

***Assessment of the Practice of Initiation of the Agikuyu
Adolescents into Adulthood from the viewpoint of Ericksonian
Theory of Human Development in Limuru.***

By

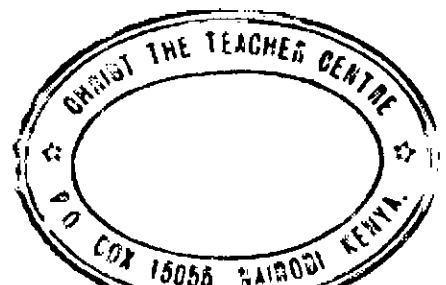
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DECLARATION

I, the undersigned declare that this project is my original work and has never been presented to any other university for any academic credit.

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DEDICATION

To my dear parents, for their unwavering financial and moral support, to eternal remembrance of my grandfather who looked beyond the wall of time, and could see the importance of education. To my brothers and sisters, and my nephews, may you live to be strong people. To all my friends who never lived to see me graduate but ~~was~~ ^{were} a source of inspiration fare thee well.

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ABSTRACT

The research was on the assessment of the practice of initiation of the Agikuyu adolescents into adulthood from the view point of Ericksonian theory of human development in Limuru town. Parents and adolescents were interviewed. The data was analyzed qualitatively.

The researcher found that traditional initiation had some negative influence on the education of boys of the Agikuyu ethnic group. They were dropping out of school on the pretext that they were now adults, indiscipline in schools and problems in paying school fees after spending so much on traditional initiation rites.

The positive influence that traditional initiation of boys was found to have on their education was that after initiation, some boys take schooling more seriously and work hard as they realize that they are now adults who should take responsibility of their actions, decisions and lives. There are a number of ways of curbing the negative influence traditional initiation of boys has on their education, such as parents being sensitized to explain to their on the benefits of modern education, making the boys undergo initiation rites at an advanced age probably 17years to curb instances of being lured to think that they are adults and hence drop out of school and sponsors chosen for the initiates should be those who value modern education while in seclusion camps.



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CHAPTER ONE

Introduction

1.0 Background to the Study

A human being is different from all other creatures in the way he or she develops. This can not happen because the development takes place without a serious awareness of the person involved. The development takes place automatically and follows an order, which is different for all people. However, in the field of psychology Erickson has investigated the development of a human being from childhood to adulthood, stage by stage. The results of such investigations have awakened most of us to the awareness of changes and conflicts taking place in the growth circle of a human person. The outcomes of such findings have been accepted universally as applicable to peoples of all races and nations. The methods used are purely scientific and thus rendering more support to the validity of their result (Santrock, 2001).

After this, adolescence is a stage of development that cannot be avoided. It is a stage through which a child undergoes different developmental changes. Moreover, adolescence is important because, it is a period of time in which a person is prepared to become an adult. During this period, adolescents are taught on how to be responsible people in society. They are taught various adulthood roles and how to handle them properly. Furthermore, some societies have regarded adolescence period not to be fruitful. This is so, because in this period some children become aggressive, irresponsible, oppositional and adventurous. As a result of that, strict way of life through

regulations is rendered to them, in order to shape them as better people in society. Some of the experiences are beneficial to the child's way of life.

Among the Agikuyu, initiation into adulthood is an important rite. It is known as *Irua* (circumcision). This rite is fundamental because it marks a passage of youth from childhood to adulthood. This rite demands different rituals apart from the physical operations. Initiation is also important, as it is through custom that the moral code of the Agikuyu was strengthened. This ritual represents the unification of the whole tribe of the Agikuyu (Kenyatta, 1938).

For the Agikuyu, adolescence is a stage or period between childhood and adulthood. This stage is between the ages of twelve and eighteen. This is a sensitive stage in that if the adolescent is not guided properly, he or she may end up not being a meaningful person in life. Traditionally, mothers were responsible in promoting the good life span of their children. In girls for instance, they were not kept far from the mother in all her household work. She trained the young girl to become a responsible mother in her adulthood. This also marked the girl's menstrual period. The mother educated the girl on her physical changes in her body and explained to her the reasons for the change (Kenyatta, 1938).

Fathers were responsible in educating their sons. They would visit them in their huts called *Thingira*. In this hut, the boy would be educated to become a responsible citizen,

responsible husband, a strong and health adult, warrior to protect the clan and educated also on how to become a leader. When the boy reached the age of eighteen and above, he would be prepared by his father to undergo *Irua* (initiation ceremony). Preparations would be made. The old men would select a place in a forest where the initiate to be would stay after the cut. The boys would stay in the makeshift house known as *Kigaanda* with the old men. During the stay, they would be taught about the origin of their clans, families and welfare. Moreover, traditions and customs of the Agikuyu would be taught. After two or three months, they (Men) would come out of the *Kigaanda* and a passing out ceremony would be conducted. They would then be regarded *Anake* (young men).

Likewise, the girls would be initiated and lived in their mother's homes being taught about tradition. After healing, they would be brought out in a beautiful ceremony like that of the boys. This time the girls are ready to get married and become women of the clan. Today, female genital mutilation is against the law (Kanogo, 1987).

The desire for the adolescents to experience various social factors outside the family and the over protectiveness by parents have over the years been a cause of conflicts between the parents and the adolescents. As the adolescents have joined their peer groups, at times they get influenced into drug abuse. This is also a cause of these conflicts. Furthermore, several scholars over the years have attempted to revisit the conflicts that persist between parents and adolescents. Therefore, one of the aims of this research is to look for common grounds that parent and adolescents will compromise. They ought to

arrive at an agreement that will concretize their relationship during adolescence period and after.

Initiation is an important occasion for many Africans. It is accompanied by rituals and symbols. Through initiation the initiates get educated. In fact, this is one of the purposes of initiation. This rite is common and fundamental more especially among the Agikuyu because it introduces the youth to age grades. Likewise, it is through this ceremony that the young people experiences socialization and are incorporated into the community and become members of it. Young people are educated in the ways of their people. Among the Agikuyu, it is rare that an individual experiences equal importance, only if a person undergoes through initiation, he or she is not permitted to be part of the initiates (Kenyatta, 1938).

Circumcision is one of the rite of passage that is accompanied with a lot of training, instruction and teaching. Moreover, the process of initiation to adulthood demands that everybody in the community plays a role to facilitate the passage from one status to another. The initiate is the child of the entire community and is therefore closely watched by all as a testimony to the entry in adulthood. Moreover, initiation is very important for many of the African societies. Among the Agikuyu uncircumcised person is viewed to be a stranger in the society. Such a man has no right to marriage life and so to having children. This person is regarded to be a laughing stock and treated with contempt. In several Bantu societies the mode of initiation is either circumcision of the males and

clitoridectomy for the girls, even though the latter is not common. Majority of the traditional African communities have perceived an individual's life as passing through different stages. These stages also demands some sought of initiation, which also incorporates a person in the entire community.

Initiation therefore is very important rite of passage because it brings unity and solidarity among the initiates. It also reminds the community on the importance of these virtues, if it is to be meaningful in one's life. It is therefore; very clear that not only is initiation important to Agikuyu but also to the Africans (Osotsi, 2002).

1.1 Description of the Study Area

The area chosen for this particular research is Limuru, a division in Kiambu district. It is a division and a location. To the North of the town, it boards Lari division, to the East is Kiambu division, to the West is Longonot and to the South is Kikuyu division. Limuru has been chosen because it provides us with people from different ethnic groups that have different backgrounds, but majority of them being the Agikuyu.

Limuru is a famous town and well known to many because of the leather and shoe factory known as Bata Shoe Company. Bata Shoe Company has employed about one thousand workers. This company is right in the centre of the town. The town accommodates several big and remarkable buildings such as Manga Corner Hotel, Three Star Hotel, Gitungo home and the newly built Ushirika Centre.

Moreover, Limuru division is the second largest division of Kiambu in the district covering 290.6sq. km. after Lari division, which were 564.7sq.km. Limuru has a population size of approximately 120174 people.

Other landuses in Limuru include a big market and many grocery shops. There is also a big slum area known as Misri to the East of the town. Moreover, there is a vast swampy area along the Nairobi-Naivasha highway known as Manguo.

The residents of Limuru division practice dairy farming. They also engage themselves in both food crop and cash crop farming. Such food crops are maize, vegetables, beans and potatoes while cash crops grown are coffee, tea and pyrethrum. This highly contributes to the standards of roads in the division. Most of the roads are all weather roads. The division has two hospitals, Tigoni and Limuru nursing home. Dispensaries and clinics are evenly distributed. The labour force is dominated by the males in some sectors except unpaid family labour. The income levels of most households in the area are derived from agricultural and livestock sectors especially the cattle livestock. Co-operatives unions are also dominant among farmers. They engage in active membership and marketing their produce through these co-operatives. For example, the Limuru dairy co-operatives society is one of them and has already put up a multi-million milk processing plant in Limuru.

1.2 Statement of the Problem

Adolescence is a stage or period of happenings as well as an age in which young people face troubles. It is a time when they are questioning and searching for the meaning of life.

The practice of initiation has some negative influence on the schooling of boys and girls. These are, dropping out of school on the pretext that they are now adults, indiscipline in schools and problems in paying fee after spending so much on their practice of initiation. Nonetheless, over extension of seclusion period may lead to the consumption of school time.

Considering the sign of time therefore, there is a need for proper guidance of the adolescents in order to help them enter into adult life more effectively (Santrock, 2001).

1.3 Research Objectives

- To evaluate the influences that the tradition initiation have on the boys' education.
- To assess the contribution that the tradition initiation have to the drop out cases of boys.
- To show the behavioral changes portrayed by adolescents initiates in regard to Erickson's theory.

- To evaluate the social demands from the society as seen by Erickson, as they brings about the conflicts between parents and adolescents.
- To show how Erickson's theory helps the adolescents to understand themselves better in their stage of human development

1.4 Conceptual Framework

An adolescent is a young person who is developing from childhood into adulthood. Psychologists such as Freud and Erickson have assumed that adolescence occurs between the ages of thirteen to eighteen. What is more interesting about this period are the changes, which takes place in the aspects of one's being, for example at this stage there is a physical change which is called puberty. There is also an intellectual and moral development. However, an adolescent faces problems as he or she makes the transition from childhood to adulthood. The personality that develops at this stage of life faces its inevitable test on the biological necessity of desiring sexual gratification and the corresponding psychological necessity of discovering love and security outside home. This kind of entanglement leaves the adolescents with no choice (Richard, 1971).

1.5 Scope and Delimitations

Kenya is quite a big country and the Agikuyu cover as much as the whole central province. Therefore, in each place, their way of observing customs differ slightly. The main concern is to give the general problems identified, which concerns Agikuyu adolescence initiation. The reader will also come to the awareness that some statements

made in this study maybe sweeping statements but just for general information and these can not be taken seriously. This study will therefore be of great reward for those who are interested in studying the Agikuyu adolescence initiation and the problems they encounter, especially, those who intend to work within this area where these adolescents grow and mature.

1.6 Definitions of Concept

Adolescence

It is a period of experimentation and personal development. It includes making decisions, mistakes and discovering one's errors. It is also a period when adolescents assume new freedom as they build toward adult responsibilities. Adolescence is also a period which includes puberty, stage of physical development and maturity. This means that a person is realistic, aware and sensitive in evaluating himself or herself and so choosing ideas or goals that suit best.

Adulthood

It is a time of establishing personal and economic independence. Moreover, it is a period of career and vocation development. During this time it means that one is self-reliant and ceases to depend on others especially the parents for financial assistance.

Dependency

It means to have full confidence in the parents and this involves trust, belief and reliance. Some of the issues pertaining to dependency include financial assistance and parental guidance.

Independence

Means individual is free from parents and is able to make decisions that are concrete and positive. This also means that the person is self-reliant financially.

Ego Identity

Individuals must perceive themselves as having inner sameness and continuity. They must over time, experience themselves as essentially the same persons they have been.

Initiation

Is a transitional period marking the passage of a youth to adulthood.

Schooling

Is a structured process in which a person undergoes instruction at different level. A person is given a certificate on successful completion of every level

CHAPTER TWO

2.0 Literature Review

Literature review is the foundation through which a researcher is enabled to formulate hypothesis that are bound to be tested and proved. It gives a researcher a good sense of direction. Moreover, it also aids in avoiding replication of the same ideas, reasons and information given previously.

ERICKSON'S CONCEPT ON ADOLESCENCE

2.1 Brief History of Erickson

Erik Erickson was born in Germany from Danish parents. He is among a few psychologists who are identified as ego psychologists. As a young man he was educated in an art school and became an art teacher. Later, he met Freud and other analysts in Vienna where he had gone to teach children of American families. It was soon after this encounter with psychoanalysts that Erik entered psychoanalytic training (Larry, 1981).

Erickson held series of positions in child - guiding clinics while maintaining his private practice. Afterwards he studied adolescents, using a technique in which the way young people played dolls revealed their unconscious thoughts and feelings (Schell, 1971).

Erik is also one of the theorists who described emotional development across the life span. In his theory, personality develops through eight stages from infancy to the final stage of life. This involves a movement from the universe of self and mother to an image of a human whilst the person is interacting with a more widening social world. Each stage consists of its own conflicts which should be resolved and failure to resolve these

conflicts at each particular stage would lead to psychological disorders (Schell, 1971). Erickson unlike Freud believed that neuroses could develop at any stage. In fact he modified Freud's psychoanalytic theory to come up with an elaborate stage theory. His description of emotional development across the life span makes his theory particularly important.

2.2 Erickson's view of Adolescence

Adolescence period is marked by a number of questions, which adolescents raise about their previous resolutions to problems of trust, autonomy, initiative and industry (Robert, 1971). At this stage, adolescents become more aware that something is no longer the same in their lives. For instance young adolescents realise their physical bodily changes. These changes create a physiological revolution as they grow. According to Erickson, adolescents search for continuity and awareness within themselves (Schell, 1971). On the other hand adolescents at this stage encounter a developing sense of identity. In order to achieve their goal adolescents try and discard roles and and try them again. The potential problem, which occurs at this period, is that an adolescent's identity will have a sense of personal diffusion (Robert, 1971). Consequently, those people in whom a sense of role diffusion lasts into adulthood may never even be able to make a consistent decision about who they are and where they are going in life.

Finally, Erickson considered the mind of the adolescent to be essentially a mind of the moratorium i.e. a psychosocial stage between childhood and adulthood and also between the morality learned by the child, and the ethics to be developed by the adult (Santrock, 2001).

2.3 Erickson's Contribution to Adolescence

Among many other things that Erickson talks about with regard to adolescence, the most profound contribution, which he made, was in the area of ego identity. In fact two of his eight major books deal primarily with identity crisis. One of these books is his first major work known as *Childhood and Society* in which he elaborates more about the ego identity.

Why is identity so central in Erickson's thinking? Well this is the question, which should be known. In comparison with our day it can be said that the patient of today suffers most from the problem of what he should believe and who he or she should become. However, the early psychoanalysis patient suffered most under this inhibition, which prevented him from being whom he is thought to be (Wright, 1982). This situation most likely prompted Erickson's research on identity. It can be seen on the other hand that this kind of research is compatible with the subject matter of psychoanalysis in that it is a branch of psychology, which looks at a person's past history, subconscious and conscious wishes and fears. According to Erickson the adolescents have an important task of consolidating all the knowledge gained about themselves in their earlier

experiences and integrate various self-images into a personal identity showing awareness of the past and the future that follows logically (Larry, 1981).

2.4 Challenges and Conflicts involved using Erickson's View of Stages

Challenges and conflicts with regard to child development, means the crises which arise at different stages due to the abrupt changes taking place in the state of a child as it keeps on growing. Each stage consists of its own crisis, which needs to be resolved in one-way or another. Thus Erickson's description of the eight stages is structured according to the crises that he sees occurring. But what does he mean by crises? His understanding of crises does not mean a threat or catastrophe but rather a turning point. It is a crucial period of increased vulnerability and great potential culminating in generational strength and or maladjustment (Wright, 1982). Thus, the resolving of each of the crisis enables the individual to immerse with new strength and a sense of inner unity and social acceptance. A number of changes and developments have been seen, which take place at puberty or during the adolescent period. In Erickson's view the conflicts and challenges are in connection with changes in the life of a child. In this regard, Erickson points out in his book "Childhood and Society" that the growing and developing youths face with this physiological revolution within them, and the tangible adult tasks ahead of them which are primarily concerned with their own appearance in the eyes of others in comparison with their own self image (Wright, 1982). They also face the question of how to connect the roles and skills cultivated earlier with the occupational prototypes of the day. This seems to be the biggest challenge in that it entails one's ability to cope with

new situations as they present themselves. Erickson points out that the solution to these changes involves the adolescent sorting out of previous experiences and of their earlier years. This in turn requires adults with wisdom to play the role of adversaries and at the same time be ever ready to install lasting idols and ideals as guardians of their (the adolescents) final identity (Wright, 1982).

Erickson explained with regard to the first crisis that the inability to settle on an occupational identity is a source of great concern among many young people. This is due to role confusion. Therefore in order to make a wise choice, adolescents must have not only an accurate view of themselves and a reasonably good estimate of where they might best 'fit' in the occupational world but this is true for all their choices including either choosing a religious vocation, a good wife and/or even a right career (Larry, 1981). In the case of relationship, through love for the opposite sex adolescents are often able to clarify some of their identity confusions. This intimate relationship also allows the young person's self-expression to avoid any social outlet. However, Erickson noted that adolescents must understand who they are and who they want to be before they enter into a permanent relationship involving adult responsibility such as marriage (Larry, 1981).

Another common disorder is that of alcohol and drug abuse. The immediate and long-term effects of alcohol, opium, morphine, heroin, barbiturates, cocaine, and marijuana are certainly a reality among adolescents. The situation is even worsened by peer influence. It seems that this situation is due to frustration developing from one's failure

in establishing a formidable identity. It believed that an adolescent with an established sense of ego identity could most likely resist such pressure.

MALE ADOLESCENCE INITIATION ACCORDING TO THE AGIKUYU

2.5 The Origin of the Agikuyu

The 4.4 million Agikuyu, the largest Bantu tribe in Kenya, comprise 20.1% of Kenya's population. Although they are scattered all over Kenya, their land consists of five civil districts namely, Kiambu, Murang'a, Nyeri, Kirinyaga and Nyandarua. These districts are on the southern as well as on the eastern slopes of *Kirinyaga* (Mt Kenya), the highest mountain in the country (Wachege, 1992).

The name *Gikuyu* comes from the name of fig tree known as Mukuyu (Kibicho, 1972). The Agikuyu are referred to as the 'people of the fig tree' (Gatheru, 1964). The origin of the Agikuyu is traced back to a man known as Gikuyu. This man is believed to be the ancestral father of the Agikuyu. His wife was known as Mumbi and is believed to be the ancestral mother of the Agikuyu (Wachege, 1992). According to another source, in the beginning, when God was apportioning land to different people, a man called *Gikuyu* was called by *Mugai* (God the divider) and gave him a portion of land with ravines, rivers, forests and all kinds of game. The *Mugai* made a big mountain, placed it within this land and named it '*Kirinyaga*'. This is the present day Mt. Kenya. *Mugai* used this place as a resting place during the time he used to inspect the land. This mountain also stood as a sign of his presence and majesty (Wanjohi, 1997). Wanjohi continues to explain that one day

Mugai took Gikuyu to the top ‘*Gathurumundu*’ of *Kirinyaga* and disclosed Himself to Gikuyu. He revealed many things to him. First he showed him the beauty of the land he had given to him. Then he instructed Gikuyu how he should worship Him, perform sacrifices, pray to him and should reproduce and increase (Wanjohi, 1997).

Jomo Kenyatta reports an event that took place while Gikuyu was still on the *Gathurumundu* of *Kirinyaga*, an event that is significant even to the Agikuyu today: While still on the mountain, the *Mugai* pointed out to the Gikuyu, a spot full of fig trees (*mikuyu*). This was right at the centre of the country. After *Mugai* had shown Gikuyu the panorama of the wonderful land he had given him, he commanded him to descend and establish his homestead on the selected place that he named as the ‘*Mukurwe wa Gathanga*’. Before they parted, *Mugai* told Gikuyu that whenever he was in need, he should make a sacrifice and raise his hands towards *Kirinyaga* and the lord of nature will come to his assistance” (Kenyatta, 1938).

This event narrated by J. Kenyatta gives us a clear understanding of the way *Gikuyu* related with *Ngai*. *Ngai* is seen here as the one giving instructions to Gikuyu. *Ngai* gave Gikuyu a place where he could settle and carry on his daily activities.

Muriuki comments about the place, ‘*Mukurwe wa Gathanga*’. He said that it is from this place, that the myth of Mumbi, Gikuyu and ‘*Mukurwe wa Gathanga*’ derived its origin or meaning. Muriuki says that the origin of all the Kikuyu people was at the ‘*mukurwe wa Gathanga*’ and that God was responsible for settling Gikuyu and his wife there originally.

It acted as a focus, or symbol, of unity bounding together the Agikuyu into one people (Muriuki, 1969).

The Agikuyu people have held the story of the origin of the Agikuyu with great esteem even today, due to its historic importance. The Agikuyu certainly knows that the land in which they found themselves in is theirs and no one can claim to possess it.

2.6 Community: Its meaning and Significance

It has always been generally accepted that human beings are social beings. This is true everywhere and more so in the Agikuyu understanding of community life. An Agikuyu understands the term community not just as an association of persons with common interests but a symbiotic relationship of individuals who are vital members of a collective social unit. An individual in Agikuyu understanding therefore, is seen in terms of one's membership to a particular community. One is regarded as a human person through one's participation in the community's life, that is, in the beliefs, religious ceremonies and other cultural practices. Hence, from birth an individual person has to undergo various rituals of incorporation, as a process of acquiring cultural as well as social identity (Osotsi, 2002).

2.7 Meaning of Initiation Rites

During initiation, children withdraw from the community for a period of time, where all the necessary instructions are given to them before rejoining the community. Generally,

speaking initiation is the rite of separation from one status of life and incorporation into another (Mbiti, 1975).

The process of initiation to adulthood demands that everybody in the community plays a role to facilitate the passage from one status to another. The initiate is the child of the entire community and is therefore closely watched by all as a testimony to the entry into adulthood. It is stated that the success of the process depends entirely on the observable traits and physical features (Osotsi, 2002).

Initiation is one of the most important events in the community. Every community has its own way of initiating a member into its culture. What is outstanding above all these different ways of putting into action these initiation rituals is that nearly all communities consider it as a period of passage from one stage in life to another. The individual identity is fully recognized by all the community members. This is the period during which those undergoing initiation have to face all kinds of tests that require endurance. It is not that the elders become somehow rude to the children in the way they treat them during this period, but to show them that they should uphold full responsibility and rights as adults. Moreover, initiation gives the participants a mystical experience of oneness with ancestors. It is rather stated that one's identity in a community to a larger extent depends on one's active participation in community matters. However, one would never contribute fully to the matters of the community unless one undergoes through certain rituals according to a given community (Magesa, 1998).

2.8 The Process of Initiation

Without the physical operation and passing through the initiation rites, initiation is regarded to be incomplete. The physical cutting of a part of the reproductive organ is considered under the physical operation. Moreover, passing through the initiation implies a continuous interior transformation of the candidate within a given period of time.

The physical operation took place in an area called *Itiiri*. *Itiiri* was a place in the open fields for the physical operation. The candidates very early in the morning of the physical operation were bathed in the chilly water of the river. The purpose of for this was to clean their bodies. The *thira* belts (the short dancing kilts around their waist line) of the boys were removed. The last vestiges of their boyhood were washed away as they were allowed to be carried away by the stream. All the *nguuruu* (withy necklets) were taken away from their necks. From the water the boys had only a *ngunyi* bead (waist band). They had also one *rukuuruu* (withy necklet) (Njoroge, 1947).

During the time of operation people and things were important. They included the candidate, the circumciser, *mutiiri* (the sponsor) and *mugathi wa mwenji* (a string of beads across the shoulder of the candidates). During operation the candidate was not suppose to manifest dismay. He was not even suppose to make signs of emotions or even blink. Very dressed in a strange way a *muruihia* (circumciser) who was a specialist had some ideas about this form of surgery. The circumciser's face was painted white and with black ochre. Moreover, the foreskin of the penis was cut during the operation. On the one side of the penis, a small piece of the foreskin, known as the *ngwati* was left

hanging halfway. With a cloak (new dress) that was provided by the boy's parents, the initiates were covered by the sponsor (Leakey, 1997).

For the Agikuyu initiation was marked by circumcision. Initiation involved candidates going through various rituals before and after the physical operation. Moreover, the candidate was to undergo instruction that gave him a new identity in the community. The rituals that the candidate was to undergo were; the second birth, participation in *mumburo* (the main pre-initiation dance for the male candidate for circumcision), anointing and blessing of the candidate, adoption of the candidate by the elder of the circumcision homestead, the ritual at sacred *mugumo* tree and the eight days formation in the healing house. The rituals enabled the candidate to be transformed from an older person to a new one, hence acquiring new identity in the community.

Instructions given to the candidate pertained on how they ought to conduct themselves during and after initiation. Intensive social education and expectations were carried out during initiation process. Social education entailed being able to live in unity with other members of the society. The role of a man, his responsibilities, the code of behaviours and morals, inculcating virtues of prudence, sincerity and discernment and respecting the elders were part of social education. Social expectations proceeded from the social education. The initiates were expected to a bind to their culture. The male initiates then participated in the council of junior warriors. They were expected to defend the community against the enemies. Responsibly, the initiates were suppose to carry their

community obligations. The cultural identity obtained from initiation could not be taken away.

Before the coming of the white man in Kenya, initiation was not allowed, only if at least at the age of 17 or 18 for the boys. It seemed to be unwise to initiate a boy of less than 17 or 18 years in warriorhood. This is because once initiated the boy would become a full member of fighting forces of the tribe. He would be responsible not only for defense but also for attacks (Leaky, 1997). It is after circumcision that the initiates stayed in *githunu* (a temporary healing hut). This was a period of seclusion and instruction. This period lasted for eight days. Initiates left the homestead in which initiation took place on the eighth day. Moreover, it is also on the eighth day that the initiates went back to their respective homes. Initiation took place after four to five years.

2.9 The Role of an Adolescent Initiate

Human life is perfected in the community. In other words, the fullness of the life of adolescence consists in participating in the community. The individual in the Agikuyu community ensures that fear is overcome from the individuals, thus a community is the place to overcome fear. The Agikuyu community is a mutual society in which the members act always to fulfill the human need, their own and that of others. Therefore each Individual willingly belongs to one another in love. Through co-operation and the strengths from the community, the supplying of the individual's needs is made effective. The Agikuyu community is an accepting community that offers support, to its weaker

members, the old and the handicapped. Therefore, the role of an individual is to render support to the other members of the community, and so the greatest value in the community is the support it offers (Otiende, 1990). As he is accepted in community, the individual ought not to give too much to others. It is therefore, the duty of an individual person to be conscious that responsibility is shared such as the task of educating and disciplining the young ones is a responsibility of relatives, neighbours and all members of the village or community share. It is the role of an individual person in the community to help the other members to be responsible of their own lives. Individuals are to be strengthened and encouraged to live and work together as a community in a real spirit of co-operation, sharing and trust. Misunderstandings and inequalities are strongly discouraged so that the entire community progresses together at the same pace, without any differences coming into existence (Shorter, 1975).

It must be stressed that without the individual's role and participation in the life of the community, one has no life at all. It is in the community, that one ought to participate. Furthermore, when speaking of Agikuyu community and the role of the individual, it simply means the participation of an individual's life in the life of the community. Additionally, there can be life in the community if the life received by an individual is understood as life to be shared. An individual person exists because he participates, not merely in the virtues of existence but especially because he is a member of a community that cherishes and values his life. Life is only fully lived when it is founded in the community. The individual grows into conviction that life can only be lived and

nourished in the community. Any person should be made welcome and integrated in the life of the community so that he can feel and enjoy the comforts (Magesa, 1998). The authentic role of an individual in the community is to pass on life to one's offspring and enjoy a high degree of prosperity. This is why fecundity, procreation and prosperity in life are not seen in terms of the individual but in reference to the whole community. What it means here is that the individual's success for Agikuyu is considered the success of the community.

CHAPTER THREE

Research Design and Methodology

2.0 Introduction

The phrase dealt in this chapter includes research design, target population, sample size, research instruments, data collection procedures and data analysis procedures. The method used for data collection in carrying out this research is self-administered questionnaires. The questionnaires were to be given out to the respondents.

Moreover, to this chapter, the researcher has tried to explain on the systematic approaches applied to the study of the attitudes of the adolescents. This is reflected in the topic pertaining to the assessment of the practice of initiation of the Agikuyu adolescents into adulthood from the view point of Ericksonian theory of human development, the case study, Limuru.

3.1 Research Design

The approaches that were used in this research included survey design, the case study design, questionnaires and descriptive survey. Through the use of the survey design data collection from a large number of people were enabled. This gave better opportunities for self reports and study of perceptions, attitudes and values of the Agikuyu adolescents. The case study design enabled also the researcher to interview a number of parents in regard to the practice of initiation.

Furthermore, research design concerns about the whole plan on how data is going to be elicited from the targeted people. Through the questionnaires data collection was done systematically.

3.2 Target Population

The target group included the Agikuyu male adolescents and parents of Limuru town.

3.3 Sample Size

The sample procedures that were used include random sampling, convenient sampling and purposive sampling. Random sampling is a process of selecting from the population so that each possible sample of that size has an equal probability of being selected. Through this design some of the parents and adolescents were selected at random and then the questionnaires were administered to them. Moreover, the researcher used this method because it is objective and it avoids discrimination and likewise avoids bias of information.

Purposive sampling has also been used. It is a method that enables a researcher to be specific on what he is researching (Mugenda, 1999).

3.4 Description of the Research Instruments

The instruments that were used for collecting data are questionnaires and Interviews. The researcher preferred to use questionnaires because they do not consume much of the time of the respondents. Moreover, during processing questionnaires facilitates recording and analysis of the data collection. This was to enable the researcher obtain much information.

The interviews were carried out with the Agikuyu male adolescents and also with the parents. It was carried out as oral interviews. Additionally, the prepared questions helped the researcher to administer the oral interviews well. This is because some of the people were illiterate. Moreover, this also helped the researcher to ask for the details of certain areas of the topic. The researcher was also enabled to rephrase some of the questions for the better understanding later (Mugenda, 1999).

3.5 Data Collection

Primary and secondary were the two types of data collection. Primary data will be collected from the Agikuyu male adolescents and the parents of Limuru town. The primary data will be collected by administering questionnaires to the male adolescents and parents.

Moreover, primary data will also be collected through the interviews. Secondary data will be collected through library research from Tangaza college library, Marist international centre library and from catholic university of eastern Africa library.

Data in this study will be collected by the use of written questionnaires. The questionnaires will be given to the respondents. Through written questionnaires responses will be obtained from several people. Written questionnaires are the least expensive means of data collection.

3.6 Data Analysis

The data collected from questionnaires, interviews and libraries were organized, analysed and summarized. Information from the questionnaires, interviews and libraries was presented in the form of percentages description and discussion.

CHAPTER FOUR

4.0 PRESENTATION, DISCUSSION, AND INTERPRETATION

4.1 Introduction

The following is a presentation and discussion of the findings gathered from the field during the research process.

4.2 Respondent's Background Information

Results from the field indicated that traditional initiation of boys by the Agikuyu ethnic group in the contemporary society is still a strong and valued practice. All the respondents who were interviewed responded. The respondents were male and female parents and also male adolescents.

Majority of the respondents who were interviewed were educated. The rest were either illiterate. Moreover, majority of the respondents who were educated were males. Among those who were illiterate most of them included females. There is a very high rate of illiteracy among the female than male. 60% of the illiterate males were the old men, whereas 40% of the illiterate females were the young girls who were newly married. They were never taken to school by their parents.

Majority of the respondents were married. Some of the house wives interviewed were second or third wife. Most of the adolescents interviewed were the youth.

The largest 88% proportions of respondents were from the 11-60 age brackets. In terms of education, 14% of the respondents had no education or never went to school, 56% attained primary education and 30% attained secondary education. Majority (75%) of the respondents were married. As far as circumcision status is concerned 85% of the respondents had undergone circumcision, while 15% had not. This indicates that circumcision rite is prevalent in the community. The distribution of the respondents according to their age in term of circumcision reveals that 85% of the respondents were circumcised at the age of 11-19 years. This shows that circumcision takes place at teenage. Concerning the respondent's occupation, some respondents were house wives, other respondents were formally employed. The rest were business men and farmers. The fact that few of the respondents were involved in the income generating activities, suggested a weak economic base for this target group. A bigger number of the households had three members. This was because most of the families were newly established.

4.3 POSITIVE INFLUENCES OF TRADITION INITIATION ON BOYS'

EDUCATION

4.3.1 Sense of Responsibility and Maturity

When the parents and adolescents were asked concerning the influences of tradition initiation on boys' education three parents said,

Tradition initiation brings about the sense of responsibility and maturity.

When the adolescents were asked also on the positive influence of tradition initiation

three of them said,

During initiation we learn how to take care of the other young people, on how to respect the elders and on how to carry out our responsibilities seriously as adults. We are taught how to be entrusted with tasks adult undertake such as protecting the other members of the community and being responsible parent and guardians.

When one of the three parents was asked on the positive influences of tradition initiation, in response he said,

I see to it that the adolescents have undergone the period of initiation. I ensure that proper guidance is given to them.

When interviewed, another parent responded,

I select an experienced, mature adult who carry the task of guiding the adolescents.

Yet when another parent was asked she sighted,

An instance where the child to be circumcised had to undergo the ritual of the second birth also, before the parents could allow him to get circumcised. The ritual was vital and it was only superseded in importance by irua (circumcision). It is important that the rituals of the second birth, circumcision and ituika (the handing over power to the next generation of rulers), were referred to by the Gikuyu as maambura (sacred rituals). In the ritual of the second birth the child was placed between the legs of his or her mother, who pretended to go into labour and gave birth again to him. The ritual puts an end to the period of babyhood and made the child independent of the mother. The ritual created a new person in that the child was from then on recognised as individual with his own right. The child was "born again" so as to cleanse him of any sin he may have had from the parents or anybody. Then on he became responsible only with his own sins, thereby gaining his own identity.

When the same parent was asked concerning the influences of tradition initiation on boys' education, she said,

Three to six months prior to circumcision, the candidates joined the Muhiiro or Muumburo dances. These were for those preparing for circumcision. The dances symbolised the willingness of the candidates to depart from the childhood to adulthood.

In regard to this one can say that it is clear that parents and adolescents believe that tradition initiation instils a sense of responsibility on the boys because while in the seclusion period they are taught how to behave and carry oneself responsibly. The parents and adolescents felt that with proper guidance during the seclusion period, the boys can emerge as responsible and mature beings that can take their academic pursuits seriously and consequently do well in the academic work

4.3.2 Give Boys an Alternative Place for Getting Education

When the parents were asked on the influences of tradition initiation on boys' education two parents said,

Adolescents need extra education more than what they get from school. They require to be taught on how to carry out practical responsibilities like the adults. This is important because some teachers in class do not give sufficient education which can enable the adolescents live in the society responsibly as adults.

When another parent was asked to sight a situation in which education occurs he stated,

Immediately after the physical operation the initiates were dressed in new clothes. The initiates were then taken to the circumcision home, where a fire was already prepared for them to warm themselves. Initiates lived in the Kigaanda for eight complete days and went back to their homes on the morning of the ninth day. During those eight days, the newly circumcised youth were taken through an intensive education and transformation.

In this view one can say that parents felt that since education is not only what wholly takes place in school, tradition initiation gives boys a chance to experience a different learning process. They felt that tradition initiation avails young boys with knowledge, which they do not have, access to in classroom set-up.

The above mentioned were what the respondents could pin point as the positive influence that tradition initiation has, with regard to their education.

4.4 NEGATIVE INFLUENCES OF TRADITIONAL INITIATION ON BOYS'

EDUCATION

4.4.1 Dropping out of School before completing School

When one parent was asked in regard to the influences of traditional initiation on boys' education she said,

Some of the adolescents appreciate the good values of the tradition initiation others not. Despite the good values, the adolescents do not continue with their education after initiation. The adolescents prefer to do other things or responsibilities like looking after the cattle, or even getting married before completing school. This renders the adolescents ineffective since they lack the basic skills to earn their living in their life. Initiation sometimes makes the adolescents proud to continue with formal education. They prefer to remain at home.

In regard to this one can say that the parent acknowledged the fact that traditional initiation has contributed to cases of boy's dropout. One of the factors that contribute to the drop out is circumcision. The parent disclosed that cases where their boys, on emerging from seclusion camps as men opted to abandon schooling and instead get married and start a family before completing school.

The parent however said,

The problem was rampant in the past, until they took some measures of educating their boys on the importance of schooling in the long run. At the moment, there are few cases of boy dropout as a result of traditional circumcision.

4.4.2 *Indiscipline*

When the parents were asked concerning the indiscipline that arises from the influence of tradition initiation, four parents said,

Adolescents receive enough guidance during the period of seclusion. But, some adolescents do not heed to their guidance. After the initiation, the boys do not accept any guidance from any person especially the female teachers. This becomes difficult for us to deal with them especially when they are in school. It is hard therefore to help their indifference due to their bad behaviours.

In this view one can say that indiscipline is a negative influence that results from circumcision, if the boys are not given proper guidance during seclusion period. Parents confided in the researcher and gave information that some circumcised boys are deviant to teachers, especially towards the female teachers. They were comparing circumcised and the uncircumcised boys in terms of discipline.

4.4.3 *The Financial Crisis*

The parents concluded that tradition initiation had affected their ability to promptly pay school fees. This view was supported by 87% of the parents who responded. Giving views on what they think of the financial crisis two parents said,

By sighting an instance where a parent has to fund circumcision rituals and feasting on December holidays, which are usually followed by the first term, the next academic year. Because of a lot of resources pumped into the traditional rites, the parents who are supposed to take their children to school the next year encountered problems in paying school fees for their children.

In regard to this one can say that, initiation only affected the school fee paying if a parent has a son undergoing the rite in December, then has to join the next level of schooling, in

the following year. Nevertheless, the hard economic times facing the country at the moment, is what was sighted by parents and adolescents as impediment to school fees paying.

4.4.4 Over-Extension of Healing Period Leading to Consumption of School Time

Parents and adolescents sighted cases of over-extension of seclusion and healing period into as far as end of January from December as a negative influence caused by circumcision. When the parents and adolescents were asked two parents and two adolescents said,

Some parents circumcised their children late in the months of December, and by the end of that month, they might not be healed and ready to resume schooling. The boys stay longer in the bush, hence consuming the time intended for schooling.

In this view, one can say that over-extension of healing period leads to the consumption of school time. This was acknowledged by the parents and adolescents.

4.5 BEHAVIOURAL CHANGES PORTRAYED BY ADOLESCENTS AND THE SOCIAL DEMANDS FROM THE SOCIETY AS THEY CAUSE CONFLICTS BETWEEN PARENTS AND ADOLESCENTS

4.5.1 Introduction

The research was conducted in Limuru town among the parents and adolescents. The respondents were from different homes and so differ in the way they have been brought up.

4.5.2 *Social Demand from the Society as they cause Conflicts between Parents and Adolescents*

When the adolescents were asked concerning the conflicts they experience four responded.

One adolescent said,

I undergo punishment from my parents. In most cases I do not receive allowances; I go to school without enough pocket money for the day and even for the whole month. I complained that my parents consider me not illegible to have entertainment such as attending night discos or movies. Parents also deny me other important facilities like driving the family car.

Another adolescent said,

Parents tend to set very strict rules and standards for me to follow. deviation from the standards always leads me to severe punishment. Some of these punishments include deprivation of the things that the I consider considers necessary. The result is increased conflicts with the parents.

When the same adolescent was asked on the aggressive behaviours and conflicts with the parents he said,

Parents are harsh to me when I do not perform well in school. I try my very best but parents can not understand me. Parents put impositions on me for instance not allowing me to go for picnics with my friends.

Yet another adolescent said,

Parents expect me to behave like adults and take responsibilities for my actions. They want me to be a high achiever in academics, behaviours and career choices. These expectations are at times too much to ask of me. The parents disregard the inability of me to achieve good grades and therefore pressure me in putting more efforts in his studies.

In fact one of the adolescents concurred with this idea as he said,

Parents are in most cases met by rebellion from me. Thus conflicts arise as both me and parents have different expectations in terms of achievement. Where parents are too strict, or myself understand the importance of being a high achiever, conformity to the set standards by me is exhibited. Therefore, both the parents and I are set to benefit from the positive results achieved by me.

In this regard one can say that adolescents acknowledged that the most common type of punishment with parents is grounding, by which children are denied their rights and independence given by their parents. The adolescents confided in the researcher that deprivation is another type of punishment where parents deny their children the benefits they receive for example allowances, access to the entertainment facilities and the use of the family car, new clothes and shoes.

Moreover, adolescents get exposure to mass media such as television which is a strong socialization force from which adolescents can be influenced both positively and negatively. The adolescents are also exposed to wider variety of attitudes, behaviours, norms, standards, beliefs and ideas. These may differ with the ones the adolescents have been brought up with, thus causing conflicts between the parents and the adolescents.

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This is because parents and their adolescents lack open communication. In most cases, the only type of communication that takes place is hidden communication. Here, parents use parables, riddles, and give detailed stories that hold different meanings than those they intend to pass on to their adolescents. Therefore, misunderstanding and misinterpretation of the information occurs, which leads to conflicts.

Furthermore, parents and adolescents lack an effective way of communication with each other. This leads the adolescents to receive the wrong message thus behaving in a contradictory manner. This causes disagreements and fights between them and their parents.

Therefore, the right channels of sending message from the parents to the adolescents should be used to avoid these conflicts. Parents should use the open communication means and not the hidden communication means, in sending information to the adolescents.

4.5.3 Behavioural Changes Portrayed by Adolescents

When the adolescents were asked concerning the behaviour they portray four responded.

One of them said,

I like the media very much. I see media as a means of becoming also civilized members of the society. Conflicts arise because the parents disapprove this and say that am spoilt by the media.

Another adolescent said,

I tend to portray the behaviour that is regarded not pleasing to my parents and also why conflicts arise between me and my parents.

The same adolescent said,

Parents do not allow me to be out of home after 6:00 O'clock in the evening but allow themselves.

Yet another adolescent said,

I like the media like watching television, because am always updated with the current fashions and situation. It is through the media that I know what is going on everywhere.

Infact, one of the adolescents concurred with this idea as he said,

Parents sometimes shout at me the moments they see me watching movies, listening to music or even going out with friends. Parents do not listen to my views I give them. When I watch television or listen to the radio in most cases parents do not take it as a moment of relaxation rather as wastage of time. I sometimes acknowledge that I write letters expressing annoyance to my parents but in return my parents do not admonish me in a right way. They use other means like stories and parables which I do not understand well in admonishing me instead.

In this regard one can say that, the adolescents felt that they are exposed to a wider variety of views, attitudes, and ideas through the mass media which differ with the ones

held by parents. Advertisement through the mass media of the latest fashion, alcohol consumption and cigarette smoking is viewed by the adolescents as a prestigious thing to do while the parents disapprove of such behaviours, this result to conflicts between adolescents and their parents. Moreover, adolescents mentioned that parents tend to question their behaviour, attitudes and ideas they get from the mass media. This is because they more often than not adopt negative issues, ideas and concept that offend parents.

Moreover, exposure of the western culture, ideas, behaviours and attitudes to the adolescents through television and movies has led disagreements between them and the parents. The adolescents not only being vulnerable, are ready to adopt and internalise what they see and hear from the media. Promotion and advertisement of the latest fashion, lifestyle, haircut, by the media is contradictory to parental moral standards hence conflicts. Use of derogative language in movies, violence and pornographic scenes, are a negative influence to adolescents. Despite these, the adolescents tend to increase their use in watching these kinds of movies; parents therefore, will always disagree and conflict with their adolescents.

Furthermore, in very strict homes, the adolescents feel frustrated and become aggressive. In very permissive homes, they are frustrated because they do not know what their parents expect hence, they too become aggressive. Restrictions by parents on the adolescents, to do as they please, causes disagreements since, the adolescents perceive

themselves as mature and need no strict rules to adhere to. This leads to conflicts between the parents and the adolescents.

Additionally, conflicts arising between the parents and adolescents are due to the different views they hold. This is largely due to lack of communication, which leads to misconceptions, misunderstandings and parents being too judgemental towards the adolescents and their intentions. Adolescents have the possibility to discuss personal problems with parents, failure of parents to discuss sex and its related issues, leads the adolescents to experiment on their own, which offends the parents. This results in heated conflicts between the parents and adolescents.

Moreover, lack of confrontation, discussion, and open relationship, where the adolescents are able to talk to their parents about anything leads to parents being judgemental about their children. Some conflicts by discussion increases the conflicts, as the parents and adolescents choose to ignore the issues at hand. Therefore, the disagreements are not solved.

Parents therefore, should have time to discuss on the reasons for particular deviant behaviours exhibited by the adolescents and what options the adolescents have in rectifying mistakes done.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The study considered the assessment of the practice of initiation of the Agikuyu adolescents into adulthood from the view point of Ericksonian theory of human development. A case study was Limuru in Kenya. This chapter has the summary, conclusions, recommendations and areas for further researcher.

5.2 Summary

In a nutshell the study aimed at investigating the influence of traditional initiation of boys of the Agikuyu ethnic group might have on their education. The hypothesis of this study was that the traditional initiation of boys of the said community has both negative and positive influences on their education. The negative influences found were;

- Boys dropping out of school and getting married after undergoing the rites of passage, before completing school.
- Indiscipline
- Financial crisis on the part of parents
- Over-extension of the seclusion period leading to the consumption of school time.

The positive influences that traditional initiation had on boys' education were as follows;

- Traditional initiation is another venue for education.
- It instils a sense of responsibility and maturity in the boys.

5.3 Conclusion

The research has established that traditional initiation of boys still has a strong footing among the Agikuyu ethnic group in Limuru town. The research has also established that there are negative and positive influences that the practice of traditional initiation of boys has on their education. The positive influences of traditional initiation should be hailed and be perpetuated for the good of the society. An influence such as instilling virtues of responsibility and maturity on boys is something that should be accredited to traditional initiation. The parents and adolescents view that traditional initiation is a strong way of preserving culture and should be supported, because there are aspects of our traditional cultures which are our identity. It is said that leaving or abandoning one's culture is enslavement. Thus, the Agikuyu should strive to preserve their culture. However, in the contemporary society, they should be made aware of the negative effects our culture may have, if they are not properly integrated with the new cultures we are acquiring, out of influence from other cultures, such as western cultures. Formal education, a western culture has become an important aspect in today's life and therefore the people should make it their duty to let their children to school since schooling in nowadays is a gateway to upward economic and social and political mobility. Because of the negative influences that have been associated to traditional initiation which is one of the pillars of traditional

cultures, something ought to be done, to curb the negative effects and thereby improving education of boys and also preserve our culture and that is why the researcher wishes to make several recommendations.

5.4 Recommendations

Based on the findings and conclusion above, in order to curb negative influences that traditional initiation of boys has on their education as well as strengthen and preserve our culture, the researcher recommends that:

- The boys should be made to undergo traditional initiation at a considerate age of 17 and above, to curb any instance of being lured into thinking that they are adults and resorts to early marriages at the expense of education.
- The parents should educate their children on the overall importance of modern education before they undergo circumcision and also while they are in seclusion camp so that on emergence from seclusion camps, they do not abandon education at all.
- The rites of passage of traditional initiation of circumcision should be performed immediately the school close for the long December holidays so that the boys heal in time to resume schooling for the next year.

5.5 Areas for Further Research

- This research was restricted to one location that is Limuru. However, the research should also be extended to other parts of the District to get more detailed findings on a large scale.
- The Agikuyu community/ethnic group is not the only tribe that still practices traditional initiation. We have other ethnic group such as the Bukusu of Western Kenya who also practices the same rite. There is a need for a research to be carried out in such tribes on the same research to be carried out in such tribes on the same research topic.

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**SAINT MARY'S UNIVERSITY OF MINNESOTA, NAIROBI CAMPUS
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Title of Study

Assessment of the Practice of Initiation of the Agikuyu Adolescents into Adulthood from the view point of Ericksonian Theory of Human Development: A Case Study of Limuru

Questionnaire for Adolescents

Dear Respondent,

My name is Wilson Chilupula, a student at the above named University. Please, may I be allowed to solicit for your honest co-operation concerning this questionnaire. I am, interested in researching on the practice of initiation of the Agikuyu adolescents into adulthood, in Limuru town. All the information will be treated as confidential. I look forward to assisting me through responding to the items asked.

The data that will be solicited to me in this questionnaire is going to be for academic purposes. In regard to this information confidentiality will be observed. Your sincerity concerning responses to all the items will be of great help for the achievement of this study. This study is carried out in partial fulfillment of the requirements for the Bachelor of Education of Saint Mary's University of Minnesota, USA.

Instructions

1. Respond to the items as required and to the best of your knowledge.
2. There is no right or wrong item; all items given are of great value to the researcher.
3. Please respond to each item sincerely.
4. Respond to all the items.

General Questions

1. Age: _____
2. Gender of respondent _____
3. Area of residence _____
4. Parents occupation: Mother _____
Father _____
5. What class are you in? _____

6. What school do you attend? _____

Fill in the blanks and tick [✓] against the right response where applicable.

7. (a) Does adolescents initiation of boys have any value according to you?
Yes [] No []

(b) Please explain briefly why?

8. (a) What do you think is the right month of the year for initiation?

(b) Why do you think this is the right time of the year for initiation?

9. (a) What is the right age for boys to be initiated?

(b) Why is the age indicated above considered the age of the boys to be initiated?

10. (a) Has traditional initiation played a role in dropout school cases of boys?
Yes [] No []

(b) How has traditional initiation played a role in dropout school cases of boys?

11. (a) Has traditional initiation of boys affected parent's school fees paying?
Yes [] No []

(b) Please explain how it has affected?

12. In terms of discipline, how do you compare those who are already initiated and those who have not yet undergone initiation?

13. What is the role of parents in initiating adolescents into adulthood today?

14. (a) How old were you when you started noticing changes on your body?

(b) Were you aware of the fact that these changes would occur?

Yes [] No []

15. When you noticed these changes whom did you first tell?

16. (a) Did you notice any physical changes in your adolescence period?

Yes [] No []

(b) How were you affected?

17. How does the society help you to understand yourself better as an adolescent?

Thanks for responding to the questions. May God bless you.

**SAINT MARY'S UNIVERSITY OF MINNESOTA, NAIROBI CAMPUS
CHRIST THE TEACHER INSTITUTE FOR EDUCATION
TANGAZA COLLEGE**

Wilson Chilupula
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Title of Study

Assessment of the Practice of Initiation of the Agikuyu Adolescents into Adulthood from the view point of Ericksonian Theory of Human Development: A Case Study of Limuru

Questionnaire for Parents

Dear Respondent,

My name is Wilson Chilupula, a student at the above named University. Please, may I be allowed to solicit for your honest co-operation concerning this questionnaire. I am, interested in researching on the practice of initiation of the Agikuyu adolescents into adulthood, in Limuru town. All the information will be treated as confidential. I look forward to assisting me through responding to the items asked.

The data that will be solicited to me in this questionnaire is going to be for academic purposes. In regard to this information confidentiality will be observed. Your sincerity concerning responses to all the items will be of great help for the achievement of this study. This study is carried out in partial fulfillment of the requirements for the Bachelor of Education of Saint Mary's University of Minnesota, USA.

Instructions

1. Respond to the items as required and to the best of your knowledge.
2. There is no right or wrong item; all items given are of great value to the researcher.
3. Please respond to each item sincerely.
4. Respond to all the items.

General Questions

1. Age: _____
2. Gender of respondent _____
3. Area of residence _____

Fill in the blanks and tick [✓] against the correct response where applicable.

4. (a) Does adolescents initiation of boys have any value? Yes [] No []
 (b) Please explain why?

5. (a) What is the right month of the year for initiation?

(b) Why do you think this is the right time of the year for initiation?

6. (a) What is the right age for boys to be initiated?

(b) Why is the age indicated above right for the initiation of boys?

7. (a) Has traditional initiation played a role in dropout school cases of boy?
 Yes [] No []

(b) How has traditional initiation played a role in dropout school cases of boys?

8. (a) Do you know of any boy dropout of school in this area?
 Yes [] No []

(b) If yes what do you think are the causes for this dropping out school?

9. (a) Has traditional initiation of your children or relative affected your education fees paying?

Yes [] No []

(b) If yes could you please explain how it has affected you?

10. What is the role of parents in initiating adolescents into adulthood today?

11. What are some of the problems you encounter while dealing with the adolescents?

12. How do the parents help adolescents to understand themselves in their human growth?

13. (a) How often is your discuss and talk with the adolescents who are sons and daughters?

(b) What are some of the issues you discuss with them?

14. (a) What are some of the things you would never think of telling and discussing with your adolescents?

(b) Please explain why?

Thanks for responding to the questions. May God bless you.

<i>(Final Correction & Hard Cover Binding of the Project)</i>									
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THE RESEARCH BUDGET

This research aims at assessment of the practice of initiation of the Agikuyu adolescents into adulthood from the view point of Ericksonian theory of human development: case study of Limuru. The Conventual Franciscans Friars, Nairobi community, is financing the research. The finance will cover the following areas:

1. Collecting the secondary data for literature review from Catholic University of East Africa (C.U.E.A), Marist International Centre Library, Collecting of primary data through the administration of questionnaires, conducting of interviews and observation in Limuru in Kiambu district.
2. Stationeries: printing and photocopying papers, a package of rule cards, photocopying of literature related data and four standard ruled pads.
3. Others: the binding and final settings of the work; depending on the thickness of the research work

Breakdown Of The Budget

Printing At the Cyber Café	1000/-
Two Floppy Diskettes	100/-
Total	1100/-

Stationeries

Photocopying Of Questionnaires and Literature Related Data

Three Box Files (For Literature Review, Questionnaire and Corrections)	600/-
Four Standard Ruled Pads	550/-
Four Printing and Photocopying Papers (200/- Each)	350/-
Spiral Binding of the Project (4 Copies, 2 for First Phase & 2 for Second Phase)	1000/-
Photocopying Of the Spiral Bound Project (4 Copies, 2 for 1 st Phase & 2 for 2 nd Phase) Approximately 600 Pages @ 2/=A Page for About 80 Pages A Booklet	450/-
Photocopying of the Final Project Approximately 64 Pages @ 2/= A Page	1100/-
Hard Cover Binding of the Final Project (Four Copies) @ 250/- Each	128/-
	1000/-
Total	5,178/-

Transportation

To and from Limuru Town (five days: 250/- each day)*	1250/-
Total	1250/-

Miscellaneous

800/-

Net total	8,328/-
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Respectively Submitted,

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Wilson Chilupula

Pictures depicting Identified Paralinguistic Features in the Study

While a respondent speaks with his hand, another listens attentively with a third smiling.

While the speaker strives to make a point, the listener seems to be hearing but not listening.

A respondent uses both gesture and facial expression to express a point while another listens with rapt attention.

The speaker emphasizes a point with both hands.

The speaker makes a point that the listeners seem to be following by the keen interest they portray.