

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

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**USE OF ALTERNATIVE MEDIA TO RETHINK AGIKUYU
TRADITIONAL PRACTICES AMONG AGIKUYU YOUTH
OF MWEIGA LOCATION**

Moderator

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A Research Project Submitted to Institute of Social Communication in
Partial Fulfillment for the Requirements for Bachelor of Arts in Social
Communication of Catholic University of Eastern Africa

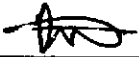
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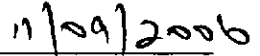
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DECLARATION

I, the undersigned, declare that this research work is my original work achieved through personal reading, scientific research and critical reflections. It has never been submitted to any other University or Institution of learning for academic credit. I have acknowledged all information from other sources and people with whom I have consulted, duly.

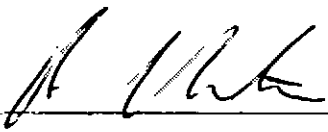


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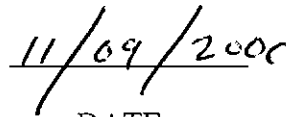
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This project has been submitted with my approval as the research supervisor



DR. ABSALOM MUTERE,

SUPERVISOR



DATE

DEDICATION

To my beloved Companions of the Little Flower Sisters and the Archdiocese of Nyeri at large. All, for fostering love and care in me.

ACKNOWLEDGEMENTS

The task of achievement in knowledge cannot be done, without help from many people. Here, then, is a brief account of those whose help I acknowledge.

First, I am grateful to God the Almighty for His blessing and wonders, which I have experienced in my studies. God's help has come to me through not only prayers but also many people whom I will now list as comprehensively as I can. Those who helped in an indirect way are my fellow students, whose cheerfulness and friendship was such a constant source of encouragement.

Special thanks to the Archbishop of Nyeri Archdiocese, Most Rev. Nicodemus Kirima, for relieving me from my apostolate as a teacher and granting me the chance to pursue further education at the Institute of Social Communication (Tangaza College). Thanks for meeting my financial costs at the University.

I am obliged to acknowledge with thanks in a most profound way my research moderator, Dr. Absalom Mutere for his help and suggestions for this study. I will always treasure his understanding and encouraging words especially when things seemed difficult and uncertain. His wisdom and availability have been invaluable to me.

My heartfelt gratitude to my loving parents Mr. Charles Kibicho and Mrs. Gladys Kibicho for giving me life and for being my first teachers and tutors in my journey this far.

I cannot forget to thank Rev. Fr. Dr. John Baptista Gichuhi for his constant moral support and encouragement throughout my studies. Also to my fellow Companion Sisters for their genuine companionship. You made it possible for me to attain this goal.

Sincere appreciation to the Mweiga Agikuyu Youth for participating in this research. Their co-operation and willingness to share ideas brought a lot of joy to me. Thanks a lot for your generosity and may you be blessed abundantly.

I remember my dear brothers, sister and my sister in-law, Mrs. Mary Mathenge, for their quality presence, support, love and care from the beginning of my studies to the end.

Thanks very much and may you all be blessed.

ABSTRACT

My previous research focused on effects of the Electronic media on traditional practices. The sample for the study was drawn from Agikuyu youth of Mweiga Location in Nyeri District. In this development my aim is to suggest how alternative media can be used to rethink some of those practices, which I feel are relevant in our world today.

The instruments used to elicit data were a case study, an interview guide and a participatory observation. The data collected was analyzed using a qualitative and quantitative design.

The study was guided by the following research questions:

1. In which ways can alternative media be used to rethink Agikuyu traditional practices?
2. What is the format of the right programming that would work best?
3. What possible solutions are there to sustain the programme?
4. Do Agikuyu youth understand the importance of traditional practices?

Some of the major findings of the study are the following:

Folklore is essentially the common, but effective means of cultural expression of the illiterate rural masses of India. Wisdom through the traditional, oral and dramatic channels – folk songs, folk tales, proverbs, riddles, sayings and village theatre – is much more popular in India than what is conveyed through electronic media. Electronic media has only a limited impact because only a few items are produced with the rural folk in mind and in their own language. The proverbs and riddles are the two most popular sub-

forms of folklore, which emphasize the virtue of brevity, clarity and concentration of learning. Folk art forms are means of entertainment and learning for people. Each folk art form has its own historical background and significance. Traditional theatre is replete with mythological themes that underline the values of a small and powerful minority in society, who need to preserve and propagate these specific values in order to retain their hold over the masses. Family also appears as a primary indicator of Indian. Normative family is at the center of Indian culture. Language in India is an important marker of identity. It gives a distinctive identity to Indian.

The following are the conclusions of the study that was carried out:

The alternative media can be used to rethink Agikuyu traditional practices. This has been shown from the case study of India where it has worked in different parts of the country. Some of them are Maharashtra, in Tamil Nadu, and Bangladesh.

From my observation especially on the Mweiga Theatre, Poor programming has led to ineffectiveness of alternative media. Our theatre industry is taken as not of great value and the theatregoers are not many. Also from my previous research, it emerged that the Agikuyu youth are more on electronic media, as the content is appealing to them than the alternative media, which have been abandoned.

There are possible solutions to sustain alternative programmes. This has worked in India, especially where activists and communicators work hand in hand with the people at the grass root.

Some of the recommendations of this study are that:

The ministry of education could introduce a unit on the African child development in addition to the child psychology courses currently offered in teacher training colleges and universities. The Community of Agikuyu people of Mweiga Location could facilitate in the participation of the youth in the community activities that will encourage them to see the importance of Agikuyu practices. The Church could organize awareness talks once in a month and tackle issues of the electronic media and traditional practices. It could also lead a campaign to destigmatize African traditional healing. The government could pass into law the proposed act on alternative medicine regulating use of herbs and pharmacopoeia.

Areas for further research could be: Using of other different media, which are not mainstream like community media to rethink Agikuyu traditional practices, a similar research like the one I did in my previous research in other areas, especially urban areas, so as to compare and establish if there is a relationship between effects of the electronic media on Agikuyu youth in both rural and urban areas, and a study to cover more areas in rural areas as I just took a small area.

DESCRIPTION OF CHAPTERS

Chapter one deals with the introduction, statement of the problem, objectives, research questions, assumptions of the study, justification and significance of the study, scope and delimitations and purpose of the study. It also reviews the relevant literature on the specific problem of the investigation. The review concentrates on traditional practices, electronic media and Agikuyu youth of Mweiga Location.

Chapter two goes further to detail the methods that were used in gathering and analyzing the data. It has the description of the research instruments (interview guide, case study and observation guide). The chapter points out the role of communication and its theories namely: cultural imperialism, selectivity and ethnocentrism and relates them with the research.

Chapter three presents the elaboration of the application how alternative media can be used to rethink Agikuyu traditional practices especially female initiation and traditional medicine. Bringing about electronic media and traditional medicine awareness to Agikuyu youth of Mweiga location. The aspects, which can be borrowed from initiation and relevance/application today. The chapter goes further to propose a project.

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CHAPTER ONE

1.0 INTRODUCTION

This study is a development of my previous research, which focused on effects of the Electronic media on some Agikuyu traditional practices. The sample for the study was drawn from Agikuyu youth of Mweiga Location in Nyeri District. In my previous research, I established that Male circumcision is still universal among the Agikuyu youth. It is still a symbol of cultural identity despite losing much of its formative and normative values. From the findings of my previous research, female circumcision has been affected by the electronic media portraying it in a very negative manner as female genital mutilation (FGM). The respondents shied off from admitting they practice it but the elder men and women confirmed it is done secretly.

Naming in Agikuyu Youth, still strictly follows Agikuyu cultural patterns. The first son or daughter is named after the father or mother of the husband while the second son or daughter is named after the father or mother of the wife. Due to western influence portrayed by the media, some respondents did not see any meaning in their African names.

Agikuyu youth still consider the family, kinship and marriage important in their lives. Young people fall back to kin and kith for solutions and solace when in problems. It was clear that Agikuyu Youth consider traditional healing holistic. They think it is outdated and uncivilized. Electronic media has highly affected it.

In this development my aim is to suggest how alternative media can be used to rethink some of those practices, which are relevant in our world today. I do this bearing in mind that our world is becoming global and there is a lot of influence from other cultures especially the western culture, which dominates our African culture and painting it as inferior. Modern life as lived in the technologically developed world has brought as much harm than good. With the breakdown of kinship, family and marriage, many young people in the west itself have been left without a social fabric to protect them against conflict and problems brought about by social change. Agikuyu youth are not immune to the changes brought by adoption of life-styles from the West. The forces of change on those who straddle the divide between “modernity” and tradition as it happens with Agikuyu youth of Mweiga Location, can be disorienting.

Some of the Agikuyu youth of Mweiga Location know more about American and European footballers, musicians and models from Local FM stations and private TV stations than they know about local ones. To be given air time, local artistes must either imitate Western musicians or do Western rendition of traditional music, often losing the local timbre and sense in the process. Questions have been raised on the local relevance of foreign soap operas, which dominate local TV content. In 2003, the Kenyan Government announced the intention to legislate that forty- percent of airtime in local television and radio broadcasts content should be local productions. This was meant to promote local culture and talent.

Our today's world is characterized by globalization and urbanization. Electronic media sets for us the Agenda. If the media is functioning well, the Agenda should give messages that are relevant and for strengthening our cultures but if the electronic media is not functioning well, messages also have negative impact in our Africa culture. From the Agenda, they are socializing the people. Socialization should be for strengthening the culture dynamic. If the electronic media sets the right Agenda, it socializes people well.¹

In my previous research, I found out that the electronic media has not been setting proper Agendas to make Agikuyu youth of Mweiga Location socialize well as pertaining to Agikuyu practices. The electronic media has been very much on the Western culture. Electronic media sets for us different Agenda that alienate us; our choices are limited as it tells us what to socialize about. The electronic media should know the cultural system that it is serving, alerting that system about the issues that need to be addressed properly.

I also found out that one of the Agikuyu practices that has highly been affected by the electronic media is female circumcision. The electronic media sets the agenda of depicting female circumcision as Female Genital mutilation (FGM), which is a Western concept that gives the practice a bad perception. Why should it be circumcision for men and mutilation for girls? What agenda is the electronic media setting when it puts it as FGM? It is setting a Western agenda. The electronic media should balance the discussion by giving the positive and negative sides of female circumcision and help African people like the Agikuyu youth of Mweiga Location, to see how it can be done in a more positive way considering our global world today.

Female initiation to adulthood does not only mean physical cutting, it is more than that as it is a transition on human life from one stage to another. It gives one a sense of

¹ Class notes - *Media and culture and Society*, Institute of Social Communication - 2005

cultural belonging and a sense of identity. It is also a preparation for marriage. The Electronic media should have a changing African dynamic instead of taking the Western culture and imposing it on us. The rites of passage in old days helped the young person to go through a graduated admission into society. Each stage was a test of ability to face the challenges of the next stage. These stages were the first to be weakened by change but the problems faced by young people did not cease. The forms that replaced the rites of passage, entrenched in Christianity and Western education; do not seem to respond to these problems even if some of them are related to these very new forms.

As Dr. Absalom Mutere says, electronic media has also failed to address the needs of the 80% who are living in the rural areas like the Agikuyu Youth of Mweiga Location, as they do not have purchasing powers. It concentrates on 20 % living in urban centers. They are the only ones who can participate in the global dialogue, which means whatever they say has to be followed by the 80%, which is unfair. If one checks most of the interviews conducted by the electronic media especially television, only the people in the urban areas are involved, especially the higher income groups. It is hard to see just an ordinary man or woman from rural areas in a studio being interviewed. Our challenge is to narrow the gap of 80% and 20% and integrate them. The 80% needs to be educated so that they do not consume all they get from the electronic media without analyzing it critically².

In my development, I will suggest a way that can be used to move forward to rethink some of our Agikuyu traditional practices: all is not lost. Through community media, theaters, poetry and alternative media something can be done to rethink those Agikuyu traditional practices. I find it necessary to first define what is an alternative media, which I would concentrate on and put into practice to rethink some of those

² Class notes - *Media and culture and Society*, Institute of Social Communication - 2005

Agikuyu traditional practices with the Agikuyu youth of Mweiga location. Alternative media is a media where people are themselves communicators and organizers. They have full control over their communication, for it makes the performers have their own right, giving them opportunity to express their own concerns, do their own thinking and control their own learning process. Their involvement in the performances like folk-forms, street-plays and puppet-show roots these experiences in the community.

Community media can also work successfully in this area. Community media is one that is operated in the community, for the community, about the community and by the community. It gives community members access to information, because it gives them access to the means of communication. The most relevant information, educational and developmental, is disseminated and exchanged. Important local issues are aired. A free market place of ideas and opinions is opened up and people are given the opportunity to express themselves socially, politically and culturally. It helps to put the community members in charge of their own affairs³.

1.0.1 Statement of the Problem

Due to modern technology, our world is changing day by day. Africa is currently at a cultural crossroads. The young people lean more towards the Western culture than the African culture. Agents like electronic media mostly Radio and Television have weakened important values of the Agikuyu youth of Mweiga Location. The electronic media has affected Agikuyu traditional practices in a way that Agikuyu youth of Mweiga Location

³ Louie Tabing, *How To Do Community Radio - A Primer for Community Radio Operators*, (United Nations Educational, Scientific and /cultural Organization, New Delhi), 11.

have lost their culture to the extent that they consider some of the traditional practices like traditional medicine and female circumcision an outdated way of living.

The previous research looked at the ways in which the electronic media has affected traditional practices; to what extent have Agikuyu youth abandoned the traditional practices for modernization; the roles of the various traditional practices among Agikuyu youth today; whether Agikuyu youth put into practice what is portrayed by the electronic media and the attitude Agikuyu youth have towards traditional practices. The findings were that some traditional practices especially traditional medicine and female circumcision have highly been affected by electronic media. In my development, I propose a way to move forward to rethink our Agikuyu traditional practices: all is not lost. The study explores the ways in which alternative media can be used to rethink some of those traditional practices.

1.0.2 Objectives

1. To explore ways in which alternative media can be used to rethink some of the Agikuyu traditional practices.
2. To identify the kind of format or programming that can be used to work best.
3. To find out the possible ways such programming can be sustained.
4. To enable Agikuyu youth understand that some traditional practices are of importance to them.

1.0.3 Research Questions

The study is guided by the indicated questions:

1. In which ways can alternative media be used to rethink some of the Agikuyu

traditional practices?

2. What is the format of the right programming that would work best?
3. What possible solutions are there to sustain the programme?
4. Do Agikuyu youth understand the importance of traditional practices?

1.0.4 Assumptions of the Study

1. The alternative media can be used to rethink some of the Agikuyu traditional practices
2. Poor programming has led to ineffectiveness of alternative media.
3. There are possible solutions to sustain alternative programmes.
4. Agikuyu Youth do not understand that some traditional practices are of importance to them.

1.0.5 Justification and Significance of the Study

Although researches have been done on the influence of the electronic media, we as communicators need to put in more effort in making sure that our traditional ways of life are not wiped away. The development of my previous research could educate Agikuyu Youth of Mweiga Location on the relevance of traditional practices.

Kenya is increasingly a youthful Nation. It is estimated that almost 35 percent of the population are below 35 years of age (Kenya Population Census Report, 1999). The youth are the potential of the society, but they are besieged by many problems. The most critical rites of passage occurred in this age bracket. It was at this age when training for self-mastery was critical. This rite of passage at that age emphasized a holistic growth (Wanjohi, 1997: p.211). In this new era, however, the influence of electronic media is very

high and the youth consume whatever comes their way, especially from the electronic media. There is thus a need to look critically at the African traditional practices and see if they could be used either in tandem with western/modern approaches as independent alternatives.

The study highlights suggestions and solutions that can help improve the media industry through incorporating positive aspects that were used in the pre-colonial times. Findings could help the managers of different stations, producers, presenters and editors in the electronic media to enrich the media industry not only with foreign stuff but also with local productions, which are relevant to the African culture.

The study could also benefit the youth by making them aware of their origin, the importance and richness of traditional practices and keep them in touch with their culture. Such knowledge would help to foster oneness and reveal the dangers of individualism.

The study could inspire inclusion into the National Education curriculum of an African dimension of educational psychology, allowing for a deeper understanding and appreciation of traditional practices. It could lead to an informed borrowing some positive aspects of Agikuyu traditional practices into modern living.

1.0.6 Scope and Delimitations

My previous study was an investigation and analysis of the effects of the electronic media on traditional practices. The study was carried out among Agikuyu youth aged between 13 years and 25 years of Mweiga location in Nyeri District (Appendix VI). This is because traditional practices have slowly by slowly died out despite the youth who are supposed to undertake the responsibility from elders, put it into practice and pass on to the next generation to come.

The researcher is from the Agikuyu community and, therefore, would be able to articulate the problem better than if another community was to be studied. Mweiga is a settlement area in Nyeri district. It is a part of the former “white highlands”, the expansive land owned by European farmers during colonial times. The emigrants are mainly from other parts of Nyeri District like Tetu and Mathira; others are from other parts of Central Province. The location is agriculturally rich during the rainy seasons with dairy, wheat and potatoes farming.

1.0.7 Purpose of the Study

The purpose of the study is to establish the relevant ways of using alternative media to rethink some of the Agikuyu traditional practices mostly initiation and traditional medicine to Agikuyu youth of Mweiga Location. The research attempts to stimulate debate and suggest possible solutions, whereby positive ideas can be borrowed from both Medias (electronic and traditional) to come up with one agreeable way of coping with these issues. Also borrowing ideas from other countries like India, which is a third country and alternative media has worked. Checking on the ideas that can also be applied in Mweiga location and work. This is of great advantage to the youth who at times do not know where they lie. They get confused on the role of traditional practices in their life and fail to understand how some of them are meaningful to a person’s growth. The study identifies the kind of programming that can be used to work best. It also makes Agikuyu youth understand that traditional practices are of importance to them. Through these practices life becomes more meaningful to the youth.

1.1 LITERATURE REVIEW AND REVIEW OF PREVIOUS RESEARCH

1.1.1 Female Initiation

My previous research, findings reveal that while 100% of Agikuyu men get circumcised, very little has remained of female circumcision. The female respondents would shy off from admitting they practice it but the elder men and women confirmed it is done secretly. Like in the case of traditional medicine, the findings may be deceptive. Women groups have stepped up their campaigns through electronic media against what is now heavily called female genital mutilation (FGM) so that female circumcision is now seen as a crime. This is well reflected in this study where some respondents responded that “we have come to know how harmful women circumcision is through Maendeleo ya Wanawake as they air programmes in the television and when we listen to radios and even the Kenyan president’s wife, the first lady, does not support women circumcision”.

The suppression of female circumcision among the Agikuyu could be partly attributed to early exposure to electronic media and women right awareness. The women grow up listening to radios or watching television on campaigns against female circumcision.

As Washbourn (1979) states, there is need to look at female circumcision afresh. There must be a way the rituals can help a girl negotiate the crisis associated with puberty. While not advocating for the return to full female circumcision, the findings imply the practice has been unfairly condemned.

Female circumcision has not always received bad comments from researchers and writers. Some have looked at the practice objectively. Washbourn (1979), for example,

vouches for reconstruction of female circumcision, and especially the formative rituals surrounding it, into what she calls a 'symbolic framework' by which the girl can be helped to negotiate the crisis associated with puberty. She sees this as a time when the girl makes unconscious decisions that often have deep implications in her life (Washbourn 1979: p.253).

She is supported by Cox (1998): "there is need to construct a ritual, which will help the child make a smooth transition physically, psychologically and spiritually into womanhood" Cox (1998: p.170). Droz (2000) also looks at female circumcision positively. He does not differentiate the value of female circumcision from that of male circumcision. Contrary to perception, female circumcision among the Agikuyu was not meant to control promiscuity among women. Droz asserts that it was actually thought to improve sexual enjoyment by women (Droz 2000: p.217).

1.1.2 Agikuyu Traditional Medicine

From my previous research the findings revealed very little use of traditional healing among the Agikuyu youth in Mweiga Location. From the questionnaire, 95% of the respondents indicated that they take modern medicine and not traditional one. Modern medicine is scientifically proved to work; has fewer side effects as compared to traditional one; is more readily available and easy to take; is more reliable and pleasant to take. The youth do not believe in traditional medicine, which they consider ineffective. They are also not aware of medicine men near their homes. The psychological dimension of traditional healing is the most neglected of the Agikuyu culture. One gets a feeling that respondents in Mweiga were being discreet in this respect. This should not be entirely surprising given the layers of negative reinforcement against traditional medicine (Pantanowitz, 1994).

Secondly, the reticence by the respondents could have been due to the highly emotional and personalized nature of healing.

Traditional healing and medicine are some of the African cultural practices that have been adversely affected by electronic media but which continue to be useful in assisting many people in Africa to cope with problems brought by social change. The purpose of inquiring into this cultural theme was to find out whether Agikuyu youth still use traditional medicine. The negative attitude towards traditional medicine, the little use and other aspects of traditional healing could be attributed to the following: The introduction of quick 'instant medicine' married well with the image of a 'civilized African' who is portrayed in the electronic media and especially television. The abhorrence evident in such responses as 'we are educated' could easily reflect the rejection of traditional medicine.

The brainwashing by the electronic media has been so thorough that today, in the minds of young people, the difference between the witch and sorcerer as the antithesis of the healer is now blurred. This negative attitude came out very well during my interview when some respondents told me that due to technology most brands are advertised and when someone takes those medicines he/she gets cured very fast. Some respondents had expressions like: "we are educated and civilized and we need to be updated".

The modern healing ministry has also played a major role in portraying traditional medicine as unscientific and outmoded. The insistence by western medicine on the measurable and the empirical has robbed African traditional medicine one key characteristic: the wholeness of scope of which some facets cannot be measured in a laboratory. This study shows that none of the Agikuyu youth knows who diviners are or

their role in healing. Others even did not want to hear about the traditional medicine men. It is something they would not like to be associated with.

The rise in Agikuyu traditional medicine in the 1980s and 1990s could be due to the drop in incomes and disintegration of state and social support system leading to the inability of poor people to access modern medicine (Pantanowitz, 1994: p. 2). In times of social disintegration, traditional specialists seem to come out to offer solutions to existential problems (Droz, 2000).

Continuing Agikuyu traditional healing is much less apparent today but it follows the pattern described in literature. Irrespective of place, residence, education or religion, most Agikuyu people hold the concepts of health and illness, given by Nyamwaya (1992). These are recognition that illness has a biological basis and that illness has a holistic nature. Ritual uncleanness (*thahu*) was the most common form of attracting illness. It was also the most expensive to treat. *Thahu* still exists and could lead to serious calamity.

Kamande Wa Kioi's song 'General Mathenge' (2003) prescribes traditional healing to purify any uncleanness, *thahu*, that may have been brought by the alleged lost Mau Mau General Mathenge, the Ethiopian, who returned to the country in 2003 to state reception only to be found an impostor. Kamande Wa Kioi contends that the Ethiopian may as well have been a witch. The hotel where he stayed should be traditionally cleansed with the contents of the guts of a lamb. On the other hand, Kamande Wa Kioi's (2003) other song, '*Muraguri*,' the diviner, is condemnatory of the absurd demands made by Agikuyu diviners. Kamande's song echoes some Christian music that continues to depict traditional healing as satanic and against which Christianity must fight.

Nyamwaya (1992) asserts that due to early widespread Western education, the Agikuyu have lost on the 'how' of traditional medicine. But they are still good at the 'why'

of disease. The 'why' component refers to the people's explanation for the causes and the cultural details of an illness. Persistent sickness of a child may eventually be attributed to unpaid bride wealth. In a MIASMU paper, "*Shaping of a boy in Eastlands*" (2002), there was a case involving a university professor whose son had an emotional problem. The professor had to pay bride wealth first before the child could heal (Mbataru, 2004). Villagers gave another explanation over the death of a man in Nyeri. He had sold part of his ancestral land and used the money in beer and avarice. He later died. The 'why' given by the villagers was that the man's illness could not be diagnosed at the hospital. 'He just got swollen in the stomach...', was the common explanation, in addition to "you do not sell ancestral land and end up well". Among the Agikuyu, it is taboo to sell ancestral land for no apparent reason (Muriuki, 1988).

1.1.3 Electronic Media Influence on Agikuyu Traditional Practices

From my previous research, the findings revealed that electronic media has a very high influence on some African cultural practices like traditional medicine and women circumcision. The influence on kinship and naming is not high. Only 5% of the respondents said they were regular viewers of local programmes on television. 95% prefer foreign programmes as they say that they are well acted, give the modern way of doing things and the local programmes are very boring. 100% of the respondents have access to the electronic media.

In my previous research to accommodate those who did not have television sets at home, questions of local to foreign programmes on both television and radio were asked. Respondents did not think that values presented in such soap operas as *The Bold and the Beautiful* applied in their lives and could mould their behaviour against established cultural

expectations. This is in variance with the view, which portrays the young as enslaved by western cultural idols (Ojore 2000). This ambivalence towards the media seemed to be reinforced by the choice of role models by respondents, which deviated from what would be expected generally.

Media progress from the 1990's has deeply changed the way people perceive their social reality (D'Abreo, 1994). Although he is commenting on media influence in India, his observation nonetheless applies to the Agikuyu youth. Many parents complain of their children being addicted to the television. Much of what happens in the cultural and political spheres is shaped by what is going on elsewhere and which the media promptly report. He says that the most affected is the interpersonal relationship since people no longer have time to relate to one another. Traditionally, interpersonal relationship is one of the most important aspects of Agikuyu socialization.

“Within the family, interpersonal communication is restricted to bare essentials. Discussion about events or ideas which constitute important factors for family life is practically a thing of the past in most families for there are no free moments for these” (D'Abreo: 1994)

Much of what the youth believe, D'Abreo says, is a product of what they see in the electronic media, which portray the west as superior, prototypical and to be emulated. This applies in many other aspects in the cultural and political realm in Africa. Much of the effects on cultural perception have been in subliminal advertisement that portrays women as subordinate to men and so the need to break from the chains.

1.2 CONCLUSION

The preceding sections has dealt with the introduction, statement of the problem, objectives, research questions, assumptions of the study, justification and significance of the study, scope and limitations and purpose of the study. It has also reviewed the relevant literature on the specific problem of the investigation. The review concentrated on traditional practices, electronic media and Agikuyu youth of Mweiga Location. The next chapter goes further to detail the methods that were used in gathering and analyzing the data. It has the description of the research instruments (interview guide, case study and observation guide). The chapter points out the communication theories and relates them with the research.

CHAPTER TWO

2.0 DESCRIPTION OF THE RESEARCH METHODOLOGY

In the development of the previous research, which focused on effects of the Electronic media on Agikuyu traditional practices of Agikuyu youth of Mweiga Location, the researcher used three instruments for the collection of primary data, to explore ways in which alternative media can be used to rethink some of those Agikuyu traditional practices mostly female circumcision and traditional medicine.

The instruments were:

- a. Interview Guide
- b. Participatory observation guide
- c. Case study

2.0.1 Interview Guide

The researcher used this survey tool for oral collection of data. The interview guide is highly adaptable to different situations Gall et al (1996). It makes it possible for the researcher to obtain information that probably would not have been revealed by any other data collection method. The interview guide was administered to an Indian youth for

data on how alternative communication is being performed in India. The interview was also conducted pertaining to the alternative medicine. Through private conversations, the researcher elicited personal and confidential information that contributed a lot to the findings of the study. (Appendix III)

2.0.2 Participatory Observation Guide

Unlike self-reports, observation according to Kathuri and Pals (1993) minimizes or eliminates the bias that may result from people offering information about themselves. This is the reason for using the observation method of data collection. The researcher observed and elicited (a). The conditions of the theatres of Mweiga Location and the way they are maintained. (b). The programmes offered in those theatres and the number of audience who attend. (c). The way the programmes are performed. (Appendix IV)

2.0.3 Case Study

This is a common qualitative research technique. On a more formal level, Yin (1989) defines a case study as an empirical inquiry that uses multiple sources of evidence to investigate a contemporary phenomenon within its real-life context, in which the boundaries between the phenomenon and its context are not clearly evident. This definition highlights how a case study differs from other research strategies. A case study uses as many data sources as possible to systematically investigate individuals, groups, organizations, or events. Case studies conducted on alternative media in India made it possible for the researcher to understand or explain a phenomenon properly.

2.1 A CASE STUDY OF INDIA

India possesses one of the most advanced and diverse capitalist sectors anywhere in the third world. It possesses vast natural resources and an enormous potential domestic market on which to base further accumulation. Folklore is essentially the common, but effective means of cultural expression of the illiterate rural masses of India. Wisdom through the traditional, oral and dramatic channels – folk songs, folk tales, proverbs, riddles, sayings and village theatre – is much more popular in India than what is conveyed through electronic media. Electronic media has only a limited impact because only a few items are produced with the rural folk in mind and in their own language.

Folklore is in their dialect and works through the symbols they understand. For illiterate masses folklore is the chief carrier of culture. Wisdom is used in a broad sense; it includes ideals, beliefs, and faith. The norms and values depicted in folklore are meaningful in their way of life. Folklore is a source of creative information. It fires their imagination with the mysteries of nature and human life. The main sources of their rich traditional folk forms are the Hirijans⁴.

Oral tradition as a communication medium pre-dates the two great epics Ramayana and Mahabharata. It is believed that the wandering tribes of singers and storytellers carried the message of mythology from place to place and from village to village. Almost all information is transmitted orally among them.

Folk art forms are means of entertainment and learning for people. Each folk art form has its own historical background and significance. It is an expression of cultural heritage of a region be it in the form of a song, a dance or ballet. These folk arts are living,

⁴ A. D. Abreo, *Voice to the People: Communication for Social Change*, (Culture and Communication Publication, Madras, 1990), 26.

not static art forms and have undergone transformation in each historical era. Without tampering with the original conception, the tradition is enriched with suitable modification. Social activists and communicators try to recreate in them modern experiences in order to make them vehicles for messages that will orientate people to work for social transformation.

The proverbs and riddles are the two most popular sub-forms of folklore, which emphasize the virtue of brevity, clarity and concentration of learning. In some communities, even today, riddles are asked during the wedding ceremonies to test the bridegroom's intelligence and presence of mind. Folk-sayings informally and indirectly set standards of behaviour and action for the masses. There is a rich heritage of folksongs and ballads kept alive from generation to generation by recitals.

Traditional theatre is replete with mythological themes that underline the values of a small and powerful minority in society, who need to preserve and propagate these specific values in order to retain their hold over the masses. Values found in the traditional theatre are: Fatalism, suffering and subservience. There are street theatre action groups both in the South as well as in North India. Basic orientation of street theatre, according to Badal Sircar, is based on four relationships of communication; performers to spectator, performer to performer, spectator to performer and spectator to spectator. Street theatre is a theatre of protest.

Family also appears as a primary indicator of the Indians. Normative family is at the center of Indian culture. Pramod party, the Shiv Sena, and former Minister for culture in Maharashtra, stated:

Family is the unit at the center of (Indian culture). Whatever I can see with my family I want, and whatever I cannot see with my family I don't want.⁵

Language in India is an important marker of identity. It gives a distinctive identity to the Indians. Language and culture are connected as language helps to preserve people's culture. It encourages uniformity among the Indians and helps them to understand each other clearly. When certain ideas are translated into a foreign language, they lose flavour than if they were expressed in their own language. For a group of people to keep their culture going they must preserve their language. People are also able to talk freely. This strengthens people's culture since there is no other language to influence them and affect their thinking.

2.1.1 Alternative Media

Several efforts are being made in various parts of the country to develop alternative communication. In Maharashtra, in Tamil Nadu, in Bangladesh, alternative forms of communication are found.

2.1.2 A Tamil Nadu Experience in Alternative Media

The Association for Rural Poor (ARP) was established in 1980 by Felix Sugirtharaj when four of the founding directors of the long existing and successful Rural Community Development Association moved into different parts of Tamil Nadu to form separate but similar groups.

⁵ Pramod Navalkar, Minister for Culture (including Information and Broadcast), interviewed by Melissa Butcher, Bombay, 2 May 1997

It was in this organization that an effort was launched to initiate an alternative communication for social change, and the ARP continued in the same strain. They did this in three phases: in the first phase, plays were performed by middle-class theatre artistes for the rural and the urban poor. These tended to present preformed analyses and solutions, attempting to influence the people towards a certain position rather than encouraging the development of their own assessments and plans⁶.

Reflection on the impact of this approach made the ARP move on to a second phase, which was that of producing theatre with the people. This approach deepened the awareness and understanding of the people involved. It built up their confidence and it rehearsed actions that may be taken against oppression. It was generally conducted in the form of workshops with a little of the follow-up and support necessary to move beyond play-acting to reality.

Hence the ARP moved on to a third phase, which it has currently adopted. In this approach, the support is in-built. This approach is termed as “theatre within people’s movements”. It situates the theatre experience within an ongoing programme of education and organization of the people.

This people’s theatre provides learning experiences in training programmes for its cadres and is an integral part of the cultural programmes which are held regularly in the villages.

The process followed by ARP begins with a group of ARP activists camping in a village for a number of days. They identify themselves with the people, and even work with them as labourers in the fields.

⁶ A. D. Abreo, *Voice to the People: Communication for Social Change*, (Culture and Communication Publication, Madras, 1990), 162.

During their work as well as their relaxation in the evening, they discuss the village situation with the people. They try to understand the culture of the people, learn and sing with them the old songs they are accustomed to singing in the village. Here they find old women of the village to be of great help, for these women teach them the songs sung during festivities. The ARP activists use these songs to help the people reflect on their culture and get to realize that is rich and valuable. This gives them a greater respect not only for their own community as a whole but also of individuals who constitute it.

Once the activists have become familiar with the specific socio-economic, political and cultural situation of the village, they begin to identify a group of young villagers that are capable of keenly discerning the local situation, and of analyzing it deeply. These young people are trained in dramatic skills. For seven continuous days these enact plays in the village square. These are really folk dramas, deriving from the cultural elements of the village life, without much insistence on issues. In the initial stages, the plays explore some of the village problems; gradually they become more and more issue-based. They go on to demonstrate how people can take action together to solve their problems, for example, petitioning a government official or conducting a protest march. In this stage class enemies are identified, their exploitative practices are exposed and the strategies for real struggle are discussed and planned.

Finally, in the fourth stage, tactics such as mass rallies and strikes are organized, a simple historical-materialist perspective is introduced and people's movements are promoted. The animators maintain contact with the village group, through correspondence and occasional visits, but they try to stimulate their independence and self-reliance. For this purpose, groups in the same area are encouraged to maintain contact and support each other. In all the different parts of India they undergo the same process of establishing a

base in the village; winning the confidence of the landless labourers; listening to their problems; analyzing these problems and building up a scenario; improvising, analyzing and making changes; community performance, post-performance discussions and follow-up evaluation⁷.

2.2 COMMUNICATION AND ITS THEORIES

2.2.1 COMMUNICATION

Communication involves transfer of information from one person to another or to a group of other people. It enables people to learn, to produce knowledge and therefore acquire power. It will strengthen the entrenched relationships existing in a society unless it attempts deliberately to break through and build up more equal and harmonious relationships. To build up these equitable relationships, we need a new kind of communication. The new kind of communication will disseminate full information. It will be liberative, opposing counter-values such as consumerism. It will be holistic, covering the whole complexus of activities and experiences from conception to effect of communication. It will be participative and democratic.

2.2.2 COMMUNICATION THEORIES

Cultural Imperialism Theory

This theory asserts that media texts produced in Western nations have come to dominate media channels all over the world. The third world countries show programs that are made for the most part in the United States of America and Western Europe, as they

⁷A. D. Abreo, *Voice to the People: Communication for Social Change*, (Culture and Communication Publication, Madras, 1990), 163.

are relatively inexpensive. These programs are dumped in those countries as they have already showed them in many countries and recovered their expenses⁸.

These programmes, according to this theory, destroy native cultures and enculturate people in third world countries with American and Western European cultures. They carry ideological messages that subtly brainwash third world people into accepting American and Western European bourgeois capitalist values and beliefs. In my previous research I found out that among the Agikuyu youth of Mweiga, only 5% of the respondents said they were regular viewers of local programmes on television. 95% prefer foreign programmes as they say that they are well acted, give the modern way of doing things and the local programmes are very boring.

People who have been raised in bourgeois capitalist societies do not recognize the degree to which they have absorbed this ideology. Without intending to, they pass their beliefs on to others. This theory rests, ultimately on the idea that media effects are powerful.

It is the work of the media to promote local programmes with African cultures, by airing them often and to stop emphasizing on the foreign programmes as the audience may think they are the best. What the audience gets from foreign programmes is foreign values that make them abandon their cultures. Some Kenyan youths know more about American and European footballers, musicians and models from Local FM stations and private TV stations than they know about local ones. To be given air time, local artistes must either imitate western musicians or do modern rendition of traditional music, often losing the local timbre and sense in the process. Questions have been raised on the local relevance of

⁸ Class Notes – *Mass Media and Society*, "The Role of Communication Broadcasting", Institute of Social Communication, 2003

foreign soap operas, which dominate local TV content. In 2003, the Kenyan Government announced the intention to legislate that thirty- percent of airtime in local television and radio broadcasts content should be local productions. This was meant to promote local culture and talent.

Selectivity Theory

Media power lies in its ability to be selective in what it tells us about the world. It tells us about some issues and events and not about others. Thus, it controls the information that is available to media audiences and so has the potential to shape or to set limits to their social knowledge and to the images that they can construct of the world in which they live⁹

If an issue or event gets extensive coverage, then the audience is being told that it is an important one. If it gets little or no coverage then it is not important. I found out in my previous research, among the Agikuyu youth of Mweiga, the media emphasize more on the modern medicine, advertising every new brand that comes in the market and very little or no coverage on the traditional medicine. The media's selection of news items and the different emphasis given to them sets limits to what people know and what they talk about. Thus, the ability to be selective is the source of the media's considerable power over society.

The media should try to be objective by balancing issues and leaving it up to the audience to take what suits them. Like in the issue of female genital mutilation (FGM), the electronic media should balance the discussion, by giving the positive and negative sides

⁹ Class Notes – *Mass Media and Society*, "The Role of Communication Broadcasting", Institute of Social Communication, 2003

of female circumcision and help African people like the Agikuyu youth of Mweiga, to see how it can be done in a more positive way considering our global world today. The media should tackle issues at different angles and give room for their audience to see things in different perspectives: it is their responsibility to do so. The media could be less biased or distorted if its accounts mirrored the nature of social reality more closely and objectively. To work in a neutral, balanced and comprehensive way all that is required is the use of appropriate objective journalistic techniques.

Ethnocentrism Theory

Mass media encourage ethnocentrism, that is, the feeling that one's group, for example, ethnic group or nation, is the one that does things the "right" way. On a national level, U.S. media tend to send out the messages that Americans are the best people; they are at the center of the universe, and their needs and desires are paramount. This view can lead to extreme nationalism and to intolerance for other ways of living and the values of other cultures,¹⁰ for instance, the Agikuyu youth of Mweiga Location who felt that they should be updated with the latest fashion, which they copy from the Western culture. It is the function of the mass media to reflect reality, to give an accurate picture of it without considering some cultures more superior to others. People should be proud of their culture and try their best to strengthen them.

¹⁰ Class Notes – *Mass Media and Society*, "The Role of Communication Broadcasting", Institute of Social Communication, 2003

2.3 CONCLUSION

The chapter has dealt with a case study of a country, which has succeeded with the use of alternative media. It has also dealt with communication theories namely cultural imperialism, selectivity and ethnocentrism and related them with the research. The next chapter presents the elaboration of the application and how alternative media can be used to rethink Agikuyu traditional practices especially female initiation and traditional medicine. Bringing about electronic media and traditional medicine awareness to Agikuyu youth of Mweiga location. Also the aspects which can be borrowed from initiation and relevance/application today. The chapter goes further to present a project proposal.

CHAPTER THREE

3.0 ELABORATION OF THE APPLICATION

3.1 THE ALTERNATIVE MEDIA AND HOW IT CAN BE USED TO RETHINK AGIKUYU TRADITIONAL PRACTICES

Given Indian's social and cultural traditions and the low level of literacy, the traditional folk forms, oral and dramatic channels – folk songs, folk tales, proverbs, riddles, sayings, village theatre song, dance, drama and puppet have been successfully used. Theatre is perhaps the most effective methods of reaching a rural audience in a medium to which they can constantly respond. Also significant is language and family. The success of a number of voluntary agencies that are working with these folk forms substantiates this point. Many social action groups have found that the folk forms are an excellent medium for conveying information about the issues and problems prevalent in their area and for raising the level of awareness on these issues in the people at the village level.

I wish to borrow some ideas from India and suggest them to be applied to rethink traditional Agikuyu traditional practices of Mweiga Location. These practices are female circumcision and traditional medicine, which my previous research shows to have been

greatly affected by electronic media. For a social action group, I would use a Caritas development organization, which belongs to the Catholic Archdiocese of Nyeri. Its aim is to educate, eradicate poverty and help people to become self-reliance. It is funded by different charitable organizations in the world. It has been working very effectively hand in hand with rural people, among them people of Mweiga location, in different areas. In its work it has facilitated in building of stone water tanks, pit latrines, projects under the health department and different self-help groups. The residents of Mweiga Location have a very positive attitude towards this organization.

3.2 BRINGING ABOUT ELECTRONIC MEDIA AWARENESS

The electronic media, whether we like it or not, has already reached the rural areas as this can be reflected by the findings of my previous research. The form at which they have arrived is a highly potent one. The question we should ask is how do we counter their effect, which is blinding and immunizing the people to many issues? The thing we must do is to spread awareness about the electronic media among the young people, and help them realize how it manipulates them. As a result, when young people sit before a television set or listen to a radio, they should know what they are exposed to not just entertainment, as they think, but a very subtle mode of manipulation and brainwashing.

The beaming of the Prime minister's face everyday for some minutes in the news is not only showing that person, but is conveying certain values. The commercials, which practically choke the viewing time, promote certain types of values and cater to a consumerist culture. This is another form of standardization. This is the way the media is working in a highly potent form. To counter this, we have to help young people to become aware of these realities.

The Agikuyu youth of Mweiga Location will need some training. They need a thorough education in media awareness. They should be helped to realize the positive aspects of the mass media, like cinema, Internet, Television and Radio (Appendix V) as well as to become critically aware, not only of the situation in which they exist, but also of the various means that are used to help them form their own movement. This critical knowledge is an essential ingredient that will make them self-reliant and independent and primary agents in the process of building up a new society. Ultimately, this is the goal activists like the Caritas group, which I will use and the communicators are all sincerely striving towards.

There are also different issues that directly affect the lives of our young people. As communicators, we have the responsibility to make information about those issues available to the public, and especially to the people at the grassroots, so that they can take up some united action on them. They are, in varying degrees, attempts to help the people to realize the need for participatory, democratic and open-ended structures within their own organizations. Through folk forms, street theatre, video-productions and documentaries, they help people to analyze their own situation and to clarify the issue they are confronted with, so that they can make practical and concrete action plans. The most valuable contribution that we as communicators should make is to raise questions and provide a wider perspective, to broaden the people's understanding as well as to enable them see their struggle in the context of the larger reality of the country.

In the process of cultural action, there is first need of an activist to catalyze the thinking of the people. He/she prepares them by discussing the issue, which is the one they have identified as relevant to them. After the period of preparation, the communicator

comes in with a medium, be it film, role play, street theatre or folk form through which the people have a concretization and codification of their problem or issue.

Whatever form the communicator uses, it must provide the people with an objective projection of their problem, so that they can look at it without any undue emotional charge distorting their clear thinking or reflection. It is not the aim of this codification to entertain, but to force the people to ask questions which had not occurred to them before, to provoke them. It shows them the problem as something remote, distant from themselves. This makes them critical and reflective. The group having gone deeper into the ultimate causes of the problem and then identifies possible solutions. This is done through brainstorming during which many useful and original ideas came though idealistic or unpractical stuff. From the various proposed and analyzed, the group goes on to build a solution, which is a blend of two of the proposed solutions.

3.3 BRINGING ABOUT TRADITIONAL MEDICINE AWARENESS

The Agikuyu people used to visit traditional medicine persons when unwell. They were given different types of herbal medicines according to different diseases. Trees like "*mubuthi*" leaves and seeds were used to treat malaria and amoeba; "*muthukurui*" for treating ring worms; "*mutundu*" juice was used to put in the wounds; "*muringa*" seeds were used to treat drinking water; "*mutarakwa*" was used to treat diarrhea; "*ihuitia*" was for swollen joints and tapeworms; "*togotia*" roots were used for indigestion; and "*muthiti*" for treating skin and meat allergy, among others.

Traditional medicine is the total sum of knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in prevention, diagnosis, improvement or

treatment of physical and mental illnesses. Young people have to be made aware or to recognize that Africa has its share of mysteries. That brings us to the issue of traditional medicine, that is to say, traditional medicine approached from traditional perspectives. It is clear, that traditional medicine looks at illness from a perspective that combines theological, metaphysical and mystical factors. In other words, God, the mysteries and mysticism are all simultaneously involved.

The development of traditional medicine has been influenced by the different cultural and historic conditions in which it was first developed. Its basis is a holistic approach to life, equilibrium between the mind, body and environment and an emphasis on health rather than on disease. Generally, treatment focuses on the overall condition of the individual patient rather than on the ailment or disease.

Before modern drugs came into widespread use, herbal medicines played an important role in human health. Reviewing the history of the development of medicine, we see that most herbal medicines were originally derived from foods. Most modern drugs were developed from medicinal plants. The influence of culture and history on the use of herbal medicines differs from country to country and region to region. A single medicine plant may be defined as a food, a functional food, a dietary supplement or a herbal medicine in different countries depending on the regulations applying to foods and medicines in each country.

**THE SCHOOL OF ALTERNATIVE MEDICINE AND TECHNOLOGY,
(SAMTECH)**

It has support on the following human diseases and their estimated responses to herbal therapy as illustrated in the table below from herbalist Dr. Jack Githae¹¹ Clinic.

(Appendix VII)

Table 1

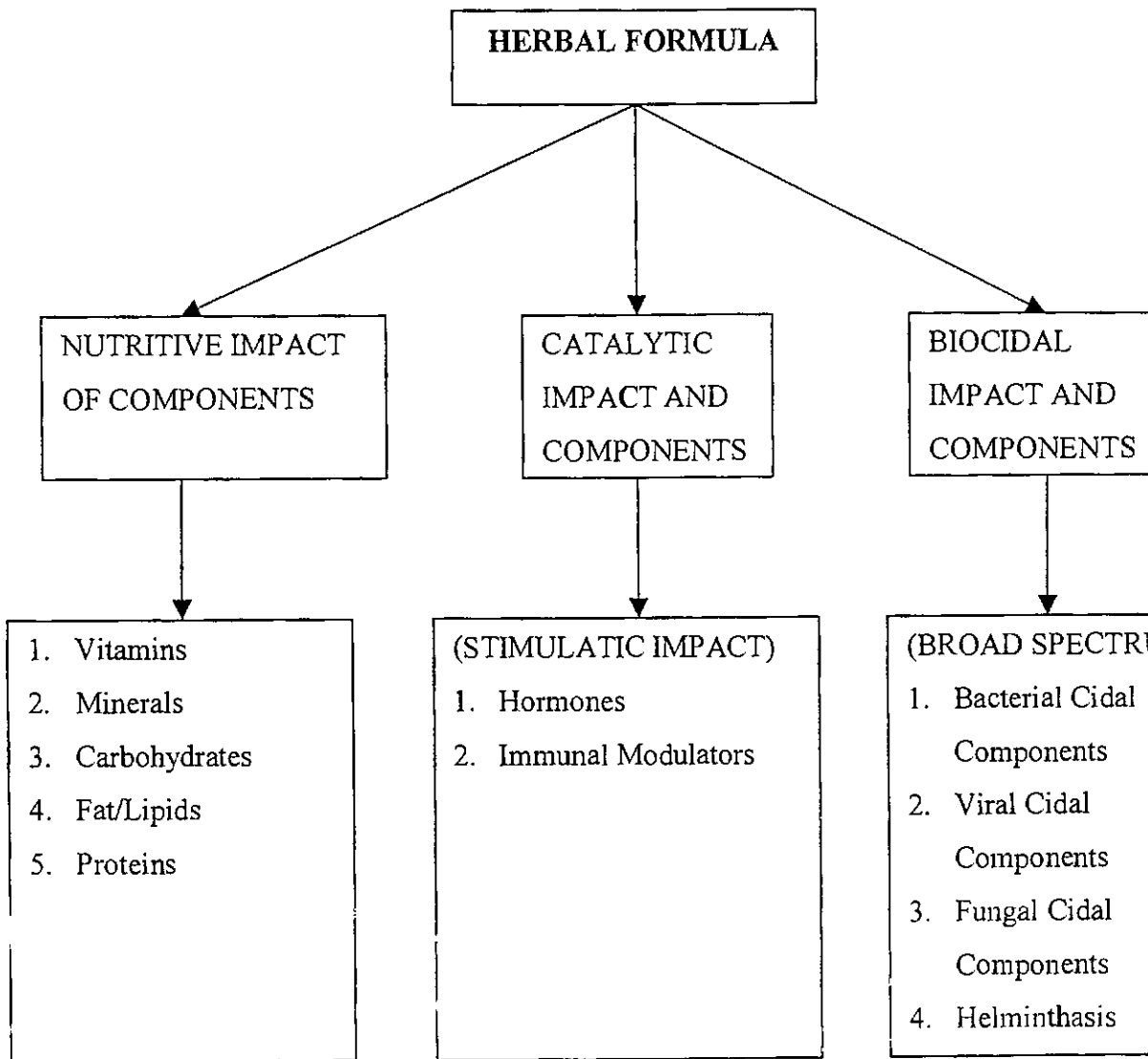
HUMAN DISEASES	ESTIMATED RESPONSES TO HERBAL THERAPY IN %
Stomach ulcers	95%
Asthma or General chest infection	95%
Venereal diseases	85%
Skin diseases	70%
Malaria	70%
Kidney/Kidney infection	70%
Hypertension	65%
Goiter	65%
Sickle-cell Anemia	60%
Diabetes	60%
Fibroids	60%
T.B.	50%
HIV/AIDS	50%
Breast Cancer	50%
Prostate problem	50%

The school of Alternative Medicine and Technology (SAMTECH) came up with these statistic procedures.

¹¹ Dr. Githae is a Herbalist, has been practicing herbal therapy for 30 years in various parts of Kenya. He is a teacher at The School of Alternative Medicine and Technology (SAMTECH)

WHY AND HOW HERBAL FORMULATIONS CURE

THE HOLISTIC APPROACH TO HEALING¹²



According to this diagram, it is clear, that traditional medicine looks at illness from a perspective that combines theological, metaphysical and mystical factors.

¹² Adopted from Githae's Genuine Herbal Therapy Chart – Dr. Jack Githae

3.4 THE ASPECTS WHICH CAN BE BORROWED FROM

INITIATION AND RELEVANCE/APPLICATION TODAY

People should concentrate on values/implications and not the actions themselves. The issue of seclusion/withdrawal is important for people to reflect on life (reflection/retreat) so that they go through a psychological, social preparation. They would go to unfamiliar, sacred ground for reflection. There would be an issue of bonding since all have the same aim. This builds a peer/team spirit. Today we can do it by having peer counseling. Facilitators involved are very experienced people and we could borrow this aspect today. Also integral education was very important and so was the issue of graduation to mark an achievement of the participants. The issue of gifts as a sign of new responsibilities shows one is a responsible person and the society can count on one. In old days the gifts would be equipment to help someone start life but for today it is something related to our modern life. Initiation prepares a person for marriage.¹³

3.4.1 How Women initiation to adulthood Can Take Place Today

Female initiation without circumcision where in Agikuyu culture, circumcision meant cutting. Girls go through seclusion and are taught things which are relevant to our modern life, examples, challenges of being a woman, relationship with men, counseling of how to be a mother. Girls also get pleasure of eating good food, they are bought new clothes, shoes, headscarves and gifts. People come and celebrate to mark the occasion. Real cutting limits the girls from enjoying their sexual satisfaction so it should be

¹³ Class Notes – *African Indigenous Rites of Passage*, Institute of Theology, 2004

avoided. Looking at today the cutting will not have a good effect/impact as it had before. Therefore, female initiation without circumcision is appropriate.

The climax of circumcision in the old days was cutting and also education offered by the elders. They should also be given certificates to mark the occasion. A lot of food was cooked (feasting) and merrymaking took place. The issue of sponsors to accompany someone up to the end of the journey is important. This activity signifies a rite of passage. The communitarian spirit helps to put people together, dancing together and celebrating together. It is a very honest approach to what rite of passage should be.

This should also apply to male initiation but for them cutting should also be included as the pain inflicted is a symbol of bravery, which is a required quality for nurturance and challenge for protection of life in the family and wider society especially under the threat, attacks and sickness. Also to regain its formative and normative values, which it has lost. Cutting off a part of the body organ especially around the sexual reproductive organ, which is a very vital part of the body. Cutting is a public sign in the content that someone has grown and has become more responsible. Psychologically and mentally modifying someone's personality. Blood shedding is a mark of bonding the initiates to the land, which is abode of the ancestral spirits hence a form of covenant. Making a covenant to protect the land and the society in times of danger.

3.5 PROJECT PROPOSAL

The title of my project is use of alternative media to rethink Agikuyu traditional practices in Mweiga Location. I wish to borrow some ideas from India and apply them to rethink traditional Agikuyu practices in Mweiga Location. These practices are female initiation without circumcision and traditional medicine, which from my previous

research have greatly been affected by electronic media. For a social action group, I will use a Caritas development group, which belongs to the Catholic Archdiocese of Nyeri. Its aim is to educate, eradicate poverty and help people to become self-reliance. It is funded by different charitable organizations in the world. It has been working very effectively hand in hand with the rural people, among them people of Mweiga location, in different areas. In its work, it has facilitated in building of stone water tanks, pit latrines, projects under the health department and different self-help groups. The residents of Mweiga Location have a very positive attitude towards this organization.

I will use drama and traditional songs to pass my message as this is a rural area and these two are accessible to even the illiterate (Appendix I). These methods are also able to entertain and educate, with proper use of voice and performance, it is possible to capture the audience attention. It is a participatory way of communicating. Mweiga is a settlement area in Nyeri district. It is a part of the former “white highlands”, the expansive land owned by European farmers during colonial times. The emigrants are mainly from other parts of Nyeri District like Tetu and Mathira; others are from other parts of Central Province. The location is agriculturally rich during the rainy seasons with dairy, wheat and potatoes farming. The researcher is from the Agikuyu community and from this particular area; therefore, she is in a better position to communicate properly to those people, as she is one of them.

Target Audience

My target audience is the Agikuyu youth aged between 13 years and 25 years in Mweiga location, Nyeri District. This is because traditional practices have slowly by

slowly died out despite the youth who are supposed to undertake the responsibility from elders, put it into practice and pass on to the next generation to come.

Communication Objective

To encourage the Agikuyu youth in Mweiga Location rethink Agikuyu traditional practices.

Purpose

1. To explain how circumcision can take place today
2. To rethink traditional practices (medicine and initiation)
3. To initiate a campaign through which some traditional practices can be reworked

Borrowing some ideas from how alternative media was used in Tamil Nadu in India, I will also conduct my alternative media in phases.

First phase:

I will contact the Caritas group so as to involve them; I will also contact the chief of the area to make him aware about my intentions. Together with a representative from Caritas group, we will visit different churches and call for a meeting of young people. We will announce for three consecutive Sundays before the meeting. To cater for the youth who are not churchgoers, I will also use posters to announce for the meeting. I will put them in a theatre, which is in Mweiga town. I will also consult Pastor J.J. to announce for me during his programme “Hutia mundu”, which is aired in Kameme FM station on Saturdays from 9.30pm to 12 midnights. This programme is of

issues about relationship and family life and the youth of Mweiga loves to listen. In this programme Pastor J.J. is a bit casual and at times he talks of people he met on his way to the studio and what they told him, so I will request him to announce of my meeting in three consecutive Saturdays before the meeting day. This programme is in Kikuyu language, which Mweiga Agikuyu youth understand well. We will conduct the meeting in a hall of one of the primary schools nearby.

During the meeting I will touch on the aspects of electronic media, its positives and negatives and also Agikuyu traditional practices. I will make them critically aware of the media content especially those related to our culture. Then I will get feedbacks from them. I will conduct the meeting in a dialogue format. I will give them one week then we meet again with the young people.

Second phase:

In the area, there are different groups of young people who perform dramas during big celebrations like Christmas so it would not be difficult for them to prepare a drama as they are used. I will ask for those willing to prepare for a drama relating to our practices. I will sell to them the idea of female initiation without circumcision. This is being taught things, which are relevant to our modern life examples, challenges of being a woman, relationship with men among others without the physical cut. Also ideas on how and why people should use traditional medicine.

The dramas will be two, one on female initiation without circumcision and men initiation with circumcision. The other drama will be on how effective traditional medicines can be (Appendix I), if done by professional traditional medicine men and packed properly. I will also identify some elderly men and women who can teach them

some traditional songs to incorporate them in the drama. I will give them some time for practice and have a follow up. We will be meeting for practice three times a week for three weeks. At the end of the second week, when the drama is ready, together with the Caritas representative, we will announce the performance date in different churches, with Pastor J.J. programme in Kameme FM station and I will also put posters in the Mweiga Theatre. It will be on a Sunday in the afternoon when people are not very busy. We will invite the young people and the society.

Third phase:

The drama will be conducted in an open theatre. After the drama, I will invite feedbacks from different people. After the drama is over we will be left with the young people to see who may be willing to come for a workshop of one week. We will give them two weeks to prepare for the workshop.

Fourth phase:

We will call for a workshop of one week during the December holiday when most of the young people are available. This is the month that initiations take place as standard eight young men have completed primary school education and they do not like going to secondary school when still called boys. Also they like to celebrate New Year when they are adults. During the workshop I will invite some guests to strengthen and put those ideas in a deeper way. Those guests will include people who are well knowledgeable in traditional medicine like, Dr. Jack Githae (Appendix VII) and those who have been involved with female initiation elsewhere example, a guest from Mandeleo Ya Wanawake and Federation of Women Lawyers (FIDA), who was

involved in a part of Meru District where female initiation without circumcision was done practically and it was successful.

I will also have some videotape like "Rites of passage" to show that those practices are possible and they have been done in other areas successfully. During the last day of the seminar, I will get feedback from the participants and register those willing to do it practically. We will set a date with them on when to meet, the venue as they will go to unfamiliar, sacred ground for reflection and also what is to be carried during the second seminar and who to be involve.

Fifth phase:

In the second seminar we will divide them into two groups female and male. For the female initiation it will be without cutting but for the male initiation, even cutting will be included. For the female initiation, we will concentrate on values/implications and not the actions themselves. The issue of seclusion/withdrawal is important for them to reflect on life (reflection/retreat) so that they go through a psychological, social preparation. There will be an issue of bonding since all have the same aim. This builds a peer/team spirit. We will also have a peer counseling. Facilitators who will be very experienced people.

During this time, they will be taught things which are relevant to our modern life, examples, challenges of being a woman and a man, relationships, counseling of how to be a mother and a father. They will also get pleasure of eating good food, be bought new clothes, shoes, headscarf, gifts. People will come and celebrate to mark the occasion on the last day of the seminar. Real cutting will not be done for the girls as it limits the girls from enjoying their sexual satisfaction. Looking at today the cutting for

girls will not have a good effect/impact as it had before. Therefore, initiation without circumcision will be appropriate.

The climax of circumcision in the old days was cutting and also education offered by the elders. The issue of graduation to mark an achievement that now they are responsible people who have successfully passed from childhood to adulthood. The issue of gifts will be as a sign of new responsibilities to show now they are responsible people and the society can count on them. In old days, the gifts would be equipment to help someone start life but for today, it is something related to our modern life. They will also be given certificates to mark the occasion. A lot of food will be cooked (feasting) and merrymaking will take place. They will have sponsors to accompany them up to the end of their journey. This activity will signify a rite of passage. The communitarian spirit will help to put them together, dancing together and celebrating together. This will be a very honest approach to what rite of passage should be.

To male initiation all the above aspects will apply including cutting as the pain inflicted is a symbol of bravery, which is a required quality for nurturance and challenge for protection of life in the family and wider society especially under the threat, attacks and sickness. Also to regain its formative and normative values, which it has lost. Cutting off a part of the body organ especially around the sexual reproductive organ, which is a very vital part of the body. Cutting is a public sign in the content that someone has grown and become more responsible. Psychologically and mentally modifying someone's personality. Blood shedding is a mark of bonding the initiates to the land, which is abode of the ancestral spirits hence a form of covenant. Making a covenant to protect the land and the society in times of the danger.

3.6 CONCLUSION

The chapter has dealt with the elaboration of the application and how alternative media can be used to rethink Agikuyu traditional practices especially female initiation and traditional medicine. Bringing about electronic media and traditional medicine awareness to Agikuyu youth of Mweiga location. The aspects which can be borrowed from initiation and relevance/application today. The chapter has gone further to present a project proposal. Having done communication studies, I have the capacity and skills to structure a message in an attractive way to ensure that the youth retain attendance throughout the phases.

Strengths for My Project

- ❖ The research has proved my hypothesis and I am happy that I have been able to come up with a communication objective to apply it.
- ❖ I will use Caritas group, which will help me to organize the project, people of Mweiga Location know it and it is easy to identify with them
- ❖ I have been able to involve the people by going to the grassroots. The whole project involves them.
- ❖ Using of the local language where people of Mweiga Location will understand properly as they are conversant with it.
- ❖ Advertising through different outlets, which will complement each other.

- ❖ I come from Mweiga Location so will be easy to coordinate them as I am conversant with them.

Weakness of My Project

- ❖ I will use the elders whom the Agikuyu youth already know and they might assume these are the same men and women that we know, without realizing the wisdom they have.

3.7 PROJECT BUDGET

Table 2

I will get funds from:

	Donors	Amount
1.	Caritas	80,000
2.	Aberdare National Park	60,000
3.	Little Flower Sisters	50,000
4.	Nyeri Communication department	40,000
5.	Archbishop Kirima	30,000
	Total	260,000

I will use 154,000 shillings and have a balance of 106,000 shillings, which I will keep for next time. Distribution of the funds (Appendix II). Consolata Hospital Nyeri will facilitate the issue of men circumcision by offering doctors, nurses and medicine during the last day of the workshop. They will cater for all the expenses during the cutting ceremony.

Project Sustainability

There are businesses like Mweiga flower growers, hotels like the Ark Hotel, Aberdare National Park, which are in Mweiga and they are willing to sustain this project. They have a good relationship with people of Mweiga whose majority are the ones working in those areas. Also the Caritas and different church organizations are willing to sustain it. I will also select some of the Agikuyu youth, those willing to train others in the next generation. The project will continue that way even for other generations.

3.8 SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The purpose of the study was to establish the relevant ways of using alternative media to rethink some of the Agikuyu traditional practices mostly initiation and traditional medicine to Agikuyu youth of Mweiga Location.

The study was guided by the following research questions:

1. In which ways can alternative media be used to rethink some of the Agikuyu traditional practices?
2. What is the format of the right programming that would work best?
3. What possible solutions are there to sustain the programme?
4. Do Agikuyu youth understand the importance of some traditional practices?

In the development of the previous research, which focused on effects of the Electronic media on Agikuyu traditional practices of Agikuyu youth of Mweiga

Location, the researcher used three instruments for the collection of primary data, to explore ways on how alternative media can be used to rethink some of those Agikuyu traditional practices mostly female initiation and traditional medicine.

The instruments were:

1. Interview Guide
2. Case study
3. Participatory observation

Findings and Conclusions

The following are the finding of the study that was carried out:

Folklore is essentially the common, but effective means of cultural expression of the illiterate rural masses of India. Wisdom through the traditional, oral and dramatic channels – folk songs, folk tales, proverbs, riddles, sayings and village theatre -- is much more popular in India than what is conveyed through electronic media. Electronic media has only a limited impact because only a few items are produced with the rural folk in mind and in their own language. The proverbs and riddles are the two most popular sub-forms of folklore, which emphasize the virtue of brevity, clarity and concentration of learning. Folk art forms are means of entertainment and learning for people. Each folk art form has its own historical background and significance. Traditional theatre is replete with mythological themes that underline the values of a small and powerful minority in society, who need to preserve and propagate these specific values in order to retain their hold over the masses. Family also appears as a primary indicator of the Indians. Normative family is at the center of Indian culture. Language in India is an

important marker of identity. It gives a distinctive identity to Indians. Also the Agikuyu youth of Mweiga location use their local language, which marks their identity.

The following are the conclusions of the study that was carried out:

The alternative media can be used to rethink traditional practices. This has been shown from the case study of India where it has worked in different parts of the country. Some of them are Maharashtra, in Tamil Nadu, and Bangladesh.

From my observation especially on the Mweiga Theater, Poor programming has led to ineffectiveness of alternative media. Our theatre industry is taken as not of great value and the theatregoers are not many. Also from my previous research, it emerged that the Agikuyu youth are more on electronic media, as the content is appealing to them than the alternative media, which have been abandoned.

There are possible solutions to sustain alternative programmes. This has worked in India, especially where activists and communicators work hand in hand with the people at the grass root.

Recommendations

Based on the findings of the study, it was noted that alternative media can be used to rethink Agikuyu traditional practices and poor programming has led to ineffectiveness of alternative media. Also Agikuyu Youth of Mweiga Location do not understand that traditional practices are of importance to them. The researcher therefore makes the following recommendations:

Efforts should be made by the Ministry of Education to skim the embedded knowledge in our cultural practices and integrate it in the curriculum in recognition of

its formational role on the growth of young people in Africa. The cultural studies should be introduced in all levels of studies from primary, secondary and even to higher learning institutions. In the curriculum issues like traditional media, rites of passage and inculturation should be reflected. By this, the students will be encouraged to get more knowledge of their cultures as they research from their elders. Also by getting to know of different cultures, they will be more enriched. It will help them to appreciate and love their origin. It will also help them to accept diversity and respect it. They will get rid of stereotype and have a sense of belonging.

The Community of Agikuyu people of Mweiga Location could facilitate in the participation of the youth in the community activities that will encourage them see the importance of Agikuyu practices. This could be during wheat farming, harvesting and other activities in the community. By youth participating in such events they will know more of their cultures. By interacting with elder people they will learn more of their cultures example, like the Caritas when building water tanks it involves the youth and the elder people. They could do it in a communal way by starting from one family to the other. Female initiation could be reconstructed. This may be as in the format followed by Mandeleo Ya Wanawake and Federation of Women Lawyers (FIDA) in parts of Meru where young girls undergo initiation minus the surgical operation. The initiates are taken for a retreat for some days in unfamiliar grounds and are taught how to cope with life and its challenges as they mature. At the end of the retreat they graduate and people from the community come to congratulate them as they feast. During this ceremony they are given certificates and new garments. Transformation is etched in the mind of the initiate. This is the same idea I have borrowed to reconstruct female initiation in Agikuyu youth of Mweiga Location.

The Church could organize awareness talks once in a month and tackle issues of the electronic media and traditional practices. During the talks they should invite elders, people who are knowledgeable in areas of traditional practices. The Church could lead a campaign to destigmatise African traditional healing. In its inculturation programmes, the Catholic Church, for example, could be more explicit on the role of traditional medicine. Christians could be encouraged to participate more in positive values in rituals like initiation. The positive values from these practices could be included in the social teaching of the Church. Mainstream churches have courses on African studies in their universities and seminaries. What is taught at these institutions should be reflected at the grassroots.

The Government should promote programmes like Art scene, which are for strengthening our cultures. Renovate the theatres and promote writers and actors. The Government could go ahead and implement the 40 percent requirement that all media stations use local materials in their programmes to develop understanding of local cultural knowledge. The Government could pass into law the proposed act on alternative medicine regulating the use of herbs and pharmacopoeia.

Recommendations for Further Research

The researcher recommends the following areas for further research: Using of other different media, which are not mainstream like community media to rethink traditional practices, a similar research like the one I did in my previous research in other areas, especially urban areas, so as to compare and establish if there is a relationship between effects of the electronic media on Agikuyu youth in both rural and urban areas, and a study to cover more areas in rural area as I just took a small area.

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ABBREVIATIONS

ARP	Association for Rural Poor
CLFS	Companions of the Little Flower Sisters
FGM	Female Genital Mutilation
ISC	Institute of Social Communication
SOMTECH	School of Alternative Medicine and Technology

APPENDIX I: DRAMA SCRIPT

SCENE ONE

(The scene opens with a woman sweeping a house. A man comes in and starts talking to her. The woman stands up to listen to him as he talks)

Baba Wanjiru: Mama Wanjiru, where is your daughter, Wanjiru? Days are moving and she has already completed std. eight she has to grow to adulthood. I was with Baba Kamau and he told me their daughter is going for female circumcision. I want them to go together with Wanjiru!

Mama Wanjiru: Female circumcision? I sent her to the shopping centre.

Baba Wanjiru: *(He talks with a lot of authority holding his waist)* Yes, I mean that, real cutting! That is the only way of making someone to grow.

Mama Wanjiru: Why not female initiation without circumcision?

Baba Wanjiru: No time for argument, I have said it! The sooner you inform her the better.

Mama Wanjiru: *(In a low soft voice)* Okay, I will tell her.

(He removes his coat and proceeds to the bedroom. Mama Wanjiru takes a jerry can to go to fetch water. On the way, she meets with Wanjiru coming back.)

Wanjiru: Mum, I have bought all you had sent me.

Mama Wanjiru: *(In a very low voice)* Okay.

Wanjiru: Mum, what is it? I left you in good moods what happened?

Mama Wanjiru: Nothing.

Wanjiru: Please, tell me. You look very unhappy.

Mama Wanjiru: I will tell you at home, just go.

Wanjiru: *(Going towards her mum as she insists)* No, I won't go. Please, tell me now.

Mama Wanjiru: Your dad has just come home. He says you should go for female circumcision.

Wanjiru: *(Looking at her mother in a surprised way)* Female circumcision? Who? Me? *(Pointing at herself)*

Mama Wanjiru: Yes, female circumcision he said. I tried to say no, but it was not possible. He says you should prepare yourself.
(Wanjiru puts her hand on her cheeks, looks for a place on the ground and sits down)

CURTAIN CLOSES

SCENE TWO

(The scene opens with a woman opening the door of a house and a man in the sitting room busy polishing shoes. The woman is carrying a heavy local basket full of market goods. She looks very tired and exhausted)

Baba Mathenge: You are back, how was the market today?

Mama Mathenge: I tell you things are very expensive. *(She keeps the basket down and sits on a chair)*. Baba Mathenge, have you heard of this issue about the female initiation without circumcision?

Baba Mathenge: *(He stops polishing the shoes and looks at her. One shoe and the polishing brush still on her hands)* Yes, Baba Muya mentioned to me yesterday something like that but unfortunately he was in a hurry to explain to me properly.

Mama Mathenge: I heard it from Mama Wanjiku even she told me Wanjiku is attending that workshop. She says they will learn many things about life, and I think it is a good idea. There will be no cutting for the girls. Can we also inform our daughter Njoki about it?

Baba Mathenge: Yes, why not? I, also, think it's good. You can inform her.

Mama Mathenge: Has she come back from the garden?

Baba Mathenge: Yes, here she is. *(Pointing at Njoki as she enters the house)*

Mama Mathenge: Njoki, I heard that young people are attending a workshop for female initiation without circumcision?

Njoki: Yes, in fact I was waiting for you so that I ask for permission to attend. My friends informed me about it.

Mama Mathenge: It's okay, you can get all the details about it, and inform us more of it. We have no problem.

Njoki: Thanks a lot *(she smiles as she looks at her mum)*.

CURTAIN CLOSES

SCENE THREE

(The scene opens with the first family in the bedroom. Wanjiru on the bed panting in great pain her mother is seated on the bed trying to feed her, which seems impossible. Her father is standing looking at her in great sorrow)

Mama Wanjiru: This is all your fault; I told you we take her for the female initiation without cutting and you refused!

Baba Wanjiru: I didn't know it was to turn out this way. Baba Kamau misled me.

Mama Wanjiru: I think we should take her to a hospital as she is still bleeding and this now the third day.

Baba Wanjiru: Pole Sana, Wanjiru I caused all this. *(Looking at mama Wanjiru)* Let me go and get a vehicle we take her to Dr. Githae's clinic.

Mama Wanjiru: Okay, let me prepare her.

(The father goes and the mother wakes up, gets presentable clothes and starts dressing her)

CURTAIN CLOSES

SCENE FOUR

(A group of boys and girls, in a social hall seated in a circle ages from 13– 25 years. Njoki is among them)

Woman 1(facilitator): This is our last day here, we have been camping for the last six days. I believe you have learnt a lot for all those days, haven't you?

Boys and girls: Yeeees, we have Maaam.

Man 1(facilitator): Let us have one of you remind us of what we learnt during the week?

Kamau (boy1): *(He stands up and talks with a lot of confidence)* we learnt about leadership, how to be responsible by taking care of our families and the society at large.

Man 1: Is that all?

Njoroge (boy 2): Not all: we, also, learnt that a woman should not be beaten.

(The crowd laughs as the girls and women nod their heads) I am now ready to join the higher age group. *(He turns to his colleagues for approval; they all nod their heads happily)*

Man 1: Oh! Yes, I see you boys have been listening, but remember when it's time to be circumcised, it will be done where?

Kariuki (boy3): In the hospital, where it's done in a hygienic way

Woman 1: Girls! Let us not be left behind.

Njoki (girl): We learnt lessons on women hygiene, value of education, career choice, and how to be responsible people taking care of our husbands and children. We also learnt that girls should not be cut.

Woman 2(facilitator): Remember also about your godparents. They will always be guiding you and journeying with you in life. If in any problem, just be consulting them. Okay boys and girls?

Boys and girls: Yeeees, Maaam

Woman 1: Yes, yes, yes, that's good, I think the time has come let's go and prepare ourselves.

CURTAIN CLOSES

SCENE FIVE

(The celebration is underway, facilitators talking with small groups of boys and girls. Girls are wearing white clothes, gloves and white caps and boys are in black suits, black ties and white shirts. Two girls are chatting happily).

Njoki: I really enjoyed the lessons we were taught. By the way, did you hear of how Wanjiru got seriously sick after attending the circumcision where they were even cut?

Muthoni: Yes! I heard and I was shocked. I wish she attended ours. In fact, those lessons were very educative. I wish they prolonged, and also hope it will continue that way even for our younger sisters and brother when they grow up they need to learn those things.

(Kariuki passes near the two girls. In a very jovial mood he goes towards the facilitator)

Kariuki: At last I made it, the cutting was very painful but I managed with great courage I wanted to prove to them I am a man and I have grown.

Man 1: *(Patting him on his shoulders).* Congratulations let me hope your other colleagues were also like you.

(One of the women facilitators takes the microphone to address the crowd)

Woman 2: Good Afternoon everyone, let me have your attention, please lets sit down.

(The noises reduce)

Woman 2: Thank you, thank you. This is a wonderful day, it's the day that all of us have been waiting for, "The Big Day", can we have some songs please. *(She faces the direction of the participants. The participants start traditional songs, beating of drums and dancing vigorously. The crowd stands up as they are moved by the songs and also start dancing, ululating and singing with their full voices)*

Woman 2: *(After the fourth song the woman signals the participants not to start another one and she addresses the crowd)*

Thanks a lot for your participation; its now time to present to the participants certificates. All the participants accompanied by their godparents queue for certificates and gifts. *(Each one's name is called and as they go to receive them, the crowd cheers them by ululating. After they have all been presented with certificates the facilitator talks again)*

Woman 2: You are all welcome to congratulate your beloved sons and daughters. *(Parents, relatives and friends all with gifts to present them to their beloved one. They come to present them as they dance traditional songs to accompany the gifts. The parents of Njoki are among them.)*

Woman2: Thanks a lot for congratulating them, now let's pray for food. *(One of the girls' say a prayer, food is served and everyone is chatting as they eat. People are chatting with joy different types of drinks are also served. Beating of drums and traditional dances are heard. Njoki walks courageously with joy towards where her parents are seated eating)*

Njoki: Thanks a lot, my dear loving parents, for allowing me to be one of the participants, now I am an adult. *(She says this in great joy shaking her shoulders)*
(The parents of Njoki hug her)

CURTAIN CLOSES

End

SCRIPT 2

TRADITIONAL MEDICINE

AN OPEN MARKET PLACE

(The scene opens with a market place, hawkers, all kinds of wears and vegetables are on sale, two women are seen walking towards the market)

Mama Wanja: *(As she looks at her on the face)* Hallo Wangui, why do you look sad, any problem?

Wangui: *(In deep thoughts)* No, I am okay it is only that I am broke and I need to buy some medicine and injections to inject myself as you know I am diabetic. In fact, this disease has consumed a lot of my money as this is third year with it, and I was told it couldn't be cured.

Mama Wanja: Who told you it can't be cured? My son had the same disease and it was cured.

Wangui: *(She stops walking and looks at mama Wanja in a very surprising way)* What! Are you sure? How and where? As I visited many local health centers and even Provincial Hospitals and they told me that.

Mama Wanja: The new herbal clinic at the junction for Dr. Jack Githae?

Wangui: Herbal clinic? I have never heard of it.

Mama Wanja: You should make an effort of visiting that herbal clinic, they cure so many diseases.

(They see a woman with good-looking fruits and mama Wanja bends down to select. Wangui also starts selecting. As they finish negotiating with the seller, they proceed on their way. A man interrupts them he is in a bicycle)

Maina: Hello how is the market today?

Mama Wanja: Okay though things are quite expensive today.

Maina: I am heading to the herbal clinic.

Mama Wanja: To do what there are you sick?

Maina: No now I am okay. Last week, I was feeling terrible, I went there and they gave me some medicine, I am going to get the second dose.

Mama Wanja: Wangui, go with Maina to the herbal clinic, how do you find it?

Wangui: Yes, I think it's a good idea as I have already bought what I needed.

Mama Wangui: Okay, all the best feel better soon, bye Maina.

(They greet each other, Wangui and Maina goes towards the herbal clinic direction, Maina seen excited as he tells Wangui of the benefits of herbal medicine)

(After one week Wangui visits mama Wangui in great joy)

Wangui: Mama Wanja I am very, very happy. I was treated and their services are perfect. They are very effective nowadays. I don't inject myself, and I am very okay. I will never go back to those other hospitals where I was going before.

Mama Wangui: Welcome, I told you herbal medicines would never fail you especially if given by professional medicine men. They can treat all kinds of diseases.

Wangui: Thanks a lot! I will even tell my brother John about it as he usually have stomach ulcers, which never cures and he is ever on drugs.

(They hug each other in joy)

CURTAIN CLOSES

END

APPENDIX II: DISTRIBUTION OF THE PROJECT FUNDS

Posters for advertising for the meeting	1,000
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One day meeting 3 facilitators x 1,500	4,500
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To motivate actors when they come for practice they take sodas and biscuits. They will come for three weeks each week three times.

Sodas 600 x 9	5,400
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Biscuits 200 x 9	1,800
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DRAMA DAY

Estimated number of people 100

They will take each a soda and mandazi

Sodas	1,800
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Mandazi	500
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Actors will take food

Rice, meat stew, a soda and a banana	10,000
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Seminar for the 1st week

Pastoral center full board

45 participants x 700	31,500
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Facilitators 3 x 3,000	9,000
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Seminar for the 2nd week

35 participants x 700	24,500
Facilitators 3 x 3000	9,000
Miscellaneous	5,000
Gifts	20,000
Graduation day feasting	30,000
TOTAL	154,000

APPENDIX III: INTERVIEW GUIDE ON HOW ALTERNATIVE MEDIA IS USED IN INDIA.

The interview was conducted in Tangaza College; the interviewee is a student of Tangaza College but from India.

1. Which are the alternative media used in India?
2. How are they used?
3. In which places are they used?
4. How do residents receive the alternative media?
5. How is the Indian culture promoted by alternative media?

APPENDIX IV: PARTICIPATORY OBSERVATION GUIDE OF MWEIGA THEATRE

1. How is the physical structure of the Mweiga Theatre?
2. How is the condition of the attires used in Mweiga Theatre?
3. How many people attend?
4. What type of people attend?
5. What time are the programmes offered in Mweiga Theatre?

APPENDIX V: TYPES OF ELECTRONIC MEDIA

1.



Computer Revolution: A young lady surfing the internet it connects her to the world.

2.



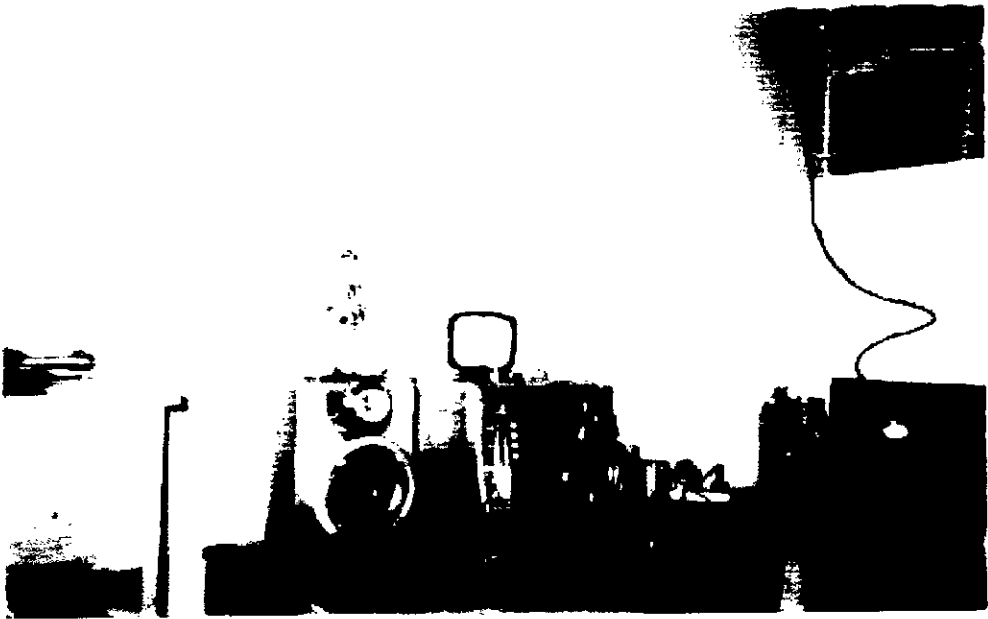
Introduction of wireless electronic gadgets have become relatively cheaper; consequently the lifestyle of the people have changed.

3.



The television: One of the powerful channels of communication used in Africa.

4.



The Radio: One of the most widely used channels of communication used in Africa.

APPENDIX VI: SOME OF THE AGIKUYU YOUTH OF MWEIGA LOCATION



Imparting Behaviour Change: They use alternative media (drama and songs) to rethink some of the Agikuyu traditional practices in Mweiga Location.

APPENDIX VII: AN AFRICAN MEDICINEMAN

Patient's full name

Patient's I.D No.

Patient's Foil No.

Age

Sex

Contact Address

Physical Address

Telephone No.

Fax No

Email Address

Patient's sign /Thumb Print

Clinician Sign Name



**Genuine Herbal Medicines
Teas & Tonics**

One of the many professional traditional medicine men. He has been in the profession for over 30 years.

HISTORICAL BACKGROUND

Githae's Herbal Therapeutics stand out as the most credible and reputed herbal services in Africa for over 30 years.

Historically, the herbal services have been rendered through a network of several institutions and service-centres in Africa and abroad. I.e. Karati Rural Service Centre (KRSC), in the 1970's/80's; The School of Alternative Medicine and Technology (SAMTECH). In the (1990s and currently under the African Renaissance Trust and University (ARIU) Thousands of our beneficiaries in Africa and abroad attest to the Safety and efficacy of our Herbal medicines, Medicinal Foods, Herbal Teas and Tonics.

SERVICE CENTRES & CLINICS

Clinic Day	Service Centre	Time	Location
Sunday	Nairobi	6.00 a.m.	Doonholm Estate
		6.00 p.m.	
Monday	Kinangop	6.00 a.m.	Karati Scheme
		6.00 p.m.	
Tuesday	Nakuru	6.00 a.m. 6.00 p.m.	
Wednesday	Eldoret	9.00 a.m. 2.00 p.m.	
Thursday	Kisumu, Meru Malaba	6.00 a.m. 6.00 p.m.	
Friday	Nyahururu	9.00 a.m.	Muthaiga Nyahururu Phd
		2.00 p.m.	
Saturday	Nyeri	6.00 a.m.	Ruring'u
		6.00 p.m.	

This is the schedule of Dr. Jack Githae. He works in various parts of the country.