African Perspective of the Development of a Healthy Personality and its implications on Multicultural Counselling in Kenya

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Abstract- Africans have their own culture which frames their worldview and little is documented about this and what frames their personality. This empirical research was conducted among Africans in Kenya in order to understand their personality development and the implications of this on multicultural counselling. The Kenyan universities were considered as the site of the study due to their cultural diversity. Multi-stage sampling procedures were used to get the final sample population for the study. The sample size for the study was 360 (N): students, lecturers, and counselling psychologists. Triangulation of research tools was employed where questionnaires, interview schedules and focus group discussion guides were used to collect data. Quantitative data was analysed in Statistical package for social sciences (SPSS) and presented in tables and figures. The qualitative data was transcribed, and categorised according to themes and sub-themes and later discussed by linking it with the study objectives. The results on the development of a healthy personality for Africans in Kenya showed that: The informal education provided by family members was an important aid for the development of personality. Family and community members played a vital role in the development of a healthy personality by modelling the right behaviour. Cultural values and morals instilled during the rites of passage and as the child grew up facilitated to a great extent the development of a healthy personality. Finally, folk wisdom in proverbs, songs, riddles, tongue twisters, stories and myths - influenced the development of personality among Africans in Kenya. Therefore, the norms, values, beliefs and practices, social relationships and interactions, knowledge, and wisdom available in culture passed on from generation to generation shaped personality. This study recommends that therapists contextualize the problems of clients in culture and apply appropriate skills and knowledge resources to properly handle the clients in therapy.

Key Words- **Counselling Psychology, Overt Behaviour, Covert Behaviour, Motivation**

1.0 INTRODUCTION

Culture influences the development of personalities of individuals in different communities; hence there is an unavoidable close relationship between culture and personality. Cultural factors such as worldviews, cultural practices and beliefs, social roles and interactions, norms, values, knowledge, wisdom, and cultural construction of the world through meaning and symbolism influence personality in all its dimensions in significant ways throughout its lifespan. Empirical studies have shown that even when it comes to personality traits which are found in all cultures, environmental factors have mutable or immutable influences on personality traits (McCrae & Costa, 2008; Reitz, et al., 2014; Roberts, Wood & Caspi, 2006; Caspi & Moffitt, 1993; McAdams & Pals, 2006). Cultural context gives rise to specific socialisation conditions which influence the developmental outcomes of a child (Albert & Trommsdorff, 2014). These cultural differences in childhood experiences lead to different personalities that can be linked to predictable adult personality patterns (Le Vine, 2001; Church & Ortiz, 2005).

Among Africans, the rites of passage such as birth and naming rite in early life, initiation into adulthood in puberty (for males) and marriage in adulthood; and the education that goes with each of these stages and as the child grows, help in guaranteeing and lead to a healthy personality for these constitute wholeness of life. According to Mbiti (2002) and Gichaga, Kerre, Mwaura and Onoka (2013), these rites of passage and phases of life constitute wholeness of life among Africans. However, these rites of passage are not captured in the mainstream theories of personality suggesting that these theories may be limited in a holistic approach in addressing the needs of clients from African descent and specifically for this study those in Kenya. Notably, few studies examine the African perspective of personality development, yet Africans do have their own view of personality development and how this impacts on yielding a healthy/mature. This has implications on multi-cultural counselling in that when a healthy personality does not manifest in individuals, means of ensuring that this happens have to be sort and employed with the culture of the client at the centre of the exercise. This helping of fellow humans in need has been going on in Africa even before the colonial invasion (Mutie & Ndambuki, 1999). Africans have social-cultural frameworks which guide their understanding of fellow men and which have been applied to assist those with unhealthy personality get restored to good health

In Kenya where the study was conducted, 95% of the population of about 38.6 million are from African descent from three broad groups of Bantus, Nilotes and Cushite, spread out over the whole country. These groups of people have shared a common history and environment, and have interacted among themselves and therefore have many aspects of their cultures that are similar such

as their values, practices, and beliefs. These have shaped their worldview and personality. However, there are very few studies done on the development of their personalities based on their culture and world view which would make psychological counselling and therapy in this area meaningful to them. The mainstream personality theories mainly from psychodynamic, behavioural-cognitive, and humanistic-existential paradigms which describe, explain, assess, and predict personality may not comprehensively address the problems of all clients from all cultures and in particular African clients. This observation is best underscored in multi-cultural counselling and psychotherapy where frames of helping clients are seen to require adjustments to align them with their cultural environments (Sue & Sue, 2013; Ivey, et.al. 2007 & Corey, 2009). This helps in understanding and conceptualizing clients' problems in therapy. Kenya enjoys diversity in the population and therefore it is necessary for counselling psychologists and therapists to understand the African perspective of the development of a healthy personality and its implications on multi-cultural counselling. Multi-cultural counselling and psychotherapy emphasize the need to take into consideration cultural factors while dealing with clients in order to accurately conceptualize their problems and employ appropriate skills in therapy.

1.1 Statement of the Problem

Culture significantly influences the development of personality. The mainstream personality theories mainly from psychodynamic, behavioural-cognitive, humanistic-existential and trait paradigms have not captured both the nomothetic aspects which are mainly about the general laws that affect human personality and idiographic aspects which are culture specific. In Africa, and in Kenya in particular, personality theories, crafted in European and United States cultures have influenced much of the direction in mainstream psychology since the beginning of the 20th century. This has consequently fashioned counselling and influenced the counselling psychologists understanding of personality development in Kenya. There exists a gap in the African perspective of the development of personality due to little reflection on the influence of culture on personality and the implication of this on multicultural counselling. European and American theories of personality continue to inform multi-cultural counselling in Kenya despite the big differences between the cultures of Africans and that of the Europeans and Americans. Kenyans have their values and concept of the universal reality based primarily upon their history, culture, and beliefs and this influences their development of personality, which the study sought to address. Thus, the study was guided by the question: How do Africans perceive the development of personality?

2.0 Research Methodology

This study employed a mixed method design employing both cross-sectional survey and ethnographic research design. The study was carried out in two public and two private Kenyan universities. One from each category of these was in the cosmopolitan County of Nairobi and the rest far off near rural areas of Kenya. The public universities are owned by the government while the private ones are privately owned. Public universities admitted students through the Kenyan Universities and Colleges Centre of Placement (KUCCP) from all parts of the country while private ones admitted their own students from all over the country. The universities are equal opportunity employers hence the human resource represents all parts of the country. Public and private universities were coded for easy data collection and analysis. Codes for public universities were PCU1 founded in 2006 and the PCU2 founded in 1985. Codes for private universities were PTU1 founded in 1986 and PTU2 founded in 2002. The universities chosen have a rich cultural diversity and teach humanities and psychology courses. It was hoped that from such diversity a wide range of perspectives for the study was to be examined.

The target population for this study consisted of members of teaching staff, students and counselling psychologists who were Africans from Kenya in the selected four Kenyan Universities. The multi-stage sampling procedure was used for the study to obtain the final sample size. Cluster sampling was first done to categorize public and private universities from the 42 universities in Kenya at the time of the study. The two public and two private universities were purposively selected. From each of these two categories of public and private universities, one was from the urban cosmopolitan county of Nairobi and the rest far off near rural areas. This selection was done using purposive sampling on the premise that the different environments of urban and rural areas could yield a broad spectrum of perspectives for the study. From each chosen university, departments of psychology and education psychology were chosen using purposive sampling, as they could relate to the technical nature of the study. The final sample came from the students and teaching staff chosen using heterogeneity sampling which yielded different groups of participants, for diversity in order to get a broad spectrum of information concerning the topic of study. The final sample size of 90 participants from each university came from 4 members of teaching staff and 40 students from each department and 2 counselling psychologists totalling to 360 (N). However, due to a response rate of 82.4% for questionnaires, the number dropped to 298 (N) participants

This study applied triangulation of research tools were questionnaires, interview schedule and focus group discussion guide was used to collect data. Validity was done by carefully operationalizing the items and reviewing them to measure the outcomes that the study was expected to produce. The reliability of instruments to the specific situation was established through the inter-rater reliability for the interview schedules which attained an agreement value of 70% and Cronbach reliability for the questionnaires which resulted into a coefficient alpha of 0.78. Quantitative data was collected in closed questions such as Likert scale which were coded and analysed in Statistical package for social scientist (SPSS) and presented in tables and figures. The qualitative data was transcribed and then categorised according to themes and sub-themes. This data was later discussed by linking it with the study objectives.

3.0 Results and Discussion

To get data on the African perspective of the development of healthy personality, the participants were provided with questions with the five dimensions of personality: behaviour, attitudes, ways of thinking, ways of feeling and adapting to situations and were asked to match the factors responsible for their development. The findings from the four universities from both students and teaching staff are given in Figure 3.1 after which discussions of the findings are done.
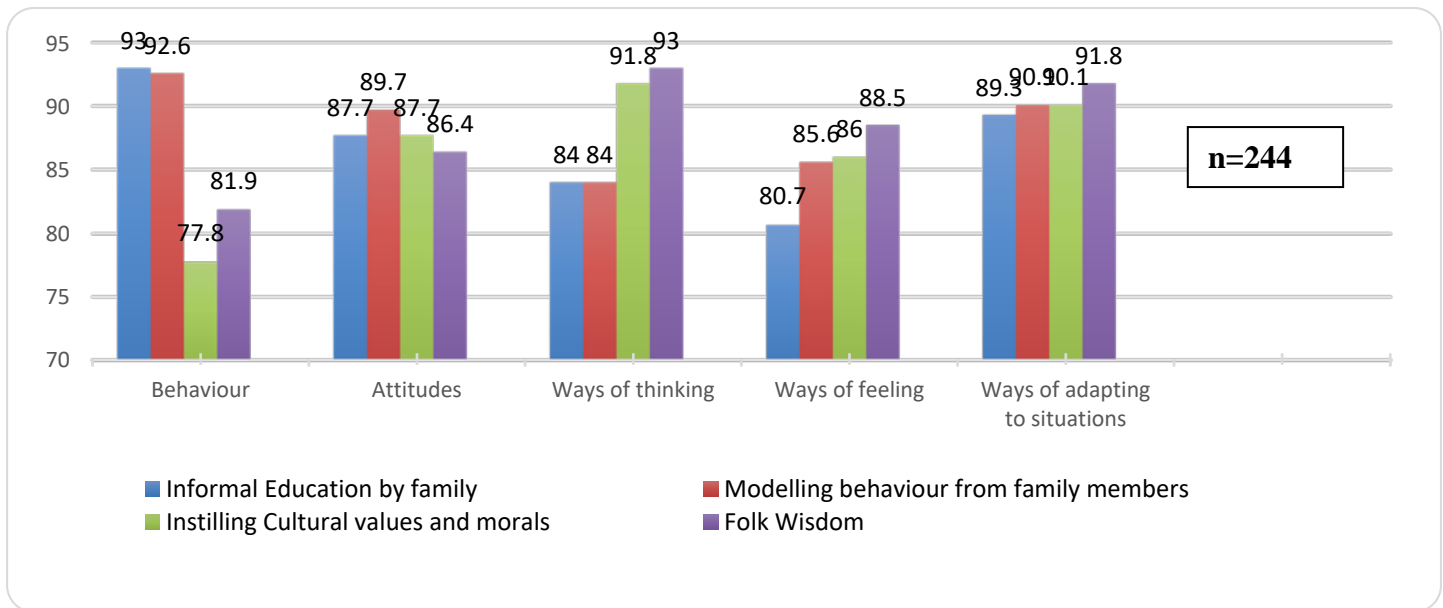
Figure 3.1: Distribution of Responses on Perspectives of Development of Healthy Personality.

Figure 3.1 shows the responses of participants in percentages. The focus is on how each of these factors: informal education by family, modelling behaviour from family members, instilling cultural values and morals and folk wisdom; influence the development of the various dimensions of personality namely, behaviour, ways of thinking, ways of feeling, attitudes, and ways of adapting to situations.

3.1 Informal Education by Family Members.

Figure 3.1 shows that majority of the participants saw informal education by family members to have aided in the development of behaviour of Africans in Kenya where a score of 93% is indicated. Findings from interviews and the FGDs supported this view as exemplified by what one participant from an FGD said that in their community, it was the responsibility of the parents and the extended family to ensure that children grew up well behaved according to the moral standards set by the community. In Africa, good behaviour is taught through the socialisation of individuals throughout their developmental stages marked by rites of passage. In this study, findings showed that socialisation by parents, the extended family members and elders enabled virtues to emerge in individuals based on cultural, moral, and collective values. Gunyali, Malusu, Rono, and Owiti (2009) point out that among Africans, it is the responsibility of parents and close relatives to provide the necessary education to the children as they grow up in order to ensure that the children are well behaved throughout the life span. This helped to develop pro-social personalities. Further, Rohner (2011) has shown reliable links between socialization practices and personality

Figure 3.1 shows that informal education by family members helped in developing ways of adapting to situations among Africans in Kenya where a score of 89.3% of the responses from participants is indicated. These findings were supported by views from FGDs and interviews where participants noted that informal education by family members helped to prepare people for change through creating awareness of what is likely to happen, and how to bridge the gap between expectations with what happens. For example, individuals were taught to be prepared and ready to respond to changes through mock sessions of hypothetical nature that helped to sharpen adaptability skills. Informal education was crucial in preparing individuals by creating awareness which enables them to respond to various situations in life. This aided in personality development. Gunyali *et al* (2009) indicate that children are taught their roles and responsibilities as they grow and during puberty, this is intensified in order to prepare them for adult roles. Socialization process among Africans in Kenya was throughout the life cycle and especially when they were in the formative years. This helped mould their personality into individuals who would adapt well to changes in life.

Figure 3.1 also shows that informal education by family members helped to develop attitudes of Africans in Kenya. A score of 87.7% of the responses given by participants is indicative. Other findings from interviews and FGDs supported this quantitative finding as exemplified by an FGD participant who said that in their community people are trained informally on the right attitudes, which are to be expressed in the way people behave towards others or in given circumstances for instance attitude of respect to older people, and attitude of reverence to God. In addition, an interviewee said: "When people are taught the right values such as respect, hospitality, mutual responsibility and modesty, they will develop the right attitude." Right attitudes were a way of keeping the right relationships and keeping away from eventualities which could emanate from having inappropriate attitudes. The mental attitude towards life among Africans in Kenya was based on their cultural values and this contributed to an individual's personality configuration. Gunyali et al. (2009) point out that Africans are taught moral values that inculcate right attitudes - respect, sharing, responsibility, cooperation tolerance and loyalty. Gyekye (2000) posits that virtues such as communal sharing, respect, and sense of responsibility among Africans are moral good that are cultivated in individuals as they are brought to social relations. These attitudes

help an individual and the group to be attenuated to one another in social commitments. Through such, the right attitudes were cultivated among Africans in Kenya and these yielded pro-social personalities.

Figure 3.1 shows a score of 84% for informal education by family members aiding in the development of ways of thinking among Africans in Kenya. The participants from the interviews and FGDs shared similar views with this finding where a participant said that right ways of thinking are imparted on people through informal education by parents and relatives from a very tender age and they grow up knowing how and what to think about certain issues of life-based on the community's moral values and norms. In addition, interviewee observed that when teaching people social skills like creative and critical thinking, problem-solving and standards for right behaviour, the mental abilities are developed. Thus, Informal education aids in moulding ways of thinking by sharpening thinking skills. This requires critical thinking in order to analyse and make value judgments and decisions in situations of life. Making moral choices calls for moral thinking because a person is able to differentiate between right and wrong. (Agulana, 2008) contends that morality entails human principles of right and wrong. Learning enhances knowledge by observing moral codes. Therefore, ways of thinking among Africans in Kenya were developed through informal education and this enhanced personality development

The results in Figure 3.1 show a score of 80.7% of the responses given by participants for the view that informal education by family members developed ways of feeling among Africans in Kenya, Similar observations came from findings from interviews and FGDs as exemplified by a participants' observation that in their community, children are taught many things by their parents and close relatives as they grow up and these arouse different feelings when experienced. This later influences their feelings towards different issues, people, events, and other phenomena hence developing this dimension of personality. Therefore, Informal education equipped Africans in Kenya with ideas and information which was later lived and tested. They experienced the arousal of emotions, but cognitive appraisal helped produce more refined feelings and behavioural response. This resulted in the development of different feelings which contributed to their personality configuration

3.2 Modelling behaviour from family members

Modelling of behaviour from family members helped develop the personality of Africans in Kenya where a score of 92.6% of the responses given by participants was realized. Findings from FGDs and interviews were in support of this. Several sayings on modelling behaviour were given: *"Mtoto umleavyo ndivyo akuavyo"* meaning the way you bring up a child makes him/her become that very image of the type of socialization. *"Mtoto wa Nyoka ni Nyoka",* or in Luyha *"omwana wa injukha ni injukha";* that is, a child of a snake is a snake; and also *"Mwana wa ngari akunyaga ta nyina"* meaning that the child of a leopard "pinches" (scratches) like the mother. These African sayings were used in place of ordinary words to refer to modelling of the behaviour of family members especially of parents and older siblings as they played their roles. Children learnt through emulating family members who had good behaviour. This aided in moulding individuals into pro-social personalities.

Further, other participants observed that extended family helped in training the children important virtues such as obedience, hard work, loyalty, respect including self-respect, honesty, responsibility, self-control and mutual concern and sharing among others, by showing them how these are necessary through the way they behaved within the family and towards members of the society. Fayemi & Adeyelure (2009) observe that moral behaviour among Africans is not only taught but demonstrated and exhibited. Thus, they posited that courage is not only taught; it is exhibited. In line with this, Shultz & Shultz (2009) stress the importance of models in motivating and sustaining behaviour. This shows that modelling behaviour, especially of parents and family members, is responsible for moulding a personality. It was also observed that the African kinship is close-knit and therefore interactions for social learning are frequent especially because children are exposed to different roles daily which allowed the opportunity for learning valuable practices and skills. Gichaga, Kerre, Mwaura, Mambo and Kioko (2011) posit that the African concept of kinship, an important cultural value; is close-knit. They add that roles are learnt as children accompany parents and close relatives of the same gender when they are performing their roles. This aspect of African culture allowed for observation learning which resulted in healthy personality formation.

Modelling ways of adapting to situation scored 90.1% as shown in Figure 3.1. Findings from the interviews and FGDs support this where a participant noted that the way people in a family react to change or prospects of change is observable; children are able to make observations on the patterns that emerge during such periods where they can note anxiety, fear and whether people envision a positive or negative outcome from the way the close relatives discuss their feelings and display their style of thinking. This leads to learning how they adapt to situations in the same manner. Thus, ways of adapting to situations among Africans in Kenya was reported to be observable where children learnt them, as they grew. Pajares (2002) argues that people's confidence can be gauged by the emotional state they experience as they contemplate an action, such as stress, anxiety and mood state. These can help individuals observe how well or not, family members are adapting to situations and this influences the observer's personality by learning what is observed. People's behaviour can be determined by their environment where observational learning occurs through modelling behaviour (Bandura, 1986).

Modelling of attitudes from family members scored 89.7%. A participant from FGDs said: "explicit (conscious) and implicit (unconscious) attitudes are seen in our behaviour and beliefs about people, issues, events or objects. In a community, children spend a lot of time observing their parents' and other family members' attitudes as they play their roles, interact, and communicate and these become avenues for learning these attitudes." Africans in Kenya learnt attitudes that were being espoused by the family members around them in their cultural environment, in the way they communicated and behaved towards people, issues, events or objects. When someone they admired greatly espoused an attitude, they were more likely to develop the same attitudes. Thus, Parents' attitudes affected children's personality greatly since attitude is a learnt tendency to evaluate things in a certain way. In the same vein, Bandura (1989) posited that observational learning influences the behaviour of individuals. Chaiklin (2011) argue that attitude has

three components: cognitive, affective, and behavioural which ultimately interact and form the attitude and consequently impact on the personality of individuals and in this study, the personality of Africans in Kenya.

Figure 3.1 also shows a score of 85.6% of the participants' responses to the statement that modelling behaviour from family members aided in the development of ways of feeling. Findings from interviews and FGDs indicated similar views. A participant observed that the feelings can be observed and learnt through observation of expressions such as anger or affection through facial expressions or tone of voice. It was further noted that feelings of disappointment and sadness are expressed by supporting the head below the jaw, total dismay by clapping hands severally and tapping the laps, shock by holding the back of the head with the inner sides of the hands and joy by ululating. Thus, among Africans in Kenya expression of feelings varied depending on the type of feeling and these were modelled by observers. Bandura (1986) posited that people learn feelings by modelling what others do, through the stages of attention, retention, reproduction, and motivation. In this study, this applied among Africans in Kenya and contributed to their personality development.

Development on ways of thinking through modelling scored 84% as shown in Figure 3.1. The findings from FGDs and interviews showed similar views as seen in one participant's observation: "when children are growing up in our community, they accompany their parents and other close family members especially those of the same gender when they are doing their work or attending important social functions. Additionally, children acquire important information, store it in their memories and these keep on building up in their various fields, refined with time and eventually thinking abilities develop." Majority of participants acknowledged that they stored those experiences and kept improving their value by refining them with time and later reproducing them. This called for a cognitive process, differentiating relevant from the irrelevant information. This led to the development of ways of thinking and consequently the personality. Thus, observation learning is important in acquiring knowledge structures and beliefs which include self-efficacy beliefs from the environment (Bandura, 1989). Mental processes contribute highly to the development of ways of thinking and hence the development of personality among Africans in Kenya.

3.3 Instilling Cultural and Morals

Cultural values and morals instilled during the rites of passage and as the child grew up influenced the development of personality among Africans in Kenya. The findings from interviews and FGDs indicated that Africans in Kenya went through a life rhythm which constituted the wholeness of life. This was their worldview of the wholeness of life. This was marked by rites of passage at the beginning of each stage of life and the end of the previous one. A remark from interviews stated: "the wholeness of life is a process of growth which is marked by rites of passage: birth and naming, initiation, marriage and death in our community." These rites indicated a change in the development of an individual which comprise physical, cognitive, social, emotional, and spiritual; among Africans in Kenya. Gunyali et al. (2009) and Gichaga et al. (2013) point out that these rites of passage in Kenya include ceremonies, rituals, and rules to be followed at each stage of transition in one's life, where virtues or vices were acquired. This is because these stages were associated with resolving various crises of life. These stages of life have distinct ways of developing the personality of Africans in Kenya for instance, initiation effected the transition from childhood to adulthood thus influenced the development of personality. It was observed by most participants in interviews and FGDs that individuals went through the rites of passage as generation age-sets/groups. It was also observed that "those who went through the rite of passage together especially during the initiation rite, belonged to one age-set/group." Gichaga et.al (2013) indicate that among Africans, initiation helps structure the community through age-sets/groups and each acquires a special name. The age-groups facilitated personality development in all dimensions through their norms which influenced their members.

A score of 91.8% in Figure 3.1 indicates that instilling cultural values and morals during rites of passage and as a child grew up developed ways of thinking. Further findings from interviews and FGDs corroborated the findings where it was observed that the naming rite which comes soon after birth is important in African community because it gives the child identity and enables him/her to be incorporated into the family and clan. Thus, Africans in Kenya developed their ways of thinking early in life and as they grew up. This was made possible by the acquisition of identity which made the children grow up with the knowledge that they are members of a certain family or clan (Gunyali et al., 2009; Gichaga et al., 2013). This attuned them to moral thinking that they must be loyal and responsible to and have a mutual concern and sharing with the family, clan, and community. They also point out that these families and clans immediately take up the responsibility of providing the necessary education and ensure that they are morally upright. These interrelated processes facilitate the development of children's ways of thinking. FGDs also observed that the initiation rite of passage developed ways of thinking in several ways such as training initiates leadership and social skills, secrets of their community and warriorhood.

Participants also observed that ways of thinking developed during marriage and initiation rites, they developed through the knowledge that the status has changed and that one has new rights and privileges - rights to own property, to inherit the father's property and to bury him and the privilege to leadership and to defend the community. The change in status among Africans in Kenya prepared them mentally for new rights and privileges which had to be tackled. This transition brought in new identity and thoughts Gunyali et al. (2009). This changed the ego of the individuals thus developed the personality further. Thus, in this case, development of personality took place during the transitions in the rites of passage among Africans in Kenya.

The dimension of the personality of adapting to situations was developed through instilling cultural and morals values during the rites of passage and the child grew, indicated by a score of 90.1%. This finding corresponded with the data that came from FGDs and interviews which noted that as a child grew up, s/he was given responsibilities that matched her/his age. Moreover, the challenges in each stage brought in opportunities to learn new ways of coping. Thus, Africans in Kenya learnt ways of adapting to situations from the experiences in their new status such as new responsibilities, rights, and privileges during the stages of life marked by rites of

passage. Those who graduated from childhood to adulthood learnt how to cope with adult responsibilities while those who entered marriage learnt to cope with married life. Gichaga et al. (2013) observe that before the initiation ceremony, young people are prepared physically and psychologically to face the challenges of adult life and its significance. They add that they may inherit and own property and take up adult responsibilities, thus incorporating them into adult life. All these adjustments helped to develop their personalities as they became more autonomous individuals.

Cultural values and morals instilled during the rites of passage and as the child grew developed attitudes as indicated by a score of 87.7% in Figure 3.1. This finding got support from interviews and FGDs where the participants reported that the rites of passage played a role in developing attitudes among Africans. A participant said: "During the rites of passage such as initiation and marriage, the teaching of values related to the new status of the next stage of life is done. Such values included but are not limited to respect, loyalty, patriotism and mutual concern and cooperation." Thus, Gichaga et al., (2013) observed that the right attitudes to new responsibilities, obligations and rights were inculcated and this helped to develop their personalities. These moral values created the right attitudes among Africans in Kenya and this contributed to their personality development.

Development of ways of feeling through cultural values and morals instilled during the rites of passage and as the child grew up scored 86%. The participants reported that: there are different naming ceremonies among Kenyans, which reflect the personality, feelings of acceptance by the community and show gratitude to Almighty God. Acceptance brought a sense of belonging in an individual and this was a need fulfilment which paved the way for progression to higher levels of needs and self-actualisation. This is in line with Maslow's (1970) progression trajectory in the hierarchy of needs. In Kenya, the sense of belonging among Africans was valued as one of the basic needs, which led to emotional stability as part of their personality configuration. According to Rogers (1963) in Corey (2009), when individuals are provided with the appropriate conditions of warmth and acceptance they automatically grow in positive ways, hence developing stable personalities. Participants also observed that: after birth and naming rite, the child continued to develop emotionally through continuous care by the mother. This helped to make the child develop ways of feeling that the world is a safe place to live in. Thus, caregiving in early life among Africans in Kenya ensured an emotionally stable individual and therefore the development of a healthy personality. It was established that the initiation rite of passage helped individuals develop emotionally through the psycho-emotional education that was offered and the experience itself during the stage: initiates are taught self-control, courage, and bravery. Gichaga et al., (2013) indicates that the virtues for the new status are enforced during initiation and this makes individuals transform to mature members of the community, among Africans. The marriage rite for Africans in Kenya is important as: "it comes with a package of new roles, obligations, rights and relationships – spouse, children and a new kinship to relate with." Gunyali et al. (2009) indicate that marriage helps people to develop emotionally.

Figure 3.1 shows that cultural values and morals instilled on Africans in Kenya during rites of passage and as the child grew up developed their behaviour as indicated by a score of 77.8%. The findings from interviews and FGDs supported this view where a participant indicated that the psycho-social and psycho-emotional education offered during rites of passage help in making people learn about behaviour which prepares them for life. It was further observed that the important cultural moral values for developing individuals' behaviour included but not limited to obedience, hospitality, hard work, honesty, self-control, showing gratitude and responsibility.

Psycho-social education given during the rites of passage and as children grew up, moulded their behaviour in accordance with societal expectations (Gunyali et al., 2009; Gichaga et al., 2013). This education was not only taught but also demonstrated (Fayemi & Adeyelure (2009). The young saw their instructors sharing with and respecting others, obeying, restraining themselves and being responsible and modelled the same. The participants also noted that there were certain moral values which enhanced behaviour and were related to the rites of passage: unity and mutual concern were learnt when kinship and community members came together to witness and celebrate the birth and naming of a child, initiation and marriage rites or mourning during a death rite. During the rites of passage, principles of right behaviour and goals of social and individual actions were learnt by Africans in Kenya (Gunyali et al., 2009; Gichaga et al., 2013). This developed their behaviour thus contributed to their personality development.

3.4 Folk Wisdom

Folk wisdom in proverbs, songs, riddles, tongue twisters, stories, and myths - influenced the development of personality among Africans in Kenya. Figure 3.1 shows that folk wisdom aided in the development of ways of thinking among Africans in Kenya where a score of 93% is indicated. Further findings from interviews showed that: folk wisdom helps in the development of ways of thinking in many ways - proverbs develop critical and creative thinking in the way they transmit creative knowledge as a medium for the projection and fulfilment of a variety of socially desired goals. It was also noted that adults used proverbs when they were communicating to help develop ways of thinking, by provoking thoughts to the listeners. Examples that were given were: the best way to eat an elephant on your path is to cut him up into little pieces, meaning the best approach to solving a problem is to take it bit by bit, one at a time and do not look where you fell but where you slipped, meaning, don't look at your mistakes, look at what caused you to make the mistake otherwise you may repeat the mistake. Among Africans in Kenya, critical and creative thinking was developed using proverbs. These put many words in one capsule and let the listener put that into interpretation which may help address the problem or issue at hand (Nkuzi, 2007; Appell & Laura, 2012). Thus, proverbs were able to compress wisdom of ages that had helped many people; in a way that they could easily and vividly remember and make available to many generations. Folktales, metaphorical riddles and tongue twisters enhanced knowledge and communication skills. "Folktales have themes and ideas that are told to the listeners in a way that will help them remember what was said. Interactions and language skills used such as different voice tones, and ways of expressing ideas helped in developing ways of thinking."

Folk wisdom aided in the development of the dimension of personality- adapting to situations. Figure 3.1 shows a score of 91.8% of the responses given by participants for this statement. Findings from FGDs and interviews showed support of this view as exemplified: ways of adapting to situations were learnt from some genres of folk wisdom such as problem solving riddle/brain teaser; which tried to teach life skills such as problem solving: "You have a leopard, a sheep and sweet potatoes vines on one side of a river that has to be crossed to the other side on a narrow bridge. Due to the narrowness of the bridge, you are required to cross with one item at a time. Explain how you would ensure that all the three items get to the other side." In this brain teaser, it is important to note that: if the leopard and the sheep are left on one side, the latter will eat the former, and if the sheep and the sweet potato vines are left, the same would happen. Therefore, such folk wisdom instilled problem-solving skills and creativity which developed ways of adapting to situations. This, in turn, helped to create personalities who would see problems as challenges which were to be overcome by individuals. Another participant observed that songs are sung among Africans in Kenya carry important life lessons which help people adapt to situations such as married life. In occasions like the rites of passage such as marriage and initiation the wisdom of songs sung guided people in negotiating challenges of the next stage of life. Garnes (2012) argues that music is an integral part of the African culture, and various ceremonies are preceded by some sort of music which is used to communicate and pass literature. Africans in Kenya developed their ways of adapting to situations by benefiting from the lessons learnt in songs sung in their communities.

Figure 3.1 shows that ways of the feeling of Africans in Kenya were developed by use of folk wisdom as indicated by a score of 88.5% of the responses given. Further findings from the FGDs and interviews supported this as seen in a participant's observation that the stories told to children helped them develop feelings of self-confidence and this boosted their self-esteem: "stories of small animals who beat the odds and overcome bigger ones in wisdom, help children learn that one can achieve big things in society no matter how small, inexperienced or different/he may be. This teaches a lesson that size does not preclude intelligence and this helps to develop ways of feeling. Shoniwa (2013) argues that folktales depict animal characters whose confidence can be emulated. Thus, Africans in Kenya benefited from the wisdom in folktales which helped them develop ways of feelings which boosted their self-confidence, self-esteem and self-worth. This developed individuals into pro-social personalities.

A score of 86.4% in Figure 3.1 shows that participants agreed with the statement that folk wisdom developed attitudes of Africans in Kenya. The participants from the FGDs and interviews gave views which corresponded with this finding. A participant observed that different genres of folk wisdom had their unique ways of developing attitudes. Further findings showed that folk wisdom could teach and correct wrong attitudes: Africans use songs to teach attitudes by praising what is acceptable and ridiculing what is unacceptable in society. Thus, they helped develop Africans' attitudes by shaping the way they value what is acceptable in relationships and interactions among themselves and with their environment. These contributed to the development of pro-social personalities. (Appell & Laura, 2012; Gichaga et al., 2011) argue that songs educate people on the right attitudes to adapt in accordance with what is prescribed by society.

Development of behaviour by use of folk wisdom scored 81.9% of the responses given by participants. Findings from FGDs and interviews underpinned this view where it was observed that folk wisdom imparted moral values in the young for instance, a story can depict a character whose behavioural vices like selfishness cause bad relationships with members of the community. The moral values in folktales were found to shape the behaviour of Africans in Kenya. Stories which had varying moral lessons were told to teach moral values and virtues in the young. Chesaina (2007) points out that good behaviour can be learnt from animal characters in narratives who are rewarded for their good values while those with vices are punished. These vivid lessons created unforgettable memories in children and therefore helped them uphold acceptable values. This helped develop pro-social healthy personalities.

Wise sayings which moulded the behaviour of Africans in Kenya were also reported: "*Kiara kimwe gitiuragaga ndaa* meaning one finger does not kill a louse or *umoja ni nguvu utengano ni udhaifu* meaning unity is strength while disunity is a weakness.". These wise sayings taught team spirit and unity. They instilled the right virtues in young people as they grew up and these contributed to the development of personalities who had team spirit. On the same note, Appell & Laura (2012) indicate that they express timeless truths and guide to good conduct which portrays society's values. Regarding Africans in Kenya, they promote values such as but not limited to unity, cooperation, interdependence and sharing. These enhance pro-social personalities.

Counselling psychologists also reported that they encountered social-cultural problems in their practice, which revolved around personality development in African culture as seen in some of the factors discussed. Some of the areas were in the rites of passage such as some male clients who felt that a skipped initiation rite could be interfering with their personality health since this was considered to be a transition to adulthood and behaviour that fall short of society's expectation such as lack of cultural moral values seen in interpersonal stress due to discord with a family member especially those who are much older than someone. For Africans, this is interpreted as disrespect and sometimes ingratitude if it is a parent or a relative who has supported someone in some way.

4.0 Conclusion and Recommendation

The personality of Africans in Kenya developed within African culture. The norms, values, beliefs and practices, social relationships and interactions, knowledge, and wisdom available in culture and passed on from generation to generation shaped personality. Thus, a healthy personality was pro-social. The implication of these findings on multi-cultural counselling is that therapists may encounter personalities in a culture whose issues and problems revolve around their development of personality. The subjective culture that influences this personality may be implicit or explicit in its presentation. Therefore, a multi-cultural counsellor or therapist would be better placed if s/he is culturally aware of how the development of a healthy personality takes place in African culture. This study recommends that therapists contextualize the problems of clients in culture and apply appropriate skills and knowledge resources to properly handle the client in therapy.

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