

**PARENTHOOD PROGRAMS IN THE ANGLICAN CHURCH AND
THEIR INFLUENCE AMONG AGIKUYU CHRISTIANS IN
MURANG'A SOUTH DIOCESE, MURANG'A COUNTY, KENYA.**

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REG: C82/21934/2010

**A THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND
SOCIAL SCIENCES IN FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY
IN RELIGIOUS STUDIES OF KENYATTA UNIVERSITY**

SEPTEMBER 2020

DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

This work is dedicated to my parents, Rev. Eliud Wanyoike and Zipporah Wangui who gave me the foundation which has enabled me to be who I am; my wife, Margaret Muthoni, who has supported me all through; my children, Eliud Wanyoike, Agnes Mueni, Gibson Karugu and Zipporah Wangui, who gave me moral support and do appreciate my work; to my grandchildren; Margaret M. Wanyoike, Joseph Muturi and Margaret Muthoni. They all give me joy and satisfaction of life. May this work inspire them to be Godly and responsible.

ACKNOWLEDGEMENT

I acknowledge the Almighty God for His grace, providence, protection, and faithfulness; my supervisors, Dr. Josephine W. Gitome and Dr. Cyprian M. Kavivya, for their patience, guidance and encouragement; without them, this work would not have been possible. The Archbishop of Kenya, the Most Rev. Dr. Jackson Ole Sapit and the Diocesan bishop, ACK Murang'a South Diocese, Rt. Rev. Julius Karanu for their moral support and encouragement, particularly during data collection period and to my research assistants, Rev. Julius Mwaura, Eva Ken Maina and Emily Mugo for editing and proofreading this work. Without their support, this work would have been very difficult.

ABBREVIATIONS AND ACRONYMS

| | |
|----------------|--|
| ACC | : Anglican Consultative Council |
| AIPCA | : African Independent Pentecostal Church of Africa |
| ACK | : Anglican Church of Kenya |
| BD | : Bachelor of Divinity |
| CMS | : Church Missionary Society |
| CRE | : Christian Religious Education |
| ECDE | : Early Child Development Education |
| FGD | : Focus Group Discussion |
| FGM | : Female Genital Mutilation |
| KAMA | : Kenya Anglican Men's Association |
| KAYO | : Kenya Anglican Youth Organization |
| KCPE | : Kenya Certificate of Primary Education |
| KNEC | : Kenya National Examination Council |
| MCK | : Methodist Church in Kenya |
| MU | : Mothers Union |
| NACOSTI | : National Commission of Science and Technology and Innovation |
| NCCK | : National Council of Churches of Kenya |
| OI | : Oral Interview |
| PCEA | : Presbyterian Church of East Africa |
| RCEA | : Reformed Church of East Africa |
| RSV | : Revised Standard Version |
| SPU | : Saint Paul's University |
| TV | : Television |

OPERATIONAL DEFINITION OF TERMS

African Christian parenthood: Parenting process that emphasizes positive aspects of traditional values and positive aspects of contemporary practices and applies Biblical teachings on how to bring up children.

Anglican parenthood Programs: Activities which the Anglican Church has set to assist in the parenting of the Anglican children. [Baptism, Sunday school, confirmation, youth, Mothers Union, and Men Association].

Authoritarian parenting: Parental approach with high conformity and compliance to parent rules and directions allowing very little open dialogue between parent and child.

Biblical Parenthood Approaches: The parenting process that emphasizes Biblical principles (such as faithfulness, honest, hardworking, and patience)

Biological Evangelism: An approach where parents transmit all Christian values such as honesty, faithfulness and hard work to their children in the Anglican Church.

Children: Young people from birth to 18 years of age, bonding with the parents and who are being taught Christian values through Anglican parenting programs.

Christian Parents: Adults who bring up their children according to Anglican faith.

Christian parenthood: The process of bringing up children, emphasizing biblical teaching on how Christian parents should bring up their children.

Christian values: Core, deep-seated, deeply entrenched aspects or elements of Christian beliefs and practices that are transmitted by Christian parents through parenting programs such as belief in Trinity, salvation and baptism.

Elderly people: Anglican Church members who are 70 years and above.

Eschatological theology: Teachings of the Christians concerning life after death.

Evangelist: Those who work in the parish under the parish priest (Vicar). Their main obligations are preaching, visiting Christians in their homes, teaching baptism and confirmation candidates and bringing new members to the church.

Godly Children: Young people who are guided by biblical principles, respect authorities and are responsible.

Godly Values: These are deeply entrenched Christian values based on biblical principles such as faithfulness, hard work, patience and perseverance.

Parenthood: The process by which individuals, institutions and the community foster the growth and development of children.

Secular parenthood: The process of bringing up children that does not emphasize either Christian or traditional practices.

Traditional parenthood: The parenting process that emphasizes cultural values on how to bring up children.

Traditional Values: These are core, deeply-entrenched aspects or elements of African cultural beliefs and practices, transmitted by parents to their children from one generation to the next, such as hard work, patience and perseverance.

Youth: Young people aged between 18 and 30 years of age

ABSTRACT

This study was necessitated by the fact that some parents in the ACK Diocese of Murang'a south have challenges with some of their children because they engage in drugs and substance abuse, irresponsible sexual behaviour, and instead of working to develop society, some have destroyed even what had been invested by their parents. The church has a responsibility of assisting parents in their parenthood. Part of the mission of SPU is to develop servant leaders who will serve the church holistically. However, some clergy have challenges in assisting parents to parent their children, resulting in maladjustments among family members. The study was based on the following objectives: to establish whether the SPU prepares the clergy to teach biblical parenthood programs; to examine whether the Anglican clergy teach parents biblical parenthood programs; to examine whether the Anglican parents apply biblical parenthood programs on parenting; to find out whether Anglican parenthood programs are effective in helping the Anglican children to be responsible, and; to establish the Agikuyu parental cultural practices that could strengthen parenthood among Anglican Christians. The study reviewed literature concerning training of the clergy; the role of the clergy in parenting; parenthood responsibilities; Anglican Church parenthood programs; and Agikuyu parenthood cultural practices. The study was informed by the attachment theory, the psychosexual theory, and the psychosocial theory. The sampling techniques used were the Purposive, Snowball and the Stratified random. The total population for the study was 19057. The target population was 1996 and the total sampled was 255. The researcher interviewed 218 respondents. In percentages, the target population was 10.5% of the total population, the total sampled was 13% of the target population, and the total respondents were 85.5% of total sampled. The study used descriptive survey design. Descriptive data analysis was done whereby quantitative data was categorized and coded in the statistical package for social science (SPSS) to generate frequencies and percentages. The study established that St Paul's University (SPU) teaches units like pastoral counselling and chaplaincy, but does not have a chronological and integrated unit on parenthood. In addition, the clergy occasionally, teach parents biblical parenthood programs. However, this was found to be wanting because some parents who have gone through these programs still have challenges as seen in the irresponsible behaviour of some of their children.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

This chapter begins with the background of the study and goes on to state the problem being investigated and the study purpose. This is followed by specific objectives, research questions and premises. Thereafter, justification and significance of the study and, finally, the scope and limitations of the study.

According to Hastings (2000), parents are significant in the development and growth of their children. In the history of humankind, parenting has been a challenging and difficult obligation. Atkinson (1990) and Laid (1991) intimate that in the animal world, parenting is an instinctual mechanism to perpetuate and propagate themselves throughout the generations. Waime (2007), however, notes that human parenting is complicated; it lacks the instinctual mechanism. Human beings must purpose and work hard to bring up responsible children.

Waime (2007) is of the view that parenting is a phenomenon as old as the documented history of man. Hetherington and Park (1986) observe that Plato at around 3rd Century BC taught that parenting should be the responsibility of the state. The objective was to have responsible individuals and also equality of both sexes. Aristotle, a student of Plato advocated that children should be raised by their families for healthy development. In Europe, before the advent of Christianity, children were exposed to harsh conditions and discipline. This was believed to raise people who could live in winter and survive with minimum amount of food (Irvin & Simon, 1994).

When Christianity was introduced in Europe, church leaders became responsible for parenthood practices (Hetherington and Park, 1986). The Church advocated that harsh discipline should be instituted in order to defeat the child's evil nature. Renaissance brought new parenthood practices about child rearing. Locke (1660) cited by Irvin and Simon (1994) advanced the view that the child's mind at birth was like an empty slate. The experiences that the child encountered wrote on this slate. Parents and teachers should organize children's environment carefully. Rousseau, a French philosopher also cited by Irvin and Simon (1994) advocated for the view that children were well at birth; it is the evil society that corrupted them and destroyed their good nature.

Prior to industrialization, children had specified economic roles to play. According to Mead (1955) and Zastrow (1984), industrialization ushered in conditions that called for new adjustment for the whole family set-up. During the 18th century, men had to move out of their homes to seek employment. Later, wives and children went to live with them in town. This ushered in the age of the nuclear family. The father became the sole provider who would be away working in the factories. The mother became the children's nurturer, without assistance from the extended family members. Due to the rising cost of living, many families adopted a dual-income mode of life, with both the father and the mother working. Parents could no longer monitor their children closely. Children had a lot of time on their hands and roamed the streets. This has been recognized as the origin of parenthood challenges in Europe.

In traditional Africa, the family structure was the patriarchal system; marriage and family were valued. Having many children was prestigious. Children grew up surrounded by grandparents, uncles, aunts and cousins, all behaving like surrogate parents to the children. Parenthood was the responsibility of the community and not the preserve of the single family unit. As children grew up, they knew the responsibility laid down for them towards one's parents, clan and age-mates. The ethnic community and the age group demanded uniformity in manners and obedience to its laws as noted by Kenyatta (1938), Ngugi (1965), Mead (1968), Omari (1982) and Kithinji and Kithinji (2005).

The method of education included ethnic riddles, stories, proverbs and myths. Riddles were used to test a child's judgment; myths were used to explain the origin of various things, for example, names of trees; stories were used for the impartation of life skills and values (Erny, 1981).

Religion was carried out mainly within the family. The father presided over all religious ceremonies as the rest of the family participated. At the community level, a religious specialist presided over communal religious activities (Mbiti, 1992). Kavivya (2003, pp. 83-86) notes that among the Akamba, children gave their parents emotional satisfaction and social security, unmatched by anything else that could be provided. Many parents made sure that children grew and developed to be responsible.

Having settled in Africa, Europeans took Africans' land, introduced the western culture and the idea of their modernity (Kariuki, 1985). Gitome (2003: 9) notes that the disintegration of the African traditional family structure has left children with few structured practices to handle the responsibilities of adulthood. This has adversely affected African parenthood. It has been a challenge to integrate traditional African culture, western culture, and modernity in the African parenthood.

For ethics, unity, development, and parenthood, the Kikuyu community was organized by three factors. Firstly, was the family which brought together all those related by blood: a man, his wife or wives, children, grandchildren and great grandchildren. Secondly, was the clan which joined together several family units who had the same clan name believed to have originated from the same progenitor. Thirdly, was the system of age-grouping, which strengthened activities, Agikuyu boys and girls went through the initiation ceremony and became members of one age-group, irrespective of family or clan. Parenthood followed a well-trodden path as the child's discipline to be enforced was known by all (Kenyatta, 1938). The three factors functioned well, hence children were psychologically healthy. With the introduction of western civilization and establishment of the colonial government, the Agikuyu family structure was disorganized.

For the colonial government to get revenue, two measures were introduced between 1902 and 1903: a hut tax and encouragement of European settlement.

Hut tax consisted of two rupees, payable annually by the occupier of any hut. The government's introduction of monetary economy and hut tax forced many young men to leave their homes in search of employment. The children were left under the care of women. Occasionally, men would come home sometimes at the end of the month and then return to town. The European settlement in the Agikuyu community caused shortage of land leading some Agikuyu to be frustrated individuals called "*ahoi*" beggars (Kariuki, 1985). The other things that caused men to leave their families were the First World War and the struggle for independence.

The First World War 1914 -1918 took thousands of Agikuyu men beyond their local boundaries. They were drafted as carriers to provide services for the fighting troops (Karanja, 1999). These displaced men from their traditional position of being role models to their children and being authority figures. The struggle for independence in early fifties forced many men to go to the forest to fight, many were detained; some died in detention. In the contemporary Agikuyu community, the negative effects of colonialism and western civilization on the Agikuyu family continues to be felt, a case in point being Murang'a County.

Due to the introduction of Western civilization and modernity, the lifestyle of people in Murang'a County has rapidly changed. New demands and requirements are instilled in the lives people. In the traditional setting, men and women lived together in rural areas nurturing their children. Due to economic

demands, both the father and the mother are forced to work outside their homes. Some men work in towns and are only able to visit their families during the weekends or at the end of the months. Mothers leave the home very early and return in evening. Maintaining a balance between parenting duties and work has become stressful.

Scarcity of time is one of the parenting challenges that many parents face in Murang'a County. They have to manage the time between work, household duties, nurturing children and sparing some time for themselves. They face difficulty in reserving time for each of the task in the best possible way.

Some children get involved in undesirable activities because they have not been taught proper moral values by their parents. Due to lack of moral principles, they fail to distinguish between right and wrong and get more attracted towards acquiring inappropriate behaviour patterns. With the increase in the use of technology, children, lacking guidance from their parents are lured to the negative side of the internet. Some children pay more attention to playing games on the internet and communicating with their friends on the social media. They get exposed to watching movies, especially pornographic material on the internet and other forms of sexuality. Some parents are busy in their economic activities and household chores without paying attention to their children; this brings harm to their children's behavior.

Another challenge that parents suffer from is an imbalanced life. Parents cannot ignore essential duties of life, such as economic activities, nurturing children and other personal requirements. Creating equilibrium among these duties is imperative; parents who fail to maintain this equilibrium have an imbalanced life.

Emotional bonding is also a parenting challenge, not spending quality time with their children; parents are not able to create an emotional bonding with them. As a result, children do not share their challenges with their parents. They refuse to share issues with their parents and seek attention from their peers. Due to this, some children go astray and become emotionally wrecked, and feel lonely.

Alcohol is a major challenge in Murang'a County. It has made many young people to be irresponsible for many years. This is despite the presence of the Anglican Church and its teachings in the county. On 15th May, 1976, during the retirement service of Bishop Obadiah Kariuki at Cathedral of St. James and All Martyrs Murang'a, the bishop had the following to say:

Who authorized you to take alcohol at the rate you are taking it? The faster you drink the faster you die of it. You drink too much day and night, this failure in obeying God's commandment is going to stop God's blessing on you (Kariuki, 1985).

The issue of alcohol has progressively negatively affected parenthood in the ACK Diocese of Murang'a South.

The Anglican Church emphasizes continuity through apostolic succession. It traditionally looks at the early events for its origins rather than to the changes brought about by the English reformation. These events are regarded as a continuation of the arrival of the one holy catholic and apostolic church to Britain.

In the early Anglican Church, all baptized members, irrespective of age, were welcome in the church. Later, instructions and understanding became important concepts in deciding who should receive Holy Communion. Children were prepared for this experience in collaboration with their parents. This was a process that put into account, the child's continuing growth in understanding. Children learnt more about God from their family than from the church, at home, they learnt how to love others and share emotional moments, and asked deep questions.

Anglicanism does not possess an agreed upon confession of faith like the Presbyterian Westminster confession. It also does not have a founding theologian like John Calvin or Martin Luther, or a central authority such as the Roman Catholic Church. For the acceptable belief and practice, the universally agreed upon foundations of Anglican doctrine are the three ecumenical council's creeds (the Apostles, Nicene and Athanasius creeds). The thirty-nine articles of religion (they express the Anglican way of life) authored by Thomas Cranmer contributed to the doctrinal development and understanding in

Anglicanism, Anglicans consider the work of the foundational theologians as instructive.

The other stream of doctrine is contained in the formally adopted doctrine positions of the constitutions and canon law of various national churches. The provinces of the Anglican Communion and the general synods of national or regional churches formulated and interpreted laws, enforced by bishops in council structure involving consultation between the bishops and delegated clerical and lay leadership.

According to the ACC (2005), the Anglican Church has the following features. Firstly, is the episcopal which is the belief in the holy orders of bishops, priests, and deacons as well as the authority of bishops. Secondly, the Bible, that have the supreme authority presenting the truth concerning God through general and special revelations and in its progressive revelation. Thirdly, the Apostolic, this is the belief in the tradition passed down from the Apostles and church fathers. Fourthly, the Book of Common Prayer, Anglicans are united by the doctrine contained in the Book of Common Prayer of 1662 and all others endorsed by Provincial Synods. The Archbishop of Canterbury is the fifth feature; the Anglican Communion is a fellowship within the one Holy Catholic and Apostolic Church in communion with the Archbishop of Canterbury and acknowledges the leadership and fellowship with the Archbishop.

The Anglican Communion is divided into provinces, dioceses, parishes and local congregations. Each province is autonomous, but in fellowship with other provinces and not limited to national boundaries. Each diocese is autonomous under the leadership of a diocesan bishop but in fellowship with other dioceses within the province. Each parish is semi-autonomous under the leadership of the diocesan bishop and the vicar; congregations are under the leadership of a vicar (clergy).

There are some instruments of unity in the Anglican Communion. Firstly, is the Archbishop of Canterbury, he is the spiritual head of the Anglican Church worldwide; he is also the primate of the Church of England. Secondly, is the Lambeth Conference, a meeting of all Anglican bishops which convenes after every ten years, it is chaired by the Archbishop of Canterbury. Thirdly, the primates meeting; a regular forum for all Anglican primates chaired by the Archbishop of Canterbury. Fourthly is the Anglican Consultative Council (ACC) this is a gathering of theologians and church leaders that deals with theological issues. ACC is of the nature of a continuations committee of the Lambeth conference; it neither possesses nor claims any executive or administrative power. The Anglican Church accepts the foregoing four instruments that unite the church globally. These offices, meetings or organs are there to assist with moral and theological consultations. They share in mission, evangelism, harmonization of the Anglican parenthood approaches and deal with administrative issues if called upon to sort them out.

The Church Missionary Society (CMS) was founded in London Britain on 12th April 1799. John Wesley, an Anglican priest became a key player in Britain. The founders of CMS were committed to: abolition of slave trade, social reform at home, and world evangelization. The CMS was loyal to the leadership of Anglican bishops and an Anglican pattern of liturgy, which emphasized the role of laymen and women. Much of the Anglican Communion today traces its origins to CMS work. However, today the CMS is not confined to Anglicanism.

At around 1846 CMS established a colony for freed slaves in Mombasa. In 1885, the CMS established a Theological College at Limuru, Kenya, to train people for Christian ministry in Kenya and other East African countries. In 1888, the Reverend Fitch began a divinity class designed to offer some practical skills and Christian leadership training to freed slaves. The divinity class offered training to six teacher-evangelists who were ordained deacons.

The Limuru College continued as an Anglican institution until 1949 when the Presbyterian church of East Africa and the Methodist church in Kenya joined and brought in their ministerial candidates for training. In 1954, the transitional union was accomplished when the three churches formed a college council to run the affairs of the college.

Later the college became St. Paul's United Theological College (SPU). In 1973, the Reformed Church of East Africa formally joined the other three

churches as the fourth participating partner. The SPU's vision is to be a centre of knowledge and global information. Its mission is to acquire current and relevant education resources and provide service delivery for the development of servant leaders.

On the 18th of March 1993, the National Council of Churches of Kenya in its corporate identity was admitted by the Governing Council as the fifth participating partner in the ownership of the college. On September 14, 2007, the University was awarded a charter to become St. Paul's University. The University is based upon the partnership of the four participating churches and the NCKK as a corporate body with the representation in the Governing Council being ACK 50%, PCEA 20%, MCK 10%, RCEA 10% and NCKK 10%.

For the training of clergy and other church ministers, SPU offers a Bachelor of Divinity (BD) and Diploma in Divinity (Appendix 7a and b). The following units are offered at SPU related to parenthood approaches: pastoral counseling, Christian education, pastoral care, and chaplaincy. Pastoral counseling covers the following areas: counseling in the Bible and contemporary counseling. Christian education covers teaching in the Bible, formulation of curriculum, principles of teaching, and teaching in the Church. Pastoral care focuses on the need of the pastor to visit those who are suffering from physical illness on Christ's behalf and the community of believers. Chaplaincy involves training people to serve in such places as schools, hospitals, prisons and military, with

the purpose of offering hope, emotional restoration, life assurance, social restoration, psychological healing and instructional programs. This is according to the universities' catalogue. These course structures at SPU are meant to ground the Clergy in guiding church members in their Christian lives, including Christian parenting. Yet, there still seems to be challenges as families continue to struggle with bringing children up to follow the Christian principles.

The Anglican Church Constitution adopted on 14th February 2002 Canon XXII, 12, of Christian instruction of children and young people assert that:

Every minister shall see to it that the children and young people within his/ her care are instructed in the doctrine, sacraments, and discipline of Christ, as the Lord had commanded and as they are received and set forth in this church; and to this end he or she, or some godly and competent persons appointed by him or her shall regularly and diligently instruct and teach them. All parents and guardians shall cause their children to come to such instruction at the time and place appointed.

The ACK has various programs aimed at strengthening parenthood in the Church. They include, firstly, the Mothers' Union (MU) which aims at promoting stable marriage, family and parenting of children, and holds seminars and conferences for women aimed at empowering them on how to take care of their families. In the month of August, the department visits schools to advise children on the need to be responsible young people and support the unprivileged people in the society. They correct monies for the maintenance of the department. Secondly, is the Kenya Anglican Men Association (KAMA) which seeks to help men to have a living fellowship with Christ so that they can care for their families. It also organizes seminars and

conferences for the purpose of equipping men with skills to enable them be responsible fathers. In the month of November, they visit schools to guide children on the importance of growing and developing as responsible Christians. They also collect money to support the department. Thirdly, the Kenya Anglican Youth Organization (KAYO) aims at helping young people to acquire Christian principles and apply them in their lives. The department also organizes seminars and conference for young people with the goal of guiding them on the importance of being responsible. In the month of December, the young people are engaged in the activities of serving. They visit the old and sick and their churches, and give them gifts. Fourthly is the Sunday school, established on the basis that God values children, it aims at helping children know and love Jesus Christ. The department organizes seminars and conferences for teachers to equip them with skills which enable them to be competent teachers. During Palm Sunday week, the Sunday school teachers and children collect money for the department and lead the Palm Sunday service and other activities. They also visit the old and the sick in their churches and give them gifts.

During the baptism of children, parents and god-parents are encouraged to teach children Christian principles and take vows on their behalf. Parents and god-parents are informed of their obligation to take those children for confirmation service when they will be of age. Before confirmation service, instructions include the explanation of the Ten Commandments these are divided into two sections (Book of Common Prayer 1662). The first four

commandments deal with one's duty towards God: to believe in God, fear and love, worship and serve Him. The second section (six commandments) deals with one's duty towards his neighbor: to love the neighbor as oneself, love parents, honor and obey those in authority, to be true and just, not to eat too much, to be faithful, to work hard and to serve humanity. However, Kithaka (2012) observes that:

The Anglican Church of Kenya catechism is wanting. This is because the candidates, though having gone through this, do not practically reflect the teachings. Parents who, themselves, underwent the same also do not seem to take these catechetical teachings seriously.

The Author additionally notes that the church plays an important role in equipping parents to parent their children. Though there are programs such as couples' fellowship and parenting seminars, he observes that there is still a problem.

After the end of the 19th Century, the Agikuyu community was influenced by colonialists and missionaries. The Anglican missionary activity was introduced in Kenya in 1844 when Dr. Johann Ludwig Kraft arrived in Mombasa. In 1903, McGregor arrived in Murang'a County (Weithaga) and introduced the Anglican missionary activities. Between 1920 and 1930, Christianity multiplied in the Agikuyu community (Karanja 1999). Destruction of the traditional way of life was taking place at a time when the mission was entrenching itself in the Agikuyu community. Some of the traditional values were gradually replaced by the Christian principles. The Anglican parenthood approaches were also introduced, which are based on the biblical teaching about the family.

Despite the Anglican Church parenthood programs, some Agikuyu parents have challenges with some of their children. In the Anglican Church of Kenya (ACK) Diocese of Murang'a South in Murang'a County, some Christian parents have challenges with some of their children who are irresponsible despite having them brought up through the church. The first Anglican bishop in the Agikuyu community, Obadiah Kariuki (1985: 15) observed that young people took up heavy drinking and no longer listened to the elders. Each went his/her own way making this one of the most difficult periods in the family history. On 6/7/2015 to 12/12/2015 the Governor of Murang'a County established a temporary rehabilitation center at Ihura stadium. Seven hundred young people were admitted. About 300 of them completed the rehabilitation and graduated.

This study was conducted in the ACK Murang'a South Diocese, Murang'a County, Kenya. The study also included SPU though the university is in Kiambu County. The clergy serving in the Diocese of Murang'a South are mainly trained at SPU.

The study focused on whether the church teaches parenthood programs to the clergy, how the clergy teach biblical parental teachings to the parents and whether Christian parents apply Biblical parental values in their parenting. It examined the Anglican parenthood programs to test whether they are effective in assisting Anglican children to be responsible. It also focused on whether

there are Agikuyu cultural practices which could strengthen parenthood positively in the Anglican Church.

1.1 Statement of the Problem

Part of the mission of SPU is to develop servant leaders who will serve the church holistically. But some clergy have challenges in assisting parents to parent their children, so that they would be responsible young people. The traditional Agikuyu parenting process was able to nurture children until they became responsible young people, able to take over from their parents. Kariuki (1985) observes that after independence in the Agikuyu community there was indiscipline in schools and outside on the part of the younger generation. New and formidable problems began to penetrate the family, destroying the traditional way in which families had operated. Some men left their families, leaving the families under the care of women. Though the ACK has parenthood programs in the Diocese of Murang'a South, some parents have had to deal with challenges from children who engaged in drugs and substance abuse, irresponsible sexual behavior and instead of working to develop the society, some have destroyed even what had been invested by their parents. The problems facing some young people in Murang'a South Diocese include dropping out of school, irresponsible behavior, and unemployment. This affects the diocese negatively, spiritually, numerically and economically, this scenario threatens to weaken the ACK in Murang'a. By extension, the people in the area will be negatively affected, this is a historical and contemporary problem, hence the need for this study.

1.2 Purpose of the Study

The purpose of this study is to establish the influence of ACK parenthood programs among the Agikuyu Christians in Murang'a South Diocese.

1.3 Objectives of the Study

- i. To establish whether the SPU prepares the clergy to teach Biblical parenthood programs.
- ii. To examine whether the Anglican clergy teach parents Biblical parenthood programs.
- iii. To examine whether the Anglican parents apply Biblical parenthood programs on parenting.
- iv. To find out whether Anglican parenthood programs are effective in helping the Anglican children to be responsible.
- v. To establish the Agikuyu parental cultural practices that could strengthen parenthood among Anglican Christians.

1.4 Research Questions

- i.) How does the SPU equip clergy with parenthood programs?
- ii.) How do the Anglican parents acquire Biblical teachings on Anglican parenthood programs from the clergy?
- iii.) How do the Anglican parents apply parental Biblical teachings in their parenting?
- iv.) Are the Anglican parenthood programs effective in assisting Anglican children to be responsible?

- v.) What are the Agikuyu parental cultural practices which could strengthen parenthood among Anglican Christians?

1.5 Research Premises

- i.) SPU does not teach clergy Biblical parenthood programs.
- ii.) Anglican parents do not acquire Biblical parenthood programs from the clergy.
- iii.) Anglican parents do not apply Biblical teachings in their parenting.
- iv.) The Anglican parenthood programs are not effective in assisting all Anglican children to be responsible.
- v.) The Agikuyu parental cultural practices do not strengthen parenthood among Anglican Christians.

1.6 Justification and Significance of the Study

The growth and development of children is a central aspect for sustainability, emotional satisfaction, social security, spiritual life of the church and the society at large. Agikuyu traditions had structures and mechanisms which ensured proper growth and development of children. These structures and mechanisms have experienced contemporary challenges in the form of western civilization and contemporary life.

Wanjohi (2013) notes that some of the challenges that are affecting Murang'a County include drug abuse, alcohol and irresponsible behavior of young

people. These are the issues which should be addressed by the Governor of the county.

The church has a responsibility to ensure that her children grow and develop to be responsible citizens. Indeed, her statement during infant baptism that “we receive this child”, implies the responsibility being taken with regard to this statement (Duke, 1969). The study challenges SPU to evaluate her training to the clergy, evaluate her parenthood programs and come up with programs that will enable Anglican parents transmit Christian values to their children.

The church is encouraged to evaluate the positive aspects of the Agikuyu traditional parenthood practices which can be blended with Christian aspects to produce an eclectic approach to parenthood (an incorporation of the positive Agikuyu traditional values, Christian values and positive contemporary values of parenting) which would benefit the Agikuyu Anglican parents.

The study will benefit the Anglican Church because her children will develop and grow to be responsible young people. So, the church will develop spiritually, numerically and economically. The other churches in the county will also benefit because the findings of this study can be applied in their contexts; this study having been done in their area of operation. Murang'a County will also benefit because these responsible young people will be professionals, businessmen and teachers in the County. Thus, the County will

develop economically, socially and politically, and in a general sense, the Country of Kenya will benefit.

1.7 Scope and Limitations of the Study

The researcher considered the main Protestant churches in the former Maragwa District (present Kandara, Kigumo and Murang'a South sub-counties), because they have similar parenthood teachings. These are ACK with 12,953 Christians, P.C.E.A. with 9,969 Christians and AIPCA with 8,673 Christians above 18 years old (this information was received from the churches' offices in the area). The researcher decided to conduct the research in the Anglican Church because of its larger population. The Anglican churches are also evenly distributed in the three sub-counties. The ACK takes the three sub-counties as a unit, which is the ACK Diocese of Murang'a South, with its headquarters at Kenol. The town was the head-quarters of the former Maragwa District and is currently the head-quarters of Murang'a South Sub-County.

After the researcher was introduced to VC SPU by the Archbishop, the VC was not available for the interview because of his duties. To counter this the researcher and the VC SPU agreed that the associate professor, in the faculty of theology be interviewed because he was involved in the training of the clergy at the university

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews literature that is relevant to this study. Based on the five objectives of the study, the literature was reviewed thematically. The themes of the study are: Training of the clergy, the ministry of the clergy, Parent's Role, Anglican Church parenthood programs and African parental cultural practices. Lastly, Theoretical Framework is presented.

2.1. Training of the Clergy

This section reviews literature related to the church's role in teaching Biblical parenthood and of professional development of the clergy.

ACC (2005) Resolution 6, asserts that there is need for the church to renew and redirect its teaching office:

By fresh insistence upon the duty of thinking and learning as essential elements in the Christian life; by recalling the clergy to a fuller sense of their duty in the exercise of the teaching office. It demands, especially in these days, prayer and study, both individual and corporate, on the self-revelation of God in Jesus Christ and the manifestation of his presence in the modern world; by a new emphasis upon the appeal to the mind as well as to the heart in the preaching the word as an element in Christian worship; and by providing both for clergy and laity opportunities of retreats and other well-tried methods for the deepening of the growth of fellowship with God and "man".

The council further observes that the church requires the ministry of clergy who will devote themselves to the holistic study. The church needs learning, as well as spiritual power and practical ability, in its clergy.

The ACC (2005) emphasizes the need for the church to renew her teaching ministry so that the clergy can devote themselves to the holistic study ministry. It also stresses the need for practical ministry. But the ACC (2005) has not guided on how church universities and Theological colleges should review their programs so that the clergy can be equipped on parenthood programs. For the spiritual, numerical and economic development of the church, SPU would develop a program on parenting in order to equip the clergy on parenthood teachings. As a result, the young people will grow to be professionals, business people and leaders of the church

Waime (2007) observes that the church has a responsibility of ensuring that children develop and grow to be responsible adults. The Church should support parents in their parenthood. She should organize seminars and workshops to equip parents in their parenthood skills, particularly when children are being prepared for sacraments. There should be seminars and workshops through children and youth departments for children and youth.

Gitome (2003) observes that since the church believes in the Old Testament and is the New Israel, then it should learn how God required old Israel to parent her children. God required that the preceding generation should ensure that the future generations fear the Lord. God gave them a code of ethic which was to be followed (Exodus 19-20). Just as the old Israel had circumcision as a sign that they belonged to God, the new Israel (church) have baptism. The church should bring praise and honour in the name of the Lord (Deut.26:19). The

researcher asserts that the church should learn how God required Old Israel to parent her children. This study supports the view and challenges the church to review her parenthood programs so that they assist children acquire Christian values.

Ayiro (2011) contends that the church has emphasized on marriage with less emphasis being laid on parenting. He argues that parenting is critical, particularly at teenage this is because during this stage, the teenage tends to respond to peer-pressure and can easily be influenced into wrong activities. Though the writer points out that parenting is critical and that the church should equip and support parents, he does not explain how. This study has pointed the importance of the clergy to organize parenthood seminars, workshops and address parenthood issues when parenting.

Karanja (1999), observes that the qualification of church ministers (clergy) directly determines the results of the service to the Christians, particularly on parenthood. Therefore, the church should make sure that her ministers are well equipped on matters relating to parenthood. According to ACK headquarters records, most of the Anglican clergy in Kenya are mainly trained at SPU or by programs developed and controlled by the university. So, if SPU trains the clergy on how to parent, the ACK would achieve her mission "To equip God's people to transform the society with the gospel" since the young people would be leaders and professionals who will serve the Church and community at large.

Minishi (2015), notes that clergy as the agent of the church is the spiritual parent, leader, teacher and the counsellor in the parish. He/she implements the policies and programs of the church. It is imperative for the clergy to be trained on all the church's policies and programs if the church will realize her mission "To equip God's people to transform the society with the Gospel" and her vision "A growing caring Anglican Church boldly proclaiming Christ".

Goldstein (1966) asserts that an educational system should look at the future and carefully aim at fulfilling personal requirements of a growing church. Human development should be developed through a curriculum which should lead to human maturity. Langdon (2000) notes that every curriculum world-over is dynamic; it calls for dynamism on the part of those charged with implementation and supervision.

Kisirkoi (2014) observes that professional development comprises those activities in which the clergy are engaged in, the purpose of achieving professional competence and improving their practice in the effective management of teaching and learning process for the purpose of achieving the church's mission and vision. A competent clergy creates pedagogical situations in the parish to ensure that learning takes place effectively. Professional development is a body of systematic activities to prepare the clergy for their job, including initial training, induction courses and continuous clergy support.

The reviewed literature has emphasized the importance of the church equipping the clergy so that they can be able to guide Christians holistically. The literature has also noted that the clergy is the agent of the church and is the spiritual parent, leader, teacher and the counsellor in the parish. Yet, this study observed that some clergy do not address parenthood issues in the parish.

2.2. The role of the Clergy in Parenting

This section reviews literature related to contemporary parenthood challenges and the role of the clergy in equipping parents with Biblical parenthood skills. ACC (2005) Resolution 12 emphasizes the need of education on marriage and sex before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, indeed, in exercise of this responsibility; parents will themselves need the best guidance that the church can supply. During childhood and youth, the boy or the girl should, thus, be prepared for the responsibilities of adult life. Perhaps some parents have challenges in preparing their children to take up adult responsibilities partly because they were not equipped on how to parent when they were getting married and they also did not learn from their parents.

The ACC (2005) notes that there is need for the members of the church who are about to marry to be prepared, but does not explain how. This study supports the need for couples to be prepared before marriage and be guided on issues

like husband and wife relationship, parenthood, honesty, faithfulness and financial management in marriage.

ACC (2005) also observes that there is need for the clergy to be equipped on family issues and to establish Councils which would study the problems of sex and parenthood from a Christian standpoint, and give advice to the responsible authorities in the diocese or parish or theological college as to methods of approach and lines of instruction. There is need to review the available literature and to take steps for its improvement and its circulation.

The ACC (2005), Resolution 14 affirms that parenthood is the glory of marriage life. There is joy in the family and parenthood significantly contributes to the nation's welfare. It enhances character-building for both parents and children. There is need for discipline and sacrifice if this would be achieved. Kariuki (2005) observes that parenthood has become a phenomenal disaster. As such, "children are drifting like rudderless ships, violent, destructive and lacking in values and virtues". According to Duff (2005), parents are not sure of what is expected of them in parenting. The reviewed literature has pointed out the challenges of parenting but has not explained how these challenges can be resolved.

Kabiru and Njenga (2007) observe that when some children face challenges and adversity, they fall apart, and assume that that is the end of their success; their fate is sealed. Some end up taking drugs and alcohol and involve

themselves in deviant and irresponsible behavior. Parents need to be equipped with skills so that they can support and encourage their children when they fail, without compromising discipline. The authors note that the clergy should support parents; this study supports these views and encourages parents to continue encouraging their children to continue doing what will help them be responsible young people.

Though parents may strive to bring up their children in a Christian way, they are not the only ones operating in the lives of their children. In a changing environment, children's attention is attracted to other things such as internet, radio and television (TV) programs, their friends and other people whom they consider to be their heroes. The parents are in need of professional guidance (Kinyuru, 2018).

According to Langdon (2000), performance can be defined as the actual work that is done to ensure that an organization achieves its mission. All performance produces an output, tangible work in the form of a product, service, or knowledge. The product of the clergy's performance is the lives of the Christians. Additionally, feedback in relation to performance shows whether one has finished an assigned task, how one did it, and whether or not one achieved the objectives. Feedback should also help the clergy to correct or adjust their action so that they will be able to produce the desired output. This should be young people who are morally and spiritually stable. The clergy are encouraged to assist parents in the process of bringing up their children. This

would assist the young people in the ACK Diocese of Murang'a South who are not able to take up adult responsibilities. This study supports the need to evaluate performance and urges the clergy to evaluate their methods so that they can come up with strategies which will help them in their parenthood.

2.3 Parenthood Responsibilities

Nelson and Uecker (2017) caution parents not to be satisfied because their children are attending church service. Instead, they ought to be concerned with integrating faith into the lives of their children. Parents are significant teachers and role models of their children. They should note that it is their responsibility to make sure that their children grow and develop to be responsible young people.

Gonsalves (1989) states that no child is born with virtues; parents are charged with the responsibility of training their children to give them a moral start in life. Ayiro (2011) contends that parenting is critical at teenage. This is because at this time, teens tend to respond to peer-pressure. As such, they can easily be influenced into wrong activities. Parents need to influence their teens positively as they go through the turbulence of growth by spending quality time with them. However, he does not explain how they should be assisted. This study encourages parents to influence their teens positively as they experience growth.

Pope Benedict XVI on 2nd July 2006 emphasized the role of parents as authentic examples and teachers of a Christian living to their children. Indeed, “Families should be authentic communities of love and life in which the flame of faith may be handed down from generation to generation”.

Parents have the authority to command their children in all things (not sinful). This authority gives parents the right to make rules, reward obedience and punish disobedience, even by use of the rod. We read in Proverbs 13:24 in part, “he who spares the rod hates his son, but he who loves him is careful to discipline him.” Proverbs.23:13-14 states “if you discipline your child, the child will not die and you will save his soul from death”.

This authority does not allow parents to make their children unthinking people. In the exercise of their authority they should not exasperate their children (Ephesians 6:4; Colossians 3:21) by unreasonable rules, favouritism or false accusation. Parents should first love the Lord with all their heart.

Hear, o Israel: The Lord our God is one, and you shall love the Lord your God, with all your heart, and with all your soul, and with all your might... you shall teach... Your children... and write them on the doorposts of your house and on your gates.” (Deut 6:4-9 RSV)

By this, parents will be able to leave behind people (children and grandchildren) who fear the Lord “fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the lord.” (Ephesians 6:4 RSV). Children need to learn to obey their parents “children obey your parents in the Lord... that you may live long on earth” (Ephesians

6:1-3 RSV). Children will learn to obey authority figures if they learn to obey the first authority figures (their parents). If they cannot obey their parents, it is very difficult for them to obey God and other authority figures in the society. The imperative duty of Christian parents is to raise generations of Christian children who will in turn manage this world according to the purpose of God (cf. Deut.6:12 RSV)

Job was faithful to God and was very rich. His sons had feasts as a family and even invited their sisters. Job always prayed for them to live as a family and be God fearing (Job 1:1-5). Even though he encountered adversities, God blessed him later with children and riches (Job 42:12-17). Job's life is a challenge to some parents in ACK Diocese of Murang'a South who, in search for wealth, abandon their children and do not spend quality time with them. Paul in 1 Timothy 5:8 notes that those who abandon their relatives, especially members of their own family, have denied the faith and are worse than an unbeliever.

Kinyuru (2018) states that the goal of parenting is to bring up new members of society who are morally and socially responsible and able to take over from their parents. Kabiru and Njenga (2007), note that the goal of parenting should be to raise children who can face disappointments and failures, current and future, and not be crushed by it. Some important lessons in life are learned when people fail.

Parents are quite busy in their work, trade, investments and development at the expense of parenting their children. As such, children are mainly left with house help. Consequently, this has negatively affected their spiritual, emotional and mental development. Kithaka (2012) notes that some children “lament that their parents suffer the diseases called Too Busy (TB)”. Homes have been reduced to temporary meeting places for dining and lodging. Parents are busy pursuing self-interests and goals. Children are left feeling empty, lonely and unloved.

The purpose of parenting should be to lay a spiritual social foundation for the children. Even the death of the parents will not erode what parents taught their children. Such children would still refer to what their parents taught them; the graves of parents will continue to speak to their children. Proverbs 22:6 states, “Teach a child to choose the right path, and when he is old, he will remain upon it” (cf. Exodus 20:12; Colossians 3:20; Ephesians 6:1-4).

2.4. Anglican Church Parenthood Programs

The Anglican Church parenthood programs are the activities and instructional programs, for the smooth transition of children through all the stages of life. These programs have their origin in the Bible. They include the Thirty-Nine Articles of Religion (Book of Common Prayer 1662), the Church Constitution (2002), baptism instructions, Sunday school, KAYO, confirmation instructions, MU and KAMA instructions. These programs should assist children to go through the stages of life until they are able to take up adult responsibilities.

The 27th Article of Religion views baptism as a sign of profession and a mark of difference from other people. Those baptized are grafted into the church and adopted to be children of God. First John 3:2 states that Christians are children of God. Ephesians 5:1 urges God's children to live a life of love. In Matthew 28:19, Jesus commands his disciples "to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you".

The Industrial Revolution caused many children to work in the factories for the whole week, except on Sundays. Christian philanthropists desired to give these children education. Initially, Sunday schools were places where poor children could learn to read and write. The Sunday school programs were begun in Britain in 1780s. The Anglican evangelist, Robert Raikes (1725-1811) was the progenitor of the program. The movement of starting Sunday schools spread to America. Churches and other religious organizations received the vision and started Sunday schools.

Parr (2004) identifies the main objectives of Sunday school founders as: solving social concerns arising from the undisciplined children when they were not working; to prepare a better society in future; placing value on proactive training for children to learn right behavior rather than reactive training for adults to unlearn wrong behavior. They believed that if children learnt morals and established good ethical foundations, the community would be better in future. The Bible was the main text book. This study supports these views and

urges the church to emphasize on laying a strong Christian foundation for their children.

By the mid-19th Century, Sunday school was accepted universally. Even some parents who did not regularly attend church ensured that their children attended Sunday school. According to Thomas (2005),

It is not the Sunday school that has failed, it is operator error. We are not using evangelism and assimilation tool for evangelism and, therefore, it is rendered ineffective. Try to drive a nail with a screwdriver, it will not be effective, but use the hammer to accomplish this purpose, it will be effective.

The Sunday school is a department in the ACK. It was established by the ACK Constitution (2002) Article XXIV (3b) on the basis that God values children, “let children come to me, and do not hinder them, for to such belongs the Kingdom of God” (Matthew 19:14). The department supports and urges children to love God and know Jesus Christ as their Lord and Saviour. The Sunday school department has various objectives: First, it seeks to lay good foundation among children, bringing them up in the knowledge of Christian faith. Secondly, it helps the church understand her responsibility towards children; Thirdly, Sunday school aims at helping children live as Christians, responsibly living meaningful social life. This study has observed that the Sunday school programs are able to lay strong foundations for the children.

According to the ACK “Our Modern Service (2010), the confirmation service is a service where the candidates declare allegiance to Christ and rejection of

all that is evil. Candidates pledge to keep and walk in God's commandments, to read the Bible, pray regularly, and proclaim Christ in season and out of season. They commit themselves to obey Christ, live in the fellowship of believers throughout the world, and support the ministry of the church, the needy and poor, to be good stewards, to uphold truth and justice and to seek reconciliation. In the ACK Constitution (2002), Article XXII (13b) we read in part, "only those persons who have completed such course of instructions as the church may require shall be presented for confirmation". In the ACK Diocese of Murang'a South, those to be confirmed are those who are in Standard Eight or have attained 12 years and above. Article XXII (13b) further demonstrates that the Diocesan Sunday School Committee is charged with the responsibility of preparing syllabus for guiding the teachers who teach teens, children between 11 and 15 years. The syllabus also follows the liturgical calendar of the church. This group does not fit in Sunday school or in KAYO. The main purpose of teaching the "Teens" is to meet their spiritual, emotional, psychological and physical needs. This instruction bridges the gap between Sunday school and KAYO.

Article XXXIV 2002, (3b) highlights that the aim of KAYO department is to guide young people so that they can be directed by Christian principles in their lives. These are people between 18 and 35 years of age. Consequently, they can be spiritually strong, able to overcome contemporary challenges and to transit to adulthood responsibly. This study has observed that some young people in

the ACK, including children of church leaders, are not responsible and do not transit to be responsible adults.

Though the KAYO department organizes seminars and conferences for the young people, it can also develop materials to guide them. These materials should be developed in a way that will assist young people acquire life skills. The life skills will enable them to deal effectively with the demands and challenges of everyday life. The skills include knowing and living with oneself, living with others, and making wise decisions. They should also acquire virtues such as honesty, patience and hard work (Thungu, Wandera and Alumande, 2010)

Article XXII (13b) also focuses on KAMA, the association for men in the ACK. KAMA was formed with a view of bringing all Anglican men together into a living relationship with God through Jesus Christ. The objectives of KAMA include protracting marriage as a divine institution, to bring up children in the Lord for they are the future parents, promoting Christian fellowship, love and unity in the church and society. The department organizes seminars, rallies and conferences for the men.

The other department is MU. Its founder, Mary Sumner in 1876 cites its objective as promoting stable marriage and family. This is through parenting of children, praying, enabling and campaigning. MU also aims at maintaining a worldwide fellowship of Christians united in prayer, worship and service. At

the same time, it aims at promoting favourable conditions for stable families and children protection. The founder was aware of the burdens and responsibilities of parents.

The MU in Kenya was established by the ACK Constitution (2002) Article XXIV (3b). It has committees at all levels, from national to local churches. For the women to be members of the MU, they are taught its objectives. The MU department organizes seminars, rallies and conferences for the members. The department has assisted the members to relate with their husbands and be committed in the church. However, it has not fully assisted them on how to parent, since some of their children are not committed in the church and are involved in irresponsible behavior.

Kithaka (2012) laments that the ACK programs are wanting. Some of the candidates who have gone through such programs do not practically reflect the teachings. Some parents who have gone through these teachings do not seem to take them seriously. This study has also observed that some children of the clergy, KAMA and MU are not members of the ACK. The church should emphasize the impartation of values and life skills based on the Christian principles.

The ACK Constitution Article XXII (2002) asserts that the main objective of KAMA is strengthening of marriage and bringing up of children in the Lord. Mary Sumner (1876), the founder of MU gives the objectives of MU as

including the promoting of stable marriage and family and parenting of children. These two departments have helped their members to be good husbands and wives. They have done a lot on husband and wife relationships. Nevertheless, this study observed that the MU and KAMA departmental teachings are wanting on the issue of parenting because some of their young people involve themselves in unchristian behaviors and do not attend church. The departments are encouraged to come up with the programs which will assist their members in their parenthood.

2.5. Agikuyu Parental Cultural Practices

This section reviews literature related to African traditional practices and analyses the four rites of passage in view of the Agikuyu practices. It explains the Anglican practice that corresponds with each rite of passage. According to Kenyatta (1938), the responsibility of the Agikuyu parenthood was on the whole community; parents knew what was expected from them. Parenting followed a well-established path, partly in the form of rites of passage. Kenyatta (1938), Boe (1983), Mwiti (1983), Githiga (1996), Mbiti (2011) and Minishi (2015) note that birth, initiation, marriage and death as rites of passage enhanced the development of a psychologically healthy society in the traditional African context.

Pregnancy is the first indication of a new member of the family. The expectant mother was given special treatment. Prayers and sacrifices were offered for the protection of the mother and the unborn baby. Males and children were not

allowed in the place of birth. A female specialist was present to ensure safety and proper handling of the new-born. Sometime later, a naming ceremony was organized, the child was accepted by the community; the community thanked God for the blessing of the child and asked Him to continue blessing the child. Children were informally taught the values of the society. Education was through riddles, legends and myths, and instructions grew naturally out of the contemporary situation (Erny, 1981:4). This study established that the contemporary society parents can borrow from the traditional methods of teachings. They can use stories and proverbs to impart values and life skills

For their physical development, children participated in dances and games. They were also taught that some things were not safe and were regarded as taboos. Such included graves and dead animals. They were also taught how to be healthy. The Agikuyu people strongly criticized parents whose children did not behave according to the approved tribal law of conduct (Kenyatta, 1938). Such parents were considered to have neglected the important task of preparing their children to become responsible.

In the African traditional community, initiation took different forms depending on each community. In the Agikuyu community, initiation was in the form of circumcision for both males and females. It marked a period of transition from childhood to adulthood and was a period of education. Blood shed was believed to join the initiates to ancestors, making the initiates full members of the community. They trained and graduated as warriors. They were also trained in

perseverance and endurance. During initiation, they were introduced to the art of communal living and age group formation. Initiation also raised their status since they got new titles (Mwangi or Irungu). They were also taught the issues of sexuality, responsibilities of husbands and wives (Kenyatta, 1938; Boe, 1983; Mwiti, 1983; Githiga, 1996; Mbiti, 2011).

Gitome (2003, p. 1) observes that through the formation of age groups, the initiates developed a sense of belonging. The Agikuyu youth were encouraged to be people of integrity. The challenges experienced during the circumcision process assisted them to be resilient in order to be able to handle challenging and stressful situations of life. They were also taught the importance of being hard working to provide for themselves, their families and the community at large. Kenyatta (1938) notes that the importance of having a strong family and being hard-working in the community was also emphasized. Kenyatta (1938), Kinoti (1983), Kariuki (1985), Mbiti (2011) observe that the initiates became social brothers and sisters, did community work together and always supported one another. They were taught imperative lessons, respect for elders, manners to superiors of different ages and how to help the community, especially in times of war or crises. The Agikuyu people emphasized corporate effort, ownership, responsibility, sacrifice and prayer. An individual's success was to be taken to be an age group's success and, in general, the community success. To ensure that the community's ethics were adhered to, proverbs, storytelling, sayings and taboos were used. The destructive or consequential nature of taboos was emphasized, instilling fear of breaking them (Gitome 2003, p. 5).

As ACK Christians in Murang'a South Diocese, there is need to live as brothers and sisters.

In the Agikuyu community the initiation of both sexes was a deciding factor in giving them the status of manhood and womanhood. It was conducted when one was about 15 years old. This was known as *irua* (circumcision). The dances and songs connected to it were called *Mambura* (rituals) or divine services. The moral code of the tribe was bound up symbolizing the unification of the whole ethnic community. Initiation was the commencement of participation into various governing groups in the tribal administration. The *riika* (age-groups) began at the day of circumcision. The history and legends of the tribe are explained and remembered according to the names given to various age-groups at the time of initiation ceremony (Kariuki, 1985). Initiation signified the transition from childhood to adulthood and eligibility for marriage. Though physical operation was important, the most important things were the teachings, "what the person obtained," (Ngugi, 2010). The trials of circumcision taught them how to be careful, the importance of hard work, social responsibility, and the family. The need to have many children and wealth were emphasized (Kenyatta, 1938).

Mbiti (2011), notes that western civilization and modernization influences create change that is felt in most critical aspects of people's life. This is to the extent that people are cut off from their ethnic roots. This means that traditional

life is undermined to the extent that identity is fading away since other identities are making claims to the individual and the community.

According to Mbiti (1969), marriage ensures that the living, the dead and the future generations are connected. Through procreation, humankind is propagated and perpetuated. This shows the interconnectedness of the human race and the importance of strengthening relationships and having a psychologically healthy society.

Kenyatta (1938) observes that marriage was compulsory in the Agikuyu traditional community. This was because of procreation, so as to continue the lineage. Marriage was a means of providing companionship. Through it, sex was legalized and one's status was raised. It was also the focus of existence in which the living, the dead and the unborn met. Children were born who were seen as a source of wealth, labour and security. Children would also take care of their parents in old age and eventually bury them when they died (Kavivya, 2003). Through marriage, the community celebrated life together. To qualify for marriage, one had to be initiated into adulthood. In the contemporary society, marriage is also important and children are valued, hence the need to nurture them so that they can grow to be responsible adults.

In the traditional Agikuyu community, a marriage partner was identified in various ways. Parents could choose partners for their children; young people could choose partners on their own or they could involve a trusted friend as an

intermediary. In some cases, relatives, especially aunts and uncles, were used to scout for suitable persons. Marriage was a communal affair involving relatives, friends and well-wishers (Kenyatta, 1938; Kavivya, 2003; Minishi, 2015)

The above literature has reviewed parenthood literature in traditional Agikuyu community but has not described marriage in the contemporary society. This study has discussed parenthood in the ACK Diocese of Murang'a South and challenged the leadership of the church to develop materials for assisting the clergy in counselling young couples. It has also urged the leadership of the church to be organizing seminars regularly to guide parents in their parenthood.

2.6 Conclusion

This section reviewed literature that is relevant to this study. Based on the objectives of the study, the literature was reviewed thematically. The themes of the study are teaching of Biblical parenthood programs of SPU, clergy teaching Biblical parenthood, parent's application of Biblical parental teaching, the effectiveness of Anglican parenthood programs and Agikuyu parental cultural practices.

The study has observed that the literature emphasizes the importance of raising responsible young people but does not explain how to raise them. The traditional Agikuyu society had structures which assisted children to be responsible but does not explain how these structures can be incorporated in the

contemporary society. The literature also emphasizes the need for parents to raise godly children but does not explain how.

2.7 Theoretical Framework

This study's theoretical framework integrated three theories: psychosexual theory (Freud 1905-1924), attachment theory (Bowlby 1968-1973) and the psychosocial theory (Erickson 1968-1980) cited by Mweru and Njuguna (2009). An exposition of the theories shows the importance of this study.

For the healthy functioning of the families, the interconnectedness of the three psychological theories is emphasized. Psychology of religion is the application of psychological methods and interpretive frameworks to the diverse contents of religious traditions.

Sigmund Freud viewed the idea of God as being of the father image. To compensate for inferiorities that people perceive in themselves, belief in God is important. God who is perfect, superior, omnipotent; commands people likewise to be perfect. By identifying with God, people compensate for imperfection and feelings of inferiority. Their ideas about God are important indicators of how people view the world.

Freud recognizes the importance of both parents being present during the formative years of children's development. The mother's contribution during the oral, anal and phallic stages of development is crucial. She provides for the

gratification of the oral stage by providing the breast for the child to suckle. She is involved in toilet training of the child and provides the role model for identification for the daughter who learns to identify with her after the resolution of the Electra complex. For the boy, the mother is the first love object that helps to catalyze the resolution of the Oedipus complex. This boy fears that if the father discovers this love for the mother, he would castrate him. To resolve this conflict, the boy uses two defense mechanisms, repression of the love for the mother and identification. In identification, the boy becomes like the father in behavior, attitudes and values, and assumes the male gender role. The principle is that the father cannot castrate a person who is like him.

The Attachment Theory by Bowlby cited by Mweru and Njuguna (2009) emphasizes the importance of the parenthood behaviors. The theory focuses on maternal behaviors that facilitate the development of a bonding or attachment relationship between the mother and the child. Bonding refers to the positive effect of the first experiences of maternal love, warmth and demonstration of acceptance of the child. The child who experiences maternal love and acceptance feels secure, develops trust and perceives the world as secure, friendly and approachable. The child who experiences maternal rejection develops the perception that the world is insecure, unloving, threatening and dangerous. This theory emphasizes the importance of parents demonstrating love and support for their children in the following ways: adequate provision for the needs of the children and spending quality time with their children so as to transmit Christian values to them. Ephesians 6:4 exhorts, ‘‘Fathers, do no

exasperate your children, instead, bring them up in the training and instruction of the Lord’.

The psychological theory by Erickson considered religious beliefs to be important influences in successful personality development because they are the primary way that cultures promote the virtues associated with each stage of life. Religious rituals facilitate this development. From the time the child is born, through the various stages of life until death, the church and parents determine how to meet the development needs of the child. During the first year of the child’s life, they are expected to provide experiences that promote the development of trust in the child.

The child who experiences warmth, love, acceptance and unconditional positive regard is enabled to be a trusting person, while the child who suffers rejection learns to mistrust the world. As the child continues to grow, the stage for the development of autonomy or shame, initiative or guilt, industry or inferiority and eventually identity versus identity confusion during adolescence is set. The integration of the three theories would assist Anglican children to develop to be young people who will be able to take adult assignments.

The psychosexual theory was intended to test whether both parents were involved in the parenthood of children. It was established that men were not as involved as women. The attachment theory was to test whether parents spend quality time with their children. It was established that some parents do not

spend quality time with their children. The psychosocial theory was to test whether the parenthood programs in the ACK assist children in their transition from childhood to adulthood. It was established that some young people in the Anglican Church have challenges in taking up adulthood assignments.

This study's conceptual framework integrated the three theories: attachment, psychosexual and psychosocial as demonstrated in conceptual model presented below.

2.8 Conceptual Model

The Anglican parenthood programs are intended to instil belief in God, which motivates people to act according to biblical principles. The actions have real consequences for individuals and the society at large. They also embody people's goals and direct social interactions. Individuals with secure parental attachment, emphasized by the attachment theory, are more likely to experience a gradual conversion experience. Internal working models of a person's attachment figure perpetuate the individual's perception of God as a secure base.

Training at SPU is paramount for the mission of the ACK, "to equip God's people to transform the society with the gospel." The ministry of the clergy plays a major role in the church, immediate community and in the nation at large. The clergy needs to be trained on parenthood issues so that they will train parents on how to parent.

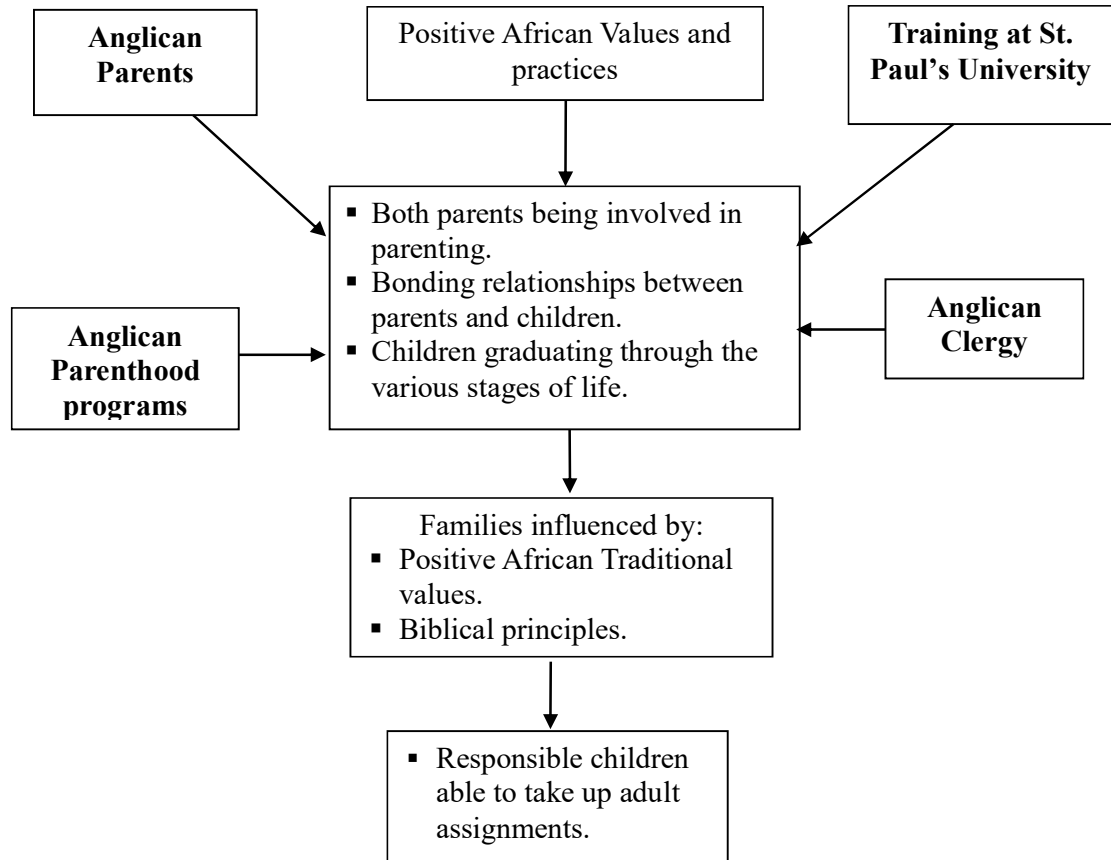
The traditional Agikuyu parental cultural practices were seen as nurturing and facilitative. The mother is described as one who nurtured the child while the father is seen as one who provided discipline. Each parent's role as a model of behavior is important; both parents should be involved so that they can impart belief in God in their children's mind, as emphasized by the psychosexual theory. In the ACK Diocese of Murang'a South, women were found to be more involved with the growth and development of their children than men. This absence of the father figure could have contributed to some young people being undisciplined.

Erickson's psychosocial theory subscribe to the traditional approaches of parenthood. The theory is in great concurrence with the views expressed by Kenyatta (1938). The traditional Agikuyu child was seen as one who enjoyed an environment tailored, especially to enable him or her graduate through the various stages of life with as much ease as possible. The ACK parenthood programs do not assist all the Anglican children to develop to be responsible young people, since some of the young children, including the children of KAMA and MU leaders, who have gone through them, are not able to take up adult assignments.

The challenges facing the young people could be partly contributed to by the lack of clergy involvement. Some clergy rarely address parenthood issues; they involve themselves in teaching the word of God and church development.

Parents could also have contributed to the challenges because some of them do not spend quality time with their children. Some parents are more concerned with duties which assist them provide material needs for their children and financial investment. Peer pressure could also have contributed to the challenges because some young people tend to ignore the teachings of their parents and the church. They are influenced by their peers who act as their role models. The Anglican Church is encouraged to evaluate her parenthood programs and examine the strengths and weakness of traditional parenthood. The ACK would adapt and blend the teachings that are beneficial to the families and apply parental biblical teachings. In this case, the Christian parenthood and traditional parenthood seek to harmonize the secular parenthood practices and borrow from each selectively. Consequently, the whole family benefits and is characterized by healthy adjustments for all family members, resulting in responsible children able to take up adult assignments. The following figure illustrates this possible transactional flow of events.

Figure 2.1: Conceptual Framework



CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter sets out the research methodology used in this study. It presents the description of the research design, site of the study, study population, target population, sampling technique, size determination, study variables, research instruments, pilot study, data collection procedures, data management plan, and ethical considerations.

3.1 Research Design

This study used a descriptive survey design. This is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. It is used in collecting information about people's attitudes, opinions, habits and social issues (Kombo and Trump 2006). This design was selected because it assisted in collecting data that was relevant in this study.

The researcher administered questionnaires to elderly people, parents, clergy and young people in the ACK Diocese of Murang'a South. The researcher also interviewed the key respondents. The researcher obtained pertinent and precise information concerning the Anglican parenthood programs and was able to draw valid conclusions from the facts discovered based on the five objectives of the study.

Qualitative data was collected using focus groups discussions (FGDs) and key respondents' interview schedules. The collected qualitative data supplemented the quantitative data. Quantitative data was obtained from the sampled population. The researcher administered the research instruments to the sample and analyzed the results. Quantitative data collection included administration of open and closed ended structured questionnaires. This quantified the problem by way of generating numerical data, which provided frequencies and descriptive summary.

3.2 Site of the Study

Murang'a County is one of the five counties in the central region of the Republic of Kenya. It is bordered to the North by Nyeri, to the South by Kiambu, to the West by Nyandarua, and to the East by Kirinyaga, Embu and Machakos counties. The county occupies a total area of 25,588 km². According to the 2019 Population and Housing Census, it had a population of 1,056,640. Murang'a County is known for its fertile farming soil and good climate with maize, beans, sweet potatoes, arrow roots, pumpkins, bananas and other food crops. Tea and coffee are the main cash crops.

Kenyatta (1938) notes that Murang'a County is believed to be the origin of the Kikuyu people. The home of the progenitors (*Agikuyu and Mumbi*) of the Kikuyu people are believed to have lived in Murang'a County in a place called "*Mukurwe wa Nyagathanga*". Before the introduction of the Western civilization and Christianity, the Agikuyu people had practices and religious

beliefs as taught by their progenitors. The progenitors were taught these practices and religious beliefs by their God (*Ngai*).

The traditional cultural practices among the Agikuyu people form an important component of their traditional heritage. While some Agikuyu traditional practices can be integrated into Christian principles, some are not acceptable in the Christian faith. Some people in the ACK Diocese of Murang'a South endeavor to recover traditional practices and integrate them in their Christian life. Some church elders, including members of KAMA and other men in the local churches, have been recruited into the *Kiama Kia Ma* (True Elders Council). According to the Agikuyu traditions, every male was required to pay a fee in form of *mburi* (goat) in order to graduate from one stage of life to the next. During the occasion of the payment of the goat, the man brewed ritual beer and was given instructions on the use of beer in feasts.

Recruitment into the *Kiama Kia Ma* consists of giving out a goat which is slaughtered and eaten by the old members ritualistically. The resurgence of the traditional Agikuyu socio-religious practices contradicts the sacrifice that was offered by Christ on the cross. Involvement of Christians in such activities is syncretism, the blending of two opposed religious traditions. The sacrifice offered on the cross by Christ enjoins Christians into a universal religious community, the community of Christians.

The researcher conducted this study in Murang'a because it is the home of the Agikuyu progenitors. Here, *Ngai* directed how the Agikuyu should live and worship. The ACK is also the dominant church in the area.

According to Murang'a County Integrated Development Plan 2018-2022, there are sporadic cases of kidnappings, armed robberies, mugging, pickpocketing and rape. The major cause of these crimes is identified as rampant joblessness, drugs and substance abuse among the youth. Betting has also been reported as a major cause. The young people are expected by parents, secular and church leaders, to be professionals, businesspeople and leaders in the County. Some young people in Murang'a have been influenced by the mentioned vices; hence they do not take up adult responsibilities. These have negatively affected the development of the area socially and economically.

The researcher considered the main protestant churches in the former Maragwa District (Kandara, Kigumo and Murang'a South Sub-Counties) because they have similar parenthood teachings. These are Anglican Church of Kenya with 12,593 Christians, PCEA with 9969 Christians and AIPCA with 8,673 Christians above 18 years old. This study was conducted in ACK Diocese of Murang'a South because of its population.

The diocese covers the area that was covered by the former Maragwa District in the Central Province (See Appendix 1: Map of Murang'a County showing ACK Diocese of Murang'a South). Maragwa district was established in

September 1996, when it was split from Murang'a District. In 2010, it was merged into Murang'a County. Currently, the area has three sub-counties: Kigumo, Kandara and Murang'a South. The diocese is divided into the following archdeaconries: Makuyu with 10 Parishes, Githunguri with 10 parishes, Muruka with 8 Parishes, Kahumbu with 13 Parishes and Gatumbi with 8 parishes. The Diocese has a total of 49 parishes. The researcher conducted the research in 10% of the total parishes which is about 5 parishes. The study also included St. Paul's University, though the university is outside the diocese. This is because the clergy serving in the Diocese of Murang'a South are mainly trained by the programs developed and controlled by the university. This was done with the rationale that the university represents the globalization of the theological training of the Anglican Church.

3.3 Study Population

The researcher decided to conduct the research in the ACK because of its population. The Anglican churches are also evenly distributed in the three sub-counties. The ACK takes the three sub-counties as a unit, that is, the ACK Diocese of Murang'a South with its headquarters at Kenol which was the headquarters of the former Maragwa District and is, currently, the headquarters of Murang'a South Sub-County.

According to the Diocesan records, the ACK Diocese of Murang'a South has 1,083 elderly people (70 years and above), 7970 parents (between 50 and 60 years old), 2940 young people (between 20 and 30 years old), 50 Clergy, 11

diocesan KAMA committee members, and 12 diocesan MU committee members. SPU had 3002 Degree students and 3982 Diploma students. The key respondents for the study were the ACK Archbishop, ACK Diocese of Murang'a South Bishop, Head of Faculty of Theology St. Paul's University, ACK Education Secretary, and 3 *Kiama Kia Ma* officials within the diocese.

3.4 Respondents

This section discusses the target respondents, sampled respondents and actual respondents. The target respondents were 1996, sample respondents were 255 and actual respondents were 218.

3.4.1 Target Respondents

Through purposive method and with the assistance of the diocesan bishop, the researcher identified five parishes, Kihuru-ini, Mairungi, Karuri, Kandara and Kangari, one from each of the five archdeaconries. The study targeted 114 elderly people 70, 790 parents, 300 young people, 10 Clergy, 11 diocesan KAMA committee members, and 12 diocesan MU committee members. From the SPU, 314 Degree students and 398 Diploma students were targeted. The key respondents for the study were seven as per the diocesan records and SPU office records.

3.4.2 Sampled Respondents

The study sampled the following respondents; 33 elderly people 70 years and above, 80 parents between 50 and 60 years old, 30 young people between 20

and 30 years old, 10 Clergy, 11 diocesan KAMA committee members, 12 diocesan MU committee members. SPU had 32 Degree students and 40 Diploma students. The key respondents for the study were seven. To sample the elderly, parents, young people, clergy and SPU students, the researcher used stratified random sampling methods. To select the key respondent, the researcher used snowball sampling technique and to select the three *Kiama Kia Ma*, the researcher used purposive sampling method.

3.4.3 Actual Respondents

The researcher was not able to interview all the sampled respondents because some were not available during the time of interview. However, those interviewed were not less than 10% in each category. Consequently, the researcher interviewed 24 elderly people, 64 parents, 23 young people, 10 clergy, 11 diocesan KAMA committee members, and 12 diocesan MU committee members. St. Paul's University Degree students were 31 and the Diploma students 36, while the key respondents were seven.

The total population for the study was 19057, the target population 1996, the total sampled 255, and the researcher interviewed 218 respondents. The target population was 10.5% of the total population; the total sampled was 13% of the target population and the actual respondents were 85.5% of the total sampled. The researcher received the number of the total population from the ACK Diocese of Murang'a South and SPU offices.

Table 3.1 Total Response Rate

| Respondents | Total Population | Total Target | % Total Targeted population | Total Sampled | % Total Target Sampled | Actual Total Respondents | % Actual of Total Sampled |
|--|------------------|--------------|-----------------------------|---------------|------------------------|--------------------------|---------------------------|
| Elderly people over 70 years old | 1083 | 114 | 11% | 33 | 29% | 24 | 9% |
| Parents between 50 and 60 years old | 7970 | 790 | 10% | 80 | 10% | 64 | 25% |
| Young people between 20 and 30 years old | 2940 | 300 | 10% | 30 | 10% | 23 | 9% |
| Clergy | 50 | 50 | 100% | 10 | 20% | 10 | 4% |
| KAMA | 11 | 11 | 100% | 11 | 100% | 11 | 4.5% |
| MU | 12 | 12 | 100% | 12 | 100% | 12 | 5% |
| Degree students St. Paul's University | 3002 | 314 | 10% | 32 | 10% | 31 | 12% |
| Diploma students St. Paul's University | 3982 | 398 | 10% | 40 | 10% | 36 | 14% |
| Key respondents | 7 | 7 | 100% | 7 | 100% | 7 | 3% |
| Total | 19057 | 1996 | 10.5% | 255 | 13% | 218 | 85.5% |

3.5. Sampling Techniques

The researcher used several sampling techniques. One of them was the purposive sampling method where the researcher targeted a group of people or individual believed to be reliable for the study (Kombo and Tromp, 2006). The second was the Snowball technique. In this technique, the initial subjects with the desired characteristics are identified using purposive sampling method. They, in turn, name or refer the researcher to other respondents that they know who have similar characteristics, until the researcher achieves the required number of cases for the research (Mugenda and Mugenda, 2008). The third

method is stratified random sampling technique. According to Fink (2002a, 2005) and Kombo and Tromp (2006), this technique involves dividing the population into homogeneous sub-groups and then taking a simple random sample in each sub-group.

To select the three leaders of *Kiama Kia Ma* the researcher used purposive sampling method. To select the key respondents, the researcher used Snowball sampling techniques. The Bishop of the ACK Diocese of Murang'a South was identified using purposive sampling method. The Bishop introduced the researcher to the Archbishop of the ACK who, in his turn, introduced the researcher to the Associate Professor in the Faculty of Theology SPU, and to the ACK Education Secretary. To select the sample size for the elderly, parents, young people, clergy and SPU students, the researcher used stratified random sampling.

3.6 Sample Size Determination

Mugenda and Mugenda (1999) assert that 10% of the population is adequate for a social science research. To get the sample size for the elderly, the researcher divided the target population in groups of three. In each group, the researcher picked one person. The parents were in groups of 10 and in each group, the researcher picked one person. The researcher divided the young people in groups of 10 and, in each group, he picked one person. At SPU, with the assistance of the professor in charge of Faculty of Theology, the researcher

divided the students of theology into groups of 10 and in each group, he picked one.

3.7 Primary Data

The researcher interviewed key-respondents, conducted Focus group discussions and administered questionnaires to the SPU students, elderly people, parents and young people.

3.7.1 Selection of Key-respondents for In-depth Interviews

The researcher purposed to interview the Bishop, ACK Diocese of Murang'a South because he is the chief executive officer (CEO) of the diocese. He oversees the implementation of the parenthood programs in the diocese and recommends the training of the clergy. He is also a member of the Provincial Synod (the body that oversees the Anglican activities in Kenya). The researcher also interviewed three elderly people, two males and one female over 70 years. The elders were baptized in the Anglican Church but they left the church; they are members of *Kiama Kia Ma* (Agikuyu organization that emphasizes the incorporation of Traditional Agikuyu practices in parenting). They value traditional practices. The researcher also purposed to interview the Archbishop of the ACK, the CEO of the ACK and the chairman of the Provincial Synod. The research interviewed the Provincial Education Secretary of the ACK; he coordinates education activities in Kenya. The Associate Professor in the faculty of Theology at SPU was also interviewed because he was directly involved in the training of the clergy at the university.

The researcher was introduced to the ACK Archbishop by the Diocesan Bishop of ACK Murang'a South Diocese and booked an appointment to interview him. The latter then introduced the researcher to the ACK education Secretary and the Vice-Chancellor (VC) of SPU. The VC then introduced the researcher to the Associate Professor in the Faculty of Theology. The key respondents shared with the researcher about their experience in the following areas: African parental cultural practices, teaching of parenthood programs by SPU, teaching of Anglican parenthood programs by the clergy, application of parental biblical teachings by Anglican parents and the effectiveness of Anglican parenthood programs. The researcher interviewed them in order to get their first-hand experience in the Anglican parenthood programs, clergy and parents. This gave the researcher an opportunity to get personal experiences with the respondents and the interviews were conducted in the key respondents' offices.

3.7.2 Selection of the Focus Group Discussion Participants

According to Kombo and Tromp (2006) a focus group discussion (FGD) is composed of individuals who share characteristics that are relevant for the study. The discussion is carefully planned and designed to obtain information on the participants' beliefs and perceptions on a defined area of interest.

The ACK has the departments of KAMA and MU. These departments aim at helping members to have a living fellowship with Christ; promote stable marriage, family and parenting of children. They are managed by committees, from the local church to the national level. These committees are elected by the

members. At the diocesan level, the KAMA Committee comprises five KAMA leaders and six clergy while the MU committee comprises five MU leaders, five clergy wives, a lady clergy and the bishop's wife.

The researcher used a discussion guide for the FGDs (See Appendix 9). The researcher encouraged the KAMA and MU to discuss parenthood in the Anglican Church. In these groups their main objectives are stable families and parenthood. The members shared and exchanged information on parenthood. They provided the researcher with intense and focused information on Anglican parenthood programs. The discussions were held in the ACK Diocese of Murang'a South boardroom; KAMA on 10th October 2018 and MU on 19th October 2018.

The researcher discussed with the diocesan bishop over the issue of FGDs and requested the Bishop to invite the groups for him. The discussions were held on two days, each committee on a separate date in the ACK Diocese of Murang'a South diocesan boardroom. The discussions were guided by the five objectives of the study; the researcher used a discussion guide (Appendix 7). The groups provided the researcher with intense and focused discussions on Anglican parenthood programs.

3.7.3 Questionnaires

Data was collected using the pre-tested instruments developed by the researcher. With the assistance of my university supervisors, quantitative data

was preferred because it is credited for giving respondents a greater feeling of anonymity and, therefore, encouraged more responses to sensitive issues (Mvungu 2014). The instruments were designed along the model of the internalized - other interviewing technique. The internalized-other interviewing technique is used in counselling, in which the subject reports his or her perception of another person based on the mirror image that person cast (Dallos and Draper, 2000). The questionnaire contained closed and open ended questions. The researcher, with the assistance of the research assistant distributed the questionnaires to the participants in the parishes: ACK Mairungi Parish on 13th August 2018; ACK Kihuruini Parish on 28th August 2018; ACK Kangari Parish on 7th September 2018; ACK Kandara Parish on 18th September 2019; and ACK Karuri Parish on 12th October 2019; and the SPU's hall on 19th October 2019.

3.7.4 In-depth Interviews

Structured interview schedule targeted the key respondents (see Appendix 8). This represented communication between the researcher and key-respondents for the purpose of obtaining and enhancing information on parenthood. Interviews lead to the collection of more first-hand information as compared to the use of questionnaires, since it is easier to get the key-respondents concentrate on the interview than to fill a questionnaire on their own. This also led to reduction in the non-response errors. They facilitated the clarification of questions so that complete information was obtained. They also promoted

standardization of both the asking of questions and the recording of answers (Bryman 2004).

Through interviews, detailed information was obtained by further asking more detailed questions. This, therefore, enriched the data from questionnaires. Interviews had the advantage of high response rate and also gave an opportunity to clarify any ambiguity. They also helped follow-up incomplete answers (Kumar, 2005). The interviews were held in the key-respondents' offices: first key respondent on 11 September 2018; second on 10 October 2018; third on 17 October 2018; fourth on 24 October 2018; and fifth at Kihuruini Primary School on 25 October 2018.

3.8 Secondary Data

The researcher collected secondary data by visiting ACK Diocese of Murang'a South Archives, Kenyatta University and SPU.

3.9 Study Variables

In this study, the relationship between the following independent, intervening and dependent variables were examined.

3.9.1 Independent Variables

- i. The Anglican parenthood programs.
- ii. Training at SPU.
- iii. Traditional Agikuyu parental cultural practices.

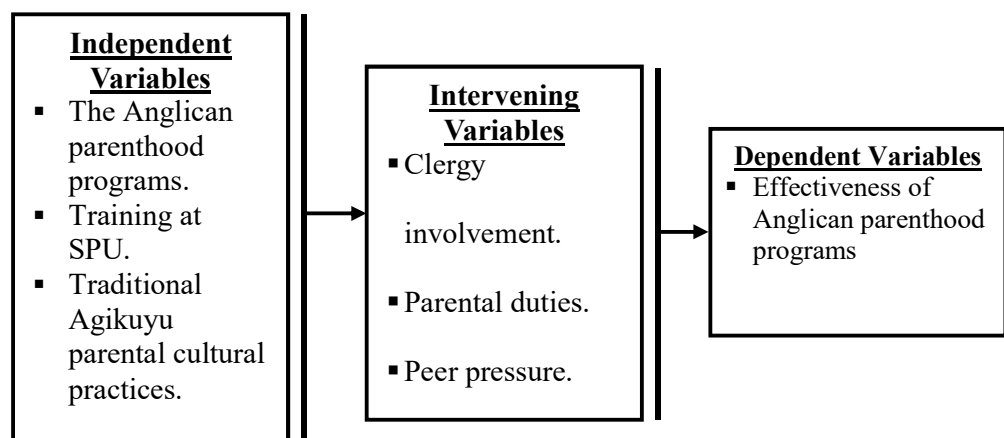
3.9.2 Intervening Variables

- i. Clergy involvement.
- ii. Parental duties.
- iii. Peer pressure.

3.9.3 Dependent Variable

- i. Effectiveness of the Anglican Parenthood programs.

Figure 3.1: Demonstration of Variables



3.10 Pilot Study

The Questionnaires were pre-tested in order to detect inadequacies and unforeseen mistakes. According to Converse and Presser (1986), the researcher should pretest the questionnaire to be used in the study. The pretest size should be between twenty-five and seventy-five respondents. The questionnaire was piloted on a sample of twenty-five respondents: five youth from Karugia Parish, five Clergy in the Diocese, eight from Kabare Theological College,

three from Berea Bible College and four parents from Karugia Parish. The purpose of piloting was to check whether the research instruments catered for the objectives of the study. Necessary modifications were made by removing ambiguous items from the instruments. The need for adding in-depth questions for key respondents and FGDs was discussed and added in the list of instruments.

3.11 Data Collection Procedures

Preparation for the field work started with the recruitment and training of the research assistants. Permission was also sought from relevant authorities.

From 1st August 2018 to 30th October 2018, the researcher visited the selected institutions and administered the instruments. The researcher first met the Diocesan Bishop of ACK, Murang'a South Diocese and discussed the procedure. In a clergy fellowship, the bishop informed the clergy on what the researcher was doing and requested them to support him. The researcher scheduled an appointment with all the clergy concerned. The clergy were in charge of Kihuru-ini, Mairungi, Kandara, Karuri, and Kangari parishes. The researcher visited all the parishes in the company of the two research assistants. He also held discussions with the KAMA and MU committees and requested them to complete the self-administered questionnaires individually.

The Vice Chancellor could not be available for the interview. He requested the Associate Professor to be interviewed on his behalf since he heads the Faculty

of Theology Department. The researcher also administered questionnaires to the Degree and Diploma students in that Faculty.

Primary data was collected over a period of three months. The SPU was visited three times. The first visit was to introduce the researcher to the head offices where permission to conduct research within the institution was obtained. The legality of the research was proved by the production of the research authorization documents from Kenyatta University Ethical Review Committee (KUERC) and a research permit from National Commission for Science and Technology (NACOSTI). The five parishes were visited five times and the respondents were guided on how to respond to the questionnaires. After the completion of the exercise, the researcher and the assistants collected them.

Data for key respondents was collected in eight days. The Archbishop and Education Secretary were visited twice. The first visit was for introduction and seeking for appointment. The second visit was for the actual interview. The researcher took notes as he interviewed the key respondents. The interviews took two hours each. FGDs meeting took two days, the first with KAMA members and the second one with MU leaders. The researcher and the research assistants took notes as the discussions were going on. Later, they compiled the findings. Each discussion group took about three hours. Secondary data was collected over a period of one month. The researcher visited libraries at Kenyatta University, SPU and A.C.K Diocese of Murang'a South Archive.

From the archives, the researcher was able to read historical documents such as prayer books, MU, KAMA, Youth and Sunday school training manuals.

3.12 Data Management and Analysis Procedures

Data management includes the processes of data collection, encryption and storage. Analysis focuses on the process of identifying or separating something into components parts. Interpretation focuses on the process by which we make meaning of a component part. It is a process of inspecting, cleaning, transforming, and modelling, with the goal of discovering useful information, suggesting conclusions, and supporting decision making (Daly, 2007).

3.12.1 Data Management Plan

After the collection of quantitative data, the questionnaires were sorted, categorized and coded numerically in preparation for data entry in the SPSS. Data was then entered in the SPSS. Quantitative data was transcribed in line with the themes of the study. The transcribed data was managed using SPSS. Qualitative data from key respondents and FGDs was reviewed to identify the theme of the study. The final data set was protected to ensure confidentiality and stored in a lockable cabinet with restricted access.

3.12.2 Data Analysis Procedure

Following Trochin and William (2004) guidelines, descriptive data analysis was done, whereby; quantitative data was categorized and coded in the SPSS to generate frequencies and percentages. The frequencies and percentages were

presented in descriptive form such as tables, bar graphs and pie charts. Five hypotheses based on the research objectives were tested using logistic regression.

To run a logistic regression, dichotomous dependent variables were attested based on the five hypotheses. Qualitative data was analyzed using thematic descriptions. Descriptive data analysis allows a researcher to find out why certain trends in data have occurred and to complement quantitative data. The researcher worked through the transcribed data from interviews; he developed tentative categories. Elaborate coding and continuous comparisons were used to develop the analysis, allowing the categories to emerge from close reading and analysis. The categories which were guided by the study objectives were then revised as data analysis continued and, eventually, reduced to main categories. Empirical generalizations were developed from the data by categorizing the data thematically.

Meanings, themes, patterns, connections, and contrasts were identified and compared until saturation was reached, where no new themes were emerging. Data was interpreted to find descriptive patterns and attached meaning to the information given by the respondents.

In this study, items from the questionnaires were arranged and grouped according to individual research questions, analyzed descriptively using the SPSS and then presented using tables, based on the five objectives of the study.

3.13 Ethical Considerations

Ethical considerations are the guidelines the researcher should observe in the research process (Mugenda and Mugenda, 2003). The researcher obtained research clearance from KUERC and a research permit from the NACOSTI. The researcher also obtained the necessary authorization and clearance from the head of institutions, ACK Diocese of Murang'a South and SPU.

Before commencement of the data collection process, the researcher notified all groups concerned in the study and clearly informed them in details about the purpose of the study. They were made aware that participation was voluntary. They were also assured of confidentiality and that the information gathered was purely for academic purpose. To ensure anonymity of the respondents, they did not have to write their names on the questionnaires. The researcher obtained informed consent from the respondents. They were requested to sign consent forms. In addition, the researcher protected information received during this study in order to ensure that it was not accessed by any unauthorized persons. In order to establish whether there were Agikuyu cultural practices which could strengthen parenthood among the Anglican Christians and evaluate Anglican parenthood programs to find out whether they were effective in the parenting of Anglican children, qualitative and quantitative methods were employed.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND DISCUSSION

4.0 Introduction

This chapter presents social demographic profiles of the respondents. The research findings are presented, analysed and discussed thematically guided by the five objectives of the study. Data collected from the elderly, SPU students, parents, young people, clergy, KAMA and MU, diocesan committees, FGDs and interviews are also integrated. The total population for the study was 1996 and selected total respondents were 255. The researcher interviewed 218, respondents which is 85.5% of the selected respondents. The research findings are supplemented by secondary data obtained from books, journals and periodicals to show the need for parents being equipped with parenting skills.

4.1 Social Demographic Profile of Respondents

This section presents social demographic profiles of the respondents. The information was important because it showed that the respondents were literate and had information relevant for this study it assisted the researcher on the analysis and interpretation of data. It was also important because it showed that the respondents were mature people able to understand issues of parenthood; gender was also important to establish which gender was more involved in the parenthood of children.

4.1.1 Age of Respondents

The researcher interviewed 24 elderly people five male were 71 years old, 6 males were 73 years old and four males were 76 years old. Four female were 72 years old, three females were 74 years old and two females were 75 years old. From the five parishes: Kihuruini, Mairungi, Karuri, Kandara and Kangari. This shows that respondents were born before 1950 hence because of their age they have experience and information regarding the Agikuyu parental cultural practices before independence. The elderly respondents were asked to identify the cultural practices that are still practiced in the ACK Diocese of Murang'a South.

From St Paul University, the researcher interviewed, 31 degree and 36 diploma students totalling to 67. Among those interviewed 13 were 25 years old, 30 were 28 years old, 14 were 30 years and 10 were 33 years old. These respondents were sampled from the students with the background of ACK they were baptised, confirmed and being trained to be clergy in the Anglican Church, hence understand the Anglican Church and would like to see it develop spiritually, economically and numerically. Table 4.1 below summarizes the ideas.

Table 4.1: Age of SPU Students Interviewed

| Number St. Paul's University Students Interviewed | Age (years) |
|--|--------------------|
| 13 | 25 |
| 30 | 28 |
| 14 | 30 |
| 10 | 33 |
| 67 | |

4.1.2 Respondents' Age and Gender

Among those interviewed, two men and three females were 50 years old, four males and five females were 53 years old, four males and six females were 55 years old, fourteen males and seventeen females were 58 years and four males and five females were 60 years old. These respondents shared with the researcher their experience with their children.

The researcher then interviewed 14 males and 9 females (totalling 23 young people) aged between 18 and 30 years, from the five parishes; six of them were 30 years old, 5 were 28 years old and 8 were 24 years old while 4 were 22 years old. These respondents were literate and able to understand the issues of parenthood. Therefore, they shared with the researcher their experience with their parents and church. See table 4.2 below

Table 4.2: Respondents' Age and Gender

| Age | Male | Female | Total |
|--------------|-------------|---------------|--------------|
| 50 years | 2 | 3 | 5 |
| 53 years | 4 | 5 | 9 |
| 55 years | 4 | 6 | 10 |
| 58 years | 14 | 17 | 31 |
| 60 years | 4 | 5 | 9 |
| Total | 28 | 36 | 64 |

A total of 32 respondents in the category of the clergy, KAMA and MU Diocesan committee were also interviewed. Among the clergy, four were 55 years old, three were 50 years old, two were 45 years old and one was 35 years old. Among the KAMA committee members interviewed five were 60 years old, four were 55 years old and two were 50 years old. Among the MU committee members interviewed one was 60 years old, seven were 55, and two were 52 and two were 50 years old. These were church leaders who were also parents. Most of their children were above 18 years. As such, they were able to understand the issues of parenthood and young people. Among the key respondents, 3 were elderly people over 70 years, 1 was 56 years, 2 were 55 and 1 was 53 years old. These are mature leaders and parents of young people aged between 18 and 30 years.

4.1.3 Gender of Respondents

Since parenting involves both parents it was important to get the views of male and female respondents. The young people were also interviewed to indicate who among their parents was more involved in their academic life, to establish the gender ratio so as to confirm whether the youths were being nurtured by both gender which is necessary for effective socialization. The researcher interviewed 15 elderly male and 9 elderly female respondents. SPU students interviewed 46 were males and 21 females. Parents interviewed aged between 50 and 60 years, 28 were males and 36 females. Young people interviewed aged between 20 and 30 years, 14 were males and 9 females. Clergy interviewed 8 were males and 2 females. KAMA had 11 males and MU 12

females. Six key respondents interviewed were males and one was a female as shown in Table 4.3 below

Table 4.3: Gender of Respondents

| Respondents | Male | Female | Total |
|---|-------------|---------------|--------------|
| Elderly people over 70 years | 15 | 9 | 24 |
| St. Paul's students | 46 | 21 | 67 |
| Parents aged between 50 and 60 years | 28 | 36 | 64 |
| Young people aged between 20 and 30 years | 14 | 9 | 23 |
| Clergy | 8 | 2 | 10 |
| KAMA | 11 | | 11 |
| MU | | 12 | 12 |
| Key respondents | 6 | 1 | 7 |
| Total | 128 | 90 | 218 |

Each gender was over a third of the total respondent hence, there was gender balance.

4.1.4 Elderly Respondents' Level of Education

Twenty-four elderly people were interviewed, 10 had Standard Eight level of education and 14 had Standard 4 level of education (7-4-2-3 system of education in Kenya). According to the 7-4-2-3 education system, these respondents were literate and able to read the questionnaires and fill them.

4.1.5 SPU Respondents' Level of Education

Among the 31 Degree students interviewed, eight were in the Fourth Year, ten in their Third Year, nine in their Second Year and four in their First Year. Among the 36 Diploma students interviewed, 16 were in their Third Year, 12 were in their Second Year and 8 were in their First Year. These students have

the ability to think critically, understand the programs of study at SPU and the church. Hence, they are able to give correct information. They were being trained to serve the church as clergy; they will be the agent of the church and train parents on how to parent. See the table 4.4 below

Table 4.4: SPU Respondents' Level of Education

| | Year of Study | Degree Students | Diploma Students | Total number of students |
|--------------|----------------------|------------------------|-------------------------|---------------------------------|
| | 4 th | 8 | - | 8 |
| | 3 rd | 10 | 16 | 26 |
| | 2 nd | 9 | 12 | 21 |
| | 1 st | 4 | 8 | 12 |
| Total | | 31 | 36 | 67 |

The parents interviewed were between 50 and 60 years of age, six had primary school education, 44 had secondary school education and 14 had college certificates. They were brought up by parents who understood the traditional Agikuyu parenthood practices and are influenced by western education. Therefore, their parenthood practices are neither traditional nor western. Table 4.5 below summarises the findings.

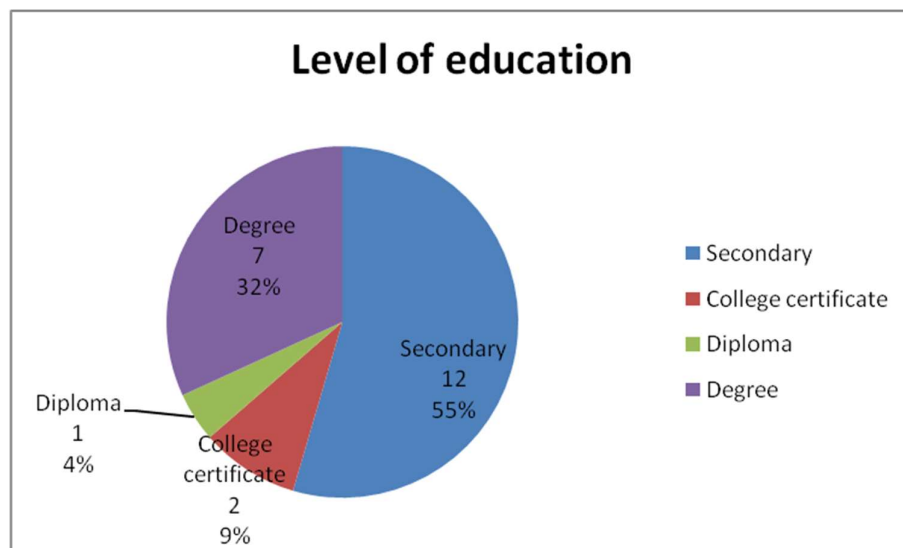
Table 4.5: Parents' Level of Education per Gender

| Education | Male | Female | Total |
|------------------|-------------|---------------|--------------|
| Primary | 2 | 4 | 6 |
| Secondary | 27 | 17 | 44 |
| College | 10 | 4 | 14 |
| Total | 39 | 25 | 64 |

4.1.6 Young People's Level of Education

Among the 23 young people interviewed, thirteen (57%) had secondary school education, two (9%) college certificates, one (4%) Diploma and seven (30%) had degrees. These respondents were literate and able to understand the issues of parenthood. Therefore, they gave appropriate and relevant information to the study. This is summarized in Pie Chart 4.1

Pie Chart 4.1: Level of Education for the Young People



Regarding the clergy interviewed, three had a degree and seven had a diploma from SPU. Amongst the KAMA committee interviewed, seven had college education and four had form four secondary certificates. Of the MU interviewed, seven are primary school teachers and five had form four secondary education certificate. They understand church programs and are able to give correct information.

Amongst the key respondents, one was an Associate Professor in the Faculty of Theology at SPU. The other was a PhD holder while two had a Master's Degree. These are educated people who, most likely, understand the importance of research and so are able to give quality information.

4.1.7 Spiritual Maturity

The 24 elderly people interviewed had gone through all the ACK parenthood programs. They had been leaders in the ACK and so are able to give information that would strengthen the church. The SPU students have gone through all the Anglican parenthood programs. They had a call and passion to serve as clergy in the ACK hence, they desire to see their church able to evangelize her own children. They are, therefore, determined to do what would strengthen the church.

The 64 parents aged 50 and 60 years had gone through all the ACK parenthood programs. Their children had also gone through the church's programs. Some of them had positions of leadership in the church. They were able to give information that would help the church develop spiritually.

The 23 young people interviewed had gone through the church's programs. Some held leadership positions in the church; they anticipated that the church programs would assist children develop spiritually. Among those interviewed thirteen (57%) respondents indicated that their fathers were regular members of their church, three (13%) felt that their fathers were priests, two (9%) noted that

their fathers were committee member of their local church, and one (4%) indicated that the father was a KAMA committee member of their local church. Four (17%) did not respond to this question. This is shown in Table 4.6 below

Table 4.6: The Position of Fathers in the Church

| Position | Number of Respondents | Percentage of Respondents |
|------------------------|------------------------------|----------------------------------|
| Regular members | 13 | 57 |
| Priests | 3 | 13 |
| Committee members | 2 | 9 |
| KAMA committee Members | 1 | 4 |
| No Response | 4 | 17 |
| Total | 23 | 100 |

Among the young people interviewed, nineteen (83%) indicated that their mothers were regular church members, 2 respondents (9%) indicated that the mothers were committee members of their local church, 1 (4%) indicated that the mother was MU committee member of the local church, while 1 (4%) did not respond. This is summarised in table 4.7 below.

Table 4.7: The Position of Mothers in the Church

| Position | Number of Respondents | Percentage of Respondents |
|----------------------|------------------------------|----------------------------------|
| Regular members | 19 | 83 |
| Committee members | 2 | 9 |
| MU committee Members | 1 | 4 |
| No Response | 1 | 4 |
| Total | 23 | 100 |

According to the Diocesan records the clergy, KAMA, MU, and Diocesan Committee members had gone through all the church's programs. They also held the highest positions in the Diocese. Consequently, they were eager to see the diocese achieve her vision: a growing and vibrant diocese equipped to serve God and people.

The key respondents were three elderly people, baptized in the ACK and had joined *Kiama Kia Ma*. Other key respondents included the Archbishop of the ACK, the Associate Professor, Faculty of Theology SPU, the ACK Education Secretary and the Diocesan Bishop, ACK Diocese of Murang'a South. These people are custodians of the church's doctrines and practice. Hence, they understand the church's programs. They anticipate to see the ACK achieve her vision: "a growing, caring Anglican Church boldly proclaiming Christ" and mission: "to equip God's people to transform the society with the Gospel".

4.2 Students' Ability to Handle Parenting Issues After Graduation

In this section, the researcher interviewed 31 degree and 36 diploma students totalling 67 respondents. The church is an institution called and mandated to teach the believer. In Matthew 28:19, Jesus commanded his disciples to go all over the world and make people his disciples and teach them to obey the word of God. Scripture is inspired by God and is useful for teaching the truth and rebuking error, correcting faults and giving instructions for right living so that the person who serves God may be qualified and equipped to every kind of good deed (2 Timothy 3: 16-17). The first question to the respondents sought to

establish whether the students thought they would be adequately prepared to handle parenting issues after training. Among those interviewed fifty students (75%) strongly believed that they would be fully equipped thirteen (20%) agreed that they would be equipped, two (3%) strongly believed that they would not be fully prepared, one (1%) believed that they would not be prepared to handle parenting issues, one (1%) person was unsure. This shows that the students had confidence with the training offered at SPU. These findings are summarized in Table 4.8 below:

Table 4.8: Students' Ability to Handle Parenting Issues After Graduation

| Students' ability to handle parenting issues after graduation | Number of Respondents | Percentage (%) |
|--|------------------------------|-----------------------|
| Strongly Agreed | 50 | 75 |
| Agreed | 13 | 20 |
| Strongly Disagreed | 2 | 3 |
| Disagreed | 1 | 1 |
| Not sure | 1 | 1 |
| Total | 67 | 100 |

Respondents were further asked to explain their choice of answer.

Those who agreed added:

For I will know each child and how to handle him or her, I am receiving good training thus will have gained enough knowledge on how to handle parenting issues; the knowledge gained from pastoral counselling and care will assist, so I will be able to handle parenting issues; I will have a lot of ability, I will have the ability to tackle parenting issues, I will have gained pastoral counselling methods and I will have received basic elements of parenting

Although some mentioned that they were not experienced in the area of parenting, they noted that through the knowledge gained from pastoral counselling and care, they would be able to handle parenting issues with time. One respondent noted, ‘because they open up my mind on most issues that I used to ignore’. Another noted that he will have no choice but to handle parenting issues, ‘because as a pastor, parents and their children of all ages shall be under my shepherding.’ Others noted that knowledge was acquired from learning, “I believe through training I will learn, having faithfully learnt the pastoral counselling methodology and pastoral care units, I will pastorally handle parenting issues. I will be in a position to handle these issues after studies. The fourth key respondent (OI Limuru 24/10/2018) noted that:

Though the university does not teach a chronological and integrated unit on parenting, they teach issues like pastoral counselling, how to handle young people and ministry to the Sunday school.

Karanja (1999) observes that the qualification of church ministers directly determines the results of their services to the Christians. FGD MU Diocese of Murang’a South (Kenol 19/9/2018) observed that “the qualification of church ministers shapes the direction of the church”. Therefore, their training is paramount particularly on the parenthood of Anglican children. Moses was required to appoint capable men as leaders of the people. In addition, he was supposed to teach them God’s commands and explain to them how they should do (Exodus 18: 20-21). There is need for the clergy to be equipped on parenthood.

Further, the respondents were asked to explain their choice of the answer. Some of them noted that the knowledge would open up their mind on most issues:

I believe through the training I will gain a lot of knowledge; having faithfully attended the two units I believe I will pastorally handle parental issues; after the training I will have gained knowledge and skills in the field; as a pastor the parents and their children in all ages shall be under my shepherding.

The second key respondent (OI, Nairobi, 10/10/2018) when asked whether the clergy handle parent issues, answered “the choice is not on whether the clergy handles parenting issues, the choice is whether they handle them as professionals or not”. This is because Christians will go to them when they have issues, without thinking about their training. FGD KAMA ACK Diocese of Murang’a South (Kenol 19/8/2018) noted that “the clergy should be trained on parenting issues because parenting is a key problem in the area”.

The research also wanted to establish the areas the respondents thought they would be fully prepared in. They were allowed to name more than one issue. Forty-four respondent mentioned ministry to the youth, 29 said reconciling married couples, 27 noted guiding parents in their parenting and 20 gave ministry to children. This implies that youth ministry was more emphasized, followed by marriage life and lastly, children ministry.

The study also established whether the respondents believed that they would be fully prepared to parent their own children. Among those interviewed, fifty-two

(78%) respondents strongly believed that they would be able to parent their children, twelve (18%) respondents agreed that they would be able to parent their children, two (3%) disagreed and one (1%) strongly disagreed. Table 4.9 below presents these findings.

Table 4.9: Students' Ability to Parent Their Children After Graduation

| Do you think after training you will be fully prepared to parent your children? | Number of Respondents | Percentage |
|--|------------------------------|-------------------|
| Strongly agreed | 52 | 78 |
| Agreed | 12 | 18 |
| Disagreed | 2 | 3 |
| Strongly disagreed | 1 | 1 |
| Total | 67 | 100% |

Majority of the respondents have faith in the program they were undertaking at the SPU in preparation for their roles as parents. However, 4% indicated that they would not be fully prepared to parent their children. Accordingly, the university needs to evaluate its programs on parenting.

The research further sought to establish the respondents' views regarding missionary evangelization and whether it prepared Christian converts on parenting. Among those interviewed, thirty-six (54%) respondents strongly agreed that missionaries prepared converts on how to parent, six (9%) agreed that the missionaries prepared converts on how to parent, thirteen (19%) strongly disagreed that missionaries prepared the converts, and twelve (18%) disagreed. This implies that the missionaries were concerned about parenting; however, 37% thought that they did not prepare converts on how to parent. This implies that parenthood challenges have a historical background which

has negatively affected parents since the establishment of the Anglican Church in Murang'a.

A follow up question was asked to establish whether the training offered to converts on how to parent was adequate; twenty-seven (40%) respondents agreed that the training was adequate, 7 (10%) respondents strongly agreed that the training was adequate, 15 (22%) respondents disagreed that the training was adequate, 11 (17%) strongly disagreed and 7 (11%) were not sure. This implies that the missionaries were addressing parenthood issues but there was need to improve.as shown in Table 4.10 below.

Table 4.10: Missionary's Training on Parenthood

| Was the missionary's training on parenthood adequate | Number of Respondents | Percentage |
|---|------------------------------|-------------------|
| Agreed | 27 | 40 |
| Strongly agreed | 7 | 10 |
| Disagreed | 15 | 22 |
| Strongly disagreed | 11 | 17 |
| Not sure | 7 | 11 |
| Total | 67 | 100% |

The study further sought to establish whether the Anglican Church teaches children how to acquire life skills and Christian values in the parenting process; thirty-six (54%) respondents agreed that the church teaches all areas which would help children acquire life skills and Christian values. The other respondent's responses are evident in Table 4.11. below.

Table 4.11: The Church Teachings

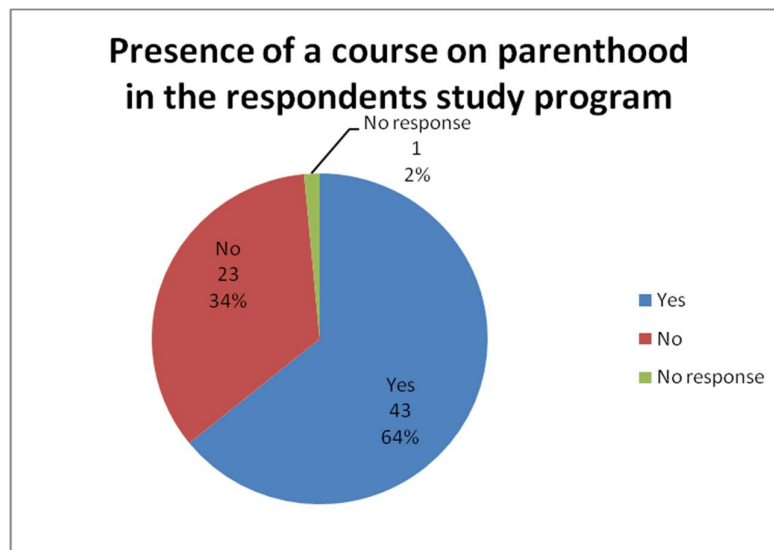
| The church teachings are adequate for the acquisition of life skills and Christian values | Number of Respondents | Percentage of respondents |
|--|------------------------------|----------------------------------|
| Agreed | 36 | 54 |
| Strongly agreed | 4 | 6 |
| Disagreed | 23 | 34 |
| Strongly disagreed | 2 | 3 |
| Not sure | 2 | 3 |
| Total | 67 | 100% |

It was thus felt that the church's teachings are adequate for the acquisition of life skills and Christian values. Further the study sought to establish whether the church touches on all areas needed for the acquisition of life skills and Christian values, 40 (60%) agreed with the view that the church touches on all areas needed for the acquisition of life skills and Christian values. However, the church needs to improve on preparing and training parents on how to parent for the growth and development of the church, as noted by FGD MU Diocese of Murang'a South (Kenol 19/9/2018).

The respondents were asked to identify the areas they thought the church should emphasize more, 27 (40%) respondents cited Sunday school ministry, 20 (30%) youth ministry, 11 (16%) recommended guiding parents in their parenthood while 9 (14%) noted teaching theological students' Biblical parenthood. These results show that 70% of respondents had more preference for the improvement of children and youth ministries. This could mean that the respondents thought that concentrating on children and youth programs could promote the bringing up of responsible and God-fearing children and youth.

The students were also asked whether there were units in their academic program on parenting, 43 (64%) respondents said there are units on parenthood in their academic programs, the rest of the responses are summarized in Pie Chart 4.2.

Pie Chart 4.2: Units on Parenthood in Academic Programs

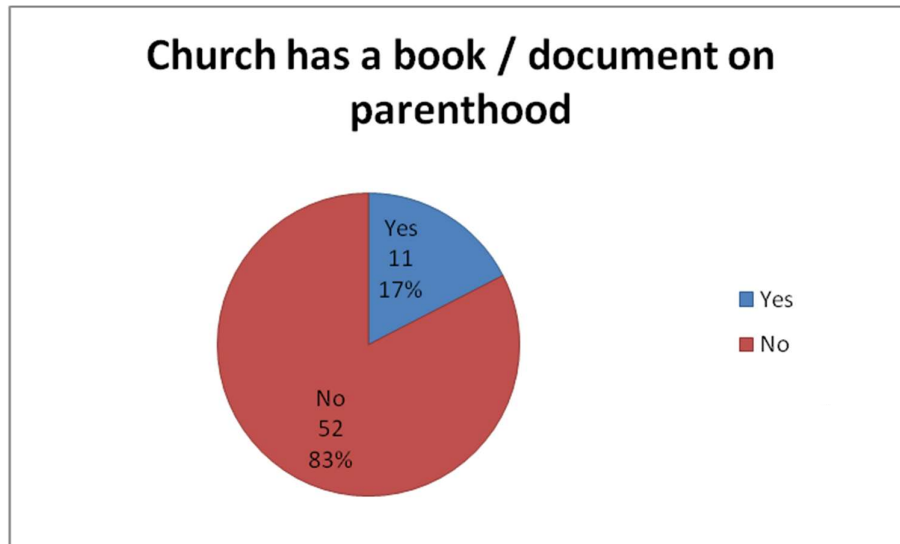


The researcher asked the respondents to list the university's units related to parenthood. The following were listed: Chaplaincy, Philosophy, Christian Education, Pastoral Counselling, Psychology, Courtship and Youth Ministry.

Further, the respondents were asked whether the church had prepared a book or document to assist the clergy in parenting and teaching parents on parenthood. Majority of the respondents 52 (83%) indicated there was none. This was

confirmed by the fifth key respondent (OI, Limuru 24/10/2018), while 11 (17%) thought there were. The results are shown in Pie Chart 4.3 below.

Pie Chart 4.3: Church Documents on Parenthood



Those who thought there were documents or books on how to parent were asked to identify them. The respondents highlighted Sunday School Manual, the Bible, theological materials such as 'Change my Attitude', 'Handling the Adolescents' and 'Proper Parenting'. Another way of helping parents as noted by a respondent was by holding church organized conferences, such as those organized by MU.

Further, the respondents noted that a child needs to be introduced to Christian values early enough so as to avoid backsliding as a grown up. (cf. Proverbs 22.6). They also noted that the Anglican Church needed to improve a lot on parenting ministry through seminars. This would involve aggressive training of

the clergy and parents. Moreover, the Anglican church would need to do more in the children and youth ministry while collaborating with the parents; emphasize more on biblical bases for parenting, encourage parents to create more chances to interact with their children and specifically male children because if not addressed as early as now, it will affect the development of the Anglican church.

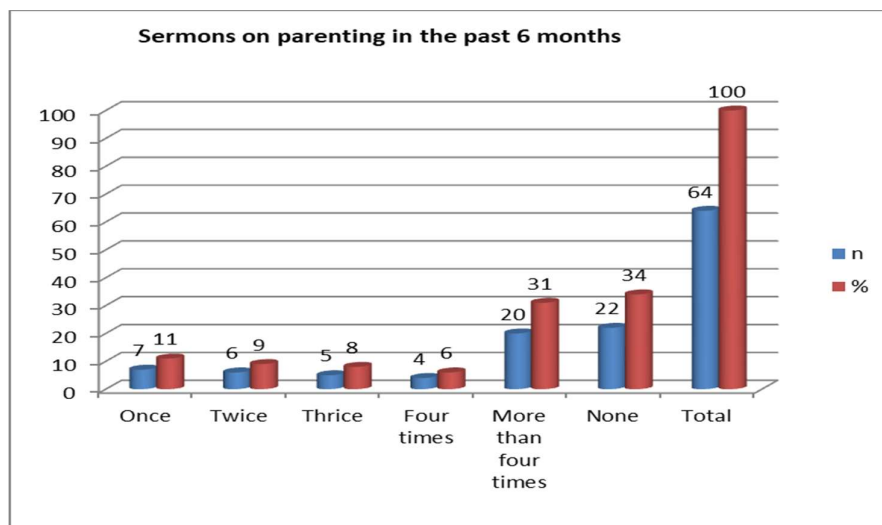
FGD MU Diocese of Murang'a South (Kenol 19/9/2018) noted that "after children are confirmed, teaching deeper on faith should follow. Parenthood should also be enhanced and well done on the pulpit and training of Sunday school teachers". The SPU should produce a document that helps parents/clergy purposively organize the environment of children so that they can develop to be responsible young people.

4.3 Parenthood Teachings by the Anglican Church

This section draws from data streaming from interviews with 64 (28 males and 36 females) parents aged between 50 and 60 years (parents aged 30 and 40 years were not interviewed because its assumed that their children are below 30 years of age but will benefit from this study) The main purpose of the interviews was to find out if parents received biblical teachings from the clergy. These parents had been in the church for a long period of time and had interacted with various clergy. They are able to understand what each clergy emphasized, hence able to give information on parenthood teachings which they receive from the clergy.

To begin with, respondents were asked to mention if they had heard parenting sermons for the previous six months. Among those interviewed twenty-two (34%) respondents reported having heard none, twenty (31%) respondents indicated having heard more than four sermons, four (6%) respondents pointed out that they had heard four times, 5 (10%) respondents had heard twice while one (11%) respondent reported having heard once. These findings are summarized in Table 4.12 below.

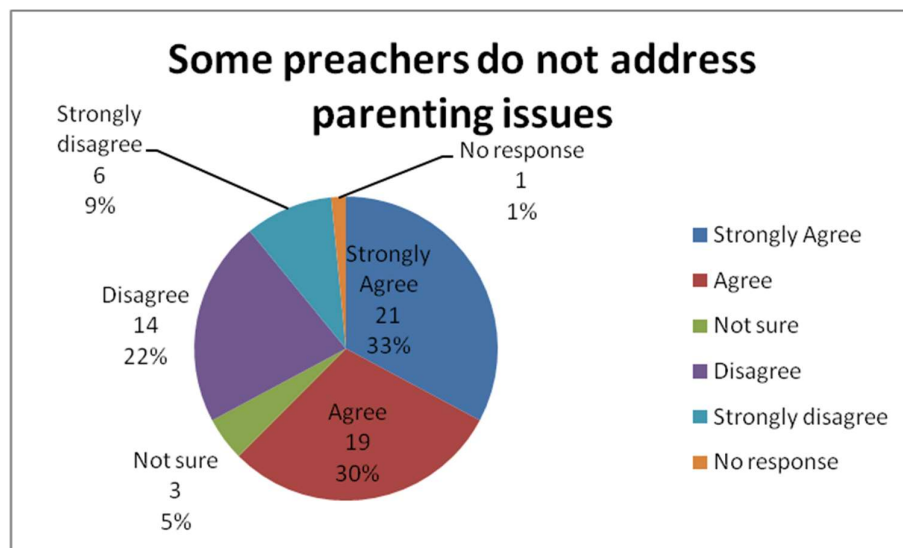
Table 4.12: Number of Sermons on Parenting



This finding is corroborated by those from key respondents and FGDs discussions, establishing that the church may have concentrated so much on the teaching and preaching about salvation and about church development, and taken for granted messages on Christian parenting. FGD KAMA (Kenol 10/8/2018) observed that some, “clergy concentrate on financial contribution to

church ministry and development at the expense of parenting”. FGD MU Diocese of Murang’a South (Kenol 19/9/2018) remarked “the church has concentrated so much on reactive ministry than on proactive ministry”. The respondent further indicated that proper parenthood was proactive ministry. Another respondent observed that they are taught about bringing up children with good values but not on how to impart good values in their children. This implies that the missionaries were addressing parenthood issues but there was need to improve. Pie Chart 4.4 below summarizes the discussion.

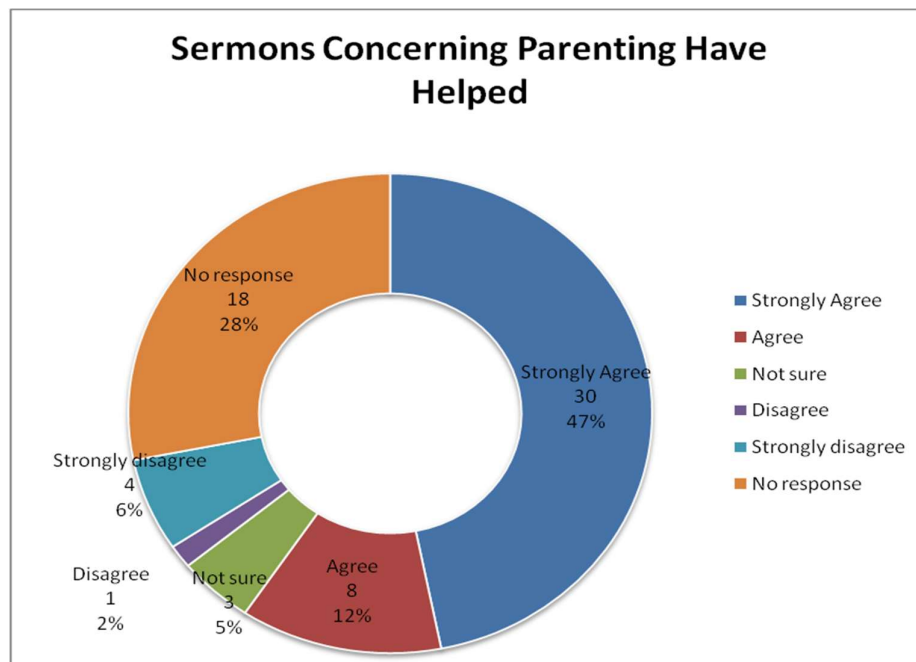
Pie Chart 4.4: Preachers’ Sermons on Parenting



Parents should be guided on how to parent their children. In this way, when such children join the church and the community at large, they will be people of integrity having assimilated Christian principles. Duff (2005) notes that parenthood sermons should be enhanced and well done on the pulpit.

Respondents were asked whether sermons concerning parenting had helped them; thirty (47%) respondents strongly agreed that such sermons had helped them, eight (12%) agreed that they were helped by the sermons, four (6%) strongly disagreed that the sermons helped them. One (2%) disagreed, eighteen (28%) did not respond to that question, three (5%) respondents were not sure. This information is shown in Pie Chart 4.5 below.

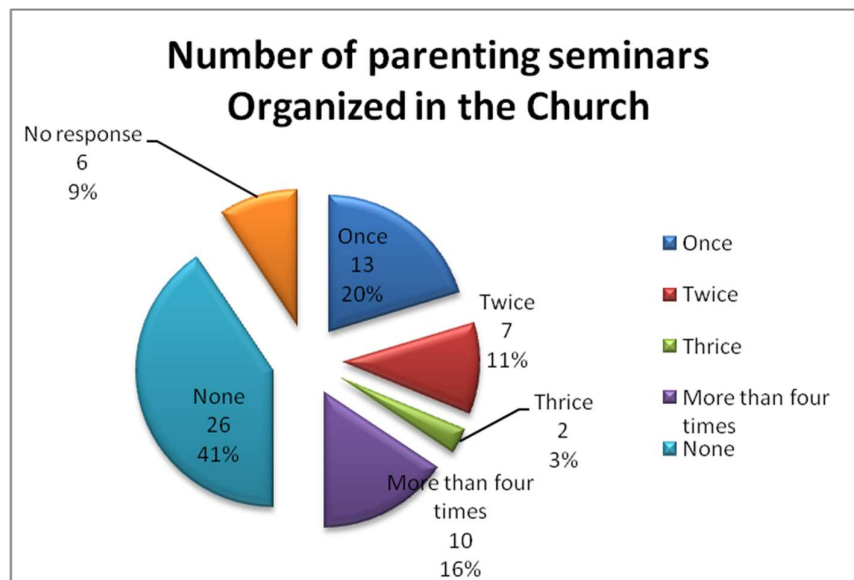
Pie Chart 4.5: Sermons Concerning Parenting



Respondents who agreed to having received help from the teachings specified that it had helped them change behavior in their children. During the FGD, a member from the MU Diocese of Muranga South (Kenol 19/9/2018) noted that, “the teachings equipped them with the ability to know how to control their children’s relationship and how to choose friends”. The FGD MU Diocese of Muranga South (Kenol 19/9/2018) continued to note that the teachings helped

them to advise their children on how to dress properly. FGD KAMA Diocese of Muranga South (Kenol 10/8/2018) noted that, the sermons taught them to be good role model to their children. This implies that if the clergy emphasized on equipping parents with parenting skills, it could be of great help to the church and the community at large.

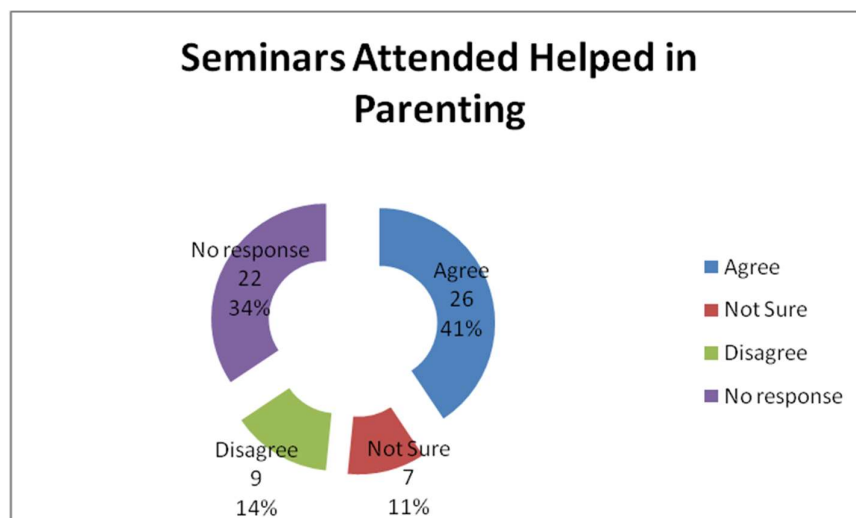
The study also wanted to find out whether the church organizes parenthood seminars to empower parents in their parenting. Therefore, the parents were asked to indicate the number of seminars which had been organized in their church in the previous six months (that is up to the time of the interview). Among the respondents, ten (16%) out of 64 noted that more than four seminars had been organized, two (3%) noted that three seminars had been organized, seven (11%) cited two seminars, thirteen (20%) mentioned one seminar, twenty-six (41%) noted that no seminar had been organized, six (20%) did not respond. This is shown in Pie Chart 4.6. below.

Pie Chart 4.6: Seminars Empowered Parents to Parent

When asked whether the seminars attended had an impact on parenting approaches; 26 (41%) affirmed that the seminars helped them, 9 (14%) answered negatively, 7 (11%) respondents were unsure and 22 (34%) did not respond to this question. This data implies that only less than half of the respondents (41%) felt that the seminars helped them. FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) indicated that parenthood seminars showed them the importance of being a friend to their children. This helped them to understand their children. One of those who felt that the seminars were not helpful lamented "some seminars are conducted by people who are not professionals on parenthood and some do not have experience of life". The third Key Respondent asserted that (OI, Nairobi 17/10/2018) "it is important for the church to develop materials for teaching issues related to parenthood".

When respondents were asked to mention the topics covered at the seminars, they mentioned the following: parent’s relationships with teens, parents and their daughters in love, importance of their children, and the importance of parents educating their children. It was noted that these seminars did not address the formative years of children (birth to 11 years). These seminars were reactive rather than proactive. The findings on whether the seminars assisted parents are presented in Pie Chart 4.7. below.

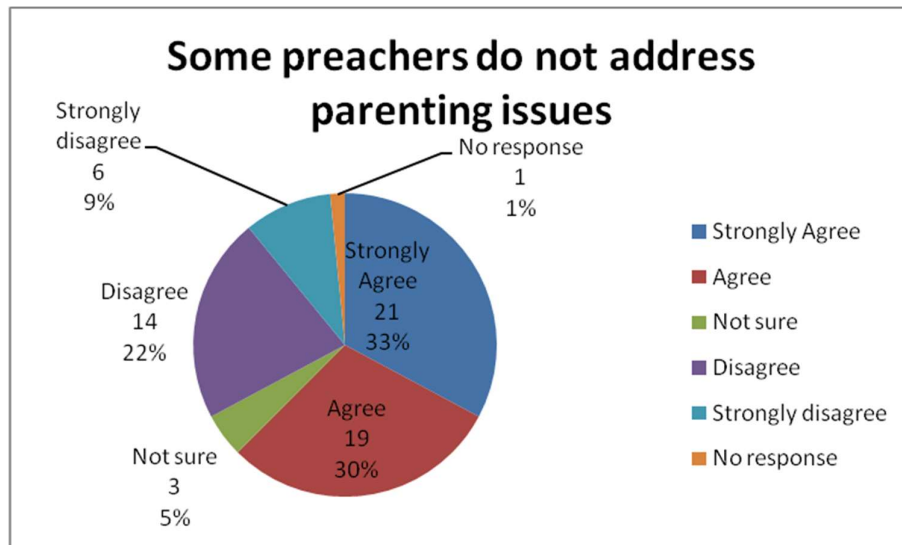
Pie Chart 4.7: Impact of Parenting Seminars



Further, FGD KAMA Diocese of Murang’a South (Kenol 10/8/2018) noted that “a child needs to be brought up early in Christian values”. Proverbs 19:18 states “Discipline your son while there is hope; do not set your heart on his destruction” (RSV). The FGD KAMA also noted that the Anglican Church needs to improve a lot on the parenting ministry through seminars and training of the clergy and parents.

FGD MU Diocese of Murang'a South (Kenol 19/9/2018) noted that parents have a great challenge in the contemporary society concerning parenting of their children. This agrees with Kenyatta (1938) who says that in the Agikuyu ethnic community, the extended family assisted parents in their parenthood. Duff (2005), notes that sermons on parenthood should be enhanced and well done on the pulpit.

Some preachers do not address parenting issues during sermons. According to the respondents during the FGD MU Diocese of Murang'a South (Kenol 19/9/2018), most sermons focus on the gospel in relation to God's word and address salvation whereas, they should also address parenting issues. Respondents argued that preaching revolved around tithing and stewardship but it should also involve parenting. FGD KAMA Diocese of Murang'a South (Kenol, 10/8/2018) asserted that "most of the preachers only talk about money and church development; they do not talk about upbringing of children in the church." Pie Chart 4.8 below depicts this.

Pie Chart 4.8: Preachers' Parenting Sermons

Further, respondents were asked to indicate who among the church leaders assisted them in counselling their children, twenty-nine (49%) respondents cited evangelists, 20 (31%) pointed at the vicar, 6 (9%) mentioned MU leaders, 4(7%) identified KAMA, 3 (5%) identified committee members while 2 (3%) did not respond to this question. This is shown on the Table 4.13. below.

Table 4.13: Church Leaders who Assist in Counselling Children

| Who among the church leaders assist you in counselling your children? | NO | % |
|---|-----------|------------|
| Evangelists | 29 | 45 |
| Vicars | 20 | 31 |
| MU leaders | 6 | 9 |
| KAMA leaders | 4 | 7 |
| Committee members | 3 | 5 |
| No response | 2 | 3 |
| Total | 64 | 100 |

This could imply that Christians in Murang'a South Diocese consider the evangelists and vicars to be more equipped in teaching Christian principles relevant to counsel their children. The church could empower the office of the evangelist with relevant skills. Karanja (1999), notes that the clergy have a fundamental duty in the training of Christian parents. Second key respondent (OI, Nairobi 10/10/2018) noted that “the clergy could be sensitized on their role as trainers of parents in issues of parenthood”.

The study further sought to establish the areas in which church leaders emphasize when teaching parenting. Respondents noted the following: guiding and counselling the youth, husband and wife relationships and how to relate with sons and daughters in love.

The respondents were asked to mention areas which they would like to be emphasized most. Among those interviewed, 14 (22%) respondents indicated guiding parents on how to parent, 12 (19%) indicated guiding Sunday school children, 12 (19%) were for guiding of Sunday School teachers, 10 (16%) noted guiding and counselling the youth, 8 (12%) were for training clergy on issues of parenting, and 8 (12%) thought relationships between parents and their children was important as shown in Table 4.14. below.

Table 4.14: Areas the Church Needs to Emphasize

| Areas to be emphasized | Number of Respondents | Percentage of Respondents |
|--|------------------------------|----------------------------------|
| Guiding parents how to parent | 14 | 22 |
| Guiding Sunday school children | 12 | 19 |
| Guiding Sunday school teachers | 12 | 19 |
| Guiding and counselling the youth | 10 | 16 |
| Training clergy on issues of parenting | 8 | 12 |
| Relationships between parents and their children | 8 | 12 |
| Total | 64 | 100 |

Anonymous FGD MU Diocese of Murang'a South (Kenol 19/9/2017) noted the following: "A lot of emphasis should be put on parenting as the first one, followed by guiding Sunday school children and counselling the youth". FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) observed that:

The church should establish a Family Life Department; prepare documents which will assist parents in their parenthood. Youth aspiring to marry should be counselled and, should also organize workshops involving parents and young people as a way of bridging the gap between parents and children, Bible study groups for the parents and young people for the impartation of Christian principles.

ACC (2005) Resolution 12 asserts that during childhood and youth, boys and girls should be prepared for the responsibilities of adult life. It underlines the need for preparation for those who are about to marry. FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) noted that:

The clergy should understand that it is their duty to train parents on how to parent. It is imperative for them to understand that the issue is on whether to be competent parenthood teachers or incompetent. It is their obligation to ensure that they acquire the skills necessary for the same task.

Respondents were further asked whether the church has a book on parenting, fifty-four (84%) respondents said no, eight (13%) affirmed and two (3%) did

not respond to this question. Those who affirmed were asked to mention the book. They mentioned the Bible and child care book. This shows that the church needs to improve on documentation and reference materials needed for parenting. This information was corroborated from the church offices and the archives in the ACK Diocese of Murang'a South: there was no book on parenting hence, the church needs to come up with material or books to guide on parenting issues.

In this section, the study has noted that the clergy in the Anglican Church Diocese of Murang'a South teach congregants on how to be strong Christians and participate in the development of the church. They teach them issues related to the family. They also teach on the need to have responsible children. But they do not teach how to parent responsible children. This might be the reason why some young people in the diocese do not grow up responsibly.

4.4 Responsibilities of Parents in Parenthood

This section reports findings from 23 (14 males and 9 females) young people aged between 18 and 30 years from the five parishes. These were interviewed to establish whether they received training from their parents that would enable them to be responsible adult Christians.

FGD MU Diocese of Murang'a South (Kenol 19/8/2018) noted:

Some parents do not tell their children Biblical stories either because some of them do not know their importance and others are very busy because they spend the day working. At night they are supposed to be preparing supper for the children while the children are supposed to be studying.

Respondents were asked whether the church which they attended was the same church they had been brought up in. Among those interviewed, nineteen (83%) indicated they were brought up in the Anglican Church while four (17%) were brought up in other churches. When they were asked why they joined the Anglican Church, three of them remarked, “Sermons are given an intellectual approach in the Anglican Church.” One said the church is nearer to their work place.

To establish whether the respondents were introduced to church at an early age, they were asked whether they went to Sunday school. The results show that majority of the respondents 22 (96%) agreed that their parents took them to Sunday school when they were very young, 1 (4%) had not been taken to Sunday school. This implies that majority of the respondents grew up in a Christian set up family. Thomas (2005) notes that Sunday School is the most effective method of integrating individuals into the life of the church. Sunday school ministry still remains one of the most effective tools some 200 years after its beginnings.

To establish whether parents used biblical stories in their parenting, respondents were asked to indicate how often their parents had narrated biblical stories to them when they were in Sunday school. Among those interviewed, 9 (39%) respondents said rarely, 7 (31%) said most of the times, 4 (17%) were not sure whether their parents told them bible stories, and 3 (13%) said their

parents did not tell them Bible stories. The findings are summarized in Table 4.15 below.

Table 4.15: Narration of Biblical Stories by Parents

| How often parents narrated biblical stories | Number of Respondents | Percentage of Respondents |
|--|------------------------------|----------------------------------|
| Rarely | 9 | 39 |
| Most of the times | 7 | 31 |
| Not sure | 4 | 17 |
| Parents did not narrate biblical stories | 3 | 13 |
| Total | 23 | 100 |

Based on the findings, one can conclude that parents do not narrate biblical stories to their children. This view is supported by FGD MU Diocese of Murang'a South (Kenol 19/9/2018) who commented that, "parents are too busy, and at night they are busy preparing food and are also very tired because of the day's work. Children are left to view television, smartphones and sometimes do the home homework". The second key respondent (Nairobi 10/10/2018) observed that sometimes, "the work is quite demanding; you leave home when children are still asleep for breakfast meetings and you have activities the whole day until late at night; you return home when the children are asleep".

Stories are good in imparting values and knowledge to children. These findings imply that parents do not impart Christian values and life skills to their children through Bible stories. FGD MU Diocese of Murang'a South (Kenol 19/9/2018) observed that "Parents are the first significant teachers of their children; they

have a fundamental duty in this area, because they are parents. Their teachings continue to influence their children for a long time”. The family is the basic and most important school of social and Christian virtues which are necessary for the church and community development. The findings also imply that parents do not spend quality time with their children, so they do not establish bonding relationships with their children. This creates a generation gap when the children are very young.

On whether the teachings received during confirmation classes were helpful, 22 (96%) felt that the teachings were helpful, 1 (4%) did not respond to this question. During confirmation, candidates are mainly taught about the church sacraments and get an elaboration of the Ten Commandments which are divided into two: duties towards God and to the neighbour. These teachings explain the Anglican way of life. This may explain why the young people interviewed were still committed in the church.

Respondents were further asked the number of times their parents had visited them while in primary and secondary school per term. Among those interviewed, 12 (52%) remarked that their fathers did not visit them when they were in primary school, 6 (26%) were visited twice by their fathers, 2 (9%) reckoned that their fathers visited them once, and 3 (12%) did not respond to this question as shown in Table 4.16. below.

Table 4.16: Visits by Fathers in Primary School per Term

| Number of times visited by fathers in primary school | Number of Respondents | Percentage of Respondents |
|---|------------------------------|----------------------------------|
| Did not visit | 12 | 52 |
| Visited twice | 6 | 26 |
| Visited once | 2 | 9 |
| Did not respond | 3 | 12 |
| Total | 23 | 100 |

Respondents were further asked to mention the number of times their mothers visited them while they were in primary school. Among those interviewed, eight (35%) respondents pointed out that their mothers visited them more than four times, seven (31%) remarked that their mothers visited them twice, six (25%) indicated that their mothers visited them once and 2 (9%) did not respond to that question as shown in Table 4.17 below.

Table 4.17: Visits by Mothers in Primary School per Term

| Number of times visited by mothers in primary school | Number of Respondents | Percentage of Respondents |
|---|------------------------------|----------------------------------|
| More than 4 times | 8 | 35 |
| Visited twice | 7 | 31 |
| Visited once | 6 | 25 |
| Di not respond | 2 | 9 |
| Total | 23 | 100 |

A further comparison on the mother-father visitation was done for the secondary school period. Among those interviewed, nine (37%) of the respondents, said that their fathers did not visit them in secondary school, two (10%) remarked that their fathers visited them thrice, three (14%) observed that

their fathers visited them twice, six (27%) acknowledged that their fathers visited them once and three (14%) did not respond to this question. Table 4.18 below presents the findings.

Table 4.18: Visits by Fathers in Secondary School per Term

| Number of times visited by fathers in secondary school | Number of Respondents | Percentage of Respondents |
|---|------------------------------|----------------------------------|
| Did not visit | 9 | 37 |
| Visited thrice | 2 | 10 |
| Visited twice | 3 | 14 |
| Visited once | 6 | 27 |
| Did not respond | 3 | 12 |
| Total | 23 | 100 |

Respondents were further asked to mention the number of times their mothers visited them when they were in secondary school. The responses were as follows, five (22%) respondents remarked that their mothers visited them four times per term, two (9%) were visited three times, eight (35%) remarked that they were visited twice, six (25%) were visited once and 2 (9%) did not respond to this question. Table 4.19 below presents a summary of this information.

Table 4.19: Visits by Mothers in Secondary School per Term

| Number of times visited by mothers in secondary school | Number of Respondents | Percentage of Respondents |
|---|------------------------------|----------------------------------|
| Visited four times | 5 | 22 |
| Visited three times | 2 | 9 |
| Visited two times | 8 | 35 |
| Visited one time | 6 | 25 |
| Di not respond | 2 | 9 |
| Total | 23 | 100 |

The findings imply that mothers seem to be more involved in their children's academic journey than fathers. FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) noted that, "most men in Murang'a South Dioceses work in towns; they do not have time to play their traditional roles as models to their children and as authority figures". Respondents also noted that other men were not keen in what happens in their homes. Their interest was more on alcohol. FGD MU Diocese of Murang'a South (Kenol 19/9/2018), "noted that some women are playing the role of the father and mother".

From the foregoing, it is observed that parents are very busy in their work, trade, investments and development at the expense of parenting their children. This has, consequently, adversely affected their spiritual, emotional and mental development. The psychosexual theory emphasizes the importance of both parents being involved in the development of children. This is not the case in ACK Diocese of Murang'a South. This might be one of the reasons why some young people, particularly men, do not develop to be responsible.

To establish the respondent's participation in church as they grew up, the study asked whether respondents had been members of Sunday School Brigade. The responses were as follows, twenty (87%) respondents had gone through it and three (13%) had not. All the 23 young interviewees were members of the youth group. This implies that if children can be assisted to go through the church programs, it is likely that they would be active in the church.

Respondents were further asked whether they attended any youth camps organized by the church. Among those interviewed, 16 (70%) respondents were affirmative, 6 (26%) had not attended and 1 (4%) did not respond to this question. Those who had attended youth camps were asked to indicate which topics were taught. They noted the following: adolescence challenges, drug and substance abuse, youth and the church, preparation for marriage, Anglicanism and how to be responsible. The respondents were then asked to mention the challenges faced by young people. The challenges included relationships with parents and leaders, peer pressure and career choice.

The study also sought to establish from the respondents whether parents spent quality time with their children. The responses were as follows, twenty (87%) respondents indicated that parents do not spend quality time with their children, three (13%) felt that parents spent quality time with their children. All of them asserted that parents spent most of their time doing work, business and other activities that would make homes financially stable.

The respondents were asked whether the instructions they had received during their initiation ceremony were helpful. The responses were as follows, 8 (35%) respondents indicated that they were helpful while 15 (65%) of them did not respond to this question. Overall, instructions during initiation should be developed in such a way that they would be helpful.

When asked whom they had consulted after school in order to assist them in making sound career decisions, 9 (39%) respondents pointed at their parents, 5 (22%) cited evangelists, 4 (17%) vicars, 2 (9%) said church leaders, another two (9%) friends while 1 (4%) did not respond to this question. This is shown in Table 4.20. below.

Table 4.20: Persons Consulted in Making Career Decisions

| Persons Consulted | Number of Respondents | Percentage of Respondents |
|--------------------------|------------------------------|----------------------------------|
| Parents | 9 | 39 |
| Evangelists | 5 | 22 |
| Vicars | 4 | 17 |
| Church leaders | 2 | 9 |
| Friends | 2 | 9 |
| Did not respond | 1 | 4 |
| Total | 23 | 100 |

The data shows that the office of the evangelist is becoming very important in the Anglican Church in the Diocese of Murang'a South, hence the need for the leadership to empower this office for the growth and development of the church. It also implies that parents in the ACK Diocese of Murang'a South have more influence over their children than anybody else. This confirms the views of Pope Benedict XVI (2006) that:

Parents are the first and most important educators of their children, and they possess a fundamental competency in this area because they are parents. They share their individual mission with other individuals or institutions, such as the church and the state process of education are only able to carry out their responsibilities in the name of the parents, with their consent and to a certain degree with their authorization

For the study to establish how the married youth conducted their marriage, they were asked the following question, “If you have wedded, how was the wedding performed?” Their responses are shown in Table 4.21. below.

Table 4.21: Establishment of Marriage

| How was the wedding performed? | Number of Respondents | Percentage of Respondents |
|---------------------------------------|------------------------------|----------------------------------|
| Church wedding | 4 | 21 |
| Just wedded (come we stay) | 8 | 42 |
| No response | 7 | 37 |
| Total | 19 | 100 |

From the findings, 8 (42%) of the respondents indicated that they were in “come we stay” types of marriage, 4 (21%) had conducted a church wedding while 37% did not respond to the question. These findings can be interpreted to mean that most youth nowadays, have a high likelihood of cohabiting rather than conducting a church wedding.

FGD KAMA Diocese of Murang’a South (Kenol 10/8/2018) noted, “that most of the youth are in cohabitation type of relationships or “come we stay” form of marriage and later formalize the marriage in church”. This was partly because of financial constraints, while some of them may not be committed to church weddings.

The study further sought to establish whether the respondents who were married in church had met their clergy for counselling prior to getting married.

All of them confirmed that they met the clergy for counselling. Further, the respondents were asked to indicate the areas that the clergy had covered. These included husband and wife relationship, faithfulness in marriage, finances in marriage, commitment in the church, and contributing for the church development. The issue of parenting was not mentioned since it was expected that by the time these young parents will get children, the issue should have been addressed.

FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) noted that "some of the Christians married when they were not counselled. They did not know their responsibilities as Christian parents". The study also sought to establish whether the respondents were involved in any leadership positions either in the church or in their communities. Among those interviewed, 14 (61%) respondents were involved in church leadership, 8 (35%) in community leadership while 1 (4%) did not respond.

The study also sought to establish the respondent's views on bringing up children in the Anglican Church. The respondents were, therefore, asked whether they would like their children to grow up in the Anglican Church. The majority of the respondents twenty-two (96%) said yes and one (4%) did not respond. They were further asked to indicate why they would want their children to grow up in the Anglican Church. They noted that the church had helped them to be responsible people and thus it would be the same for their children. In addition, the Anglican Church programs are good and that the

leadership is concerned about the members. The respondents observed that the clergy is well trained and as such they have good sermons and teachings, and therefore it is a good church. The church could take advantage of these positive views, nurture her young people and use them to evangelize others. These findings imply that these young people believe that since they are responsible and active in the church, they can also influence their children to do the same.

Their views resonate with the word of the Bible which observes that children will learn to obey authority figures if they learn to obey their parents being the first authority figure. If they cannot obey their parents, it is very difficult for them to obey God (Exodus 20:12; Colosians 3:20; Ephesians 6:1). Parents have the authority to command their children in all things (not sinful). This authority gives parents the right to make rules, reward obedience and administer punishment for disobedience, including the use of the rod. Proverbs 13:24 has that “he who spares the rod hates his son, but he who loves him is careful to discipline him” Proverbs 23:13-14 declares, “If you discipline your child, the child will not die and you will save his soul from death”. As noted by Pope Benedict XVI (2006) notes “A child who is actively rebelling against parental authority is rejecting his parent’s right to rule over him. Such a child is not receptive to parental instruction. Parental authority must first be re-established before parental instructions can effectively take place. Should the rod be used to re-establish parental authority, it is not to vent parental anger at the child’s audacity to go against one or to abuse the child, but the objective should be to bring submission to parental authority. Parents should administer the rod in a

controlled manner to cause the child to cease his rebellion and to accept his parents' authority over his life".

This authority does not allow for making children unthinking people. Indeed, "In the exercise of authority, we must not exasperate our children" (Ephesians 6:4, Colossians 3:21) "by unreasonable rules, favouritism or false accusations". Parenting as our first priority is not our children's obedience but our own relationship to the Lord. God gave Israel commands, decrees and laws, so that they, their children and their children after them may fear the Lord so that they may all enjoy long life. The parents should first love the Lord with all their heart (Deuteronomy 6:1-5). By doing this, parents will be able to leave behind people (children and grandchildren) who fear the Lord.

God intended that the nation of Israel would be the light to the nations and would receive His blessings (Deuteronomy 6:12). The nation of Israel was to leave generations which fear and obey the Lord. So, it was the responsibility of the contemporary generation to ensure that the future generation feared the Lord. Jesus also commissioned His disciples to go and make disciples of all nations (Matthew 28:18-20). In this regard, it is the obligation of Christian parents to leave behind children who fear and obey the Lord.

Sirach 30:1-13 asserts that a father who loves his son will whip him often; so that he can be proud of him later. If a son is disciplined, he will be of use and his father will boast of him to his friends. Sirach further argues that; anyone

who gives good guidance to his children will not only take pride in, but will make his enemies jealous. While the father is alive, the sight of his son makes him happy and when he dies, he has no regrets. The son will continue with the projects the father started. The person who spoils his son will be negatively affected because of the behaviour of his son; parents are urged to discipline their sons.

As Pope Benedict XVI (2006) asserts that, “it is not easy for parents to take on this parenthood commitment because today, it appears to be rather complex and greater than what the parents could offer, also because in most cases, it is not possible to refer to what one’s own parents did in this regard”.

Waime (2007) observes that the challenges of parenthood are universal. There are sometimes conflicts between traditional values of parenthood and contemporary issues. Young parents are expected to parent their children yet they do not receive training on how to parent. Some traditional values were replaced by Christian values. Parents have a great challenge in the contemporary society. In the ethnic community the extended family assisted parents in their parenthood. It’s not the case today; the nuclear family is left alone. Parenthood has become a complicated and difficult task. (Kabiru and Njenga 2007:3).

This implies that the church should establish ways of ensuring that the new couples, who present themselves for marriage, realize their responsibilities as

parents. Long before marriage, young men and women should be taught the responsibilities towards themselves and to the opposite sex, as handed down both from our traditional heritage and from the Bible. It is only in this way that we can be sure of a stable society in future (Kariuki 1985:106). The Gospel message is for all of us, “for God’s promise was made to you and your children and to all who are far away. FGD MU Diocese of Muranga South (Kenol 19/9/2018) noted that:

If children are God fearing they give parents satisfaction and fulfilment of life at old age, they support their parents spiritually, socially, physically and economically. At the death of their parents they will stand with them and their parents will bless them. If children are irresponsible, they cause a lot of pain to their parents the parents die with a lot of regrets and pain and some curse their children. That psychological torture might cause them to sin against God.

In this section, the study observed that parents are immensely busy in their work, trade, investments and development at the expense of parenting their children. This has, consequently, affected their spiritual and psycho-emotional development negatively.

4.5 ACK Parenthood Programs in Murang’a South Diocese

This section relies on data from a total of 32 respondents in the category of the clergy, KAMA, and MU Diocesan committees interviewed. From the data presented below, 13 (41%) were MU members, 10 (31%) clergy, (8 males and 2 females) and 9, (28%) were KAMA members. From the ACK Diocese of Murang’a South Archives, the Sunday School Department has syllabus and material designed to assist Sunday school teachers to teach Sunday School

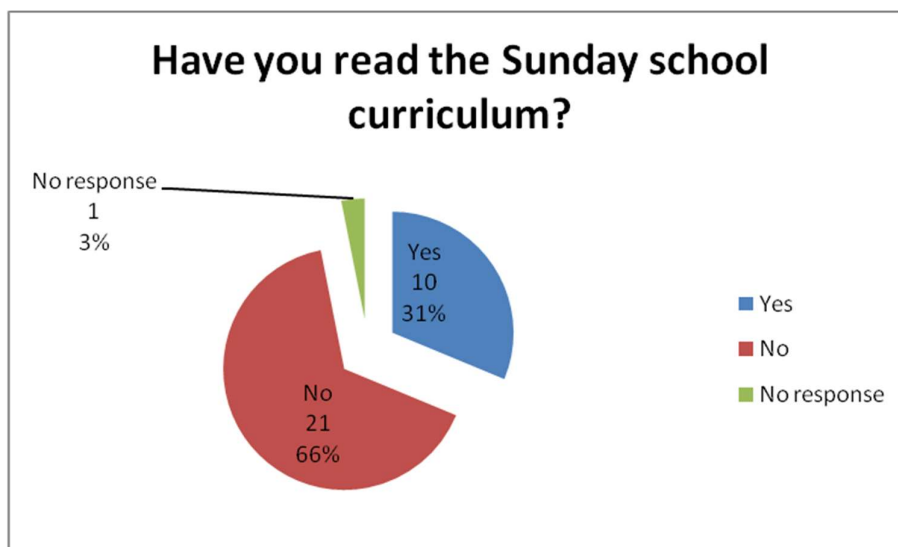
children. Such materials are well designed to teach the word of God and the Anglican Church beliefs. They are developed based on the church calendar. The Sunday school teachers are volunteers; they are regularly called for seminars.

The study sought to establish from the respondents whether the Anglican Church has a curriculum for the Sunday school children. This question was answered affirmatively by twenty (63%) of the respondents, ten (31%) of them expressed uncertainty and two (6%) respondents denied there being such a curriculum. Table 4.22 below summarizes the findings.

Table 4.22: Curriculum for Teaching Sunday School Children

| The Anglican church has a curriculum for teaching Sunday school children | Number of Respondents | Percentage of Respondents |
|---|------------------------------|----------------------------------|
| Agreed | 20 | 63 |
| Not Sure | 10 | 31 |
| Disagree | 2 | 6 |
| Total | 32 | 100 |

To establish whether or not the respondents were aware of the contents of the aforementioned, the questionnaire sought from them if they had read it. The results showed that 21 (66%) respondents had not read it, 10 (31%) had read it and 1 (3%) did not respond. This shows a knowledge gap that the Anglican Church needs to address. The information is reflected in Pie Chart 4.9 below.

Pie Chart 4.9: The Sunday School Curriculum

The study further wanted to establish whether or not the curriculum was adequate for teaching Sunday school. Respondents who affirmed that the curriculum was adequate were 9 (27%), 16 (50%) said it was inadequate and 7 (23%) did not respond.

These findings could be attributed to the fact that most of the respondents had not read the curriculum. FGD MU Diocese of Murang'a South (Kenol 19/9/2018) noted that, "that the individuals who teach Sunday school do not have formal and specialized training on the same. However, the church organizes seminars for them". FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) noted that the church should develop materials for the Sunday school teachers. This would help them have formal training. They would borrow from the Ministry of Education (MOE) programs on training in the Early Childhood Development Education (ECDE). This was confirmed by an

overwhelming 31 (96%) of respondents who believed that Sunday school teachers needed special training and only one (4%) respondent felt that they did not need such training.

Further, the researcher wanted to find out whether or not the curriculum needed to be revised. Among those interviewed, 22 (69%) respondents felt that it needed to be revised, 8 (25%) were unsure and 2 (6%) did not respond. Table 4.23 below summarizes the findings.

Table 4.23: Revision of Sunday School Curriculum

| If the curriculum should be revised | Number of Respondents | Percentage of Respondents |
|--|------------------------------|----------------------------------|
| Curriculum need to be revised | 22 | 69 |
| Unsure if the curriculum should be revised | 8 | 25 |
| No response | 2 | 6 |
| Total | 32 | 100 |

Minish (2015) suggests that Christian Religious Education (CRE) should be taught using the life approach method. This method has the following six steps: human experience, Biblical experience, explanation, application, activities and conclusion. Human experience serves as an introductory point to the lesson; the teacher involves the learners in reflecting on their day to day experiences related to the subject matter. In the Biblical experience, the teacher refers to the Biblical reading and explains the content of the study. In the explanation section, the teacher relates the topic to the life of the students by asking questions that assist learners to reflect on the Biblical lesson. In application, the teacher makes the topic relevant to the lives of the students and makes positive

responses. In activities, the teacher assists the students to evaluate the objectives of the topic to find out if they have achieved the set objectives. Lastly, in conclusion, the teacher summarizes the main points so as to enhance understanding. Sunday school teachers need to be trained on how to use the life approach method in their lessons.

Respondents were asked to indicate whether or not the baptism instructions given by the Anglican Church were adequate. The responses were as follows, 25 (77%) respondents felt that they were adequate, 6 (19%) indicated that they were not adequate and 1 (4%) did not respond to this question. FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) noted that these instructions were adequate in terms of teaching doctrine but not parenthood.

Further, the study sought to establish if the baptism instructions needed to be revised in order to assist in imparting values and life skills. An overwhelming 27 (84%) respondents felt that the instructions needed to be revised, 3 (10%) thought that there was no need for revision and 2 (6%) did not respond to the question.

Mweru and Njuguna (2009) assert that values are beliefs about what is right and wrong and what is important in life. They are important and lasting beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values influence how people behave. Life skills are special

abilities that enable an individual to develop adaptive and positive behavior so as to deal effectively with challenges and demands of everyday life.

In the baptism instructions, the main issues emphasized include the Lord's Prayer, the Apostles' Creed and some Bible readings. In Confirmation instructions, the emphasis of the two sacraments is added (Baptism and Holy Communion) and the interpretation of the Ten Commandments (Book of Common Prayer 1662). These teachings give the candidate important information about the Christian faith. The method mainly used is memorization.

Further, a question on whether Confirmation instructions in the Anglican Church were adequate was posed to the respondents. Majority of the respondents 23 (72%) agreed that they were adequate, 7 (22%) respondents thought that they were not adequate and 2 (6%) did not respond. One person in the FGD MU Diocese of Murang'a South (Kenol, 19/9/2018) remarked, "these instructions are good in teaching Anglican doctrines, but not for parenthood purposes."

Bansikiza (2001) states that in African Traditional societies, moral formation aimed at raising children who were capable of serving their societies and families in a particular and worthy manner. These young people exercised temperance through abstinence, self-control, avoidance of alcohol, violence and promiscuity. Among those interviewed, 27 (84%) respondents felt that those

instructions needed to be revised, 3 (10%) felt there was no need to revise them while 2 (6%) did not respond. Goldstein (1966), notes that human development should be through a curriculum which should lead to human maturity. SPU needs to develop its curriculum in such a way that it assists young people to be mature and responsible.

The study also sought to find out if those who gave baptism and Confirmation instructions were competent to do so. The findings were as follows, 12 (38%) respondents concurred that they were competent, 7 (22%) strongly agreed that they are competent, 11 (34%) disagreed while 2 (6%) did not respond. Those who teach these instructions are called evangelists. Most of them have a Diploma in Theology from SPU according to the records in the ACK Diocese of Murang'a South. FGD MU Diocese of Muranga South (Kenol 19/9/2018) observed that, "there should be a special program for training evangelists so that they can have parenthood skills". Kisirkoi (2014) asserted that professional development is broadly the body of systematic activities to prepare teachers for their work. This includes initial training, induction courses and continuous teacher support.

Respondents were asked to confirm if there was a well-designed program for instructing KAYO members. The findings were as follows, (38%) of the respondents indicated that they were unsure whether there was such a program, 7 (22%) felt that there was no such a program, ten (31%) were of the opinion

that there was a program and 3 (9%) did not respond to this question. Table 4.24 below summarizes these views.

Table 4.24: Program for Instructing KAYO Members

| Program for instructing KAYO members | Number of Respondents | Percentage of Respondents |
|--|------------------------------|----------------------------------|
| Not sure whether there is a program for instructing KAYO members | 12 | 38 |
| There is no program for instructing KAYO members | 7 | 22 |
| There is a program for instructing KAYO members | 10 | 31 |
| No response | 3 | 9 |
| Total | 32 | 100 |

From the Diocesan office ACK Diocese of Murang’a South, the only document available for instructing youth was the ACK KAYO Enrolment Training and Commissioning Manual. This manual covers various topics: An introduction to Anglicanism, Youth Identity, the Purpose of Youth in the Church, Attributes of Youth, KAYO Motto “Be strong”, objectives of KAYO, and Biblical Principles for Fighting Life Challenges.

After the commissioning of the youth, there was no document available in the diocesan office for training KAYO members. The Youth Department held camps and conferences for the youth according to the ACK Diocese of Murang’a South. FGD KAMA Diocese of Murang’a South (Kenol 10/8/2018) noted there was need to develop a topical document which would integrate Christian principles to teach the young people to enable them overcome life challenges facing them. The topical document should be developed annually.

The teachings of the MU and KAMA mainly address the issues for strengthening marriage. They also emphasize the issue of bringing up godly children. The only documents for training the KAMA and MU found in the diocesan office were their constitutions, training manual before the enrolment of new members and a liturgy for the enrolment services.

The study sought to establish whether all the MU children were committed in the church. Among those interviewed, 27 (85%) respondents were of the opinion that they were not committed, 3 (9%) indicated that they are committed and 2 (6%) did not respond to this question.

Respondents were further asked to indicate whether the training MU members received were adequate in helping them in parenting their children. The findings were as follows, 18 (56%) of the respondents noted that the training was inadequate, 13 (40%) remarked they were adequate and only one (4%) respondent did not respond to this question. Among those interviewed, thirty (93%) respondents felt that the training program for MU needed to be revised and two (7%) felt that the programs did not have to be revised. FGD MU Diocese of Murang'a South (Kenol 19/9/2019) observed that, "the training they receive mainly emphasizes on husband-wife relationship and purity of life".

On the part of KAMA, the majority of the respondents, 29 (90%) disputed that all KAMA members' children were committed to church, only two (6%) conceded while 1 (4%) did not respond. Further, the respondents were asked

whether the members of KAMA taught their children to be committed to the church. Majority of the respondents 18 (57%) disagreed, 12 (37%) agreed and 2 (6%) did not respond. The respondents were further asked to mention whether the training the KAMA members received was adequate in helping them in parenting their children. Majority of the respondents 20 (62%) disagreed, 7 (22%) agreed and 3 (6%) did not respond. Anonymous FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) observed that:

The church should emphasize more on teaching parents a good effective parenting because this would help families to enjoy God's blessing. It would assist in the growth and development of the church. He also noted that he was not committed in the church when his children were young, he has problems with children, and he feels the church should come up with strategies to assist people like him.

Pope Benedict XVI (2006) posits that just as, "Deliverance belongs to the Lord; Christian parenting is of the Lord and depends on grace". Christian parents are incapable of transforming their children's heart or making them believe. But they can trust God's grace and trust that the Holy Spirit will do what they cannot do. Christian parenting is also transparent, based on God's righteousness. Christian parents are sinners. Christian children are children of sinners. Christian parents are not warring against their children but alongside them, fighting sin together. It is parents and children versus sin and unbelief, so Christian parents need to pray for their children always so that the gospel of our Lord Jesus can be connected to them.

The psychosocial theory emphasizes the importance of children being assisted to graduate through all the stages of life smoothly and positively. The church

should design her programs so that they will assist children to be responsible in all the stages. They should be proactive rather than reactive, preventive rather than curative.

In this section, the study observed that the Anglican parenthood programs teach about the word of God and the need for children to be responsible Christians. Those who teach are academically qualified to do so. However, they need to use the life approach method to supplement the memorization method. These programs do not underline impartation of values and life skills.

4.6 Cultural Practices Relevant to Modern Parenting

The research interviewed 15 elderly males and 9 elderly females, a total of 24 respondents aged over 70 years from the five parishes. The respondents were asked to identify the cultural practices that were still in practice today. Majority of the respondents (96%) pointed out that initiation of male children was still practiced. The initiation of boys was an important factor in giving them the status of manhood. They also highlighted riddles, folk tales, proverbs and songs as some of the ways in which the Agikuyu traditional parents used to teach their children the values and morals of the community.

The first key respondent ACK Diocese of Murang'a South, (OI, Kenol 11/9/2018) noted:

Some contemporary parents do not teach their children folk tales, proverbs and songs. They also do not teach them biblical stories. Children are also introduced to smartphones when they are young.

Parents do not have time to bond with their children. They do not lay a strong foundation on which the church and the society would build on.

Kenyatta (1938) observes that Agikuyu parenthood was a process which started during pregnancy. Though parenting was in particular the responsibility of the parents, in a general sense, it was the responsibility of the community. The pregnant woman was advised by the old women on the type of food she was required to eat for the sake of her health and that of the unborn child, and for safe delivery. After birth, the mother fed the infant and communicated to him or her through lullabies. When the child began to learn how to speak, the mother taught the child the correct manner of speech and to be acquainted with all important names in the family, past and present, through songs. When the child learnt how to speak, he or she was required to answer questions such as, “Who is your father? Who is your mother?” Such questions would go back to several generations. When the child learnt how to walk, lullabies and songs were used to teach them. A system of co-education was introduced in form of children games.

The respondents indicated that since traditional form of teachings had been replaced by Christian teachings, the church should incorporate positive African practices in the Anglican parenthood programs, including the use of proverbs, stories, riddles, legends and taboos. Githiga (1996), Mbiti (1969), Boe (1993), and Mwiti (1993) hold that riddles were used to test a child’s judgment, and myths were used to explain the origin of various things, for example, names of trees, plants and animals. The dangers of each were also learnt (Erny 1981, p.

4). To create fear of breaking traditional taboos and values, the destructive nature of taboos was emphasized (Gitome 2003, p. 5). For the impartation of values, stories and songs were used. The church should also show parents the importance of being the first teachers to their children.

FGD MU Diocese of Murang'a South (Kenol 19/9/2018) observed that in the diocese, parenting was mainly left to women; few men were concerned. Some worked in towns and others were addicted to alcohol and drugs. The FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) revealed that the KAMA department needed to evangelize the young, showing them the importance of being role models to their children and bonding with them.

Ngugi (2010) observed that when children were about six or seven years, the ceremony of the second birth was conducted. After this, the father took charge of the boy's education, while the mother took charge of the girl's education and part of the boys' education. The children were taught the laws and customs governing the moral and general rules of etiquette in the community, through stories. They were also given mental exercises through riddles and puzzles in the evenings after meals or while food was being cooked. First Key Respondent (OI, Kenol 11/9/2018) noted:

Some parents do not spend quality time with their children; some mothers are too busy during the day and some part of the night. Some fathers work in town; they visit their homes during weekends. Even during that time, they are involved in community affairs.

For the positive growth and development of children, the psychosexual theory stresses the need for both parents spending quality time with their children.

The respondents were further asked to mention the rituals their children had participated in. The responses show that majority (96%) of their male children had gone through initiation; (88%) noted that their children had not gone through the second birth. The second birth was conducted when the child was between three and five years. The ceremony is not practiced by many people in the area hence, it is no longer important. But initiation is an important cultural practice among the Agikuyu people of Murang'a South ACK Diocese.

Gitome (1989) observes that the missionaries wanted the Agikuyu to abandon circumcision but they did not give them something of equal value. They “took mission boys to mission hospitals; girls’ clitoridectomy was outlawed.” The missionaries gave no reference to the social and psychological factors surrounding circumcision. They did not look at it critically. In the case of men, the missionaries threw away what was important and took the lesser important.

FGD KAMA Diocese of Murang'a South (Kenol 10/8/2018) observed that:

Missionaries took the physical operation and abandoned the education and the religious part of the ritual. Circumcision was removed from the elders and left to the youths without experience of life, considered “heroes” by the initiates. The important teachings during circumcision were reduced to distorted sex education and drug taking. The initiates who are influenced by the teachings of their “heroes” are problematic to their parents and the community at large. After initiation some young men become arrogant and rebellious.

Circumcision was not essentially significant as a physical operation. Most important was what the whole process did inside a person, *kuruwa ngoro*

“circumcision of the heart” (Ngugi, 2010) (compare Romans 2:29). Some of the young men are initiated in hospitals and then taken home where some of them are instructed by the elder young men who act like their mentors. The Agikuyu traditional teachings are reduced to distorted sex teachings and conception of alcohol and drugs. During the interviews, some parents lamented that they did not know what happens to their young men because they become disobedient. The other category is initiated in the church setting. They are taught Christian values. However, the diocese did not have a coordinated program for the teachings. Each local church or parish or Archdeaconry that conducts the initiation program develops its own teaching program and issues certificates at that level. Some of those initiated in the church setting, after completion of the program, are kept under the care of the men who instructed those who were initiated in the hospital. They introduce them to the same teachings. The other group (comprises those who were not influenced by the teachings of those initiated outside the church) is able to mature as responsible young people.

The respondents indicated that since traditional form of teachings have been replaced by Christian form of teaching and then the church should develop her programs to assist children transitioning through the stages of life into adulthood.

In most cases, the confirmation service takes place when the young boys and girls are either in Standard Seven or Standard Eight, or after they have done the

Kenya Certificate of Primary Education exam every year. Before they are confirmed, they go through a program of about one year. The emphasis is on what is a mature and responsible Christian. They are taught the meaning and purpose of the two sacraments: Baptism and Eucharist. Memorization and application of the Ten Commandments is emphasized. After the confirmation service, the candidates are allowed to be taking the Eucharist and considered to be full members of the church. The church should develop integrated materials for the teaching of the initiates. It should further advise their parents on how to counsel them after they leave the church.

Twenty elderly people out of twenty-four (88%) pointed out that traditional wedding was still practiced in the area. They noted that even those who wed in the church still perform some Agikuyu wedding practices. The church should find out what is quite so important with traditional wedding practices and assist Christians to do them in a Christian way.

FGD KAMA Diocese of Murang'a South (Kenol, 10/8/2018) noted that:

In the ACK Diocese of Murang'a South, marriage is done in various ways. Some of those who are committed in the church have their marriage solemnized in the church. They meet their clergy for counselling before the marriage day. During the marriage day, relatives and friends celebrate. There is singing, dancing and feasting. The bride and bridegroom are escorted by their friends. They wear special garments. But other young people, even some who are Christians, "just wed". They don't involve anybody, not even their parents. But after some time, some will formalize their marriage in the church. The leadership of the church should develop a document that will help the clergy in counselling the young couples and organize seminars for the married people and guardians since the diocese does not have an official document for assisting the clergy in counselling.

The research also hoped to establish whether the Agikuyu cultural practices prepared children to handle responsibilities of adulthood. Among those interviewed, 13 elderly respondents (54%) agreed that the practices had prepared their children while 7 (29%) strongly agreed. Thus, 83% still value traditional cultural practices.

The research sought to establish from the respondents whether or not the cultural practices can prepare children to be responsible adults. The findings show that eight elderly people (33%) agreed, while 4 (17%) strongly agreed. Therefore, 50% agreed that the Agikuyu cultural practices helped their children, while 12 (50%) felt that the traditional practices have not prepared their children. As shown by table 4.25 below

Table 4.25: Cultural Practices that Prepare Children to be Responsible Adults

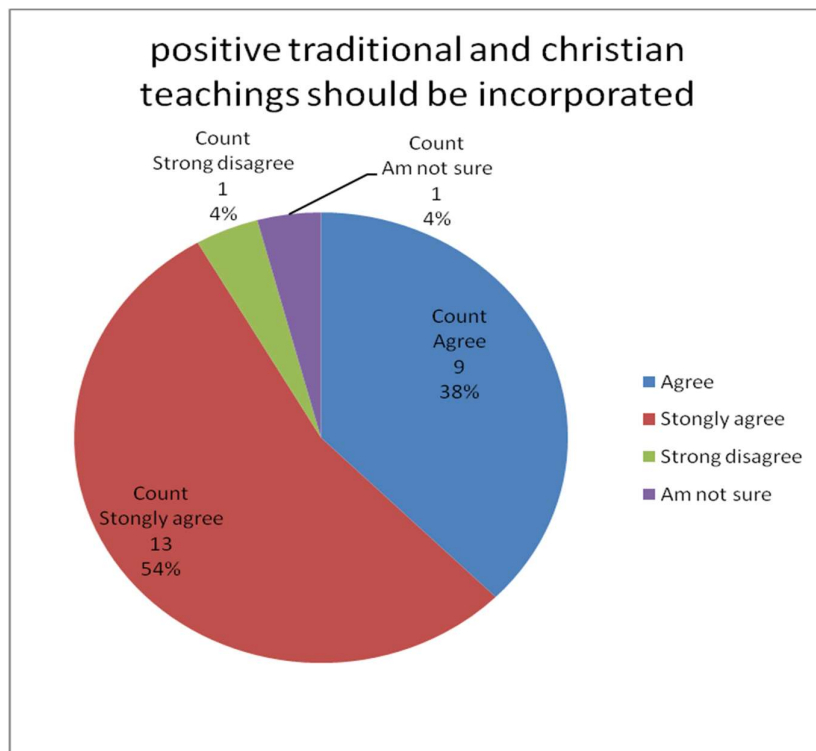
| Do cultural practices prepare children to be responsible adults | Number of Respondents | Percentage (%) |
|--|------------------------------|-----------------------|
| Agree | 8 | 33 |
| Strongly Agree | 4 | 17 |
| Disagree | 12 | 50 |
| Total | 24 | 100 |

Respondents were asked to justify why they thought Agikuyu cultural practices could prepare children to be responsible children. Nineteen (79%) elderly people out of 24 noted that positive traditional and Christian values are emphasized. These respondents were referring to their young people who were

initiated in the church setting according to the interviews. However, 5 (21%) noted that positive traditional teachings were not usually emphasized.

The respondents were further asked whether or not positive traditional and Christian teachings should be incorporated in preparing young people to handle responsibilities in adulthood. Majority of the respondents, thirteen (54%) elderly people agreed and 9 (38%) strongly agreed, twenty-two (92%) elderly people out 24 felt that positive traditional values and Christian values should be incorporated in preparing young people to handle responsibilities in adulthood, while 1 (4%) person disagreed and 1 (4%) person was unsure. These values include honesty, integrity and hard work. The results on the question of incorporating positive traditional and Christian teachings are shown in Pie Chart 4.10 below:

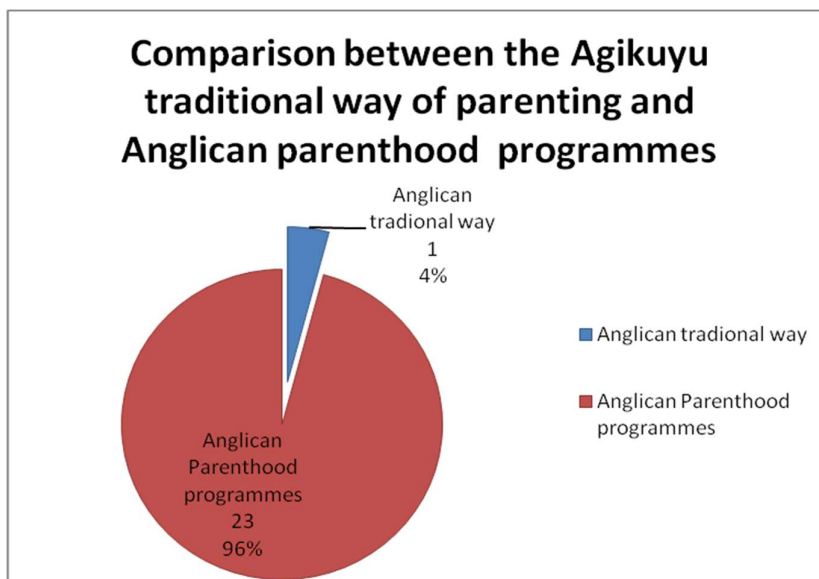
Pie Chart 4.10: Positive Traditional and Christian Teachings



The respondents were further asked to distinguish between the Agikuyu traditional way of parenting and Anglican parenthood programs by noting the one which was more effective in preparing children to take adulthood responsibilities. The findings show that 23 (96%) elderly people remarked that the Anglican parenthood programs were more effective in preparing children to take up adulthood responsibilities as compared to the Agikuyu traditional way of parenting. One person believed the Agikuyu traditional way of parenting was effective. The interview sessions with the elderly people established that they are not interested in doing things exactly the same way they were done in the traditional society. These elderly respondents were committed Christians in

the church and strongly adhere to the Christian principles. As summarised in pie chart 4.11 below.

Pie chart 4.11: Agikuyu Traditional Parenting and Anglican Parenting Programs



The members of *Kiama Kia MA* disagreed with the views of the Christian elderly respondents. They believe that the reasons why we have irresponsible young people in Murang'a is because the Agikuyu people abandoned worship of their God (Ngai) and have stopped doing what he ordered them to be doing.

Fifth Key Respondent (OI Kihuruini 25/10/2018) asserted that:

Before the introduction of Christianity in Murang'a, young people were able to be responsible. After initiation they married and had families. They supported their families and the community. Since Christianity was introduced in the area, there are young people who do not marry; they do not work and they depend on their parents. Some are over 40 years. They are involved in drugs and substance abuse.

In the study, the 32 respondents in the category of the clergy, KAMA and MU were asked "Whether the training Mothers' Union members received is

adequate to help them in parenting their children". Among those interviewed, 18 (56%) said the training was not adequate, 1 (4%) member did not respond to this question. This implies that 19 (60%) of the members felt that the training was inadequate, 13 (40%) are the ones who believed that the training was adequate. They were further asked to indicate whether or not the programs needed revision. Majority of the respondents, 30 (93%) felt that they needed to be revised while 2 (7%) thought the programs did not need to be revised. The respondents were further asked, whether all KAMA members' children are committed in the church. Majority of the respondents, twenty-nine (90%) felt that all KAMA members' children were not committed in the church, two (6%) felt that all KAMA committee members' children are committed in the church and one (4%) did not respond. This implies that the Anglican Church programs need to be improved because they do not assist all children to be committed in the church.

Further, the respondents were asked to list the Agikuyu cultural practices that they thought should be incorporated in the Christian teachings. They had the opportunity to mention more than one practice. Initiation was noted by 20 people, Agikuyu traditional wedding by 17 people, Elder's Goat by 13 people and second birth by 3 people. This shows that the elderly people, though committed Christians, still believed that some traditional practices would play a role in bringing up of responsible children.

The study sought to establish the elderly people's opinion on whether the church should establish a Christian program to help girls transit into adulthood. All the respondents confirmed that it was necessary for the church to come up with a Christian program for teaching girls and helping them transit smoothly to being responsible adults.

The research wanted to establish whether the contemporary parents use stories, riddles and proverbs to teach their children morals and values, as compared to the traditional Agikuyu parents. Among those interviewed, twelve (50%) elderly people noted that parent's used them and twelve (50%) remarked that parents did not use them. This is mainly because parents are quite busy and some of them leave their children with house helps, while others do not see or know the importance of using stories, riddles and proverbs. Some young parents may not have the culture of giving these teachings as they themselves did not receive the same from their parents as gathered from the interviews.

The respondents were asked to rate the importance of teaching children cultural stories and proverbs, nineteen (96%) of them said it was important since cultural stories and proverbs played a significant role in the impartation of knowledge, values, customs and life skills from one generation to the other.

In this section, the study has observed that some Christians in the ACK Diocese of Murang'a South practice some Agikuyu traditional cultural practices. They

feel that positive traditional practices should be incorporated into Christian principles in contemporary parenthood.

4.7 Summary

This chapter has presented the social demographic profiles of the respondents. This assured the researcher that the respondents were literate and had information relevant to this study. The research findings have been presented, analysed and discussed thematically guided by the five objectives of the study, using tables and charts. Firstly, the study discussed, training of the clergy at SPU, it was established that the university does not have a specific course on parenthood. Secondly the study discussed, parenthood teachings by the Anglican Church, it was established that in the ACK Diocese of Murang'a South teaching revolved around tithing, stewardship, church development, sermons focus on the gospel in relation to God's word. Issues on parenthood are rarely addressed, it was established that some parents are busy in their work, trade, investments and development at the expense of their children. Thirdly the study discussed, ACK parenthood programs in Murang'a South Diocese, it was observed that the programs teach biblical principles but do not emphasize on the impartation of values and life skills. Fourthly the study discussed, cultural practices relevant to modern parenting, it was established that some Christians practice some Agikuyu traditional cultural practices; some feel that positive traditional practices could be incorporated into Christian parenthood. The findings are supplemented by secondary data from books,

journals and periodicals to argue the case on the need of parenting programs to ensure that parents are more equipped with parenting skills.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

In this chapter, the summary of the findings, implications of the theories, recommendations and suggestions for further research are given, as well as the conclusion. The main objective of the study was to establish the training of Anglican parenthood programs at SPU and their influence among the Agikuyu Christians in Muranga South Diocese. The study was based on five objectives. Firstly, it was to establish whether SPU prepares the clergy to teach Biblical parenthood programs; secondly, to examine whether the Anglican clergy teach parents, Biblical Parenthood Programs; thirdly, to examine whether the Anglican parents apply Biblical parenthood programs on parenting; fourthly, to find out whether Anglican Parenthood programs are effective in helping the Anglican children to be responsible; and finally, to establish the Agikuyu parental cultural practices that could strengthen parenthood among Anglican Christians.

5.2 Summary of Findings

Firstly, the researcher intended to examine whether SPU equip clergy with parenthood programs. The research premises were that SPU does not teach clergy Biblical parenthood programs. It was observed that SPU taught lessons such as, ministry to Sunday school, youth, and pastoral counselling and care. It was, however, noted that it did not have a chronological and integrated unit on parenthood.

Secondly, the researcher examined whether the Anglican parents acquire Biblical teachings on Anglican parenthood programs from the clergy. Based on the premises that Anglican parents do not acquire Biblical parenthood programs from the clergy, it was established that the clergy were keen on teaching the word of God, stewardship and emphasise on church development, but do not emphasise teachings on parenting.

Thirdly, the researcher wanted to establish whether Anglican parents apply parental Biblical teachings in their parenting. The premise was that Anglican parents do not apply Biblical teachings in their parenting. It was established that parents put a lot of effort on educating their children but they did not emphasise on the impartation of values and life skills. Women were found to be more involved in the growth and development of their children than men.

Fourthly, the researcher intended to examine whether Anglican parenthood programs are effective in assisting Anglican children to be responsible. The view was that Anglican parenthood programs are not effective in assisting all Anglican children to be responsible. It was established that Anglican parenthood programs were effective on teaching Biblical principles and content but not effective in imparting values and life skills.

Fifthly, the research purposed to establish whether there are Agikuyu parental cultural practices which could strengthen parenthood among Anglican Christians. It was assumed that the Agikuyu parental cultural practices do not

strengthen parenthood among Anglican Christians. It was established that, riddles, stories myths, proverbs, songs, rituals and taboos were used in the traditional Agikuyu community in parenting.

5.3 Conclusions

This study was guided by: attachment theory, the psychosexual theory and the psychosocial theory. The attachment theory emphasizes on the importance of the maternal behavior that facilitates the development of a bond between parents and children. Parents provide examples of behavior to be observed and imitated by children. Mclead (2011) notes that children pay attention to role models especially parents and encode the behavior they have observed regardless of whether it is appropriate or inappropriate. So, before parents and important people in the society think of having God fearing and responsible children, they must first be God fearing. Parents are advised about the need to provide children with a conducive environment so that they can acquire necessary behavior patterns.

The psychosexual theory recognizes the importance of both parents being present during the formative years of children development. In modern times, parents pay attention to their career, promotion or earning a good living, and give this as an excuse for not having time for their children. Gradually, parents and children do not understand or love each other (Binh 2012). Moreover, the family structures that contemporary children find themselves in have changed from the traditional ones where relatives assisted children (Kiman & Kombo,

2010). Current literature shows that many children find themselves in the nuclear and single parent headed households in urban areas or away from their relatives as opposed to their counterparts in the traditional setting (Wadende & Lasser, 2011).

In spite of these changes, children are expected to be God fearing and responsible and to take up adulthood responsibilities. Therefore, parents should find ways of being there for their children so that children can develop attitudes and values assumed by adults.

The psychosocial theory describes psychosocial events that shape the child's development. It asserts that social relationships are crucial determinants of personality. It is based on eight stages and each stage presents conflicts that require individuals to modify their personalities and adjust to their social environment. Based on how they negotiate each stage, it determines whether they will have stable or unstable personality development (Mvungu, 2014). The network put in place by the church to solve these conflicts are either not quickened to the need or are not supported enough to handle the issues. The indigenous society handled challenges effectively using mechanisms put in place. These rituals included sanctions by the age groups and teaching during seclusion. Recognition given to adolescents upon graduation from seclusion was all supporting aspects of the effective socialization in the African society. The church can borrow from the African traditional settings and develop or come up with programs which will assist children to graduate through all the

stages of life positively (Mvungu, 2014). This can help them develop the virtues of justice, temperance, honesty, courage and generosity (Kinoti, 1983).

The findings of this study based on the four theories have demonstrated the relevance and applicability of the four theories.

5.4 Recommendations Implications for Practice

1. The SPU could develop a parenthood course for all theological students. These could include issues such as parenting skills in which imparting values, norms and practices are encouraged.
2. The clergy could be sensitized on the importance of assisting parents in their parenting so as to impart godly values, norms and practices in children.
3. Parents could be sensitized on the importance of being there for their children, and the importance of raising God fearing and responsible children.
4. The ACK church could revise her parenthood programs to include teaching and imparting values, life skills and parenthood.
5. The positive traditional practices could be integrated with Christian principles in the parenting of the Anglican children.

5.5 Suggestions for Further Research

This study addressed an important social topic by focusing on the Anglican Church parenthood programs. It has contributed vital information that can help the church in parenting children. Despite the contributions, the study identified

knowledge gaps that merit further research. The following are suggestions for further research.

1. To carry out a study on parenting of children by single parents.
2. To carry out a study on how to assist young people baptized in the Anglican Church but unable to take up adult assignments.

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APPENDICES**APPENDIX 1: Tentative Chapters**

| Chapters | Particulars |
|-----------------|---------------------------------------|
| Chapter 1 | Introduction |
| Chapter 2 | Literature Review |
| Chapter 3 | Methodology |
| Chapter 4 | Research findings |
| Chapter 5 | Summary, Conclusion & Recommendation. |

APPENDIX 2: Letter of Consent for Respondents**KENYATTA UNIVERSITY****Informed Consent**

My name is Joseph Muturi Wanyoike. I am a PHD student from Kenyatta University. I am conducting a study on “Parenthood Programs” a case of ACK Diocese of Murang’a South”. The information may be used by the church to improve parenthood among Christians.

Procedures to be followed

Participation in this study will require that I ask you some questions. I will record the information from you in a questionnaire or you fill the questionnaire yourself. Please remember that participation in the study is voluntary.

Benefits

If you agree to participate in this study, the study will advise on how the positive aspects of the Agikuyu parenthood can be blended with Christian aspects to produce an eclectic approach to parenthood which would benefit the parents. The study will also challenge the church to evaluate her parenthood programs and find out how she can assist parents in their parenting. It will equip young people with Biblical teachings that will help them to select from the contemporary society what would add value to their future as responsible Christians. Advice on how the positive aspects of the Agikuyu traditional parenthood can be blended with Christian aspects to produce an eclectic approach to parenthood which would benefit parents. The findings will also

make a contribution to the theories of parenthood from an Agikuyu perspective providing future related research in the hope of improving parenthood and relationship between parents and their children.

Confidentiality

The interviews will be conducted in a private setting. Your name will not be recorded on the questionnaire. The questionnaires will be kept in a locked cabinet for safe keeping at Kenyatta University. Everything will be kept private.

Contact information

If you have any questions you may contact Dr. Josephine W. Gitome on 0723 895 917 or Dr. Cyprian Kavivya on 0722 385 275, or Kenyatta University ethical review committee secretariat on Chairman. kuerc@ku.ac.ke, secretary. Kuerc@ku.ac.ke,ercku2008@gmail.com and the dean graduate school.

Participant's statement

The above information regarding my participation in the study is clear to me. I have been given a chance to ask questions and my questions have been answered to my satisfaction. My participation in this study is entirely voluntary. I understand that my information will be kept private.

Name of participant.....

.....

Signature

Date

Researcher's statement

I, the undersigned, have explained to the volunteer in a language he/she understands the procedures to be followed in the study and the benefits involved.

Name of the Researcher : Joseph Muturi Wanyoike

.....

.....

Researcher's signature

Date

APPENDIX 3: Questionnaire for interviewing elderly people 70 years and above

KENYATTA UNIVERSITY

1. Age of respondent
2. Home parish
3. Tick the Agikuyu cultural practices still practiced in your area

| | |
|-------------------------------|--|
| Second birth | |
| Initiation - male - female | |
| Agikuyu traditional wedding | |
| Other specify | |

4. Which of the Agikuyu cultural practices have your children gone through?

| | |
|-------------------------------|--|
| Second birth | |
| Initiation - male - Female | |
| Agikuyu traditional wedding | |
| Other specify | |

5. a) Do the Agikuyu cultural practices prepare your children to handle the responsibilities of adulthood?

| | | |
|-----|-----------------|--|
| i | Agree | |
| ii | Strong agree | |
| iii | Disagree | |
| iv | Strong Disagree | |
| v | Am not sure | |

6. Are the Agikuyu cultural practices able to prepare children to handle the responsibilities of adulthood?

| | | |
|----|-----------------|--|
| a. | Agree | |
| b. | Strong agree | |
| c. | Disagree | |
| d. | Strong Disagree | |
| e. | Am not sure | |

7. If you agree in Question 5, give reasons. Tick all applicable

| | |
|---|--|
| Positive traditional teachings are emphasized | |
| Positive traditional and Christian teachings are emphasized | |
| Other specific | |

8. If you don't agree in Question 5, give reasons. Tick all applicable

| | |
|---|--|
| Positive traditional teachings are not emphasized | |
| Positive traditional and Christian teachings are not emphasized | |
| Other specific | |

9. Do you agree that positive traditional and Christian teaching should be incorporated in preparing the young people to handle adulthood responsibilities?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

10. a. In your comparison between the Agikuyu traditional way of parenting and Anglican parenthood programs, which one is more effective in preparing children to take adulthood responsibilities

| | |
|-----------------------------------|--|
| i.) Agikuyu traditional way | |
| ii.) Anglican parenthood programs | |
| iii.) None of the two | |
| iv.) Am not sure | |

11. a. List all the Agikuyu cultural practices which should be incorporate with Christian teachings by the contemporary Christians.

| | |
|-----------------------------|--|
| Second birth | |
| Initiation male | |
| Agikuyu traditional wedding | |
| Elders' goat | |
| Other specify | |

12. The church should prepare a Christian ritual for young girls to indicate, transition from childhood to adulthood

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly Disagree | |
| (e) Am not sure | | | |

13. a. The Agikuyu parents used to tell their children stories and proverbs to teach them. There is a general feeling that the contemporary parents do not do the same. Comment.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

14. a. Is it important to teach children the Agikuyu cultural proverbs and stories?

| | | | |
|-----------------|--|------------------------|--|
| i.) Agree | | ii.) Strongly Agree | |
| iii.) Disagree | | iv.) Strongly disagree | |
| v.) Am not sure | | | |

APPENDIX 4: Questionnaire for Students of Theology at St. Paul’s University

KENYATTA UNIVERSITY

1. Which programme are you taking?

| | |
|---------|--|
| Degree | |
| Diploma | |

2. In which year are you in?

.....

3. List some units/ courses taught in your college / university related to parenting.

- a.
- b.
- c.
- d.
- e.

4. a. Do you think after training you will be fully prepared to handle parenting issues?

| | | | |
|--------------------|--|------------------------|--|
| i.) Agree | | ii.) Strongly Agree | |
| iii.) (c) Disagree | | iv.) Strongly disagree | |
| v.) Am not sure | | | |

b. Explain your answer

.....

5. In which area do you think you will be fully prepared? Tick all applicable.

| | |
|------------------------------------|--|
| Guiding parents in their parenting | |
| Ministry to the youth | |
| Reconciling married couples | |
| Other (specify) | |

6. Do you think you will be fully prepared to parent your children?

| | | | |
|-----------------|--|------------------------|--|
| i.) Agree | | ii.) Strongly Agree | |
| iii.) Disagree | | iv.) Strongly disagree | |
| v.) Am not sure | | | |

7. Do you think the missionaries prepared Christian parents on how to parent their children?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

8. If yes, was the help adequate?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

9. Do you think the Church touches all areas of need the in parenting process?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

10. If you do not agree, which areas does the Church need to improve?

| | |
|---|--|
| Guiding parents in their parenthood | |
| Improving parenthood programs | |
| Teaching theological students Biblical parenthood | |
| Ministry to the youth | |
| Sunday school Ministry | |
| Other specify | |

Tick all applicable

11. In your programme, are there any course / unit on parenting?

| | |
|-----|--|
| Yes | |
| No | |

12. If Yes list them:

.....

13. Has the Church prepared a book/ document to assist the clergy on how to parent their children and teach Christian parents the same?

| | |
|-----|--|
| Yes | |
| No | |

14. If Yes write its title

What more would you like to say concerning parenting training in the Anglican Church?

APPENDIX 5: Questionnaire for Parents 50-60 Years

KENYATTA UNIVERSITY

1. When do parents require most help in their parenting? when their children are:

| | |
|--------------------|--|
| 1-10 years | |
| 10-20 years | |
| 20-30 years | |
| 30-40 years | |
| 40 years and above | |

2. For the last 6 months how many sermons have you heard concerning parenting

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

3. The sermons concerning parenting have helped you in your parenting

| | | | |
|-----------------|--|---------------------|--|
| (a) Agree | | (b) Strong agree | |
| (c) Disagree | | (d) Strong Disagree | |
| (e) Am not sure | | | |

Explain your answer choice above

4. For last one year how many seminars have been organized in your church concerning parenting?

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

5. (a) The parenting seminars you have attended, helped you in your parenting

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

Explain your choice above

.....

6. (a) There is a general feeling that some preachers do not address parenting issues:

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

(b) Explain your choice above

.....

.....Who among the church leaders assist you in counselling your children?

| | |
|-------------------|--|
| Evangelists | |
| Committee members | |
| KAMA leaders | |
| MU leaders | |
| Vicar | |
| Other specific | |

7. The church leaders touch all areas of need on parenting

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

8. Which areas of need do church leaders need to improve

| | |
|---|--|
| Guiding parents | |
| Guiding Sunday school children | |
| Guiding Sunday school teachers | |
| Guiding/counselling the youth | |
| Training clergy on issues on parenting | |
| Relationship between parents and their children | |
| Other (specify) | |

Tick all applicable

9. Has the church prepared a book/document to assist parents in their parenting?

| | |
|-----|--|
| Yes | |
| No | |

10. If yes what is the title of the book/ document

.....

11. What more would you like to say concerning parenting in the Anglican Church?

.....

APPENDIX 6: Questionnaire for interviewing young people between 20-30 years

KENYATTA UNIVERSITY

1. Age

2. Male/ female

3. Marital status

| | |
|---------|--|
| Married | |
| Single | |

4. Level of education, tick the highest.

| | |
|---------------------|--|
| Secondary | |
| College certificate | |
| Diploma | |
| Degree | |
| Master | |
| PhD | |

5. Which church do you attend?

6. Is it the Church you have been brought up in?

| | |
|-----|--|
| Yes | |
| No | |

7. If no, why have you charged?

| | |
|--|--|
| It is nearer college | |
| It is nearer to my place of work | |
| Sermons are given on intellectual approach | |
| Other reason (specify) | |

8. If you don't go to Church at all why don't you go? Tick all applicable.

| | |
|----------------------------|--|
| It is boring | |
| I'm too busy | |
| I feel uneasy in Church | |
| The sermons are irrelevant | |
| Other reasons (specify) | |

9. What position did your parent hold in the Church when they brought you up?

A) Father.

| | |
|------------------|--|
| Priest | |
| Committee member | |
| KAMA leader | |
| Member | |
| Other (specify) | |

B) Mother

| | |
|------------------|--|
| Priest | |
| Committee member | |
| MU Leader | |
| Member | |
| Other specify | |

10. When you were below 10 years old. How often did your parents tell you
biblical proverbs and stories?

| | |
|-------------------|--|
| Did not | |
| Rarely | |
| Most of the times | |
| Am not sure | |

11. Did your parents take you to Sunday school?

| |
|-----|
| Yes |
| No |

12. Were the teachings you received during confirmation classes helpful?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly Disagree | |
| (e) Am not sure | | | |

13. When you were in primary how many times did your father visit you per
term for whatever reason?

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

14. When you were in primary how many times did your mother visit you per term for whatever reason?

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

15. When you were in secondary how many times did your mother visit you per term for whatever reason?

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

16. When you were in secondary how many times did your father visit you per term for whatever reason?

| | |
|----------------------|--|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| More than four times | |

17. Were you a member of the Sunday school brigade?

| |
|-----|
| Yes |
| No |

18. Were you a member of the church youth group?

| |
|-----|
| Yes |
| No |

19. Have you attended any youth camp?

| |
|-----|
| Yes |
| No |

20. If you attended any Church youth camp, which topics were covered?

| | |
|--------------------------|--|
| Adolescence challenges | |
| Youth and the church | |
| How to be responsible | |
| Drug and substance abuse | |
| Preparation for marriage | |
| Other specify | |

Tick all applicable

21. There is a general feeling that some parents do not spend quality with their children.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly Disagree | |
| (e) Am not sure | | | |

22. There is a general feeling that some parents spend most of their time doing work, business and other activities that will make homes be financially stable.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly Disagree | |
| (e) Am not sure | | | |

23. There is a general feeling that some Anglican Parents do not teach their children Christian principles.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly Disagree | |
| (e) Am not sure | | | |

For men only (19 and 20)

24. The instructions received during initiation ceremony were helpful.

| | | | |
|-----------------|--|-----------------------|--|
| (f) Agree | | (g) Strongly Agree | |
| (h) Disagree | | (i) Strongly Disagree | |
| (j) Am not sure | | | |

25. After college or school, you had to make-up your mind about the future plans of career or marriage arrangements, where did you seek help or advice?

| | |
|---------------|--|
| Father | |
| Mother | |
| Priest | |
| Evangelist | |
| Friends | |
| Other specify | |

26. If you do not consult any of the Church people, why.....

| | |
|---------------------------------------|--|
| They are boring | |
| They are old fashioned | |
| They do not understand current issues | |
| They do not understand | |
| Any other | |

Tick all applicable

27. If you do not consult your parents, why?

| | |
|---------------------------------------|--|
| They are boring | |
| They are old fashioned | |
| They do not understand current issues | |
| They do not understand | |
| Any other | |

Tick all applicable

28. If you have wedded how was your wedding performed?

| | |
|---------------------|--|
| Church wedding | |
| Civil wedding | |
| Traditional wedding | |
| We just wedded | |

29. If you wedded in the Church, why did you choose to go to Church?

| | |
|----------------------------------|--|
| My parents insisted | |
| My spouse insisted | |
| I have been a member all through | |
| Other reasons (specify) | |

30. Before marriage did you meet your clergy for counselling?

| | |
|-----|--|
| Yes | |
| No | |

31. What areas did he/she cover?

| | |
|---------------------------|--|
| Husband wife relationship | |
| How to parent | |
| Financial management | |
| Sex in marriage | |
| Other (specify) | |

32. What is your occupation?

33. Are you in any leadership position in the Church?

| | |
|-----|--|
| Yes | |
| No | |

34. Do you have any leadership position in the community?

| | |
|-----|--|
| Yes | |
| No | |

35. a) Would you like your children to grow in the Anglican Church?

| | |
|-----|--|
| Yes | |
| No | |

b) If yes why?

| | |
|--------------------------------|--|
| It helped me to be responsible | |
| It's programs are good | |
| It has well trained clergy | |
| It leadership is concerned | |
| Any other | |

Tick all applicable

c) If no why?

| | |
|--------------------------------------|--|
| It did not help me to be responsible | |
| Its programs are not good | |
| Its clergy are not well trained | |
| Its leadership is not concerned | |
| Any other | |

**APPENDIX 7: Questionnaire for A.C.K Diocese of Murang'a South clergy
and Diocesan KAMA and MU committees.**

KENYATTA UNIVERSITY

1. Baptism instructions in the Anglican Church are adequate.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

2. Baptism instruction in the Anglican Church need to be revised.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

3. Those who give baptism instructions are competent to do so.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

4. Those who train need specialized training.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

5. Confirmation instructions in the Anglican Church are adequate.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

6. The confirmation instructions need to be revised.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

7. Those who give confirmation instruction are competent.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

8. Those who give confirmation instruction need specialized training.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

9. The Anglican Sunday school have curriculum for teaching Sunday school children?

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

10. Have you read the Sunday school curriculum?

| | | | |
|---------|--|--------|--|
| (a) Yes | | (b) No | |
|---------|--|--------|--|

11. The Sunday school curriculum is adequate.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

12. The Sunday school curriculum needs to be revised.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

13. Those who teach Sunday school are competent to do so.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

14. Those who teach Sunday school need specialized training.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

15. There is a well-designed programme for instructing the KAYO members.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

16. If you agree in question 15 do you think these programs are adequate?

| | | | |
|---------|--|--------|--|
| (a) Yes | | (b) No | |
|---------|--|--------|--|

17. If you disagree in question 15 do you think there is need to have well-designed programs?

| | | | |
|---------|--|--------|--|
| (a) Yes | | (b) No | |
|---------|--|--------|--|

18. Generally, all the Mothers Union children are committed in the church.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

19. Generally, the Mothers Union members train their children to be committed Christians.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

20. The training Mothers Union members receive is adequate to help them in parenting their children.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

21. The training Mothers' Union receive need to be revised.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

22. Generally, all the KAMA members' children are committed in the church.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

23. Generally, KAMA members train their children to be committed members.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

24. The training KAMA members receive is adequate to help them parent their children.

| | | | |
|-----------------|--|-----------------------|--|
| (a) Agree | | (b) Strongly Agree | |
| (c) Disagree | | (d) Strongly disagree | |
| (e) Am not sure | | | |

APPENDIX 8: Interview Guide for Key Respondents

KENYATTA UNIVERSITY

1. The Agikuyu traditional cultural practices which can enhance parenthood.
2. How do Anglican Bible Colleges equip clergy on parenthood programs?
3. Do the clergy equip parents on how to parent their children?
4. Do parents assist their children to take adult responsibilities?
5. Are the Anglican parenthood programs effective in assisting children to take adult responsibilities?

APPENDIX 9: Schedule for Focus Group Discussion

KENYATTA UNIVERSITY

1. The Agikuyu cultural practices which can enhance parenthood
 - a) Second birth
 - b) Initiation for male
 - c) Tradition wedding
 - d) Elders goat
 - e) Proverbs, storytelling, ethnic riddles and taboos

2. Teaching of parenthood programs by St. Paul's University
 - a) How do baptism instructions assist in the development of children?
 - b) How does confirmation class assist in the development of children?
 - c) How does the university prepare the clergy to teach parenthood programs?

3. The clergy teachings on parenthood
 - a) How do clergy equip parents on how to parent?

4. Parents, parenting their children
 - a) Do parents teach their children biblical principles?
 - b) Do parents use stories, riddles act to instil values and life skills in their children?
 - c) Do parents spend quality time with their children?

5. Effectiveness of Anglican parenthood programs
 - a) How do these programs assist in parenting?

- b) Do those who teach these programs address parenthood issues?
- c) Do those who teach these programs have specialized training on parenthood?

APPENDIX 10: Glossary

Irua - Circumcision

Mambura - Rituals or divine services

Njuguma njega yumaga ikuriro - A good knobkerrie can only be got from a good source.

Rika - Age group

Kiama Kia Ma – Agikuyu organization that emphasizes the incorporation of Traditional Agikuyu practices in parenting (True Elders Council).

Ngoro - Heart

Kamiri - Destroy

Ahoi - Beggars

Mumbi - Creator or molder

Mugumo - Fig tree

Ngai - The one who divides blessings

Muthamaki/mwathi - Ruler

A7 APPENDIX 7a Bachelor of Divinity (BD)
 BD | APR | 1780 | 17

FACULTY OF THEOLOGY
 BD UNITS (UPDATED IN SEPTEMBER 2014)

2.10 The List of Core and Elective Courses

| | | 4yrs BD | 3 yrs BD | 2 yrs BD |
|------------------------------------|----------|---|----------|------------------|
| University Common Courses | | | | |
| 1 | UCC 101 | Christian Worldview | | |
| 2 | UCC 102 | Academic Writing | | |
| 3 | UCC 103 | Introduction to Qualitative Techniques | | |
| 4 | UCC 104 | Environmental studies | | |
| Biblical Studies | | | | |
| 5 | TBS 100 | Introduction to the Old Testament | 4yrs BD | 3 yrs BD |
| 6 | TBS 110 | Introduction to the New Testament | | 2 yrs BD |
| 7 | TBS 101 | EITHER [a] Elementary Biblical Hebrew | | |
| | TBS 111 | OR [b] Elementary Biblical Greek | | |
| 8 | TBS 102 | EITHER [a] Advanced Biblical Hebrew | | |
| | TBS 111 | OR [b] Advanced Biblical Greek | | |
| | TBS 104 | OR [c] Sociology and the Bible | | |
| 9 | TBS 200E | EITHER Old Testament Exegesis (English) - I | | |
| | TBS200 H | OR Old Testament Exegesis (Hebrew) -I | | |
| 10 | TBS 202H | EITHER [a] Old Testament Exegesis (Hebrew) - II | | |
| | TBS 202E | OR [b] Old Testament Exegesis (English) - II | | |
| 7 | TBS 210E | EITHER [a] New Testament Exegesis (English)-I | | |
| | TBS 210G | OR [b] New Testament Exegesis (Greek) -I | | |
| 8 | TBS 211E | EITHER New Testament Exegesis (English) - II | | |
| | TBS 211G | OR New Testament Exegesis (Greek) - II | | |
| Theology and Philosophy | | | | |
| | TTP 100 | Introduction to Philosophy | 4yrs BD | 3 yrs BD |
| | TTP 201 | Systematic Theology I | | 2 yrs BD |
| | TTP 202 | Systematic Theology II | | |
| | TTP 301 | Systematic Theology III | | |
| | TTP 303 | African Christian Theology | | One out of these |
| | TTP 304 | African Women's Theologies | | |
| Research and Communications | | | | |
| | TRC 200 | Introduction to Communication | 4yrs BD | 3 yrs BD |
| | TRC 101 | Research Methods | | 2 yrs BD |
| | TPS 311 | Church Administration and Management | | |
| Church History Section | | | | |
| | TCH 100 | General Church History I | 4yrs BD | 3 yrs BD |
| | TCH 101 | General Church History II | | 2 yrs BD |
| | TCH 200 | General Church History III | | |
| | TCH 300 | History of Christianity in Africa I | | One out of these |
| | TCH 301 | History of Christianity in Africa II | | One out of these |
| | TCH 302 | History of Christianity in Africa III | | |
| Religious Studies Section | | | | |
| | TRM 103 | Introduction to Phenomenology of Religion | 4yrs BD | 3 yrs BD |
| | TRM 102 | African Traditional Religions | | 2 yrs BD |
| | TRM 200 | Introduction to Islam | | |
| | TRM 201 | Introduction to Missiology | | |

Bachelor of Divinity (BD)

| Pastoral and Practical Studies Section | | | 4yrs BD | 3 yrs BD | 2 yrs BD |
|--|---------|--|-------------|--------------|-------------|
| 1 | TPS 100 | Introduction to Psychology | | | |
| 2 | TPS 101 | Introduction to Sociology | | | |
| | | Supervised practicum | | | |
| 3 | TPS 200 | Christian Worship | | | |
| 4 | TPS 201 | Homiletics | | | |
| 5 | TPS 301 | Pastoral Counselling | | | |
| 6 | TPS 407 | Chaplaincy ✓ | | | |
| 7 | | | | | |
| 8 | TPS 305 | Christian Response to HIV/AIDS ✓ | | | |
| 9 | TPS 300 | Pastoral Care | | | |
| 10 | TPS 302 | Christian Education | | | |
| Elective courses | | | | | |
| Biblical Studies | | | 4yrs BD | 3 yrs BD | 2 yrs BD |
| | | | 8 Electives | NO Electives | 1 Electives |
| Biblical Studies | | | | | |
| 11 | TBS 400 | Old Testament Theology | | | |
| 12 | TBS 411 | New Testament Theology | | | |
| 13 | TBS 403 | Inculturation and Biblical Hermeneutics | | | |
| Theology and Philosophy | | | | | |
| 14 | TTP 302 | Christian Ethics | | | |
| History | | | | | |
| | TCH 400 | Ecumenical Movement in Africa | | | |
| Religious Studies | | | | | |
| 15 | TRM 401 | Christian-Muslim Relations | | | |
| Pastoral and Practical Studies Section | | | | | |
| | TPS 321 | Peace building and conflict resolution ✓ | | | |
| | TPS 401 | Law and Society ✓ | | | |
| | TPS 307 | Sign Language I | | | |
| | TPS 308 | Sign Language II | | | |
| | | | | | |
| | TRC 401 | Research Paper | | | |
| TOTAL | | | 48 | 36 | 24 |

APPENDIX 12: Diploma in Theology Modular Course

APPENDIX 12

Diploma in Theology Modular Course Schedule

5-9
12-15
5-7

| Year 1 | August | December | April |
|--------|-------------------------------------|-------------------------------------|--------------------------------------|
| 1. | Old Testament Introduction ✓ | Books of the Old Testament ✓ | Church History 2 ✓ |
| 2. | New Testament Introduction 1 ✓ | New Testament Introduction 2 ✓ | African Traditional Religions ✓ |
| 3. | Church History 1 ✓ | Introduction to Psychology ✓ | Introduction to Philosophy (elec.) ✓ |
| 4. | English ✓ | Introduction to World Religions ✓ | Introduction to Research |
| 5. | 6 hours Anglicanism 1 class (elec.) | 6 hours Anglicanism 1 class (elec.) | 6 hours Anglicanism 1 class (elec.) |

| Year 2 | August | December | April |
|--------|-------------------------------------|-------------------------------------|-------------------------------------|
| 1. | Old Testament Texts 1 ✓ | Old Testament Texts 2 ✓ | Church History 4 ✓ |
| 2. | New Testament Texts 1 ✓ | New Testament Texts 2 ✓ | Introduction to Islam ✓ |
| 3. | Church History 3 ✓ | Christian Worship ✓ | Homiletics ✓ |
| 4. | Introduction to Sociology ✓ | Systematic Theology 1 ✓ | Systematic Theology 2 ✓ |
| 5. | 6 hours Anglicanism 2 class (elec.) | 6 hours Anglicanism 2 class (elec.) | 6 hours Anglicanism 2 class (elec.) |

| Year 3 | August | December | April |
|--------|-------------------------------------|-------------------------------------|-------------------------------------|
| 1. | Old Testament Themes | New Testament Themes | Christian Education |
| 2. | Mission and Evangelism | Christian Ethics ✓ 1 ✓ | HIV and AIDS |
| 3. | African Christian Theology | Theology of Development | Youth Ministry |
| 4. | Dimensions of Pastoral Ministry | Administration | elective |
| 5. | 6 hours Anglicanism 3 class (elec.) | 6 hours Anglicanism 3 class (elec.) | 6 hours Anglicanism 3 class (elec.) |

June 10, 2011

APPENDIX 13: Research Authorization Letter

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

Telephone: +254-20-2213471,
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When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/18/15028/23939**

Date: **26th July, 2018**

Joseph Muturi Wanyoike
Kenyatta University
P.O. Box 43844-00100
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Anglican Church parenthood programmes and their influence among the Agikuyu Christians in Murang’a South Diocese, Murang’a County, Kenya”* I am pleased to inform you that you have been authorized to undertake research in **Murang’a County** for the period ending **25th July, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Murang’a County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

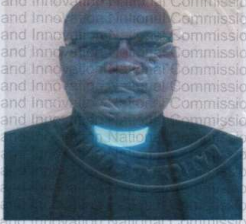
The County Commissioner
Murang’a County.

The County Director of Education
Murang’a County.


APPENDIX 14: Research Permit

THIS IS TO CERTIFY THAT:
MR. JOSEPH MUTURI WANYOIKE
of KENYATTA UNIVERSITY, 53-28
SabaSaba, has been permitted to
conduct research in Muranga County
on the topic: ANGLICAN CHURCH
PARENTHOOD PROGRAMMES AND THEIR
INFLUENCE AMONG THE AGIKUYU
CHRISTIANS IN MURANGA SOUTH
DIOCESE MURANGA COUNTY KENYA
for the period ending:
25th July, 2019


Permit No : NACOSTI/P/18/15028/23939
Date Of Issue : 26th July, 2018
Fee Received :Ksh 2000



Applicant's Signature



Director General
National Commission for Science,
Technology & Innovation





**KENYATTA UNIVERSITY
ETHICS REVIEW COMMITTEE**

Fax: 8711242/8711575

Email: kuerc.chairman@ku.ac.ke

kuerc.secretary@ku.ac.ke

Website: www.ku.ac.ke

P. O. Box 43844,

Nairobi, 00100

Tel: 8710901/12

Our Ref: **KU/ERC/ APPROVAL/VOL.1 (63)**

Date: 24th /05/2018

Joseph Muturi Wanyoike
P.O. Box 53-1028
SABASABA

Dear Joseph,

APPLICATION NUMBER: PKU/702/1774 "ANGLICAN CHURCH PARENTHOOD PROGRAMMES AND THEIR INFLUENCE AMONG THE AGIKUYU CHRISTIANS IN MURANG'A SOUTH DIOCESE, MURANG'A COUNTY, KENYA"

1. IDENTIFICATION OF PROTOCOL

The application before the committee is with a research topic "Anglican Church Parenthood Programmes And Their Influence Among the Agikuyu Christians in Murang'a South Diocese, Murang'a County, Kenya" received on 13th June 2017, and discussion on 16th February, 2018

2. APPLICANT

Joseph Muturi Wanyoike

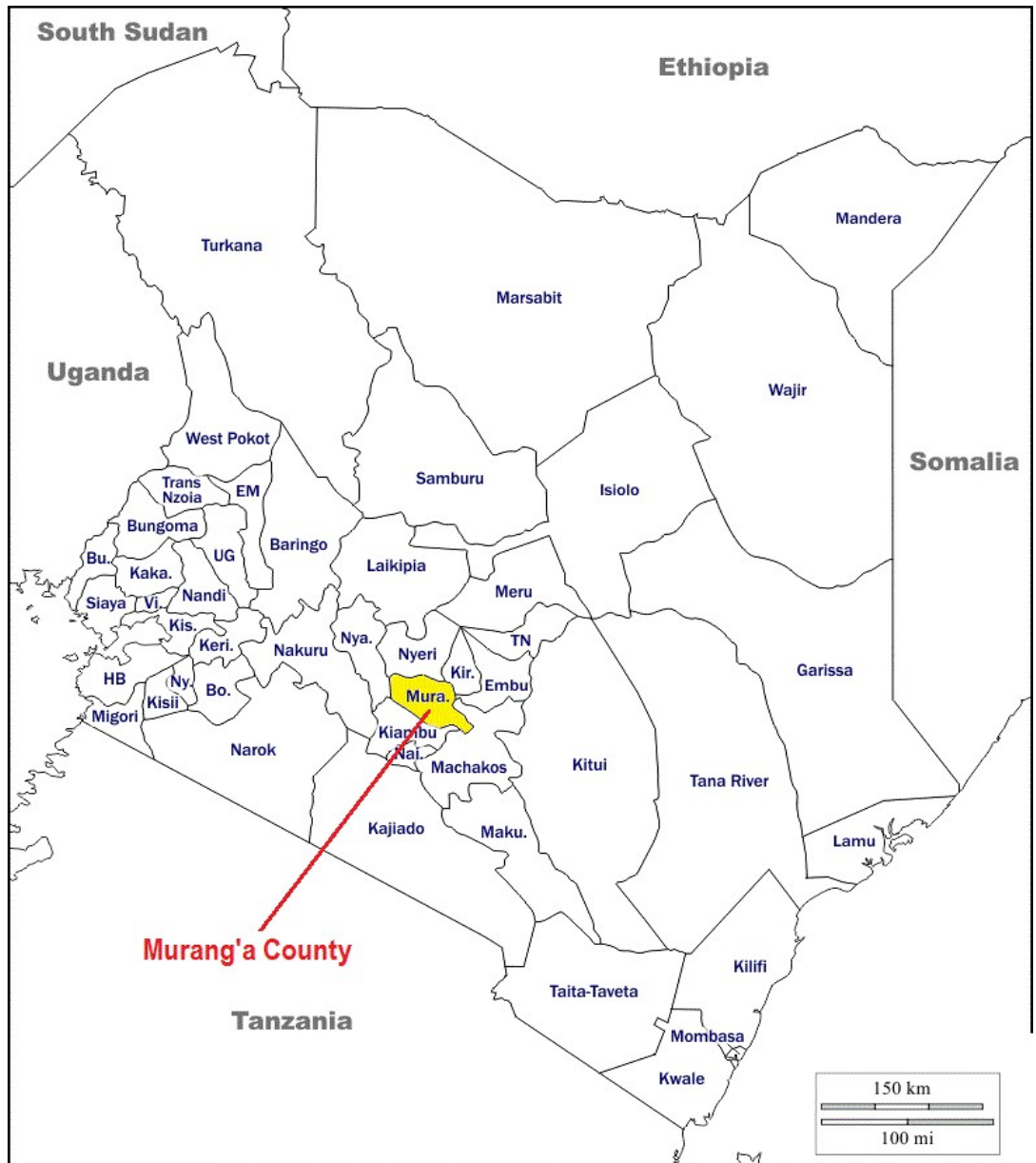
3. SITE

ACK Murang'a South Diocese

4. DECISION

The committee has considered the research protocol in accordance with the Kenyatta University Research Policy (section 7.2.1.3) and the Kenyatta University Ethics Review Committee Guidelines and **APPROVED that the research may proceed for a period of ONE year from 16th February, 2018.**

APPENDIX 16: Map of Kenya showing Murang'a County



APPENDIX 17: Map of Murang'a County Showing ACK Diocese of Murang'a South

