

**ROLE OF INDIGENOUS EDUCATION IN MITIGATION OF YOUTH
UNEMPLOYMENT: A CASE OF THE ABAGUSII COMMUNITY OF
SOUTH-GUCHA SUB-COUNTY, KENYA, 1905 - 1940**

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DECLARATION AND RECOMMENDATION

Declaration

I declare that this research is my original work and has not been presented for examination in this University or any other institution for the award of a diploma, degree or any other certificate.

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DEDICATION

I dedicate this Thesis to my loving wife Risper, my Daughter Joy and my caring mother for their persistent support and ample time while I was carrying out this study.

ACKNOWLEDGEMENT

I take this opportunity to thank our Almighty God for life, strength, and the inspiration to carry on with this study. My gratitude also goes to Egerton University for giving a chance to study in this institution. I take great pleasure in expressing gratitude to people whose contributions to this study, be it in the form of insight, loving friendship, or prayers have inspired, encouraged and guided me at many points. My sincere gratitude is to my supervisors at Egerton University, Prof Fred S. Barasa and Dr. Thomas K. Ronoh for their meticulous review, supervision and advice as I carried out the study. I am greatly indebted to the Ministry of Education, Science and Technology for allowing me to carry out this study. Moreover, I thank Kisii County Commissioner and County Director of Education for granting me the opportunity to meet and interview my informants within the County. I thank my lecturers; Dr. Makori George and Dr. Ogeno for reading and critiquing my manuscript and providing necessary feedback or guidance. To my brothers; Joseph, Kennedy and Thomas, I would like to express warm thanks and deep gratitude for your help, encouragement and support. Finally, special thanks to my dear wife Risper, my daughter Joy and my mother Yunuke to whom this study is dedicated, I love you. All my informants I say thank you for responding honestly.

ABSTRACT

Youth unemployment is a world-wide concern that is experienced in both developed and developing countries. In Kenya for example, 24% of youth aged between 18-35 years are unemployed. This is one of the reasons why today's youth engage in certain vices or crimes and other unethical activities that were not experienced in the African traditional societies. In these societies, the issue of unemployment was rare and consequently, the rate of crimes was minimal. Several factors contributed to the low levels of unemployment and crime rates and African indigenous education. However, the Abagusii community, which is not only one of the most densely populated communities in Kenya but also one of the communities with high unemployment rates in the country, has gradually been abandoning its indigenous education. This is despite the fact that the indigenous education prepared youth for future roles. This study was aimed at critically examining the role of indigenous education in mitigation of youth unemployment among the Abagusii community of South-Gucha Sub-county from 1905-1940. In particular, the study sought to examine the values, attitudes, skills (content), methods of teaching and training as well as validation modes that underpinned the Abagusii indigenous education and the role indigenous education played in mitigation of youth unemployment. The study was informed by structural-functionalism theory. This theory enriched the study through the various structures that indigenous had and how each functioned in mitigation of youth unemployment. An ethno-historical research approach was employed with greater emphasis on with emic and etic research designs. To attain systematic collection of data, a combination of purposive and snowball sampling techniques were used. The targeted population was 2.2 million people where accessible population was 3000 people aged 70 years and above. The actual research sample was 35 informants. This study used interview schedules and some archival sources to collect primary data. To supplement the primary data, secondary data was obtained from published books, unpublished articles, government reports and records, internet sources, journals and periodicals. The validity and reliability of the instruments was determined through member checks, triangulation, external and internal criticism approaches. Data collected through oral interviews was transcribed and then translated to English language after which was coded, analysed and then interpreted. The results of the study revealed that there was a clear link between the Abagusii indigenous education and youth unemployment. It was revealed in the discussion that traditional Abagusii people highly valued their indigenous education as it played a major role in

mitigation of youth unemployment through its values, attitudes and skills. Furthermore, the results of this study emphasized that indigenous education was the only channel through which youths attained values, skills and attitudes through myriad methods of instruction and validation modes that were applied. Hence indigenous education had a great impact on collective behaviour on youth so as to mitigate unemployment. The study recommends the integration and harmonization of best indigenous education elements within the modern system so as to make it more viable to curb youth unemployment in Kenya. More specifically emphasis should be to develop a concrete and all inclusive as well as an acceptable curriculum.

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LIST OF ABBREVIATIONS AND ACRONYMS

GoK	:	Government of Kenya.
ILO	:	International Labour Organization
KNA	:	Kenya National Archive
KIE	:	Kenya Institute of Education
KNBS	:	Kenya National Bureau of Statistics
NESC	:	National Economic and Social Council.
OCHA	:	Office for coordination of Humanitarian Affairs
UNDP	:	United Nations Development Programme
USA	:	United State of America

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Youth unemployment is a world-wide concern is experienced by both developed and developing countries, although at varying degrees. Despite some strategies that have been devised by a number of countries to cushion youth against unemployment, still the rate of unemployment has not really changed significantly. For instance, a report by the Office of National Statistics of United Kingdom (2012) revealed that unemployment rate was 9.6% in 2010, 10.3% in 2011 and 8.3% in January 2012, while the Report issued by US Bureau of Labour Statistics in January 2012 revealed that unemployment rate in the USA was 9.3% in 2009, 9.6% in 2010 and 8.7% in 2012. Developing countries have also been struggling with this problem of youth unemployment. The worst hit have been the Sub-Saharan Africa countries where youth unemployment rate has been shown to be consistently far beyond their economic growth. For instance, the International Labour Organization (ILO) revealed that Sub-Saharan Africa countries had youth unemployment which was estimated to be more than 21% (ILO, 2003). A decade later, that is up to 2013 this situation had not changed appreciably as youth unemployment in Sub-Saharan Africa was estimated to be 23% (ILO, 2012). A report released by Zimbabwe National Statistics Agency (ZIMSTAT, 2012) showed that unemployment in Zimbabwe was 84.5 % which was the highest rate in Africa. Djibouti was the second with 60% as per the report released by UN Office for Coordination of Humanitarian Affairs in 2007 (OCHA, 2013). According to the Economic Survey of 2012 by the Kenya National Bureau of Statistics, unemployment in Kenya stood at 40% of the total employable and of this 70% was youth thus a serious national concern (KNBS, 2012).

Although there are many types of unemployment, including structural, frictional, seasonal and cyclical unemployment, this study was based on involuntary unemployment. Unlike other categories of unemployment, involuntary unemployment is experienced when an individual is willing to offer his or her labour at the prevailing wage rates but no job is available. This has been the most common type of unemployment experienced in Kenya (Omolo, 2011).

Many factors have been revealed to be contributors to unemployment among school leavers in Kenya. They include high expectations from employers, the education system which does not

prepare young people to develop entrepreneurial minds, the lack of technical skills relevant to the market demands, rapid population growth against the slow rate of economic growth, and the use of capital intensive methods of production (National Economic and Social Council, 2011) and (Onsomu, Kiiru & Wamalwa, 2009). It is therefore not uncommon to find young people idling on pavements or gathered in groups with nothing productive to do. This state of unemployment has led to the soaring crime rates among youth in the country (Okioga, 2012). Hence a major concern among policy makers and other stakeholders not only in Kenya but also in the rest of Sub Saharan Africa.

At independence, the Kenya government identified poverty and unemployment as major problems facing Kenyans (Government of Kenya, 1965). Despite numerous policy initiatives that have since been undertaken towards mitigating these two problems, such as “kazi kwa vijana” (job for youth) and Kenya Rural Youth Livelihood Strategies programme, unemployment still continues to afflict many Kenyan youths (ILO, 2012). One of the studies revealed that 94% of Kenyan school leavers looked for formal paid employment, but only about 125,000 representing about 4.6% were absorbed annually (Onsomu et al, 2009) This was partly because since the introduction of Western education by Missionaries and Colonial government, many Kenyans had been educated and had hope that one day they would be employed, although such hope was not always fulfilled (Hooker, 1975).

With non-attainment of such high expectation, many youth have been frustrated and subsequently resorted to vices to earn a living. Such vices include armed robbery, prostitution, violent destruction of life and property of individuals and the public at large, despite being learned (Okoro, 2009). These vices were not much witnessed in African traditional societies because unemployment was rare to the people therefore no one was found idling as most people engaged in different apprenticeship schemes and other productive activities (Quan-Baffour, 2012). In fact, emphatically youths had enterprising spirit and personal industry and indeed, they were job creators and not mere job seekers as experienced today (Sklar 1967). Even though the population was low in relation to opportunities, there were no modern industries, modern technology and other complex systems as witnessed today and yet unemployment was rare.

A Survey conducted by KNBS in 2009 indicated that Abagusii community was not only the most densely populated community in Kenya but was also among the communities with high rates of youth unemployment, despite many of the youths having embraced western education. Like most of other native people in Kenya, the Abagusii community initially responded with armed resistance to the missionaries thus the mission activity was not initially very successful in this community. People like elder Nyakundi, who was a forceful character and commanding figure and always took the front line opposing the government, had a large number of followers. Furthermore, areas like South Gucha district were relatively inaccessible (KNA/DC/KSI/3/2). Bogonko (1992) revealed that first missionaries arrived in Gusii land in 1905 and the first school was established at around 1934. (KNA/DC/KSI/3/6) sources also exposed that schools started being established in South Gucha as from early 1940s. This implies that Abagusii of South Gucha born between 1905 and 1940 were eyewitnesses of the Abagusii indigenous education and hence appropriate informants in this study.

Moreover, from the analysis made in the sections earlier in this thesis, three observations could be made. First is that unemployment is a worldwide phenomenon, but is more pronounced in Sub-Saharan Africa. Second is that youth unemployment is rampant unlike pre-colonial times and this has been attributed to various factors, including high employer expectations, questionable relevance of the education system, the mismatch between population growth and economic growth, and inappropriate methods of production. Third is that the negative effects of unemployment, such as soaring crime rates among the youth, has reinforced stakeholders' concern about, and the motivation for mitigating unemployment.

However, despite indications that youth unemployment was rare or largely absent in the traditional societies, and that these societies were characterized by well established African indigenous education systems, including among the Abagusii community, there has been little attempt to examine the role indigenous education might have played in mitigation of unemployment, and even much on what lessons could be drawn to aid contemporary efforts towards solving the problem of youth unemployment. This study therefore sought to contribute towards filling this gap by examining the role of indigenous education in mitigation of youth unemployment among the Abagusii community of South-Gucha from 1905 - 1940.

1.2 Statement of the Problem

Youth unemployment, though a world-wide problem, has however been more acute in developing countries like Kenya. Specifically, the Abagusii community has recorded one of the highest youth unemployment rates in Kenya. Traditionally, however, on the one hand unemployment as known today was rare in the African societies such as the Abagusii community, while on the other hand; African indigenous education was not only highly valued but also consistently offered to the youths. That notwithstanding, the researcher had noticed, from the daily interactions and experience within the Abagusii community, that indigenous education was almost vanishing in view of the western education that has progressively been greatly embraced. This is despite the fact that there are many literate youths that are unemployed in this community unlike in the pre-colonial times. Although numerous attempts have and continued to be made towards seeking innovative solutions to youth unemployment, little such attempts have been directed to a scrutiny of the relevance of African indigenous education systems and the possible lessons these systems could offer given their documented success in curbing unemployment before the onset of western education in Kenya. It was against this background, and a firm belief that past experiences and successes can explain present challenges as well as inform present decisions and guide future actions, that this study sought to examine the Abagusii indigenous education in terms of its content, methods of instruction and modes of validation so as to identify some fundamental aspects that they cherished which might be incorporated in the current education system to mitigate the challenge of youth unemployment in Kenya.

1.3 Purpose of the study

To investigate the role played by indigenous education in mitigation of unemployment among the Abagusii youth from 1905-1940.

1.4 Objectives of the Study

The following specific objectives guided the study:

- i. To determine values, attitudes, and skills which were passed on to youths in the Abagusii indigenous education 1905-1940.
- ii. To examine how teaching, training and validation was done among the Abagusii Community from 1905-1940.
- iii. To assess the role that indigenous education played in the mitigation of youth unemployment among the Abagusii community from 1905-1940.
- iv. To establish lessons that can be drawn from the Abagusii indigenous education in solving the current challenge of unemployment among the youths in Kenya.

1.5 Research Questions

The study was guided by the following research questions;

- i. What values, attitudes, knowledge and skills were passed on to youths in the Abagusii indigenous education from 1905-1940?
- ii. How were teaching, training and validation done among the Abagusii community from 1905-1940?
- iii. What role did the Abagusii indigenous education, in terms of its content, teaching and training methods and modes of validation play in the mitigation of youth unemployment among the Abagusii community between 1905-1940?
- iv. What are the lessons that can be drawn from the Abagusii indigenous education that may help to mitigate unemployment among the youths in Kenya today?

1.6 Significance of the Study

The study findings will be useful in providing knowledge about the Abagusii indigenous education and also shed light on how the community resolved the issue of unemployment among youths. Further, the results of the study will provide useful information to policy makers in the field of education in regard to formulation of policies that will integrate some relevant and appropriate skills, attitudes, knowledge and values from indigenous perspective in the current education system.

1.7 Scope of the Study

The study focused on the role of Abagusii indigenous education as from 1905 to 1940. The period was chosen as the demarcation of the time the missionaries arrived in Kisii and the first time a school was set up around south-Gucha Sub-county. This study specifically addressed issues such as content, methods of teaching and training, validation and not on employer expectations, population growth and capital intensive methods. The Abagusii living outside South-Gucha were excluded from this study because other sub-counties of Kisii County have gradually gained the status of being cosmopolitan in nature.

1.8 Limitations of the Study

The native language, Ekegusii, was used to conduct oral interviews. Translation of Ekegusii conversations into English did not capture all the words and flavour of the Ekegusii language. This was because Ekegusii is more of a spoken language and had limited vocabularies that can be translated effectively into English. In the process of translation, the flavour and weight of the words especially powerful quotes and excerpts were likely to be lost. This limitation was solved by probing the informants further and also seeking additional clarifications from the informants to ascertain what they meant. However, the limitation did not undermine the importance of the findings to the understanding of how Abagusii indigenous education mitigated unemployment among youth. This study also focused only on involuntary unemployment aspect being the common type of unemployment that was and still is experienced in Kenya.

1.9 Assumptions of the Study

- i. The respondents gave honest feedbacks.

ii. Sampling strategies solved the issue of representativeness of the total population.

1.10 Operational Definition of Terms

The following terms were defined as indicated below in terms of the meanings they had in the context of the study.

Abagusii - Is a Bantu speaking ethnic group occupying highland parts of Nyanza region of Kenya and they speak Ekegusii language.

Apprenticeship -Is a system of training new generation of practitioners of a skill while working for an employer who helps the apprentices learn their trade, in exchange for their continuing labour for an agreed period.

Attitude - Positive judgments or world of view that was imparted to youths through indigenous education by elders and parents.

Culture - It is the sum total beliefs, perceptions, customs, skills, values and knowledge of society.

Curriculum - Refers to the content that was offered to youths.

Education – Is a long-life process of acquiring knowledge, skills, attitudes and values that enabled youth to fit morally in the society.

Elderly person - A person aged 70 years and above not necessarily with some practical skills.

Emic- It is a design that gives an intrinsic cultural distinction of knowledge, skills, attitudes and values along with their interpretations as they exist in a given society.

Employment- Is a phenomenon where an individual had something to do to earn a livelihood.

Ethnic group- Refers to a culturally distinct group of people with a common ancestry, language, and territorial contiguity. For example, the Abagusii ethnic group.

Etic- It is a design that links cultural knowledge, skills, attitudes and values of a given society to the exterior or extrinsic point of view.

Indigenous education – Locally developed forms of teaching and training the youth underwent, based on skills, attitudes, traditions, knowledge and values of their ethnic group during the pre-colonial period.

Informant/Respondents- These are the people the researcher interviewed in the field.

Knowledge - An understanding over something gained through experience or education.

Mitigation - Managing and controlling a phenomenon.

Skills- Something one had to acquire through training or experience to do work

Role - The ability to control or to handle a phenomenon.

Teaching- Was a continuous process through which values and attitudes were passed on from elders to young people.

Training- Was a process of passing skills to youths through hands on so that they could do expected work.

Unemployment-This is scenario where a person who is of age, able and willing to labour, at prevailing wage rates is unable to secure a job.

Validation- Confirming that skills, values, and attitudes have been understood and/or acquired by the learners up to the needs of the instructor.

Values - Desirable conducts that ensured the well being of the whole society.

Youth – a person aged 18-35 as per Kenya Constitution

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discusses the meaning and purpose of indigenous education, explores the concept of and documented causes for unemployment, reviews the content that underpinned African indigenous education, methods of teaching and training, validation, and relevance of African indigenous education. It closes with a theoretical framework and a conceptual framework that guided the study.

2.2 Concept of African Indigenous Education and Unemployment.

Indigenous education was a condition of human survival hence a means one generation transmitted the wisdom, knowledge and experience which prepared the next generation for life's duties and pleasures (Osokoya, 2003). Indigenous education entailed the knowledge, skills, values or attitudes that were unique to a given culture or society in Africa (Warren, 1991). It was information base for a society, which facilitated communication and decision making (Flavier, 1999). According to Erny (1981), it was education for living that essentially trained youth for adulthood within a society (Sifuna, 1990). It implied ways of teaching and learning which were based on indigenous knowledge accumulated over long period of time in response to their physical, agricultural, ecological political and socio-cultural challenges (Boateng, 1983). Sifuna (1990) also understood indigenous education as the sum total process by which one generation transmitted its culture to the succeeding generation to prepare them live effectively and efficiently in their environment.

Indigenous education prepared youth to become useful members of the household, village, clan and society at large. So this education was a process that brought a relatively permanent change in human behavior that was accepted (Monyenye, 1977). As a result, it was meant to preserve and maintain quality members of the society. Warren (1991) also pointed out there was no single indigenous form of education or (culture) in Africa, but rather the dynamic of ethnic groups each with its social, historical factors that were generalized whose aims were more or

less the same; the creation of unity and consensus among society members, perpetuation of culture, inculcation of group supremacy and communal living and above all preparation of youths for adult roles. This was ensured by every person having skills, knowledge, values and attitudes that made them to survive in the harsh environment. Indigenous education was quite pragmatic in that it was deeply based on the philosophy of productivity and functionalism where every one was a contributing member of the society (Ocitti, 1973). Consequently the issue of unemployment was rare (Okoro, 2009). For that reason it was apparent this indigenous education system had content, factors that determined content, methods of instruction and ways of evaluating learners.

However, in the contemporary times, unemployment has remained one of the most daunting challenges in world economies. Unemployment has been defined as the inability of a willing worker to find a job (ILO, 2008). Developed countries have not been an exception even though they have put in place various strategies towards curbing the unemployment problem. For example, as we had already pointed out, a report by the Office of National Statistics of United Kingdom (2012) revealed that unemployment rate was 9.6% in 2010, 10.3% in 2011 and 8.3% in January 2012. Further, a report issued by US Bureau of Labour Statistics in January 2012 exposed that unemployment rate there was 9.3% in 2010, 9.6% in 2011 and 8.7% in 2012. Developing countries have also been struggling with this problem of youth unemployment. The worst hit has been the Sub-Saharan Africa countries like Kenya where youth unemployment rapid growth in Kenya's rate is far beyond their economic growth (ILO, 2012).

One of the consequences of the population and labour force has been not only an increase in the proportion of youthful population but also an increase in labour force participation, thereby resulting into labour supply outstripping demand (Omolo, 2011). Approximately 500,000 young people joined the labor force annually. In reality this rate of absorption of the youth into formal employment was low as compared to the rate of population increases. Therefore as the country's population increased, the number of economically active population that was unemployed also increased and the government alone could not provide jobs for all school graduates (Quan-Baffour, 2012). This called for concerted efforts towards the search for innovative approaches and strategies for helping solve youth unemployment in Kenya. Consequently, a study like this

that sought to examine the role played by the Abagusii indigenous education (particularly its underpinning attitudes, values and skills) in the mitigation of youth unemployment from 1905 to 1940 and how this could inform current efforts towards curbing youth unemployment was necessary.

According to UNDP (2004), the Kenyan 8-4-4 educational system had not been effective in equipping students with the practical skills required by industries or necessary for self-employment. Omolo (2011) aptly pointed out that the skills mismatch was due to lack of close engagement between the labour market, business community and educational and training institutions. A situation existed where some skills were not valued by employers, although they were raising the expectations of those who acquired them. As Quan-Baffour (2012) has rightly argued, the unemployed did not take up existing job vacancies while employers were unwilling to hire available candidates. This mismatch of skills was also pointed out by NESC (2011) and was more marked for school leavers and graduates who had just finished school, partly providing an explanation for the high unemployment rate among youth and new entrants into the job market.

Low economic growth was also identified as one of the causes of unemployment in Kenya. Between 1966 and 2006, Kenya achieved a growth rate of 6 % or more in only 6 years out of the 40 years, with all the 6 years falling between the 1960s and 1970s. During the remaining 34 years, economic growth rate was below 6%. For the first time since 1978, the economy registered a growth rate of 6.1% in 2006 and 7.0% in 2007 (GoK, 2008). This indicated openly that attaining and sustaining a high economic growth rate over time was not easy. According to the report of UNDP (2004), the low economic growth rates reduced the capacity of the labor market to absorb all the potential workers in the labor force. Consequently demand for labour was decreasing as the supply of labour was increasing and hence unemployment.

The cost of labour had also been advanced as the cause of rising unemployment in Kenya. For instance, stringent labour market regulations and the presence of labour market institutions. The labour market was segmented into protected and unprotected jobs; union and non-union jobs;

minimum wage jobs and non minimum wage jobs. For example the minimum wage imposed discouraged businesses from hiring more workers (World Bank, 2005).

Omolo (2011) argued out that corruption was another cause of unemployment in Kenya. He expressed it as an inappropriate behaviour or abuse of authority for personal gain by public officials. The new Anti-Corruption and Economic Crimes Act 2003 of Kenya expanded the definition of corruption by including: bribery, fraud, embezzlement or misappropriation of public funds, abuse of office, breach of trust and any offence which involved dishonesty, in connection with any tax, rate or impost levied under any Act or dishonesty which is related to elections of any persona to any public office (Anassi, 2004). In 2008, according to the Corruption Perceptions Index reported by the anti-corruption organization, Transparency International, Kenya ranked 147 out of 180 countries. Although Okoro (2009) meticulously suggested that these vices are as result of neglecting indigenous education and erosion of societal values and norms, he neither analyzed nor assessed how indigenous education could solve unemployment.

UNDP (2004) report also indicated that job selectivity among youths was another cause of unemployment in Kenya. Meaning that youths had developed a negative attitude towards “blue-collar” jobs and school leavers were selective about the type of jobs that they thought they should accept as a result they preferred “white-collar” jobs, which were limited in number. Omolo (2011) confirmed that youths had low appeal for jobs in informal sector regardless of the bulk of these jobs in this sector thus many remained unemployed.

As a result of unemployment and the shortage of opportunities for gainful employment, some young people were drawn to life of crime and violence. A crime survey conducted found that youth delinquency and crime was a major problem (UN Habitat, 2002). The UN Habitat study revealed that many youths were arrested because they involved in theft, assault, drug possession, mugging, and manslaughter among other misdeeds. Weapons most commonly they used were guns, swords, *pangas* (machetes), and knives. Youths were forced into such actions due to lack of employment (Okoro, 2009); (UN Habitat, 2002). A report by (NESC, 2011) disclosed that unemployment had led to the soaring crime rates among youth in the country. Furthermore, idle youths had been used by unscrupulous politicians to cause chaos or to start gangs that terrorized

people. In the Abagusii community this effect was extremely felt not only because it was the most densely populated county in Kenya but also because it had the highest rate of unemployed youths thus making youths to gang up into unlawful sects like 'sungusungu' to earn a living (Okioga, 2012).

Equally, effects of unemployment are social too, not just economic. Divorce rates, homelessness and depression rose time and again rose because people could not solve their financial problems (Okioga, 2012). Youths who lived in poverty to due lack of employment were more likely than others to be depressed. Furthermore youths who did not have enough food to eat at home were six to nine times more likely to be depressed to the point of giving up nearly all the time. Similarly, those who begged for money were two to three times more likely than their peers to be seriously depressed (Jackson, Stafford, Banks &Warr, 1983). Correspondingly, the ability of government to provide for people has also been seriously compromised as well for the reason that with high unemployment, people pay less in income taxes as well as sales taxes because they purchase fewer goods and services.

2.3 Content of African Indigenous Education

Content with reference to African indigenous education was what the system passed on to the youth in the society. According to Inglis and Aers (2008), content entailed the full range of subjects taught. Content of African indigenous education was not only very comprehensive but also based on a philosophy underlying the various responsibilities in the society. According to Osokoya (2003), the curriculum was very elaborate embracing all aspects of human development and ranged from mental broadening, physical fitness, moral uprightness religious deference, to good social adjustment and interactions. Therefore in African indigenous education, content was rooted in the socio-cultural and physical environment which was diverse. The learners had to learn how to adapt to this environment and how to utilize it for their survival. Ocitti (1973) concurred with Castle (1966) that the content of African indigenous education grew naturally out of the physical and social environment. Therefore no one was taught anything outside ones own immediate surroundings. In most African indigenous societies, two types of curricula were offered; generalized curriculum and specialized curriculum (Otiende, Wamahiu, & Karungu, 1992).

2.3.1 Generalized Curriculum of Indigenous Education

This type of curricula was entirely related to the aims of this education. It was majorly geared towards perpetuating culture, maintaining stability, creating unity and consensus above all preparing youths for their adult roles and status. As Otiende et al (1992) had put it, this curricula entailed numeracy, language, oral literature, environmental education, technical education, social education, moral education, sex education, music, dance, religious education and history.

Basic numeracy was taught in most African indigenous communities which included Counting, addition, subtraction, division and multiplication. For example, the Akamba number six (thanthatu) was represented by clasping the left index finger and the Nandi, rubbed the thumb and the first finger together to count ten or number six (Zaslarsky,1973).This implied that the barter trade they practiced, this skill was applied to ensure fairness and trustiness. In the Yoruba community of Nigeria during active instruction sessions, numeracy was one of the contents that were taught. Youth were taught at early ages to count on their fingers and toes up to twenty and to do some simple addition and subtraction with aid of stones (Brown and Hiskett, 1975).This skill helped them to gain knowledge of weight and measures and even counting cowries and coins. Language as well occupied the central position in the generalized curriculum. Eloquence in speech, early language training and decency in speech was encouraged. For example the mother in the Abagusii setting taught their infants on how to pronounce “ta-ta” meaning father from tender age (Monyenye, 1977).

There was another important aspect of the curriculum which majorly included the study of the topography, fauna and flora and terrestrial bodies (Otiende et al, 1992). Knowledge of the physical natural environment was therefore essential for all African groups. For example the Ogiek (ndorobo) studied the physical environment widely because they depended solely on the natural forest for their resources. Study of terrain, climate patterns, habits of animals and patterns of plant growth formed a vital part of the educational knowledge (Ronoh, 2005). Maasai and Samburu had an intimate knowledge of their physical environment including the climate and locations of waterholes, trails, caves, and pastures to maintain and protect their cattle. Among the Kipsigis, youths learned types of grasses, trees and wild animals (Soi, 1984).

The Bantu groups such as the Abagusii who mainly practiced farming taught their youth about the natural signs in order to predict the onset of seasons, an exercise of immense value in crop protection (Monyenye, 1977). In the same community, Mbata (1987) identified that different trees, grasses and their uses were taught. For example, “esasati, ekerundu, emiobo, ekebabe”. Knowledge about rivers, mountains, hills and rainy season (etoigo) were taught as well. In the Gikuyu community, for example various plants and vegetation and their use were taught. For instance grass for thatching houses, brewing herbal drinks and matting (Kenyatta, 1965). Some wild roots, berries and herbs that could be used as food, medicine and mosquito repellants were also taught. For example uncircumcised meru boys had to know plants which could cure headache and malaria and plants that were poisonous to animals and human beings as well (Njiru, 1982). Seasonal cycles of dryness and rain, time of planting and time of harvest, names of plants, animals, insects and their classification was part of the Yoruba education content (Brown & Hiskett, 1975).

It was not enough to have knowledge on physical environment. Technical skills were also taught in order to enable the youth to exploit and overcome nature. These technical skills were also called economic skills and they include farming, hunting, fishing, and herding, house building, mat-making and weaving (Otiende et al, 1992). All these were subsumed under the subject areas of generalized technical education, as distinct from specialized technical education. Otiende added that, farming practicing families taught their youths seasons, crop cycles, type of soils, land usage, composting and manuring, planting, weeding and pest prevention techniques. All this was aimed at increasing crop productivity.

In the Abagusii community Bogonko (1992) pointed out that technical skills like blacksmithing, carving, farming, weaving, building industry and home economics were taught. According to Mbata (1987) youths of age between thirteen to twenty years were to acquire technical education that enabled them to make traditional cups and plates like, “ebiee”, “ebisanda” and “ebirandi” in the Abagusii community. Even though most of the skills were carried out within family and lineage organizations as said earlier, certain operations were done by outsiders.

According to Brown and Hiskett (1975), girls had specific technical skills that they were taught. These skills were in spinning of yarn, weaving, pottery, plaiting, hair dressing, brewing, making cosmetics and extraction of palm oil. Boys as well had their specific field to master. They acquired skills in one of the following areas; blacksmithing where they made items like hoes, knives, wood work, leather work and carving. Among the Ogiek, Ronoh (2005) identified pottery, basketry as some of the technical skills that girls were taught. The studies discussed earlier demonstrated technical skills youths acquired in some African communities. However, none of these studies give an idea about the role these indigenous skills played in mitigation of youth unemployment.

Social skills were also taught. The purpose of this content was to pass on to youth's social values, norm and social etiquette. For example respect for older than oneself was paramount among the Maasai, Luo, Abagusii or Kikuyu communities children had to show respect to their parents, relatives, clan members and the entire community (Otiende et al, 1992). Morality was also valued. According to Bogonko (1992) morality entailed how humans treated each other so as to promote mutual welfare, growth, creativity, and meaning, striving for what was good over what was bad and what was right over what was wrong. For the reason that education was perceived as a life-long process, youths were not only meant to be thinkers but also morally better. Therefore the African societies believed that a truly educated person was to be ethically competent. Acts such as theft, assault, rape, trenching, dishonesty, greed and laziness were considered to be immoral acts and victims were severely punished (Orchardson, 1961).

Complex etiquette which included proper greetings at various times of the day, recognition of gradation of seniority among other aspects was also taught in Yoruba community (Brown and Hiskett, 1975). Sex education was also part of the social education. For example in Abagusii community during initiation stage, boys were taught on how to handle their wives and girls were taught on how to handle their future husbands (Monyenye, 1977). The same issues were noted by Brown and Hiskett (1975) when they studied about the Poroh and Bunda societies of Sierra Leone. African scholars who have discussed some issues on social education assert that it was a very essential aspect of education but had not linked it to unemployment experienced today. Maybe social-economic problems faced Africa like unemployment, poverty and corruption had been

precipitated partly because of lack of a solid moral educated background of literates and leaders of today.

African traditional communities thrived on religion. According to Orchardson (1961) “Africans were notoriously religious”. Religion served as the structure around which all activities, such as cultural, economic, political and social organizations were built. They believed in God as the Supreme Being, the existence of man, the universe, life and life after death. They recognized eternity, omniscience, omnipresence, holiness, justice, mercy, faithfulness and transcendence of God. They also believed in spirits who acted as moral entrepreneurs of African society (Mwanakatwe, 1974).

Rituals were performed on various occasions from the moment an individual was born to death. In Yoruba for example, religion was taught to every youth to ensure that everyone had to worship high God through the spirits (Brown and Hiskett, 1975). This was also true to other African communities like the Abagusii who worshiped their God through their ancestral spirits (Mbata, 1987). Therefore religion was seen to cover and control the relations of the individual to the community. Every youth was taught when to avoid the ancestral spirits together with other mysterious powers for the sake of their survival (Toweet, 2004). Religion therefore inculcated morals on youth.

History was also taught in all African communities. Mostly it contained aspects like migratory history, origin of a clan, lineages, family genealogy, heroes and heroines. For example Luo boys were taught the above mentioned aspects in an educational institution known as Duol (Ocholla, 1976). It was evident from the reviewed literature about rituals, history, religion, complex etiquette and virtues that the scholars did not assess the link between all this content and the mitigation of unemployment among youth.

2.3.2 Specialized Curriculum of Indigenous Education

It was offered to those who wished to pursue particular trade and vocation. The curriculum was offered to a few select members of society and access was dependent on the fulfillment of specific conditions offered including the payment of fees whether in kind or in labour (Otiende et

al 1992). This implies that instructors earned a living from their work thus employed. The content of specialized curriculum was tied to the specialization one intended to pursue. For example the Yoruba specialized as diviners, healers, religious practitioners (priests) and ritual specialists (Brown & Hiskett, 1975). Sheffield (1973) also noted that African traditional education provided individuals with the opportunity to acquire specialized skills. He added that even though these skills were hereditary, the emphasis was on learning by practical application. Training of youth was geared towards the supporting and maintenance of the society through services they could offer after training. Specialized curriculum among the Abagusii was the same as other communities. It included training herbalists, diviners and rain makers (Monyenye, 1977). Despite the synopsis the scholars gave on specialized content, they did not illustrate how the specialized content helped in solving unemployment and thus a gap this study sought to fill.

2.4 Teaching and Training Methods in Indigenous Education

African indigenous education had several teaching and training methods. These methods include; observation, imitation, through medium of work, play, oral literature, social ceremonies, games, apprenticeship, demonstration, direct instruction and inculcation of fear (Ocitti, 1973). Method implies the act of teaching, and the rationale that supports the actions that the teachers take. It was what a teacher needed to know and the range of skills that a teacher needed to use in order to make effective teaching decisions (Inglis and Aers, 2008). Therefore, a teacher had to choose the best method to meet a particular learning objective, and also to tailor that to the requirements of a specific group of learners.

2.4.1 Imitation Method

Imitation involved aping the words, intonation and actions of others. For example the Abagusii mother would teach her infant to walk by holding it's hands uttering the syllables "taa-taa-taa" while gently pulling the child forward (Mbata, 1987). In this method therefore adults provided learning situations, experiences and guidance that children imitated either from hearing or seeing. Among the Gikuyu imitation was a crucial method of instruction (Sifuna, 1990). Observation was the first step in the learning process. It involved not only visual observation but also audio and tactile observations. By observing the behaviour of other members of society, a child would gain the ability to imitate adult roles and activities (Otiende et al, 1992).

The rich environment in which the children grew provided them with much of the necessary materials for toys construction that the children actually manipulated. For example in the Abagusii community children used flowers, sand, sticks and clay and every parent left the initiative to every child to choose for him/her what toy he/she would make from the rich environment. Children could use flowers to make some ornaments, use leaves to make small mats, use clay to mould animal models (Mbata, 1987). Young people all over the world have that natural impulse to imitate adult life. For example in the Abagusii community Monyenye (1977) asserted that boys became “little fathers” who build houses and herd cattle. Girls became “little mothers” carrying sticks as babies, cooking soil. As Ocitti (1973) put it concerning the Acholi people, children imagined themselves as being involved as real fathers and mothers.

2.4.2 Use of Plays

Boisterous plays were also exhibited in the African indigenous education. For example wrestling (Ogokinana or emeni).It was done for fun, when they had nothing to do or occupy them (Monyenye, 1977).Among the Yoruba rompy games were also present. Old boys joined in wrestling and gymnastics and other rompy sports that strengthened their physical endurance (Osokoya, 2009).Organized plays that were also used and they were planned when to occur and the participants were well known. Among the Abagusii they include; archery (okorenga), bull fighting, hide and seek (Monyenye, 1977). For example during the game of archery, boys made sticks arrows, bows and a target as well. This type of play prepared youths for their future hobby of hunting where sharp shooting was very crucial. The game also inculcated cooperation among the participants. Sifuna (1990) also concurs with Monyenye that games served as a rehearsal of the activities which were carried out in the real life. Among the Bukusu of Bungoma for example initiates made their own arrows and bows, sharpened sticks for practicing spear throwing using banana trunks which they stuck into the ground at increasing distances as targets (Sifuna, 1990). Recreational play activities were mostly conducted after work for leisure. Most of these games were connected with singing. Among the Abagusii “oboche” is an example where catching skills were acquired. Meditative play actions were in form of puzzles or riddles. According to Monyenye (1977), this helped youths to have a retentive memory, mental exercise and encouraged language development.

In brief, there are different types of plays as discussed earlier and all these enabled youths to learn social relationship and their associated problems. They made them to understand the meaning of group living and moral principles. So through the medium of play youths learnt how to manipulate material and avoid danger, acquired skills in games (sports) and future adult activities. According to Otiende et al (1992), play made youths to display considerable creativity and imagination.

2.4.3. Medium of Work

Through medium of work, youths were involved in a medium of productive work through which they learned. Here the process of trial and error was applied. For example among the Abagusii as put by Monyenye (1977) and Bogonko (1992), young boys could start carrying arrows following their fathers to hunt, making baskets (ebitonga), making mats (chindwambo). Girls were told to put firewood on the fire to keep it glowing, given small pots or gourd (erikuru) to carry some water from the river and even given small jembe (egesiria) to learn how to dig. Boys in agricultural families would be taken by their father for practical training in the garden. This approach of training was also practiced by fathers who carried out trades like smithing, hunting, building houses and granaries in Luo community (Sifuna, 1990). Raum (1965) argued that the Chagga, at the age of twelve years, boys were involved in productive work of tilling and planting bananas. In his study however, Raum neither discuss whether nor described how the process of training through medium of work linked to unemployment mitigation.

2.4.4. Through Oral Literature

Indigenous African society had no written records so oral literature was the most powerful source of past records of history and it ensured the passage of values and attitudes from one generation to another. Oral literature includes the following; folk songs, folk tales, riddles, myths, legends and proverbs (Sifuna, 1990). Folk songs had a variety of aspects to pass to youths. They were sung during occasions like that of marriage, calamity, parties and initiation. For example in the Abagusii community, 'emeino' and 'ribina' were sung during parties and harvest respectively (Mbata, 1987). These songs covered all aspects of human life; social, economic, political and moral. They reinforced the customs, beliefs and values of the society in

which the individual lived. For instance in the Abagusii community, if a person committed a serious crime, people made a song to ridicule the act. Among the Kipsigis, before initiation, candidates gathered in the evenings to practice songs to be sung the night before operation. In these songs boys were reminded to heed the advice and instructions given by their seniors (Daniels, 1970).

Fork tales called emegano in the Abagusii community were mainly told for entertainment. Fork tales not only taught youth moral values, self expression, public speaking and language development but also discouraged undesirable behaviour (Monyenye, 1977). In the Luo community for example in the evening, fork tales were told. Through them men and women who were experts in various areas and those who had achieved distinction in the community were acknowledged and praised, while thieves and lazy people were condemned thieves. (Odinga, 1968). Virtues such as hard work, conformity, communal unity, love, uprightness were reflected in many of these tales and molded the youths for their future roles (Chesaina, 1991; Soi, 1984).

Every African society had myths that explained the origin of the universe and the coming into being of social order. Myths were regarded as imaginative tales meant to accent for certain things in nature which were beyond the understanding of ordinary men. This could be about the metaphysical world or natural surroundings (Chesaina, 1991). Legends are more or less true accounts of events that took place or alleged to have taken place in the distant past. Legends explained how and why things were as they were, could also include moral teachings and sometimes sought to explain the origin of natural phenomena or local customs. They were moreover developed around people who did things that members of the community could want to emulate or value. In the Abagusii community, the legend of sakawa who prophesized the coming of the 'whites' long before they even knew that Gusii existed had teachings to young people.

According to Chesaina (1991), proverbs are short, generally known sentence of the folk, which contains wisdom, truths, morals, and traditional views in a metaphorical, fixed, memorable form and which is handed down from generation to generation. They involved the use of imagery and symbols thus helped to communicate the message indirectly without causing unnecessary

offence to the person to whom the message was aimed (Ronoh, 2000). Most proverbs referred to different aspects of socio-economic and political realities hence made greater impact on the mind than ordinary words. According to Monyenye (1977), among the Abagusii community they are called emebayeno. They were commonly used by elder people when they were giving advice to young people.

Riddles were created through imaginative use of language coupled with keen observation on the environment. They were used for various intentions during instruction; for quickening wit, sharpening learners' attention, building confidence among learners in oratory as well as in developing their creativity (Orchardson, 1961; Manners, 1967 & Daniels, 1970). Learning trades and vocations usually took the form of apprenticeship. The aspiring candidates had to attach himself and herself to a master in the field. Access to various trades and vocations was restricted and during this period, various methods of teaching were applied. For example direct instruction, observation, imitation and participation (Otiende et al, 1992). According to Monyenye, some youths among the Abagusii community learned by being attached to other experts who taught them skills in surgery (okobara), traditional medicine, blacksmith (oboturi), weaving and pottery. He pointed out that every adult man had at least a skill. In addition to that, it was a formal method of training and was not given for free but involved payment in labour or in kind. This was because the apprentices were to set up independent practice in his or her area of specialization that would also earn them a livelihood thus employed. Therefore they were to be proficient in whatever they were doing. Apprenticeship was well pronounced among the Kipsigis as well. It was involved in training specialists like herbalists, iron workers, weavers, potters who were attached to experts where by after completing their training, trainees were given either tools or materials to start their own trades (Orchardson, 1961; Manners, 1967). However these scholars did not demonstrate how this could be linked to solve unemployment.

2.4.5. Inculcation of Fear

Learners also learnt through inculcation of fear with a given reason. This method was called indoctrination (Sifuna, 1990). For example in the Abagusii setting youths were not allowed to sit on stone used for grinding (orogena) or stone for sharpening knives. The fear instilled was that they would not grow. The true rationale was to discourage them from sitting on them because

these tools must be kept hygienically clean since the bottom of young children was thought to be unclean (Monyenye, 1977). Mwanakatwe (1974) also pointed out that defaulters of any of the instructions would be threatened that they would grow hair on the neck or the earth would open and swallow them. Thus the children would adhere to the instructions out of fear.

In general, African indigenous education system mostly employed hands on approach that emphasized direct experience and learning through inclusion. A child felt to be a vital member of the community since he/she was encouraged to participate in a meaningful way by community members (Osokoya, 2009). Despite the fact that all the methods of teaching and training that characterized the African indigenous education reviewed above have been studied by a number of researchers, the common missing link has been any attempt to interrogate the link or contribution of these methods in mitigation of unemployment among the youth during the pre-colonial period. This is the gap that this study sought to bridge.

2.5 Validation in Indigenous Education

Validation was done among the Abagusii in order to ascertain that whatever skills, Values, and attitudes taught were appropriately grasped by the learners. This was exactly what was also done in the African indigenous education. According to Monyenye (1977) every student was to demonstrate the skills, attitudes and knowledge gained and assessment of learners was on a continuous basis. Osokoya (2009) also added that practical tests that were relevant to learners experience and level of development were the final examination. For example, girls were to show that they totally knew how to do their domestic responsibilities like cooking, weeding, keeping houses tidy, among others, at the end of the of the course for them to be circumcised. Manyaka (2006), added that girls who were hardworking were honored and respected thus more bride price was paid. Among the boys while in “gesarate” were given a series of tests like oral tests and practical tests to strengthen their will to endure hardships (Monyenye, 1977). Among the Kipsigis, during initiation both boys and girls were examined by selected and experienced elders who gave instructions and tests.

Moreover, before the actual rite took place, the boys underwent severe tests of endurance. On the day of circumcision they were stung with thistles as test of their courage (Ronoh, 2000). Songs

were also used as fixed tests because they were to be sung by every candidate undergoing initiation (Ronoh, 2005). After initiation, assessment still continued to ensure right individuals who were fully baked to serve the society. According to Ronoh (2000), men took turns testing the boy initiates with the latter having to answer the questions asked very carefully, systematically and correctly. It is clear from the above review that a key feature of African indigenous education was that every learner was to be assessed and evaluated continually, and all learners had to demonstrate the content gained and even respond to questions carefully, systematically and correctly as well. However, while the studies reviewed affirm that validation of learning underpinned African Indigenous education offered in various communities, they do not shade any light on whether the modes of validation played any role in the mitigation of youth unemployment.

2.6 Relevance of African Indigenous Education in mitigation unemployment

African indigenous education was unique to inhabitants living in a particular environment (Warren, 1991). At first, African indigenous knowledge was associated with primitivism and paganism. In consequence, it had been seen as the root cause of socio-economic under development in many communities in Africa. But since the 1990s, a number of conferences and workshops around the world had been held to raise the awareness of the importance of African indigenous knowledge. Through that, there had been progress of moving African indigenous education from the realms of folklore into development domain (World Bank, 1998). This implied that African indigenous education was and still it is creative, experimental and constantly incorporative in selective manner outside influences and inside innovations to meet new conditions.

According to Lebakeng (2010), African indigenous education was dynamic and results from a continuous process of experimentation, innovation and adaptation. Lebakeng (2010) concurs with Muganda (2006), who pointed out that African indigenous knowledge had the potential to grow and its growth pace was delimited by less or no recognition accrued. In this way, it was evident that African indigenous education recognized the need for cultural continuity and reforms as well as change. Thus, given proper attention, it could bolster the livelihoods of people in developing countries like Kenya. This concurred with what World Bank (1999) asserted

“only those African countries that will find ways to learn about their indigenous institutions, Practices and where necessary adapt only modern techniques that are relevant to the local practices and needs will develop”. This means that even though Africa can not be left out from global pressure, neither can it be guided only by her past, Africa can construct or develop its indigenous education processes that can enable it to address its own challenges for example unemployment and poverty. Besides the relevance of African indigenous education pointed out by Muganda (2006), Maila (2001), World Bank (1999) and Lebakeng (2010) they did not address the issue of how the relevance of this indigenous education solved or would solve the challenge of youth unemployment.

2.10 Theoretical Framework

This study employed structural-functionalism theory that informed the study on the role played by Abagusii indigenous education in mitigation of unemployment among the youths.

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Structural-functionalism Theory.

Structural - functionalism theory emphasizes that every entity has a function it makes to the existing society's social structures. The premise of this theory explains how the society is maintained in a state of consensus due to every structure working well thus avoiding conflict or instability. One of the propagators of this theory, Auguste Comte, believed in social integration and emphasized the interrelatedness of various structures of the society. Herbert Spencer a biologist likened the society to a living organism whose parts or structures must work together to sustain it. Kratz (1986) also argued that a society is held together by value consensus that is, the agreement regarding the goals of the system and the appropriate means of achieving these goals. He identified major structures of the society as economics, politics, religion, education and family and these form social systems in terms of activities and functions of the society. Therefore for stability in a system to be realized, then each structure had to function accordingly. This theory was relevant to this study in that the Abagusii ethnic group was like a society with social structures in which each structure had a role to play as far as social stability was concerned. Indigenous education was one of the structures. Therefore any malfunction of the structure could lead to social instabilities like lack of jobs among youths.

Nevertheless, unemployment was rare or unknown meaning that the indigenous education system as a structure functioned well within the society. Therefore unemployment could not just be linked to technical skills or lack of them but may be a product of values, attitudes, knowledge, methods that were used to pass on that content to youths and modes of validation. Since every education system must have content, pedagogy and validation modes, the Abagusii indigenous education had well designed content, proper methods of teaching and training as well as evaluation structures that were employed. In addition, all these elements had functioned successfully to enable indigenous education to solve the instabilities like unemployment. Hence this theory informed this study in that all the underpinning sub-structures like content, pedagogy, validation that were embedded within the Abagusii indigenous education might have had a part as well and therefore were investigated individually and how each might have contributed to the stability of the system thus mitigation of unemployment through its functioning and consequently the stability of the whole society.

2.11 Conceptual Framework

During the course of the literature review, it became apparent that the previous academic researchers had not conceptualized an empirically grounded link between indigenous education and the mitigation of involuntary unemployment among youths. This was even evident in the context of the Abagusii community that has a high rate of involuntary unemployment today. Since indigenous education was a life-long process of acquiring knowledge, skills, attitudes and values that enabled youth to fit morally in the society, every child was holistically equipped for life. This could not only be on family life, community life but also on work life. It is important to keep in mind that this was despite that youths had different strengths and weaknesses. So indigenous education system could affirm the youths according to their abilities as a result they moved forward in their path and eventually entered a productive career path. Therefore indigenous education might have had a key role in preparing youths for jobs in the society thus minimal or rare cases of unemployment were known.

This indigenous education system must have had an elaborate content, methods of teaching and training in addition to modes of evaluation and assessment. Therefore to investigate indigenous

education in depth as far as its role on mitigation of unemployment was concerned; all these pillars mentioned earlier were brought into play. Hence this study examined the following concepts: content, factors that determined content, pedagogy and validation modes that were employed in the Abagusii indigenous system of education. Moreover the study sought to identify how each of these aspects contributed to the mitigation of unemployment.

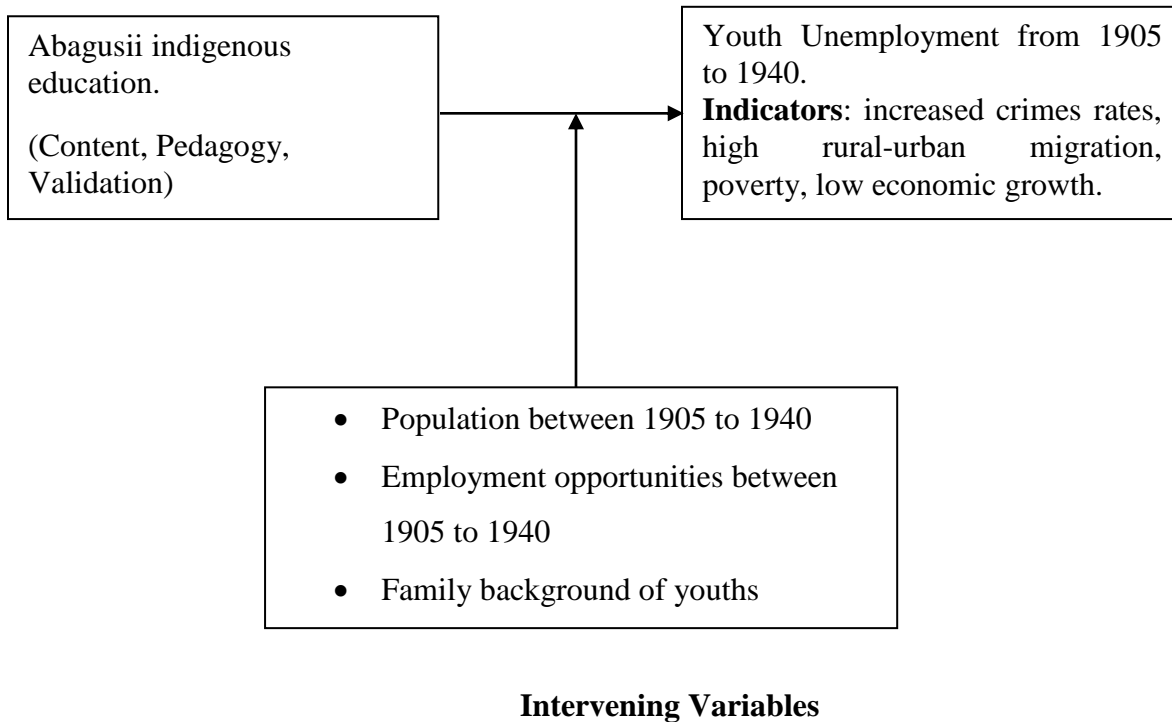


Figure 1: A Relationship between the Abagusii Indigenous Education and Youth Unemployment.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the methodology that was used in data collection and analysis. This includes the research design, the location of the study, the population of the study, the sample size and the sampling procedure, instrumentation, validity and reliability of the instruments, data collection procedures and data analysis.

3.2 Research Design

This study adopted the ethno-historical approach which enabled the use of oral historical interviews and archival analysis as primary instruments of data collection. Ethno-historical research approach is a qualitative research approach that entails systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions concerning the past events (Creswell, 2012). Ethno-historical approach employed two research designs, the emic and the etic perspectives. The emic design focused on the intrinsic cultural distinctions that were meaningful to the members of the Abagusii society (Pike, 1967). Thus this design investigated how the Abagusii local people explained thoughts, perceived and categorized the world view as far as youth unemployment was concerned in relation to indigenous education. Etic relies upon the extrinsic concepts and categories that have meaning for scientific observers (Pike, 1967). The field, the researcher used etic design to shift that focused on the local understanding, categories, expressions, explanations and interpretations to those of the ethno-historians who not only go beyond reporting events and details but also attempts to explain and interpret them in an extrinsic or contemporary point of view (Gall & Borg, 2003). This approach helped to countercheck the possible defects of the first design considering that members of a culture could be too involved in what they do to interpret their cultures impartially.

3.3 Location of the Study

This study was conducted in Nyamarambe and Etago divisions of Gucha-South District of Kisii County. The researcher chose the Sub-county because it was not cosmopolitan and the Abagusii

in the Sub-county had not completely abandoned their indigenous education and hence the location gave high probability of obtaining quality data this study required.

3.4 Population of the Study

According to the Population and Housing Census of 2009 the target population of the study constituted the Abagusii community population of 2.2million. Accessible population was residents of South-Gucha Sub-county aged between 81 and 120 years. This was for the reason that most of these people were eye witnesses of the Abagusii indigenous education. Fundamentally, in qualitative inquiries there are no rules for sample size since it depends on what one want to know, the purpose of the inquiry, what's stake and what is useful (Patton, 2002).Yin (2009) also added that determining sample size in qualitative researches are not routinized. However the researcher interviewed 35 persons in this study. This sample size was justified not only by the nature of interested groups the researcher wanted to access as shown in table 1, but also on various reasons such as, recommendations of the qualitative methodologists such Denzin & Lincoln (1994) and (Creswell 2012) who gave a range of 20-50 whose average is 35 informants. Further more considered Cronbach's alpha measure of reliability code of frequency whose 35 interviews gives an alpha of 88 which is more than the alpha of 70 which is a generally acceptable hence the researcher adopted the 35 informants.

3.5 Sampling Procedures and Sample size

To ensure an objective and comprehensive data collection, the selection of the informants for oral interview was done using the purposive and snowball sampling techniques of the non-probability sampling strategy. These techniques were advantageous over probability sampling because not everybody in the accessible population was knowledgeable about specific details and information that the researcher intended to probe. The purposive and snowball sampling techniques were therefore based on informational rather than statistical considerations, as advocated by Gall and Borg (2003). Specifically, the non probability sampling strategy sought a richness of data particularly on indigenous education of Abagusii in relation to youth unemployment, as it was considered inappropriate to derive the sample randomly (Ezzy, 2002).

Based on the purposive sampling technique, the researcher identified one person aged born between 1905 and 1940 in the category of non specialists. In the category of specialists, the

researcher also chose one person born between 1905 and 1940 in each of the sub-categories to be interviewed. These sub-categories were herbalists, blacksmiths, basket makers, carvers and potters. Snow ball sampling approach was used whereby the already identified informants through purposive sampling by the researcher in the category of non-specialists and in each of the sub-categories of specialists, introduced the researcher to the next informants after being interviewed, and thus the number of informants kept snowballing (Dalen, 1979; Cohen & Manion, 1994). However the researcher did not interview informants that the respondents identified outside the location of the study. According to Patton (2002) and Creswell (2012), qualitative research has no defined system or formulae for sample size as well as sampling, as it usually relies on small numbers with the primary aim being studying in depth and details. Accordingly, the researcher interviewed 35 informants in total, ensuring 5 informants in each of the category as shown in table 1 below. This concurred with the range suggested by Creswell (2012) of 20-50 informants.

Table 1: Research Categories and Corresponding Number of Informants

Categories Verses Corresponding Number of Informants						
Non-specialist	Specialists					Total
	Sub-categories					
	Herbalists	Carvers	ironsmiths	Potters	basket weavers	
10	5	5	5	5	5	35

3.6 Instrumentation

Two interview schedules, one for specialists and the other for non-specialists, were used to collect primary data from respondents in the field. Open structured interview schedules did not only provide an opportunity for cross checking of responses to avoid misinterpretation and misunderstanding of the data collected but also allowed the researcher to understand and capture the respondent’s point of view through probing. This thus enabled the researcher to pursue the topic and stories about indigenous education and youth unemployment that were salient to the participants (Patton, 2002). Specialist interview schedule was for people with skills

in basketry, carving, pottery, ironwork and herbal medicine while the non-specialist interview schedule was for those who did not necessarily have the above mentioned skills. While in the field, the researcher also used tape recorders to record data from the informants. This instrument was necessary because that the researcher never wanted to miss anything from informants and it was also easy to retrieve the data during analysis

3.6.1 Validity of Instruments

According to Hammersley (1987), validity of instruments is the ability of instruments to represent accurately the features of the phenomena that they are intended to describe, explain or theorize. Therefore to ensure that the instruments measured what they were intended to measure in this study, the researcher formulated easy items in the interview schedules based on objectives (Hagey, 1997; Marshall, 1990 & Wainwright, 1997). This encouraged free discussions other than eliciting questions and answers. In the field and during data analysis the researcher adopted strategies of honesty, trust, openness, integrity and continuous reflexivity to ensure data validity. This is because reflexivity ensured continual evaluation of subjective responses; inter subjective dynamics and the research process itself (Finley, 2002). Member checks technique was engaged to ensure accuracy and completeness of interview notes by the researcher reviewing his interview notes with each informant after every interview session to ensure whatever was noted reflected the informants' intentions or concepts (Yin, 2009). In addition, the researcher guaranteed the items contained all the information that answered the research questions. The researcher consulted the supervisors and other experts from Egerton University.

3.6.2 Reliability of Instruments

To make sure consistency of results from the instruments, external and internal criticisms of the sources were employed. External criticisms involved establishing the authenticity of the sources by looking for dates, rubber stamps impressions and signatures on the documents. These documents included; annual reports, official minutes, memoirs and letters. Internal criticism guaranteed reliability by establishing the truth of the content or data contained in the sources. This was done by way of data triangulation through comparing data with other sources that shed light on the same phenomenon. These other sources included; informant's responses and secondary sources like published and unpublished articles on Abagusii indigenous education.

3.7 Data Collection Procedure

After the approval of the proposal by the Board of Postgraduate studies at Egerton University, and on receiving the permit to carry out the research from National Commission for Science, Technology and Innovation (NACOSTI), the researcher proceeded to the field for primary data collection. The researcher contacted Kisii County Commissioner and the County Director of Education to allow him meets the informants. Interview schedules were administered to carvers, ironworkers, herbalists, potters, basket makers and other chosen elderly people (male and female). In addition to interview schedules, some archival documents like manuscripts, memoirs, laws, official minutes and records, letters, memoranda and official publications linked to indigenous education were accessed from the Kenya National Archives (KNA), and analysed by the researcher. To supplement this primary data sources, secondary data pertaining indigenous education was obtained from published books, unpublished articles, government reports and records, journals and periodicals from libraries.

3.8 Data Analysis

Since the researcher was to construct patterns that emerged from the data and try to get meaning out of them, multistage processes were undertaken namely: memoing, describing, classifying, synthesizing and interpreting as guided by (Gay and Airasian, 2003). Oral interviews in Kisii language were recorded in tapes and short notes written. The researcher carefully read and re-read the notes recorded from the field and also keenly listened to the tape recordings several times and then transcribed and translated the data into English. The researcher looked across all informants and their responses concerning the values, attitudes, knowledge and skills, how teaching and training was done along with validation in the Abagusii indigenous education system and the role they played in mitigation of youth unemployment from 1905 to 1940 and finally some lessons that could be learnt. This enabled the researcher to identify consistencies and differences among the informants thus describing the data following suggestions by (Miles & Huberman, 1994). For example through cross examination of the informant's responses, the researcher noted some consistency on the values and attitudes the Abagusii people imparted to youths. Incredibly, values like honesty, hard work and self-reliance.

Data collected from another primary source that is KNA, and published journals and unpublished articles were used ascertain data collected from the field. Thereafter, the researcher

classified the data into themes based on the research questions; these were the content of the Abagusii indigenous education (values, skills and attitudes), methods of teaching, training and validation, the role indigenous education played in mitigation of youth unemployment and lessons that could be learnt from the Abagusii indigenous education. This classification enabled the researcher to find all information regarding main variables and also improved reliability. After classification, then the researcher also identified connections or relationships within and between categories through assembling all data pertaining to a particular theme namely; content, training and teaching and validation in relation to the Abagusii indigenous education hence synthesizing each theme in connection to youth unemployment. This being an analytical study, the researcher interpreted data by discussing and attaching meaning and significance to ideas and issues, offering explanations and drawing conclusions and linkages among data. Therefore interpretation focused mainly on understanding how content, teaching and training methods in addition to validation modes as well as the role Abagusii indigenous education played in mitigation of youth unemployment from 1905 to 1940. The analysis of the informants' responses formed the base to reveal the contribution of indigenous education on mitigation of youth unemployment based on the research questions and the articulations of structural-functionalism theory.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents and discusses the study findings. The findings and discussions therefore have been organized into four sections based on the objectives and research questions of the study which sought to establish the role played by Abagusii indigenous education in mitigation of unemployment from 1905 to 1940. Accordingly, the four themes covered are: content of Abagusii indigenous education (values, attitudes and skills) from 1905 to 1940; methods of teaching, training and validation; role played by Abagusii indigenous education in the mitigation of youth unemployment; and the lessons that could be learnt from Abagusii indigenous education towards the current challenge for mitigation of unemployment among the youth. Findings under each of these themes are discussed below.

4.2 Content of Abagusii indigenous education

Objective one sought to determine the values, attitudes and skills passed on to youth among the Abagusii. Specific findings with regard to the values, attitudes and skills that constituted the content of Abagusii indigenous education, as established in this study, are discussed below.

4.2.1 Values taught to youths in the Abagusii indigenous education

As mentioned earlier in this study, one of the core components of content was values. In pursuit to establish the values and its role in mitigation of unemployment, the researcher asked informants many questions. Some of them were; what values were taught, what values were emphasized was unemployment common, how did values help to mitigate unemployment,

among others. The respondents responded to questions precisely. However, the researcher probed them to enrich the answers.

In response to these questions, informants said that the Abagusii indigenous education was underpinned by a requirement that youth in the Abagusii indigenous society had to: develop desirable outlook so as to become constructive and adaptive to life based on values with responsibility to the community; value themselves and others; grow towards maturity with integrity, self-reliance, self-discipline; and acquire a foundation for the world of work. The Abagusii indigenous education system therefore had values as part of the curriculum that was passed on to youths by elders. This was illustrated in words by Ong'ondi (O.I., 17.9.14) in which he stated “ Boys (*abamura*) during their prolonged period of seclusion (*Gesarate*), elders taught them rules of behaviour and were also trained to be *Abaigweri* (obedient), *Abegenwa* (honest), *Aba omokia* (industrious) and more importantly to listen to instructions by elders”. In essence, values were important and lasting beliefs or ideals that they shared about what was good or bad and what was desirable and undesirable. This was even shown by the indigenous Abagusii elders who were found to be corrupt free and upheld justice (KNA/PC/NZA/3/6/114). Through probing during oral interview, it was established that *obokurumi* (corruption), *oborianani* (unfairness) and *oboibi* (robbery) were minimal and was termed as *Eng'iti embe* (a bad snake) among the Abagusii (Nyakioma (O.I., 13.9.14). Therefore values had major influence on person's behaviour and attitude hence served as guiding principle in all situations.

The Abagusii attached great importance to values as they believed that values refined behaviour and attitude more greatly towards suitable livelihood. It was understood that an ideal youth built a good village when he or she grew up. This was confirmed by Moraa (O.I., 13.9.14) and Nyanduko(O.I., 12.9.14) who reiterated that a good village was considered as one where youths respected parents, did no harm to another or property because they were taught that if even one person belittles another person or works harm, the whole village was to be spoilt. Although boys and girls were taught separately, the values passed on were similar for a unison society. One of the most famous blacksmiths, Moturi (O.I., 17.9.14) pointed out that the youth who failed to live up to what the society expected of them were regarded as abnormal. Accordingly, it can be argued that indigenous education among the Abagusii not only aimed at finding practical

solution to problems but also at judging rightly matters relating to conduct in day to day affairs. Furthermore, awareness of all implications of situations together with balanced wisdom was the most distinguished mental paraphernalia that elders used throughout as Kwamboka (O.I., 16.9.14) said through oral interview.

Oral interviews also showed indeed during individual training, learning of certain values such as honesty, respect for other people's property and rights and the dignity of manual labour, hard work, productivity, self-reliance along with collective orientation towards the maintenance of the existing social order were emphasized. This view was expounded by Magesa (1997) and Levine (1959) who discovered that Abagusii indigenous education's values ranged from the commonplaces such as the belief in hard work, honesty, tolerance, perseverance, practicality and creativity among others to the more psychological such as self-reliance. This point was even made more forcefully by Kwamboka (O.I., 16.9.14), Moraa (O.I., 13.9.14) and Nyanduko (O.I., 12.9.14) through oral interview who said "*abaibori baito nigo bare gotoegeria chimbwa chingiya tore korua tore abake*". Which means that parents in the Abagusii society; took a role of active participation of training the youths in values like self reliance, obedience and etiquette progressively within the family circle from childhood.

As was established from oral interviews, the Abagusii believed implicitly that values played a role in modeling future generations as far as the livelihood and occupations were concerned. This was well expressed by Onduso, (O.I., 14.9.14) who reiterated values like *Omokia* (hard work) and *Ogwetenenera* (self reliance) were so cherished that even pregnant mothers participated in not only some normal domestic duties but also in economic activities like weaving baskets (*ebikabu*) until almost to the onset of childbirth labour pain. Levine (1979) also added that this unbroken activity was held not only to ensure easy delivery and delivery of strong, active babies but also a way of guaranteeing that values of hard work and self-reliance were practised at all planes. It should be noted that these values were not limited to youths alone but to everybody. So unemployment (lack of work to do) as was defined by respondents was neither known nor experienced among the Abagusii. Bochere (O.I., 15.9.14) emphasized this by saying that everyone had his "*ekebago*" (some commitment) to engage in. Obweri (O.I., 16.9.14) also echoed the same by saying that in the Abagusii society, laziness was dispirited and condemned

and therefore youths were encouraged to work hard to sustain themselves and their families in future. Conversely, punitive measures were meted out to youths who were perceived to be indolent and corrupt.

At some stage in initiation, some lessons were absolutely straightforward to cultivate all the virtues that were meant to make an honest man, to fulfill duties toward the (Engoro) Supreme Being, towards parents, towards superior and neighbours. This was predestined to train youths to avoid affairs like dependence that the community scorned (Okemwa, O.I., 12.9.14). Mara (2006) also asserted this by acknowledging that all African indigenous education systems were aimed at inducting the youths of the society into a mode of thought that made them to accept norms and values of the society. As Obweri (O.I., 16.9.14) said “I was taught the habit to depend on oneself and own properties by working hard while I was a young boy even as in *Gesarate* until now I have not forgotten.” He further added that “I trust my work and sweat because it is mine and am final”. This implies that the Abagusii people up to 1940 had that urge and propulsion of upholding the values that could enable them live independent life through self employment and this significantly mitigated unemployment. Obare (O.I., 17.9.14) also confirmed this by saying “the world has changed drastically in that nowadays only a few youths venture into self employment sector and it’s only after they realize the world is rough on them”. This is contrary to what was experienced among the Abagusii people till 1940 where youths embraced their own employment and some had a conviction that to be employed by some one is a sign of weakness and slavery as well (Obweri, O.I., 16.9.14).

Consequently, in tandem with the assertion of Obare (O.I., 17.9.14), it is very perceptible to argue that after school; today’s young people expect employment which is not always forthcoming. Thereafter however, upon learning that life after school is indeed unkind and that hence they cannot sit back and stumble in sorrow and poverty, only a few resorts to self employment mentality. Thus, a contributory factor to the relatively high rate of unemployment experienced today. This agrees with most respondents in this study who acknowledged unemployment to be a challenge witnessed in their families today and has created a lot of social instability. Okiki (O.I., 16.9.16) revealed that “*abana baito mbabwati chigasi bono basoire chiisabu chimbe buna sungusungu*” meaning our children are jobless and now are forming

dreadful gangs like *sungusungu*. Therefore from the foregoing discussion in this study, it can be argued that only a small proportion of youth secure formal jobs and a few resorts to self employment ventures. This implies that the majority remain unemployed despite being learned. Okiki (O.I., 16.9.16) concurred with Okoro (2009) and asserted that this youths who exit schools and their expectations of getting jobs does not happen, they get disillusioned and bitter. All these result into rebellion and most of such youth engage in illegal acts such as stealing, killing and robbery among other vices, to earn a living.

Without doubt the spirit of self-reliance, self-achievement and personal industry frequently drove the Abagusii youths to embark on legitimate adventures like farming of crops and possession of large numbers of cattle, sheep and goats besides doing other jobs like carving hence these vices were not heard (KNA/PC/RVP/11/4). Most respondents, through oral interviews in this study, confirmed that the Abagusii hardly had thieves, lazy people, murderers, jealousy people and even violent people among other vices witnessed today because of youth unemployment (Onduso, O.I., 14.9.14; Ondigi, O.I., 16.9.14; Bochere, O.I., 15.9.14). The community was perceived as one and everyone was a care taker to one another (Moturi, O.I., 17.9.14). Therefore it can be argued that the Abagusii indigenous education had ways of exposing and making sure all people practised certain values thus avoiding idleness and laziness.

In response to what values were emphasized among Abagusii indigenous education, Nyakioma (O.I., 13.9.14) a celebrated tool maker stressed that peace, togetherness and cooperation were instilled in the minds of the Abagusii youths. (*Omorembe*) Peace and (*obomo*) Unity were fundamental values that held the Abagusii society together. Nyakioma further disclosed that the education system was designed to embed peace and unity custom in the hearts and minds of the progenies and this started from childhood to adulthood. This concept of peace and togetherness were majorly stressed by elders who taught the youths on how to live and work with others within the society. As (Ong'ondi, O.I., 17.9.14) said “omorembe allowed us to do our work well and sell our items to our neighbours (Luos)”. This concurs with what Choti (1998) exposed that peace among the Abagusii was destined to give to youths favorable ambiance to perform their everyday jobs. Additionally, Ocitti (1994) concurred with Ochieng (1974) by revealing that indeed peace as a value was embedded in the patterns or forms of behaviour that were considered

to bring about social harmony, cooperative living, fairness among people in the society. So it can be evidently argued that this Abagusii indigenous education was a dynamic creative process that treasured tranquility, togetherness and harmonious adaptations among youth.

From the foregoing discussions, it was observed that the core values that underpinned the Abagusii indigenous education were: self-reliance, self-discipline, self-expression, honesty, trustfulness, justice, and hard work, and productivity, dignity to manual work, tolerance, tranquility and unity as well as creativity. According to many people who were interviewed in this study, the Abagusii indigenous education ensured that these values were practiced in actual lives of everyone unlike the current system that merely mentions them or makes learners aware of them to pass examinations without giving platforms for them hence many social problems and vices today including lack of jobs (Onyancha, O.I., 13.9.14; Nyakioma, O.I., 13.9.14). Therefore Abagusii indigenous education unlike the current education where values are just passed on superficially and even indirectly, the Abagusii youth were actively and intimately ingrained in values in real manner through practice. Through probing, many informants said hardly ever could the youths be without a job since it was not only contemptuous but also intolerable and this greatly mitigated unemployment. Subsequently, this indigenous education may be attributed to unemployment mitigation not only by the type of values that were emphasized, but most importantly how the values were embedded on youths throughout their life time.

4.2.2 Attitudes that were passed on to Youth among the Abagusii Community

Attitude was also core components that encompassed content in the Abagusii indigenous education. In pursuit to establish its role in relation to mitigation of youth unemployment, the researcher asked informants questions like; what attitudes were taught, which attitudes were emphasized, how these attitudes help to mitigate unemployment among others. In response to this, many respondents said that Abagusii indigenous education was entirely engaged in inculcating certain modes of thought to youths which meant to influence youth's perception towards life and world of work as well (Onkundi, O.I., 14.9.14; Nyanchera, O.I., 12.9.14 and Ondigi (O.I., 16.9.14). Indigenous education system among the Abagusii was intended at initiating youths into modes of thought that could enable them survive well in the society. Through oral interview (Ong'ondi, O.I., 17.9.14) reiterated that People lived in conscious

harmony with one another. Therefore this indigenous education processes contained some deep purity of not only values but also attitudes and basically this indicates that mind-set of youths was not taken lightly. Among the Abagusii community moreover the attitude of having imaginative and positive mind in addition to having individual effort to do something constructive was instilled to youth to ensure that every youth had something to do for livelihood. When asked what attitudes were passed on to youths, Obweri disclosed that youths were happy to use their brains and hands to know something either on carving, making pots, making baskets or how to use herbal medicine (Obweri, O.I., 16.9.14). This was even echoed by the annual report of 1925 where the Abagusii people were described to be good workers who enjoyed carving, smithing, besides being intelligent, enthusiastic agriculturists and traders as well (KNA/DC/KSI/3/2).

As revealed earlier in this study, there was no problem of youth unemployment as all youths had a positive attitude towards work of any kind given that all people were engaged in meaningful activities which they lived on to get a livelihood (Onkundi, O.I., 14.9.14; Nyanchera, O.I., 12.9.14). Ondigi through oral interview when asked how indigenous education mitigated youth unemployment through attitude, he stated “our youths were always employed because they were strong to our own creations, arts and had positive attitudes towards work” (Ondigi, O.I., 16.9.14). This can be argued that indigenous education enabled youths to embrace what they made and enabled them to earn a living. This is because it was through this indigenous education they could appreciate art of herbalism, art of pottery, art of carving, art of smithing and basketry from the beginning. Hence may be observed from the respondent that the Abagusii indigenous education was linked to originality and reality in that youths were deep seated on how to be devoted to work from tender ages through creativity and this led to greater employment and wealth among them. Ondigi further added “many of our youth are unemployed today because the present education offered to our youths has made them to have a notion that they are tailor-made for office employment hence disregard manual or agricultural work and even home-grown arts that is lucrative”. It implies that nonetheless, the office employment is today a reality as pottery, carving, basketry, smithing and herbalism were in the indigenous societies, but still positive attitude towards this indigenous arts and manual work available today can create more jobs on top of the ones that exist through modern education system. This corresponded with what Okoro

(2009) revealed that youths were not job seekers but job creators and this brought social equilibrium at every sector including social-economic life of Abagusii society.

The Abagusii could still come up with programs tied to build the attitude of acceptance of dignity of manual work as away for life adjustment. Similarly, Levine and Barbara (1966) revealed that the attitude of social responsibility was inculcated to Abagusii youths so as to enable them become contributing members of the society in terms of doing different jobs. Nyanchama (O.I., 15.9.14) also pointed out that the Abagusii indigenous education was destined to construct processes of feelings that enabled the youths to address their own unique problems and challenges like poverty. For example she said “a son of a poor man was encouraged not to single out chores because finally he could sleep on an empty stomach”. The Abagusii inculcated the positive thoughts to youths about work. For example Ondieki (O.I., 18.9.14) also said they were taught that “*Egasi ne engiya ekiagera ekoreta obonda*” (Manual work is healthy because it brings riches). Therefore it can be argued that work was seen not only as a source of individual well-being but also of social well-being as well as stability of the whole community.

As observed earlier in this thesis, in the Abagusii community everybody was a worker. When Obweri and Bochere were asked to explain what attitudes were emphasized, they recapped that even the elderly who appeared to be enjoying themselves without doing demanding manual work and for whom everybody appeared to be working for, in fact worked hard in other chores like weaving baskets, making tools like hoes and arrows to earn a living. They added “were taught that everyone must eat his own sweat of labour”. Matoke (O.I., 18.9.14) as well asserted that his grandfather used to tell him “*Kong’i ebigokoro onyore endagera yao*” implying one has stiffen his hands to get what to eat. This attitude of everybody working regardless of gender, status or age was therefore inculcated to the minds of the youths. Indeed this agrees with Monyenye (1977) and Orvis (1988), who argued that Abagusii indigenous education was anticipated to install approved collective attitudes, social goals of living together and working to all people. It had to prepare youths for work for rest of their life.

Basically as it may be observed, Abagusii believed that work was rewarding and everyone had to work hard to be prosperous since working hard was deemed to pay off generously thus an

obligation for everyone. Even though the work that was done by different people was diverse no one was exempted from work (Okemwa, O.I., 12.9.14). This therefore affirms that everyone was supposed to work hence unemployment was not known. The Abagusii also believed that every child born, had innate pattern of destiny which determined the general outline of their lives. Therefore no child was coerced into a line of work; every child was expected to choose occupations for themselves according to their natural abilities as they developed (Choti, 1998; Kemunto, O.I., 12.9.14). However parents could identify one son or daughter who could perpetuate the family skills for continuity. Thus, it would be imperative to argue that this attitude enhanced passion towards work among youths since they not only enjoyed doing what their parents did but others did what they much loved out of passion. In fact from the above discussion it is pragmatic that the Abagusii people up to 1940 had the following attitudes that were much stressed and cherished. Attitude of having innovative spirit and personal industry, attitude of having positive feelings towards work especially manual labour, attitude of everyone being a worker regardless of status, age and gender, thoughts of choosing occupations depending on youths strength, fun and passion, an attitude of being job creators but not job seekers, an attitude of having the feeling of social responsibility, attitude of self reliance and self employment. These attitudes mitigated youth unemployment since they made youths to accept and appreciate work to earn a living from tender age.

4.2.3 Skills Passed to Youths in the Abagusii Indigenous Education

Abagusii indigenous education facilitated learners to develop, acquire and construct structures. Skills were acquired for proficiency through training or experience. These skills were mainly acquired when one sought to have an art, trade or technique particularly requiring the use of hands on. Therefore skills gave youths ability to perform some tasks thus elevating their status of responding and enabling them sustain themselves in different parts of the society through employment (Dei, 1999; Kenyatta, 1965). In fact this concurs with what Bogonko (1992) revealed when he asserted that these skills were open to all as they were considered basic in enabling youths to live and function effectively in the community. Through oral interviews, this study established that despite the fact that positive attitudes towards work were part of the content that was passed to youths, acquisition of vocational skills was also stressed and every youth had to be trained on the same. According to Nyakioma (O.I., 13.9.14), Abagusii youth

were given skills which were relevant to their socio-economic activities that enabled them to do various tasks. When Nyakioma was asked what skills were passed to youths he disclosed that skills in the fields of agriculture, building of structures, Iron smelting, weaving of baskets and mats, carving, brewing and herbal medicine were the common ones in the Abagusii community. The annual report of 1923 also affirmed this by exposing that the indigenous Abagusii people were keen farmers, carvers, who readily took instructions (KNA/MSS/10/187).

Through Oral interviews, respondents stated that youths were taught farming, weaving and knitting, carving, smithing, pottery, herbalism and even brewing. Kemunto (O.I., 12.9.14) one of the famous basket maker in Nyaramba village expounded that among the Abagusii community, the girls were trained in spinning, weaving of baskets and plaiting of mats from plant fibres (*chimboba and amakonge*), sometimes shaping of pots from clay and firing them and brewing of local beer as well. Male youths were given skills in building of granaries (*ebiage*) and traditional doors (*ebiige*) using certain trees like *emiobo* and *eminyikwa*, carving, herbal medicine and iron smelting. She added that pottery skill was not much practiced among the Abagusii since the skill was more outstanding among the neighbouring Luo community. Even though many of these skills were mostly passed from father to son and mother to daughter, Kwamboka revealed that inclination and natural abilities were the main determinants in respect to the type of skills the youths were to receive (Kwamboka, O.I., 16.9.14). Therefore youths were encouraged to develop or show their own aptitude and intrinsic passion towards certain skills or arts hence many were apprenticed to artisans outside their family clans. Responding on how the skills mitigated unemployment, many informants said that many youth chose skills they cherished thus became inventive in their respective talents and also more productive. This is dissimilar to the current system where youths are compelled to take courses in higher learning institutions based on their examination grades or compelled by parents to train in courses based on job availability. Worse still, the job market is impulsive and hence many youths end up lamenting after graduation due lack of jobs.

Onkoba (O.I., 14.9.14) vividly explained that besides youths being taught farming skills during rainy season like digging, sowing and harvesting, storing the produce, they were to be taught one or more other traditional occupations of non farming like weaving and carving. This can be articulately argued that craft industry was one of the main economic activities that were carried

out in the Abagusii community and created employment to youths besides farming. This implies that youth were multi trained and also they were non selective in that they could do broad-spectrum of chores like cultivation of crops besides being trained as either carvers, potters or herbalists and all these occupied them constructively in the society. For instance, Onkoba (O.I., 14.9.14) and Onyancha (O.I., 13.9.14) stated “we still wake up very early to attend our gardens of sugarcane and pineapples besides being very experienced in making granaries and baskets”. This implies that the Abagusii people valued manual work like farming on top of having other skills like carving, weaving, and smithing. Therefore Abagusii indigenous education treasured blue-collar skills and this was the secret that ensured youth had always something to do thus being in employment at all times unlike the current youths who want to only be employed in offices or in line with courses trained in without giving room for creativity.

Oral interviews also established that the Abagusii parents did their best to provide youth with practical oriented type of skills that could allow them to carry on life independently. Otondi a blacksmith said that he did not only make hoes, cutlasses for farming as well as weapons from iron ore for exchange, but was also trained on skills of extraction and smelting of iron that was locally available (Otondi, O.I., 15.4.14). Similarly, Obare was one of the senior carvers at Tabaka, also said besides acquiring skills on making magnificent sculptures and admirable items like bowls, animal statues and musk’s from soapstone and hardwood stumps that were locally available, he had to know the best quality of stones and stumps as well. He further added that carving (*obobachi*) especially in Tabaka was not only a way of life, a life style but also their culture and daily job. In essence, it’s paramount therefore to note that as established from the discussion above, the Abagusii youths appreciated and loved art with passion. In addition, herbalists were also trained on how to obtain their medicine from plants besides being trained on the art of healing. For example Kwamboka (O.I., 16.9.14) and Onduso (O.I., 14.9.14) affirmed that “Before one could know what ailment tree (*omote*) could treat, you were to master it correctly and how to prepare medicine out of it.” A variety of medicinal plants and the parts of the plant that was significant in healing illness were taught. For example ‘*Omosobo*’ tree whose roots (*emeri*) treated asthma and stomach ailments (*enyancha*) for babies and ‘*Obwara nse*’ and ‘*Ribuko*’ herbs treated oral thrush (*omonwa*) in babies (Nyanduko, O.I., 12.9.14). Based on this, it was established in this study that this strategy became a good reinforcing constituent of making

use of locally available materials like herbs and shrubs to create employment for youths thus earning a living besides training them to be all round graduates.

It is vital therefore to note that the Abagusii people ensured that all youth got skills. Practical skills were perceived as butter and bread affair in that one earned a living through them. This was true in that each and every one at least took part in a certain activity to earn a living. Obweri (O.I., 16.9.14) vibrantly said “Almost everyone knows how to carve out a living through a craft that has been passed down from generation to generation”. As observed earlier in this study, most respondents asserted that the Abagusii indoctrinated responsive attitudes to youths pertaining to skilled manual work while they were young. Moreover, Moturi (O.I., 17.9.14) reported that “I started loving smithing because my grandfather enjoyed it so much and it kept him busy the whole day”. Consequently, this is a clear indication that young people thrived in life as herbalists, carvers, weavers, black smiths and even brewers not only because of the passion and fun they found in those fields since their family or neighbours had pleasure in doing them but also because these activities were very lucrative industries. As a result this reduced dependence and unemployment.

Furthermore physical education skills like wrestling, dancing, drumming and acrobatics were also taught. Talented youths in these fields were also recognized and rewarded in different forums in the community. Ondigi (O.I., 16.9.14) said “I was the best drummer in the entire south and north Mugirango region and still some old men of my age remind me of the gifts I got during our days.” It is apparent therefore to argue that the Abagusii recognized yet other endowments that youths had that made them always engaged thus earning a living. Furthermore, skills in trade were also pre-eminent because exchange of items and materials even took place within homesteads. So skills on trade were paramount. Tools, weapons, livestock and agricultural produces were exchanged (Hakansson, 1994). From the foregoing discussions, it is evident that the Abagusii people passed on to their youth skills in farming, weaving and knitting, carving, smithing, herbal medicine and brewing as well as trade skills through which youths accrued a living. Hence unemployment was unknown for the reason that the youths were intrinsically motivated to utilize the knowhow acquired.

4.3 Methods of Teaching and Training among the Abagusii Indigenous Education

According to Ocitti (1994) indigenous societies had means of starting, instructing, drilling, and orienting as well as indoctrinating the youths. This study established that several methods of teaching and training were applied, namely; Oral literature, imitation, demonstration, medium of work and apprenticeship. Abagusii indigenous education was more of what they lived, methods of teaching and training that were used were plain and similar because they were all action oriented and all based on doing.

4.3.1 Oral Literature as Form of Indigenous Education

Oral literature was mostly relevant in intellectual training. In actual fact, an individual's intellect in oral literature was developed to enable him or her fit into professional groups. Youth were thus to be exposed to local history (stories), legends, songs and poems, riddles and proverbs for mental broadening.

Story telling sessions among the Abagusii were done in the evening hours, under the instruction of a serious instructor. All this was done while people were seated around the fire in the evening after day's work. It was a participatory experience where elders were story tellers and youths were their audience. So they interacted with each other as the stories were told. In response on how stories could help to mitigate unemployment, Onkoba said,

“Indigenous stories were not for passing time but were for a purpose”. He further added “ stories were modified and enriched in such way they transmitted particular values, attitudes and skills to youths that seemed to be significant in relation to the world of work and morality as a whole” (Onkoba, O.I., 14.9.14). “Stories about a lazy woman from *Botabori* village who left her children die of hunger due to loving to sleep, made many of us when we were young learn a lesson to be an industrious person from childhood” Kemunto(O.I., 12.9.14) said.

So it was a major way of teaching and these stories could go along way building and indoctrinating youths to have positive attitudes towards work, upholding values like hard work and most importantly appreciate skills that could enable them live a better life from childhood like Kemunto.

Nyakioma (O.I., 13.9.14) revealed the stories they learned had significant teachings as far as attitudes, skills and values were concerned. For example Nyakioma said

“The story about how a man takes care of his home to keep off poverty and suffering made me grow up knowing I will be the provider of my family. So I trained to be a blacksmith to earn a living and serve my family and that’s what is living on.”

So it can be argued that youths were told stories of diverse cadres having illustrious themes depending on the topic of that day. More importantly, stories were not only used to amuse and express feelings but also taught a strong sense of morality, uprightness and responsibility among youths. Stories also enhanced unity, team spirit, and passed on fundamentals values, attitudes and feelings of survival (Daniels, 1970; Orchardson, 1961).

Songs was one of the ways the Abagusii people passed on certain attitudes, values and skills to youths. According to Bogonko (1992), Abagusii used songs to teach youth important traditional values and morals pertaining to how to live and work. Therefore songs delivered profound explanations and meanings of life as far as employment was concerned. It was through songs that youths were given useful, relevant, realistic and practical values in order to cope with realities of adult life like unemployment (Kitutu, 1997). Therefore based on this, it is clear and important to note that some songs that were sung played a role in enforcement of certain values, attitudes, and skills and basically enhanced them to be conscientious in relation on how they linked their social and economic environments to unemployment. Besides that, songs in the Abagusii community were a tool that not only encouraged youths in field of work and motivated them but also passed on social patterns that helped youths to work hard, behave maturely, praise or to criticize fellow youths who were lazy and idlers (Ochieng, 1974). Indeed songs as a method of teaching in this community unified and solidified the family, clan and whole community. Songs were sometimes accompanied with dancing and drumming where youths competed and those who excelled were rewarded. Therefore use of songs as a method of teaching involved dancing and drumming to some extent. This method of teaching thus emphasized diverse individual talents, expressed personal desires among youths, values, attitudes and collective creativity.

Abagusii as other African communities passed on words of wisdom from one generation to another. These were called proverbs (*emebayeno*). These words of acumen were mainly for well

thought-out encouragements, admonitions, and even quirky advice on learning. According to Orvis (1988), these proverbs also presented generalizations of the Abagusii perceptions of various issues including unemployment. As Moraa (O.I., 13.9.14) said, *emebayeno* in the Abagusii community addressed issues that related to morality, thrift, and industry. On the same note, Monyenye (1977) added that *emebayeno* enabled elders to pass on qualities like courage, diligence to youths for survival. More significantly, values like patience, unity, honesty, self-reliance, self-confidence were intensely stressed and elaborated. In the same vein, in as much as proverbs were used as a method of teaching, various cultural beliefs, values, and attitudes, aspects concerning wealth, poverty, unemployment and property ownership were as well addressed in depth (Onkoba, O.I., 14.9.14). This overwhelmingly went a long way lessening the threat of youth unemployment among the youths in the Abagusii community. Some of the *emebayeno* in this community that were highly esteemed and extremely emphasized included; “*Oyotamanyeti eke namanyete keria*” (He who does not know one knows another). (Nyanduko O.I., 12.9.14). This proverb taught youths that none was unable to do something in life. So everyone had an innate capacity of doing something than being an idler. This proverb encouraged youths to believe in their potentials thus identifying the talents.

“*Ekiago kiabuire*” (What you own is your power). (Kemunto, O.I., 12.9.14). These proverbs were used by elders to teach the Abagusii youths that whatever one would possess was more significant in life than depending on others. Abagusii people believed that young people were to work hard to be self-reliant and own properties legitimately than being burdens to their families and other people. Subsequently it should be noted that the Abagusii youths exposed to diverse traditions of life as far as productive activities were concerned. As Kemunto (O.I., 12.9.14) said “we were taught to struggle to lend others but not to be borrowers because what is yours is your weapon or power”. So youths knew the aspect of working as the only way of owning wealth from tender age as they grew up thus unemployment was rare.

“*Obotaka nobworwaire*” (Poverty is a disease). (Abuga, O.I., 16.9.14). This proverb was used by elders to advise Abagusii youths not to be lazy and dependents because that would bring suffering in the family as diseases did. Therefore youths learnt that impoverished families were like infected families thus they had to do job to escape the ailment.

“Obotaka mbori kegomi” (poverty is not permanent). (Abuga, O.I., 16.9.14). This saying educated the Abagusii youths that even though poverty was like ‘a disease’, it was not everlasting thing. It was an ‘infection’ that could be healed by hard work and the attitude of creativity among young people. For that reason, it can be suggested that youths had no option rather than soliciting antidotes by means of working hence many youths were occupied to chase poverty.

“Mominchori imi tangana mosera ibu” (hard workers are better than lazy ones). Nyanchama (O.I., 15.9.14). This saying informed the Abagusii young people that only those who woke up early in the morning to work were better than those who do not. The rationale was to give confidence to youths to wake up early to work than being lazy by sleeping at home since this could make them poor.

“Ebinto mbia ngora esagasaga biangete” (hurry hurry has no blessing) (Ondieki O.I., 18.9.14). This saying was used by the Abagusii elders to advise youths to be patient in everything. In that everyone had a chance to begin from minute things and carefully develop to become rich so long as he or she does not rush by acquiring wealth in a corrupt way.

“Ng’ina bosa inkare akwete” (A mother of free things died long time ago) (Manwa O.I., 13.9.14). This saying was usually used by the Abagusii elders to counsel youths to work hard and acquire properties through their sweat rather than expecting to be given or provided for free. Therefore youths were taught to be industrious and independent through working. This helped in mitigating unemployment since every youth had to strive to own properties (Manwa O.I., 13.9.14).

“Eyabande morogoba egoosia” (if you depend on someone you will be disappointed any time) (Bosibori O.I., 15.9.14). This saying informed the Abagusii young people not to depend on other people’s support or assistance because that support or aid could be withdrawn anytime leaving a lot of disappointments. It was aimed at instilling the spirit of self-reliance among youths to work hard to own properties and this went a long way solving unemployment because everyone had to try to do some work to be independent. As Bosire (O.I., 12.9.14) stated that *“Abasae abange nigo*

barenge gotema sana gokora Egasi yabo erinde baitenenere abanyene”. Which means that many youths were encouraged to do work so as to be self reliant.

Convincingly, it is clear to note that children who were exposed to this indigenous oral literature up to 1940 did not only absorb the intrinsic value of the content contained in this oral literature but also reinforced and internalized content through application in real life scenario. Onkoba (O.I., 14.9.14) added that youths were taught selective oral literature that was strictly meant to enable youths to act in accord with moral principles and rules of the society. So it can be argued that even though current system has oral literature, the Abagusii were only restricted to learning from oral literature passed on to them by elders, as youths did not have exposure to other sources of media like television, radio, prints and social media which are prevalent today. This helped elders to build and nurture positive attitudes of hard work, self-reliance and honesty among others that were radiated through suitable actions hence solving social problems like unemployment.

4.3.2 Imitation

Since Abagusii indigenous education was action oriented and doing based, imitation was one of the teaching methods the Abagusii indigenous people used to pass on skills, values and attitudes. This was imperative because parents and the elder people knew that children copied whatever they did or said thus a serious way of learning. For example girls imitated their mothers in cooking by using mud and sticks to cook “ugali.”, weaving mats and sweeping houses. Boys as well at very young age started imitating their father’s craft and learned practical skills like making houses using sticks, making ‘animals’ from clay. Furthermore, at singing and dancing time, children listened to the songs offered and watched the accompanying dancing and then joined in by dapping to the interlude of the song thus imitating (Onyancha, O.I., 13.9.14; Okiomeri, O.I., 15.9.14). And in consequence of this latent method of teaching, adults (parents and other educators) were very keen about their conducts and endeavour’s. Hence adults were obliged naturally to live and act in exemplary way bearing in mind that the younger people were keen emulating them. This way also cultivated an attitude of positive spirit to work in that youths also enjoyed what their fathers and mothers did from tender age hence appreciated manual work. For example Nyakioma (O.I., 13.9.14) said “I loved hitting hot nails since I was a young boy

because my father was an expert during their days and I used to copy him”. Ositu (O.I., 12.9.14) as well said “ the older generation especially our parents and role models like our ‘teachers’ played a chief role in ensuring that (our) future generation followed the right path; not traumatizing or scaring us for life with their misdeeds, contempt, and disregard for manual work. Therefore through actions actually parents and elders made youths to develop passion to work. So it can be argued that through imitation of parents and the elders, who acted as models among the Abagusii up to 1940, the youths were influenced to embrace good values and attitudes towards life and work which they imitated from their elders and parents. Despite the fact that there were a few cases noted where some parents were derailing from core values of the community by being bad models that is lazy for instance, the whole community was in charge of reprimanding them and even took stern measures against them. This method of teaching thus solved the problem of unemployment among youths because even parents were leading as youths followed.

4.3.3 Demonstration and Observation

These were hands on approaches that emphasized direct experience and learning through inclusion. According to Monyenye (1977), in reality the Abagusii indigenous education aimed at giving the youths’ skills, values and attitudes that were to be practised from cradle to grave. Therefore demonstration and observation was greatly applicable. Bosire (O.I., 12.9.14) affirmed that during practical learning like making of baskets and traditional granaries, instructors emphasized in demonstrating as the learners learned through watching (observing) and then later executed what they learned before their instructors. “My teacher used to show me how to soak fibres (emegoye) and how to tie and entwine twigs round several times as I watched and then told me to repeat it after some days in front of him”. Obare (O.I.,17.9.14) as well said “ the carving skills I have today became part of me after internalizing and keenly observing what my elder Okachi showed me, he used to show us how to chop stones and how to start designing sculptures from small broken pieces of stones first before I could ‘touch’ selected ones”. Additionally Choti (1998), in her study also exposed that young Abagusii ladies learned through observation and help of their mothers demonstrations not only weaving and pot making skills from their mothers but also rules of trade and some sort of measurement skills during exchange of materials. Indeed it can be clearly argued that indigenous Abagusii instructors relied on real experience, active discovery and keen observation approaches because they significantly

promoted retention. It's apparent therefore to articulate that indigenous instructors regarded learning as a joint enterprise in which themselves were eager to lead as children followed. Essentially, they wanted learners to own the skills concretely so as to apply them in future life to earn a living. In consequence, adults showed an attitude of being tolerant to child's way especially about their learning and execution. This went a long way producing 'graduates' who exhibited a high level of competence who could operate independently because they had confidence in themselves.

4.3.4 Participatory Method (Medium of Work)

Participation was a very common method of instruction that was employed by the Abagusii educators. It was a way of learning by doing. For example girls were taught cooking ugali and even drumming by participation. Boys were also taught and trained in skills like carving by being involved. During this therefore tenderness was unprejudiced with direction in concrete situations in which the youths themselves were partakers. This led them to learn all the way through experience. However, punishing was as well done by teasing, reprimanding or beating where it was necessary and the punishment fit the crime (Ong'ondi, O.I., 17.9.14 & Nyakioma, O.I., 13.9.14). For example girls were warned by mothers "if you are not careful you will be returned to me in disgrace when you will be married if you don't know how to work". Undeniably girls therefore had to be elegant during participatory sessions like cooking. Most importantly, youths who merited were significantly rewarded as a way of reinforcement and this improved the creativity as well as their problem solving strategies.

During social ceremonies and initiation ceremonies, especially the later where boys were taken to seclusion (gesarate), they were taught through participation method on how to work and provide for their families in future. It was during this time that boys were taught on how to participate in adult activities fully like carving, herbalism, and blacksmithing (Ondieki, O.I., 18.9.14 & Song'oro, O.I., 14.9.14). Indeed the Abagusii educators ensured that every youth was educated to know, internalize and practice. Basically they thought that learning by practicing was very important. For instance Nyameyio (O.I., 16.9.14) opined the indigenous Abagusii people held strong opinion that the best way one could learn farming was to farm and best way one could learn cooking was to cook. Consequently youths were to do something again and again till

they could internalize through participating hence youths who could graduate were to a great extent fit and well reloaded to the field work trained for.

4.3.5 Apprenticeship

Trades were taught by apprenticeship mode of learning. Undoubtedly, Abagusii community had tradesmen and tradeswomen who were rich in knowledge about certain skills and values. These skills were to be passed on to the next generation for continuity of the society. Therefore it was through indigenous education that training of trades like in carving, blacksmithing, pottery and herbalism were done to youths. It was believed that a society without its own trained personnel was unfortunate (Onkoba, O.I., 14.9.14). Apprenticeship was hence preferred essentially for practical training where youths learned under masters for unknown period of time until the time they would grasp and practice skills intended perfectly. Fundamentally, apprenticeship was practical training strategy that was designed to enable the youths to play a useful role in the society as workers. When Kwamboka, (O.I., 16.9.14 and Manwa, (O.I., 13.9.14) were asked to explain this method of training, they said that this approach was down-to-earth and was intended to form a gateway to the life of employment to youths. It is imperative therefore to note that apprenticeship schemes in the Abagusii community played a central role in preparing youths to be artists, and craftsmen, and holders of community offices.

Most importantly, among the Abagusii society, masters trained apprentices from one stage to another through hands on till the end. Moreover it was affordable in that payment was in form of labour or some kind so many young persons could not be hindered to join and get skills. As Moraa (O.I., 13.9.14) said “Nobody was denied opportunity to be attached to a master because he or she could not meet the expense” She further added “Our masters were genuine and sincere to give us a know how without malice or jealousy”. The apprentices were empowered by their masters after training with some tools and resources to start practicing their skills immediately hence were fully assured of jobs after training. In the modern system of education, apprenticeship mode is in form of internship and field attachment where some youths do not necessarily get close supervision from their masters besides being expensive (Kerre, 1997). He further elucidated that apprentices nowadays end up seeking for employment instead of creating one for themselves after training thus the high rate of unemployment among youths still.

Nyanduko (O.I., 12.9.14) stated indigenous system produced graduates that were most needed to perform various roles not just for the sake of it. Therefore this reduced unemployment since youths were trained for a purpose.

4.4 Validation of Learning in the Abagusii Indigenous Education.

One of the key objectives of this study was to determine how validation of the attitudes, values and skills learned was done in the Abagusii indigenous education. Interaction between the researcher and respondents in this study established that traditional instructors also were concerned with the end result of their learners. Accordingly, they had ways of confirming whether and to what extent the skills, values and attitudes they taught had been acquired or and internalized by learners. To the extent that the Abagusii people believed education was vital to the pace of the social and economic development of their society, they similarly held that effective validation was important not only to affirm what the learners had understood but also confirm the application of the values, skills, and attitudes for a better society. Moreover, validation enabled the instructors to identify children who were able to progress from one level to another and more so to give every learner right approach and attention that was required. In relation to validation in the Abagusii community, it was seen as a separate entity and occurred through testing unlike the modern system where teaching and assessment is seen as activity integrated with teaching and learning process (Abuga, O.I., 16.9.14). Abuga further said that validation majorly among the Abagusii was accomplished through oral interviews to the learners and practical examinations that were administered to the learners to ascertain and demonstrate their level of competence and achievements.

As revealed earlier, validation was to measure the learner's learning and therefore it was to be done frequently so as to get an accurate test score that was a representation of what the learner actually knew or could do best. According to Mara (2006) this strength provided several opportunities for learners to show their skill level, creativity and application of knowledge in all dimensions in a great way. Therefore this can be argued that this validation regime was accommodative in that it gave equal chances to all youths unlike the modern system that reflect how a learner performed in a particular moment in paper examinations regardless of their previous continuous progress information and innate talents . Siringi (2009) as well echoed that youth unemployment is high due to 'half baked' graduates through examination cheating and

irregularities experienced in most parts in Kenya especially Kisii districts. Siringi (2009) further added that the current system of education teachers have resorted to drilling learners for examinations purposes rather than mastery of content. These happenings were neither known nor heard in the Abagusii indigenous system because validation was not perceived as an eliminative process but inclusive process and it was fairly conducted since it was a means to an end and not an end in its self (Otiende et al, 1992). These weaknesses therefore have also contributed to high unemployment among youths in the Abagusii since these youths are regarded as ‘failures’ thus no job for them.

According to Otondi (O.I., 15.9.14) youths were assigned simple tasks for confirmation basis; consequently meticulous mastery of content was a concern. For example, all who could graduate to be herbalists, were first to confirm that they knew every tree or shrub or creeper or every plant in all fine luxuriant forests by their specific names. He added that they had to prove that they comprehended full vocabulary after training in the field. Scarcely one could mistake one name for the other since every one was expected to point out names and their uses with simplicity (Nyanduko, O.I., 12.9.14). Indeed this concurs with what Ochieng (1974) disclosed that every one had to discern the leaves, berries and roots of great number of local plants as well as collect specific herbs for preparing a variety of medicines. In the same way, in relation to teaching and training on how to sing and dance, the instructors were stringent in that youths were to do exactly as they taught without variation (Bochere, O.I., 15.9.14).

In summary, experienced elders gave instructions and set tests for youths to adequately comprehend their basic lessons as they grew up. Further, it was established that the majority of questions were asked in form of proverbs, riddles, myths songs for youths to internalize and interpret as they responded. A practical test and oral tests which were relevant to the learner’s experiences and level of development were the final examination. However, a learner was considered a graduate when he or she was able to practice what she or he had learnt throughout the period of training. Omoyega, a ceremony, was held to mark the completion of training and thus assuming more community responsibilities (Onduso, O.I., 14.9.14). So it’s better to note that validation was thorough and fair. Additionally, the indigenous education system had assessment team in every category to ensure every program met its stipulated goals and this

contributed to the reduction of youth unemployment since indigenous ‘graduates’ produced were well prepared and modeled to face the world of work.

4.5 Role of Abagusii Indigenous Education in Mitigation of Unemployment as from 1905 to 1940

Among the indigenous Abagusii community, unemployment was rare. Abagusii children learnt what they lived simply because their education looked majorly at the well being of an individual. It can be said that the skills the youths gained gave them chances to be employed. Since indigenous education in this community was the only course that enabled youths to attain skills, values and attitudes that could allow them to engage various activities to earn a living, skills in basketry, weaving, herbal medicine, carving, pottery, smithing, in trade and farming were mostly emphasized. As mentioned earlier in this study, values like hard work, self-reliance, honesty, creativity and tolerance were among the most stressed values. The approach of personal industry, job initiators but not job seekers, thoughts of being responsible individuals after training were also among the accentuated mind sets that went along solving social problems like youth unemployment (Bochere, O.I., 15.9.14; Moturi, O.I., 17.9.14).

It’s vital therefore to note that Abagusii indigenous education played a role in reducing youth unemployment. The teaching and training youths received during their period as reflected in songs and proverbs for instance, clearly reinforced aspects of hard work, creativity and self-reliance and integrated other values like honesty, patience, endurance and positive attitude towards manual work. The rationale was to make youths to be self-reliant, disciplined and how to work cooperatively as well as create jobs for themselves besides being entrepreneurs (Mbata, 1987). This is because it was only through indigenous education that every youth was given a chance to attain various values, attitudes and skills that enabled each one of them to survive in this community. In the same breath, the Abagusii indigenous education gave youths a forum of a collective orientation towards world of work and maintenance of social order as the core of the society (Mara, 2006; Ondieki, O.I., 18.9.14). According to Monyenye (1977) overlapped with Ong’ondi(O.I.,17.9.14) who vivaciously said that craft industries were the main economic activities that were carried out by the indigenous Abagusii people and these industries created employment to youths besides traditional farming that they practised. Nevertheless, not all

values, attitudes or crafts that were passed on to youths by then are practised today. “Most youths nowadays do prefer to be employed than to be self-employed and this has ‘killed’ that attitude of young people thinking far and wide on other ways to create jobs thus many have no work at the moment” Ong’ondi said. This agrees with what Owino (1997) who said that the modern education in Kenya is expansively creating a mentality of white collar employment among youths rather than getting educated to create jobs for themselves as it were in the indigenous societies.

The Abagusii people appreciated their cultural practices and embraced them wholesomely to sustain their existence and more profoundly the elders were at all times willing and ready to share indigenous values, attitudes and skills to the youths. On the other hand, youths were not hesitant in undertaking traditional teachings and trainings as seen nowadays (Kwamboka, O.I., 16.9.14). This was evident from the statements that were given by some respondents. “I make four hundred shillings a week from my job of making baskets (*ebitonga*) (Ondigi, O.I., 16.9.14). Ondari (O.I., 13.9.14) also verified that above and beyond the challenge of his old age, he made three hundred shillings a day from his everyday job of making traditional chicken nest (*Ebisera*) and bowls (*ebiee*). This indicates that the Abagusii indigenous education had specific skills that were required for wage employment or self employment.

Therefore youths had to secure or create jobs after undergoing training. Ondieki (O.I., 18.9.14) also added that “Our education was a source of material wealth to our youths through employment because it was more practical than theoretical education offered today”. This indicates that the Abagusii indigenous education had immediate rewards to youths after undergoing through this indigenous education. Unlike the indigenous education, the modern education has manifested a weakness of lacking specific skills, attitudes and values to emphasize that are required for wage employment or self employment (Kerre, 1997). It is important to note that this weakness is shown by school leavers who have high expectations and selective attitude towards the type of jobs they want to engage in even without specific skills from school. As a result many youths are seeking for white collar jobs unlike the before 1940 where the Abagusii youths had passion and fun in hands on skills hence rare unemployment cases. This is because the modern education system has pervasively inculcated negative attitude to the Abagusii youths

towards vocational engagements besides failing to address issues related to youth morality, social cohesion and self employment (Kenya Institute of Education, 2010). All these aspects of morality, unemployment and social cohesion were tackled extensively in the Abagusii indigenous education before 1940. This is clear from Ochieng (1974) revelation that this indigenous education gave youth skills and attitudes for performing their daily jobs and inculcated sound morals in them for their own benefit and that of their society as a whole. Dissimilar to this indigenous education, the modern system of education emphasizes on academic mainly paperwork, communication skills aspects neglecting other aspects like artisan skills and morality among others hence youths exiting school without appropriate mind set and livelihood skills for their survival (Onduso, O.I., 14.9.14).

Opportunities and population by then did not matter at all in relation to either youth employment or unemployment and family background as well. As Ositu (O.I., 12.9.14) pointed out, all children took part in this indigenous education since it was meant to prepare them adapt to their environment by finding out means of surviving on their own void of others. It is essential to note that Abagusii indigenous education was valuable not only to youths but also to the whole society (Ochieng, 1974). Therefore it gave equal opportunities for adults and children in all areas; academic, creativity, professional, recreational and vocational fields to advance. Thus there was no unemployment as all youths were engaged in meaningful activities after passing through this education. In contrast, the modern education is selective in that after attaining basic education including secondary education not all youths have equal chance to proceed to take courses or crafts to engage in constructive activities as it were in indigenous society (Onyanha, O.I., 13.9.14). Thus it's precise to argue that every child was important in the Abagusii society in spite of the social background and other factors. Most importantly, the Abagusii indigenous education had put much effort on instilling proper values, beliefs, attitudes and more specifically skills to youths of all classes for the a better society. As Bosibori revealed, the youths were not only just made aware of their moral obligations and responsibilities in the society but also much efforts were made for them to lead life consonant with the knowledge they gained (Bosibori, O.I., 15.9.14). Therefore, it can be argued that unemployment was rare since the youths were able to effect the transition from knowledge to actions appropriately.

4.5 Lesson Learnt from the Abagusii Indigenous Education.

In relation to the discussion and analysis made in study, it stands out that Abagusii indigenous education helped the Abagusii community to find best solutions to their challenges. So, youth unemployment was not common as revealed earlier in this study by respondents. The Abagusii education was seen to be a suitable judgment for progress model that was being implemented in the community. It was closely related to survival along with subsistence and provided a basis for home-level decision making in various dimensions of life. It played a major role in truly participatory approach to sustain the whole society in which it brought on board the successful ways from end to end the Abagusii people dealt with their challenges including youth unemployment and poverty. Building on this Abagusii indigenous education system, therefore there are some lessons to learn and even inform the current education system. In that context, there are five lessons that we can learn from the findings of this study and include;

- i) Values have a major influence on youth's behaviour and hence serve as a steering standard in all situations. As was reiterated by many respondents through oral interview in this study, the Abagusii people attached great importance to values since values refined character and actions in the community. But most importantly, these values were actively and intimately deep-seated in youths through day to day practice. Nyakioma a renowned blacksmith explained further through oral interview that Abagusii society enabled youth to practice values in actual lives and those who seemed to go against the accepted values were condemned and even disciplinary measures taken upon them. According to these study findings, it's a lesson therefore to learn that values like justice, honesty (truthfulness), hard work, self reliance, peace and unity among others discussed in this study were supreme in solving societal problems like unemployment.
- ii) Modes of thoughts that were inculcated to youth through indigenous education were also important aspects that Abagusii people observed most. These were mostly perceptions towards the world of work and life in general. Accordingly, many respondents interviewed in this study revealed that positive attitudes towards manual work and social responsibility were built in youths. However, most importantly, youth enjoyed and developed passion on work since all works were rewarding regardless of what was involved. This points out that an education system that

succeeds in mitigating youth unemployment will be that which allows and facilitates youth to pursue their passion.

- iii) Skills are necessary because they enable youth to perform specific tasks. Indigenous skills in building of structures like granaries, carving, blacksmithing, weaving of baskets, herbal medicine and even brewing created employment to youths among the Abagusii people. Undeniably, they could have still created more employment opportunities today if were well nurtured. As one renowned herbalist Onduso explained when asked whether what he did could create jobs today, he said “Herbal medicine is on demand today but still very few youths want or have interest to learn it”. In addition, many respondents through oral interviews said indigenous skills can add more jobs today if valued. So it’s a lesson to learn that these indigenous skills are still important because they can create jobs if nurtured, advanced and even integrated with modern skills.
- iv) Diverse methods of teaching and training were important among the Abagusii. According to the findings of this study, Oral literature was one method that Abagusii people embraced. It was not only because of its entertaining value but for the purpose of ingraining values to youth that the society upheld. Through imitation method for example, this study exposed that youths imitated or copied a lot from their parents, elders and their instructors. Therefore all parents, elders and instructors were intrinsically compelled to be role models in all ways because it was believed that to a large extent, the youths were products of their surroundings thus a lesson to learn. Finally, on teaching and training this study established that instructors were tolerant to children learning and execution so competition was not experienced and this promoted production of competent graduate in the society.
- v) In relation to validation, it is very evident that the Abagusii people guaranteed that all learners were to be able to practice or perform their duties after completion of training independently. So assessment and evaluation was thorough and fair to all since learners were closely guided and monitored.

Essentially indigenous education systems and cultural processes had value and power in their own capacity and right to both define and promote development along with creating youth employment. Therefore Abagusii indigenous education was a basic component that encompassed

values, skills, attitudes, experiences and insights of people of the community which they applied to maintain or improve their livelihood. As a result, successes of indigenous approaches that mitigated unemployment call for a fresh and urgent search for appropriate and effective ways herein to curb the menace today. As World Bank (1998) echoed, African indigenous education systems can provide the basis for problem solving strategies for local communities. This implies that even though indigenous societies can not be excluded from global influences, neither guided only by her past, indigenous education processes like of the Abagusii can enable it to address its own challenges like unemployment and poverty if some aspects are keenly borrowed and applied.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The study examined the role Abagusii indigenous education played in mitigation of unemployment from 1905 to 1940. The study was guided by four objectives. The first objective was to determine the values, skills and attitudes that were passed to youths among Abagusii from 1905 to 1940. The second, was to examine how teaching, training and validation was done among the Abagusii community from 1905 to 1940 while the third was to assess the role indigenous education played in the mitigation of youth unemployment. The fourth objective was to establish lessons that could be drawn from the Abagusii indigenous education towards solving the challenge of unemployment among youth.

This study was guided by the structural-functionalism theoretical framework, and utilized ethno-historical research approach to systematically and objectively locate, evaluate and synthesize

evidence in order to establish facts and draw conclusions concerning the past events under investigation. Further, in an endeavour to realize objectivity, the study used two approaches to collect data namely: the interviews and analysis of a variety of documentary sources. Data analysis was done using qualitative data model as articulated by (Gay & Airasian, 2003). Basing on these approaches highlighted thereof, as well as the results and discussions that have been presented in the previous chapter, the following key conclusions have been drawn.

5.2 Conclusion

Based on the first objective, this study established that values were seen to have a great impact on youth's collective behaviour and guided them in every phase including world of work and consequently mitigated unemployment. Values like self reliance, self discipline, self expression, honesty, trustfulness, justice, hard work, and productivity, dignity to manual work, tolerance, peace and unity as well as creativity were among the values the Abagusii community greatly esteemed and exceedingly cherished so fervently and devoutly. Abagusii people inculcated definite modes of thinking to youths that were seen to be crucial in life as far as work was concerned.

Basically this was destined to tune youths mind set towards the right itinerary of life. Example of this attitudes include; Attitude of having innovative spirit and personal industry, attitude of having positive feelings towards work especially manual labour, attitude of everyone being a worker regardless of status, age or gender, thoughts of choosing occupations depending youth strength and passion in addition to an outlook of being job creators but not job seekers besides having the feeling of social responsibility. Subsequently, these attitudes contributed to mitigation of youth unemployment.

The Abagusii indigenous education imparted skills that were predestined to enable youth to carry on their future life independently through employment. These skills were in farming, weaving and knitting, carving, smithing, herbal medicine, brewing and trade through which most people accrued a living. Therefore conclusively, the Abagusii indigenous education's content was geared towards character development, respect for others and property, positive attitudes towards work, acquisition of vocational skills, cultivation of a sense of belonging, active

participation in community work and family life, and appreciation in addition to understanding of fundamental values of the society pertaining to work. The content was therefore not only determined by but also responsive to the physical, social and economic environment within which the Abagusii lived. The Abagusii recognized and appreciated that production of individuals with high levels of vocational skills was a necessary but not sufficient condition to guarantee employment and a stable cohesive society. Accordingly, they put equal emphasis on skills development and impartation or formation of socially approved values and attitudes, as a way of mitigating unemployment and assuring cohesion.

Based on the second objective of this study that examined how teaching, training and validation was done among the Abagusii up to 1940, the findings recognized a variety of methods that were employed. These included oral literature that used songs, story telling (myths, legends and folk tales), and proverbs as the major genres that were largely used among the Abagusii community. Imitation method, demonstration and observation, participatory method and apprenticeship were also largely employed. In terms of evaluation and assessment, the indigenous Abagusii youth were given simple tasks in form of tests for confirmation basis of mastery of the content they had learned. It's crucial also to point out that validation accommodated all aspects. This ranged from drumming, singing, dancing, carving, brewing, smithing, weaving, pottery, herbal medicine as well as social life. Indeed validation was a continuous, practical oriented exercise and more outstandingly, the process was scrupulous and just. Only those who could justify or apply skills gained were regarded as successful especially in craft courses.

As per the third objective of the study that addressed the contributions of the Abagusii indigenous education in mitigation of unemployment up to 1940. The study revealed that education was the only canal that youths could attain skills, values and proper attitudes that could enable them to engage in productive activities to earn a living and sustain not only themselves but also their families. This study also realized that Abagusii indigenous education created a forum to orient youths towards work opportunities that were available. For example, youth were trained to become farmers, weavers, potters, herbalists, smiths, brewers and even carvers among other crafts. On the same note, this study discovered that proper attitudes in relation to work were inculcated to youths. Equally, youths neither segregated nor classified jobs. In addition, this

study recognized the Abagusii youths grew up with the strength of mind that they were main job creators not job seekers and this reduced dependence and unemployment. Moreover, values like hard work, tolerance, creativity, self-reliance, self-discipline, honesty, cooperation, tranquility and impartiality were among the stressed values that modeled youths. This study established that all these values nurtured and modeled youths thus contributed in mitigation of youth unemployment among the Abagusii community.

The fourth objective was to establish some lessons that could be drawn from the Abagusii indigenous education in relation to mitigation of youth unemployment. In this context, the study findings revealed that the Abagusii indigenous education facilitated youths to find finest solutions to their tribulations including unemployment since this education was for survival within the community and beyond. This study as well established that the Abagusii indigenous education empowered youths and provided options through which they utilized not only natural resources but also cultural resources to earn a living. Moreover, this study recognized that Abagusii indigenous education was creative, experimental in nature and adaptive to the immediate environment and made all youths to feel instinctively part of the community thus enhanced solidarity, upright behaviour and attitudes. Additionally Abagusii indigenous education depicted some thoroughness and firmness in the aspects of training and validation hence fine trained graduates were produced to serve the community.

5.3 Recommendations

Based on the findings and conclusions derived from this study, the following three recommendations are made:

- i) Integrating indigenous education systems into modern strategies of solving youth unemployment. This will include harmonizing and integrating the best elements of indigenous education systems within the today's education system in order to create a more viable system of education in Kenya. A critical element of the recommended integration will include diversifying the skills base to include indigenous skills, and creatively establishing a balance of emphasis between skills development and values/attitude formation in the school curriculum.

- ii) Develop and sustain a system of education where assessment and evaluation regimes incorporate all the capabilities the youth have. That is a regime that caters for all abilities including those of who are excellent with their voices, hands and legs. Infusing more of these strategies into formal education would provide alternative to the book and test syndrome that dominates Kenyan system today thus mitigating youth unemployment. As the findings of this study have pointed out, an education system that succeeds in mitigating youth unemployment will be that which allows and facilitates youth to pursue their passion.
- iii) There is need for the community generally and the government specifically to formulate a system that will recognize and commend local old people who are the fount of certain indigenous skills in order to ensure they sustain themselves through this skills. This will go along way particularly to motivate youths who are reluctant to embrace indigenous skills and its practices because they associate it with savageness, poverty, scarcity and lack of material wealth despite its innate capacity to create jobs for them.
- iv) There is need for an education system to teach and train youth how to think rather what to think. This will improve their creativity hence creating their own demand in the labour market thus mitigating unemployment. On the same breath, there is a necessity to invest in quality apprenticeship and vocational trainings as well as focusing on entrepreneurship Skills.

5.4 Recommendations for Further Research.

Further research needs to focus its attention;

- (i) A comparative study between the Abagusii and any other community indigenous education with a view to critically analyzing their mitigation strategies of youth unemployment.
- (ii) A study should be carried out detailing the contribution of indigenous education processes in creation of employment opportunities in Kenya today.

- (iii) A study should be carried out to determine the impact of western education on the indigenous Abagusii social economic activities.
- (iv) A study to assess and evaluate efficiency of vocational and technical training of youth in Kenya.

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APPENDICES

APPENDIX I

INTERVIEW SCHEDULE FOR NON- SPECIALISTS

Information to the informant

The purpose of this study is to gather information that will help in determining the role indigenous education played on mitigation of unemployment among the Abagusii from 1905 to 1940. Your assistance in providing correct and relevant information will be useful and much appreciated.

Interview summary sheet

Age _____

Occupation _____

Residence/place of interview _____

Date(s) of the interview _____

Level of formal education _____

Time(s) _____

Reference no. _____

A) Content of indigenous education

1)

- a) How long have you lived here in this place?
- b) Was anyone living here before you?

2)

- a) Tell me about education among the Abagusii before the white men came to Gusii land.
- b) Who were the teachers?

- c) What was taught? Explain.
- d) How was the content organized and what determined the organization of that content? Explain.
- e) What values, attitudes and skills were taught as content? Explain and give examples.
- f) Did each clan have its own content? Why?
- g) Was there knowledge, skill(s), value(s) or and attitude(s) that were more emphasized than others? If yes give examples and please explain why?

3)

- a. Have you ever heard of the term unemployment?
- b. In your own opinion, what does the term unemployment mean?
- c. Is unemployment a challenge in your family or clan? If yes how? If no why?
- d. Was this unemployment common among the youths as from 1905 to 1940? Explain.
- e. In your own opinion, did the content or what was taught help to ensure employment to all youths? Why and how? Explain and give examples if possible.
- f. In your opinion, are there any differences between what was taught by elders and what is taught to the youth today? Explain?
- g. If that content is taught today, do you think it can reduce unemployment? If yes how? If no, why?
- h. Tell me some of the negative effects of unemployment among the youths today.
- i. Is there anything else you would like to tell me about the content of the education among the Abagusii during the pre-colonial period?

B) Teaching, Training and Validation Methods

1)

- a. Which teaching and training methods were used among the Abagusii. Explain and give examples
- b. What determined a teaching or training method the teacher could use?
- c. Was teaching and training exercise done by both men and women?
- d. Were teachers trained?
- e. For how long was someone taught or trained for a given trade?

- f. Were the teachers paid? If yes how? If no why?
- g. In your own opinion, did teaching or training methods used contribute to mitigation of unemployment among the youths? Explain.

2)

- a. How were the learners assessed and evaluated?
- b. Who assessed and evaluated learners?
- c. At what stage(s) did assessment and evaluation done?
- d. What were the tools used for assessment and evaluation?
- e. Were learners categorized as per their performance?
- f. Are there any differences between the way evaluation was done then and today? Explain.
- g. In your own personal view do you think assessment and evaluation influenced unemployment among youths? Explain.

C) Role of Indigenous education and youth unemployment

1)

- a. Tell me some of the skills, values and attitudes that were taught and emphasized to youths before the white men came.
- b. Are all those skills, values and attitudes present today? Explain why.
- c. In your own opinion, what factors have led to that?

2)

- a) In your own personal experience, did indigenous education play a role on reducing unemployment by then? Expound.
- b) According to your own understanding, can indigenous education play any role in mitigating unemployment in Kenya today? Explain.
- c) Is there anybody in your clan who is earning his or her income from indigenous education he or she attained? If yes give what kind of job does he or she do? If no explain why.
- d) In your own opinion, did population in the pre-colonial period, opportunities that were available by then and family background influenced unemployment? Explain.

D) Lessons to be learnt

1)

- a) In your own opinion, is Abagusii indigenous education relevant still? Explain
- b) What are some of the lessons that we can learn from this education as far as unemployment is concerned? Expound.
- c) Basing your discourse on (b), what are the issues we can borrow from indigenous education? Explain.

APPENDIX II
INTERVIEW SCHEDULE FOR SPECIALISTS

Information to the Informant

The purpose of this study is to gather information that will help in determining the role indigenous education played on mitigation of unemployment among the Abagusii from 1905 to 1940. Your assistance in providing correct and relevant information will be useful and much appreciated.

Interview summary sheet

Age_____

Occupation_____

Residence/place of interview_____

Date(s) of the interview_____

Level of formal education_____

Time(s) _____

Reference no._____

(Sex) _____

A) Content of Abagusii Indigenous Education

1

- a. For how long have you done this job?
- b. How did this practice or trade come into existence? Explain.
- c. What do you exactly do or make?
- d. Tell me the whole process how you start and finish your duties.
- e. How do you get raw materials? Explain.
- f. Are you satisfied with your job? Why
- g. What are some of the challenges you face during your operation?

- h. In your own opinion, can this trade or practice create more jobs for youths today? Explain.

B) Methodology and Validation.

1

- a) How did you come to know this practice?
- b) Who taught or trained you?
- c) How were you trained or taught? Explain.
- d) For how long were you taught or trained for this practice?
- e) Did you pay fees? Explain.

2

- a) How were you assessed and evaluated?
- b) Who were involved in assessing and evaluating you? Why?
- c) How many rounds and at what stage (s) were you assessed and evaluated?
- d) Which tools were used for assessment and evaluation?
- e) How could someone be proved to have succeeded in training?
- f) Do you have some trainees? Explain.
- g) Do you apply the same methods as well on them? Why?
- h) In your own personal view, does a method of training, assessing and evaluating trainees important? How?
- i) Can a method used in training; assessing and evaluating trainees in one way or the other reduce unemployment? Explain.

C) Role of Indigenous Education and youth unemployment

1

- a. What were other common fields of specialization apart from this one of yours as from 1905 to 1940?
- b. Are all of them still in existence among the Abagusii people?
- c. What might be the reason(s) for the answer in (1b) above?
- d. What skills, values were emphasized in these fields by then and why?

- e. What attitudes, values were emphasized in these fields by then and why?
- f. What values were emphasized in these fields by then and why?
- g. What are some of the most practiced practical skills among the Abagusii today? Why?
- h. Do you earn a living from what you do?
- b) In your own opinion, Can this field equally create employment to youths today? Explain how.
- c) In your own understanding, how did population, opportunities that were available and family background influenced unemployment between 1905 and 1940? Explain.

D) Lessons Learnt from Abagusii Indigenous Education

- 1.
 - a. In your own opinion, is Abagusii indigenous education relevant still? Explain
 - b. What are some of the lessons that can be learned from this education as far as unemployment is concerned? Expound.
 - c. What is the relationship between indigenous education and the current education with regard to the policy of self reliance? Explain.
 - d. Basing your discourse on 1(c), what are the issues we can borrow from indigenous education? Explain.

APPENDIX III
ARCHIVAL SOURCES

KNA/DC/KSI/3/2	Histories and Customs of Kisii 1907-1924
KNA/DC/KSI/3/6	The Battle of Kisii, Early days
KNA/MSS/10/187	Gusii Oral texts and the Gusii Experience under British Rule
KNA/PC/NZA/3/6/114	Colony and Protectorate of Kenya
KNA/PC/RVP/11/4	Gusii Bridge wealth Law and Custom

APPENDIX IV
LIST OF INFORMANTS

This was derived from interviews conducted with the following informants in South –Gucha District.

NAME	PLACE OF INTERVIEW	DATE OF INTERVIEW
Abuga, Zedekiah	Nyamondo	16. 9.2014
Bochere, Milka	Bomonyama	15 9.2014
Bosibori, Siphia	Botabori	15. 9.2014
Bosire, Andrew	Ndonyo	12.9.2014
Kemunto, Makori	Nyaramba, Eng’eti	12 .9.2014
Kwamboka, Monica	Bomonyama	16.9.2014
Manwa Christopher	Nyataro	13.9.2014
Matoke, Peter	Riosiri	18.9.2014
Mokomba, Charles	Etago	12.9.2014
Moraa, Osebe	Nyangweta	13.9.2014
Morwani, Bikeri	Riosiaga	15.9.2014
Moturi, James	Metaburo, Suguta	17.9.2014
Nyakioma, Orang’i	Nyabigena	13.9.2014
Nyameyio, Magero	Tabaka	16.9.2014
Nyanchama, Bathsheba	Nyabigege	15.9.2014

Nyanchera, Doris	Omogenda	16.9.2014
Nyanduko, Elmelda	Nyaramba, Suguta	12.9.2014
Nyarang'i, Mauti	Nyataro	12.9.2014
Obare, Onderi	Muma	17.9.2014
Obonyo, Nyangena	Omogenda	17.9.2014
Obweri, Okero	Tabaka	16.9.2014
Okemwa, Nyamunte	Riosiri	12.9.2014
Okiki, Gwaro	Nyachenge	16.9.2014
Okiomeri, Stephen	Bomware	15.4.2014
Ondari, Anyona	Tabaka	13.9.2014
Ondieki, Beldina	Nyaramba, Suguta	18.9.2014
Ondigi, Pius	Nyakembene	16.9.2014
Onduso, Christopher	Rwora, Ndonyo	14.9.2014
Onkundi, Ndege	Omogenda	15.9.2014
Ong'ondi, Thomas	Emesa	17.9.2014
Onyancha, Zachariah	Bogichoncho	13.9.2014
Onkoba, Francis	Etago	14.9.2014
Ositu, Okechi	Nyabera, Moticho	12.9.2014
Otondi, Okemwa	Rwora, Nyabiosi	15.9.2014
Song'oro, Marko	Bomoiro, Getenga	14.9.2014