows: Kolongolo, Kikwameti, Kananachi, Kinyikewi, Nyange, Maina, Chuma and Sawa.

In confirming the above information by oral interviews with the Bukusu traditional educators (*baseni mise*), Situma Situlungu and Kituyi Maratani (Situlungu & Maratani, 8/6/2019), the Culture Council of Bukusu Elders(CCBE, 11/5/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2019), it is noted that every age set has six age grades except the chuma age set; namely, the **kolongolo** age set has the following age grades: 1900 – Nandemu, 1902 – Nabiswa, 1904 – Bisuche, 1906 – Manyonge, 1908 – Biketi and 1910 – Khaoya. The **kikwameti** age set has the following age grades: 1912 – Namiranda, 1914 – Bitunguu, 1916 – Matifari, 1918 – Keya, 1920 – Mutoka and 1920 – Fwamba. The **kananachi** age set has the following age grades: 1924 – Bureke, 1926 – Siliima, 1928 – Machengo simiri, 1930 – Nakhweru, 1932 –Buchunju and 1934 – Matanda wa Bulimo. The **kinyikewi** age set has the following age grades: 1936 – Kabuchai, 1938 – Musolini, 1940 – Hitila, 1942 – Panyako, 1944 – Ngwekwe, 1944 – Mabachi. The **nyange** age set has the following age grades: 1948 – Musambwa, 1950 –Henry wa Mutenyo, 1952 – Mau Mau, 1954 – Not named, 1956 – Kasikoni. The **maina** age set had the following age grades: 1960 – Nakoba Makonge, 1962 – Majimbo, 1964 – Uhuru, 1966 – Sikimu, 1968 – Sibala siarenga, 1970 – Chiratili chakama. The **chuma** age set has the following age grades: 1972 – Kilo, 1974 – Makongwe, 1976 – Chebukube, 1978 – Kumwatikho, 1980 – Nyayo, 1982 – Makhako, 1984 –Korokoro, 1986 – Ng'eniesi. The **sawa** age set has the following age grades: 1988 – Elija Masinde, 1990 – Biteremo, 1992 – Masinde Muliro, 1994 – Kijana Wamalwa, 1996 – Makhanya, 1998 – Kumunyalasia. The **kolongolo** age set has the following age grades: 2000 – Muniafu, 2002 – NARC, 2004-Saddam, 2006-Kamalako, 2008-Koffi Annan, 2010-Ocampo. The Kikwameti

age set has the following age grades: 2012 – Manguliechi, 2014 – Chikaunti, 2016 – Not named, 2018 – Kumulembe.

4.4.3.12 Guidelines for Initiatees

Hospital circumcisions must be performed by male Bukusu doctors; foreign doctors or female doctors are not permitted, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019). If necessary, adjustments may be made to the traditional rituals of "khukhwiyalula" and "lubiiiloto" for Omufulu who has been circumcised in a hospital. A recently circumcised initiate shouldn't travel to a coeval's mudding location during the same season, participate in "khuminya" (prompting drills), or go to the circumcision arena where surgical procedures are being performed. According to the BUCOE (14/7/2019), a coeval (bakoki) shall not accompany the candidate's kid to the mudding location or stand behind the circumciser while they do the procedure. During the candidate's voyage to the mudding area, the candidate's mother should sit at the center post (enjeko), supported by her sisters and facing the front door of the house. Until the announcement indicating the conclusion of the procedure, she should stay in that position.

The Culture Council of Bukusu Elders (CCBE), in an oral interview conducted on November 5, 2019, revealed that the stick given to the candidate for support at the circumcision arena must typically be of the "kumulaa" species (*combretum binderianum*). However, members of the Baliuli clan are given a metal-tipped club (erungu ye engera); those from clans that engage in blacksmithing are given a sizable steel hammer (enyuli); and a future circumciser is given a surgical knife (lukembe). A piece of rumen is also taken out of the initiatee's neck (likhoni), according to the CCBE (11/5/2019), by the paternal aunt who helped him sit after the procedure. She then gives the meat to an older aunt or grandmother. The aunt or grandmother consumes the meat by herself after it has been smoked and prepared without salting it. The likombe, or initiation house, is a holy place. A successful applicant may receive gifts in the circumcision yard (luuya) or in the initiation house (likombe), which may include decorations, food items, money, sheep, goats, cows, or bulls.

4.4.3.13 Requirements for Circumcisers in the Bukusu Traditional Society of Western Kenya

It is evident in the archival document (KNA/MAC/57296WAG), circumcisers are limited to a few clans. The above information was confirmed by an oral interview with the Bukusu Council of Elders, (BUCOE, 14/7/2019) and the Bukusu Traditional Community

Circumcisers (BTC, 18/9/2019). A spectator circumciser is also required to remove his surgical knife from its sheath, be married, and have a male as his firstborn child. He must also be at least 30 years old and refrain from engaging in sexual activity the night before the procedure. In a focus meeting with the Bukusu Traditional Circumcisers, (BTC, 18/9/2019), it was noted that an operator should never have circumcised a deceased person and shouldn't be an alcoholic, a thief, or a murderer. Additionally, it is said that he must not circumcise a close friend's child and that anybody returning from a funeral must abstain from performing an operation that day. According to the Bukusu Traditional Circumcisers (BTC, 18/9/2019), neither a widower circumciser nor one who trips up while performing a circumcision on a candidate should be permitted to perform the procedure.

4.4.4 Important Personalities in the Bukusu Traditional Community of Western Kenya

The heavenly father reveals his wisdom to his children through his servants, prophets (Amos, 3). From the day of Adam, God has spoken to his children through appointed oracles who are charged with revealing his will and counsel to others. Prophets speak not only to the people of their time, but they also speak to the people throughout all time. When God speaks through his prophets, he does so to teach, inspire, refine and warn his children (Uchtdorf, F. Dieter, 2020). The Oloiboni prophesied for the Maasai community while the Luo community depended on Lwanda Magere, Lela Kabanda, Onyango Randar and other personalities to guide them during difficult times (Ogola, A.M., 1994; Ole Kulet, R.H., 2008). The Bukusu community youth are taught about many important personalities including, but not limited to prophets, tribal leaders and magicians. While in the house of confinement, the initiates were taught about important personalities in the Bukusu society. Some of the important people who foretold the future, guided, and entertained the Bukusu community of western Kenya are **Mutonyi owa Nabukelembe, Wachie owa Naumbwa and Maina owa Nalukale.**

4.4.4.1 Mutonyi owa Nabukelembe

Mutonyi owa Nabukelembe was one of the most important Bukusu prophets of the 19th century, according to Makila (1976). He was able to foretell conflicts and the future of the Bukusu tribe through dreams and otherworldly abilities. Mutonyi lived from 1820 until his death in 1890. Under the age sets of "Bakinyikeu" (sisingilo) and "namayeya," he had his circumcision (ebololi). Natala of the Bayitu clan was the name of his father. The name of his mother was Nabukelembe. Mutonyi's birth certificate said that his true name was Walubengo, in accordance with Bukusu traditions.

The Bukusu Council of Elders (BUCOE, 14/7/2019) emphasizes that the fact that one of Mutonyi's early prophecies came true—that the Bukusu people had been vanquished by Barwa bakoyonjo (saboat enemy) in a previous conflict—is evidence of the foregoing. The populace has long looked for a chance to exact retribution. The Bukusu warriors would triumph in the decisive fight at Mutonyi village, located somewhere in the modern-day Malakisi region, in Bungoma County, according to Mutonyi (then known as Walubengo). He predicted that if the warriors followed his instructions, there would be relatively few casualties.

Furthermore, Mutonyi provided them his battle plans and estimated how many heads of cattle they would seize as war booty, according to Makila (1976). The battle with the Saboat people was ultimately fought at Mutonyi village, where the Bukusu traditional community army triumphed as foretold previously. The trustworthy prophet was then referred to every warrior as "the marvel of Mutonyi." His true name, Walubengo, has fallen by the wayside in favor of his nick appellation, "Mutonyi." Later on, Mutonyi foresaw that fresh outsiders from the East would invade Bukusu territory. He predicted that the immigrants would change the nation. He explained to his countrymen that the invaders had a distinct culture and set of religious beliefs. One day, Mutonyi's visions worried him so much that he pounded a drum to summon his compatriots to follow him and pay attention to him. He addressed the crowds that had gathered around his compound as follows:

"Please do not look to the future blindly, my beloved family. Recently, you have gotten so arrogant in your military prowess that you have a tendency to ignore better strategies for coexisting peacefully with your neighbors. I don't intend to imply that we should stand by and watch as our adversaries humiliate us, though. People with skin as dark as termites are moving into our country. Their hair is as long as a cow's tail on their heads. Their attire is as pure as a snowflake. Their spears have a long range of death. They'll seize you and make you their slave. They can hire you for as long as they want. You will plant crops and construct homes for them. You'll make food for them as well. They have decorations that will consume all of your livestock (This was with reference to the replacement of the cattle wealth with the European currency as the standard medium of exchange in the purchase of goods and services). In battle, such guys will triumph over you. They might not, however, remain here permanently. In Makila (1976),

In support of the aforementioned, Wafula Wabukoyi, a member of the Culture Council of the Bukusu Elders, states that on the second occasion, Mutonyi summoned over his countrymen once again and made various prophecies that have since come true: Mutonyi predicted the arrival of the "red strangers" (a reference to Europeans), who would move like insects and roll like granaries (reference was made motorcars). The red aliens had paved a path from Mumbo (the East) all the way to Enyanja ya Walule (Lake Victoria), along which they had put up metal bars called bibia that resembled long snakes (reference was made to the railway line). He anticipated that the red bull will continue to roam among their herd for a significant amount of time (reference was made to a long colonial political dominion). Mutonyi emphasized, nonetheless, that various generations would produce black bulls (reference was made to African struggle for independence following a period of enlightenment). Last but not least, he predicted that the black bull will rule the kraal for the sake of consoliation (reference was made to attainment of independence and subsequent neo-colonialism).

Wafula Wabukoyi also claims that on the third time, Mutonyi called people once again and foretold his own demise (Wabukoyi, 7/7/19). He said that he did not want the "red" individuals to see or touch him because they had come so close. He predicted that an Omurwa Omukwabi would take his life (a Nandi warrior). He foretold that when crossing the Nzoia River, the warrior would discharge an arrow into his mouth. He did, however, issue a warning that his body was to be buried in his beloved nation after he was slain.

According to the Bukusu Council of Elders (BUCOE, 14/7/2019), Mutonyi visited his family who resided across the river Nzoia after a few days. When Mutonyi was still residing there, a group of Nandi cattle rustlers invaded the residence of his hosts during the night, forcing Mutonyi to join his hosts in an effort to protect the herd. But sadly, one of the rustlers shot Mutonyi in the mouth with an arrow, instantly killing him.

According to Makila (1976), not all of Mutonyi's mourners were surprised by the news of his passing even though they all reacted to it with shock and sadness. The prophet's own premonition had foreshadowed the disaster to the modern world.

4.4.4.2: Wachie owa Naumbwa

Regardless of the people involved's education, religion, or social class, Kohnert (1996) notes that many African societies still have a strong occult belief system. Many Africans claim that its prevalence is even rising as a result of the social stress and pressure brought on, among other things, by the pace of modernity. Most of the time, allegations of magic and witchcraft

operate against the interests of the underprivileged and impoverished, but in certain cases, they help the underprivileged fight tyranny by forming cults of "counterviolence". The majority of Africans, according to Nyabwari and Kagema (1994) and Kohnert (1996), think that witchcraft is to blame for strange occurrences including accidents, disputes, deaths, personal and public hostility, loss of property, illness, and failure. They claim that witches who possess the ability to halt or affect the aforementioned phenomena are in control of supernatural abilities. Magicians from the Bukusu traditional culture used their extraordinary spirits to entertain audiences and sway their preferred course of action. Wachie owa Naumbwa was one of them.

Wachiye Owa Naumbwa, who combined prophesy and mystery powers, was described as the most amazing personality ever created in Bukusu history by Makila (1976) and Nasong'o (2011). He had a reputation for performing miracles and enigmas. He was circumcised in 1832 according to the Kananachi age set, around the time of his birth. He belonged to the Omutukwiikwa Mukwangwa clan and was a fourth generation similla of the illustrious Mutukwiika king Mbirira. His mother was Naumbwa, and Lwasaka was his father. According to Nasong'o (2011), Wachiye owa Naumbwa was born in the Ndengelwa (ekitale) region, which is close to the present-day Bugoma town.

Additionally, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), Wachiye owa Naumbwa was circumcised in the vicinity of 1832 while under the age brackets of "Bakananachi" and "Matenge wa Nabiswa." He was 55 years old when he died, probably around 1866. Wachiye owa Naumbwa discovered as a young man that he was disadvantaged since he did not possess animals, according to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/19) and Culture Council of Bukusu Elders (CCBE, 11/5/2019). He had a miserable existence. He awoke one day and called his two sons, Situma and Nalyanya, as well as his stepbrother, Libusi, for this reason. He conveyed the following message to them: (Wabukoyi, 7/7/2019; CCBE, 11/5/2019)

"Everyone knows how impoverished our family is. But I've made the decision to put a stop to it. I have observed several livestock that are the property of Barwa (Saboat) adversaries. The animals are unprotected and up there in the hills. You should go and steal them, please. (Wabukoyi, 7/7/2019; CCBE, 11/5/2019)

"How can we assault a swarm of saboat foes without being slaughtered," the three guys objected.

This bet is extremely risky! (CCBE, 11/5/2019)

Wachie scoffed at them and retorted: "Please have courage. Do not act timidly. You won't be killed since I'm collaborating with you on this. You will enter the enemy's complex and leave carrying treasure without drawing any notice to yourself. (Wabukoyi, 7/7/2019; CCBE, 11/5/2019).

They received charms from Wachiye, which they dispersed along the path they would take from the River Malakisi up to the bamboo forest on the slopes of Mount Elgon, according to an oral interview with the Culture Council of Bukusu Elders (CCBE, 11/5/2019). As directed, the three men went and placed the precious plants before securely making their way back home. Wachie then gave Libusi instructions to go immediately to the calf corral in the back of the house, free the calves from their tethers, and lead them outside fearlessly after arriving at the farmhouse of Barwa (Saboat foes). The main kraal was to be raided by Situma and Nalyanya.

The three rustlers quickly left with a herd of cattle that appeared to be in excellent health after following their directions to the letter. As soon as they were out of the enemy's compound, Wabukoyi (7/7/2019) reports that a lady snuck outside in the pitch-black night to use the restroom. The kraal's emptiness surprised her. She quickly entered the home again and awoke the soldiers who were fast asleep. The warriors leaped to their feet and ignited fire torches, which they used to burn down the kraal and the calf corral. They had a shock of a lifetime! They found it hard to comprehend that someone had taken their herd. They raised arms and yelled for their neighbors to help them.

According to the Culture Council of Bukusu Elders (CCBE, 11/5/2019) and Wafula Wabukoyi (Wabukoyi, 7/7/2019), the Saboat warriors searched unsuccessfully for their animals that night in every nook and cranny of the bamboo forest. Every time they attempted to go ahead, they ended themselves back where they had begun. The Bukusu cattle rustlers fled with their herd, headed to Wachie's house, while the Barwa (Saboat) adversaries were puzzled by the herbal medication that Wachie's band of warriors had planted on the escape path. Wachie became wealthy by early am the next day and never experienced poverty again. Rather, his riches increased. Because of this, Wachie's renown among the Bukusu traditional society of that time spread like wildfire.

According to Wafula Wabukoyi (Wabukoyi, 7/7/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019), Wachiye owa Naumbwa gave the following performances that were among his most remarkable ones:

He might ask others to come and watch him sitting up there warming himself or smoking his pipe and speaking with a pleased audience. He could also sit on water in a river without drowning. At one point, Wachiye hosted guests from the neighborhood at a riverside resort and killed a bull so they could enjoy it. He covered the surface of a flooded river with a huge hide. He built a large fire and cooked meat over it. He placed a beer pot in what was regarded as the deepest portion of the river and began drinking from it while seated on his three-legged stool while the meat was roasting; avoiding injury while perched atop a spear's point. He could stab one end of his spear into the ground while tending to cattle or whenever or wherever he pleased, lift himself up, and perch on the pointed end of the spear; providing entertainment for two audiences: one inside the home and one outside. When Wachiye was invited to a "ekokwa" (village beer celebration), he would very quickly strike up conversations with those inside the house while also conversing with those seated outside; Wachiye would enter an anthill's "ekhelu" (hole) when he went with others to capture termites and then emerge from a another anthill carrying a few termites'

Additionally, Nasong'o, (2011), notes that Wachiye could trap termites from *lulwanda* (rock outcrop). As people watched in amazement, he could scoop termites from "efubo" (the trapping hole) and generously distribute to those around to take to their homes; Wachiye could use supernatural powers to drive off enemies from attacking the Bukusu community fortresses (*chingoba*). He would miraculously blindfold the enemy and make them roam around aimlessly without executing an attack. The enemy would either be slain by the vigilant Bukusu warriors or go back to their homes empty handed; Suddenly sealing off the entrance to a house making the occupants to panic.

According to Wafula Wabukoyi (Wabukoyi, 7/7/2019), Wachiye predicted that his stepbrother would murder him. He told one of his pals what had happened. Njabikha, Wachiye's stepbrother, once extended an invitation to him to a beer party. Wachiye received a tiny pot of beer that had been poisoned by Njabikha. After consuming the fatal mixture, Wachiye promptly fell and passed away. It is thought that on the third day, people were shocked to see Wachiye's tomb vacant. According to legend, there were tracks that indicated the body had been eerily carried down a path leading to Mount Masaaba (present day Mount

Elgon). According to legend, some mourners took the way up the mountain and returned thinking Wachiye was sitting on its summit.

According to the Culture Council of Bukusu Elders (CCBE, 11/5/2019), which attests to the aforementioned, the devoted traditional Bukusu culture adherents (musambwa) continue to hold the belief that Wachiye owa Naumbwa is at the summit of Mount Masaaba (today's Mt. Elgon) and will return to address the tribe on crucial issues that affect the community.

4.4.4.3 Maina owa Nalukale

Maina was the son of Nalukale, an Omutukwiika Omukitang'a by clan, according to Makila (1976) and Nasong'o (2011). He and Sanjamolu shared the same age. He had circumcision in Bukaya. He rose to popularity so swiftly that Sanjamolu was no longer the dominant figure in the community. A domestic event between Maina owa Nalukale's two sons, Namunguba, the elder, and Wakhulunya, the younger, which caused the long, golden peace to be broken, was toppled. Namunguba had feelings for his father's ninth bride. Among Maina's wives, she was the youngest and most attractive. Even in his own father's hut, Namunguba used to make love to her. He used to be forthright about his intentions to pursue his father's wife. He was certainly not taciturn. At beer gatherings, rumors spread about the relationship, and Maina found out.

Oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019) provide additional evidence for the aforementioned. They reveal that Namunguba once brought his father's wife with him to Sanjamolu, the omukasa (ruler) of the Babuya clan who had previously ruled the Bukusu tribe. Additionally, Maina was notified about the pair's journey to Sanjamolu, which incensed him greatly. Being a respected leader, he did not want to display to the world his emotional distress at his son's behavior. In order to voice his anger to the public, he required hard evidence. Otherwise, some could think that he was planning to prevent his eldest son from inheriting him.

According to Nasong'o (2011), Maina set up a trap for Namunguba one night by pretending he was going to spend the night in a separate hut. After everyone had fallen asleep, Maina returned with two elders to the hut of the youngest wife. After breaking down the door, he discovered Namunguba making love to the infamous wife. He instructed Namunguba to remain put till morning in order to avoid being slain in line with customary Bukusu practices. When discovered making out with another man's wife, a person was not required to resist or

make an effort to flee. If he complied with his captors and acknowledged the adultery offense, plans were made to undertake the "silukhi" (cleaning) ritual, about which more was to be stated.

According to Wafula Wabukoyi (Wabukoyi, 7/7/2019), Maina instructed young boys to beat the drum to call the entire community and the elders of the surrounding tribes to his residence to see the tragedy that had occurred there. Many people showed up in great numbers, some believing the monarch was getting ready for battle. But when the elders had gathered, Jesus turned to them and said:

“My dear elders, my own son has *dressed in my cloak*. As at now, he is in that hut (pointing at the hut of his youngest wife). In your own view, advise me of what to do with him?” (Wabukoyi, 7/7/2019)

In oral interviews with the Culture Council of Bukusu Elders, (CCBE, 11/5/2019) & Wafula Wabukoyi (Wabukoyi, 7/7/2019), it is noted that Nakitembwe, the ruler of Bamasaaba tribe and the ruler of the Saboat tribe said that Namunguba was to be killed. Mirikwa, the ruler of the Teso people pleaded for Namunguba’s unconditional release. He claimed that a woman was like a river. There were three rulers who represented the Bukusu community: Welembe of the Baala clan, Mung’oma of the Babichachi clan and Cheronono of the Bafuumi clan. They gave the following joint verdict:

“When a person grows old, he should allow his sons to sire children with his young wives. Conduct ‘Silukhi’ (cleansing ceremony) to pacify the bad behavior of Namunguba” (CCBE, 11/5/2019)

The Bukusu Council of Elders (BUCOE, 14/7/2019) observes that while the elders' decision was favorable to Namunguba, it was undoubtedly against the traditions of the Bukusu community. A person was not expected to make up with his son in such a filthy situation. That would essentially equal to sanctioning his children's adultery, which would be detrimental to the family and the neighborhood. Even those who had advocated Namunguba's execution were mistaken since it went against the traditional Bukusu community's kinship system. In such circumstances, the only thing a father could do for his son was to either deport him, curse him, or deny him inheritance-related rights and benefits. An oral meeting with the Bukusu Council of Elders, (BUCOE, 14/7/2019), records that Maina rained

prophetic blessings and curses on all present who had advised him over his son's inappropriate behavior as the meeting came to a close:

"I bless you, Bamasaaba. You will always reside in this country. No adversary shall drive you from this place. You will all circumcise your kids simultaneously. I bless you, Barwa (Saboat people). You'll have extended tranquility and wealth. I curse you, Bamia (Teso people). You'll still be a nomadic tribe that moves from place to place. Your former residences (kamakunda) will be occupied by new residents. You won't get wealthy. He addressed the Bukusu people by saying, "I curse you, Bukusu people." You'll continue to migrate and engage in conflict with aliens. Your kids will get circumcised in various locations. Two treks will take you around Mount Masaaba (Mount Elgon). You will run across a large snake on the third round, which will stop you from drifting any farther. Then you will get caught up in scattering battles. (CCBE, 11/5/2019)

The Bukusu people were condemned to march endlessly, twice around Mount Elgon, carrying their wealth and political grandeur, according to Wafula Wabukoyi (Wabukoyi, 7/7/2019). A large black snake (colonialism), which would approach their nation from the east, would halt them. Only when they were eventually brought back together under one leadership would they have their moment of victory and serenity. According to Wafula Wabukoyi (Wabukoyi, 7/7/2019), the Bukusu community firmly believes that Maina's prophecies were correct because some of them had already come true. The Bukusu people were defeated and driven from their encampment by Bamia soon after Maina vanished (Teso enemies). Thereafter, they were defeated and scattered by a combined force of Barwa Bakwabi (Saboat enemies) and the Kinisu people from Uganda.

In an oral interview with the Culture Council of Bukusu Elders, (CCBE, 11/5/2019), it is stated that when Maina owa Nalukale delivered his forecasts, he and his barren wife, Nabusamba, took to their three-legged stools and vanished. To purify Namunguba and his stepmother, the elders killed an ox and a sheep. According to Wafula Wabukoyi (Wabukoyi, 7/7/2019), Maina is said to have hidden himself near the neighboring river. Concerned over his absence, people began futilely looking for him. One day, a certain group of people were frustrated by their repeated useless searches when they heard an odd voice beckoning them,

“Please come to me.” (Wabukoyi, 7/7/2019 & CCBE, 11/5/2019)

They recognized it as Maina's voice. When they approached the source of the voice, Maina said:

Wherever you are, rise up now! Please don't waste your time trying to find me. My body has changed, therefore I am unable to return home and resume my usual life. Come nearer and take a closer look at me. Wabukoyi (7/7/2019) and CCBE (11/5).

The party saw that Maina's head resembled a person, but his abdomen appeared to be that of a snake when they examined him up close, according to Wafula Wabukoyi (Wabukoyi, 7/7/2019 & BUCOE, 14/7/2019). They were completely shocked! In order to finally settle his past scores with the tribe, Maina urged them to return, brew beer, and consume it from where he was. People followed Maina's instructions exactly.

According to an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), Maina's favorite beer pot was left where he had last been seen after the celebration had ended. The pot eventually transformed into a rock, which is currently resting atop Uganda's Bukusu highlands. Around the Ugandan town of Ebukobelo, the beer transformed into a lake. The two physical characteristics still present today. In the Bukusu community culture (Musambwa), the two historical places are among the most revered shrines, along with Mwiala wa Mango, Mwibale Lya Namakanda (Sang'alo hills), River Malaba (River Lwakhakha), Buyemba Hills, and Bubuya Hills.

A large council of elders was called after Maina vanished to pick who would be their new leader, according to oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) and the Culture Council of Bukusu Elders (CCBE, 7/7/2019). According to Bukusu traditions, clan relationships known as "bakulo" are in charge of overseeing the installation of a king (khufwala ekutusi). In the actual definition of the word, "bakulo" are referred to as "joking relatives." Such a connection exists between the Bakitwiika and Barefu clans. As a result, the Barefu clan's Kisombe and Namukongo were asked to lead the council.

Although Namunguba had a legitimate claim due to his seniority, Wafula Wabukoyi (Wabukoyi, 7/7/2019) and the Bukusu Council of Elders (BUCOE, 14/7/2019) note that Namunguba had humiliated his father and was therefore deemed unfit for nomination as the leader of the Batikwiika clan and, by extension, the designate leader of the Bukusu people. Kisombe, who was serving as the master of ceremonies, installed Wakhulunya and gave him a royal robe and staff, establishing the future direction of Maina's successor.

However, the Batikwika clan's tribal authority had fallen under the influence of Maina's leadership, which caused a sharp decrease. When Namunyulubunda, Wakhulunya's son, gave all the royal regalia to Ekobi of the Bakhone tribe, this proclamation was indeed accomplished. Since then, according to Wafula Wabukoyi (Wabukoyi, 7/7/2019), tension between the two clans has remained over the royal robes, which the Batikwika clan has long claimed as their birthright.

According to Wafula Wabukoyi (Wabukoyi, 7/7/2019), numerous clans left the Bukusu hills after Wakhulunya took over as head of the Batikwiika clan in place of his deceased father. Major clans such as Babuya, Bayemba, Basime, and Balako relocated to Khachong'a. Other clans traveled to Butilu, Namwisindwa, Kwanjusi, and Nangilima. Waswa Mulomi of the Bayemba clan, Sanja Molu of the Babuya Baolo clan, Nasimolokhale of the Balako clan, and Khalibwayi of the Basime tribe served as the time's leaders.

4.4.5 Sex Education for Youth in the Traditional Bukusu Community of Western Kenya

4.4.5.1 Introduction

The International Conference on Population and Development and associated resolutions have consistently urged countries to give adolescents and young people comprehensive sexuality education, according to Rogow & Haberland (2015). (CSE). In initiatives that have a chance of lowering rates of STIs and unwanted pregnancies, the policy of evidence-based justifications for stressing gender, power, and rights is presented. The rationale for an empowerment approach to CSE is discussed. This method aims to empower young people, particularly females and other disenfranchised young people, to view themselves and others as equal partners in their relationships and be able to defend their own health and ambitions.

Just like Rogow & Haberland, (2015), the Federal Center for Health Education (2016) and the Bukusu community traditional sexuality education aims to develop and strengthen the ability of children and young people to make conscious, satisfying and respectful choices regarding relationships, sexuality and emotional and physical health.

Margaret Nafula, (Nafula, 12/6/2019) notes that sex in the Bukusu traditional community was sacred and meant for procreation, morality, and for hygienic purposes. Sexuality education amongst girls was taught right from childhood up to and including adulthood.

4.4.5.2 Promotion of Moral Values for Girls

An oral interview with the Bukusu Council of Elders, (BUCOE, 14/7/2019) notes that teenage girls are encouraged to be morally upright when they spend their nights in their grandmothers' houses where they receive special instructions. For those who do not have grandmothers, they put up with their age mates who have grandmothers. Such arrangements are supported by elders. Here is where essential teachings on sexual education for girls are done in the Bukusu traditional community of Western Kenya.

An interview with a member of the Culture Council of Bukusu Elders, Margaret Nafula, (Nafula, 12/6/2019) it is noted that sexual education is mostly done at night around the fire place where grandmothers encourage girls to retain their virginity till marriage. Quite often, teachings are accompanied by singing and moderated dances and relevant gestures. Everything is informal, unsystematic and virtually pastimes in which events are recounted, Young girls are taught how to wash their private parts to help them improve their confidence in youth gatherings and interactions with other people. Grandmothers advise teenage girls to shave their puberty hair to minimize the odour that comes from vaginal fluids. Girls are reminded that bad smell, if not controlled, could distract the psychology of their partners while making love.

Nafula (12/6/2019) & the Culture Council of Bukusu Elders (CCBE, 11/5/2019) note that girls are strictly guarded both at night and during the day against boys and men who seek to have sex with them. Security is organized by parents and executed by all, especially their elder brothers, cousins and uncles. Grandmothers teach their grand-daughters that their God loves morally upright people. Girls are reminded that if they remained virgins till marriage, they would bring honor to themselves, their families and their clan by attracting an extra goat for their paternal aunts upon marriage. The goat is usually given during a special ceremony called "Sisiemiko"

During the participant observation session at *khusena kumuse* ceremony, the traditional Bukusu community educator, Kituyi Maratani, (Maratani, 21/8/2019) warns youthful girls and young women against the dangers of waywardness. He reminds teenage girls not to engage in pre-marital sex. Girls are warned that if they contravene the warning, they risk catching sexually transmitted diseases or getting pregnant before marriage and as a result getting married off to an elderly man at an early age. In addition, girls are taught that the safest way of family planning is to abstain from sexual intercourse until they get married.

As it is indicated in the archival document, (KNA/LD/907.67628WAN), the subjects of counselling by traditional educators are varied: disdain for the old and aged (*embelekeu*), cunning, deceit, and blatant lying (*bubeyi*), useless fights (*kamaya*), deep hatred that includes hurting each other with murderous intentions (*bikhonde*), witchcraft (*bulosi*), theft (*bubwifwi*), moral corruption (*kunywanywa*), currying favour and other mechanisations and activities that undermine the moral tone of the society (*buchwanjwani*).

In addition, a popular story about a dog and “kumurumba” is recorded in the archival document (KNA/LD/907.67628WAN). It is noted, though figuratively, that no one is expected to climb *kumurumba tree* because it is slippery and dangerously smooth. But the dog was fool-hardy enough to try. He came down, rolling at a shuddering speed, his eyes cascading large beads of tears. The dog in this analogy stands for the ill advised youth who think they can go against tradition. They end up burning their fingers. The Bukusu people say: “*Nandakambilwa kakona khumwanda kwenjoli*”, meaning, whoever refuses the counsel of elders, ends up dead on the course of fierce animals. In his speech, the traditional educator, Kituyi Maratani, (Maratani, 21/8/2019) seeks to prevent the youth from falling into such preventable problems that are related to, but, not entirely related to sexual immorality.

4.4.5.3 Use of Special Food by Teenage Girls

In oral interviews with Magaret Nafula, (Nafula, 12/6/19) & the Culture Council of Bukusu Elders, (CCBE, 11/5/2019), it is noted that grandmothers prepare traditionally skimmed milk (*kamabele kamesache*) for teenage girls. The milk is taken as much as it is available. There is a common belief among the Bukusu traditional community that skimmed milk reduces libido and therefore helps promote morality among youthful girls.

4.4.5.4 Use of Special Grasses and Concoctions

As it is evident in the archival source (KNA/92-248/K 306KEN), most of the elders from the Bukusu traditional community felt that rather than spend a lot of money and time on using western family planning methods, which could become dangerous to their wives, they opted to use their own traditional techniques in family planning. In the past, they agreed that old women could “hold” a girl’s menstruation blood until such a time she felt she was ready to get children. Some times the girls were shown the medicinal herbs to use which they did by themselves. This method was an important measure for girls from getting children out of wedlock. In the adults, family planning techniques depended on the restraint of the couples from coming into contact with each other. For instance, a man could not come into contact

with his wife until a child was about to have its milk teeth. Poligamy was also used as a way of planning the family.

In confirmation with the above, oral interviews conducted with Kituyi Maratani (Maratani, 8/6/2019) and Magaret Nafula, (Nafula, 12/6/2019) it is noted that a mother of the teenage girl could take the first menstrual blood of her daughter and put it on a special grass (*lusinyande*). Some special concoction was made and rituals were done on it. The concoction was hidden in the hut of her grandmother. Such an event was conducted away from the teenage girl but in the presence of the paternal grandmother and paternal aunts of the girl. The girl was given special teachings by the trio. She was warned against engaging in sexual intercourse with a man before marriage. Her company with boys and men, whether relatives or not was monitored and regulated. After a short duration, she was engaged and married off through a traditional wedding ceremony. Within a short time, the newly wedded woman would go back to their home. She was to be accompanied by female relatives of her husband. A special ceremony was carried out by her grandmother and her paternal aunts. It is after that ritual that she could conceive a baby.

4.5 Teachers of Youth Education in the Traditional Bukusu Community of Western Kenya

The second objective of this study was to describe teachers of youth education in the Bukusu traditional community of Western Kenya. The collected qualitative data was analysed inductively and presented as below:

Teachers are an essential component in an education system because they are the custodians of knowledge and, therefore, determine what the learner receives in the teaching-learning process. Alek, R., Fitria, H. & Eddy, S. (2021), note that the role of teachers in implementing the 2013 curriculum is as follows: teachers as implementers, teachers as adapters, teachers as developers and teachers as curriculum researchers. As it is evident in the archival document (KNA/92-248/K.306KEN), the education given by Bukusu traditional community of Western Kenya to their child was done by the family, the clan, the ethnic community, as well as imitation, work, oral traditions, social ceremonies and play.

In confirmation of the above information, the Bukusu traditional community elders note that the Bukusu traditional youth education is effected by many teachers: the community circumcisers (*bakhebi*) who teach initiates genealogy of the Bukusu traditional community,

minimum requirements for one to qualify as a Bukusu community traditional circumciser, the Bukusu traditional community age-sets and age-grades, conduct the oaths to initiates and teach upcoming circumcisers how to conduct an operation on a candidate for circumcision (*omusinde*) (KNA/MAC/57296WAG; KNA/92-248/K.306KEN; KNA/83/704928Scu; Muliro, 2011; BTC, 18/9/2019&CCBE, 11/5/2019). Tutors(*singular-omutiling'i* and plural-*batiling'i*) instruct initiates not to enter cooking places to avoid frequent encounters with their mothers while going about with their kitchen chores. They instruct initiates on the rules of exogamy and warn them against incest and adultery. In addition, tutors guide initiates on the practice of marksmanship and precision in war games. Furthermore, the tutors teach initiates how to behave before men of senior age grades and on how to visit unmarried girls in their huts (*khuatula*) (KNA/MAC/57296WAG &BUCOE, 14/7/2019).

In an oral interview with the Bukusu council of elders, it is noted that elders guide the community as a whole on how the initiation ceremony should be conducted from the beginning to the end. In addition, fathers play a special function of teaching the youth weighty matters concerning ownership of property, inheritance and succession (BUCOE, 14/7/2019; Wabukoyi, 24/11/2019 & KNA/MAC/57296WAG). The parternal uncle (*papa*) gives the initiatee special instructions during the second session of oathing where the initiatee is instructed to be a good listener, respect others, be humble, generous, brave, hard working and responsible (BUCOE, 14/7/2019; CCBE, 11/5/2019).

In oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) & Culture Council of Bukusu Elders (CCBE, 11/5/2019), it is noted that the maternal uncle (*khocha*) teaches the initiatee rules of etiquette and responsibility as the maternal aunt (*maayi*) insists on respect for self and others and bravery. The BUCOE (14/7/2019); BTE, (18/3/2019); CCBE (11/5/2019) & Makila (1976) note that the youth were taught by elders about the Bukusu traditional community important persons. The important persons included, but not limited to, Mutonyi owa Nabukelembe, Wachiye owa Naumbwa and Maina owa Nalukale. The youth are taught about their background, prophecies and mysteries and their destinies. As it is evident in the archival documents (KNA/LD/907.67628WAN & KNA/92-248/K.306KEN) it is noted that mothers (*plural-bamaayi; singular-maayi*), grandmothers (*plural-bakukhu; singular-kukhu*) and parternal aunts (*plural-basenge; singular-senge*) facilitate the execution of youth sex education in the Bukusu traditional community of Western Kenya. They jointly and in one spirit call upon youthful girls to uphold their

virginity till marriage, shave their pubic hair, maintain cleanliness and moderate their company with people of the opposite sex regardless of their relationship.

4.6 Philosophical Foundations of Youth Education in the Traditional Bukusu Community of Western Kenya

The third objective of this study was to describe and investigate philosophical foundations of youth education in the traditional Bukusu community of Western Kenya. Qualitative data collected was analyzed by inductively to address this objective. Results are presented as follows:

Sifuna & Otiende (1992), note that any system of education, whether simple or sophisticated, is firmly based on some kind of philosophical foundation and the African traditional education was no exception. In addition, Sifuna, Chege & Oando (2006), note that philosophy is illustrated by its use in different contexts. It is noted that philosophy as a discipline is developed through professional philosophers studying philosophical questions and suggesting possible answers. Traditionally, the formalized study of philosophical issues have been classified into four areas; *epistemology* which is the study of knowledge, *axiology* which is the study of values, *metaphysics* which is the study of questions that transcend ordinary experience, and *logic* which is the study of correct reasoning or the structure and principles of sound arguments. Sifuna & Otiende (1992) argue that African indigenous education has the following underlying principles: **preparationism, communalism, functionalism, perennialism, and holisticism:**

As it is evident in the archival document (KNA/92-248/K.306KEN), the traditional education given to the youth in the Bukusu traditional community is practical-oriented. It is meant to equip the child with practical skills that will enable him or her to play his or her role in adult life. Morality and good conduct are also stressed. Peership and initiation ceremonies emphasize the importance of co-operation and unity among individuals in the community.

Based on the above information and on the oral interview with the Bukusu Community Traditional Circumcisers (BTC, 18/9/2019), it is noted that on the third day after circumcision and shortly before coming out of the hut of seclusion, the initiatee is instructed through oaths by his circumciser, his uncles and aunts to respect other people's wives, take care of vulnerable persons, protect his community, generate wealth and respect his parents and all the other senior members of the community. With these instructions, the newly

circumcised boy is prepared to live at peace and productively with other members of his immediate society. In addition, the physical circumcision itself with the accompanying pain is a preparatory experience for parenthood and adult life which is basically challenging. Furthermore, the boys are taught important virtues of generosity and team work expected of them once they leave the hut of initiation and graduate into adulthood. In an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), it is noted that the youth are taught the genealogical tree and ancient important personalities of the Bukusu community of Western Kenya as they prepare boys and girls to pass over the rich heritage to the generations to come. The elders argue that the young generation must know their history because it identifies them as a people and fosters in them a sense of confidence and pride. An oral interview with a Bukusu community elder, Margaret Nafula (Nafula, 12/6/2019), notes that sex education lessons prepare teenage girls for a decent and fulfilling family life in the days to come. It is therefore, deduced that education given to the youth in the traditional Bukusu community of Western Kenya is guided by the principle of **preparationalism**.

Sifuna & Otiende (1992), note that **communalism** philosophical base in traditional African education entails bringing up of children largely by the process of socialisation as opposed to the process of individualisation. This is done to deliberately strengthen the organic unity of the clan or tribe. Every child is brought up to be an extrovert; to be a social atom which is capable of entering into social relations with other social atoms which make up the clan or tribe. Freedom of the individual is completely subordinated to the interest of the community; co-operation is preferred to competition. The individual was brought up to have love and sympathy for fellow human beings and such love is to be reflected in all forms of human relations and activities.

In confirmation of the above data, the Bukusu Traditional Circumcisers (BTC, 18/9/2019), note that boys were circumcised communally and allocated age sets and age grades so as to unite them against real and perceived community enemies. The boys stayed in the huts of seclusion and tutors inducted them in their culture to mould patriotic citizens of their society. Furthermore, they were jointly trained on the tactics of marksmanship by tutors (*batiling'i*) in an effort to secure the community in the unfortunate event of a calamity. Furthermore, in an oral interview with the Bukusu Council of Elders (BUCOE, 14/7/2019), it is noted that the predictions by prophets prepared the community about the future while magicians entertained the society. Leaders were chosen and installed to assist in the daily running of the

community. On the other hand, Margaret Nafula (Nafula,12/6/2019), notes that girls were instructed on sex education by selected members of the nuclear family (grandmothers, mothers and parternal aunts) so as to uphold the moral fabric of the society and avoid shame and the danger that was associated with unwanted pregnancies, sexually transmitted infections and children born out of wedlock. This could derail the social standing of the community. Furthermore, Margaret Nafula (Nafula, 12/6/2019), notes that young girls were protected from sex predators by the whole community. The exercise was spearheaded by parents and supported by all members of the community. The young people were taught the importance of self-respect and respect for others. Furthermore, the Culture Council of Bukusu Elders(CCBE, 11/5/2019), notes that community leaders (*babami*) were installed as per the Bukusu traditions and supported by the whole clan or tribe and whenever there was a problem in the family or clan or tribe, the whole society was consulted through its leadership before a decision was reached and executed. In a nutshell, the Bukusu traditional society lived to the true sense of a well knit and united community.

Sifuna & Otiende (1992) note that indigenous education was guided the principle of **functionalism**. Education was strictly utilitarian, and was generally for an immediate induction into the society and a preparation for adulthood. For a greater part of their lives, children were engaged in participatory education through learning by doing. Education was, therefore, an integrated experience where children learnt by being useful to adults and engaging in productive work. It embraced among other things, spiritual and moral ways of living, social and economic participation, and more importantly, job orientation and application of what was learnt to the needs of the society. What they learnt was also of utility and they, therefore, did not require much motivation to learn.

In confirmation of the above information, an oral interview with the Bukusu traditional community elder, Margaret Nafula (Nafula, 12/6/2019), notes that sex education teachers (mothers, parternal aunts and grandmothers) were mature women who gained competence by actively taking part in various family planning methods since their youthful days. The training assisted them navigate through adolescent challenges successfully. Sex education teachers were carefully chosen role models. On the other hand, the Bukusu Traditional Circumcisers (BTC, 18/9/2019) notes that the operation practice was a semi spiritual-magical process. It could not be done by everybody. It was not for the willing, but for those chosen by spirits from designated clans. The prospective circumciser was identified on the circumcision

yard when the candidate depicted unusual shivers. He was allowed to hold the circumcision knife (*lukembe*) and other rituals were performed on him before he could settle down and made to go to the hut of seclusion. Such a candidate CCBE (11/5/2019), note that he was marked for an assistant circumciser (*omubingilisi*) position. His initial duties would be to carry the clay power and sharpen circumcision knives. He was trained by his mentor until a time when he was approved by his master to conduct an operation, but, not until he had married and given forth to a first born baby boy. In addition, an interview with the Bukusu Traditional Educators (BTE, 18/3/2019), notes that traditional educators (*baseni mise*) were chosen by spirits (*musambwa*) as the craft ran in specific clans of the Bukusu traditional community. The prospective Bukusu traditional educator could fall critically sick at an early age or advanced age. The oracles of seers (*khulakula*) could be invoked by close relatives of the patient or it could be easily identified by elders. Once *musambwa* was identified, CCBE (11/5/2019), note that an appropriate ceremony was conducted where secretive rituals were done. The patient then, became a student-educator where he worked under an accomplished traditional educator until a time when he was allowed to preside over funeral rites, subject to meeting other cultural conditions.

Were (1967) notes that specialised training was reserved for the leading elders of various lineages, clans and sub-tribes. Again, there was nothing particularly systematic or formal about the actual way of transmitting knowledge. As lineage and clan elders, and due to their long experience, the elders automatically became the custodians of the laws and traditions of their people, a position which carried authority, prestige and influence and which had formal recognition. They settled cases, kept peace, generally saw the well-being of their people and in some cases acted as sacrificial priests. Tradition was not simply something sentimental, or theoretical, or merely dead dogma but, rather, a relevant and practical aspect of life of the community which was handed down from generation to generation and which was, therefore, a living embodiment of the past and the present. In addition, Sifuna & Otiende (1992) note that **perennialism** foundational base is focused mainly on the transmission of heritage from one generation to another. It is aimed at assuring continuity and being the instrument by which civilisations perpetuated themselves. Through education, members of the society made sure that behaviours necessary for the survival of the cultural heritage were learnt. It was a collective means through which society initiated its young generation into the values and techniques which characterised life.

In confirmation of the above information, an oral interview with the Bukusu Council of Elders (BUCOE, 17/4/2019), notes that the genealogical tree and circumcision ceremony of the Bukusu traditional community of Western Kenya are passed on from generation to generation through youth education. The boys and girls are taught about the first Bukusu person and the communal beliefs about its origin. The youth are inducted on the origin of clans and the exogamy that make up the Bukusu traditional community. In addition, boys and girls are taught how to carry out a traditional circumcision ceremony and sexuality education which are accompanied by various practices and teachings that are unique to the Bukusu traditional community of Western Kenya.

Furthermore, an oral interview with the Culture Council of Bukusu Elders (CCBE, 11/5/2019), notes that information about important people (prophets, magicians and leaders) and sex education of the Bukusu community is passed on from generation to generation through story telling and structured conversations. The information entertains the youth and informs them of the community's past as the future is projected basing on that background.

Sifuna & Otiende (1992), note that **holisticism** principle in indigenous education involved multiple learning. There was hardly any room for specialisation in learning. It was not rigidly compartmentalised. In this, its aims, content and methods were intricably interwoven. The holistic approach to learning developed children into “jacks of all trades and masters of all.”

In confirmation of the above, oral interviews with the Bukusu Council of Elders (BUCOE, 14/7/2019) and the Culture Council of Bukusu Elders (CCBE, 11/5/2019), notes that the youth in the Bukusu traditional community set up are taught as many crafts as possible. Generally, all boys are trained in crop farming, hunting, fishing, livestock keeping, hut building, basic medicine, leather work, and marksmanship. On the other hand, girls are taught house keeping, general hygiene, basic medicine, crop farming, pottery, basketry, cooking, care of husbands, child care, care of vulnerable people and general home management. However, there are some crafts that are taught to a selected few like advanced medicine, black smithing, traditional educators (*baseni mise*), and rain making.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

A overview of the study's findings, conclusions, and suggestions is given in this chapter. Additionally, it offers suggestions for further study.

5.2 Summary of findings of the study

The purpose of the study was to explain and look at the philosophical underpinnings, teaching methods, and topic knowledge of youth education in the traditional Bukusu community of Western Kenya.

The three main objectives of the study were to describe and examine the content knowledge of youth education in the traditional Bukusu community of Western Kenya, to describe and examine the youth education teachers in that community, and to describe and examine the philosophical foundations of youth education in that community. The county of Bungoma served as the study's location. 2 Bukusu traditional educators (baseni mise), 20 Bukusu council of elders, 21 Bukusu elders on the Culture Council (musambwa), and 29 Bukusu traditional circumcisers gave information (bakhebi). Of the 98 respondents that were intended to react, only 72 actually did.

The study's primary objective was to assess and characterize the youth education topic knowledge in the traditional Bukusu community of western Kenya. Qualitative data was acquired to meet this objective. Descriptive data were displayed using narratives. The results show that among the subjects taught in youth education in the Bukusu community in Western Kenya are traditional Bukusu sex education and circumcision ceremonies. Important historical people and the ancestry of the conventional Bukusu group are other concerns. The young people of the traditional Bukusu community in Western Kenya may have had access to youth education in this manner.

The study's second goal was to characterize youth education instructors in Western Kenya's traditional Bukusu community. To achieve this goal, qualitative data was gathered. Narratives were used to communicate descriptive data. According to the findings, instructors in the community include dads, mothers, sisters, brothers, uncles, aunts, elders, circumcisers, and all adult individuals. This suggests that the traditional Bukusu village in Western Kenya had sufficient instructors for youth education.

The third objective of the study was to describe and investigate the philosophical foundations of youth education in the traditional Bukusu community of Western Kenya. Qualitative data was acquired to meet this objective. To gather descriptive data, narratives were employed. Results show that in the traditional Bukusu community of Western Kenya, youth education is based on the five philosophical pillars of perennialism, functionalism, holism, preparationism, and communalism. This may indicate that young education in the historic Bukusu community in western Kenya is getting better.

5.4 Conclusion

These being the findings of the study, it is concluded that youth education in the traditional Bukusu community of Western Kenya promotes multiple teaching and learning of skills. It does not impart knowledge, skills, values and attitudes for its own sake. Worth noting, is that marksmanship and home management courses are compulsory and exclusively taught to boys and girls respectively. This system does not over-emphasize specialization or white color jobs. In addition, the traditional Bukusu community education system has an adequate number of teachers. Every mature person is trained to teach many aspects of content knowledge of youth education to the upcoming generation. The youth in the traditional Bukusu community of Western Kenya are taught to uphold high levels of patriotism to the family, clan and tribe. The traditional youth education looks down on arrogance, betrayal, selfishness, intolerance and corruption. No one is given the mandate to lead the community unless his conduct is undoubtedly above reproach.

Furthermore, the traditional education system is a learner based system. Of paramount importance is the natural dispositions and interests of learners. For instance, circumcisers and medicine men are skilfully identified for training by elders. There is no pressure at all on the learner for academic performance. The youth are taught at their own pace. There is no stress related to repetition or wrong placement of learners in the courses they do not like. Learners learn freely and happily until they acquire the skill of their choice.

The traditional youth education is cheap and therefore affordable to all learners. For example, traditional circumcisers are given one or two fowls as payment for an operation and teaching of initiates. No youth misses out on education on the grounds of poverty. The traditional Bukusu education system gives a chance to everyone to excel in whatever they do. The youth are trained to be leaders, farmers, home managers, security personnel, prophets, magicians, circumcisers, medicine men and medicine women without many stringent prerequisite

qualifications. The traditional Bukusu community education prepares youth for self reliance and therefore, does away with problems associated with unemployment. Lastly, the traditional Bukusu community education system nurtures individuals to uphold high levels of respect and moral standards. For this reason, it is rare to hear of cases of unwanted pregnancies, sexually transmitted infections, bastards and urchins in the traditional Bukusu community of Western Kenya.

5.5 Recommendations of the study

Based on the analysis of the study, the researcher makes the following recommendations:

- (1) The government should encourage impartation of traditional youth education among learners to promote morality and help them lead a successful life.
- (2) The government should make it compulsory for learners to acquire multiple skills so as to address the problem of unemployment.
- (3) The government should abolish standardized tests and allow learners to be evaluated on individualized basis by their teachers.
- (4) The government should equip all youth with basic military skills and techniques to enhance our national security system.

5.6 Areas for further research

The researcher suggests that:

- (1) A study should be conducted on how the traditional Bukusu community youth education should be part of the Kenyan education curriculum.
- (2) A study should be conducted to establish teaching methodologies of youth education in the traditional Bukusu community of Western Kenya.
- (3) Studies should be conducted about youth education in other traditional African communities in Kenya.

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APPENDICES

Appendix I: The Letter of Transmittal

Dear Sir / Madam,

I take this opportunity to greet you and request you to answer questions in the attached interview schedule frankly and honestly, to assist in my research work entitled: Traditional youth education of the Bukusu community of Western Kenya: A study of its content, teachers and philosophical foundations. The purpose of this study is to describe and investigate content knowledge, teachers and philosophical bases of youth education in the Bukusu community of Western Kenya. This study will preserve the traditional education of the Bukusu community of Western Kenya, enrich the teaching and training of African traditional education in Africa, put African indigenous education on the world map and form the basis for ethical education.

The results of this study will be shared out to respondents through workshops, meetings and reports. May I also assure you that the principles of anonymity and confidentiality will be observed.

Please, find time and respond to this interview schedule.

Yours sincerely,

Geoffrey Khisa Wafukho.

Cell: 0724205029.

Appendix II: Interview Schedule for Traditional Bukusu Council of Elders Informed Consent

This research is meant for academic purposes. It seeks to describe and investigate content knowledge, teachers and philosophical bases of youth education in the Bukusu traditional community of Western Kenya. The exercise is meant to preserve the Bukusu community traditional education and improve on the quality of education in Kenya. You have been selected to participate in this research. Please, do not write your name anywhere on this interview schedule. All information you will give remains confidential and will be unilaterally used for this study. Your participation in this study is voluntary.

SECTION A: Personal information

1. Your Sex Male () Female ()

2. Age in years: 45-49 [] 50-54 [] 55-59 [] 60-64 [] 65-69 [] 70-74 [] 75-70 [] 80+ []

3. Marital status: Married [] separated [] Divorced [] Widowed []

4. Work experience in years: 0-4 [] 5- 9 [] 10-14 [] 15- 19 [] 20-24 [] 25-29 [] 30+ []

5. Your religion: Traditional [] Christian [] Muslim []

A. Content Knowledge of Youth Education in the Traditional Bukusu Society

Genealogy

1. Describe genealogy of the traditional Bukusu community of Western Kenya.
2. Describe clan clusters of the traditional Bukusu community of Western Kenya?
3. List clans that comprise clan clusters of traditional Bukusu community of Western Kenya.

Circumcision Rites

4. What is the importance of circumcision rites in the traditional Bukusu community of Western Kenya

5. Describe procedures followed by candidates for circumcision in the traditional Bukusu community of Western Kenya
6. Outline age-sets and age grades in the traditional Bukusu community of Western Kenya
7. Explain the role of attendants to initiatees in the traditional Bukusu community of Western Kenya
8. Outline practices of circumcision rite of the traditional Bukusu community of Western Kenya
9. Describe how an operation is conducted on the candidate for circumcision in the Bukusu traditional community.
10. Describe activities that take place in the circumcision residence of initiatees
11. A) Who attends to initiatees while in the house of seclusion?
B) Describe the specific roles of attendees to initiatees while in the house of seclusion.
12. Describe oaths that are administered to the initiatees in the traditional Bukusu community of Western Kenya.
13. Describe activities that are conducted by initiatees before coming out of the hut of seclusion.
14. Describe qualities of circumcisers in the traditional Bukusu community of Western Kenya.

Important People in the Traditional Bukusu Community

15. List specific prophets, magicians and leaders you consider important in the traditional Bukusu community of Western Kenya.
16. Describe important activities that were done by prophets, magicians and leaders mentioned above in the traditional Bukusu community of Western Kenya.

Sex Education as Practiced by the Traditional Bukusu Community.

17. Describe how sex education for youth is conducted in the traditional Bukusu community of Western Kenya

B. Teachers of Traditional Youth Education of Western Kenya.

18. Describe teachers of genealogy to the youth in the traditional Bukusu community of Western Kenya.

19. Describe teachers of circumcision rites for youth in the traditional Bukusu community of Western Kenya.

20. Describes teachers of important personalities to the youth in the traditional Bukusu community of Western Kenya.

21. Describe teachers of sex education to youth in the traditional Bukusu community of Western Kenya.

C. Philosophical Bases of Youth Education in the Traditional Bukusu Community of Western Kenya.

22. Why are youth taught genealogy in the traditional Bukusu community of Western Kenya?

23. Why are youth taught circumcision rites in the traditional Bukusu community of Western Kenya?

24. Why are youth taught important people in the traditional Bukusu community of Western Kenya?

25. Why are youth taught sex education in the traditional Bukusu community of Western Kenya?

Appendix III: Interview Schedule for the Traditional Bukusu Educators (baseni mise) Informed Consent

This research is meant for academic purposes. It seeks to describe and investigate content, knowledge, teachers and philosophical bases of youth education in the Bukusu traditional community. This exercise is meant to preserve the Bukusu traditional community education and improve on the quality of education in Kenya. You have been selected to participate in this research. Please, do not write your name anywhere on this interview schedule. All the information you will give remains strictly confidential and will be unilaterally used for this study. Your participation in this study is voluntary.

SECTION A: Personal information

1. Your Sex Male () Female ()

2. Age in years: 45-49 [] 50-54 [] 55-59 [] 60-64 [] 65-69 [] 70-74 [] 75-70 [] 80+ []

3. Marital status: Married [] separated [] Divorced [] Widowed []

4. Work experience in years: 0-4 [] 5- 9 [] 10-14 [] 15- 19 [] 20-24 [] 25-29 [] 30+ []

5. Your religion: Traditional [] Christian [] Muslim []

A. Content Knowledge of Youth Education in the Traditional Bukusu Society

Genealogy

1. Describe genealogy of traditional Bukusu community of Western Kenya
2. Describe clan clusters of the traditional Bukusu community of Western Kenya?
3. List clans that comprise clan clusters of traditional Bukusu community of Western Kenya.

Circumcision Rites

4. What is the importance of circumcision rites in the traditional Bukusu community of Western Kenya
5. Describe procedures followed by candidates for circumcision in the traditional Bukusu community of Western Kenya

6. Outline age-sets and age grades in the traditional Bukusu community of Western Kenya
7. Explain the role of attendants to initiates in the traditional Bukusu community of Western Kenya
8. Outline practices of circumcision rite of the traditional Bukusu community of Western Kenya
9. Describe how an operation is conducted on the candidate for circumcision in the Bukusu traditional community.
10. Describe activities that take place in the circumcision residence of initiates
11. A) Who attends to initiates while in the house of seclusion?
B) What are the specific roles of attendees to initiates while in the house of seclusion?
12. Describe the oaths that are administered to the initiates in the traditional Bukusu community of Western Kenya
13. Describe activities that are conducted by initiates before coming out of the hut of seclusion.
14. Describe qualities of circumcisers in the traditional Bukusu community of Western Kenya.

Important People in the Traditional Bukusu Community

15. List prophets, magicians and leaders found in the traditional Bukusu community of Western Kenya.
16. Describe important activities that were done by prophets, magicians and leaders in the traditional Bukusu community of Western Kenya.

Sex Education as Practiced by the Traditional Bukusu Community.

17. Describe how sex education for youth is conducted in the traditional Bukusu community of Western Kenya

B. Teachers of Traditional Youth Education of Western Kenya.

18. Describe teachers of genealogy to the youth in the traditional Bukusu community of Western Kenya.

19. Describe teachers of circumcision rites for the youth in the traditional Bukusu community of Western Kenya.

20. Describes teachers of important personalities to the youth in the traditional Bukusu community of Western Kenya.

21. Describe teachers of sex education to youth in the traditional Bukusu community of Western Kenya.

C. Philosophical Bases of Youth Education in the Traditional Bukusu

Community of Western Kenya.

22. Why are youth taught genealogy in the traditional Bukusu community of Western Kenya?

23. Why are youth taught circumcision rites in the traditional Bukusu community of Western Kenya?

24. Why are youth taught important people in the traditional Bukusu community of Western Kenya?

25. Why are youth taught sex education in the traditional Bukusu community of Western Kenya?

Appendix IV: Interview schedule for Bukusu Traditional Circumcisers

Informed Consent

This research is meant for academic purposes. It seeks to describe and investigate content, teachers and philosophical bases of youth education in the Bukusu traditional community. This exercise is meant to preserve the Bukusu traditional community education and improve on the quality of education in Kenya. You have been selected to participate in this research. Please, do not write your name anywhere on this interview schedule. All the information you will give remains strictly confidential and will be unilaterally used for this study. Your participation in this study is voluntary.

SECTION A: Personal information

1. Your Sex Male () Female ()

2. Age in years: 45-49 [] 50-54 [] 55-59 [] 60-64 [] 65-69 [] 70-74 [] 75-70 [] 80+ []

3. Marital status: Married [] separated [] Divorced [] Widowed []

4. Work experience in years: 0-4 [] 5- 9 [] 10-14 [] 15- 19 [] 20-24 [] 25-29 [] 30+ []

5. Your religion: Traditional [] Christian [] Muslim []

A. Content Knowledge of Youth Education in the Traditional Bukusu Society

Genealogy

1. Describe genealogy of traditional Bukusu community of Western Kenya
2. Describe clan clusters of the traditional Bukusu community of Western Kenya?
3. List clans that comprise clan clusters of traditional Bukusu community of Western Kenya.

Circumcision Rites

4. What is the importance of circumcision rites in the traditional Bukusu community of Western Kenya
5. Describe procedures followed by candidates for circumcision in the traditional Bukusu community of Western Kenya

6. Outline age-sets and age grades in the traditional Bukusu community of Western Kenya
7. Explain the role of attendants to initiates in the traditional Bukusu community of Western Kenya
8. Outline practices of circumcision rite of the traditional Bukusu community of Western Kenya
9. Describe how an operation is conducted on the candidate for circumcision in the Bukusu traditional community.
10. Describe activities that take place in the circumcision residence of initiates
11. A) Who attends to initiates while in the house of seclusion?
B) What are the specific roles of attendees to initiates while in the house of seclusion?
12. Describe the oaths that are administered to the initiates in the traditional Bukusu community of Western Kenya
13. Describe activities that are conducted by initiates before coming out of the hut of seclusion.
14. Describe qualities of circumcisers in the traditional Bukusu community of Western Kenya.

Important People in the Traditional Bukusu Community

15. List prophets, magicians and leaders found in the traditional Bukusu community of Western Kenya.
16. Describe important activities that were done by prophets, magicians and leaders in the traditional Bukusu community of Western Kenya.

Sex Education as Practiced by the Traditional Bukusu Community.

17. Describe how sex education for youth is conducted in the traditional Bukusu community of Western Kenya

B. Teachers of Traditional Youth Education of Western Kenya.

18. Describe teachers of genealogy to the youth in the traditional Bukusu community of Western Kenya.

19. Describe teachers of circumcision rites for the youth in the traditional Bukusu community of Western Kenya.

20. Describes teachers of important personalities to the youth in the traditional Bukusu community of Western Kenya.

21. Describe teachers of sex education to youth in the traditional Bukusu community of Western Kenya.

C. Philosophical Bases of Youth Education in the Traditional Bukusu Community of Western Kenya.

22. Why are youth taught genealogy in the traditional Bukusu community of Western Kenya?

23. Why are youth taught circumcision rites in the traditional Bukusu community of Western Kenya?

24. Why are youth taught important people in the traditional Bukusu community of Western Kenya?

25. Why are youth taught sex education in the traditional Bukusu community of Western Kenya?

Appendix V: Interview schedule for Culture Council of Bukusu Elders

Informed Consent

This research is meant for academic purposes. It seeks to describe and investigate content, knowledge, teachers and philosophical bases of youth education in the Bukusu traditional community. This exercise is meant to preserve the Bukusu traditional community education. Additionally, it is meant to improve on the quality of education in Kenya. You have been selected to participate in this research. Please, do not write your name anywhere on this interview schedule. All the information you will give remains strictly confidential and will be unilaterally used for this study. Your participation in this study is voluntary.

SECTION A: Personal information

1. Your Sex Male () Female ()

2. Age in years: 45-49 [] 50-54 [] 55-59 [] 60-64 [] 65-69 [] 70-74 [] 75-70 [] 80+ []

3. Marital status: Married [] separated [] Divorced [] Widowed []

4. Work experience in years: 0-4 [] 5- 9 [] 10-14 [] 15- 19 [] 20-24 [] 25-29 [] 30+ []

5. Your religion: Traditional [] Christian [] Muslim []

A. Content Knowledge of Youth Education in the Traditional Bukusu Society

Genealogy

1. Describe genealogy of traditional Bukusu community of Western Kenya

2. Describe clan clusters of the traditional Bukusu community of Western Kenya?

3. List clans that comprise clan clusters of traditional Bukusu community of Western Kenya.

Circumcision Rites

4. What is the importance of circumcision rites in the traditional Bukusu community of Western Kenya

5. Describe procedures followed by candidates for circumcision in the traditional Bukusu community of Western Kenya

6. Outline age-sets and age grades in the traditional Bukusu community of Western Kenya
7. Explain the role of attendants to initiates in the traditional Bukusu community of Western Kenya
8. Outline practices of circumcision rite of the traditional Bukusu community of Western Kenya
9. Describe how an operation is conducted on the candidate for circumcision in the Bukusu traditional community.
10. Describe activities that take place in the circumcision residence of initiates
11. A) Who attends to initiates while in the house of seclusion?
B) What are the specific roles of attendees to initiates while in the house of seclusion?
12. Describe the oaths that are administered to the initiates in the traditional Bukusu community of Western Kenya
13. Describe activities that are conducted by initiates before coming out of the hut of seclusion.
14. Describe qualities of circumcisers in the traditional Bukusu community of Western Kenya.

Important People in the Traditional Bukusu Community

15. List prophets, magicians and leaders found in the traditional Bukusu community of Western Kenya.
16. Describe important activities that were done by prophets, magicians and leaders in the traditional Bukusu community of Western Kenya.

Sex Education as Practiced by the Traditional Bukusu Community.

17. Describe how sex education for youth is conducted in the traditional Bukusu community of Western Kenya

B. Teachers of Traditional Youth Education of Western Kenya.

18. Describe teachers of genealogy to the youth in the traditional Bukusu community of Western Kenya.

19. Describe teachers of circumcision rites for the youth in the traditional Bukusu community of Western Kenya.

20. Describes teachers of important personalities to the youth in the traditional Bukusu community of Western Kenya.

21. Describe teachers of sex education to youth in the traditional Bukusu community of Western Kenya.

C. Philosophical Bases of Youth Education in the Traditional Bukusu

Community of Western Kenya.

22. Why are youth taught genealogy in the traditional Bukusu community of Western Kenya?

23. Why are youth taught circumcision rites in the traditional Bukusu community of Western Kenya?

24. Why are youth taught important people in the traditional Bukusu community of Western Kenya?

25. Why are youth taught sex education in the traditional Bukusu community of Western Kenya?

Appendix VI: Areas to Visit

- (i) CDE's office – Bungoma County
- (ii) NACOSTI offices in Nairobi
- (iii) CDE's office—Trans-Nzoia County
- (iv) Office of the County Governor of Bungoma County

Appendix VII: The Budget

No	Item	Description	Unit Cost	Estimated amount
1.	Stationery	1.10 reams of Photocopy Papers	@ 800/=	8,000/=
		2. 2 diskettes	@ 1200/=	2,400/=
		3. Writing Materials		2,000/=
2.	Personnel	4 .Assistants allowances 12 people for 40 days	@ 395/= per day	190,000/=
3.	secretarial, photocopying, printing, typing e.t.c.	1		85,000/=
4.	Miscellaneous			65,000/=
	Total			352,400/=

Appendix VIII: Personnel to meet

- (i) The County Director of Education – Bungoma County
- (ii) The Dean, School of Education, University of Eldoret
- (iii) Respondents

Appendix IX: Research Permit



P.O. Box 1125-30100
ELDORET, Kenya
Tel: 0774 249552
Fax No: +254 (0)55 200311 Ext 2232
dean@ueld.ac.ke

UNIVERSITY OF ELDORET
SCHOOL OF EDUCATION
DEPARTMENT OF CURRICULUM AND INSTRUCTION/ EDUCATIONAL
PSYCHOLOGY

The Executive Secretary,
National Council for Science Technology & Innovation
P.O. BOX 30623-00100,
NAIROBI.

DATE: 15th January, 2019

Dear Sir/Madam,

RE: RESEARCH PERMIT FOR GEOFFREY KHISA WAFUKHO
EDU/PGF/1001/12

This is to confirm that the above-named Post Graduate Student has completed Course work of Masters of Education in History of Education in Curriculum & Instruction studies.

He is currently preparing for field work to collect data on the thesis title: ***"Traditional Education of the Bukusu Community of Western Kenya: A Study of its content, teachers and philosophical foundations"*** The proposal was examined and approved by academic board of examiners of the school of education on 15th January, 2019.

Any assistance accorded him to facilitate acquiring research permit for data collection will be highly appreciated.

Thank you

DR. AGNES OSEKO
HEAD OF DEPARTMENTS OF CURRICULUM & INSTRUCTION/
EDUCATIONAL PSYCHOLOGY

Cc. DIV(ASA)
Dean, School of Education

Appendix X: Research Authoriation letter from NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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Website: www.nacosti.go.ke
When replying please quote

NACOSTI (Legal Notice)
101 Waiyaki Way
P.O. Box 30621-00100
NAIROBI, KENYA

Ref No: **NACOSTI/P/19/57729/28070**

Date: **12th February, 2019**

Geoffrey Khisa Wafukho
University of Eldoret
P. O. Box 1125-30100
ELDORET.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Traditional education of the Bukusu Community of Western Kenya”* I am pleased to inform you that you have been authorized to undertake research in **Bungoma County** for the period ending **12th February, 2020**.

You are advised to report to **the County Commissioner and the County Director of Education, Bungoma County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Bungoma County.

The County Director of Education
Bungoma County.

Appendix XI: Research Authorization letter from Ministry of Education



REPUBLIC OF KENYA

MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
State Department of Education - Bungoma County

When Replying please quote
e-mail bungomaede@gmail.com

County Director of Education
P.O. Box 1620-50200
BUNGOMA

Ref No: BCE/DE/19/VOL.1/185

Date 25th March, 2019

TO WHOM IT MAY CONCERN

**RE: AUTHORITY TO CARRY OUT RESEARCH - GEOFFREY KHISA WAFUKHO-
NACOSTI/P/19/57729/28070**

The bearer of this letter Geoffrey Khisa Wafukho of University of Eldoret has been authorized to carry out research on "*Traditional education of the Bukusu community of Western Kenya*" a period ending *12th February, 2020.*

Kindly accord him the necessary assistance

JEMIMAH E. MAINA
For: COUNTY DIRECTOR OF EDUCATION
BUNGOMA COUNTY

Appendix XII: Research Authorization letter from Ministry of Interior and Coordination of National Government

REPUBLIC OF KENYA



**THE PRESIDENCY
MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT**

Telephone: 055- 30326
FAX: 055-30326
E-mail: ccbungoma@yahoo.com
When replying please Quote

Office of the County Commissioner
P.O. Box 550 - 50200
BUNGOMA

REF:ADM.15/13/VOL.11/29

26th March, 2019

TO WHOM IT MAY CONCERN.

RE: RESEARCH AUTHORIZATION –GEOFFREY KHISA WAFUKHO

Reference is here made on the letter Ref; NACOSTI/P/19/57729/28070 dated 12th March, 2019 from the National Commission for Science, Technology and Innovation on the above subject.

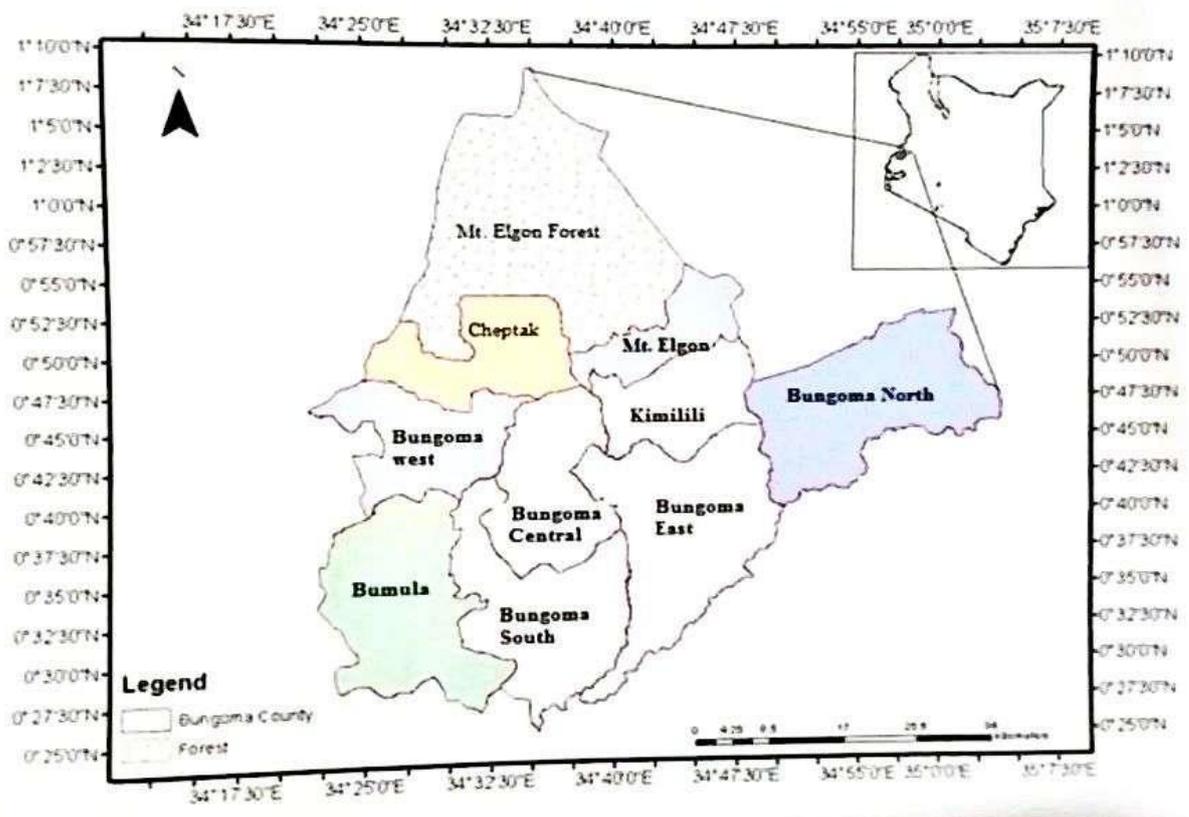
The bearer of this letter Geoffrey Khisa Wafukho a student at the University of Eldoret has sought authority to carry out research on, "**Traditional Education of Bukusu Community of Western Kenya in Bungoma South Sub County, Bungoma County** " for a period ending 12th March, 2020.

Authority is hereby granted for the specific period and any assistance accorded to her in this pursuit would be highly appreciated by this office.

L. N. Wafukhu
For: County Commissioner
BUNGOMA COUNTY



Appendix XIII: Map of Bungoma County



Appendix XIV: Similarity Report

Turnitin Originality Report

TRADITIONAL YOUTH EDUCATION OF THE BUKUSU COMMUNITY
OF WESTERN KENYA: A STUDY OF ITS CONTENT, TEACHERS AND
PHILOSOPHICAL FOUNDATIONS (1844 – 2019) by Geoffrey Wafukho



From Theses (Theses)

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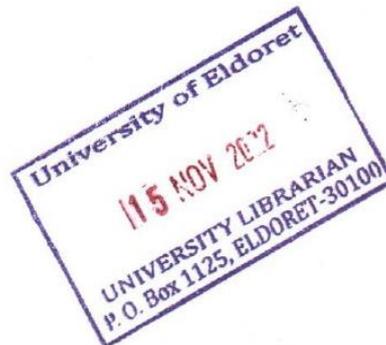
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Submitted to Mount Kenya University on 2020-01-03
- 2 3% match (Internet from 07-Nov-2022)
<http://erepository.uoeld.ac.ke/>
- 3 < 1% match (student papers from 28-Jul-2017)
Submitted to Mount Kenya University on 2017-07-28
- 4 < 1% match (student papers from 20-Nov-2018)
Submitted to Mount Kenya University on 2018-11-20
- 5 < 1% match (student papers from 21-Mar-2017)
Submitted to Mount Kenya University on 2017-03-21
- 6 < 1% match (student papers from 08-Feb-2019)
Submitted to Mount Kenya University on 2019-02-08
- 7 < 1% match (student papers from 01-Mar-2018)
Submitted to Mount Kenya University on 2018-03-01