

DECLARATION AND RECOMMENDATION

**COMPARISON BETWEEN THE MAASAI OF TRANS MARA IN KENYA
DEVELOPMENTAL RITES OF PASSAGE AND ERIK ERIKSON'S PSYCHO-
SOCIAL DEVELOPMENTAL STAGES ACROSS LIFESPAN AND ITS
IMPLICATION FOR COUNSELLING**

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**A thesis submitted to Graduate School in partial fulfilment for the requirements of the
Master of Arts Degree in Guidance and Counselling of Egerton University**



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DECLARATION AND RECOMMENDATION

Declaration

This research thesis is my original work and has not been presented for an award of a degree in this or any other university.

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Recommendation

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DEDICATION

To my dear and beloved parents Mwalimu Jacob Selempo and Felistus Nalamae Jacob.

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ACKNOWLEDGEMENT

First, my gratitude goes to God who has given me the strength to complete this work. I am grateful for the gift of life and good health. Thank you Mwalimu Jacob Selempo, my dear father and Mama Felistus Nalamae Jacob who introduced me and put me through education though in a hard way. They brought me up as a disciplined young man.

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ABSTRACT

A person's harmonious development determines one's ability to cope with the demands of life. Social and psychological development is an important aspect of a person's growth and adaptation to the environment. According to various theories of psychology as well as cultural interpretations, human development is characterized by physical, psychological and social factors across the lifespan. The Maasai culture has a vast wealth of cultural traits whose inclusion for the psychological intervention will enhance counselling profession from cultural perspective. This culture is characterized by passing through life stages in which developmental milestones are realized at various ages. It is therefore imperative to compare such development milestones with the contemporary approaches to psychology to establish how they match and their application to counselling. The purpose of this study was to carry out a comparative study of the Maasai developmental and Erik Erikson's psychosocial developmental stages across the lifespan and its implications for counselling. The study was *ex-post facto* in approach and it utilized comparative research design. This research was carried out among the three clans of the Maasai people living in Trans Mara in Narok County, namely; the *Ilmoitanik*, *Isiria* and *Iluwasinkishu*. The population was 176,360. The sample was drawn from the *Ilookitoipi*, *Iseuri* and *Ilnyankusi* age sets. The accessible population constituted of 919 respondents that comprised 455 males and 464 females. The sample was selected through stratified technique sampling by age sets, and by gender. The sample that was drawn from the above accessible population was 260 respondents whose distribution was 140 females and 120 males. The instrument for data collection was Focused Group Discussions that yielded valuable information from the targeted participants. The Focused Group Discussion helped in gaining insights into the rites of passage among the Maasai. The validity of the instrument was established through consultations with supervisors from the Department of Psychology, Counselling, and Educational Foundations of Egerton University. A pilot study was done among ten subjects from *Ilkisongo* Maasai from Kajiado County to further validate the instrument and the reliability. This clan was not included in the actual study. Data was analysed using descriptive statistics such as means counts and percentages. The statistical analysis was done using the latest Statistical Package for Social Sciences (SPSS) version 22.0 for windows. The study found that there exist some distinct developmental stages that have a lot of comparisons with Erik Erikson's psychosocial stages whose combination will help in the formation of future generations and make psychological interventions more productive. The research found out that there are a lot of similarities between the two approaches in terms of structures that is, timing, qualities of the facilitators, content and evaluation procedures. The first stages of Erik Erikson of toddler and infancy stages are similar with Maasai *Eng'aturanisho* and *Sinkaisho* stages which state that the child grows trusting or to distrust the environment depending on the care given by the caregiver. Erikson's Puberty and Adolescent stages compare with the Maasai *Titoisho* and *Ayokisho* stages that an individual has to identify with the successful members of the society. In addition, in order to ensure the continuity of the Maasai developmental stages, effort should be made to minimize the influence of psychosocial environment that hinders proper development. Through the research, empirical evidence is provided for counsellor's psychological intervention efficacy in handling the Maasai people's counselling needs by use of their psychosocial milestones in developmental counselling.

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LIST OF ACRONYMS AND ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
COTU	Central Organisation of Trade Unions
AWF	African Wildlife Fund
CROP	Christian Rite of Passage
FGD	Focus Group Discussion
GK	Government of Kenya
HIV	Human Immunodeficiency Virus
ILO	International Labour Organization
KNBS	Kenya National Bureau of Statistics
NASCOP	National Aids and Sexually transmitted infections Control Programme
OCI	Oltepesi Cultural Institute (Maasai Cultural Centre in Kajiado County)
SPSS	Statistical Package for Social Sciences
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
VMMC	Volunteer Medical Male Circumcision
WHO	World Health Organization
WPAY	World Program for Action for Youth

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Human development is seen as a patterned, orderly and lifelong process that contributes to one's development in the context of society. Development is the orderly set of changes that occur overtime as individuals move from conception to death. This has features that characterise these changes and these are growth, differentiation and complexity, adding up at being a lifelong process (Cobb, 2001) Developmental stages of counselling evolve from the nature of human developmental as individuals grow from childhood to adulthood (Barrio, 2016) With this human development understanding of an individual as one interprets world experiences and perspectives. This has an effect to the counselling relationship between the counsellor and counselee. The nature of human development and its understanding is important to counselling profession. For instance gender age and social relationship held by many individuals determines how to approach a particular subject as well as expected response to particular stimuli (Zalaquett, Chatters, and Ivy, 2013). During this process the counsellor has the obligation to create a rapport that establishes trust, respect as well as a mutual objective (Skovholt, 2017). Nature of human development defines how a client responds to various approaches to the process. Understanding the concept of human development articulates the capacity to dissect fundamental behavioural problems and issues of an individual. Culture is a social heritage in which people learn patterns of thinking feeling and acting that is transmitted from one generation to the next (Crandell, Crandell, and Zanden, 2012). The relationship between the counsellor and the counselee should be able to provide to the client with a possibility develops a new perspective and an awareness (Willis-O'Connor, Landine & Domene, 2016). This process contributes to one's interaction with others in a more healthy way. Erikson (1978) asserts that the life cycle chart becomes really meaningful only when one observes it as a weave. One's life is, therefore, a chain of developmental stages.

Developmental stages give the definitions of who we are and the reason we happen to be. They predict the outcome of the person we become. These stages explain the reason why people get stagnated or manage to overcome any given stage's tasks rendering success or failure in the society's suitability (Erikson, 1974). The understanding of these stages renders

the solution in enabling clients to retrace themselves and claim their rightful place of productivity and fulfilling life.

The entire life of a human being consists of developmental stages. According to Hans, Cruysberg, Pennings and Lammens (2014), developmental stages begin immediately after fertilisation. It is a basis of a psychohistory from which life cycle ensues (Stevens, 2008). Biological as well as experiential vulnerabilities predispose persons in the society as they develop (Schwartz, Klimstra, Luyckx, Hale & Meeus, 2012).

Freud considered the first years of life to be quite important in the development of the child's personality (Gleitman, 2004). The first five years are followed by a latency period during which the dynamics are somewhat stabilised. However, at the onset of adolescence, dynamics become active again (George & Cristiani, 1990). Erikson says that the formation of personality is complete by the age of 6 to 7 years, and psychological conflict and adjustment occur throughout the lifespan. He emphasised the role of a greater social world which includes relatives, friends, society and culture for which his developmental stages are called psychosocial rather than psychosexual (Bremner, 2017). Goswami (2004) agrees with Vygotsky, (1978) with regard to developmental stages being as a result of community interactive attributes in which the child is born and socialised. These early years are the foundation of the child's behavioural and emotional developmental stages up to the adolescence (Healy, 2011). Understanding of human developmental stages will bring clarity in clinical practices and offer a familiar therapeutic framework that offers hope empowerment and self-determination in seeking human recovery, (Vogel-Scibilia, McNulty, Baxter, Miller, Dine & Frese, 2009).

Most developmental psychologists focus on children from birth to adolescence. In recent years, however, some have been leaning towards the "life cycle" or "cradle to grave" approach that considers development as a process that continues from birth to old age (Carstensen, 2006). Hutteman, Hennecke, Orth, Reitz, & Specht (2014) stress the importance of mastering developmental tasks appropriate to a given life stage. He used Erik Erikson's concept of interaction between the individual and the society and noted that most societies appear to have a timetable for the accomplishment of various tasks. The general understanding of the world is such that we live in strata state that we have to pass through. The field of counselling states that the life of the human person being so interactive begins to develop after fertilisation and has to come to an end upon a given time (Hans, Cruysberg, Pennings, & Lammens, 2014).

Gardiner and Kosimitzki (2002), indicate the importance of having to study human development as being paramount in understanding, explaining, predicting and in some instances controlling behaviour. Gardiner and Kosimitzki (2002) assert that culture which is that complex whole includes knowledge, belief, art, morals, laws, customs, and any other capabilities and habits acquired by a person and are vital in this venture of study that constitutes human development. Culture is a human-made social environment collective programming of the mind which distinguishes the members of one group from another (Gardiner & Kosimitzki, 2002).

Bronfenbrenner (1973) argued that human developmental psychology theory, preoccupation with ecological human development and the individual should not be seen as a mere passive and static entity. However, should be seen as a dynamic and evolving being that interacts with, and restructures the many environments he/she comes into contact. Piaget (1963), as a proponent of cognitive development theory, explains human development as being a dynamic process that results from an individual's ability to adopt thinking to meet the demands of an ever-changing environment and as a result, formulate new ideas. It is largely an individual's accomplishment, directed and shaped by the environment and in part by genetics (Gardiner & Kosmitzki, 2002).

Vygotsky (1978), a proponent of the sociocultural theory of development explains that cognitive development is as a result of the interaction between cultural and historical factors. He believed that key features of development lie in matching the child's demands with requirements of his/her cultures. The three major components of this process are the roles played by culture, use of language and the child's zone of proximal development (Littlefield-Cook, Cook, Berk, & Bee, 2005).

Developmental stages are indeed significant in all aspects of humanity as a whole regardless of race or tribe, in fact, it is an intercontinental preoccupation. Markstrom (2010) confirms this by giving an example of North American Indian girls who have ceremonies about their human development and puberty. They highly regard transitions from childhood to adulthood. To them, these are important developmental stages. They are potentially vulnerable phases of life but also affirm the traditional values in the community hence members of the community support them.

This developmental concept is not strange in the African context where various communities have unique rites of passage. Rites of passage have an origin in the ancient Kemet in Egypt.

Individuals in this community were required to develop in virtue and thus needed to undergo an educational process which emphasised the development of qualities that would put the candidate in good standing with other people, nature as well as with gods. At the end of the session, individuals were expected to have gained control of thought, action, and trust in themselves and in elders who were already their masters. They were also expected to be able to withstand pain in times of difficulty, and have a sense of right and wrong. The end of the rite of passage in any of the stages was to gain education, love, and truth and enhance harmony in the society and consequently stability (Ashby, 2008).

There are common characteristics depicted from any given rite of passage in Africa be it circumcision or any other. Some of the pronounced characteristics include time set aside for the exercise, seclusion from common life and death of the previous life to a new one. There would equally be a test for endurance and perseverance in pain (Nsenga, 1992). Separation or seclusion of the initiates from common life signified that there would be the death of the previous life to a new one hence a new person is brought to life. An examination of endurance in pain emphasised perseverance. The rebirth of a new life of the individual is the hallmark agenda (Nsenga, 1992).

The understanding of human development is a universal trait not unique to western cultures where various developmental theories have originally been developed.

According to Ampim (2003), there are five major African initiation rites which are fundamental to human growth and development. These rites are critical to individual and community development, and should not be taken for granted that people automatically grow and develop into responsible, community-oriented adults. The five rites are; birth, adulthood, marriage, eldership, and ancestor-ship. Depending on the society, there are varying, elaborate and extensive ceremonies. However, these five themes hold together families and villages in traditional African communities and provide necessary structures for individual growth and development. According to Mbiti (1990), developmental stages lead to the understanding and mutual acceptability of the person by the community. Erik Erikson puts it clearly that one cannot understand human development without understanding the environment it occurs (Ngari, 2008).

Having to undertake the study and eventual confirmation of the Maasai developmental stages, the researcher sampled various works of different authors in order to gain an understanding of who the Maasai people are. Voshaar (1998) gives a definition of the Maasai as Maa

speaking people. Amongst the Maasai people, rites of passage slightly differ in terms of beadwork, styles of colour used during ceremonies and procedure of rituals as per geographical area. For a long time, there has been a conflict between modernity and the Maasai culture. The Maa speaking tribes live along the vast Rift Valley and its surrounding highlands; from Northern Kenya to Southern Tanzania. Considering their socio-economic activities being predominantly pastoralism, the Maa speaking tribes are generally scattered. This kind of lifestyle means that they never had a centralised political structure. It is not surprising then that in history certain diversifications and differentiations took place.

The Maa speaking groups are outlined as follows; the *Iltiamus*, who live near Lake Baringo in Kenya; *Isampur* who live in the Northern part of Kenya, the *Ilarus* who live in the Northern part of Tanzania near Mount Meru and the *Ilparguyu* who live on the west of Tanzania. In Kenya, we have sixteen sections in Maasai known as *Iloshon* and these are *Ildamat*, *Ilpurko*, *Ilkeekonyokie*, *Iloitai*, *Ilkaputie*, *Ilkangere*, *Isiria*, *Ilmoitanik*, *Iloodokilani*, *Iloitokkitoki*, *Ilarusa*, *Ilmatapato*, *Ilwuasinkisu*, *Kore*, *Iparakuyu*, and *Ikisonko*. Cronk (2004), adds that *Mukogodo* who were initially *Yaaku* speakers have a strong link of association with the Maasai of Doldol in Kenya. Voshaar (1998) concludes that that these people share a common language, but are different in cultural elements.

This diversity may be viewed from various elements of history, namely geography and economics and acculturation processes through intermarriages and contact with a diversity of people with whom Maa speakers had as neighbours. Each individual carries with him or her historical variety of cultural layers that account for the plurality of Maasai culture. Saitoti (1986) goes on to say that everybody living in the Maasai society is always in reference in terms of his or her age. The age group by which he is identified with, the members are compacted so strongly such that they are referred to as brothers and cannot do anything without involving their age mates.

There are stages or developmental milestones that are obligatory for the Maa people to go through as rites of passage. They are childhood, youth, circumcision, warriorhood and finally elderhood (Biswas-Diener, Vittersø, & Diener, 2005). According to the Maasai people, developmental stages begin from conception in that, care given to the mother is presumed to care for the foetus. The expectant mother is allowed to take some foods and prohibited from some (Sankan, 1979). A woman who disobeys is considered disrespectful and endangering the life unborn. A study by the Association for Psychological science (2011) found out that a

human foetus is an active participant in its own development and collects information for life after birth. Many rituals are performed before and during birth. Sacrifices are offered by shedding of blood from the slaughtered animals. Libation is carried out where traditional liquor and milk is poured. Community members partake in the celebrations (Nkoitoi, 1973).

A stage of independence begins when the child starts to be away from the mother. This is always after three months (Sankan, 1979). A woman is always under seclusion after giving birth for three months. After this period, the child is sometimes left under the care of other people as the mother attends to other chores. Eventually, the child grows until when it is able to carry out minor chores such as looking after the *ilasho* (calves). These are minor responsibilities in preparation for future responsibilities. According to the Maasai people when one is born, it is believed that the mother instructs the midwife to tell the child, before cutting the umbilical cord, that it should be prepared for life ahead without her (Saitoti, 1986). It is a way of preparing the child for the life of detachment. At this stage, a naming ceremony, which is a rite of passage is organised. Both the mother and the baby are shaved signifying a departure from one stage to another which is called *entomononi*. The child is then given a name (Donovan, 1981). The next stage is when boys and girls are considered to be free from the care of the mother. This period is called *ayiokisho* for boys and *titoisho* for girls. This is when they learn boyhood and girlhood games and practices. Then there is the circumcision and clitoridectomy stage for boys and girls respectively. As children grow, more and more responsibilities are assigned as they graduate from one stage to another. For instance, after the circumcision stage, there is a transition into warriorhood, womanhood and consequently to elderhood. Finally, there is senior elderhood which is natural retirement from the heavy duties of an elder (Saitoti, 1986).

According to Compton (2005), each developmental stage involves a struggle between two conflicting personality outcomes one of which is positive (or adaptive) and the other negative (maladaptive). Erik Erikson stipulates that healthy development involves the adaptive outweighing the maladaptive. Gardiner and Kosmitzki (2002), indicated that Erikson invented the eight stages ranging from infancy to later adulthood, each accompanied by a psycho-social crisis requiring resolution if one is to move successfully from one stage to the next. Every stage involves an apprenticeship, for instance, for an adolescent to be able to establish a strong sense of personal identity there has to be a mentor. Therefore, Erik Erikson's psychosocial stages indicate that the formation of the self is never complete. Self-

realisation does not happen in the exclusion of all others in the society; it is always the society that affects the evaluation of others (Compton, 2005). Vasta, and Scott (2004) expounds more on Erik Erikson's theory while indicating how it is interactive and combines inborn and environmental factors. Each person is guided through the psychosocial stages by the genetic processes, but the individual's social and cultural surroundings help determine how the conflicts are resolved at each stage and also contribute heavily to personality development. Both nature and nurture contribute heavily in the development of human, the accomplishment of development is because of favourable genes with which we are born and the supportive environment in which we have developed (Berk, 2000; Pedersen, Draguns, Lonner, & Trimble, 1996 & Levitt, 2013). People have culture and all people are equally a historical lot, this is because the development occurs over decades and centuries leaving a legacy of tools, artefacts, value systems, institutions and practices. Individual development unfolds in a particular cultural and historical niche that in itself is dynamic and changing.

Ngari, (2008), lays down the Erik Erikson's developmental stages that compares to the Maasai culture in the context of an individual's development. After birth, for instance, the child seeks to trust or to distrust the mother or other siblings when the demands are not met or are met. When the child's needs are met, he/she gets to trust the environment around him/her. The child then develops trust and performs his/her duties without any fear or being ashamed. Contrary, those who do not trust the people around them develop a negative approach towards reality. The child is equally highly motivated to be industrious and has no sense of being inferior and worthless. As the child grows it identifies itself with a given person they like and suits them in fulfilling their aspirations. They get inspired by role models as their mentors and get excited about life. Failure to successfully go through these stages makes the subject experience role confusion in the society. They form trusting bonds to which they express their genius and aspirations, and would easily get to bonding with the opposite sex looking forward to future marriage. Contrary to this, there would be disintegration, isolation, and even dejection hence they would grow up without any vision of life.

1.2 Statement of the Problem

Many communities globally engage in rites of passage in order to shape human growth and maturity. These rites of passage are processes of bringing up healthy and mature persons in the society. These rites of passage can be viewed as environmental, psychological and social influences on the development. These rites of passage can be related to Erik Erikson

psychosocial theory which explains various stages of development in which an individual can be allowed to perform some certain tasks to enhance their development tasks to the satisfaction of their social cultural expectations of a healthy growth.

Many communities in Africa and in Kenya have rites of passage that involve both boys and girls. There is no study that has been conducted to relate these rites of passage comparing to developmental theories in Psychology to enhance their significance of cultural practice of psychology and counselling. This study therefore envisages comparing Maasai of Transmarine in Kenya developmental rites of passage and Erik Erikson's Psycho social theory. It is hoped that the research empirical evidence will provide counsellors and psychologists to understand the cultural influence on individuals on cultural influences on an individual's development thus enhancing psychological intervention efficacy in handling the Maasai people and similar communities concerns professionally.

1.3 Purpose of the Study

The purpose of the study was to make a comparison between the Maasai developmental rites of passage and Erik Erikson's psychosocial developmental stages across the lifespan and its implication to counselling.

1.4 Objectives of the Study

The objectives of the study were to:

- i. Describe the Maasai developmental rites of passages across the lifespan of Maasai people in Trans Mara Sub County
- ii. Compare the developmental rites of passage of Maasai in Trans Mara Sub-County with Erikson's psychosocial developmental stages.
- iii. Determine the implications of the Maasai developmental rites of passage to counselling in Trans Mara Sub-County.
- iv. Compare the implications of the Maasai developmental rites of passages and the Erikson's Psychosocial developmental stages to counselling in Trans Mara Sub-County
- v. Establish the challenges facing the Maasai developmental rites of passage in the modern day setting in Trans Mara Sub-County.

1.5 Research Questions

- i. What are the Maasai developmental rites of passage across the lifespan of the Maasai people in Trans Mara Sub County?
- ii. What meaning does the Maasai attach to the comparisons that exist between the Maasai developmental rites of passage and Erik Erikson's Psychosocial Stages?
- iii. What are the implications of Maasai developmental rites of passage in relation to counselling in Trans Mara Sub County?
- iv. What are the comparisons and implications of the Maasai developmental rites of passage and Erik Erikson's psychosocial stages of counselling in Trans Mara Sub County?
- v. What are the challenges facing the Maasai developmental rites of passage in the modern day setting in Trans Mara Sub-County?

1.6 Significance of the Study

The study was to establish a comparison between the Maasai developmental rites of passage with the modern psychological developmental stages. The study would facilitate an in-depth understanding of the Maasai developmental rites of passage and provide psychologists with a good background in the area of counselling. The findings of the study would provide the best practice of counselling among the Maasai people by being applied to the cultural outlook of life into the counselling needs. Considering the changing times, the study clarified the understanding of trends and the response of the Maasai people. The study will also establish the relationship of the maasai developmental milestones with modern psychological theories that ascribe to the same.

This study did not only confirm Maasai culture proponents holding fast to it as a precious tool to development but was equally to create an awareness of other cultures importance and call for its preservation and utilisation for credible counselling and general social development breakthrough. Indeed, in any culture, there are expectations about appropriate forms of behaviour expectations held by children as well as adults. Children whose behaviours are in accordance with cultural values and expectations are the ones who are most likely to find acceptance in the peer group. The study would help to enhance the therapeutic practice in the psychological practices among the Maasai.

This study would help to reclaim, clarify, and preserve Maasai culture which will provide a basic ground on which to establish the milestones that determine an adaptive psychosocial development. This common understanding of each other will give advent to intellectual and economic exploitation of natural and human resources. More researchers in various fields within Maasai land will emerge from various disciplines due to the available knowledge from the above research.

1.7 Scope of the Study

This study was to determine the Maasai developmental stages and compare them with Erik Erikson's stages of psychosocial development. It was limited to the Maasai age sets of *Illookitoipi*, *Ilnyankusi* and *Iseuri* among the clans of *Isiria*, *Moitanik* and *Ilwuasingishu*, from Trans Mara sub-county, in Narok County. The selection of the location was based on the assumption that this group of Maasai people have managed to preserve their culture very well compared to other Maasai groups in Kenya.

1.8 Limitations of the Study

The limitations of study were;

- i. The language was a barrier and a limitation to this study. The elders who were among the respondents of the study could not communicate in English or Swahili. However, the researcher managed to get translators.
- ii. The physical terrain of the area of study is difficult to access considering that the place does not have good road infrastructure. The researcher had to take a longer time than anticipated since he would walk for long distances and at times postponed meetings for days until rivers subside.
- iii. The research needed a lot of time in order to be completely exhaustive in that participants needed not to seem to be hurried. The researcher needed to be patient with the old participants.
- iv. Considering the vastness of the study as well as the number of respondents the researcher experienced some financial challenges.
- v. There were respondents who were not willing to disclose some information. However, the researcher had to find a way of convincing them how important the study is even to the community.

1.9 Assumption of the Study

The study was guided by the assumption that:

The Maasai people of Trans Mara Sub County are the only Maasai group that have maintained their culture compared to other groups of Maasai people.

The respondents were free to air their views without any fear or coercion or any bias regardless of religious conviction or supposedly modernism. The respondents did not get embarrassed to talk about these rites that are considered outdated.

1.10 Definition of Terms

The following are the operational and conventional definitions of the key terms used in the study.

Adulthood: This is the period in which a boy or a girl has achieved a maturity age, usually over 18 years. This is the age at which a Maasai youth is initiated through a developmental rite of passage of circumcision or clitoridectomy.

Age group A number of people categorized or classified together as being of similar age. These are groups of people who were initiated at the same circumcision period (*olporor*).

Childhood These are individuals who are below 18 years of birth. Refers to the children who are from the age of 0 up to 9 years, comprises two stages *Ng'aturanisho* (0-6years) and *Sinkaisho* (6-9years), a general name to this stage would be *Keraisho*.

Circumcision This is the removal of the male foreskin. It is a Maasai initiation rite of boys taking place from the age of 18 to 20 known as *emuratare*.

Clitoridectomy It is the incision of a clitoris of a female gender. This is a rite of passage for Maasai girls performed as from age of to 15 years of birth equally known as *emuratare*.

Counselling

It is the provision of a professional assistance and guidance offered to an individual in resolving their personal or psychological problems by a therapist.

This is the provision of assistance and guidance in resolving personal or psychological tasks within a given developmental rite of passage, usually by elders, this process is known as *enkikoo*.

Culture

This is a social heritage of people, which defines people way of life distinguishing them from all others. It is a way of life characterized by norms and rites (*olkuaak*).

**Cultural
Developmental
stage**

It is used to refer to the developmental milestones that a given people culturally pass through systematically in their lifetime. These are the developmental rites of passage that maasai people go through as they develop their community subjects. Also known as a rite of passage

Impediments

It is a hindrance or an obstruction in having to overcome some given tasks within a developmental rite of passage. This refers to a failure by an individual to get to a given rite of passage due to some taboo committed or incompetence among the Maasai people.

Infancy

This refers to the age of a child from 0 to 2 years old.
It is the period of childhood between 6 up to 10 years in which a child can run errands within the house (*Sinkaisho*).

Initiation Rites

This is a process in which one qualifies to graduate from one stage to another. It is an activity performed on a candidate by an elder marking entrance or acceptance into the next level of development of growth among the maasai people, understood as *ilkerretin*.

**Maasai
developmental
rites of Passage**

These are psychosocial growth milestones that are characterised by certain rituals that determine graduation from one level of growth to another.

- Maasai** Is one of Kenya's tribes with several rites of passages.
- Nature** These are the basic or inherent features or qualities of a human being that are genetically endowed.
- Nurture** It is concerned with the extent to which particular aspects of behaviour is the product of learnt characteristic. This would refer to Maasai culture as well as environment they live in all which makes their way of life that distinguishes them from other people.
- Psychosocial** Refers to the interactions of human development within a social set up.
- Stage** This is a point or a period, and a milestone. This a situation in which an individual finds him or herself as rites of passage are done in order to develop to the next level of growth among the Maasai culture.
- Warriorhood** This is a stage in life in which one is in a state of going to war for a certain cause. It is a Maasai soldier or army state of young men who have undergone circumcision and have been initiated into the military in order to defend and to provide service to the Maasai community

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section presents a body of literature on the topics pertaining to the rites of passage otherwise mentioned as developmental stages. Since rites of passage are a cross-cultural phenomenon, the literature covered includes tribes and groups of people from five continents, showing their distinct activities related to rites of passage geared towards initiating candidates. Literature related to Maasai cultural practices in relation to rites of passage was also covered.

2.2 Overview of Developmental Rites of Passage

Blumenkrantz and Goldstein, (2010), define rites of passage as patterns of behaviour and customs that various cultures engage in during times of major life transitions. These are community created and community directed experiences that transmit cultural values and knowledge to an individual (or individuals). These rites of passage guide one's transition to a new status in the community.

According to Halleh (1995), universally, these rites of passage have connected and similar characteristics and are inevitably following a given pattern. Some of the common characteristics include separation from society, preparation for instructions or learning from the elders. They are transitional and involve change, for example, from childhood to adulthood. Furthermore, they have a sense of rebirth, getting into a new way of life after being welcomed back into the society after having spent a period of time in seclusion. The rites portray a physical and spiritual change of the body, have a religious attribute as prayers are held, as well as invocation of blessings. Externally, a new way of dressing is adopted and new foods and drinks are introduced to the initiates after graduation. Such ceremonies are accompanied by traditional songs and dances.

As highlighted before, throughout the world we have life events that symbolise or involve transiting from one stage to another. There is no culture or a group of people that do not celebrate a birth, the setting in of puberty, marriage, life-threatening illness or injury, and finally death. Rites of passage are therefore not a preserve of a specific group of people, tribe, race, region, country or even continent. Different groups of people in the world have their own unique rites of passage (Faux, 2015). As this study focused on the Maasai rites of

passage in the context of human development, the researcher looked at other groups of people from other parts of the world that have rites of passage. Some of the groups to be discussed in the following section include the Spartans and their *Krypteia*, the Brazilians in Amazon with their bullet ant glove, the Mardudjara circumcision from Australia, the Indians from Asia, the Fulani from West Africa, the Xhosa people from South African and the Kenyan Kipsigis.

2.2.1 The Spartans

Historically, the Spartans from Greece in Europe, have a rite of passage called helot killing. It entails boys going through a military training in order to become men. At the age of seven years, a candidate is separated from his parents to attend a warrior training at *Krypteia* (Van Genep, 2011). At eighteen years old, he is taken into isolation. Armed only with a knife he is expected to kill many state slaves known as helots (Papapostolou, Konstantinacos, Mountakis, & Georgiadis, 2010). Upon graduation from this stage, he is welcomed back to the community and allowed to marry and continue serving the society as a soldier. This rite of passage involves seclusion from the society at the age of seven, training as a warrior for ten years and after which one is allowed to marry. Marriage becomes a stage where he gets integrated into the community while continuing to serve as a warrior (Papapostolou, Konstantinacos, Mountakis, & Georgiadis, 2010).

2.2.2 Satere-Mawe Rite of Passage of the Amazonians

According to an Amazonian tribe in America, the Satere-Mawe have a ritual for men which is excruciatingly painful in both physical and psychological sense. Young boys at the age of twelve years are supposed to gather bullet ants from the forest and put them into a glove and wear them for over twenty hours. The stings from the ants are more painful than bee stings (Kapfhammer, 2012). This rite is supposed to depict resilience in hard times.

2.2.3 Mardudjara, Aborigines, Australia

The Aborigines rites of passage signify a transition from boyhood to manhood and it consists circumcision and sub-incision. At the initial stage, the rite entails learning a new language, *Damin*, before the ritual. Women do not take part in the ceremony. Upon attaining the age of 17 or 18 years, boys are taken to a place set aside for the rite of circumcision. They are laid down near a fireplace while those present dance around while mourning aloud (Tonkinson, 1978a). While the operation is going on the boy has a boomerang put in his mouth, between

the teeth. An elder carrying out the circumcision exercise which is the removal of the foreskin sits on the boy's chest while facing the boy's penis. The foreskin is cut and kept for future use. After the operation, the boy kneels on a shield already put on the fire to purify his wound. The incision takes place after sometime when the boy is taken to a holy place. The initial procedure takes place, with both dancing and mourning only in the presence of men (Tonkinson, 1978b). A small wood is put into the urethra to act as the backing for the knife to make a split on the underside of the penis from the frenulum to near the scrotum. After this, the candidate stands at the fireplace and lets his blood to drip into the fire. This letting of the blood into the fire is repeated throughout the adult life.

2.2.4 Hindu Rites of Passage

Before a child is born the Hindus have special rites for the unborn. The rites signify protection of the unborn from any harm. Once the child is born the father dedicates the child to be truthful and he is the one who names the child (Bajpai, 2011). A favourite name of a god or a goddess is whispered in the ear of the child. After a few years, if it is a girl, her ears are pierced in a ceremonious way. Both boys and girls are shaved in a symbolic renewal and shedding of wrongdoing in the past (Papapostolou, Konstantinacos, Mountakis, & Georgiadis, 2010). This is followed by the ceremony, called the "sacred thread" It is a rite of passage into adolescence and only reserved for male members of the three upper castes, the Brahmin, Shatryas and Vaishyas. This rite represents the birth of the initiate into the religious community. This stage ushers a male into the religious life in the presence of a guru, a holy teacher (Bajpai, 2011). There is a ceremonial dressing after being shaved. Taking a small simple walking stick in his hand, the initiate renounces all material possessions and then receives the sacred thread (Bhattacharya, 2015). This rite of the thread symbolises the interconnectedness of all things. The thread consists of seven strands and each represents a different virtue of quality. That is the power of speech, memory, intelligence, forgiveness, steadfastness, prosperity and a good reputation. The boy promises to live up to the above qualities and for the rest of his life, wears the sacred thread as a symbol of his coming of age (Pandey, 2013). The ceremony is concluded with fire sacrifice. The candidate would then henceforth follow his teacher or guru learning about the scriptures and living a spiritual life and leading a life of austerity. He eventually, re-enters the society and marries in order to raise a family. Marriages are arranged by the parents. Hindu weddings are colourful and celebratory (Knipe, 2015). On the wedding day, the bride and the groom move around the

flames of fire which burns in a brick fireplace. Bells are made and many gifts like butter, grains, seeds and flowers are put in the fire as gifting the fire. Every time the circular movement is made the bride steps on a brick as a sign of affirming her strength and loyalty (Bowker & Holm, 1994). Both the bride and the bridegroom dance around the fire seven times. This is considered as the most important step in bonding as far as the Hindi wedding is concerned. At the end of the ritual couples are bonded for life and their union solemnised.

Fire plays a significant role in all Hindu celebrations, from birth to death. Like in the marriage ceremony, fire is used during cremation. The body is wrapped in cloth and carried to the cremation ground surrounded by the family. They recite prayers as they head towards the cremation ground (Olson, 2007). These prayers are made with a belief that the deceased will undergo a process of rebirth, purified by fire into a new life. Here the living relatives are protected against the evil spirits. The ceremony is concluded with ashes being thrown into a river. It is a desire of every Hindu to have their ashes thrown into the holy river Ganges, believing that the water will purify their souls. Here is a summary of the eight Hindu rites of passage, according to Bhattacharya (2015), and Gandhi (1996).

Ashta Samskara means the eight rites of passage (Bhattacharya, 2015). This celebration is performed to sanctify life's crucial junctures for the well-being of the family, community and secure inner world blessings

- i. **Namakarana** – Name-giving ceremony
- ii. **Ana Prasana** - The beginning of the solid food
- iii. **Karnavedha** - Ear Piercing
- iv. **Chudakarana** - Head shaving
- v. **Vidyarambha** - The beginning of education
- vi. **Upanayana** - The sacred thread ceremony
- vii. **Vivaha** - Marriage
- viii. **Antyeshti** - Funeral or last rites

2.2.5 Fulani of West Africa Rites of Passage

These are the West African nomads. When boys are of an age set by the community, they are set to a whipping match in which each candidate is expected to withstand this enormous pain

resulting from sharpened sticks. The festival is called Sharo, meaning endurance and being able to withstand the lashes. The rite is meant to qualify a candidate as being strong, full of self-control and being brave (Okogba, 2017). This is publicly done in the presence of the whole clan. Surrounded by family members, friends and well-wishers, the opponent is motivated with their support and their readiness to offer gifts and other bounties if he wins (Ibironke, 2014).

2.2.6 The Xhosa Male Circumcision

From birth, the Xhosa culture has various rites of passage. Each stage is experienced through a ritual aimed at introducing the individual to their counterparts and also to their ancestors. *Imbeleko* is the first stage whose ritual is performed to the newborn meant to introduce them to the ancestors. *Umphumo* stage is referred to as homecoming. Then there is *inkwekwe* which is a transition from boyhood to manhood, *indonda*. All these rituals are important and equally symbolic of one's development. The elders hold their vitality before they are performed and even after its execution as the victims must be officiated by the elders as they go to the next stage (Vincent, 2008). Knowledge of one's clan, *isiduko*, is so vital such that one is able to trace consanguinity. Without it, one would be referred to as, *uburhanuka* (lack of identity, arising from one not knowing his own clan). According to the Xhosa people, this knowledge qualifies one to be an *Ubuntu*, one with human kindness. After circumcision, the initiates, *abakwetha*, are taken into isolation away from home. During the healing period, they smear themselves with white clay and stay in the mountains. During the *Abakwetha*, ceremony, before circumcision, the boys undergo shaving and a big party follows. The boys are then escorted to the mountains where they are circumcised and left alone for several weeks. The circumcision ritual is one of the most important moments in a boy's life. He graduates into a "man," hence enabling him to have status in the community (Denniston, 2013). The place of his stay is protected against insects and animals which could pose as health hazards. The hut where he stays is constructed by relatives. Girls are equally initiated but do not undergo circumcision.

In marriage, an animal is slaughtered as a symbol that marriage has taken place and a rite is performed. The ritual is meant to allow children who are gotten through the marriage to belong to the lineage of the bridegroom (Engelbrecht, 2010).

According to the Xhosa culture, the dead join the ancestors and become ancestral spirits who continue being in communication with the living. The ritual of slaughtering a cow, known as

umkhapho facilitates the movement of the recently dead members of the community into joining life in the afterlife. This is necessarily done in order to facilitate their coming back to advise the living later in life (Mtuze, 2004).

2.2.7 Rites of Passage According to Okiek of Kenya

The Okiek rites of passage involve both girls and boys who attain the age of 14-16. However, during the initiation, the two are secluded separately for a period ranging from 4-24 weeks where they undergo some teaching about their culture. During this period they smear themselves with white clay to appear wild (Katz, 2004). There is an animal that roars wildly at night, and when the initiation time is over the initiates are able to see and touch the animal that roars at night. They would in return roar themselves like the animal (Delaney, 1995).

2.3 The Maasai People

From the foregoing, the Maasai people do not exist in isolation as the only community that has rites of passage. These preceding sections were meant to put the Maasai culture in the context of other cultures that carry out rites of passage. The following literature, therefore, presents Maasai people and other related concepts in relation to their culture. These include the Maasai food, code of dressing, cultural heritage, housing system, customs and ceremonies and the ritual of head shaving. The section will also look at the Maasai developmental stages such as birth, naming and childhood to boyhood/girlhood, initiation rites, namely, circumcision and clitoridectomy. There are also warriorhood as well as the elderhood stages. The section then summarises the Maasai developmental stages denoting ages and its corresponding tasks, implication of developmental stages and counselling, psychological and cultural theories of developmental stages and Erik Erikson's Psychosocial stages and Theoretical framework.

The Maasai are pastoralists who live in Kenya and Tanzania. They highly value their animals as it is their main source of income. According to Donovan (1981), they utilise every part of their cattle that is blood and meat. They also use the urine for medicinal purposes and also to wash calabashes. Dung is used to covering and sealing their houses. Donovan (1981) adds that they use horns to cover their containers, hoofs for ornaments, hides for clothing, shoes, house and bed coverings as well as ropes.

In 1981, the Maasai population was about 300,000 to 400,000 in Kenya. However, this figure is hard to determine because the Maasai will always hide the number of their children as it is

considered a taboo to count your family members (Donovan, 1981). According to the last census in 2009 as recorded by the Kenya National Bureau of Standards (K.N.B.S), Narok County which has the highest number of Maasais had a population of 850,920 inhabitants. However, the total cannot be attributed to the Maasai people as Narok is slowly becoming a metropolitan.

Maasai land covers 40,000 square Miles, three-fifths of it is in Tanzania, and the rest in Kenya. They live in semi-permanent settlements, enclosed homes called, *inkangitie*, which is the basic economic, social and political unit. Several families come together to form an *enkang* and pasture their livestock together (Salvadori, 1973a). According to Homewood, Kristjanson, & Trench, (2009), today Maasai land comprises of 150,000 square km of both semi-arid lands of Tanzania and Kenya. Adamson (1975) says that the Maasai came from the North of Africa 400 years ago by way of Lake Stefanie and south end of Lake Rudolf to the Lorian swamp across Rift valley and far into Tanganyika. Maasai have a belief that they came from Kerio Valley in the 17th century. The Maasai left Kerio Valley region of North Eastern Kenya near Lake Turkana and wandered down to the more abundant grazing region of the Great Rift Valley and in the surrounding plains. Maasai are Nilo-hermit people. Their life is governed by their love for cattle. They believe that God gave them the exclusive right to own the cows all over the world (Sankan, 1979). Nkai has entrusted the cattle of the earth to the Maasai who are the best and the strongest people. Only the Maasai depend solely on livestock, which is their greatest form of wealth. Their neighbours and fellow Nilotic, the Okiek, unlike the Maasai, are hunters and gatherers solely depending on honey, fruits and wild animals, and this would make them coexist well with Maasai, without raids or wars over cattle (Micheli, 2013).

According to Adamson (1975), the Maasai people believe that it is a sin to cultivate the land. God makes grass grow on the earth for the cattle that are the livelihood for the Maasai. Thus, cultivation deprives livestock their God-given resource. Homewood, Kristjanson, & Trench (2009), confirm that historically Maasai people have been keeping off cultivation of land for their dependence on the livestock in its entirety. The Maasai observe the custom of abstaining from milk when eating meat. They have distinctive Hamitic practices which include; circumcision, clitoridectomy, age group systems, shaving of the head of a woman, extraction of two lower front teeth, the one-legged stance of the heron, and the copious use of spit in greeting and benediction (Nkoitoi, 1973). The Maa language is Nilotic with no written

history. They have depended on oral traditions handed down by word of mouth from one generation to the next.

The Maasai build two types of Kraal; one is known as *Enkang* which consists of 20-50 huts and is for married people and their families. These huts are placed inside a circular thorn fence which also protects the livestock at night from wild animal attacks or the raiders. The second belong to warriors popularly known as *Ilmurran* (plural and singular *Olmurrani* for our purpose these terms will be used interchangeably live in *manyatta*. Each family has one or two gates in the fence. The hut of the first wife is on the right hand of the gate, the second wife is on the left, and the third wife's hut is on the right and so on (Donovan, 1981). The second type of a kraal is called the *emanyatta*. These are small huts occupied by one age group who after circumcision attach the prefix 'ole' to their name which means "son of" that is preceding the father's name. These become warriors, the *ilmurran*, until they marry. This group of young men live together. The *manyattas* are not enclosed. Each *Olmorani* shares the hut with his entourage. They are isolated and only intermingle during social events (Mol, 1980).

In any Maasai settlement or homestead, *enkang*, it is easy to identify the house of warriors (*emanyatta*), from the elders or parents. The way the Maasai live is progressive and very patriarchal. If you are not an elder you remain under parents' supervision and guidance (Shachtman, 1981 and Donna, 1964).

Historically, Maasai is the male ancestor of three tribes; the Maasai, Somali and the Datog. The *Eloi kop* is a subsection of the Maasai that are the cultivators or the agriculturalists. They kept fighting with them too and were majorly defeated by pastoralist Maasai. Conflict arose due to their cultivation habits that were contrary to the larger Maasai beliefs (Salvadori, 1973a). As they migrated, they progressed towards the expanse of uninhabited lands for their animals. However, they met with Bantu migration from Congo who stopped them from progressing but forced them to move towards the vast lands of the megalithic Cushite.

When the first Europeans moved to Kenya and East Africa, the Maasai were already in the new lands which had no bounds and ranged as widely as the Maasai roamed in search of pasture. This ranged from deserts in the north of Mount Kenya to the plains south of Mount Kilimanjaro and from the shores of Lake Victoria to the beaches of the Indian Ocean (Salvadori, 1973b). In the 19th century, the Europeans referred to the Maasai as the noblest

savages and an elite corps of painted and feathered warriors strangely aristocratic in their disdain for other peoples civilisation. For the Maasai, no advances during the last 100 years have been of any great interest or advantage (Amin, Welts & Eames, 1987).

They would have dominated other tribes for long, were it not for the following major catastrophes;

- i. An outbreak of rinderpest in 1892 and cholera. They were weakened by smallpox epidemic hence could not make raids on their neighbours in trying to restore their status (Muriuki, 1974 and Salvadori, 1979b).
- ii. *Mbatiany* who was a *Loibon* (chief priest, seer/prophet or ritual leader) had two sons, *Lenana* and *Sendeyo* who did not agree upon his death in 1890 on who would be the heir to their father's office. This led to disunity which added to their misfortunes in that they fought among themselves and their enemies took advantage of this situation. When chief *Lenana* defeated *Sendeyo* and his warriors, they forced him into Tanzania where they are currently situated.
- iii. This distinction became entangled with raids and reprisals and the already hopeless situation degenerated further into a civil war which led to the British colonialists, making *Lenana* a paramount chief which led to ushering in of the British colonialists coming in to protect *Lenana* (Kituyi, 1990).

Almost everything around the Maasai people has a meaning. They attach significance in all they do, possess and partake. The following section will look at various aspects that are associated with the Maasai that have an effect on their developmental stages.

2.3.1 Maasai Food

The Maasai depended on cattle for both food and cooking utensils as well as for shelter and clothing. Cattle ribs make stirring sticks, spatulas, and spoons. Horns are used as butter dishes and large horns as cups for drinking alcohol made from honey. The traditional Maasai diet consists of six basic foods: meat, blood, milk, fat, honey, and tree bark. Wild game (except the eland), chicken, fish, and salt are forbidden. Due to the development that has taken place even as they hold strictly to the above foods, it has been noted that children would eat other meat, but rarely would the adults be found to eat. Allowable meats include roasted and boiled beef, goat, and mutton. Both fresh and curdled milk is drunk, and animal blood is drunk at special times after giving birth, after circumcision and excision, or while recovering from an accident. It may be tapped warm from the throat of a cow, or drunk in

coagulated form. It can also be mixed with fresh or soured milk, or drunk with therapeutic bark soups (*motori*). It is from blood that the Maasai obtain salt, a necessary ingredient in the human diet. People of delicate health and babies eat liquid sheep's fat to gain strength. Honey is obtained from the Torrobo tribe and is a prime ingredient, a fermented beverage that only elders may drink (Donavan, 1981 & Amin, Welts & Eames, 1987).

The Maasai generally eat two meals a day, in the morning and at night. They have a dietary prohibition against mixing milk and meat. They drink milk for ten days as much as they want and then eat meat and bark soup for several days in between. For warriors, however, the sole source of true nourishment is cattle. They consume meat in their forest hideaways (*olpul*), usually near a shady stream far from the observation of women. Their preferred meal is a mixture of meat, blood, and fat (*munono*), which is thought to give great strength. Due to ever growing population and proximity to other tribes, Maasai have also embraced other types of food. However, their ceremonies have remained intact as the food served during such occasions is traditional (Homewood & Patti, 2009 and Brandy, Suksiri & Dodds, 2008).

2.3.2 Maasai Code of Dressing

Maasai clothing varies by age, sex, and place. In the 1960s, the Maasai began to replace animal-skin with a cotton cloth. Women tied lengths of this cloth around their shoulders as capes (*shuka*) or around the waist as a skirt. The Maasai colour preference is red, although black, blue, striped, and checked cloths are also worn, as are coloured African designs. Elderly women still prefer red and dye their own cloth with ochre (a natural pigment). Until recently, men and women wore sandals made from cowhides. Traditionally, shepherds wore capes made from calf hides, and women wore capes made of sheepskin. The Maasai decorated these capes with glass beads.

Young women and girls, and especially young warriors, spend much time improving their appearance. Styles vary by age group. The Maasai excel in designing jewellery. They decorate their bodies with tattoos, head shaving, and hair styling with ochre and sheep's fat, which they also smear on their bodies (Bentsen, 1989). A variety of colours are used to create body art. Women and girls wear beaded necklaces as well as headbands and earrings with various colours. Historically, Maasai warriors wore ivory bands on their upper arms like ancient Egyptians. Jewellery plays an important role in courtship. As children develop, dressing becomes part of the training. Each gender undergoes training on how to dress. It is a

taboo to dress like a different gender. According to Tepilit, (1986) and Amin & Eames, (1987), one can tell which age group a Maasai belongs by looking at their dressing.

2.3.3 Maasai Cultural Heritage

The Maasai have a rich collection of oral literature that includes myths, legends, folktales, riddles, and proverbs (Kerubo, 2016). These are passed down through generations (Ole Sankan, 1995; Lyong, 1972). The young people within the community interact with the older age in order to learn from them. As boys are taught or instructed by the male gender, girls get their instructions from women. They compose in honour of community heroes and heroines. Women are seldom at a loss for melodies and words when some heroic action by a warrior inspires praise. They generally have songs for various occasions such as teasing songs, work songs, milking songs and songs sang during the plastering of roofs. They similarly have songs used during prayers. They are used to praise their traditional god (*Enkai*) for rain and other needs. Each Maasai warrior strives to be in good books of the community by trying to emulate heroes from the community (Sankan, 1979 and Mazrui, 1986).

2.3.4 Maasai Customs and Ceremonies

According to Saitoti (1986), the Maasai are truly independent and proud of their culture. They have strict rituals revolving around age and initiations. Throughout their life, almost every rite of passage from birth to death is greeted with elaborate ceremonies and celebrations with many recurring customs. Every rite is accompanied by celebrations. Milk is considered sacred and is used to bestow blessings. Many ceremonies involve the ritual of slaughtering of an animal especially from their herd of cattle. Meat is distributed among the community members according to social rank. Occasionally, live cattle are bled by opening a vein on the neck or flank with an arrow. Blood is collected in a gourd and the wound is treated with ashes. The collected blood is either drunk immediately while fresh or mixed with milk. Sour milk is also considered a delicacy (Saitoti, 1986). The Maasai do not value their cattle primarily for economic purposes but see them for cultural purposes (Mazrui, 1986).

Red is the colour of the Maasai. It is the basic colour of the Maasai *shuka*, or a red blanket that is often worn around the shoulders by both men and women. Red colour dominates their beautiful beaded jewellery as their hair and bodies are smeared with red ochre. This colour is usually associated with a fierce god. This is why Maasai warriors are known to be associated with the red colour. Blue is a calm colour depicting a relaxed and happy god (Mol 1980).

According to Mol (1980), black is associated with sacredness as the colour is worn by pregnant women, older women the *ilaibartak* and *inkaibartak*, the initiates male and female respectively, and in some cases, old men would wear them too. Similarly, young men and women who are being prepared for circumcision wear dark clothing, paint their faces with markings, and then cover their faces on completion of the ceremony. The Maasai live in a polygamous family structure, where men have as many wives as they can afford. Men pay a dowry for them to get wives. Children are considered a wonderful asset (Neal, 2003 and Margolies & Barbara, 1994).

2.3.5 Maasai Head Shaving Ritual

Head shaving is a practice that is very common in almost all Maasai rites of passage. It represents a fresh start; one moving from one life to another. Warriors are the only members of the Maasai community allowed to have long hair which they weave in thinly braided strands. Upon reaching the age of three months (commonly referred to as three "moons"), the child is named and the head is shaved clean apart from a tuft of hair, which resembles a cock's comb, from the nape of the neck to the forehead. The cockade symbolises the "state of grace" accorded to infants. A woman who has lost a child in a previous pregnancy would position the hair at the front or back of the head, depending on whether she had lost a boy or a girl (Sankan, 1979).

Two days before boys are circumcised they are shaved. The young warriors then allow their hair to grow and spend a great deal of time styling the hair. It is dressed in animal fat and ochre and parted across the top of the head at ear level. The hair is then plaited; parted into small sections which are divided into two and twisted, first separately then together. Cotton or wool threads may be used to lengthen hair (Neal, 2003 and Donna, 1964). The plaited hair may hang loose or be gathered together and bound with leather. When warriors go through the *Eunoto*, which literally means giving birth to a new age group, and become elders, their long plaited hair is also shaved. Brides are also to symbolise their new identity (Salvadori, 1973a).

The discussion above about the Maasai people is a precursor to all the rites of passage that a Maasai undergoes. Generally, food, housing, customs, heritage and dressing, either symbolise or influence the various rites of passage. The following section now looks at the developmental stages of the Maasai people in the context of their culture.

2.4 Maasai Developmental Stages

The Maasai people, as hinted before, have various developmental stages which are considered as rites of passage. These stages include birth, naming, childhood, circumcision, warrior-hood, marriage, elder-hood and death. This is a continuous progressive journey of life which one must undergo in order to suit within the community (Priest & Carey, 1990; Parkin, 1988; Oddie, 1994 and Pangerl, 2011). The following sections will explain what each rite of passage entails and the meaning associated with it.

2.4.1 Birth, Naming and Childhood (*Eng'aturana, Infant and Sinkan, Toddler*)

After the child is born, he is given a pet name. This is because the first months are precarious therefore a proper name is given after shaving. The name is given according to the event surrounding the birth time. Children are breastfed for two years or more. The first chores of the baby may resemble games but first toys are everyday household utensils and other things. The older children in the family or community babysit their siblings. They spend all of their time with their parents or the grandparents. They have narrated stories and learn their mother tongue in close surveillance of the parents (Amin, Welts & Eames, 1987). Children have the front teeth extracted, piercing of the earlobes, as well as numerous boys decorations on their skins with hot metals. This tests their endurance in pain in preparation for circumcision. Childhood consists of a stage in which basic adaptive skills like language, early discipline, the teaching of proper behaviour and relationship protocols among others are learned.

2.4.2 Transition from Childhood to Boyhood/Girlhood (*Titoisho and Ayokisho*)

According to Rohoh, Chiuri, Matheka, & Bor (2010), circumcision is an operation for boys as they enter into manhood stage while clitoridectomy is for girls as they enter womanhood stage. At this stage, they learn the art of survival which calls for physical and psychological preparation. This period begins from birth to 9 years. There are various moments of pain that need to be sustained which include, marks on their skins made by a hot metal, removal of the front teeth, piercing of the ears. All these calls for perseverance. The *embolosat*, ceremony which literally means opening, opens officially the circumcision period (Amin, Welts & Eames, 1987). Physical maturity is characterised by puberty. For the participants, it involves wrestling a bull to the ground which has been given by the elders. The first boy that grabs the right horn and falls and grounds it is considered a hero and gains popularity.

The stage involves instructions on cultural values and roles of the individual in the community. It also denotes the beginning of being given basic responsibilities in the household and the community, like cattle shepherding, milking, looking after younger siblings and other household chores. An age group leader is selected and social responsibilities begin. Mental maturity is the criterion for choosing the leader of a given group to be initiated during the ceremony of *embolosat*, and thus subsequently influences the age-group. The boy who is picked provides a bull which is slaughtered (Salvadori, 1973b).

2.4.3 Maasai Initiation Rites: Circumcision and Clitoridectomy (*Emuratare*)

The candidates for this ritual are girls aged 13-14 years and boys 15-20 years. At this time they are supposed to have displayed their virility, especially boys. They are to show that they have acquired what it takes to be a man of worth having gained all the expertise in herding the animals. The same applies to girls. However, in their case, (girls) they should show a sense of maturity and responsibility in carrying out household chores. An approval by the guardians of either of the two stages acts as an incentive to getting to the next stage. The initiates look forward to perfecting these qualities in readiness for the forthcoming stage, (Voshaar, 1979).

During this period the initiates are secluded. The Maasai youths wear a woman's earrings and a black dyed dress. Boys engage in bird hunting using blunt arrows and arrange the feathers around their heads. They also attach two ostrich feathers behind their ears and white markings around their eyes (Spear & Waller, 1993).

Circumcision is the most important event among the Maasai. The cutting of the flesh turns the boy into a man and a girl into a woman (Laiser, 2013). The initiate is kept in his mother's private room, loaned some jewels until he heals. Tree sapling at his mother's house is an indication of the presence of an initiate. He wears the shoes of his maternal uncle's bride. He wears them wrongly as it is believed to be a way of dispelling the evil spirits or being safeguarded against the same. He is given a bow and wax tipped arrows to shoot *nditos* (uninitiated girls) who should give him a small ornament to appease him.

The *olaibartani/enkaibartani* (male and female initiates respectively) must enter *enkang* before the animals get back home. He must not eat meat using his hand and must be given to him using a stick. At this stage, they are required not to engage in any act of sexual intercourse as they are considered to be unclean. A cowrie shell belt girds his waist. This stage is also marked by shaving which is done by his mother. Bird's feathers, initially worn

during the initiation days, are thrown into the homestead to be trampled so as to go back into dust. However, the mother of the initiate keeps one bird feather to wear for four days. The mother is also given the cowrie shell belt to adorn her gourds. Shells are a sign of fertility. The initiate equally returns the coiled metal back to his mother as all boyhood things are discarded. This marks the automatic entry into the next stage. It means that the boy is ready to become a warrior, *Olmurrani*, (Ampim, 2011 and Donovan, 1981).

2.4.4. Maasai Warrior Stage (*Murrano*)

After circumcision, it means that the boy has become a young man, *Olmurrani*, meaning "a junior warrior". The young warriors join other *morans* in the locality to form the company of junior warriors in an encampment called *imanyat* or *manyatta* constructed for them by women. Mothers and *nditos* (the uninitiated girls) may live there. The warrior (*olmorrani*) is the graduate from initiation. This is a period from initiation to marriage. Warriors defend the community and livestock in the locality. They also carry out other chores like herding livestock in extremely dry seasons and periods of drought, as well as carrying out raids (Ole Sankan, 1995). Maasai warriors attach great importance to the painting of their faces and bodies which is done in order to look scary so as to scare enemies as well as admirable by women (Adamson, 1975). According to Reynolds, et al. (2011) and Hollis (1905), warrior stage in Maasai is marked by traits such as courage, being industrious, able to withstand all forms of temptation by not being allowed to eat any food or milk without the company of a fellow *moran*, corporation and loyalty to the society.

2.4.5 Maasai Elderhood Ceremony (*Eunoto*, Meaning Giving Birth)

This is the ceremony in which senior warriors are initiated into being junior elders. Junior *morans* begin to agitate for senior *moran* status and privileges. These privileges include the right to hold dances other than the informal ones without permission from elders, the right to bear the black shafted spear and the right to marry. The junior elders who are also senior *morans* enjoy the admiration of the entire community and a life of cooperative ease. As members of the council of elders, at the *enkiguena*, (the place where men hold meetings) they make all major decisions affecting the community. According to Amin, Welts & Eames (1987) and Hollis (1905), the ceremony of becoming or being made a junior elder is called *eunoto* (literally meaning the birth of a new generation). During the ceremony, judgment is made to the mothers that have been with the warriors, whether they have maintained the

dignity that befits a mother and to the son as befits the well-respected warrior. Parents are ranked for their sons' behaviours as well as by privilege accorded to their sons. A black ox is slaughtered as a sacrifice for *eunoto*. The colour is significant as it symbolises the benign side of the Maasai god who looks upon the Maasai during the dry season and releases rains. When the clouds are black it means God is looking upon the Maasai and therefore makes it rain. *Eunoto* candidates vow lifelong fidelity and allegiance to *eunoto* elders under the supervision of the senior elders and *Oloibon*, community seer, by symbolically biting the heart and lungs of the slaughtered ox (Saitoti, 1986). *Ilipiron* is the elder that officiates in this ceremony of giving birth to the new elder generation (Amin, Welts & Eames, 1987). *Inkerekeny* (mothers that have had sex with the warriors, who by doing so have committed a taboo, by misbehaving sexually) are never allowed to actively participate in this feast but only as witnesses to the ritual. Such women are referred to as "despised Magdalenes". They are considered as a disgrace. They are, therefore, chased away from the ceremony by the rest of the community. They are not allowed to participate in performing celebratory songs and the construction of the holy shrine (Amin, Welts & Eames, 1987).

A new age group leader *Olotuno*, judged to be morally and physically superior, is selected. It is his duty to open the way in all the affairs pertaining to the age group. A ceremonial house is constructed, *osinkira*. This is where the main event takes place. A junior elder in this occasion must sit on the hide he sat on during circumcision. The mother shaves the son who is a junior elder. However, this depends on whether the mother has never contravened any rules governing a woman's behaviour. Otherwise, a close relative does the shaving. She shaves using moistening mixture of water and milk. The son equally should not have contravened his warrior behaviour. If he has, he is shaved but never accorded the kind status his colleagues receive (Laiser, 2013).

The *Olotuno*, is the first to lose his hair. The freshly shaved head is rubbed with a mixture of red ochre and animal fat. A senior *morán* is not allowed to grow long hair again and has to marry after the *Olotuno* does. A bullock is slaughtered and is shared by about forty-nine warriors, other informal feasts follow. When the ceremony ends a new age group begins and the entire age group acquires a lasting name. Ceremonies are done to introduce them to the foods and drinks that they used not to partake if touched or seen by a woman, was regarded as a taboo, hence *enturruj*. This is known as *enturruj* (the effect of the food of warriors having been looked at by women). The junior elder is accorded high respect among his

fellow warriors. He benefits from several privileges such as being the first one to be shaved, he is the first one to marry and many others. He does not lose these privileges until his death. This ceremony requires a mother's coil earring and entails smearing of cow dung mixed with milk on the face (Salvadori, 1973b). Furthermore, as a junior elder, he is able to choose his own wives, own cattle and pursue less nomadic existence. Warriors, both junior and senior wear a roman short sword called *Olalem* and carries a stick, *orinka* (Hollis, 1905).

In their new status as warriors, they are expected to live a life full of discipline. Fellow warriors highly respect them with dignity and trust. Various responsibilities are delegated and entrusted to them. The wisdom of elders is highly regarded, and elders will always carry a large stick or *rungu* to symbolise their position in the community. The most revered of all elders were the *laibons*-traditional prophets, healers and seers. The role of the *laibon* was of paramount importance in traditional Maasai society (Saitoti, 1986; Sankan, 1979). The Maasai are a patriarchal society where men typically speak for women and make decisions in the family. Male elders decide community matters. Until the age of seven, boys and girls are raised together. Mothers remain close to their children, especially their sons throughout life. Once circumcised, sons usually move away from their father's village, but they still follow their advice. Elders are responsible for governing their families and community (Adamson, 1975). After the graduation of the *eunoto*, when warriors return to their villages as mature men, they organise occasions for parties and merriment. When men return home from the day's herding activities, they tell stories of their experiences of the day. Young girls sing and dance for them. In the villages, elders enjoy inviting their age-mates to their houses or in rustic pubs for a drink (Salvadori, 1973a; Saitoti, 1986).

In the context of all these stages, the psychosocial skills gained include being emotionally balanced, self-control and restrictive. The stage of an elder, therefore, means being a man already settled in the community and away from military preoccupations. Elders are more of listeners and arbitrators of various disputes. They have their own way of communicating such as, by using idioms, proverbs and expression that lead to clients finding solutions to their problems through practical mental preoccupations. Qualification to this office is their well-lived past life that acts as a testimony (Saitoti, 1986, Amin, 1987 and Ole Sankan, 1995).

2.5 Summary: Maasai Developmental Stages Denoting Ages and their Corresponding Psychosocial Tasks.

2.5.1 From Birth to Childhood: Infancy and Toddler Stages *Engáturanisho* 0-5 Years and *Sinkaisho* (6- 9 Years)

Among the Maasai great care is to be given to an expectant mother. For instance, it is believed that a pregnant mother's cravings must be met or else she will have a miscarriage hence losing the child. As the umbilical cord is cut by a midwife, she exclaims to the baby that it is responsible for its own life (Sankan, 1979). These utterances mean that the child is invited to experience the harsh reality of life which is different from life in the womb. The child is invited to develop a defence mechanism in order to survive (Donovan, 1981). As children grow up, both boys and girls play together, taking care of smaller animals such as goats and sheep. There is a leaning tendency of girls and boys towards their mothers and fathers respectively, thus identifying with the parent of the same sex. Children are treated with tenderness and love not only by their parents but by adults as well.

The mother before, during and after the birth of the child is accorded necessary treatment. The newborn is accepted and the mother feels appreciated and respected. This makes the baby grow well and feel accepted in the community. When the contrary is experienced the mother feels dishonoured, unwanted and this has serious repercussions in the child's life. Indeed the child will feel unwanted, unaccepted and fearful in the hostile world. The warmth of the family lays the foundation of the child's destiny. Love and care were shown to the child and the mother affects their child's development hence considered to be a basic foundation of his/her personality.

2.5.2 Puberty and Early Adolescent Stage, *Titoisho* and *Ayokisho* (10-18 Years)

The self-confidence of adulthood is built in these early years of the child. It is experienced through minor responsibilities such as herding calves and goats and eventually looking after cattle. The child as a boy now goes out to the field as a confirmed person, which lays the foundation for his handling chores accorded to him. It is thus only at this time they are socially together (Hollis, 1905; Saitoti, 1986). The end of this period is characterised by the excitement of having to be circumcised and depart from boyhood and girlhood responsibilities and attain greater responsibilities.

2.5.3 Maasai Young Adulthood Initiation, *Emuratare* (18-23 Years)

This is the period of healing and more induction on culture. At this point, girls have already been initiated. They are then married off not necessarily to their age-mates. They are married to any older generations even as old as the age group of their fathers. Boys, at this level, yearn for warriorhood. It is the period of endurance having undergone circumcision. Going through this rite successfully accords one high respect and honour. No one wants to be considered a coward which denies the candidate a better social standing. According to Saitoti (1986), cowardice during circumcision operation will never be forgotten. Circumcision marks the initiation of adolescents.

Withstanding of pain during circumcision is determined by the encouragement given to the child during his upbringing which leads to high self-esteem or lack of it. They are prepared to endure the challenges of life with courage and dignity, (Donovan, 1981; Amin, Welts & Eames, 1987)

2.5.4 Maasai Warriorhood Stage, *Morano* (24-36 Years)

To become a warrior is the dream of any Maasai youth. The word itself according to the Maasai connotes magical powers. To them, a warrior must be strong, clever, courageous, confident wise and gentle. He must kill a lion for his headdress. Warriors enjoy a great comradeship, sharing with one another everything from food to girlfriends. At this stage, they are equally given an age group name (Priest & Carey, 1990). In addition to practical services they provide for the community they add an immeasurable sense of excitement, adventure, and romance; without their songs, their poetry, flirting, their bold masculinity, Maasai life would not be the same (Nkoitoi, 1973; Donovan, 1981; Hollis, 1905; Ole Sankan, 1995). It is indeed a period in which they make history, and enjoyment of being listened to as they testify their achievements. This is a period of magnifying self-esteem and imparting the same to the young ones as they grow. This period makes the best of the evening years of their age. This is the time to defend the community against whatever sort of aggression and raids from neighbouring tribes. They stay in the wilderness most of the time and few times in the houses. They have no wives and do not take alcohol nor associate with women, except when they are senior warriors or junior elders. After the feast of the *eunoto*, they are allowed to organise dances as one of the major responsibilities of a senior warrior.

2.5.5 Maasai Junior Elderhood /Senior Warriors *Iipayiani Oo Nkituaak Kuti /Ilmurrani Kituaak(37-45 Years)*

Junior elders are allowed to marry and stay at home and are allowed to join elders' sittings during community arbitrations. They are respected for the job well done and dignity resulting from their past life as warriors (Nkoitoi, 1973). The junior elders learn closely from the elders who with time will have to be fully fledged community elders. It is only now that they will be introduced to marriage life by having to marry. Having been preoccupied previously with community matters now they have to start getting properties of their own. It is time to start building themselves as opposed to previous community assignment as warriors. The junior elders' interconnectedness with the senior elders determines their future preoccupation with the community.

2.5.6 Maasai Senior Elderhood, *Ilipyanioo Nkituak Lo Kituaak (46-70)*

They are actively involved in councils of elders and are now allowed to drink alcohol with elders. After some ceremonies, (*olkitenglorrbaa*), they officially get involved in performing of rites. At this stage, their sons and daughters get circumcised as a sign that they are elders installed and can be consulted to solve various matters in the community (Salvadori, 1973a). Elderhood is distinct from the previous stages by the responsibilities accorded to both women and men, beginning with marriage, having a family, acquisition of wealth and security in the form of children and cattle. Numerous social occasions, ceremonies and rituals fill their lives. The able and gregarious women and men are well praised and equally earn respect from their peers.

A Maasai elder looks forward to old age not of isolation and fear but of continuing involvement in the life of the people, (Donovan, 1981). The dignified state of senior adulthood brings about a natural retirement from some activities and an increased sense of community affairs. Elders spent most of their time in quiet pursuits. The elders gather for more serious discussions in a special counsel called *olkiama*. Here questions of inheritance, murder divorce are discussed in an open forum. Wrongdoers are not imprisoned but are fined in terms of cattle. Maasai justice is fair, humane and eminently practical (Amin, Welts & Eames, 1987).

2.5.7 Maasai Venerable Elderhood *Iipayiani Oo Nkituaak Loo Nkanyet* (71 Years and Above)

This is the retirement age from active community life, the age of looking back and rejoicing over the success he has had in life and all the achievements realised; large family as it is manifested by the number of grandchildren. It is jubilation of a life lived in integrity as opposed to despair. Here the grandparents' home awaits to receive them as spirits, the *ilookakuyaa*, as a victor in the world for having lived his life well in the world and upholding the culture. These elders have conquered the world through wisdom gained from experience. Venerable elders are therefore considered to have been people who have left a legacy to be emulated and admired by all in the society. Opposite of a life that has been lived well leads to regret and disappointment. Such a person dies bitterly as a disappointed person. The senior Maasai elders enjoy the veneration of the entire community and a life of a comparative ease (Donovan, 1981; Saitoti, 1986 and Amin, Welts & Eames, 1987).

The analysis of the Maasai lifestyle as captured in the various rites of passage, provides a rich body of knowledge indicating the various stages of development. The researcher's intention was to provide a background on which counselling professionals could understand the effect or impact of various practices in the life of a Maasai.

2.6 Implications of Developmental Stages to Counselling

Human development is characterised by physical, psychological and social factors across the lifespan. This lifespan, Cavanaugh and Carl, 2004 are of the view that it offers a comprehensive succinct coverage of every phase of human development which is a clarification of light as well as giving sense to the journey of life. Developmental stage is defined as current stage that one finds self as he continues to develop, it is movement from known to unknown in the process of making our own destiny. Developmental stage gives a description and explanation on how people change and how they stay same over a time. It is chronological and focuses on through functioning at specific stages such as in the infancy, adolescence, young adulthood up to old age. It describes how our life begun from a single simple cell up to a fully grown complex adult as well as with all the influences encountered through others (Zanden, 2012). Development is interactive scientific study of human development which reflects the complexity and uniqueness of each person and each experiences as well as commonalities and patterns across people. Human development improves the human condition as well as acquire knowledge we need to optimise life satisfaction (Miller, 2011). It takes place in three essential areas, namely; physical, cognitive

and emotional. We develop when our body, mind, spirit and social relationships change (Zanden, 2012) People continuously shape in development as they transformed and transit from one stage to the next. It focuses on sensation, emotion, thoughts, self and genetics. It is firmly grounded in theory and research and seeks to understand human behaviour. Generally there are different periods or stages of the lifespan. Enumeration of some would be: new born, infant, toddler, pre-schooler, school age child, adolescent, young adult, middle aged adult, adult and old age. Human development has both nurture and nature influence. This developmental changes are viewed as being either continuous whereby they concern a particular phenomenon, a smooth progression throughout lifespan or a discontinuous one having a series of abrupt shifts. Another reference to human development concerns whether there is a just one path of development or several hence, universal or specific. Human development is inextricably intertwined with context within which it occurs. It is a complex interaction with the environment and it is very diverse in the sense that it is not fundamentally the same. Each environment has got its own unique set of procedures that shape development. There are forces that shape human development, which give the reason as to why people behave diversely. These are the biological factors relating to health and genetic factors. Psychological factors are not an exception in that inter perceptual cognitive, emotional and personality factors. Socio-cultural forces which are interpersonal, societal, cultural and ethnic factors affect the developmental growth. Life cycle forces which relate to how same event occurrence affect people of different ages. Each person development is as a result of the unique combinations of the above. Attitudes, influence of other people as well as held cultural traditions appropriate people behaviour. Timing in the development is very important in that events that happen during the development plays a decisive role in defining an organism(Hammell, Aguerre-Chen, King and Perrales, 2014.)

We have four major goals in development related to continuum of optimisation in early years and compensation for losses with advancing of years; changes in careers, marriage, prison.

Culture is a social heritage of a people, which creates a pattern of thinking, feeling and acting that are transmitted from one generation to the next. In development we have cultural variability. All societies are divided into age strata the social layers based on time period in life (Miller, 2011).Developmental growth differentiates people and ranks them as superior, higher and lower. Unlike movement of up and down the clan ladder, the mobility of the individuals through age strata is not depended on motivational and recruitment factors, but mobility here from one age stratum to the next is largely biologically determined and

irreversibly. Age in a particular stratum is governed by social norms with expectations that a specific action constitutes appropriate and inappropriate behaviour for individuals at various periods in the lifespan. In some instances informal consensus provides the standards by which people judge each other's behaviours.

Cultures have psychological theories, social and physical characteristics that constitute various stages of personal development. According to Coles (2001), human beings are an integration of multiple influences that is biological, social-cultural, and historical as well as psychological. We are thus, psyched within the society and culture. Maasai culture is no exception. It is a culture that has a vast body of knowledge and experiences that can contribute to this scientific study. Various rites of passage can be compared to various developmental stages. This has been compared with various theorists that have been accepted and have enriched counselling profession.

2.7 Psychological and Cultural Theories of Developmental Stages

Culture is that part of the environment that is created or shaped by human beings. It is absorbed in the process of socialisation rather than actively taught and effortlessly acquired (Trimble et al. 1996). Culture is that experience in an individual that plays a critical role in continuing to shape the thoughts, feeling and behaviour of an individual throughout life (Gardiner & Kosimitzki, 2002). It forms a lens through which life is viewed, interpreted and lived. Each culture has a unique way of dealing with life and the demands it brings (Ngari, 2008). The Maasai people are a collective cultural people who emphasise membership in groups and group's well-being, where people are identified more as a group member than as individuals. Groups according to the Maasai have a powerful influence on the individual. At conception, we receive genes from our parents that may influence what we become in the future upon birth. Behaviour genetics assume that physical characteristics such as eye colour, intelligence, height and tendency for obesity are passed on via genes. The characteristics we bear are from our parents, considering that culture is both nurture and nature (Levitt, 2013).

Developmental theory recognises that man can and does learn and that he grows up in a culture in which he necessarily participates according to the rules and provisions of his culture; hence any adult personality is a product of its development. Every person is the result of the interplay of two factors namely, his heredity or birth concept and the environment. The environment includes everything that happens to and around him after his conception both

before and after birth. Maturation can be defined as changes occurring in the child's behaviour as a direct result of the normal anatomical, physical development of his nervous system (Jarvis, 1977).

2.8 Erik Erikson's Psychosocial Stages

Erik Erikson theory deals with lifespan identity and identity crises moving psychoanalytic thought beyond childhood. For him, adulthood was not simply a reaction to childhood experiences, but rather a continuous developmental process that was influenced by its own previous stages. The identity that is established by the ego is a complex inner state that provides a sense of one's individuality and uniqueness. Unlike Freud who takes the ego as the mediator between id and superego demands, Erikson viewed it (ego) as a powerful independent construct of personality that works towards establishing one's identity and satisfying a need for mastery over the environment (Ngari, 2008). Erik Erikson theory has the eight psychosocial stages as stipulated below.

2.8.1 Trust versus Mistrust (0-1years)

The child is struggling to achieve successful nursing, peaceful warmth and comfortable excretion. If the environment provided by the mother satisfies the infant's needs, the child develops a sense of trust and hope, otherwise, the child develops a sense of mistrust and abandonment (Erikson, 1993).

2.8.2 Autonomy versus Shame and Doubt (2-3years)

The young child is learning that he or she is able to have control over his or her own body. Here the parent guides the child by teaching him or her self-control impulses, successful negotiation with the child to believe that he knows the difference between right and wrong and strive to do the right. Being more punitive and excessive scolding leads to the child believing that he or she is always bad (Erikson, 1997).

2.8.3 Initiative versus Guilt (3-6years)

The child already knows that he or she is an independent and autonomous person. He/she can plan and carry actions as well as can get along with peers. When the child has not been successful in taking initiatives may be fearful of pursuing possibilities. He thus cannot take

initiatives, has very low self-confidence, and has little to achieve. Such children have low self-esteem when they grow up (Erikson, 1994).

2.8.4 Industry versus Inferiority (7-12years)

The child derives pleasure and satisfaction upon completion of tasks. The child has pride in successfully tackling problems and takes pride in these achievements. Contrary to which he is inferior, incapable of reaching positive solutions, and unable to achieve what his peers are able to achieve (Erikson, 1994).

2.8.5 Identity versus Role/Confusion (12-18years)

This is the most famous of Erikson's stages. This is the experimental stage. During this adolescent stage, the proponents want to identify themselves with what or who they want to become. Here the society allows them freedom of choosing who should be their friends and their careers. Identity crisis is likely to be when the proponent of this stage is not well guided through, such that he or she is not sure who they are and are continuously trying to find out, it is the perpetual identity crisis, which is the result of failure to successfully being able to go through this ego crisis (Erikson, 1968, 1994).

2.8.6 Intimacy versus Isolation and Solidarity (19-20 years, young adults)

Youngsters here are learning to interact with others more intimately and deeply. The inability to create strong social ties with others without losing self in the process results in isolation and loneliness instead of love and fulfilment. Such a person is in return not able to form an intimate relationship or he or she forms a relationship that is more superficial or becoming a loner (Schwartz, et al. 2012).

2.8.7 Generativity versus Stagnation /Adulthood (20-50 Middle Adult)

This is the stage that values giving of self to others. Doing something for the success of future generations for example in a family situation the sacrifice of your parents saving money for their children's success, or giving, donating money to organisations that indulge in helping the poor. The inability to give out this generative perspective results in a feeling that life is worthless and boring (Ngari, 2008).

2.8.8 Ego Integrity versus Despair (50 and beyond)

This is the stage that one derives joy from the life well lived, and wisdom gained out of the life experiences. Contrary to this is the bitterness with life for the time and opportunity lost. Psychosocial failure at this stage means a sense of despair, for not accomplishing what one liked or wished to do in life and now it is too late to do anything about it (Erikson, 1998).

2.9 Theoretical Framework

This study was guided by the psychosocial development theory of Erik Erikson, Vygotsky social-cultural theory and Urie Bronfenbrenner's human development and ecological system theory. These theories will be significant as they reflect and encompass the elements of the study.

2.9.1 Erik Erikson's Psychosocial Theory

The above theory will form the comparative study. Erik Erikson's theory stipulates that at each developmental stage across the lifespan, there are tasks associated with it. These tasks are social and psychological and they determine the status of a person at different stages. For the purpose of this study, the Maasai psychosocial developmental stages (above referred to as rites of passage) are studied, which also denote different strata of the person's standing at different stages. The similarities and variances in these stages have been established.

Successful passage into one stage constitutes adaptive and healthy growth, while lack of successful passage constitutes maladaptation. The two theoretical frameworks of the Maasai and Erikson do agree on the healthy transition from one stage to another.

Table 2. 1: Erik Erikson's psychosocial stages of development

Stage (Age)	Psychosocial crisis	Significant relations	Psychosocial modalities	Psychosocial virtues	Maladaptation and malignancies
I{0-1} Infant	Trust Vs Mistrust	Mother	To get, to give in return	Hope, faith	Sensory distortion withdrawal
II{2-3 } Toddler	Autonomy Vs shame and doubt	Parents	To hold on to let go	Will determination	Impulsivity compulsion
III{3-6} pre-schooler	Initiative vs. Guilt	Family	To go after, to play	Purpose, courage	Ruthlessness, inhibitions
IV{7-12} school age	Industry and inferiority	Neighbourhood and school	To complete to make things together	competence	Narrow virtuosity, inertia
V{12-18} adolescence	Ego industry vs. role confusion	Peer groups role models	To be oneself, to share oneself	Fidelity loyalty	Fanaticism, repudiation
VI{20-40} young adults	Intimacy vs. isolation	Partners, friends	To lose and to find oneself in another	Love	Promiscuity, exclusivity
VII{40-50s} middle adult	Generativity self-absorption	Household workmates	To make me, to take care of	Care	Overextension, reactivity
VIII {50s and beyond)	Integrity vs. despair	Mankind or my kind	To be through having been, to face not being	Wisdom	Presumption, despair

Source: Ngari (2008)

The choice of Erikson's theory is appropriate for this study because it is stage based and has certain psychosocial tasks that determine successful transition from one developmental stage to another. Likewise, the Maasai developmental rites of passage are stage based with corresponding psychosocial expectations.

2.9.2 Vygotsky Social-Cultural Theory

Vygotsky (1978) gives prominence to social nature and culture in determining the development of an individual. An individual cannot be without the influence of the society that claims his existence. Children upon birth are socially assimilated into the society through the intra-psychological act, in that they assimilate what they are capable of assimilating and make it their own, thus becoming part of them. They work with this assimilation until they acquire another state of inter psychological process in which they are interactive with the society. This is typical in children as they are good imitators of their parents or guardians. This being a subjective child activity, the child is supported to acquire more or further knowledge through collaborative peer or adult modelling by supportive intellectual knowledge. Through this, he says that learning is a social process and it involves the society (Levitt, 2013).

Vygotsky (1978) describes zonal proximal development as the situation arising from the child's extent to which he or she can go on solving or acquiring his own knowledge. We have thus two levels of knowledge acquisition the one we can get through our own possibilities as well as the one we cannot have without the society or the others' intervention. This is well illustrated by the fact that children use their language tool, the internal speech to navigate through their culture and environment. A child's zonal proximal development is thus progressive and continuously changes as he/she conquers difficult assignments over time. Vygotsky indicated that scaffolding is the process that involves providing supportive help to a child when developing a mental functioning or learning to perform certain tasks. This fits well with his socio-cultural perspective where the environment provides a framework and tools for development. According to Littlefield-Cook, Cook, Berk, & Bee (2005), a zone of proximal development is the distance between a child's development as determined by independent problem solving and the child's level of potential development as determined through problem-solving under adult's guidance or in collaboration with more capable peers. Vygotsky (1978), the theory states that social interaction plays an important role in the development of the cognitive attributes of a child. The internalised knowledge is not anything beyond what is environmental, socially and culturally received. Challenging tasks promote cognitive development. To the prevalent problems, support is given to the child as he/she develops a new mental function or learns to perform a particular task from the society with given cultural attributes that make it so distinctive to itself (Littlefield-Cook, Cook, Berk, &

Bee, 2005). Vygotsky socio-cultural theory holds that complex forms of thinking have their origins in socio interaction rather than in a child's private exploration. Illustrating how society is responsible of what we know or perceive, he stressed that an adult guides children's learning of new cognitive skills or more skilled child such as an older sibling who structures the child's learning experience called scaffolding, (Bee & Boyd, 2003).

According to Kosslyn & Rosenberg (2004), culture determines which languages you learn which in turn affects how the brain processes sound. This is a clear understanding that one cannot acquire on his own any knowledge without the influence of culture and society at large. What we get from the surrounding is what we are made of, due to the fact that we are born to it. Our progress in growth is brought forth by the intervention of others through scaffolding, which in its entirety, is our interactive attributes with the environment and all who we coexist. Littlefield-Cook, Cook, Berk, & Bee, (2005) continue to say that scaffolding is providing supportive help when a child is developing a mental function or learning to do a particular task. This theory by Vygotsky supports the current research because the same framework of socio-cultural integration and development formed the focus of the study. How children grow in a culture determines how they assimilate the values and practices of the people. Proper development determines the health of a person in relation to the environment and cultural norms.

2.9.3 Urie Bronfenbrenner's Human Development and Ecological System Theory

Bronfenbrenner developed a theory which was key in changing the perspective of developmental psychology by calling to attention the big number of environmental and societal influences on child development (Berk, 2000). This perspective was contrary to the previously held belief that development was purely biological with no experience or environment on its course (Bronfenbrenner & Ceci, 1994). He was critical in making social scientists in realising that interpersonal relationships even at the smallest level of parent-child relationship did not exist in a social vacuum but were embedded in the larger social structures of the community, society, economics and politics. This theory helped in the push for developmental research into conducting observation and experiments to discern the impact of certain environmental variables on human development. Gardiner & Kosimitzki (2002) goes on to say that for Bronfenbrenner, an individual is not a passive and static entity but one on which environment, exerts great influence. The interaction between individual and environment is a two-way direction characterised by reciprocity. Environment according to

him is divided into five levels in which the first is called micro system. The immediate family interaction dominates in reference to contextualised situations, home setting in reference to a child getting to school and hospital. The second one is mesosystem in which we have a relationship of the child with the neighbours, doctors and teacher. Exo-system is the third one which involves extended family, neighbours, mass media and school board. Macro-system, the fourth one, would involve broad ideology, laws and customs of one's culture, subculture, or social class. And the final one would be the changes in a person or environment over time. The cited theory is important to the study due to its approach of development from an ecological point of view. The Maasai developmental rites of passage are also based on ecological patterns that have the family and the social contexts of the psychosocial determinants of development.

2.10 Conceptual Framework

Figure 2.1 shows a comparison between the Maasai developmental and Erik Erikson's psycho-social developmental stages and its implications for counselling. The Maasai developmental stages and Erik Erikson's psychosocial stages are the independent variables for the study, whereas the level of one's education and the assimilation Maasai culture are the intervening variables. The dependent variables are the implications of counselling and its effectiveness.

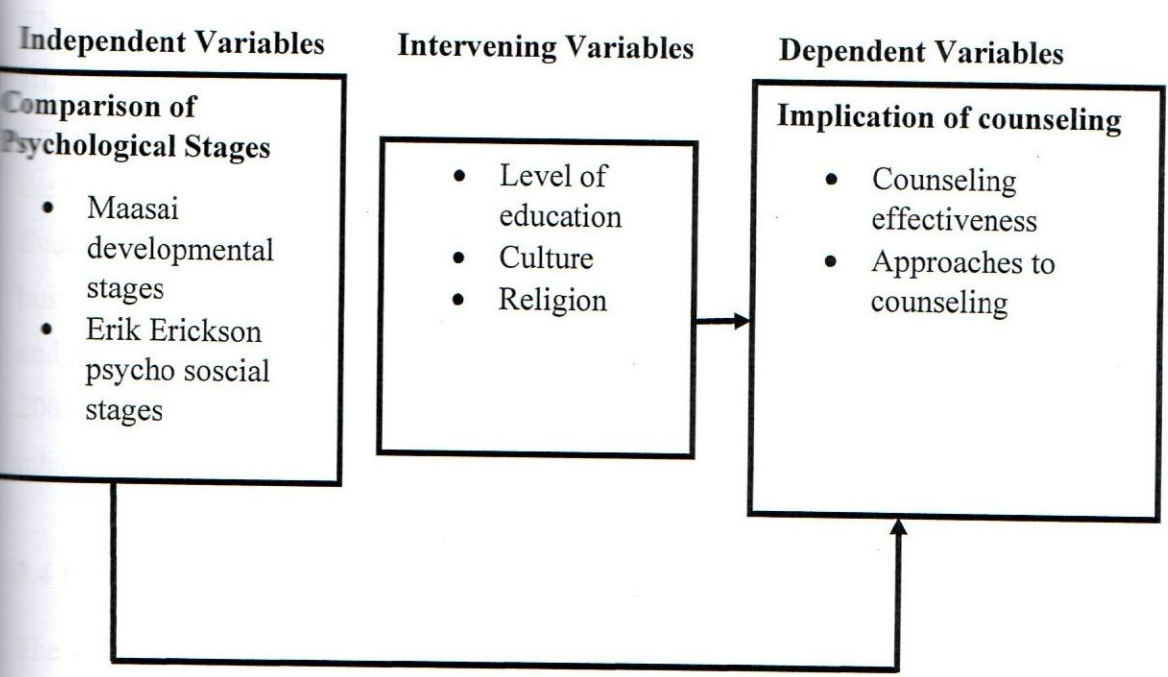


Figure 2.1: Comparison between the Maasai developmental and Erik Erikson's psycho-social developmental stages and its implications for counselling.
 Source: Researcher (2015)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides the methodology for achieving the objectives of the study. The chapter presents the research design, the location of the study, target population, sample and sampling procedure. The chapter also presents research instruments that were used, validity and reliability of instruments, data collection procedures and data analysis techniques used throughout the study.

3.2 Research Design

The study was *ex-post facto* approach that employed causal-comparative design. According to Kathuri & Pals (1993), descriptive research is recommended in obtaining information that describes the existing phenomena, by asking individuals about their perceptions, opinion, attitudes, behaviours and values. The design was suitable because the researcher could not have manipulated the independent variables. In this study, the events had already taken place and they were described and compared.

3.3 Location of the Study

This study was carried out in Trans Mara Sub-County of Narok County as shown in appendix III. The Maasai people living in this region are pastoralists. In the dry season, they compete for pasture to feed their animals with wilder beasts from the Serengeti national park. Though the Savanna ecosystem should be construed to an all year phenomena, there has been fluctuation in climatic conditions that have led to a quick alternation between grassland and bushland (Robertshaw, 1990). The culture of the people in this location is still very strong and greatly determines the life and the worldview of the people (Gardiner & Kosimitzki, 2002). The reason for preferring the locality and people in this study was because the area inhabitants are Maasai, and they are the subject of the study.

3.4 Population of the Study

The age groups from the above-targeted population were 919 out of which 260 participants were the sample acquired. Kathuri and Pals (1993) table was used to obtain the sample as it is shown in Appendix II. The number of the studied or the accessible population was provided

for by the office of the president through the local area chiefs of various locations as well as the participants in the study.

3.5 Sampling Procedure and Sample Size

First stratified the respondent into various group age sets and then purposive sampling method was used to select respondents to represent the various age sets into the focus group discussions. The aim was to achieve a cross-sectional response to the discussions from their respective focused groups (Madriz, 2000). This was used in the study to obtain responses from differently selected age-groups namely, the *Iseuri*, *Ilookitoipi* and *Ilnyankusi*.

Table 3.1: Distribution of the participants denoting age groups

Clan Name	Age groups								
	Isiankikin/Ilmurran		Ilookitoipi (over 50 years)		Iseuri (over 70 years)		Ilnyankusi (over 80 years)		Target
	Below 15years	Over 18yrs	Female	Male	Female	Male	Female	Male	
Moitanik	50	45	45	49	50	10	12	8	
Ilwuasin kishu	50	60	30	50	30	30	40	30	320
Isiria	40	35	25	40	50	50	50	40	330
140	140		100	139	130	90	102	78	919

Source; Researcher (2015)

From the table 3.1 above, we have the age group names with their respective years displayed. Those already circumcised and have graduated to warrior hood are here referred to as Junior Morans, and are ready to assume community responsibilities. The girls who are equally initiated are considered ready for marriage and are called the *Isiankikin*. The researcher also considered the Morans who have graduated into senior warriors and who are equally ready to marry and own property.

The study population was 919 from which a sample of 260 was derived. The age of the participants was drawn from 18 up to 80 years and above. This was distributed among the three clans living in Trans Mara Sub County, namely; the *Isiria*, *IlMoitanik* and *Ilwuasinkishu*. The researcher employed the use of purposive or convenient sampling in order to select members of the community who had gone through the developmental rites of

passage and were considered to have the right information for the study. The researcher's judgment was used to select the respondents that best qualified for the purpose of the study (Kathuri & Pals, 1983).

Table 3.2 Sample Distribution

Sample	
Female	Male
45	35
55	40
40	45
140	120

Source; Researcher 2015

From the table above, most of the participants were women as opposed to males because Maasai people are polygamous.

3.6 Research Instruments

The researcher used Focused Group Discussions for gathering data through open-ended questions. Focus Group Discussion is a tool used to gather people together from similar backgrounds or experiences to discuss a specific topic of interest (Krueger, 1988; Morgan, 1988 and Stewart & Shamdajani, 1990). The advantage of using focused groups is that respondents were free to contribute exhaustively. They had an opportunity of discussing the observations more openly (Mugenda & Mugenda, 1999). The researcher gathered 8-10 people per meeting whose duration ranged from one to one and a half hours. This would meet in schools, churches and in open fields. The chief would know where these age groups would be found. Some of them would be very old to move and so means of transport was provided to fellow age groups to the meeting venue.

3.6.1 Validity of the Instruments

The focused group guide was developed based on the objectives of the study. This was more emphasised by the relevance of the questions for the discussions by the given groups. The research instrument was carefully examined to confirm proper coverage of all the objectives.

This ensured that the content validity of the instrument was established as facilitated by the competence of the participants. The two Supervisors and other research experts from the Department of Psychology, counselling and education foundations in the faculty of education and community studies of Egerton University were contacted for close consultation in the validity of the instrument.

3.6.2 Reliability of the Instruments

According to Babbie and Mouton (2001) reliability is that the quantity of measurement method that suggests that the same data would have been collected each time in repeated observations of the same phenomena. This facilitated proper analysis and proper view of various responses that were given. A pilot study was conducted in order to establish the reliability of the instrument used in the research. To achieve this, ten subjects from *Ilkisongo* a Maasai clan from Kajiado County were used as respondents. Due to the specific type of questions used in the piloting, responses were rated as per their correspondence to the specific psychosocial tasks of each developmental stage. Those responses that corresponded to the rites of passage in question were scored 1 (one) while those that did not correspond were scored zero.

3.7 Data Collection Procedures

Data collection procedure refers to the protocol that must be followed to ensure that data collection tools are applied correctly and efficiently (Mugenda, 2008). The researcher acquired a research permit from the National Commission for Science, Technology and Innovation (NACOSTI) as well as from the board of postgraduate studies of Egerton University. Meetings were planned in places where elders were comfortable to meet. The area chief was informed by the researcher and would in return relay information in his locality of the impending research to take place in the area of his jurisdiction. Various venues were arranged to have the meetings, which included homesteads that were accessible, churches, schools and open fields. The researcher organised for means of transport to ferry the aged participants to the venue. The focus group discussions respondents were selected and each FGD consisted of eight to twelve members per clan and by age mate.

3.8 Data Analysis Procedures

Data collected through notes and tapes were transcribed. This information was highlighted summarised and comparisons of opinions from every group were made in light of the topic. Data were analysed using descriptive statistics such as frequencies and percentages. Data collected from the group discussions were equally analysed by use of the Statistical Package for Social Sciences (SPSS) version 22.0 for windows.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This purpose of this study was to compare the Maasai's developmental stages and Erik Erikson's psychosocial developmental stages across the lifespan and its implication in counselling. Findings presented in this chapter are based on the data collected from focused group discussions in Trans Mara Sub- County in Narok County. Respondents who participated in the study include members of *Moitanik*, *Ilwuasinkishu* and *Isiria* clans whose age sets used are *Iseuri*, *Ilookitoipi* and *Ilnyankusi*. Data were analysed using the Statistical Package for Sciences (SPSS) version 22.0 windows. The researcher did a descriptive analysis.

The study was guided by the following objectives; to identify the Maasai developmental stages across the lifespan, to compare the developmental stages with Erikson's psychosocial stages, to determine the implications of the Maasai developmental stages in counselling, to compare the implications of the Maasai and Erikson's developmental stages in counselling and to establish challenges facing the Maasai developmental stages in the modern day setting in Trans Mara Sub-County.

4.2 Demographic Characteristics of the Participants

Demographic characteristics information was essential in understanding the salient features of the respondents. The sample of 260 was derived from the target population of 919. For focus group discussions, the membership comprised of 8 to 12 members all translating to 30 groups. Respondents were distributed according to their clans notably, the *Isiria*, *Ilmoitanik* and *Ilwuasinkishu*. Information about the age groups, namely, the *Ilnyankusi*, *Iseuri* and *Ilookitoipi*, their corresponding ages as well as their gender is presented in Table 4.1

Table 4. 1: Clan, age group, age and gender of participants

Clan	Age group name	Age (years)	Male	Female	Sample
	Morans (Junior & senior warriors and Junior Elders)	20-45	10	24	34
	Iilookkitoipi	50-69	25	10	35
	Iseuri	70-80	3	3	6
Moitanik	Ilnyankusi	81+	2	3	5
	Morans (Junior & senior warriors and Junior Elders)	20-49	20	20	40
	Iilookkitoipi	50-69	18	23	43
	Iseuri	70-80	4	3	7
Isiria	Ilnyankusi	81+	3	2	5
	Morans (Junior & senior warriors and Junior Elders)	20-49	10	27	37
	Iilookkitoipi	50-60	15	20	35
	Iseuri	70- 80	2	5	7
Uasin	Ilnyankusi	81+	3	3	6
Nkishu					
Total			120	140	260

Source; Researcher 2017

4.3 Maasai Developmental Stages Across the Lifespan

The first objective of the study was to identify the Maasai developmental stages across the lifespan. The following stages are mandatory for any Maasai who adheres to the cultural practices of the tribe. They include infancy (*Ng'aturana*), childhood (*Isinkan*), boyhood/girlhood (*Ayokisho* and *Titoisho*), circumcision or clitorisation (*emuratare*), Moranhood (*Morano*), junior elderhood (*Iipayiani* or *nkituakkuti*), senior warriorhood (*Iipayiani* or *nkituakkituak*) and finally venerable elders (*Ilkakuyia*). In total, there are eight rites of passage which are similar to the number of Erik Erikson's psychosocial stages.

4.3.1 Infancy Stage (0-5 Years), Eng'aturana

During the focus group discussion, the researcher wanted to find out some of the roles and responsibilities of the parents towards a newborn baby until they attain the age of five years. The purpose of this discussion was aimed at finding out how this impacted the child's development. Figure 4.1 presents some of the responses from the participants.

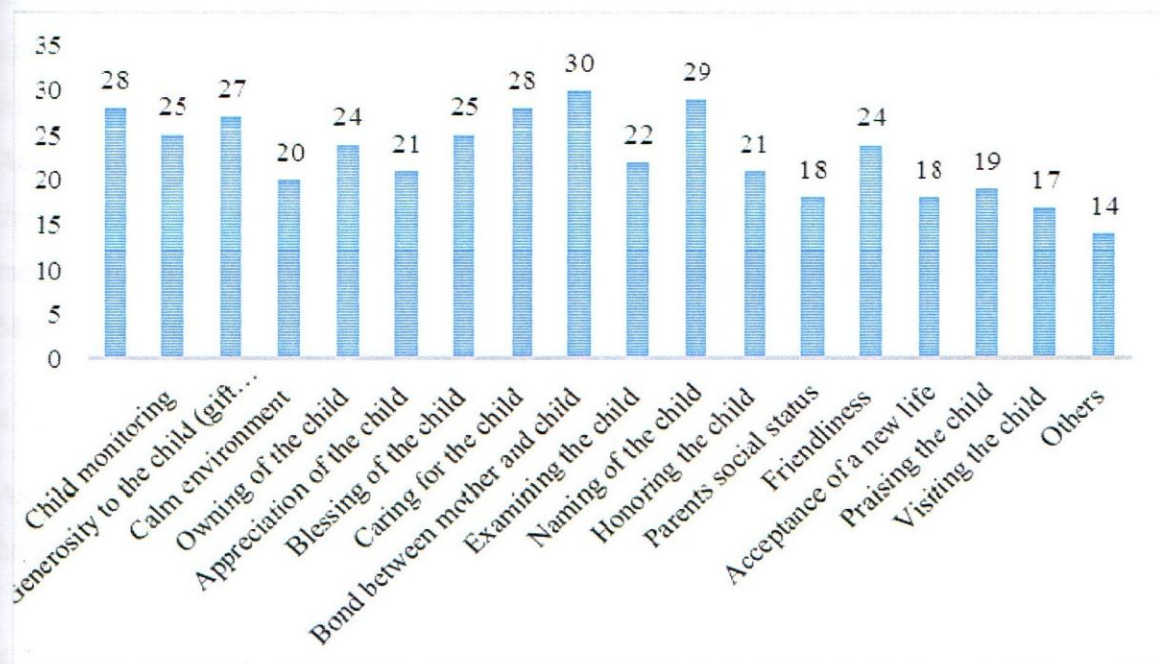


Figure 4. 1: Guardian roles and responsibilities towards the newborn

There was an agreement by 27 focus groups that receiving a newborn baby with joy and gratitude was a major responsibility and requirement from any guardian.

While on the contrary, 3 of the focus group discussion upheld that sometimes a child could have been begotten of an uncircumcised boy or uncircumcised girl and the birth of that child is not celebrated. Gifts are not given to the child or honour accorded to the parents nor the new-born child. This would impact the future life of the child and the parents. Those involved in this birth would be outcasts of the family and sometimes would be sent out of the community. Fortunately, they would never be killed. This would meanwhile they are outcasts, and being away from their community of origin could most likely be redeemed by the hosting community.

Another 25 of the focused group indicated that close monitoring and 27 of the focused group indicated that generosity towards the child (shown through giving of gifts) were other responsibilities charged to the guardians of the new-born children so that the new-born child may grow trusting the environment and mentally healthy.

According to 24 of the focus group discussions, it is also the responsibility of the guardian to own the new-born child and ensures a calm environment which is free from quarrel and offensive acts by the parents and neighbourhood. Another 25 of the focus group discussions argued that guardians bless the children and wish them prosperity and 28 groups were for life endurance by caring for the delicate child while 30 groups agreed that a strong bond between the parents and the child are significant. Guardians give names to children according to the time, place, and affiliation to particular ancestors or any other famous person. They show friendliness, respect and love to the new-born through singing, this was agreed by 29 groups. According to Coleman (2009), the African America mothers give priority to care for both their children and themselves immediately after delivery. It is an innate attribute in the human race to protect themselves from sickness or life hindrance tendencies. This is exactly what the Maasai women do.

4.3.2 Early Childhood stage (6-9 Years) *Esinkaisho*

As explained in Chapter two, this is a stage where children are still spending their time at home under the supervision of their parents or guardians.

4.3.2.1 Requirements for the Child at this Stage for Proper Adjustment in the Society

Considering that this is still a stage when children are still under the strict care of the parents or guardians, the researcher wanted to find out some of the responsibilities towards this age of children that have an impact on the mental health development of the child.

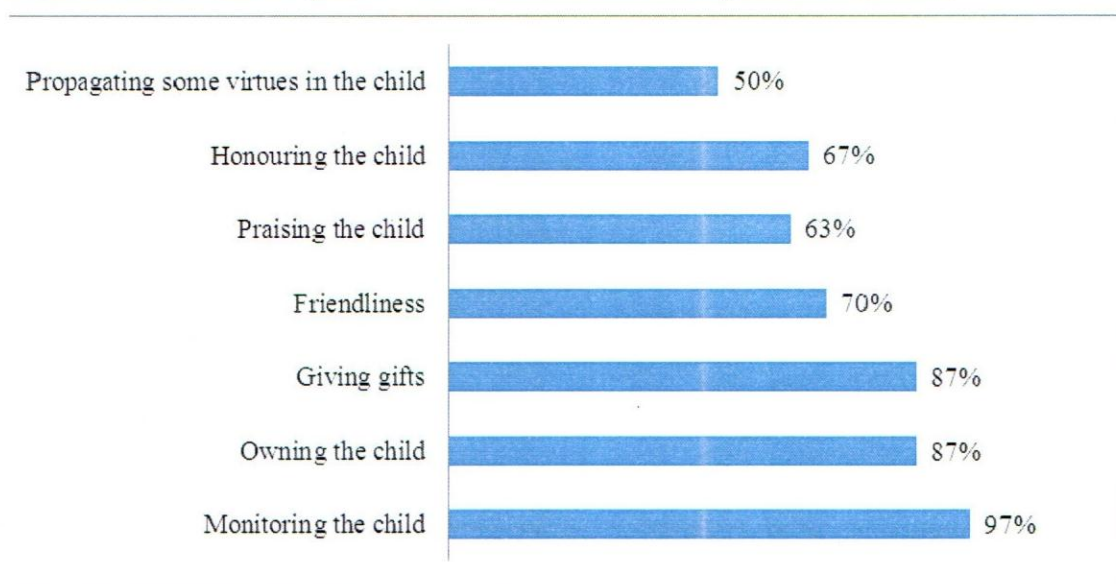


Figure 4. 2: Guardian’s responsibility for mental health development of the child

According to the findings as presented in Figure 4.2, the majority of them, 97%, were of the opinion that close monitoring of the child was a key responsibility of the child's guardian for them to be mentally healthy. 87% of the participants had the opinion that rewarding a child with gifts for a job well done or during ceremonies impacts their mental health. 70% said showing friendliness, 63% talked of praising the child, 67% honouring the child and 53% instilling virtues in the child.

Further discussion with respondents revealed that most of the children at this age spent most of their time at home helping parents in carrying out light household chores. They indicated that children at this age need to be cared for and treated well. They emphasised that if a child at this age is scolded they develop fear, shame, and low self-esteem. This concurs with UNICEF's call for good care of children at their younger age as part of their development. UNICEF insists on giving good care as a precursor for their growth and discovery of their full potential.

4.3.2.2 People with Significant Influence on the Child at the Age of 6 To 9 Years (*Osinka or Esinkaisho*)

Since the Maasai's live in extended families, the researcher sought to find out significant influence of various people in the early life of the child.

Table 4. 2: Significant others to the childhood stage

Significant others to the childhood stage	Frequency	Percent
Grandparents	30	100%
Parents	27	90%
Elder siblings	18	60%
Neighbours	15	50%

According to the findings presented in Table 4.2, surprisingly, all respondents indicated that grandparents were the people with significant influence in the early life of the children. They

explained that children at this age spend most of the time with their grandparents than any other person. Most of the time their parents are out. 90% of the participants said parents had significant influence. 60% and 50% of respondents indicated that elder siblings and neighbours have to have significant influence respectively.

4.3.2.3 Requirements to be Met by the Family for a Child’s Mental Health and Social Growth in the Early Childhood Stage, 6-9 Years (*Sinkaisho/ Isinkan*)

Since children need to grow up in a family setting which eventually influences their development, the researcher sought to find out some of the provisions that need to be met by the family, in order to ensure healthy, mental and social growth of the child.

According to the findings as presented in Table 4.3, all the participants indicated meeting the child’s needs was a necessary requirement for their mental and social growth. 97% said that recognition of their presence in the family, as well as showing generosity, contributes towards their growth. 93% and 87% indicated that encouraging the child and peaceful coexistence in the family helps children grow mentally and socially healthy respectively.

Table 4.3: Child requirement in order to be mentally healthy

Child requirement in order to be mentally healthy	Freq.	Percent
Meeting child’s needs	30	100%
Recognition of their presence in family	29	97%
Generosity	29	97%
Encouraging the child	28	93%
Peaceful co-existence in the family	26	87%

These results agree with Amin, Welts & Eames, (1987); Sankan, (1979) and Reynolds, Temple, Ou, Arteaga and White, (2011) who in their studies noted that infancy and early childhood stages (0-9 years) are significant and greatly valued developmental stages in the Maasai community. They explained that the entire community values women at their pregnancy stage, immediately after birth and onward throughout the time of breastfeeding of the newborn child. Guardians play a key role looking at the welfare of the newborn child, including the provision of basic necessities, receiving the new life with joy and gratitude and

ensuring a calm environment as well as blessing the child and wishing it prosperity and life endurance, (Amin, Welts & Eames, 1987; Reynolds, et al. 2011). Sankan (1979) indicates that all family members and the community at large are the “significant others” to the children at their infancy stage in the Maasai community. In this regard, they play a role in the upbringing of children in the community (Gardiner & Kosimitzki, 2002 and Bronfenbrenner, 1973).

At the infancy stage, Sankan (1979) explains that children are supposed to be fed well for them to grow both physically and mentally strong. Proper care should be given to children in their infancy stage with keen attention to guidance and counselling. Lack of it turns most of the children to be distrustful and fail to develop properly and may be unfit in the society at their future stages of life (Amin, Welts & Eames, 1987).

Middler (2014) concurs with the fact that there is a need for collaboration from other members of the family and community in taking care of the child. As the child socialises he/she gets to know and trust the new members as they get incorporated into the new family. The uniformity of having to bring up the child in the family is maintained by the fact that there is already a laid down system of doing things culturally as per any given family set up. The child picks up a new language and acquires all the traits of a given family known to be responsible for proper growth and well-fitting in a given family. The most important thing to consider is that children thrive on love and this works with all the children regardless of their personalities. Love is what we are born with and is a natural instinct for children. This is very important to the child, as Vasta, Miller and Scott (2004) agree to the fact that all psychological themes suggest that what we are today, depends very much on our development and experiences as children at whichever stage. The experiences of the early years strongly affect an individual's later development.

4.3.3 Adolescent Stage, 10-18 Years (Boyhood and Girlhood, *Ayiokisho/Titoisho*)

At this stage boys and girls are also distinguished by duties which are distinct. At this stage, guardians specify for them what they are supposed to do and not to do. They are furthermore taught about taboos, consequences of breaking them as well as rewards associated with being faithful to the community's norms.

4.3.3.1 Behaviour Expected from the Adolescent's Stage (10-18 Years) by the Community

Considering their stage and role in the community, the researcher wanted to find out some of the behaviours that were expected from the adolescents. According to the findings as presented in Figure 4.3, 100% of the respondents said that the adolescent are expected to look upon the adults for guidance and directions as well as look upon them as guardians respectively. 97% and 93% of the FGD said that adolescents should learn how to draw blood from a cow, be obedient and respectful. 47% claimed that adolescents should be able to take emissaries from adults as part of the behaviour expected of them.

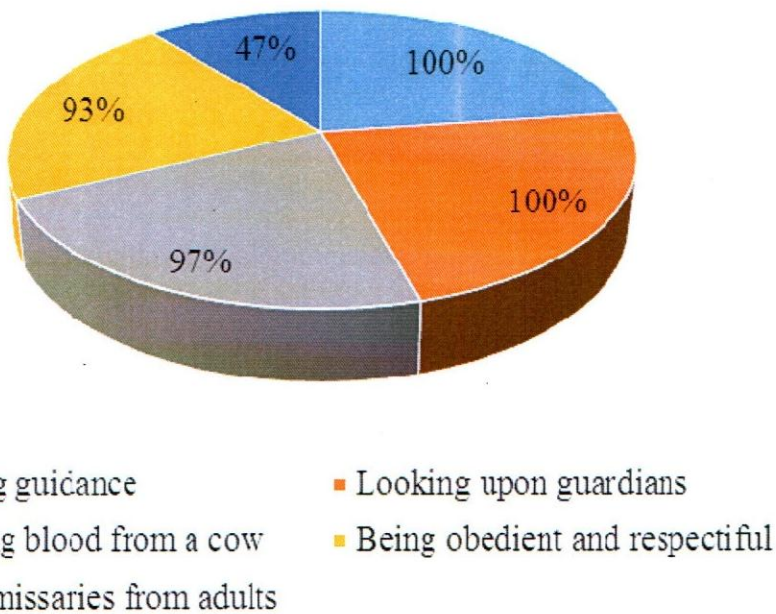


Figure 4.3: Adolescent behaviour (10-18 years) expected by the community

One participant summarised the situation as follows:

Our growing children are supposed to be very close to adults in order to pay attention to what they are being told. The children should always look upon the grown-ups for guidance and direction which should enhance their learning capability through the guardianship of the supervising parents who are all the times, their guardians and the connection between them is that of respect. They should at all times emulate responsible adults' behaviour.

4.3.3.2 Adolescent's Preoccupations Stage at the Age of 10-18 Years

According to the Maasai, the adolescent is at the threshold of young adulthood. This is determined by their endurance in withstanding pain and working in harsh conditions. They take up the responsibility for herding cows among wild animals as well as in dry spells accompanied by Morans. The above is a prerequisite for circumcision for both boys and girls. They have to convince their guardians that they are really prepared for this very significant rite of passage. They are prepared towards assuming major community responsibilities after circumcision such as being warriors who can defend the community. If they are not well formed and trained at this stage of life they are ushered in as failures, lazy and not reliable even as they face circumcision.

Table 4. 4: Adolescent's preoccupations (10-18 years)

Adolescents preoccupations	Freq.	Percent
Preparing for more responsibilities as they enter into higher stages in Maasai culture through circumcision	29	35%
Venture into occupations they have been trained on	28	33%
Activate learned activities	27	25%
Learn more and more about Maasai culture	26	24%

The results in Table 4.4 show that the adolescent is mainly preoccupied with preparations for bigger responsibilities as they get into the next stage. This was as cited by 35% of the focus group discussions. 33% of the focus group discussions noted that adolescents are also preoccupied with the need to venture deeper into the occupations that have been taught to them while 25% of the focus group discussion agreed that the adolescent at this stage is normally steady putting into practice the already learnt activities. Lastly, 24% of the FGD argued that learning more about the Maasai community was another key preoccupation of the adolescents at the ages of 10-18 years. They would be expected to be industrious as opposed to being inferior (Ngari, 2008)

4.3.3.3 Significant Others that are Role Models to the Adolescent

The adolescent idolises various people in the society and would identify with them as opposed to role confusion (Erikson, 1968). This is not different among the Maasai as this group of young adults look after different people as their role models. Table 4.5 shows some of the people the adolescent among the Maasai at this stage looks up to as their role models.

Table 4. 5: Significant others adolescents identify with as role models

Significant others	Freq.	Percent
People with special achievements	30	100%
Responsible prominent people	30	100%
Successful people in the community	28	93.3%
Disciplined members of the community	24	80%
Successful parents and relatives	15	50%
Leaders in the society	8	26.7%

Table 4.5 shows that all the focus group discussions concluded that adolescents should emulate and identify with people with special achievements as well as responsible prominent adults in the society. This was closely followed by 93.3% of the focus group discussions that had the opinion that adolescents should emulate successful people in the society such as brave warriors, the chiefs, business persons and leaders. About 80% of the focus group discussions noted that adolescents should also imitate disciplined people in the society while 50% and 26.7% of the groups claimed that adolescents should emulate parents/relatives and all leaders in the society respectively. These responses concur with Phillips and Bhavnagri (2002) who indicate that this a period of great learning and what is learned by the Maasai is meant to be very relevant to their family, clan, tribe, religion and tradition. Maasai children's education revolves around learning tasks related to various roles or jobs to be performed within the Maa community.

One of the participants in the Focus Group Discussions summarised the issue as follows:

The society seems to be having everything that the young people may require to be. We have successful farmers, artists (singers and dancers), leaders and business persons whom we expect the adolescents to imitate and constantly identify with them; that is people with special achievements and qualities (charismatic leaders, medicine men, well organised families) as well as responsible prominent adults. Adolescents are also expected to admire and imitate the disciplined adults in the society who do not over-do things (for example, over drinking, quarrelsome, greedy and selfish).

These results agree with Sherrod (2015) who describes this stage as the one in which a child is able to take errands from their parents. The love between children and parents/guardians is a unique bond. These results agree with Reynolds, et al. (2011) who argued that this stage is an imitation stage in which children play roles of the adults, imitating them. For instance, boys imitate the grazing adults while girls imitate their female counterparts in their everyday chores as they experience them doing. At this stage, a sense of responsibility is instilled hence determines a move into circumcision stage.

Anastasia and Teklemariam, (2011) put it clearly that young girls would be under the guidance of their mothers or aunties, who act as teachers. They instruct girls through apprenticeship on how to carry out domestic chores. Boys are instructed by their male counterparts and so they are supposed to be around the Morans, from whom they learn a lot. They would admire them as they dance and would witness the bursting vein of blood from an animal. They learn how to defend their animals from both tribal raids as well as against wild animals. Most of the teachings are communicated through tales (Lyong, 1972). At the end of this stage, they are called upon to be role models to the generations to come (Lekuton & Hermann, 2005).

4.3.4 Young Adulthood (19-20 Years) *Emuratare* Stage

At this stage, the boys are supposed to have shown signs of endurance in pain. This is in anticipation of circumcision which is done at home after cold water is splashed onto their naked bodies. They are not supposed to flinch or cry because of pain (Sankan, 1979). Girls are equally initiated at this stage. They are then married off hence becoming mothers belonging to the age group of their husbands who might be older than the age group of the boys that they were circumcised with. This means that women are always in reference to her husband. During circumcision, girls are slightly younger than the boys. This is the stage at

which close bonds of friendship are created. Members of the group become united hence share problems. Whoever isolates themselves from the group has no friend to open up to hence diminishing the experience of sharing and solving problems as a group. The group is faithful to each other as well as being trustworthy. At this stage identification with the group is paramount. At this time they have heroes and heroines they would like to imitate (Saitoti, 1986).

4.3.4.1 Behaviour Expected of the Young Adults by the Community (19-20 years)

This is a predominantly a circumcised boys age. Members of this group are expected to have left all the characteristics of the previous stage. They are taken through new lessons about life. They learn more about the community.

Table 4.6: Expected behaviour during the young adulthood stage (19-20 years)

Expected behaviour	Freq.	Percent
Seeking guidance and confirmation of one's deeds	25	83.3%
Showing submissiveness, respect and readiness to learn	24	80%
The desire to be emulated by lower groups	21	70%
Trustworthy	20	66.7%
Closeness to adults in readiness to learn	19	63.3%

Table 4.6 shows that majority (83.3%) of the focus group discussions concluded that seeking guidance and confirmation of their deeds is the most key behaviour expected of young adults at the age of 19 -20 years. Likewise, about 80% of the FGD listed that showing submissiveness, respect and readiness to learn is an expected behaviour at this stage of young adults. 70%, 66.7% and 63.3% of the FGD agreed that young adults at the age of 19-20 are expected to be emulated by the lower (younger) groups, be trustworthy and closely related to the adults in order to learn, respectively.

One participant summarised the situation as follows:

Young adulthood stage (age of 19-20 years) is a transitional stage where boys and girls seek guidance and confirmation of their deeds, shows submissiveness, respect and readiness to learn. They should be emulated by the lower group, trustworthy and being closely related to the adults who would by so doing be learning.

All the focus group discussions concluded that young adults (19-20 years) have a sense of identity and know what is expected of them and what the demands of life are. They are dependent on the elders. Their age group is entrusted with some responsibilities.

4.3.4.2 The Cultural Teaching at Young Adult Stage 19-20 Years

This is the transition stage between the adolescent stage and young adult. The teaching that takes place is so vital in that it is the foundation of the future life of the initiates. They are assigned individual responsibilities as well as collective responsibilities as an age group. A number of things are taught. This is depicted in Figure 6

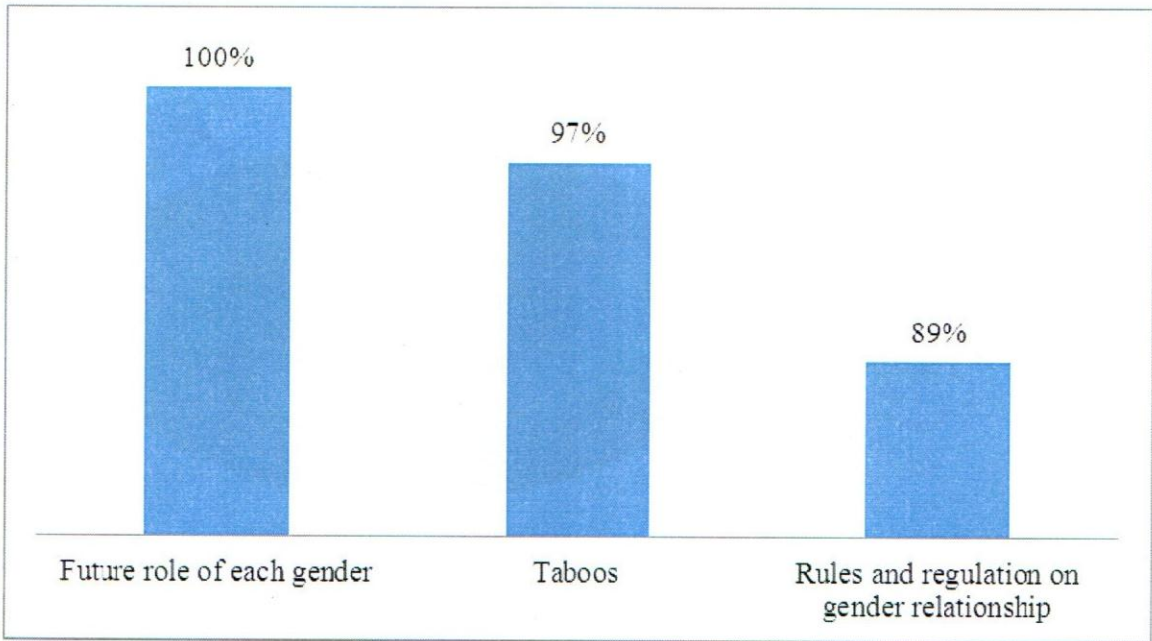


Figure 4. 4: Lessons taught the age of 19-20 years

The results in Figure 4.4 show that all the FGD participants were in agreement that at the age of 19-20, young adults are taught about the future roles for each gender. In addition, almost all the FGD participants (97%) claimed that at the age of 19-20 years young adults are taught about all the taboos in the community (for example, dos and don'ts that pertain each gender). 89% are taught about all the rules and regulations pertaining to relationships.

One participant summarised the situation as follows:

Both boys and girls are in progress learning about the life they will live in the future. Girls know by this time that they will have learnt about their domestic chores such as milking, cooking and indeed how to be good wives. Men will have almost become experts in getting blood from the live animal, slaughtering, grazing and herding.

4.3.4.3 Significant Others at Young Adults Stage (19-20 years)

Young adults at the age of 19-20 years have some people to teach and socialise with (significant others) as depicted in Figure 4.5. The results show that elders were cited as the most key group of persons who were 'significant others' as depicted by 51% of the focus group discussions. About 49% of the focus group discussions considered fellow colleagues as significant others.

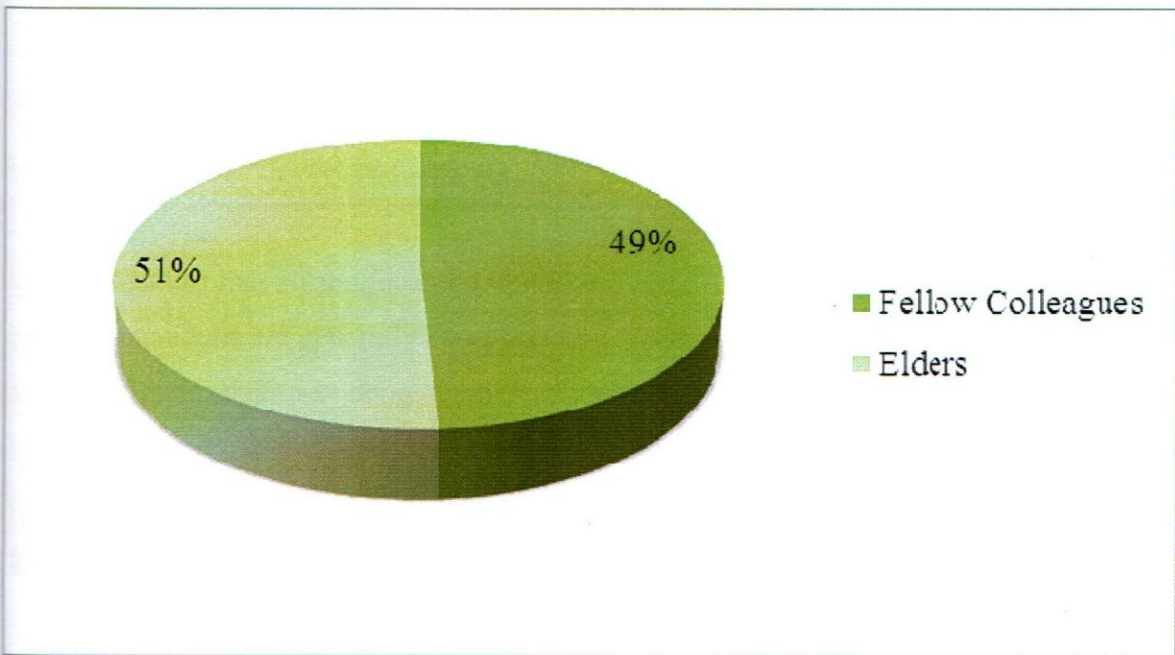


Figure 4. 5: Significant Others for Young Adults Stage (19-20 years)

One participant in the focus group discussions summarised the situation as follows:

The significant others are mainly the elders, both for girls and boys. The elders may be of any gender (women or men). At this age, boys and girls very closely interact with the elders. Their fellow colleagues are also significant; they are inseparable from each other. Boys, for instance, have a very strong bond for they would be expected to stay together for so long and actually in their whole life as they would eventually belong to one age group.

4.3.4.4 Indicators that Young Adults in 19-20 Years Stage have Become Adults

The young adults are already in a different standing in the society. This is the basic level that places them in the society in trajectory set. Their future life depends on how they courageously endure the pain of circumcision. They are already shown that they are mature and ready to lead a life to the next stage.

Table 4.7: Indicators of mental health of young adults in the age of (19 -20 years)

Characteristics	Frequency	Percent
They are mature and have risen to a higher level in the society and regard themselves as not being young anymore (not children).	30	100%
They have increased mental capability and honour in the society	30	100%
They are well oriented in the society and have the direction of their life and know what to do	19	63%

Table 4.7 shows that all the focus group discussions (100%) agreed that at the age of 19-20 years, young adults are generally mature and have risen to a higher level in the society and do not regard themselves as young anymore. Similarly, all the focus group discussions agreed that young adults at this age have increased mental capability and honour in the society. However, fewer groups reported that the young adults at the age of 19-20 years are well oriented in the society and have the direction of their life and know what to do.

4.3.4.5 Relationship between Maasai Young Adults' Stage and the Maasai Society

Participants in the focus group discussion gave their response on what was the relationship between the young adults at the age of 19-20 years with others in the society. Their responses are summarised in Table 4.8. All the focus group discussions indicated that their young adults are an honour and earn the community high respect. The whole group also indicated this age of young people is held in high esteem as it is key in the continuation of life. To them, as boys grow and get married so are girls and they are expected to have children who continue the community's family tree. 93% indicated that they are considered a treasure and the security of the community.

Table 4.8: Young adults' relationship with the Maasai community (19-20 years)

Young adults relationship with the community	Freq.	Percent
Honour and respect	30	100%
Key to the perpetuation of life (Marriageable girls and men)	30	100%
Treasure and community security	28	93%

4.3.4.6 Indicators of Growth for the Young Adults in the Age of 19-20 Years Stage

Participants in the focus group discussions indicated that there are a variety of indicators of growth for the young adults between the ages of 19-20 years as depicted in the figure below.

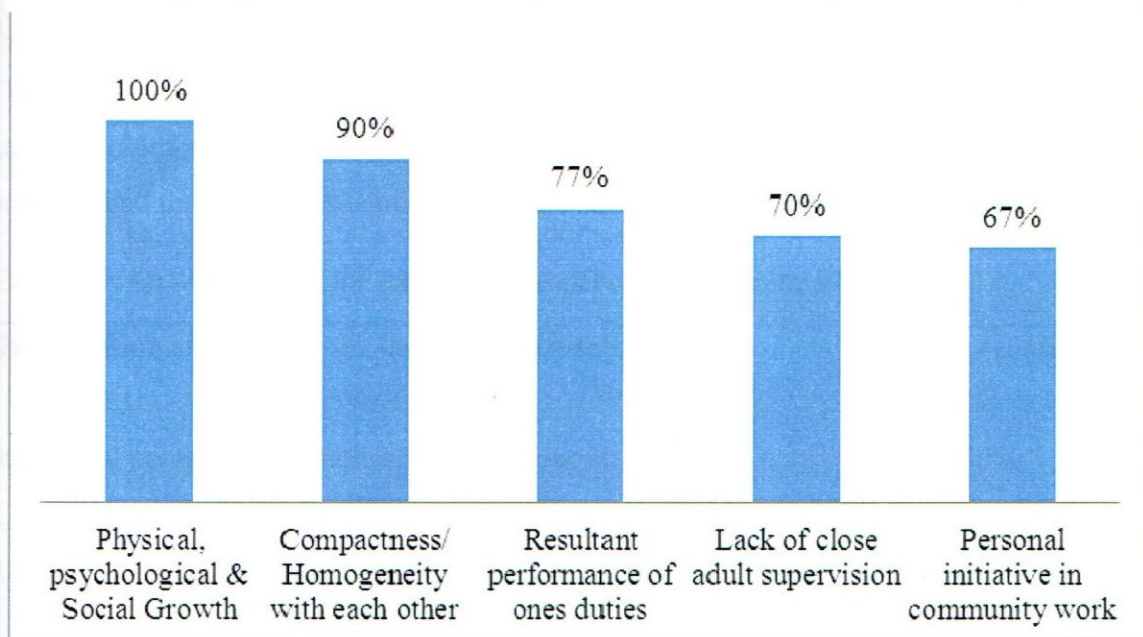


Figure 4.6: Indicators of growth for the young adults in the age of 19-20 years

All the respondents (100%) agreed that the physical, psychological and social growth manifested by the young adults is the best indicator of young adults' advancement in life. 97% of respondents agreed that compactness or homogeneity with one another is the most key indicator of growth among the young adults in the age of 19-20 years. At this stage, no person is supposed to walk, eat, decide or be on his own (Adamson, 1975). They are all tied to the age group to which they belong. Some focus group discussions believed that the results of performance of duties bestowed to the young adults to be the best indicator of growth at the age of 19-20 years. About 70% and 67% of focus group discussions were of the opinion that absence of adult excessive monitoring and ability to take initiative in the community is a

way of measuring growth achieved by the young adults in the age of 19-20 years, respectively. One of the participants summarised the situation as follows:

Young adults at this time are physically mature and with stamina (for boys) and would be required to be energetic and strong to pursue raids from neighbours for restocking. For girls, they would have matured to be wives. In the society, young adults are regarded in terms of the age group that they belong to which they do not act or behave contrary to the group expectations. The age group they belong to obliges them to act according to their community's expectations. Their growth is also manifested by the duties that they perform. Failure to acquire this communal and social standing will have been that they are socially dysfunctional.

4.3.4.7 Qualifications set in Place for one to be an Adult

The Maasai community life is very tough as it is depicted by their way of life. It consists of going to look for animal pastures and people's needs far and wide. The bar is set very high in order to fend for life in these circumstances. These qualifications are shown in Table 4.9.

Table 4.9: Qualifications for entry into adulthood among the Maasai

Qualification set in place for one to be an adult	Freq.	Percentage
Successful passage and conclusion of previous stages	30	100%
Ability to serve in the community (being industrious)	29	97%
Proper handling of the allocated duties with minimum or no supervision	30	93%
Healthy social relationship and strong family ties (has optimum respect to all grownups and older age groups)	29	90%

There was a unanimous agreement across all the focus groups that successful passage and conclusion of previous stages and especially circumcision is a key qualification set in place for one to be an adult. 97% of the groups said that ability to serve the community above self (for example, protecting the community and conducting successful raids) qualifies one as an adult. Some groups argued that for one to be an adult, he/she should be able to handle duties

assigned in a proper manner and have a healthy social relationship as represented by 93% and 90% of the groups respectively.

4.3.5 Young Adulthood 21-35 Years Stage (*morano/isiankin*)

During this stage, the initiates are healed and having been shaven they become warriors as girls are married becoming young and newly married wives. They become acquainted with household chores from senior wives already at the homestead. Boys now known as the warriors take up the responsibility of herding the community's livestock during difficult times as well as protecting the community.

The *Isiankikin* aspire to become the best wives for their husbands by bearing children and taking care of their husbands' cattle, and being generally good in all household chores as learned from their senior co-wives and mother in laws. They also learn beadwork.

4.3.5.1 Young adults stage (21-35 years)

Young adults at this stage have a major responsibility of protecting the community against external attacks and also re-stocking livestock through raids from neighbouring tribes. All the focus group discussions argued that young adults are not developed to manage their own families because they are at the service of the community and play the role of a soldier in the community. They increase the stock of animals to the community through raids. At the end of this stage, they are expert soldiers that serve the community. Similarly, all the focus group discussions involved in this study agreed that the passing from the previous stage to the next through a ritual involving shaving of hair (graduation) marks the end of moving from one stage to the next.

4.3.5.2 Responsibilities of Young Adults (21-35 years) in the Community

Participants in the focus group discussions were requested to mention various responsibilities that young adults at this age have to do other than defend the community. The results have been summarised in Table 4.9.

Table 4. 10: Responsibilities of young adult (21-35 years)

Responsibilities of Young Adults	Freq.	Percent
Getting married and bear children (for girls)	30	100%
Protecting community herd initial and general carrier in them	30	100%
Search for water and pastures and raid neighbouring tribes	30	100%
Make errands	30	100%
Slaughter of animals	29	97%
Administration of livestock	26	87%
Entertainment at community events	25	83%
Learning various trades	21	70 %

All the focus groups agreed that it is the responsibility of the young adults to protect the livestock owned against attack from wild animals. However, all the focus groups agreed that for girls, it is their responsibility to get married at this stage. Similarly, all the groups consented that young adults are obliged to search for water and pasture in far and dangerous places as well as other errands. About 97% of the focus group discussions indicated that young adults are also given the responsibilities of slaughtering animals during feasts, administration of livestock, 87%, providing entertainment during community festivities, 83% and learning various trades, like being an herbalist, blacksmiths at the end of this stage, 70%.

4.3.5.3 Admirable Values by the Community for a Young Adult (21-35 years)

There are some admirable values of young adults at the age of 21-35 years. These values are listed in Table 4.11.

Table 4.11: Values admired by the community that are obligatory for a young adult

Admirable values of young adult (21-35 years)	Freq	Percent
Courageous and respectful	30	100%
Not taboo-breaking	30	100%
Not promiscuous	29	97%
Discipline, hardworking and love for the community	29	93%
Respect for life	29	93%
Respectful especially to the elders	23	73%
Sincerity and trustworthiness (respect and love for one age group)	20	63%

Results in Table 4.11 shows that all the focus group discussions were in agreement that values admired by the community that is obligatory for a young adult aged 21-35 years include courage and not breaking any of the set taboo among the Maasai. About 97% of the focus group discussions also cited that young adults are not supposed to be promiscuous while 93% of them indicated that young adults should be disciplined at all times and show respect for life. Other key values as indicted include respect and sincerity.

4.3.5.4 Importance of Warriorhood Stage in Young Adults' Life

Warriorhood is a significant stage in the life of a young adult. Participants in the focus group discussions were requested to explain the importance that warrior hood stage had in one's adult life.

According to the results as presented in Figure 4.7, the majority (97%) of the focus group discussion indicated that warrior hood instils courage in the members of the group. About 93% of the focus group discussions, however, cited that warrior hood promotes brotherhood as well as instilling discipline among the members. About 87% of the respondents agreed that warrior hood was important in instilling industriousness while 77% of the focus group discussions argued that it gives expertise in doing work as well as caregiver generosity towards other people respectively.

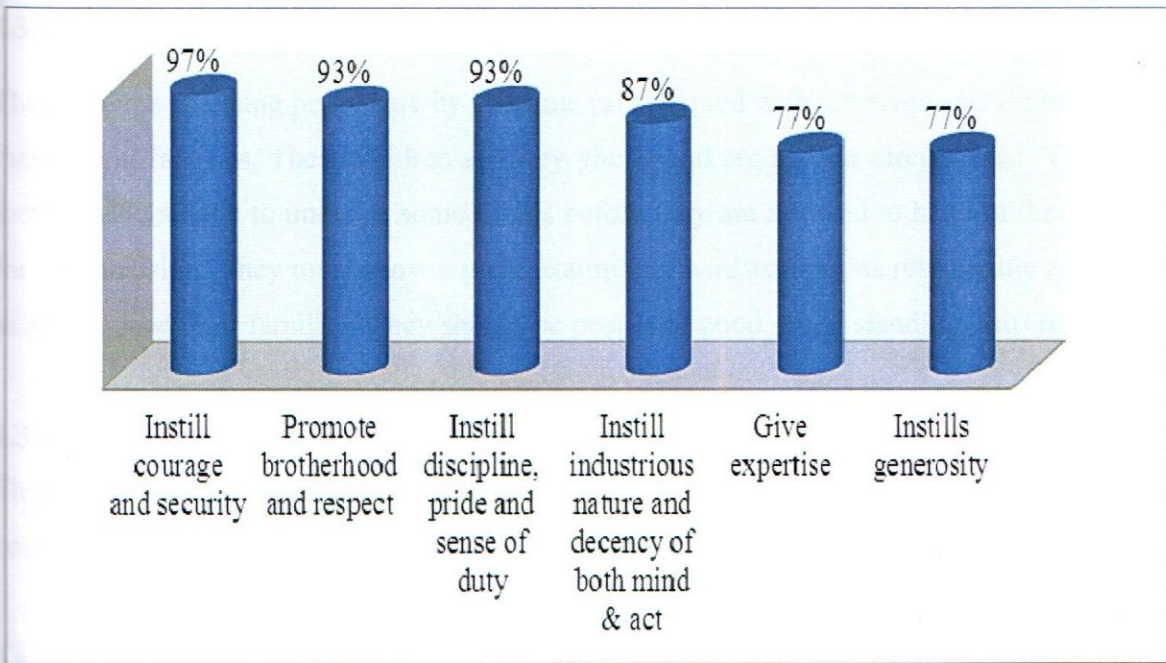


Figure 4.7: Importance of warrior-hood in young adults' life

These results are in agreement with Ole Sankan (1995); Adamson (1975) and Hollis (1905) who explained the life of warriorhood in Maasai community. The passing from the previous stage to the next through a ritual involving shaving of hair (graduation) marks moving from one stage to the next among the young adults. Young adults are generally not developed to manage their own families. Their warrior hood life requires them to be at the service of the community and not on themselves. This study is also consistent with Macquail (2002) who explains that other than the defence of the community, young warriors search for water and pasture in far and dangerous places. They also carry out other errands as assigned by the elders. It is obligatory for young adults not to break any of the set taboo in Masaai community. According to Kotowicz (2013) young men at the age of 21-35 years, are not supposed to get married and are mainly at the service of the community in duties. Lekuton & Hermann (2003) added that the value of bravery during warrior hood makes fellow warriors and others compose songs for their unique achievements in life. Young men and warriors yearn to leave a lasting impact on peoples' minds.

4.3.6 Junior Elders 36-45 Years Stage (*ilpayiani oo nkituakkuti*)

These groups of young people are by this time preoccupied with marriage and are bringing up their young families. Their children are very young and are not yet circumcised. This shows that the elders have to undergo some rituals before they are allowed to hand in their children for circumcision. They must show a good example of hardworking as responsible adults such as able to feed their families. They should be people of good social standing, thus respected.

4.3.6.1 Qualification of Becoming a Junior Elder

There are some requirements that qualify one to become a junior elder in the Maasai community. Table 4.12 presents some of the requirements.

Table 4.12: Qualification for one to become a junior elder

Qualification for one to become a junior elder	Freq.	Percent
Having graduated to a position of a junior warrior	30	100%
Never have committed murder	29	97%
Never have violated any taboo	27	93%
No unacceptable sexual contact	26	87%
Not to have stolen anything from a relative	23	77%

The results in Table 4.12, show that all the discussions were of the opinion that for one to be a junior elder, he should have successfully graduated to be a junior warrior. About 97% and 93% of the groups agreed that a junior elder should not have committed murder and should never have violated any taboo in the community. 87% of the groups agreed that the candidate for junior eldership should not have had any unacceptable sexual contact. About three-quarters of the groups (77%) were of the opinion that one should not have stolen anything from a relative.

4.3.6.2 Responsibilities of a Junior Elder in the Community

Junior elders have a variety of responsibilities and duties in the community as they are concerned with their own family welfare. They are equally being prepared to administer justice by being part of the council of elders (Sardana & Scott-Kemmis 2010).

According to the findings as presented in Table 4.13, all members agreed that it is the responsibility of a junior elder to marry, look for property and bring up his own family. About 80% of the focus group discussions agreed that it is the responsibility of the junior elders to join elders in training (apprenticeship). 70% and 67% were of the opinion that they should be involved in day to day running of the community affairs and have some trade, keep a good name and love his age group respectively.

Table 4.13: Responsibilities and duties of junior elders (36-45 years) in the community

Responsibilities and obligations of junior elders in the community	Freq	Percent
Marry, take care of the children, parents and relatives	30	100%
Seek property	30	100%
Bring up his own family	30	100%
Join elders in training (apprenticeship)	24	80%
Be involved in running the community affairs	21	70%
Have some trade, keep a good name and love his age group	20	67%

4.3.7 Senior Elders 46-70 Years Stage (*Ilpayiani oo Nkituak Kituak*)

These are at the helm of running the community affairs as they are officially the administrators of justice. They are entirely responsible for all the affairs of the community. They are responsible for recruiting new members to the fold whom they deem fit with matters of the community.

4.3.7.1 Qualifications for Being a Senior Elder

There exist some set qualifications for one to become a senior elder in the Maasai community. These qualifications are indicated in Table 4.14.

All the groups were in agreement that for one to be a senior elder, he should have graduated from junior eldership and must relinquish all the duties of Morans. In the same vein, 97% of

the groups indicated that one must be an expert in all the Maasai traditions as well as being a morally upright person in the society. About 93% of the groups indicated that a candidate for senior eldership should be an authority to be regarded by all and at the same time execute and contribute to the discussions of elders as required.

Table 4.14: Qualifications for Being a Senior Elder

The qualifications of being a senior elder	Freq	Percent
Graduating from a junior elder and relinquish all senior Moran duties	30	100%
Executing and contributing to the discussions of elders	28	93%
Being an expert in all the traditions	29	97%
Being an authority to be regarded by all	30	100%
Being a morally upright person in the society (respectful and love of justice)	29	97%

One participant in the focus group discussions summarised the issue as follows:

The successful passage of the previous stages ushers the junior elder into a senior elder, having learned from the elders, he contributes to their discussions in the affairs of the community. He should be a morally upright person in the society.

4.3.7.2 Attributes of Senior Elders as Recognised in the Community

Senior elders are supposed to be recognised in a number of things in the society. This is because they have gone through many life stages and have a rich experience. It is believed that they have been trained throughout their lives in matters relating to the wellbeing of the community. It is thus a time to generate wisdom gained through experience back to the society. Attributes recognised by the community are presented in Figure 4.8. Majority of the focus groups, 93%, noted that senior elders are supposed to talk about their success and past achievements. 83% indicated that they must have actually been successful and people should be able to witness it. 63% said that elders should be very social people because they will interact with people in the community. 57% and 47% said that they should be approachable people and should have stable families respectively. Lastly, 37% said that they should have the ability to encourage confidence.

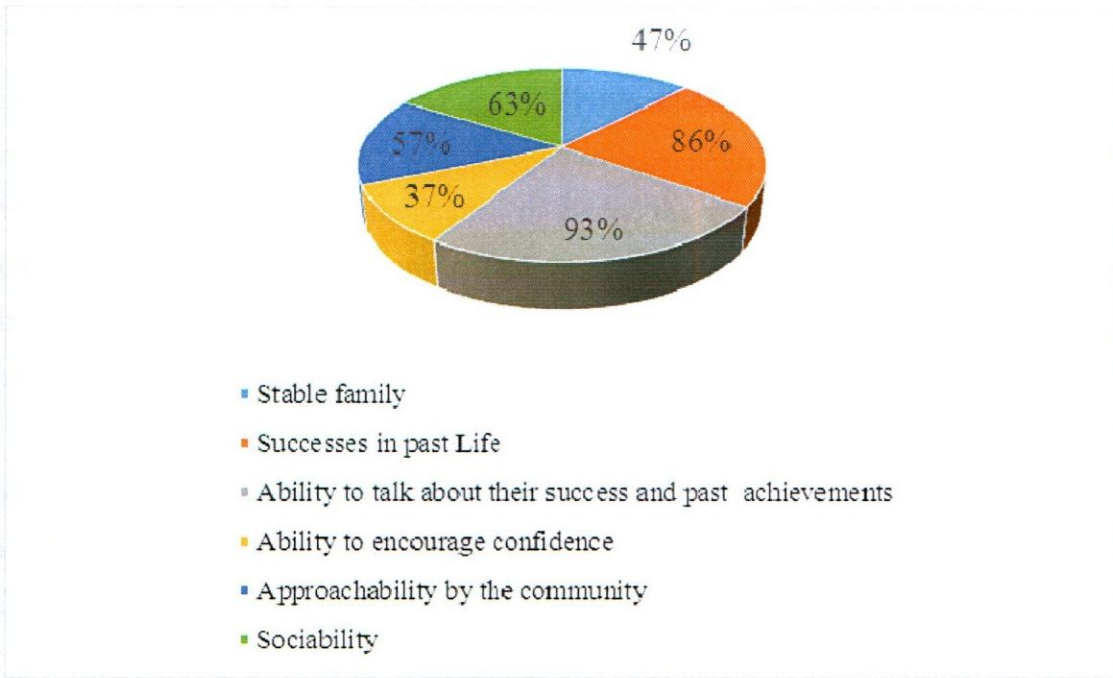


Figure 4.8: Attributes of senior elders as recognised by the community

All the focus group discussions consented that the most important thing that every senior elder was expected to deliver to his/her family and society at large is guidance through his past life successes. These results agree with Donovan (1981); Salvadori (1973a); Saitoti (1986) and Amin, Welts and Eames (1987) who documented about the pre-qualification, roles and importance of senior elders in Maasai community. For one to be a senior elder, he should have graduated from junior eldership and must relinquish all the duties of Morans and in addition be a morally upright person in the society. Senior elders are supposed to be recognised by the society for their achievements. The most important thing that every senior elder is expected to deliver to his/her family and society at large is guidance through his past life successes. Muola and Muting (2008) point out that elder as counsellors will keep certain therapeutic distance with therapeutic neutrality and never act from a personal drive and always keeping every word and action to themselves. All the elders among the Maasai are subject to this trait.

With regard to the role of senior elders in the Maasai community, this study is consistent with Jacobs (1965), who argues that the elders who officiate in wrangles settling thus administering justice are themselves skilled in this art after so many years of experience. They have self-understanding, considering their emotional environment of self so as to deliver justice in a satisfying way. Anybody else in the community is under their guidance in the sense that they are the custodians and supervise the execution of justice.

4.3.8 Venerable Elders Stage (*ilpayiani oo nkituak oo nkanyit*, 71 and above Years)

This stage is considered to be of the age of 71 years and above. These are the elders who have authority in having to be consulted by the active members of the council of elders. Any serious matters in doubt with the council of elders, the venerable elders are always a sure reference. At this age, it is seldom to find them marrying, due to the fact that they have retired from the responsibilities of the society having delegated their responsibilities to their successive age group.

4.3.8.1 Qualities of Venerable Elders in the Society

This group of elders are considered to be people of certain qualities as presented in figure 4.9.



Figure 4.9: Qualities of Venerable Elders

All the groups indicated that venerable elders are not productive (have retired) and are only consulted. This was closely followed by 97% of the groups that indicated that they have rich knowledge about the Maasai culture. About 88% of the groups indicated that venerable elders are revered and honoured by the community.

One participant in the focus group discussions summarised the issue as follows:

Venerable elders in our community are generally not productive since they have retired from active duties in life. They are easy to consult and in some cases are even consulted by our ancestors. We value them due to their accumulated wealth of knowledge about the community culture and that is why they end up being revered and honoured.

4.3.8.2 Place of Venerable Elders in the Society

As mentioned before, these are aged members of the community widely respected by the society depending on their past achievements. Those who had a respectable past are admired and lead a life integrity while those who did not retire in despair. Venerable elders are looked upon by the society as per their past achievements in a variety of ways as shown in Table 17.

Table 4.15: Society and the vulnerable elders

The place of venerable elders in the society	Frequency	Percent
They are a source of blessings and community founders (They are the living heroes and heroines)	30	100%
They are the grandparents (who are the subjects of songs in their praise).	29	97%

All the focus groups agreed that venerable elders are considered as a source of life blessings and all that the community has is considered to have come from them. About 97% of the groups indicated that venerable elders are looked upon in reverence by the community members. This study agrees with Saitoti (1986) and Donovan (1981) who explained the qualities expected from venerable elders and their resourcefulness in matters of ideas, advice, and counselling of the younger generations. Venerable elders are often consultable by the living since they are rich in knowledge about the community's culture. They are also consulted by the ancestors which makes them revered and honoured by the community.

According to Erikson (1978), the work of elders who have retired from an active life is governance on matters related to the society. They are a consultative group on the issues that affect the society as they are the custodians of culture. They, therefore, settle disputes and uphold the moral fabric of the community. As venerable elders, they provide advice and guidance to persons in the younger stages. As elders, it is considered that they have lived a successful life and are full of experience which they need to share. The community immortalises venerable elders by composing songs and having tales about them and their achievements. Similarly, according to Donovan (1981), an elder who lived a failed life with

no respect does not have a name. They have no moral authority to advise community members.

4.4 Comparison between Maasai Developmental Stages and Erikson's Psychosocial Stages

Having discussed what constitute Maasai developmental stages as envisaged in the various rites of passage, this section will make a comparison between Maasai developmental stages and Erik Erikson's psychosocial stages.

The two theories are the same except for a few instances which have to do with years. Similarly, there is a slight difference in time of age in years. The other instance is the way in which stages are passed through. Among the Maasai, for instance, both boys and girls have to go through difficult tests to qualify, and in most cases very painfully. This is meant to develop resilience and courage in preparation for the life to come (Saitoti, 1986). Erikson's theory does not have painful physical training.

Table 4.16: Development stages of Maasai and Erikson psychosocial stages

Stage Age (Years)	Psychological crisis	Significant Others	Psychosocial modalities	Psycho Social Virtues	Maladaptation and Malignancies	✓	Stage Age (Years)	Psychological crisis	Significant others	Psychosocial Modalities	Psychosocial virtues	Malady and Malignancies
1(0-5) Enga'turana	Trust /Mistrust	Mother Womenfolk Oloiboni,	Social reciprocity	Hope and faith	Sensory distortion Withdrawal	✓	1(0-1) infant	Trust /Mistrust	Mother	To get/to give in return	Hope and faith	Sensory distortion Withdrawal
2(6-9) Osinka	Autonomy/ shame/ doubt	Mother father,Siblings, grandparents, Oloiboni	Socializing and hunting	Will determination	Impulsivity compulsion	✓	2(2-3) Toddler	Autonomy/ shame/ doubt	parents	To hold on/ to let go	Will determination	Impulsivity compulsion
3(10-18) Ayiokisho/ Titoisho	Initiative / Guilt	Morans, parents, elders,	To go after, to play	Purpose, courage	Ruthlessness inhibitions	✓	3(3-6) Pre-schooler	Initiative/ Guilt	family	To go after, to play	Purpose, courage	Ruthlessness inhibitions
4(19-20) Emuratare	Industry / inferiority	Parents, Elders, colleagues,	Taking social responsibility, collaboration	Competence	Narrow Virtuosity, Inertia	✓	4 (7-12) School-age	Industry/ inferiority	Neighborhood/school	To complete to make things together	competence	Narrow Virtuosity, Inertia

5 (21-35) Morano (Siankik in /Ilmuran)	Ego Industry /role confusion	Elders, oloiboni, colleagues,	Social identity and acceptance	Fidelity/ Loyalty	Fanaticism Repudiation	✓ 5(12-18) Adolescence	Ego Industry/ role confusion	Peer groups/ role models	To be oneself, to share oneself	Fidelity/ loyalty	Fanaticism Repudiation
6(36-45) Iipayian i/ Intomonok oti	Intimacy / Isolation	Colleagues Senior Elders Oloiboni	resourcefulness	Love	Promiscuity Exclusivity	✓ 6(20-40) young adults	Intimacy/ isolation	Partners and friends	To lose and find oneself in another	Love	Promiscuity Exclusivity
7(46-70) Iipayian ioo/Intomonok Kituak	Generativity/ Absorption	Colleagues Venerable elders Oloiboni	benevolence	Care	Overextension, rejectivity	✓ 7(40-50) Middle Age	Generativity/ Absorption	Household/ workmates	To make me ,to take care of	Care	Overextension, rejectivity
8(71-) Iipayian i/Tomonok loo Nkanyit	Integrity / Despair	Humanity community	experience	Wisdom	Presumption despair	✓ 8(50-) Old Age	Integrity/ Despair	Mankind/my kind	To be through having been to face not being	Wisdom	Presumption despair
X	✓	✓	✓	✓	✓		X	✓	✓	✓	✓

✓ Similarities

X Dissimilarities

Source: Researcher 2015

i. The Maasai, *Eng'aturana* stage (0-5 years) versus Erikson's infant stage (0-1 years)(Trust /distrust)

Eng'aturana is the infancy stage among the Maasai. This stage could be compared to Erikson's infancy stage. In both cases, this is a stage where a child's needs should be met by the guardian. It is believed that if these basic needs are not met, the child develops a lack of trust towards the environment. This lack of trust makes the child consider the surrounding as hostile and unfriendly. A clear factor as envisioned by both Maasai rites of passage and Erikson's infancy stage is that future characteristics of the child will be determined by the way the child was brought up.

According to the Maasai, the gifts that are given to the newborn baby and the many people who pay a visit signify the prosperity of the child. It is a show of love and care. Lack of visitors and gifts signify a life of loneliness. One of the elders, during focus group discussions, said that,

When a child is born and many people visit bearing gifts, it is a show of prosperity. They are congratulating the mother of the baby and the entire family for the new life in the community. From the onset of its birth, the child is greeted with the warmth of hospitality and this lays a background on which its life is founded, namely, acceptability without which it grows up as unwanted and in isolation.

The only difference between Maasai infancy stage and Erikson's infancy stage is that *Eng'aturana*, begins at the age of 0-5 years while the infancy stage of Erik Erikson's psychosocial stages begins from 0-1 year. This is because the psychosocial stages of the Maasai are longer than Erikson's. This variance of ages is due to the fact that the Maasai maturation ages are higher than the Erik Erikson Psychosocial stages.

ii. Maasai *Isinkan/Sinkaisho* stage (6-9 years) versus Erikson's toddler stage (2-3 years)(Autonomous, shame or doubt)

The *isinkan* stage is between 6-9 years. At this stage, the child is still close to its guardians especially the grandparents. At this age, they are able to communicate verbally and express what they want. Grandparents are considered to be tolerant and that is why children of this age are under their care. Grandparents are considered to have the time to attend to them keenly.

At their age, they are given simple house chores. Since grandparents are considered to be ageing, this age of children become a blessing as they are sent here and there. When they

accomplish their duties, they are often praised and rewarded. By the fact that they are brought up knowing what love, reward and appreciation is, they develop a sense of confidence in all they do. A contrary experience to this makes children develop in doubt and shame otherwise they are supposed to be autonomous. Such children experience a low self-esteem hence lack creativity life (Ngari, 2008).

iii. Maasai *Ayiokisho/Titoisho* stage (10-18 years) versus Erikson's Pre-schooler stage (3-6 years) Initiative or Guilt

Maasai stages of *Ayiokisho* and *Titoisho* involve both boys and girls aged 10-18 years. This is the age that is able to carry out house chores. For girls, ability and knowledge to do home chores such as collecting firewood, preparing meals and taking care of younger siblings. On the other hand, boys are at this age ready for circumcision. They can look after cattle far away from home as they are a test of creativity and fearlessness and able to withstand difficulty. The two genders are well prepared by their guardians, mostly grandparents, parents, senior siblings and *Morans*. This places them either as being responsible, which involves taking initiative or being guilty of the failure of knowing when and what to do. They are prepared to be responsible people in the community (Saitoti, 1986).

For one to be considered a responsible member of the community they must undergo all that pertains to this stage. This disqualifies them as candidates for the next stage. Those who do not undergo it are considered outcasts. They are made to feel ashamed and full of guilt as they are isolated from key events of the community because they do not measure up to the community's expectations. There are similarities between this stage and the Erik Erikson pre-schooler stage. According to Erikson's psychosocial developmental theory, this stage has a consequence of shame and doubt if certain needs are not met or if a child doesn't receive certain care from the guardians (Erikson, 1998). The difference the Maasai stages of *Ayiokisho* and *Titoisho* and Erik Erikson pre-schooler stage is the timing where the Maasai one is longer than Erikson one. Furthermore, as the Maasai stages of *Ayiokisho* and *Titoisho* involve mostly grandparents as the main guardians, Erikson's pre-schooler stage has the parents as being solely responsible for the children's upbringing as well as the teachers.

iv. Maasai *emuratare* stage versus Erikson's school going age, 7-12 years (industry and inferiority)

The Maasai *emuratare* stage takes place at the age of 19-20 years for boys and 12-15 years for girls. This stage is being compared to Erikson's school going age approximated at the age 7-12 years and also known as the industry versus the inferiority stage. Upon graduation from *emuratare* stage, candidates are taking through an intensive training which involves learning about the Maasai culture. Considering that candidates have just undergone circumcision, their endurance of the pain is a sign that they have been yearning for this stage. Therefore to get to this stage one is already regarded as strong in the society. He or she is already considered an adult. They, therefore, command respect from younger generations (Salvadori, 1973a). Whoever does not show courage during circumcision is always considered inferior and will always be regarded as untrustworthy by his age-mates (Sankan, 1979).

According to Erikson's theory, the school going age involves the development of certain characteristics. However, lack of proper upbringing leads to inferiority and lack of being industrious whose remedy is only possible through counselling.

There is a slight difference between the Maasai *emuratare* and Erickson's school going age. The Maasai psychosocial stage is majorly physical where one undergoes circumcision while Erikson's is majorly psychosocial formation.

v. Maasai *Isiankikin*, *Morano* stage versus Erikson's adolescent (21-35 and 16-18) (identity and role confusion)

The *Isiankikin* and *Morano* stages take place between the ages of 16-18 years for girls and 21-35 years for boys or men. On the other hand, Erikson's adolescent stage takes place between the ages of 12-18 years and is known as industry versus role confusion stage. Among the Maasai, *Isiankikin* and *Morano* stages are considered critical as this is the period the young adults develop their self-identity. According to Erikson, (1968), self-identity will emerge as the adolescent group would start associating themselves with role models in the society. Both genders would want to associate themselves with famous people in the society. The *Morans* or the warriors, this is the time to achieve great things as the defender of the community. They have to take part in animal raids, develop their singing and dancing skills and attract as many girls as possible. One of the elders had this observation, *The society has a mirror in which everybody talented and loved is seen and would have all the young people aspire to imitate. This facilitates the formation of songs for these heroes*

and heroines in the society for their immortality. Guardians and parents would instil these values to these young people. Every moran would want to leave a legacy and abounding admiration by all present in the community and eventually in the future when they die.

vi. Maasai Payianisho and Tomonoisho Stages versus Erikson's Young Adults(35-45) (intimacy and isolation)

The *payianisho* and *tomonoisho* stages take place between the ages of 35-45 years among the Maasai. Erikson's young adults' stage takes places between the ages of 20-40 years and is commonly known as the intimacy versus isolation stage.

Among the Maasai, at this stage, men are ready to marry and they either choose their wives to be or the parents do it for them. Their past achievements in the society as *morans* endears them to the community, especially the girls who would at this time be looking forward to marrying (Saitoti, 1986). The girls and the *morans* would be attracted to each other through their past achievements, a family status that is if they were wealthy, respected, revered in the community and generally how famous each individual would be in the community. These are among the things that would strengthen the affinity of both the couple to be and the families to be reunited and consequently the rest of the community. If it happened that an individual did not have a good family background or good community standing that would be a hindrance to his or her marriage. No one would want to be associated with them. This is the same in Erikson's theory and evaluation of the adolescent stage naturally, people would want to be associated with good people in the society. For people are not well placed in the society, it would be an uphill task to get settled in life as they would be isolated from all the others hence, no life transmission motivation as opposed to intimacy (Erikson, 1974).

vii. Maasai payianisho, tomonoishokituak/ stage versus Erikson's middle age (generativity vs self-absorption)

Payianisho and *tomonoisho kituak* stage take place between the s of 50-70 years. Here the individuals would want to plough back into the community the life they have received by bringing up their own family. Considering future stages and roles they try as much as they can to uphold law and order. This compares with what Erikson (1978) teaches that we have to generate life and be beneficiaries to others thus promoting life through our preoccupation. After the active service to the community, the warriors get married; bring up their family as good heads of the family, and by doing so working hard to provide them with food and

security. Together with having to run the day to day affairs of the society through a council of elders, they have to live a good life to be emulated by the young ones (Sankan, 1979).

It is obligatory for a man to get married so as to pass on life in the community. When he settles down with his family, he looks for wealth and lives in the successes and past achievements which give him honour in the society (Amin, Welts & Eames, 1987).

viii. Maasai *Ilpayiani*, *Intomonok oo nkanyit* stage (over 80 years) versus Erikson's venerable elder's integrity and despair stage (50 years and above)

The individual at this stage leads an integrated life in that he or she enjoys the past achievements he has accomplished in life (Erikson, 1978). In contrast, if he has nothing to look for in life as having accomplished he or she sees entire life as a loss they then live in despair. There is joy when one has had a lot of achievements, in sight of the children and grandchildren who are the source of his inspiration (Sankan, 1979). They are closely connected with their extended families.

Among the Maasai, at this age, the community still benefits from the wisdom of the venerable elders. They are well taken care of by the younger generations that feel that they are because the older generation gave them a good life (Mbiti, 1990). Songs are created in their honour as they are celebrated as heroes and heroines (Parkin, 1998). Erikson's psychosocial stages are no different. He points out that internationally, we celebrate heroes in a various national figure who have contributed towards a worthy course in life. Christians celebrate the lives of the saints as people who lived an extraordinary life.

What is vividly drawn from these comparisons is that the Maasai, have a rich culture that recognises a move or transition from one stage to another just like Erickson's theory. Each stage has tasks to be performed and requirements before one join. Once in a particular stage, there is a code of conduct that one must adhere to.

A transition from one stage to another sparks a celebration from the entire community. It is not a private affair. One does not go through these graduations privately or individually, it's an all community involving affair in the shaping of the community's subjects. Both have a goal in life which is a perfection of an individual who in return is an asset to the same community. The stages they go through are systematically administered in a progressive sequence. From the findings, it is clear that human beings tend to realise themselves through their cultural interactions. It is here we depict that parental, as well as other people's

responsibility, play a role in nurturing and shaping one in the community. Development of all human being is pedagogical in that steps are undertaken in growth without having to overlook the importance of guardians in the whole process of growth into a mature human being.

Psychologically, these two theories will equally help in understanding the malformations, malfunctions of a given individual in the society. These two theories go beyond any given culture for they can be adopted anywhere. In contrast, the liturgies involved in the Maasai rites of passage are very different and quite diverse from Erikson's psychosocial stages. In the latter, we have bodily mutilations notably of sexual organs, tattooing of one's body, endangering of some animal species notably lions by hunting as a proof of heroism. The health of the child is at risk especially the times that the mother and the new-born child have to be away from the sunlight. They are not allowed to take shower as they are smeared with animal fat hence posing a health hazard to both the child and the mother.

Erikson stages of psychosocial development are articulated by Erikson (1968) is a comprehensive psychoanalytic theory that identifies a series of eight stages in which a healthy developing individual should pass through from infancy to adulthood. All stages are present at birth but only begin to unfold according to both the natural scheme and one's ecological and cultural upbringing (Bronfenbrenner & Ceci, 1994). In each stage, the person confronts and hopefully masters new challenges. Each stage builds upon the success of earlier stages. Stages that are not successfully completed may be expected to reappear as a problem in the future. According to Erikson stage theory an individual advances through eight life stages as a function of negotiating his or her biological forces and social-cultural forces. Each stage is characterised by psychosocial crises of these two conflicting forces. If an individual does successfully reconcile these forces, he or she emerges from the stage with corresponding virtue or if he fails then there is a corresponding vice (Erikson, 1978).

4.5 Implications of the Maasai Developmental Stages to Counselling

The third objective of this study was to determine the implications of the Maasai developmental stages of counselling. As discussed before, the first stage is the toddler stage commonly known as the *eng'aturana* stage among the Maasai. It is between the ages of 0-5 years. According to Figure 4:10, 90% of the respondents said that the significant other impacted toddlers by providing a healthy environment for growth in the community and

familiarising with community members. 83% and 67% said they impacted by teaching them about the relevance of life and ensuring peaceful adaptation of the child respectively. 63%, 53% and 40% said that the impact was through the promotion of parenthood, familiarisation with the family and showing them the relevance of life.

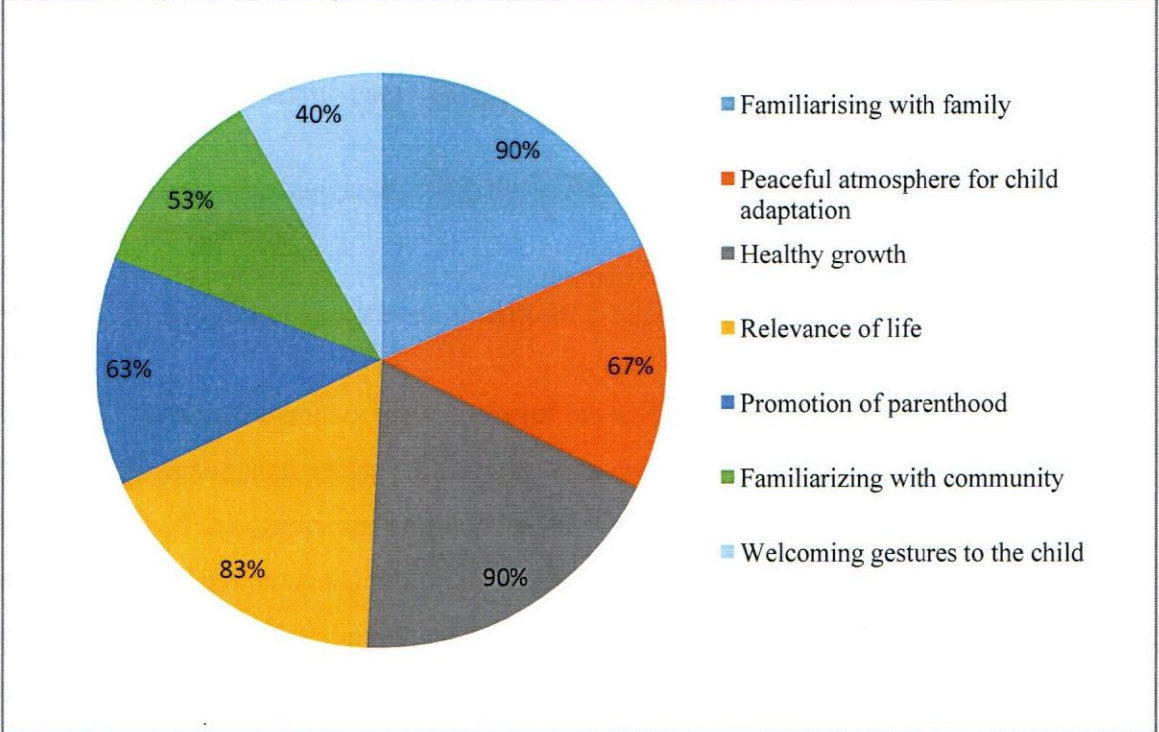


Figure 4. 10: Impact of significant others on a newborn child

Though this is basically what is expected to be provided to the children it equally showed that bad beginnings do not necessarily imply failure in life. Some of the provisions can avail to an individual in life and make up for the lost time. If a mother passed away, the child could be passed on to a foster mother and may not necessarily need primary biological maternal care to develop. Though with a lot of difficulties the child can still survive and be a better person in the community.

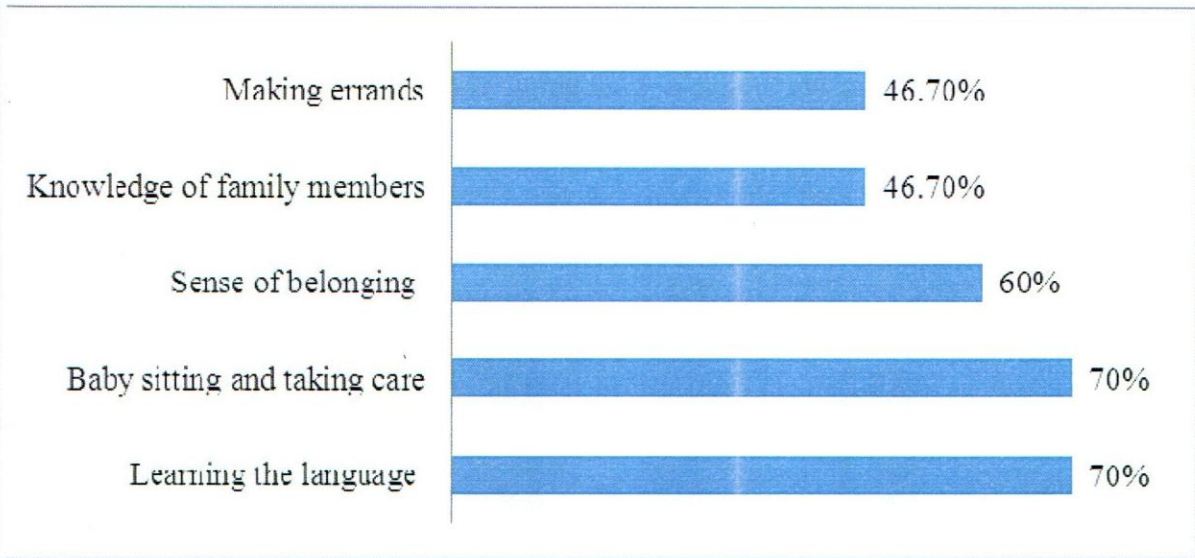


Figure 4. 11: Impact of significant others on members at *osinka*, childhood stage (6-9 years)

Figure 4.11 depicts the impact the significant others have on the *osinka*. The success of the *Osinka* depends so much on the relationship between the guardians. The results show that 70% and 60% of the participants agreed that significant others impacted on the members of the Maasai at the *osinkan* stage through language development, taking care and ensuring the members had a sense of belonging among the Maasai community. 46% of them said that they impacted by helping them know family members and by making errands respectively.

Table 4. 17: Impact of significant others on members of *ayiokisho/titoisho*

Impact of Significant others	Frequency	Percentage
The members become reliable members of the community	22	73.3%
The members grow to be responsible grown-ups	20	66.7%
The members know their roles in the community	19	63.3%
Virtues of hard work ensure the community has hardworking members	23	76.7%
The members are coached to team up as one community	22	73.3%

As indicated before, this is a boyhood/girlhood stage that ranges from the 10-18 years old. According to the findings as presented in Table 4.17, 73.3%, 66.7%, 63.3%, 76.7% and 73.3% of the participants agreed that the impact of significant others at the *Ayiokisho/Titoisho* development stage included creation of reliable members of the Maasai

community, having responsible grown-ups, having members with their roles in the community, hardworking members fostering unity of the Maasai community.

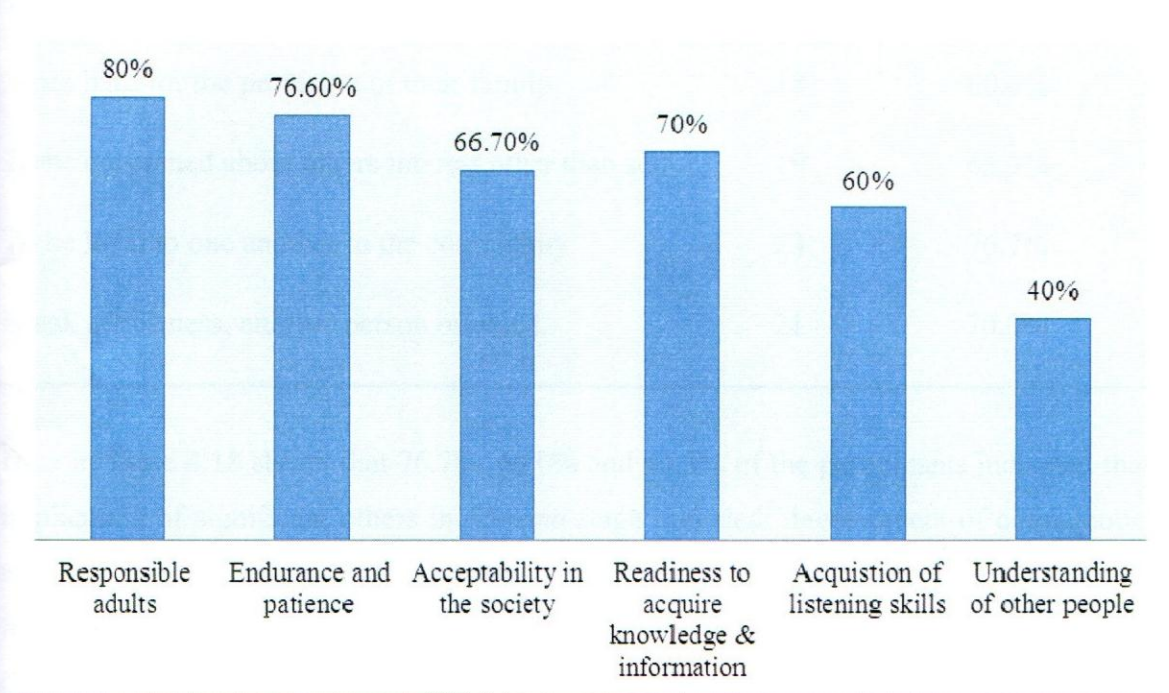


Figure 4. 12: Impact of significant others at *emuratare* development stage 19-20years (the initiates would be male *ilaibartak*, female, *inkaibartak*)

At the *Ayiokisho* stage, the significant others have the responsibility of mentoring the subjects of this stage into being responsible adults through various tests and trials. They have to endure and persevere so that upon the stage of initiation they are already moulded into accepted members of the community as they have already shown readiness to learn and gain more knowledge from their significant others. This has already proved them as being good listeners and equally having acquired listening skills.

Data shows that majority of the respondents agreed that among the impact that the significant others to members of the Maasai community at *Emuratare* stage included; Responsible adults (80.0%), endurance and patience (76.7%), acceptability in the society (66.7%), readiness to acquire knowledge (70.0%) and Acquisition of listening skills (60.0%).

Table 4. 18: Impact of significant others at *morano oo isiankikin* stage (21-35 years)

Impact of significant others	Frequency	Percentage
To become courageous and strong people	23	76.7%
Work hard for the provision of their family	18	60.0%
To be concerned about others interest other than self	19	63.3%
To be loyal to one another in the community	23	76.7%
Break selfishness, another person oriented.	21	70.0%

Data in Table 4.18 shows that 76.7%, 60.0% and 63.3% of the participants indicated that the implication of significant others in *Morano* stage included; development of courageous and strong persons, development of a hard-working community, and people who showed concern for others in the community. Other impacts included loyalty among the community members (76.2%) and development of selfless persons (70.0%).

Table 4. 19: Impact of the significant others to the junior elders 36-45 years (*Ilpayiani oo Ntomonok Kuti*)

Impact of Significant Others	Frequency	Percentage
Self-control development	23	76.7%
Role models	25	83.3%
Society authority figures	18	60.0%
Peace and harmony protagonists	23	76.7%

Data in Table 4.19 shows that 76.7%, 83.3%, 60.0% and 76.7% of the participants noted that the impact of significant people in the *Ilpayiani/nkituaak* stage included; self-control development, role modelling, development of society figures, peace and harmony among the Maasai.

Table 4. 20: Impact of significant others on senior elders 46-70 years (*Iipayiani oo Ntomonok Kituak*)

Impact of significant others to senior elders	Frequency	Percentage
Stable Community	30	100.0%
Joy and pride in the community	30	100.0%
Recognition with respect and owe to the community	29	96.7%
Immortalised for the legacy of their successes (and achievement through songs and conversations as well as the naming of the children and places after them)	28	93.3%
Cherished age group	25	83.3%
Heroes and heroines make the society become proud and happy to imitate	20	66.7%

According to data presented in Table 4.20, the impact of the significant others to the senior elders (*Iipayiani oo Ntomonok oo nkanyit*) included; joy and pride (100%), immortalised and respected elders (100%), cherished age group (83.3%) and heroes and heroines in the society (66.7%). The Maasai people are a very reserved people as far as their culture is concerned. They do not associate freely with other tribes. They hold themselves as a very special people. They stand out as a well-organized people categorised according to stages that demand endurance. The rites of passage they go through reserve for them a place in a particular group.

The administration of justice is well catered for as the council of elders is in charge of the community. Individuals are always addressed according to the age group they belong. The age group has a force within which morality is upheld. Though justice is never selective; punishment is executed equitably without any bias as any judgment is done openly. This illustrates the concern with which everybody in the society is taken care of, and indeed everybody becomes everybody's responsibility.

The social health of the senior elders is key to influencing the community's well-being and aspirations. Acquisition of wealth is family and community oriented in that gifts are given upon one's birth and after successfully going through the rest of rites of passage. These gifts are given as a motivation and incentive for a well done or achievement realised. Those who

do not act in accordance with the family or community's dictates are punished. Heroes are celebrated through songs, dances and tales and children are asked to emulate them.

The community is well-structured such that there is an order of reference, the old, the young, women and children. These developmental stages are the reason for harmony in the society, and consequently, the reason for stable families. Life is highly regarded, in that everybody is responsible for the well-being of all right from conception.

Morality and especially the reverence of sex, fornication and adultery are abhorred, though they have a different understanding of it. One is not supposed to have sex with a wife of a younger or older age group and when one is discovered there is heavy punishment imposed on the offender. No one should kill his own relative. However, the killing of thieves or people from other tribes with a motive of restocking or defence is allowed. This one member of the FGD had to summarise about the sex;

When a man from a higher age set was found to have had sex with a wife of younger age set, the elders would convene at his home together with the wives of the affected age set, the women would flog the man with sticks and the elders would slaughter his prize-winning bull...

In a nutshell, the rites of passage strengthen the bond among stages and play a role in continuing the legacy of the Maasai culture. Therefore, helps to understand the formation background and knowledge about them. To the Maasai people, knowing about their way of life particularly their developmental stages helps in approaching various issues that affect them. It helps in solving their lives problems which is a precondition for one to be an effective counsellor. This is the general perspective and condition of all human beings as it is well explained by Erikson (1978) psychosocial stages. It is a therapeutic breakthrough! The reinforcement of these stages and encouraging the Maasai to courageously identify with them will make them face the future with all the vigour and diligence required for their survival.

Therefore, being aware of the various rites of passages, or employing some of the concepts behind the rites of passage would help counsellors in approaching various issues that affect the Maasai people as individuals. This body of knowledge about the Maasai rites of passage will encourage other scholars to research other cultures and find out their contribution towards counselling as a profession and practice.

4.6 Implications of the Maasai and Erikson's Developmental Stages for Counselling

The Maasai developmental stages are age-based with both tasks and skills to be acquired as they are oriented towards achieving maturity in life. Just like the Erikson's psychosocial stages, they both run across the lifespan. They are both used for psychological interventions. According to Table 4.21, the majority of the groups, 93.3 %, agreed that implications of developmental stages are an acquisition of mature and acceptable individuals in the society which avails problem-solving mechanisms. 96.7 % of the groups agreed that socially, the community has both socially healthy individuals that have family responsibilities. 90.0% indicated that there are mutual coexistence and peace in the society owing to therapeutic mechanisms in place. 90.0 % and 83.3 % said that there was a decrease in criminal activities and trustworthiness and a deep sense of community belonging as well as an increase in human activities leading to nurturing of talents which are essential assets in the community building respectively. 93.3% and 76.7% showed that there has been a progression in development in that all are properly aligned to a given preoccupation in the community fighting against poverty and dependency. This raises living standards leading to the perpetuation of and respect for life and embracing all other neighbouring communities with whom business takes place. This leads to inter-communal elevation through trade interactions hence mutual respect, leading to a peaceful coexistence.

Table 4. 21: Implications of Maasai developmental stages to counselling

Implications of Maasai developmental stages in counselling	Frequency	Percentage
Mature, grown and acceptable individuals in the society and it develops its own problem-solving mechanism	28	93.3%
Mentally and socially healthy individuals, owning families responsibly	29	96.7%
Peace and mutual coexistence gained due to the availability of therapy.	27	90.0%
The decrease in criminal activities and trustworthiness resulting from a good reputation, leading to a sense of belonging and communal responsibility	27	90.0%
Increase in human creativity and talent nurturing resulting to the progress in the society and members not becoming liabilities but essential assets to both their families and society	25	83.3%
Tapped human resource, leading to individual and communal intellectual awareness, and perpetuation of life values gained, and confirmed the stability of both present and future generations	28	93.3%
Wealth creation, property acquisition, possibilities, poverty eradication, independence of all as well as both community & individual interdependence.	28	93.3%
Homogeneous progression of all with common purpose by perpetuation and respect for life, which is projected towards acquisition of world peace due to regard towards all humanity	23	76.7%

4.6.1 Implications of Erik Erikson's Developmental Stages for Counseling

The Erik Erikson's psychosocial theory allude to the fact that human development goes through a series of stages which involve a confrontation with crisis whose results are either positive or negative. Each of these stages influences the subsequent development stages depending on the solution offered by the significant other to the developing individual.

Human maturation is not uniformly continuous, for this depends so much on the individual background and parental environmental diversity. The diversity of adults and environment implies a diversity of conflicts. If a person is not able to overcome the challenges found within a given stage, then he/she is likely to face it in the ongoing development.

According to the stages to be faced, there is the trusting versus distrusting where the individual is at home with those around that they can rely on for needs and care. This is followed by the stage where we have a period of developing the will. At this point, the child begins to discover the environment around. The encouragement they get from the caregivers makes them free and autonomous. Failure to these would be shame and doubt and overdependence. Here we have the foundation of independence. The pre-schooler stage is when a child develops a sense of initiative self-confidence opposite of which they develop guilt and fear and no incentive for doing anything. Creative mind here is borne and friendliness in innovation. They thus have a sense of purpose in life developing in them. Competence makes them develop inferiority or become industrious in attitude. The spirit of positive competitiveness is borne here. This attitude planted in the mind of the child foreshadows how the community will be mastered and amassing knowledge on how to develop the world. Excessive negative criticism given to the child is the cause of inferiority attitude (Erikson, 1968).

The child is able to identify with a given group of people that they want to identify with as role models. They would discover the differences between themselves and their caregivers. If they are not well taken care of they may end up being confused not knowing what they can be good at due to scolding and discouragement by their caregivers (Erikson, 1978). They would suffer from an identity crisis in which they have no one introduced to emulate. The adolescents are able to link up with their peers and as young adults, they are able to choose their life partners or are isolated, when they have no sense of identity.

This would lead to middle adulthood which would then lead to a situation of generativity or stagnation. One would want to be productive and plough back into the community what they have acquired with time. If they hadn't gotten the purpose of life they would be stagnated and not productive and wouldn't be of any benefit to the community. During late adulthood, the work has been done and life has been spent and it has either been a reward hence integrity or failure leads to being disappointed for life opportunity lost.

The implication of the above theories is that life is made up challenges that must be overcome in order to be successful through the assistance of the community. In both theories, we need a community in order to succeed. The better we are the better the community and the world we have. Whatever success we make, be it in a career or otherwise, it will depend so much on who our community is, and any given future is determined by our preoccupation with the individuals we take care of (Erikson, 1974). Both theories are geared towards the development of humanity. All human beings are the same destiny and we have no superior race than the other (Mbiti, 1990). Human nature is the same. What differs is the environment which does not negate the common human destiny. Human beings generally love recognition and love what is good, and in this case, there is a common sense of identifying with the successful. Learning is the mother of transcending and overcoming the life obstacles that in their real sense does not diminish humanity but furnishes it instead with more positive possibilities.

In both theories, there are purposes, competence, generativity, qualification, graduation and identification of the members who are highly successful. Positive competitiveness is borne here. This attitude planted in the mind of the child foreshadows how the community will be mastered and amassing knowledge on how to develop the world. Negative criticism given to the child is the cause of inferiority attitude. Fidelity is the juncture through which the child is able to identify with a given group of people and commit themselves to what they want to identify as role models. Through them, they would discover the differences between themselves and their caregivers.

4.7 Challenges Facing the Maasai of Trans Mara Sub-County Developmental Stages in the Modern Day Setting

The fifth objective of this study was to establish the challenges facing the Maasai.

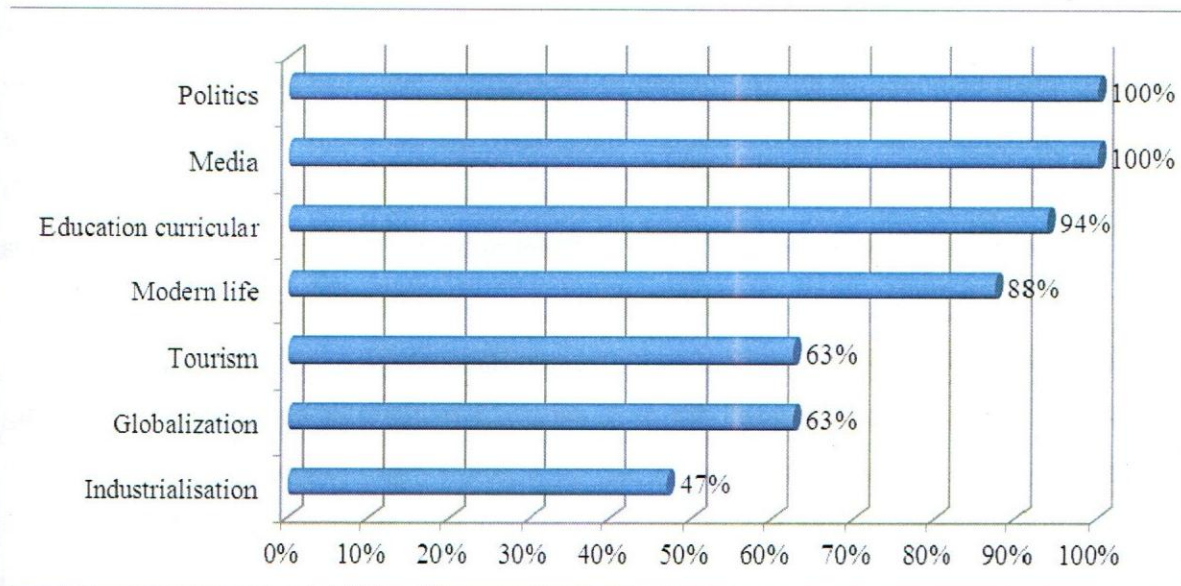


Figure 4. 13: Challenges facing the Maasai of Trans Mara sub-county developmental stages in the modern day setting

There are various challenges that have emerged that have triggered some changes in the way of life of the Maasai people. According to the results from the focus groups as presented in Figure 4.13, 100% of the respondents said that politics and media were the greatest challenges to Maasai developmental stages. 94% of the groups cited education as a challenge to the developmental stages of the Maasai. About 88% of the groups considered modern life as another challenge. 63% and 43% mentioned tourism, globalisation and industrialisation as challenges.

Modern politics have disregarded the traditional way of governing and choice of leaders (Kirshenblett-Gamblert, 2003). The traditional way of choosing who to lead the Maasai was interfered with by the British and German governments. They chose Lenana as the leader of the Maasai people hence causing division among the Maasai. Since then, this has become a norm in Kenya whereby successive governments have influenced Maasai politics by trying to appoint at will whoever they favour to be the leader without the involvement of the community (Brunner, 2003 and Ahmed, Booth, Njagi, & Stephanou, 2014). This is contrary to the Maasai style of leadership where they had a council of elders who administered the day to day running of the community affairs.

Media has also had an impact on the cultural traditions of the Maasai people. Maasai culture is depicted as an old-fashioned culture, to some extent, primitive. A new form of education hasn't been kind to the Maasai culture too. Modern education structures have interfered with various rites of passage. The calendar of the two cannot merge unless one goes against the other. Urbanisation has been the root cause of migrations of the Maasai men from villages to town, where they get disconnected from their culture. There is also religion, especially Christianity which tends to consider adherence to culture in an evil way. New phenomena such as the spread of HIV/AIDs tend to interfere with some cultural practices too.

The government and non-governmental organizations have advocated against the initiation of girls and have adopted alternative Christian Rite Of Passage (CROP). This new way of initiation has been adopted to include even boys from other tribes alien to circumcision mixing with Maasai staying in urban areas. This has to some point caused cultural conflict during the initiation period. Today we have equally Volunteer Medical Male Circumcision (VMMC). This kind of modern practices seems to diminish the value of Maasai social connectedness and homogeneity with their culture. This will consequently, lead to being alienated all the more from the famous responsibility creating Moranism stage, and eventually lose the developmental stages (Olol-Dapash, 2001).

Pastoralism, which has been an economic lifestyle of the Maasai people is slowly getting choked by cash crop farmers who have to cultivate huge tracks of lands to practice commercial farming. This is coupled with land demarcation which has led to communally owned land being converted to private ownership hence the drastic change of livelihood (Bruner, 2003). Land lease agreements with international conservation bodies, like the African Wildlife Foundation (AWF) among others, have limited the animals' movement (Goodman, 2002 and Kotowicz, 2013). Indeed the Maasai are relatively authentic cultural and natural heritage people in comparison with other tribes in Kenya. However, the government of Kenya has overemphasised the economic aspect of their natural heritage to the detriment of consistent preservation of culture and involvement of changing the lives of her people embedded in the natural heritage (Deisser, & Njuguna, 2016).

Therefore the results on challenges that affect Maasai developmental stages are consistent with Hauff, (2003) who argues that although the Maasai have proved to be resilient, they are not untouched by the ever-increasing reach of industrialisation. Nowadays, one can meet an educated Maasai who has chosen not to continue piercing their ears and wearing the heavily

beaded jewellery which characterises their people. Likewise, some Maasai's have totally disregarded some developmental stages like *Moranism* as well as some cultural practices such as initiation and marriage protocols (Hauff, 2003). Sogoti (2013) established that Maasai developmental stages in the modern-day settings urbanisation were facing challenges. He adds that urbanisation has fast caught up with the traditional lifestyle of the Maasai community. With pastoral land diminishing on a daily basis, the livelihood of the Maasai households has thus been affected. Most of them have been found to be lost in between culture and urbanisation.

One of the elders in the FGD had this to say about the today's change of events,

...today our young men are no longer as they were on the olden days, whereas the Morans would be found at homes dancing for elders and have opportunity of being counselled and advised at will, they are found in towns dancing for politicians, dancing has become so commercialised that they have tourist destinations for their attractions where they dance for the tourists. Our young people are so confused, they are no longer at home, and it is no longer elders prerogative to select their representatives from the best of their young people... our young men are living in bad times, they have equally left home to be employed as watchmen by women and non Maasai who don't value them for whom they are, respected warriors...

This response disconnects the cultural trend and purpose which is the orientation and guidance as well as the core for the development of humanity in any given culture (Vygotsky 1978). Bronfenbrenner (1994), holds that human development and ecological system lack basis and homogeneity if it lacks a consistent source of authority in upbringing. People must have a culture in the society in which they live for their direction and guidance in order to a suite in any given society. Erik Erikson (1968), says there is the direction in the community with laid down regulation with responsibilities of guiding a growing child so that they could be productive and helpful into becoming a healthy, mature and responsible adult in the society. A big blow is beckoning to annihilate the Maasai culture on which her people are founded, established and have been kept together for many decades. With the current devastating sociological, political, and economic and in general globalization changes the people may not have to hold any longer for lack of directing leaders, the living authority to the lives of the Maasai people. (Donovan 1981, Amin & Eames 1987, Vitter & Diener 2005).

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of Findings

The following are considered the key findings of the study;

- i. This study noted that there exist some distinct developmental stages which are obligatory to any Maasai to go through as rites of passage. These rites are part of one's journey in life to maturity. These stages include the infancy (0-5 years), early childhood (6-9 years), adolescent (boyhood and girlhood) at the age of 10-18 years, young adulthood (19-20 years), young adulthood (21- 35 years), junior elders (36-45 years), senior elders (46-70 years) and venerable elders (71 years and above). While using modern theories of counselling among the Maasai, the Maasai Psychosocial stages can be adopted for effectiveness.
- ii. The developmental rites of Passage in the Maasai community and that of Erik Erikson have a lot in common. There are tasks to be overcome whose success leads to graduation and a facilitation of getting into another stage. There is either stagnation in one stage for lack of overcoming tasks or progress out of a stage encountered. Positive results have a sense of good feeling, satisfaction and reward as well as acceptance as a reward by the community. Both have a goal in life which is the perfection of an individual who is in return an asset to the same community he comes from (Mbiti, 1990). Both require self-involvement.
- iii. The Maasai people live in stages and in categories as well. Passing through them qualifies one into being a member of a given class of people. Gifts are given as motivation and incentive for an achievement realised. It is very obvious to immortalise individuals that have performed exceptionally well through songs and tales with an intention of broadcasting these achievements and encouraging others to emulate their success whether alive or dead. The Maasai developmental stages are the reason for harmony in the society, and consequently, the reason we have family values adhered to. These stages are a measure of morality. The developmental stages are pillars laid down for proper human beings' stability. Understanding the developmental stages of any given people helps one to understand about a peoples' formation background. There is a comparison between the Erik Erikson's psychosocial stages and the Maasai rites of passage.

- iv. The Maasai developmental rites of passage have something in common with Erikson psychosocial theories of development. The combination of the two developmental stages will assist in the formation of future generations through school systems by introduction and incorporation of both to facilitate in the learning institutions. Erikson's stages are already being implemented and its adoption is prevalent in learning institutions and helps in the advancement of humanity. The inclusion of the Maasai developmental stages in explaining Erikson's stages among the Maasai would lead to positive acceptance. Both the Maasai rites of passage and Erik Erikson's psychosocial stages have a lot of implications for psychosocial interactions
- v. The Maasai developmental rites of passage are facing various challenges today including modern politics, media, education, industrialisation and so many others. The fact that the government has made education compulsory, especially at the primary school level, this has interrupted with the traditional way of bringing up children.

5.2 Conclusions

The following conclusions are drawn from the study findings:

- i. The Maasai way of life is characterised by distinct developmental rites of passage stages. The stages are obligatory for one to undergo. Graduation from one stage to the next determines the social and mental standing of an individual.
- ii. Similarities exist between the Maasai developmental rites of passage stages and Erikson psychosocial developmental stages. In both, the graduation from one stage to another is very crucial for a positive development of an individual. Along the stages, positive results are rewarded and become key to the better development of a person. In both, one cannot develop properly when isolated; the contribution of significant others is key. The main difference between the two developmental stages is that the Maasai stages are physiological mutilation while that of Erikson is physiological, psychological and spiritual as a means for graduation.
- iii. As one grows to maturity through the Maasai developmental rites of passage stages, they are physically suited to the society that they are growing in. There has to be conformity between both physiological and psychological maturity which determines one's making of decisions as they undergo a given task.
- iv. Erikson psychosocial developmental stages compare in the sense that their end entails both physical and psychological maturity that help in relating with people socially in a

more healthy way. They both support counselling in which the community is involved in the production of an individual.

- v. The Maasai developmental stages have continuously been facing challenges resulting from the new form of politics, formal education, media and industrialisation.

5.3 Recommendations

Following the findings and conclusions above, this study recommends that:

- i. Various stakeholders, school counsellors and developers should make effort to publicise the developmental stages to all Maasai communities so that they may be able to identify with them with a purpose of using it for psychosocial interaction.
- ii. There should be efforts to use the Maasai developmental stages that can be compared with modern psychosocial developmental stages. This will help in guidance and counselling for a culturally sensitive approach. Both approaches should be used to enrich the effectiveness of counselling. Counsellors should be cultural assertive while counselling the Maasai.
- iii. The governments (both national and county) should embrace the Maasai developmental stages in their effort of blending a healthy society where people are supported to develop not only physically but also socially. There should be greater effort to minimise the influence of negative politics and media influence that may adversely alter the developmental stages. Maasai psychosocial stages should not be left or abandoned at the expense of modernity.
- iv. Erik Erikson Psychosocial stages and Maasai Developmental rites of passage should be used for counselling other people with caution.
- v. Modern education and politics should not be a tool to eliminate maasai developmental rites of passage.

5.4 Suggestions for Further Research

This study suggests further research in the following areas:

- i. An assessment of the challenges of the Maasai developmental stages to counselling.
- ii. A study on the perception of the Maasai developmental stages in the community and its implications for the counselling.
- iii. More research to be carried out on the effectiveness of the Maasai initiation methods, in order to establish their effect on counselling among the Maasai people.

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APPENDICES

Appendix I: Focused group discussion questions

1. Infancy and early childhood(0-9 years)
 - a. What would the guardians of the new born child be required to do to the child so that it may grow trusting and mentally healthy?
 - b. Who are the significant others to the children at this infancy stage?
 - c. What would be the requirement given to the child by the family for its healthy mental and social growth in the family during early childhood (5-9 years)?
 - d. What are the preoccupations of the children at this stage? What might fail to be done whose effects can lead to the child being distrustful? How do you tell a child who is not adjusting well at this level of development in the areas of
 - e. Social, emotional, and other needs at 5-9 years?
2. Adolescent Boyhood and Girlhood 10-18 years
 - a. Are cultural skills, norms, family values developed at this stage?
 - b. How do the children become industrious as opposed to being passive and frustrated in life at the ages 10-18 years?
 - c. Whose responsibility and what is done in your community to have children grow as responsible members of the society at ages 10-18?
 - d. What is the expected behaviour of the adolescent aged 10-18 years?
 - e. How are they expected to behave with the adults?
 - f. What are the adolescent's preoccupations at ages 10-18 years?
 - g. Who are the adolescents called to imitate or identify with, who are the role models and what relationship are these role models with the mentors of the young people?
3. Young adulthood19-20 years
 - a. What is the expected behaviour in relation to others?
 - b. Has the young person developed a sense of identity, independent thought? Or are they dependent of the elders' opinions and guidance?
 - c. What is taught in the cultural settings at age 19-20?
 - d. Who is the significant other at this level to teach and socialize with the young adults?

- e. What constitutes their mental health?
- f. What is their relationship with others?
- g. What are the indicators of their growing?
- h. What qualifications are set in place for one to be an adult?
- i. What determines the company of these young people, and what is the criteria put in place for one to qualify to be identified with or for one to identify himself or herself with, what intimacies are considered healthy in the community or family
- j. What causes some young people to be closed to themselves not creative and active in the community?
- k. What promotes this intimacy that is encouraged to exist in your society?

4. Young adulthood 21- 35years

- a. Are these people developed to manage their own families?
- b. Are they settled in careers?
- c. Who determines or rather what determines one to become a young adult or warrior?
- d. What responsibilities does a young adult have to the community other than defense for the tribe?
- e. What are values admirable by the community that are obligatory for a young adult to uphold leadership in the community amiability?
- f. What importance has worriorhood to the consequent years of the life of the young adult?

5. Junior Elders 36-45 years

- a. What are the qualification for one to become a junior elder, what are don'ts and dos that this particular elder ought to have upheld, and how does this upholding enhance his/her responsibilities in the new level in the societal standing?
- b. What are his/her responsibilities and duties he is called for in the community?
- c. What type of a person is he/she expected to be?
- d. What are the consequences to the elder's failure to qualify as an elder?
- e. What are the primary responsibilities of a junior elder?

6. Senior elders 46-70 years
 - a. What are the qualifications of being a senior elder?
 - b. What is she/he supposed to be recognized for in the society?
 - c. What has he to deliver to his family and society at large?
7. Venerable Elders 71 years and above
 - a. What are the qualities, both intellectually, and in areas of wisdom are venerable elders expected to have?
 - b. Are they resourceful in matters of ideas, advice, and counselling the younger generations?
 - c. How are they looked upon by the society as per his/her past achievements?
8. Questions for objective V,
 - a. What are the challenges of following the Maasai developmental stages?
 - 1) Education curricular
 - 2) Media
 - 3) Modern life
 - 4) Globalisation
 - 5) Politics
 - 6) Tourism
 - 7) Industrialization

Appendix II: Sample size determination table

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377

Source: (Kathuri & Palls, 1983)

THE REPUBLIC OF KENYA



THE PRESIDENCY

MINISTRY OF INTERIOR
AND COORDINATION
OF
NATIONAL GOVERNMENT

OFFICE OF THE COUNTY
COMMISSIONER
KAJIADO COUNTY
P.O BOX 1-01100
KAJIADO

Telegrams: "DISTRICTER", Kajiado
Telephone: 0203570295
Fax: 0202064416
E-mail: kajiadocc2012@yahoo.com
Kajiadocc2012@gmail.com

When replying please quote

Ref. KJD/CC/ADM/45(57)

6th May, 2015

Deputy County Commissioners
KAJIADO COUNTY

RE: RESEARCH AUTHORIZATION- FR. SELEMPO ALANN

Fr. Selembo Alann is a student at Egerton University and has been authorized to carry out research on "*Comparison between the Maasai of Transmara in Kenya Developmental Stages and Erik Erikson's Psycho-Social Developmental Stages across the lifespan and its implications to counseling in Kajiado County,*" for a period ending 31st December, 2015.

Kindly accord him the necessary assistance.

Attached is a letter from Egerton University for your information and necessary action

A handwritten signature in blue ink, appearing to read 'Kisilu Mutua'.

KISILU MUTUA
FOR: COUNTY COMMISSIONER
KAJIADO COUNTY

C.C.

County Director of Education
KAJIADO COUNTY

Appendix V: Research clearance permit

THIS IS TO CERTIFY THAT:
FR.SELEMPO ALANN
of **EGERTON UNIVERSITY, 24801-0**
nairobi, has been permitted to conduct
research in **Kajiado , Narok Counties**

Permit No : NACOSTI/P/15/9383/5993
Date Of Issue : 5th May,2015
Fee Recieved :Ksh. 1000

on the topic: **COMPARISON BETWEEN
THE MAASAI OF TRANSMARA IN KENYA
DEVELOPMENTAL STAGES AND ERIK
ERIKSON'S PSYCHO-SOCIAL
DEVELOPMENTAL STAGES ACROSS THE
LIFESPAN AND ITS IMPLICATIONS TO
COUNSELING**



for the period ending:
31st December,2015

**Applicant's
Signature**

**Director General
National Commission for Science,
Technology & Innovation**

CONDITIONS

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit**
- 2. Government Officers will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.**



REPUBLIC OF KENYA



**National Commission for Science,
Technology and Innovation**

**RESEARCH CLEARANCE
PERMIT**

Serial No. A **5031**

CONDITIONS: see back page

Appendix VI: Research authorization letter from NACOSTI



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

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

5th May, 2015

NACOSTI/P/15/9383/5993

Fr. Selempo Alann
Egerton University
P.O Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Comparison between the Maasai of Transmara in Kenya Developmental Stages and Erik Erikson's Psycho-Social Developmental Stages across the lifespan and its implications to counseling*" I am pleased to inform you that you have been authorized to undertake research in **Kajiado and Narok Counties** for a period ending **31st December, 2015.**

You are advised to report to **the County Commissioners and the County Directors of Education, Kajiado and Narok Counties** before embarking on the research project.

On completion of the research, you are required to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. S. K. LANGAT, OGW
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kajiado County.

The County Director of Education
Kajiado County.



**MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
STATE DEPARTMENT OF EDUCATION**

When replying please quote
Ref: KJD/C/R.3/VOL.I/87
And
Date: 8th May, 2015



County Director of Education
Kajiado County
P. O. Box 33
KAJIADO

Fr. Selemo Alann
Egerton University
P.O. Box 536-20115
EGERTON

RE: RESEARCH AUTHORIZATION

The letter from National Commission for Science, Technology and Innovation dated 5th May, 2015 refers.

You are hereby granted authority to conduct research on "**Comparison between the Maasai of Transmara in Kenya Developmental Stages and Erik Erikson's Psycho-Social Developmental Stages across the lifespan and its implications to counselling**" in Kajiado County for a period ending **31st December, 2015**.

On completion of the research, you are required to submit **two hard copies** and **one soft copy in pdf** of the research report/thesis to this office.

FOR: COUNTY DIRECTOR OF EDUCATION
KAJIADO
P. O. Box 33-01100,
KAJIADO.


GIDEON M. MBINDA

**For: COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY**

Appendix VIII: Authorisation letter from Narok County Director of Education



REPUBLIC OF KENYA
MINISTRY OF EDUCATION SCIENCE AND TECHNOLOGY
STATE DEPARTMENT OF EDUCATION

Telegrams: "EDUCATION", NAROK

Telephone: 020- 3532912

FAX NO. 050-22391

When replying please quote;

Ref. CDE/NRK/RES./VOL1/21

COUNTY DIRECTOR OF EDUCATION

NAROK COUNTY

P.O BOX 18

NAROK

DATE : 11th May, 2015

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – FR. SELEMPO ALANN.

The above mentioned is a Student of Egerton University.

He has been authorized to carry out a research on "**Comparison between the Maasai of Transmara in Kenya Developmental Stages and Erik Erikson's Psycho – Social Developmental Stages across the Lifespan and its Implications to Counseling**" in Narok County.

Please accord him the necessary assistance.

For: COUNTY DIRECTOR
OF EDUCATION



NAROK COUNTY

P. O. Box 18-20500 NAROK

WILLIAM O. OSEWE

COUNTY QUALITY ASSURANCE & STANDARDS OFFICER,
NAROK COUNTY.

CC

- The County Commissioner – Narok

- Fr. Selempo Alann

Appendix VIII: Authorisation letter from Narok County Director of Education



REPUBLIC OF KENYA
MINISTRY OF EDUCATION SCIENCE AND TECHNOLOGY
STATE DEPARTMENT OF EDUCATION

Telegrams: "EDUCATION", NAROK
Telephone: 020- 3532912
FAX NO. 050-22391
When replying please quote;

COUNTY DIRECTOR OF EDUCATION
NAROK COUNTY
P.O BOX 18
NAROK

Ref. CDE/NRK/RES./VOL1/21

DATE : 11th May, 2015

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Please accord him the necessary assistance.

For: COUNTY DIRECTOR
OF EDUCATION

11 MAY 2015
NAROK COUNTY
P. O. Box 18-20500 NAROK

WILLIAM O. OSEWE

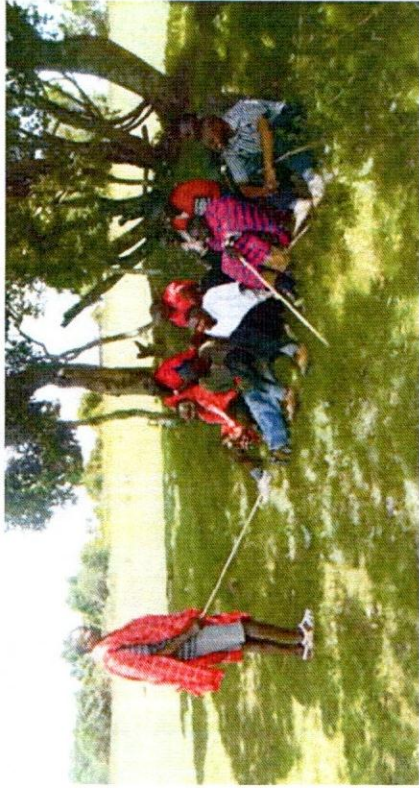
COUNTY QUALITY ASSURANCE & STANDARDS OFFICER,
NAROK COUNTY.

CC

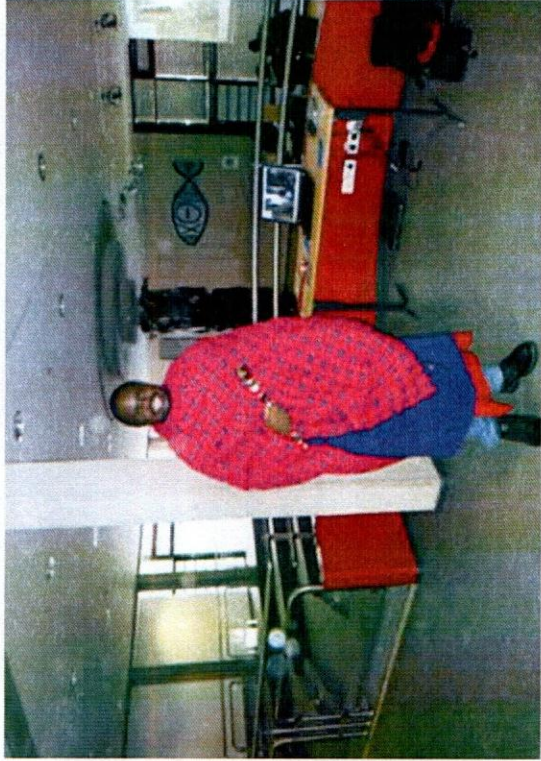
- The County Commissioner – Narok

- Fr. Selempo Alann

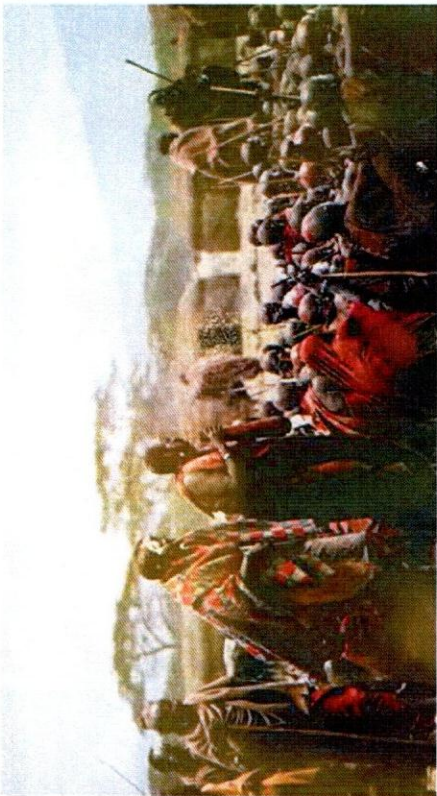
Appendix IX: Pictorial/Glossary



AN ELDER BEING LISTENED TO BY OTHER ELDERS



THE RESEARCHER IN TRADITIONAL MAASAI REGALIA



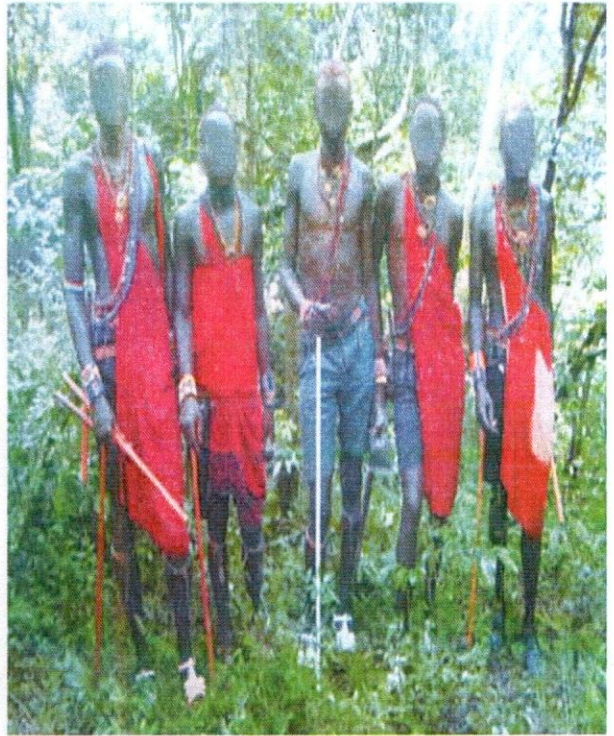
ELDERS BLESSING A NEW GENERATION OF JUNIOR ELDERS GRADUATING FROM MORANISM (PICTURE COURTESY OF OCI)



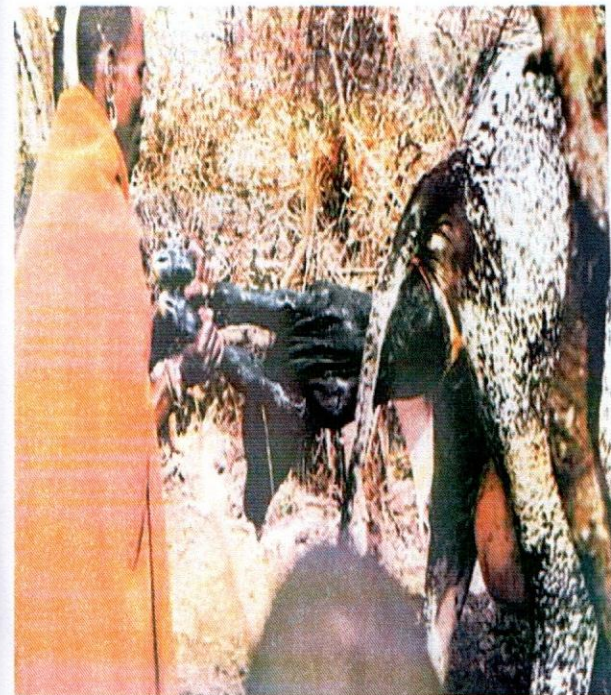
THE ELDERS BLESSING A BISHOP IN A LITURGICAL EVENT.



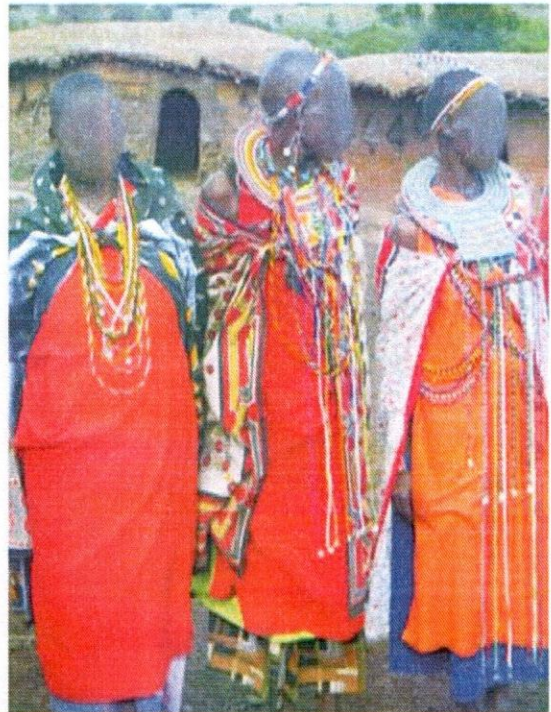
A MAASAI WARRIOR



THE YOUNG WARRIORS IN THE FOREST



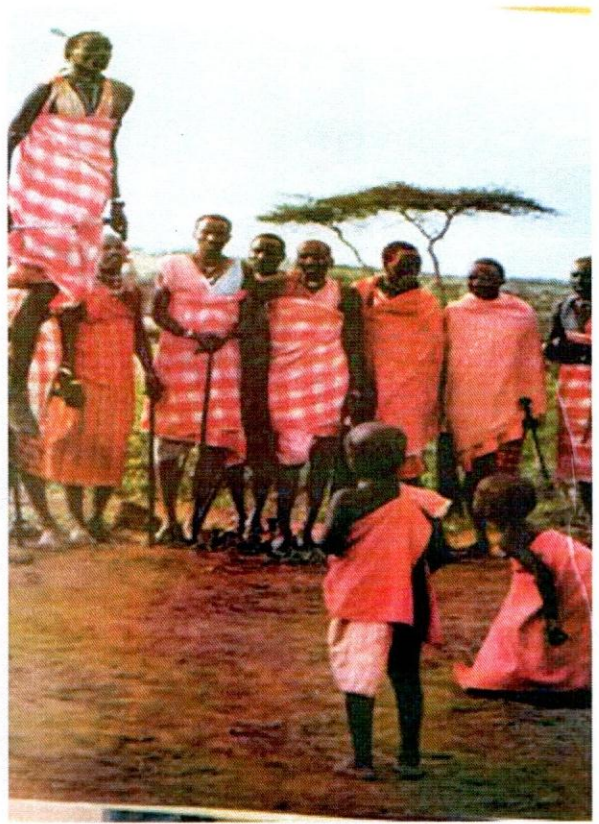
A JUNIOR ELDER HELPING TO CALVE THE COW (COURTESY OF OCI)



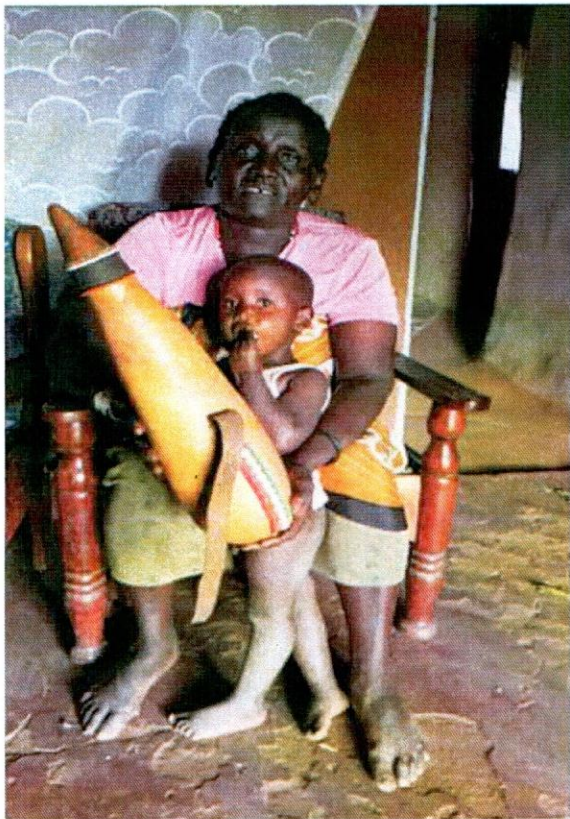
WOMEN IN THEIR HOMESTEAD



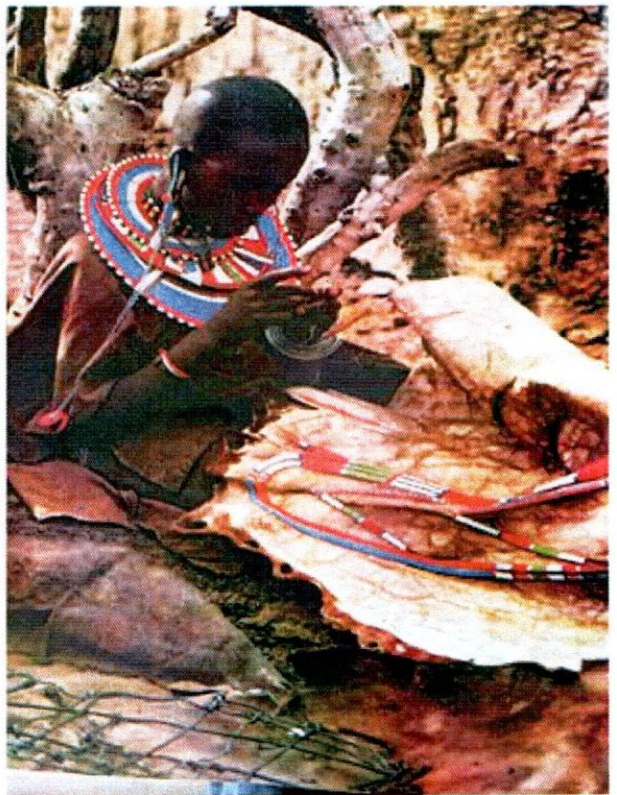
VENERABLE ELDER ENJOY LIFE OF RELAXATION AND RETIRE FROM ACTIVE COMMUNITY LIFE (PICTURE COURTESY OF OCI)



WARRIORS DANCING AT THEIR LEISURE TIME AT THE WATCHFUL EYE AND IMITATION OF THE SMALL BOYS



A GRAND MOTHER WITH A GRAND CHILD HOLDING A MILK GUARD.



A YOUNG WIFE DOING BEAD WORK IN HER HOMESTEAD (PICTURE COURTESY OF OCI)



A Maasai lady (Naishipae)

CROP
Christian Rite of Passage
 Our Lady of Fatima Catholic Parish
Nurturing young people and fully integrating them in life into responsible Citizens

Mission
 To nurture young people and fully integrate them in life through the Christian rite of passage to adulthood and enable them face present and future life with courage, dignity and responsibility.

What we offer:

- + Good Accommodation
- + Well Balanced Diet
- + Proper Nursing Care
- + Indoor Games
- + Mentorship
- + Life Skills
- + Educative & Informative movies
- + Motivation Speaking
- + Parents Engagement

We also offer:
 **Alternative Rite of passage for girls
 Follow up programs in April and August holidays

Dates:
CALL IN FOR ENQUIRIES: 0734 551-013
 E: cropkenya@gmail.com

#C.R.O.P @CROP_RONGAI

The presence of the Cultural Spirituality among Maasai Family's life

Christian Rite of Passage Advert B



THE CHILDREN IMITATING A SHEPHERD SEPARATING TWO FIGHTING BULLS.



THE YOUNG GIRLS AND BOYS ADORNED WITH CELEBRATION REGALIA



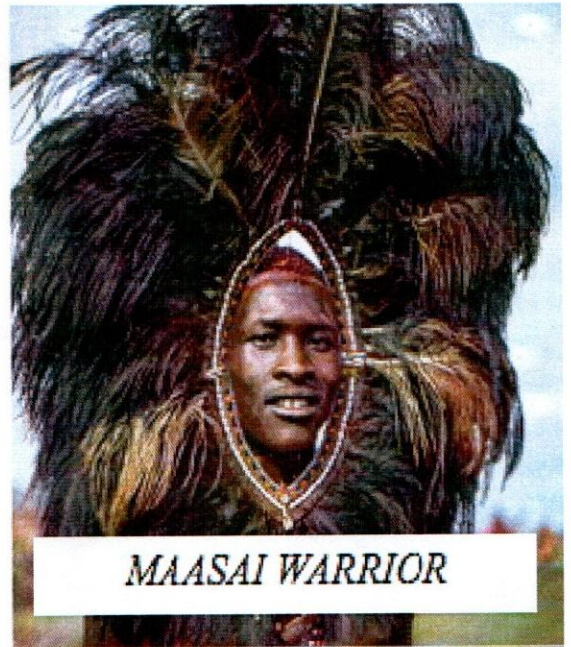
GIRLS AND BOYS ALREADY INITIATES. THEY HAVE ALREADY GONE THROUGH THE CIRCUMCISION RITE.



JUNIOR ELDERS' WIVES SHAVING THEIR YOUNG INITIATES INTO THE NEXT STAGE OF MORANO OR ISIANKIKIN STAGE.



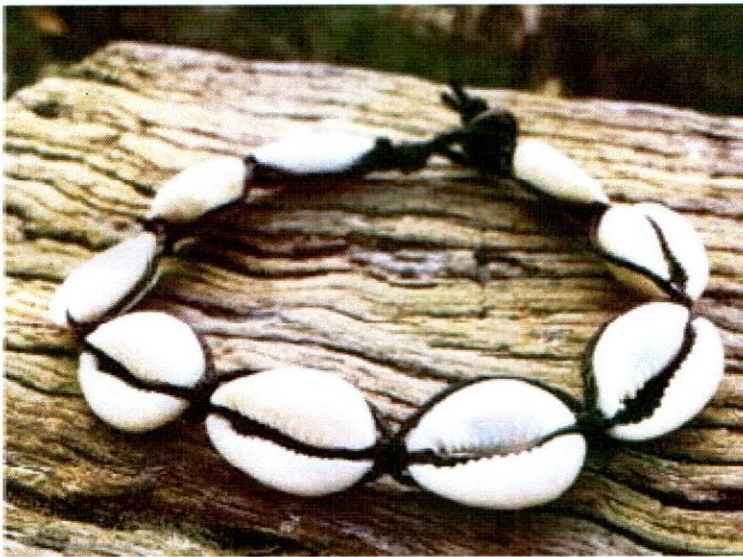
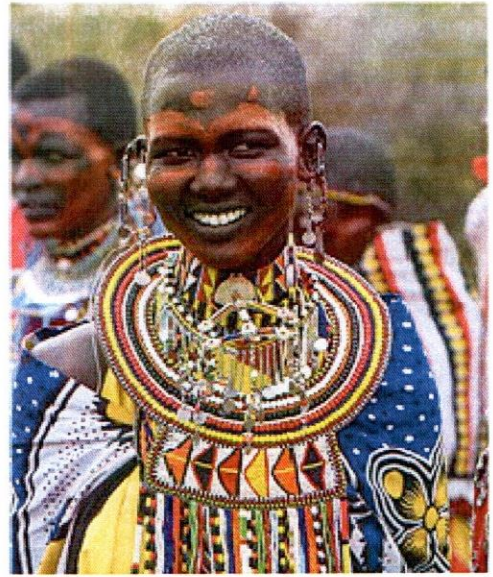
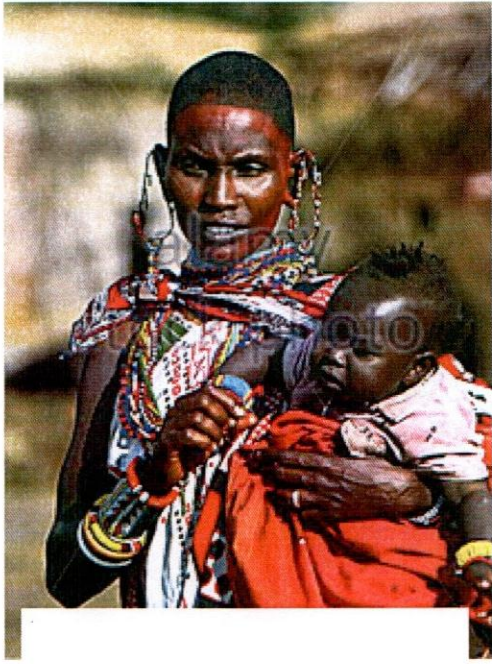
MAASAI MORANS



MAASAI WARRIOR



MAASAI INITIATES



Cowrie shells