

## Influence of Traditional Youth Education on Content Knowledge of Teachers in the Bukusu Community of Western Kenya

Geoffrey Khisa Wafukho<sup>1\*</sup>, Patrick A. Kafu<sup>2</sup>, Felicity Murunga<sup>3</sup>

<sup>1</sup>Department of Foundations of Education, University of Eldoret, P. O. Box 1125-30100, Eldoret, Kenya

<sup>2,3</sup>Department of Curriculum and Instruction, University of Eldoret, P. O. Box 1125-30100, Eldoret, Kenya

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\*Corresponding author: Geoffrey Khisa Wafukho

Department of Foundations of Education, University of Eldoret, P. O. Box 1125-30100, Eldoret, Kenya

### Abstract

### Original Research Article

The value of African traditional education in the impartation of critical skills, competences and values needed for development in the continent cannot be overlooked. Yet, in most cases, the traditional forms of education have not been properly integrated into modern education systems in Africa that are based on western or Euro-American conceptualisations of education. For this reason, important cultural values, such as those of the Bukusu community of western Kenya, are fast going into oblivion. The search for a holistic education cannot be realised without giving regard to education in the traditional African communities. The study therefore sought to establish the influence of youth education on content knowledge of teachers in the Bukusu community of Western Kenya. The research tools were interviews and participant observation. The target population was ninety-eight (98), consisting of twenty-four Bukusu Council of elders, five Bukusu community traditional educators, twenty-four leaders of culture council of Bukusu elders, and forty-five Bukusu community traditional circumcisers. Respondents were selected by purposive sampling and snowballing sampling procedures. The sample size was seventy two (72) respondents consisting of twenty Bukusu council of elders, twenty-one leaders of culture council of Bukusu elders, two Bukusu community traditional educators, and twenty-nine Bukusu community traditional circumcisers. Quantitative data was analysed with the help of the Statistical Package for Social Sciences (SPSS) computer program while qualitative data was analysed thematically. Results of data analysis were presented in the form of tables, frequency counts and percentages. The findings of the study showed that most participants who had acquired adequate knowledge in youth education had been exposed to adequate knowledge in Bukusu culture. This implied that youth education is the most critical stage in Bukusu culture. The study recommends for a compulsory teaching and examination of African ethics at the secondary school level in Kenya. It is hoped that the findings of this research would trigger more studies in African traditional education.

**Keywords:** Traditional Youth Education, Content Knowledge, Teachers.

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## INTRODUCTION

The concept of education is derived from two Latin words. The first one is *educare* (educare, educare, educavi, educatum), a first conjugation verb, meaning to “bring up”, “to rear”, “to direct” [1]. From this Latin origin, education is the process of bringing up children and mentoring youth by adult members of the family and society, a process of rearing children and youth, a process of guiding and directing children and youth to become valuable members of the family and the community. However, the process of bringing up,

rearing, guiding, mentoring, directing and educating is not limited to children. Adolescents and adult members of the society also need guidance and directing. Further, the school alone cannot offer all the tasks of “bringing up”, “rearing”, “guiding”, “mentoring”, “directing” and “educating”. In Africa, all adult members of the society are concerned with all these tasks and in that way complement the efforts of the school [2]. In fact, Marchant and Charles are of the view that school can get in the way of or disrupt a person’s education.

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The second Latin word from which education derived is *educere* (educio, educere, eduxi, eductum), a third conjugation verb, meaning “to draw out”, “to lead out”, “to raise up”, “to bring up” or “to rear” [2]. From this latter derivative, a more comprehensive definition of education emerges; education is the slow and skilful process of extracting the latent potentialities of comprehension and dedication. It entails unpacking the potential of a learner. This is in contrast to indoctrination, which simply means the implanting of a ready-made set of unexamined concepts in the child’s mind. Education is the exact opposite of indoctrination because while education embraces the idea of freedom of selection, indoctrination excludes the idea of freedom and lays emphasis on an unquestioned adoption of a ready-made set of information. Little *et al.* [1] reiterate this point, defining education as the systematic instruction, schooling or rearing given to the young (and by, implication, to adults) in preparation for the life of work.

This paper is concerned with the influence of traditional youth education on content knowledge of teachers in the Bukusu community of western Kenya. Therefore, it is necessary to also define what is meant by culture from which traditions are derived. Culture is the distinctively human capacity; culture is meaning or belief, or symbolic system or some combination of the three [3]. As Alexander and Siedman [4] put it, “Culture is the order of meaningful things” (p. 2). Since one’s education is an important part of their culture, the traditional education of the Bukusu community of western Kenya is an essential aspect of Bukusu learner and teacher’s life, which, should therefore be researched upon.

Education is the total process of developing human ability and behaviour. It is therefore an organized and sustained instruction designed to communicate a combination of knowledge, skills, values and understanding valuable themes for all activities of life [5]. The word education points to both the individual and social development processes, which cause a person’s intellectual, emotional, spiritual and physical abilities to mature, thus enabling an individual to fully participate in community affairs. Education, therefore, refers to both the process of skill development, characters and personality formation and institutional learning. It may be categorized according to the type of organization and teaching methodology employed. The categories include formal education, non-formal education and informal education [6].

Formal education refers to institutionalized learning. Its goals are specifically stated and the curriculum well defined and it takes place within a definite venue and duration. Informal education, on the other hand, is not structured. Learning takes place subconsciously through the processes of observation, imitation, association and participation in daily

activities. There is no recognized instructor. In this form of education, learners are conscious of the learning process, the curriculum is defined and the instructors are identified. However, non-formal education is not as rigid as the formal education. Usually, teaching methodology involves apprenticeship method [6]. In its broadest sense, education is an all-inclusive process, save for those aspects that are simply genetic, that contribute to the formation of an individual’s mind, character and physical development. Education is a lifelong experience, given that individuals keep learning new ways of thinking and acting with every life experience and encounter [6]. The teaching and learning of positive African values and cultures predominantly wants in the current western education systems in Africa. This article, therefore, provides a platform for activation of long-forgotten but most sought-after virtues in this century.

### Statement of the Problem

Education is the key to development. The value of African traditional education in general and the Bukusu culture in particular have been misunderstood and overlooked at the expense of western education. The Bukusu community’s traditional culture is fast going into oblivion. The search for a holistic education system has been a quest for scholars in the world since time immemorial. Some scholars from the West have advanced that there was no education in the traditional African communities. Since 1970s many studies have been carried out on African traditional education. To date, however, there has been insufficient research on the Bukusu community’s traditional education. For this reason, it is important to examine the relationship between traditional youth education and content knowledge of teachers in the Bukusu community of western Kenya.

Education is supposed to solve society’s pertinent problems, such as unemployment. Yet, unemployment rate in Kenya now stands at 11.47 percent and 42 percent of the 44 million Kenyans live below the poverty line [7]. United Nations Population Fund (UNPF) indicates that between June 2016 and July 2017, 378,397 adolescents in Kenya aged 10 and 19 got pregnant [8]. Complications during pregnancy are the second cause of death for 15 to 19 year old girls. Children born to young mothers are more vulnerable to physical and cognitive development problems. Early pregnancies also mean an end to any dreams of coming out of poverty because they cannot continue with education [9]. This scenario informs the decision to study the Bukusu community education in an effort to assist teenage girls understand their sexuality. This study sought to determine the influence of youth education on content knowledge of teachers in the Bukusu community of Western Kenya.

### Content of Traditional Education in Kenya

The traditional Ameru education and the western education systems provides for specific outcomes on the child [10]. Gitari notes that the Ameru community made the child to believe that the supreme creator (*Murungu*) lived in the sky. The sun was considered sacred and was hailed during prayers. The clan head was the intermediary between God and the people. He said prayers and offered sacrifices on behalf of the people from a central shrine. Education among the traditional Ameru society was a lifelong process with girls learning domestic chores from their mothers. Uncircumcised boys joined the group of *Kamichu* (age group of 7-9 years old) at the age of seven. They were trained to locate objects.

According to Kithinji [11], among the Ameru, young males were trained to assume different roles according to their age groups. At the age of ten they joined *Kigumi* (age group of 10-14 years old) during which they learnt how lead a disciplined life and were instructed on good conduct and a sense of duty. At fifteen the boys joined *Gatuuri* (age group of 15-25 years) during which they were educated to develop a sense of responsibility and respect. Circumcision was performed on both boys and girls at about the age of twenty five. However, Republic of Kenya [12] notes that the western education system taught the child how to read and write, develop a critical view on a wide range of issues in life and be morally upright. In light of the above discussion, the current study sought to establish the influence of youth education on content knowledge of teachers in the Bukusu community of western Kenya.

In most traditional societies in Kenya, circumcision ceremonies provided the avenues for youth education. For instance, according to Kiruthu, Kapiyo and Kimori [13], the Agikuyu rite of passage included the initiation of boys and girls. After initiation, the initiates joined the age sets (*Riika* or *Mariika*). The initiates were educated on the values and customs of the society, and how to be responsible people. It was only after initiation that the boys and girls were considered mature enough to marry. Additionally, the biggest and most drastic step of education among the traditional Gikuyu community was circumcision and clitoridectomy. The education content offered during circumcision included sex education, respect for elders, manners around superiors of different grades and how to help his or her country. The trials of circumcision taught the youth to bear with pain, meet misfortune with courage and hope and carry themselves like warriors. The young circumcised man was taught to think matters over carefully and not to act on impulse. It was borne in on him that he had to work hard in the garden so that he could get wherewithal to marry. He was to obey parents and older people, to help old men and women, enfeebled, destitute and to obey the leader elected by the people. Taking a cue from the views of Kiruthu *et al.*, this study sought to establish the influence of youth

education on content knowledge of teachers in the Bukusu community of western Kenya.

The striking feature of the traditional Agikuyu system of education and which most sharply distinguishes it with European system of education is the place given to personal relations and competence at the place of work [13]. The Gikuyu traditional education system emphasized building of character and acquisition of skills but not mere acquisition of knowledge. These attributes were transmitted from elders to the youth during rites of passage. However, the western education system emphasizes written examinations and issuance of certificates as proof that one has been educated, which enables one to move from one level to the other. This approach to education has made some education stakeholders, especially teachers and parents assist learners cheat in examinations so as to progress across levels. Subsequently, the most devastating effect of examination cheating has been incompetent workforce in the modern Kenyan economy. This study sought to establish the influence of youth education on content knowledge of teachers in the Bukusu community of western Kenya.

Among the Luo, youth education focused mainly on the culture and origin of the community. The traditional Luo people believed that in the beginning God (Were) the creator was alone in the world which was beautiful. The Luo people believed that Were is a spirit and a spirit is like a flame; you can only see it, but you cannot get hold of it. It is like air that you know its presence but which you cannot touch. It is like the wind that can uproot a tree and hurl it afar but has no substance. It is like lightning that is seen in many places at once but is in none. Similarly, it is like the essence of human which makes him all that he is yet departs from him quietly and suddenly leaving only a dead image [14]. The Luo Were is a great spirit. He saw that the world needed more than spirit forms. So he created Ramogi and his brothers who were men. Therefore, man has a form that is spiritual. Were sent the men he had created to various parts of the world to settle in it. Ramogi was sent to the country around the lake. His wife was Nyar Nam. They had many children, including Rachuonyo, Sakwa, Asembo, Yimbo, Gem, Uyoma, Nyakach, Seme and Ugenya [14]. Of the children of Ramogi, many great people have emerged. These prominent personalities include Lwanda Magere, Gor Mahia, Lela Kabanda, Onyango Randar and others. Lwanda Magere was a strong and brave warrior. It is rumoured that the sharp spears of Lang'o warriors could not pierce his skin. Then there was Gor Mahia, the only one who could change his form into anything, thus confounding his enemy. Lela Kabanda was a mighty warrior while Onyango Randar was a man of war [14].

Sifuna and Otiende [15] trace the background of western education in Kenya to the works of the following education theorists: Johan Heinrich Pestalozzi

(1746-1827), Friedrich Wilhein Froebel (1782-1852), Maria Montessori (1870-1952), John Dewey (1859-1952), Ivan Illich (1926 to date) and Everett (1922 to date). This view suggests that much of the formal education found in Kenya has been rooted in western philosophical and cultural traditions. Therefore, it was deemed necessary to establish the influence of youth education on content knowledge of teachers in the Bukusu community of western Kenya. Makila [16] states that the Bukusu traditional community taught the correct position of their society and culture as authenticated in their local oral traditions. Therefore, it was pertinent for this sought to provide a more current view of the influence of youth education on the content knowledge of the Bukusu community of western Kenya.

## MATERIALS AND METHODS

The study was carried out in Bungoma County, Western Kenya. The study employed a mixed methods approach since both qualitative and quantitative data was collected. An ex post facto research design was used. The research employed ethnographical and phenomenological methods of qualitative inquiry. The target population consisted of ninety eight respondents: twenty-four members of the Bukusu council of elders, five Bukusu community traditional educators (Basenibe kimise), forty-five Bukusu community traditional circumcisers (Bakhebi) and twenty-four leaders of the culture council of Bukusu elders (Musambwa). Purposive sampling techniques were used to select one member of Bukusu council of elders, one leader of culture council of Bukusu elders (Musambwa), one of the Bukusu community traditional educators (Basenibe kimise) and one Bukusu community traditional circumciser (Bakhebi). Snowballing was then applied to select additional members of Bukusu council of elders, culture council of Bukusu elders (Musambwa), Bukusu

community traditional educators (Basenibe kimise) and Bukusu community traditional circumcisers (Bakhebi). From the 98 members of the target population, the research selected 72 participants, which formed 73.4 percent of the target population.

This study used participant observation and interviews to gather the required information. After data was collected, data cleaning was done which involved identification of incomplete or inaccurate responses. The research yielded both qualitative and quantitative data. Qualitative data was analysed qualitatively using conversation analysis which assumes that conversations are governed by rules and patterns which remain the same regardless of whoever is talking. The researcher then coded the data. Data was reduced into themes, such as content, teachers and philosophical bases of youth education of the Bukusu traditional community in accordance with the objectives of the study. On the other hand, quantitative data was analysed using the Statistical Package for Social Sciences (SPSS) computer program. Simple descriptive statistics were employed to analyse quantitative data. The statistics generated included frequency counts, means and percentages. The results of data analysis were then presented using tables.

## RESULTS AND DISCUSSION

### Youth Education and Traditional Bukusu Content Knowledge

The study sought to establish the influence of youth education on content knowledge of teachers among the traditional Bukusu community of Western Kenya. Descriptive statistics were used to analyse collected data to address this objective. Results were as presented in Table 1.

**Table-1: Youth Education and Traditional Bukusu Content Knowledge**

		Content knowledge		Total	
		Adequate	Inadequate		
Youth education	Adequate	Count	28	16	44
		% within Youth education	63.6%	36.4%	100.0%
	Inadequate	Count	8	20	28
		% within Youth education	28.6%	71.4%	100.0%
Total	Count	36	36	72	
	% within Youth education	50.0%	50.0%	100.0%	

**Source:** Field data (2019)

Table 1 shows that 28(63.6%) participants who had acquired adequate youth education had been exposed to adequate content knowledge of the Bukusu culture while 16(36.4) participants had acquired adequate youth education but had been exposed to inadequate content knowledge in Bukusu culture. On the other hand, 8(28.6%) participants had acquired inadequate youth education but had been exposed to adequate content knowledge of the Bukusu culture. In

addition, 20(71.4%) participants who had acquired inadequate youth education had been exposed to inadequate content knowledge of the Bukusu culture. Since a majority of participants, 28(63.6%), who had acquired adequate knowledge in youth education had been exposed to adequate content knowledge in the Bukusu culture, it was deduced that education given to the youth is the most critical throughout their lives.

To determine whether the influence of youth education on content knowledge of Bukusu culture was significant, a null hypothesis was proposed and tested. The null hypothesis stated that there is no statistically significant influence of youth education on content

knowledge of teachers in the Bukusu community of western Kenya. To test this hypothesis, a Pearson product moment correlation was used at 0.05 (level of significance) and the results are presented in Table 2.

**Table-2: Results of Null Hypothesis Test**

		Youth education	Content knowledge
Youth education	Pearson Correlation	1	.342**
	Sig. (2-tailed)		.003
	N	72	72
Content knowledge	Pearson Correlation	.342**	1
	Sig. (2-tailed)	.003	
	N	72	72

\*\* . Correlation is significant at the 0.01 level (2-tailed).

*Source: Field data (2019)*

Table 2 shows a positive correlation of 0.342 (1, 72) and  $p = 0.003$ . This implied that the probability of participants gaining knowledge of Bukusu culture from other sources outside youth education was 0.3%. The  $p(0.003)$  was lesser than 0.05 (significance level); therefore, the null hypothesis, that there is no statistically significant influence of youth education on content knowledge of teachers among the Bukusu community of Western Kenya, was rejected. This meant that the influence of youth education was statistically significant in determining content knowledge of teachers in the Bukusu community of western Kenya. This null hypothesis was highly significant. Based on this analysis, it was concluded that the learning and internalization of genealogical background, circumcision rite, sex education, and important personalities was highly dependent on the youth education in the Bukusu community of western Kenya.

### Genealogical Background of the Bukusu Community

Just like traditional Ameru people believe in *Murungu* [10] and the Luo people believe in *Were* [14] as their supreme creators, the Bukusu people believe that they were created by *Wele Khabumbi* (God the creator). *Wele Khabumbi* is believed to have created heaven and earth and all that there is. Contrary with the Ameru and the Luo people, the Bukusu community believe that *Wele Khabumbi* created two lesser gods, namely *Wele Mukhobe* and *Wele Namakanda*. *Wele Mukhobe* was male while *Wele Namakanda* was female. The two lesser deities became husband and wife. This incident was coincidental since it happened by chance when one deity discovered that their sexual orientations were different. Therefore, there was a mutual attraction between the two deities. That encounter unfolded when one lesser god was thatching a hut while the other was watching from below. The two gods got married and gave birth too many children who comprise the Bukusu.

### Clan Clusters of the Bukusu Community

Six large clusters of clans make up the Bukusu sub-nation. Each clan cluster has distinct cultural features that distinguish it from the rest. This cultural attribute makes the Bukusu community one of the most democratic societies in Kenya. Members from the six clusters intermarry. In addition, members of each cluster intermarry but one is not allowed to marry from their own clan since it is considered as a taboo. However, the clans keep on increasing but the clusters are retained as the community assimilates its neighbours majorly through marriage. Firstly, the *basilikwa* cluster has 18 clans and the cluster is known for producing traditional educators and tribal leaders. They are believed to be closely associated with the Maasai people. Secondly, the *bakikayi* cluster is believed to have once been in contact and influenced by several communities from Tanzania. Thirdly, the *mwalie* cluster was largely influenced by the Saboat, Tachoni, Kabras and Banyala neighbours. This explains why some clans practice *khulich* (initiation), which was a foreign practice but now accepted as one of the Bukusu community customs. Fourthly, the *bamalaba* cluster of clans came to western Kenya from Uganda through Malaba. The fifteen clans of this cluster are considered to be the most original clans of the Bukusu community.

### Circumcision as both Content and Training Ground for Bukusu Youth

The Bukusu traditional community holds circumcision as the practice that identifies them amongst the 18 ethnic branches of the Luhya community: Babukusu, Maragoli, Batachoni, Banyala, Banyore, Bakabras, Isukha, Wanga, Tiriki, Basamia, Batsotso, Bakhayo, Marachi, Idakho, Marama, Kisa, Abakhenye and Batura [17].

Circumcision has some important social objectives among the Bukusu traditional community. The practice symbolically transits the initiate from childhood, characterised by immature behaviour, to adulthood, marked by responsibility, leadership and

maturity. Further, the circumcision practice tests out an individual's mettle during times of crisis and fosters in him virtues of perseverance, patience and courage. It also confers upon individual male persons age groups (Bibingilo) and age grades (Chibololi) that attract certain societal privileges and also opens up opportunities for military service. Moreover, the circumcision practice is fundamentally associated with enhanced standards of hygiene, as well as with mental aptitude. Therefore circumcision is a training ground for the youth.

Circumcision also constitutes an important cultural content that is integrated into the education of the Bukusu youth. Apart from the objectives of circumcision, some of the lessons taught include the procedures of conducting circumcision, symbolic meanings of the different stages of circumcision and the roles of the different participants in the circumcision process. After circumcision, initiates are ushered into age-sets.

### **Important Personalities in the Bukusu Traditional Community**

The Bukusu community youth are taught about many important personalities, such as prophets, tribal leaders and magicians. While in the house of confinement, the initiates were taught about important personalities in the Bukusu society. Some of these important people who foretold the future, guided, and entertained the Bukusu community are Mutonyi wa Nabukelembe, Wachie wa Naumbwa and Maina wa Nalukale.

Mutonyi wa Nabukelembe was born around 1820 and died around 1890. He got the name Mutonyi as a result of one of his earliest predictions: The Bukusu people had been defeated by Barwa Bakoyonjo (Sabot enemies) in an earlier war. The people had always sought for an opportunity to revenge. Mutonyi (then called Walubengo) divined that the Bukusu warriors would emerge victorious. He informed warriors that the deciding battle would be fought in Mutonyi village, somewhere in the present day Malakisi. He foretold that the warriors would suffer very few casualties if they followed his advice. Mutonyi gave them his combat instructions and predicted the number of heads of cattle they would capture as war bounty. Eventually, the war with the Sabot people was fought at Mutonyi village and the Bukusu traditional community army emerged victorious as had been predicted. Every fighter then referred to the reliable prophet as "the wonder of Mutonyi". The nickname "Mutonyi" stuck up to date at the expense of his real name, Walubengo.

The Bukusu traditional community had magicians who used their exceptional spirits to entertain people and influence their preferred outcome. One such a person was Wachie wa Naumbwa. Wachie wa Naumbwa was born around 1810 and circumcised

around 1832 under "Bakananachi" age-set and "Matenge wa Nabiswa" age grade. He was killed around 1866 at the age of 55 years. Wachie wa Naumbwa was the most magical person ever produced in the Bukusu traditional community. He combined the powers of prophecy and mystery. He is remembered for the many miracles he performed. For instance, lighting fire on top of a grass thatched house without burning it. Wachie would also trap termites from Lulwanda (rock outcrop). He would use supernatural powers to drive off enemies from attacking the Bukusu community fortresses. He would miraculously blindfold the enemy and make them roam around aimlessly without making an attack. Wachie foretold that he would be killed by his step brother, which actually happened through poisoning administered to his drink by his step brother Njabikha. Maina wa Nalukale was a great leader of the Bukusu traditional community at Bukaya. During his reign, the Bukusu enjoyed great peace.

### **Sexuality Education for Bukusu Youth**

The International Conference on Population and Development and other related resolutions have repeatedly called on governments to provide adolescents and young people with comprehensive sexuality education (CSE) [18]. It presents evidence-based rationales for emphasizing gender, power and rights within programmes that have a likelihood of reducing rates of sexually transmitted infections and unintended pregnancy. Further, it discusses the logic of an empowerment approach to CSE that seeks to empower young people, especially girls and other marginalized young people, to see themselves and others as equal members in their relationships, able to protect their own health and aspirations [19]. Similarly, the Federal Centre for Health Education [20] and the Bukusu community traditional sexuality education aims to develop and strengthen the ability of children and young people to make conscious, satisfying and respectful choices regarding relationships, sexuality and emotional and physical health. Sex in the traditional Bukusu community was regarded as sacred and meant for procreation, morality and for hygienic purposes. As such, sexuality education among girls was taught right from childhood up to the time they died.

In traditional Bukusu community, teenage girls were encouraged to be morally upright. All girls spent their nights in their grandmothers' houses. Those who did not have grandmothers were asked to put up with their age mates who had grandmothers. Such arrangements were supported by elders. Here is where essential teachings on sex education for girls were done. The teachers in this case were the grandmothers and other elderly women. Girls were encouraged to retain their virginity till marriage. Quite often, teachings were accompanied by singing and moderated dances and relevant gestures. Young girls were taught to wash their private parts to help them improve their confidence in youth gatherings and interactions with other people.

Grandmothers advised young girls to shave their pubic hair to minimize odour that comes from vaginal fluids.

Girls were strictly guarded both at night and during the day against boys and men who would seek to have sex with them. Security was organized by especially the parents and executed by all community members, especially the girls' older brothers, cousins and uncles. Grandmothers taught their grand-daughters that God loved morally upright people. Girls were reminded that if they remained virgins till marriage, they would bring honour to themselves, their families and their clan by attracting an extra goat for their paternal aunts upon marriage. The goat was usually given during a special ceremony called *Sisemiko*.

The traditional educators (Baseni be kimise) also warned teenage girls of the dangers of pre-marital sex. Girls were warned about the risk contracting sexually transmitted diseases or getting pregnant or getting married at an early age. In addition, girls were taught that the safest way to avoid these risks was to abstain from sexual intercourse until they got married. Grandmothers prepare traditionally skimmed milk for teenage girls. The milk was taken as much as it was available. This was based on the common belief among the Bukusu community that skimmed milk reduces libido and therefore helped promote morality among youthful girls.

## CONCLUSION AND RECOMMENDATIONS

From the findings, it was noted that most participants who had acquired adequate knowledge in youth education had been exposed to adequate knowledge in Bukusu culture. This implied that youth education is the most critical stage in Bukusu culture. It also suggested that teachers from the Bukusu community had benefited from important instruction on traditional education content and methods. The results of the hypothesis showed a positive correlation implying that the probability of participants gaining knowledge of Bukusu culture from other sources outside the Bukusu youth education is minimal. Therefore, the study concluded that there is a statistically significant influence of youth education on the content knowledge of teachers in the Bukusu community of western Kenya.

Based on the findings and conclusions of the study, it is recommended that the government should introduce value education that embraces African ethics in secondary schools in Kenya. Additionally, the government should establish a cash transfer fund to assist parents carry out elaborate initiation rites for youth in Kenya. It should also set aside a kitty for funding operations of councils of elders and/or culture councils throughout the country including, but not

limited, to the establishment of cultural villages and culture weeks in Kenya.

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