

**A COMPARATIVE ANALYSIS OF AEMBU AND ANGLICAN
RITES OF PASSAGE FOR CHILD SOCIALIZATION IN KIGARI
ARCHDEACONRY EMBU COUNTY, KENYA.**

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DECLARATION

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

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DEDICATION

I dedicate this work to my beloved parents, Peterson Joel Njiru and Lydia Marigu for the sacrifices they made to ensure I was socialized to the best of their ability in order to fit well in society. I also dedicate it to my husband Stephen Muriithi who supported me in all ways possible and ensured I successfully pursued this study.

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TABLE OF CONTENTS

DECLARATION	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES.....	x
LIST OF FIGURES.....	xi
ABBREVIATIONS AND ACRONYMS.....	xii
OPERATIONAL DEFINITION OF TERMS	xiii
ABSTRACT.....	xvii
CHAPTER ONE.....	1
1.0 Introduction	1
1.1 Background to the Study	1
1.2 Statement of the Problem	18
1.3 The Main Objective of the Study.....	19
1.3.1 Objectives of the Study	19
1.4 Research Questions.....	19
1.4.1 Research Premises.....	20
1.5 Justification and Significance of the Study	20
1.6 Scope and Limitations of the Study	21
1.6.1 Scope of the Study	21
1.6.2 Limitations of the Study	22
1.6.3 Delimitations.....	23
1.7 Conclusion.....	23
CHAPTER TWO.....	24
LITERATURE REVIEW AND THEORETICAL / CONCEPTUAL FRAMEWORK	24
2.1 Introduction	24
2.1.1 The Socialization Processes in Aembu Community	24
2.1.2 Worship among the Aembu	46
2.1.3 Norms and Values Instilled through Aembu Child Socialization.....	49
2.1.4 Rites of Passage for Aembu Children	53
2.2 Evaluation of the Anglican Church’s Child Socialization Programs	60

2.2.1 The Call of God.....	61
2.2.3 The Church and Ministry.....	64
2.2.4. Christian Obedience	66
2.2.5 Worship, Prayer, Ministry of Absolution, Scripture interpretation and Sacraments	68
2.2.6 The Christian Hope	74
2.2.7 Other ACK Child Socialization Programmes.....	75
2.3 Socialization Similarities in African Culture and Anglican Church.....	78
2.3.1 Aembu and ACK Rites of Passage.....	78
2.4 Alternative Rites of Passage (ARP).....	84
2.4.1 Reasons Advanced for Adaptation of Integrated Rites of Passage by the ACK Christians	86
2.5 Theoretical Framework	93
2.5.1 Conceptual Model	96
2.5.2 Conclusion	98
CHAPTER THREE.....	100
RESEARCH METHODOLOGY	100
3.1 Introduction	100
3.2 Research Design	100
3.3 Variables.....	101
3.4 Site of the Study.....	101
3.5 Total Population.....	103
3.5.1 Target Population	103
3.6 Sampling Techniques and Sample Size	105
3.6.1 Sample size	106
3.7 Research Instruments	106
3.7.1 Questionnaire	106
3.7.2 Interview Schedule.....	108
3.7.3 Focus Group Discussion.....	108
3.8 Pilot Study	110
3.8.1 Validity	111
3.8.2 Reliability	112
3.9 Data Collection Techniques	112

3.10 Data Analysis and Presentation	113
3.11 Logistical and Ethical Considerations.....	114
3.12 Conclusion.....	115
CHAPTER FOUR	116
PRESENTATION OF FINDINGS, INTERPRETATIONS AND	
DISCUSSIONS	116
4.0 Introduction	116
4.1.1 Demographic Characteristics of the Respondents	117
4.1.2 Youth Respondents	119
4.2 Aembu Socialization Rituals	121
4.2.1 Procreation and Birthing Rituals.....	121
4.2.2 Birthing Rituals	121
4.2.3 Naming Rites	124
4.2.4 Socialization during Childhood	129
4.2.5 Aembu Virtues Instilled through Child Socialization	133
4.2.6 Transitional Rites of Passage.....	134
4.2.7 Aembu Child Socialization Venues	142
4.2.8 Child Socialization Tools	143
4.2.9 Stories.....	143
4.2.10 Songs	145
4.2.11 Riddles, Proverbs, Myths and Tongue Twisters	149
4.3 Anglican Church of Kenya’s Child Socialization Programs.....	152
4.3.1 Sacramental Catechetical Programs	152
4.3.2 Churching	152
4.3.3 Baptism and what influences Naming among ACK parents.	156
4.4 Church and ministry.....	163
4.4.1 Sunday School	163
4.4.2 Socialization through Brigade Activities.....	168
4.4.3 Confirmation.....	170
4.4.4 Kenya Anglican Youth Organization	176
4.4.5 Effectiveness of Scheduled Meetings	183
4.4.7 Kenya Anglican Men Association	187
4.4.8 Education Sunday.....	189

4.5 Call of God	190
4.5.1 Parents and Godparents Child Socialization at Home	190
4.5.2 Church Effectiveness in Enhancing Socialization of Children.....	199
4.6 The similarities between Aembu and ACK Rites of Passage.....	200
4.7. Contemporary Youth Moral Challenges	209
4.7.1 Peer pressure	211
4.7.2 Homosexuality, incest and bestiality	211
4.7.3 STIs	213
4.7.4 Teenage pregnancy, early marriages, abortion and school dropout...	216
4.7.5 Promiscuity	220
4.7.6 Abuse of alcohol and substance	221
4.7.7 Poor parental relationship	223
4.7.8 Negative Social Media Influence	227
4.8 Developing strategies to curb youth moral challenges	231
4.8.1 Physical Transition for Boys and Girls	231
4.8.2 Mentorship of youth members in ACK Kigari archdeaconry	237
4.8.3 Conclusion	245
CHAPTER FIVE	247
SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS	
OF THE STUDY.....	247
5.0 Introduction	247
5.1 Summary of the Findings	248
5.2 Conclusions	257
5.3 Recommendations.....	260
5.4 Suggested Areas for Further Research.....	262
REFERENCES	263
Published Books	263
Unpublished sources	270
Unpublished Thesis	271
Journals	273
Internet sources.....	275
GLOSSARY	278
APPENDICES	282

A 1: Letter of introduction to respondents	282
A 2 Research Assistant Confidentiality Agreement	283
A 3: Research Instruments	284
A3.1: Interview Guide Questions for the Bishop and vicars in charge	284
A3.2: FGD Guide Questions for Parents.....	285
A3.3: Questionnaire for Parent Respondents	286
A3.4: Questionnaire for the god-parents.....	289
A3.5: Questionnaires for The Youth members.....	292
A3.6: Interview Guide for The Evangelists	296
A3.7: Interview Guide for The Sages	297
A3.8: Interview Guide for The Church Elders	298
A 4. Map of Embu Diocese Showing the Location of Churches in Kigari archdeaconry.....	299
A 5 The Ten Commandments	300
A 6: The Lord's Prayer.	301
A 7: The Apostle's Creed (Modern Service Prayer Book 1997, P.37).....	302
A 8: Research permit NACOSTI.....	303

LIST OF TABLES

Table 1.2: The similarities Between Aembu and Anglican Church of Kenya Rites of Passage.....	78
Table 3.1: Total Population.....	103
Table 3.2: Target population.....	104
Table 3.3: Sample size.....	106
Table 3.4: Number of Questionnaires in Each Congregation.....	107
Table 4.1: Youth Respondents by Age.....	119
Table 4.2: Aembu Virtues for Child Socialization.....	133
Table 4.3: Use of Biblical Names in Naming Children.....	159
Table 4.4: Parents Who Explain Meaning of Names to Children.....	162
Table 4.5: Areas the Parents Taught the Children while at Home.....	194
Table 4.6: Source of Important Information.....	197
Table 4.7: Physical Transition for Boys.....	232
Table 4.8: Physical Transition of Girls.....	232
Table 4.9: Involvement of god-parents during Transition from Childhood to Adulthood.....	233

LIST OF FIGURES

Figure 1.2: Conceptual Framework	98
Figure 3.1 FGD with Parents Respondents	109
Figure 4.1: Parents Respondents	117
Figure 4.2 Brigade Enrolment.....	168
Figure 4.3 Confirmation Service	170
Figure 4.4: Things Taught During Catechism.....	171
Figure 4.5 KAYO Enrolment.....	176
Figure 4.6: Socialization through secluded meetings	179
Figure 4.6: Teachings offered in Secluded Youth Meetings	180
Figure 4.7: Teachers during Scheduled Meetings	183
Figure 4.8: Effectiveness of Teachings of Scheduled Meetings	183
Figure 4.9 Mothers' Union Enrolment	184
Figure 4.10 KAMA Enrolment	187
Figure 4.11 Education Sunday Award Day	189
Figure 4.12: Child Socialization on Tenets of Faith.....	190
Figure 4.13: Source of Important Information.....	196
Figure 4.14: Church's Effectiveness in Enhancing Socialization of Children	199
Figure 4.15: Views of God-parents on Church Effectiveness in Enhancing Socialization of Children	200
Figure 4.16: Contemporary Youth Moral Issues.....	210
Figure 4.17: Certificates of Attendance.....	236
Figure 4.19: Youth Mentors.....	237

ABBREVIATIONS AND ACRONYMS

ACK	-	Anglican Church of Kenya
ACK ROP	-	Anglican Church of Kenya Rites of Passage
AIDS	-	Acquired Immune Deficiency Syndrome
AMREF	-	African Medical and Research Foundation
ARP	-	Alternative Rites of Passage
ATM	-	Automated Teller Machine
CBO	-	Community Based Organization
CEF	-	Child Evangelism Fellowship
CMS	-	Church Missionary Society
DVDS	-	Digital video discs
FBOS	-	Faith Based Organizations
FGD	-	Focus Group Discussion
FGC	-	Female Genital Cut
FGM	-	Female Genital Mutilation
FLE	-	Family Life Education
GNC	-	Good News Club
HIV	-	Human Immunodeficiency Virus
IRP	-	Integrated Rites of Passage
IT	-	Integrated Technology
ITC	-	Information and communication Technology
KAYO	-	Kenya Anglican Youth Organization
KAMA	-	Kenya Anglican Men Association
KNA	-	Kenya News Agency
MU	-	Mothers' Union
NACOSTI	-	National Commission for Science Technology and Innovation
NCPD	-	National Council for population and development
NGO's	-	Non-Governmental Organizations
PATH	-	Program for Appropriate Technology in Health
PCA	-	Presbyterian Church of Africa
PRB	-	Population Reference Bureau
ROP	-	Rites of Passage
TV	-	Television
USAID	-	United States Agency for International Development
WWW	-	World Wide Web

OPERATIONAL DEFINITION OF TERMS

Abstinence-	A virtue instilled in children during socialization in order to uphold morality in the society. It can be a decision not to engage in sexual intimacy before marriage; deliberate avoidance of using drugs and substances or avoiding a company that can ruin good morals.
Afro-Christian mores-	A combination of African and Christian norms and moral values or customs derived from generally accepted Christian and African traditional practices and moral values with no influence of western culture.
Child-	A person who is depending on his parent and not yet married. aged between 1- 24 years.
Church-	A group of people who gather together to worship and they have guiding principles, which are meant to be observed by all members.
Churching-	A ceremony conducted for a mother and child in the Anglican Church after giving birth; synonymous with dedication in other Churches such as the Presbyterian Church of Africa (P.C.A.)
Circumcision-	A cultural ritual which involves physical cutting of a part of the male sex organ as a sign that one has moved from childhood to adulthood.

Compatible-	What the church and members of the Aembu community may consider appropriate in as far as norms and values used to socialize children are concerned.
Culture-	That which is carried out on daily basis among a group of people and is considered appropriate and beneficial to the individual and the society. It has to do with their moral norms, religious beliefs, taboos and occupations which characterize the people's manner of daily existence
God-children-	Children who are sponsored by a person during their baptism.
God-parent-	A person who bears witness during a child's baptism or a child's sponsor during baptism.
Holistic-	Integral development models for teenagers in terms of their physical, spiritual, emotional and social values. Physical (body), spiritual (soul) and emotional (mind).
Initiation-	What is done to an individual to make him or her a member of a group usually through a special ceremony.
Mentor-	An adult or an agetate with a wealth of knowledge who is entrusted with helping a person occasionally by giving guidance and counselling on different matters as the need may arise.
Mentoring-	Teaching children during socialization to guide them to make proper choices and decisions

which help them, become responsible members of the society.

Morality-

Acceptable behaviour or what the society teaches its children so that they can live in peace with others and themselves.

Mores-

Norms and moral values or customs derived from generally accepted traditional practices.

Norms-

The usual and expected way of doing something. It can also be standards of behaviour that are accepted within a particular group or society and are considered normal.

Puberty-

The period in a person's life when sexual organs develop rendering such a person capable of having children whether married or not.

Rites of passage-

A ritual performed that marks a person's transition from one status to another. They can indicate movement from childhood to adulthood symbolized by birth, naming and transitional initiation and rituals.

Ritual-

A ceremony, which is carried out to legitimate a rite of passage.

Secluded meetings-

Organized teaching sessions held periodically for the youth members in which teachings on different topics are given.

Socialization-

A process of teaching children what is acceptable and not acceptable in the society from infancy with the aim of making them to

fit well in the society.

Socialization agents-	This is the task force personnel, which may include parents, teachers, preachers, Sunday school teachers, MU members, KAMA members, grandparents, godparents, sponsors, peer group members and the media.
Socialization media-	It is the means of conveying messages during the socialization process, which may include lullabies, narratives, proverbs, songs, dances, riddles, legends, myths and tongue twisters.
Socialization programmes-	Planned activities such as youth seminars, catechetical classes and mentorship lessons.
Sponsors-	People entrusted with the responsibility of guiding children from the time they are baptized by teaching them Christian tenets of faith or people who help initiates during initiation rituals.
Temperance-	Ability to restrain oneself from doing what may not be accepted as morally right.
Youth-	Adolescents who are aged between 12-24 years and are under the care of their parents.

ABSTRACT

The main objective of this study was to have a comparative analysis of the Aembu and the Anglican Church's rites of passage for child socialization in order to come up with Afro-Christian mores for instilling moral virtues among children that can prepare them for their future roles as adults. Child socialization is geared towards addressing teen issues in order to help them cope and fit in the 21st Century community as truly African Christians. The study sought to find out how virtues such as obedience, honesty, respect, temperance or hard work are instilled in children to bring out morally upright people in the society. The study examined various ways of improving child socialization programs in the Anglican Church of Kenya Kigari Archdeaconry in order to curb moral challenges facing the children. The statement of the problem responded to questions on what can be put in place to improve socialization programs in the ACK Kigari Archdeaconry to curb moral challenges being faced by her children. The study was guided by the following specific objectives: To analyse the socialization processes offered through rites of passage in Aembu community, to evaluate the Anglican Church of Kenya's (ACK) child socialization programs and to interrogate the similarities between socialization processes in Aembu culture and Anglican Church of Kenya. The study was carried out in Embu County, in the Anglican Church of Kenya, Embu Diocese, Kigari Archdeaconry. The literature was reviewed thematically under the following sub-topics: Analysing the socialization processes offered through rites of passage in Aembu community, evaluation of the Anglican Church of Kenya's child socialization programs and interrogation of the relationship between socialization processes in African culture and Anglican Church of Kenya. Niebuhr's (1894-1962) Christ and Culture Theory and Religious Socialization theory whose major proponents are Myer (1996) and Sherkat (1998) guided the study. The study used descriptive research design which allowed the researcher to use in-depth interviews, questionnaires and focus group discussions to gather factual information systematically. The study respondents were parents, youth members, church elders, the sages, god-parents, evangelists, vicars and the Bishop. They were selected using purposive and simple random sampling methods. Primary data was collected through questionnaires, interview schedules and focus group discussions (FGD) while secondary data was gathered through published and unpublished resources. Data analysis used descriptive statistics, narratives and verbatim citations. Qualitative data analysis was used whereby data was synthesized thematically according to the objectives of the study. The findings revealed that there are socialization platforms in both Aembu and the Anglican Church of Kenya's forums for child socialization and that in both; children are socialized in order to make them fit in the society. However, due to social and globalization changes, the Anglican Church of Kenya socialization has been affected to an extent that the youth being socialized are battling with different moral issues, which are in turn affecting the society. It was observed that doing away with the traditional puberty rites in modern society has resulted in creating a wanting child socialization gap, which has resulted in plunging the contemporary society into a crisis with regard to management of moral issues, which translates to threatened survival of the society. Therefore, since the Aembu and Anglican Church of Kenya's socialization have merits, there is need to integrate them and come up with Afro-Christian mores through Integrated Rites of Passage (IRP) for both boys and girls in order to socialize the Anglican Church of Kenya's youth members more effectively and curb most of the youth moral issues.

CHAPTER ONE

1.0 Introduction

This chapter focuses on the background, statement of the problem, purpose of the study, the objectives, research questions, premises of the study, justification and significance, scope and limitations of the study. The chapter sets out to give an overview of the general understanding of what child socialization is in both African and Anglican Church of Kenya (ACK) setting.

1.1 Background to the Study

The custodians of tomorrow's world are the indisputably today's children and any society's ability to have a continuous existence depends on its ability to socialize its children in the art of survival and consequently cultural perpetuation (Boaten, 2010). Globally, both the society and the Church have taken child socialization seriously. According to Sincere (2011), there are five types of socialization namely: primary, secondary, developmental, anticipatory and resocialization. Socialization is the process by which we learn to become members of the society by internalizing the norms and values of society and by learning to perform our social roles (Opuku, 2015). Crispi (2004), argues that the way we are, behave and think is the final product of socialization. Socialization according to Adie (2002) is the process by which we learn the ways of a given society or social group so that we can function within it. Besides, socialization attempts to prepare persons for statuses they either occupy or will occupy sometime in the future and for the roles attached to those statuses.

The introduction of Christianity in the world affected many civilizations; therefore, influencing greatly the socialization of children. One of the Christian denominations which is found in every continent all over the world is the Anglican Church. It has over 110 million followers spread across 161 countries. Historically, the Anglican Church was established in the 17th century alongside colonialism in the United States of America, Canada and New Zealand. In Asia, Latin America and Africa, Anglicanism spread through the missionary's activities in the 18th century (Anglican Communion official website, 2020)

In 1795, the British made Cape in Southern Africa a British colony which attracted missionaries to Cape. By 1820, British missionaries started their mission work in Southern Africa. They reached Zambia in the latter half of the 19th century. David Livingstone entered Zambia as a missionary in 1853 according to Chanda (2017). In Kenya, the first Anglican missionary, John Ludwig Krapf arrived in Mombasa in 1844. Johann Rebmann later joined him in 1846. Kivuti et al. (2010) note that in 1909, the late Reverend Douglas Hooper came to Embu from Kahuhia which was the Church Mission Society (CMS) centre. Chief Kabuthi at Kigari welcomed him. The chief and Embu elders agreed to give Reverend Douglas Hooper a piece of land for the establishment of a mission centre. Murray (1976) explains that the Canadian brothers founded Kigari mission in Embu in 1910. In 1910, the CMS sent Doctor Craw and his wife to Kigari mission. After its establishment, the missionaries imposed a ban on female circumcision. This consequently explains why the introduction of Christianity in Embu changed the social set up.

African religion was used to socialize children before the coming of missionaries who introduced Christianity. One of the most important rites of passage practised by many people in the world is circumcision of both young boys and girls (Gollaher, 2000). Many scholars have carried out investigations aimed at finding out why female and male circumcision was carried out in many parts of the world. Sanderson (1981) notes that for religious reasons, boys from Jewish families in Britain were circumcised on the 8th day after birth. Moreover, some families circumcised boys for medical reasons. In addition, Newman (2007) concludes that among the Jews scattered throughout Christian Europe, circumcision rather than baptism acted as the ritual which welcomed a male infant into the spiritual community. Circumcision within the Jewish culture is religious just as it is in African practice.

In order to explain the origin and importance of circumcision as an indispensable rite of passage in Africa, many researchers have carried out studies. One such a study is by Olga (2015) who argues that among some African communities, there were cultural beliefs to the effect that both men and women have similar body parts. Olga further contends that in such communities, a man's foreskin was believed to be a female body part while the clitoris in a female was viewed as a male body part. Therefore, to become a wholly formed female without any male parts or a wholly formed male without female parts the clitoris and the foreskin had to be cut respectively. Olga's views are important because they explain circumcision, which involves cutting of body parts that give both men and women their identities in as far as differentiation of gender roles in the society, is

concerned. This makes socialization of children to be handled according to their gender especially during adolescence within the African setting.

Among the Xhosa, Mandela (1994) observes that no man was allowed to inherit property, marry or officiate any ethnic rituals if he had not been circumcised. This is because circumcision was regarded as one of the most important rites of passage in one's life as it enabled the transition from childhood to adulthood (Battiguole, 1984 & Boyle, 2002).

In Kenya, Hollis (1990), Waller & Spear (1993) maintain that the Maasai of Kenya carried out circumcision as a sign of moving from childhood to adulthood. The Maasai through circumcision were able to integrate into the Maasai community other people who were not Maasai by birth who would undertake circumcision as a mandatory ritual before being accepted and integrated.

Among the Kipsigis, there was circumcision for both boys and girls according to Mwanzi (1977). Fumagali (1977) avers that among the Samburu, circumcision marked gradual physical and social maturation. Through it, there was reinforcement of social obligations, values, ideals and behaviour. This was made possible through retreats into initiation schools by the initiates, which paved way for intensified teachings on what the society expected of them in their new roles after circumcision (Anderson, 1970; Herzog, 1973; Rukungah, 1993).

The Agikuyu socialization begins at birth and ends at death (Kenyatta, 1938). A child passes various stages of age-groupings tagged with their appropriate tools of socialization. Since *wega umaga na mucii* (every good tiding is bestowed by one's kindred), Kenyatta states there was teaching of children in the family and

clan traditions (*kirira kia mucii*). Muriuki (1971) observes that among the Agikuyu, circumcision of both boys and girls enabled them to be considered as full members of the community. This gave them an identity, which Erickson (1970) states that a person is born without but acquires it later slowly as one progresses' gradually in life with time.

Among the Aembu, there were rites of passage, which were used to socialize children (Mwaniki, 1974; Nyaga, 1985). These rites of passage included birth, naming, puberty rituals, marriage and death rites. Nyaga (1985) further contends that initiation into adulthood provided special opportunities for focused teaching on family life (FL) matters. Mugambi (1989) argues that by the time a person was circumcised, he was socialized in such a way that he knew what the society expected of him in as far as the moral standards were concerned.

Nyaga (1985) explains that the Anglican Church Embu diocese, Kigari archdeaconry was among the first Christian communities to condemn the Aembu traditional circumcision rituals and especially female circumcision. In fact, they pointed out that; "*Mundu ukaruithia eritu ti wa Jesu*" (whoever will circumcise girls does not belong to Jesus). Murray (1976) adds that by the beginning of 1931, any communicant who allowed his /her daughters to undergo clitoridectomy was disciplined by the church. Additionally, all those who wanted to be confirmed had to do away with clitoridectomy. The ban imposed on clitoridectomy according to Muoki (2008) disrupted the social norms of the Aembu. The collapse of the old social order consequently watered down the restrictions on sexual activity among the youth.

On the other hand, Moywaywa et al. (2017) note that boys were to be taken to hospital where they were circumcised by medical doctors under anaesthesia which was used to numb the penis to reduce pain while girls were to abandon clitoridectomy all together because it was not compatible with Christian teachings. The early missionaries backed their stand on the abandonment of female circumcision from the book of Genesis 17:9-13 whereby God had commanded Abraham to circumcise his male descendants and not females. Karanja (1999) avers that according to the missionaries, the chief stumbling blocks to spiritual life at Kigari in the 1930s were sexual immorality and excessive drinking. Karanja further notes that with the collapse of tribal sanctions, there was increased sexual immorality among the youth.

Batulekeddeki, (2011) argues that rituals and ceremonies such as naming of children, initiation, marriage and funeral rites had a key role of transmitting religious and moral values. At birth, a child was welcomed with much jubilation and festivity (Muguna, 2014). There were five ululations for a boy and four for a girl. The rite of birth according to Nasimiyu (1986) comprised ceremonies that protected the mother as well as the child because they were both considered as mystical beings. There were ceremonies of consecration, incorporation and becoming new persons. After birth, a child was named. A name was given by women (Katakami, 1997). Mugambi & Kirima (1976) note that one of the ways of keeping the dead immortal or in living memory was through naming children after the departed members of the family. The dead members of the community would then have a role or a function in the community of the living and

consequently bridge the gap between the living and the dead (African concept of immortality).

After the birth and naming ceremony, there was the hair cutting ritual. The hair according to Mbiti (1977) represents a woman's pregnancy but after delivery has taken place; old hair is shaved off to give way to new hair, symbolizing new life. The cutting of a child's hair indicates that it has been delinked with its mother and now the child belongs to the whole community "scattered hair after shaving." The mother whatsoever has no exclusive claim over the child. It thus belongs to the *mugongo* (many people) according to Mwaniki (1974).

Nasimiyu and Waruta (1993) explain that an African mother strapped the new born baby in her bosom next to her breasts something, which provides nourishment, warmth and security. The infant facing the face of the mother as she goes about doing her chores would study the mother's facial expressions, the movement of the lips, the smiles and the eyes of motherly love. Moreover, as the infant developed physically, the mother would move it from the front and would strap it on the back. From the back of the mother, the curious growing child would now start observing the wider world of the mother's movements from which it would learn to appreciate a wider world of physical and social environment.

Megill (1981) explains that even in breastfeeding, children were taught to look for food; consequently, even an infant will be forced to reach out to the breast when breast-feeding. Moreover, a child learns to talk by imitating parents, brothers and sisters. The control of elimination of body waste is achieved within

this period although bed-wetting at times continues beyond this period. Little by little, a child learns to distinguish right and wrong between three to five years, this is learnt from parents and other children.

Mweru (2005) observes that when children began to talk, they were taught the correct speech through practising, repetition and mimicking. In addition, children learnt important names within the family's present and past constitution from their mothers. When they started walking, they were taught how to walk and sit properly by practising what they had observed. They were also taught how to use their hands. After passing the stage of infancy, socialization of children took a different dimension. Mwaniki (1974) observes that at eight years old, there was a ceremony of dressing children among the Aembu. During that ceremony, a girl was given a small loincloth and a boy would be given a cord for holding his sheath and sword. Afterwards, there was an ear-piercing ceremony before circumcision.

Kenyatta (1938) & Moywaywa et al. (2017) explain that some of the skills boys learnt included grazing, classification of different trees and plants, hunting and digging as well as herding sheep and goats. They also learnt important customs of the community, moral conduct, respect for elders, obedience, loyalty to leaders, clan and sub clan names and the family tree. Besides, fathers taught their sons through role-playing and practice. Mwiti (2005) notes that girls were taught by their mothers through practice whereby they learnt babysitting, cooking, grinding flour, fetching water and firewood among other chores. Further, a girl was expected to be respectful, humble, welcoming, hardworking and chaste. A girl was not supposed to be arrogant, irresponsible, abusive, lazy or untidy. Maillu

(2004) concludes that it was the responsibility of responsible women in the society, mothers, aunts and grandmothers to socialize girls while responsible men, their fathers, uncles, and grandfathers socialized boys.

Indeed, the traditional African socialization was a moral enterprise whose main concern was promotion of virtue (Njoroge & Bennaars, 1986). Wandibba (2003) explains that moral values formed the bedrock of the socialization, which was given to children as they grew up. Alexander (2007) contends that morality is about God's call in view of our behaviour or *mores* (Latin; customs). In morality, human actions are condemned or commended. She further posits that among people, morality is summation of the lessons learnt in history and it entails doing what is right. Moreover, morality was inculcated in children through the simple and straight forward stories told by their mothers (Kabira & Mutahi, 1988). Furthermore, these stories emphasized obedience and respect to parents and older members of the society while discouraging vices like theft, deceit and greed.

Studies carried out by scholars such as Nandwa & Bukenya (1983), Chesaina (1997), Gecaga (2004), Mweru (2005), Mbaku (2005), Ndung'u & Mwaura (2005), Ikenga (1981), Gitome (2011) and Batulekeddeki, (2011) on African child socialization have shown that as children grew up, they were socialized by different socializers using teaching media such as lullabies, narratives, proverbs, songs, dances, riddles, legends, myths and tongue twisters.

Songs were used to admonish wayward behaviour while proverbs were used to teach about tolerance, obedience, kindness and diligence (Karanja, 2003). Karanja adds that stories, dances, songs, rituals and feasts were the roots of

people's way of life. Githuku (2014) concludes that proverbs, rituals, rites and the language gave instructions and insights into the cultural pillars that guaranteed social stability. He argues that proverbs were an expression of people's conception of themselves, of their values and of their attitude to life. He also notes that hospitality, respect for parents and the old, obeying the laws of the community and appreciating all behaviour that enhanced community life were of chief importance. Wilson (2011) argues that tongue twisters are useful in as far as children's language development is concerned.

Gitonga (2008) & Kinoti (2010) are of the view that curses were used to enforce moral virtues and were mainly used within the kinship system. The parents and the grandparents who were senior members of the extended family ensured that as children grew, they understood the difference between curses and blessings. Children were taught on how curses would ruin the lives of victims, causing calamities such as childlessness, illness or sudden death. For this reason, children learnt the virtue of obedience and respect for parents in order to avert curses as they grew.

When boys and girls attained puberty, their socialization was intensified. Meekers et al (1995) state that in the traditional African societies, the extended family together with kinship systems took the responsibility for transmitting important information to adolescents usually through initiation ceremonies. Before getting initiated, Kinoti (2010) observes that the ears of the initiates were pierced signifying the candidate's new adult status.

To show the social value of initiation among the Aembu, Namu (1969) & Nyaga (1989) explain that boys and girls became adult members of the Aembu society by being circumcised. A circumcision day was set which was called *muthenya wa urigu*. It was the day a boy would shed off the derogatory name *kivici* and acquire a new name *mwanake*.

However, Rander (1991) says that the Western missionaries of the 19th century were convinced that the African way of life was depraved; therefore, had to give way and embrace that of the Western-minded missionaries. Dynamic ideas and a new way of life exerting influence on the static tribal life were working not only to make men new according to the Bible but also to establish a foreign culture that was quite different from the traditional culture of African people. He further explains that the aftermath of the missionaries' rejection of tribal institutions created "cultural voids" within the society. Consequently, the functions served by the prohibited social customs were no longer fulfilled.

In their attempt to show how introduction of Christianity which was a new religion affected socialization in Africa, Mbula (1977) & Mugambi (2002) state that upon its introduction, the church took over the role of the traditional family. The centre of authority changed from the family leaders to the church leaders (Kinoti, 2010). Gitonga (2008) notes that the indigenous social environment produced children who obeyed, respected and cared for the parents. The teachings of the missionaries that the Church was the only custodian of moral discipline shifted the task of shaping the moral life of the child from the parents and the village community to the Church. That is why the Church is now tasked with the responsibility of socializing children.

The Anglican Church like the Aembu society has her own rites of passage, which serve as child socialization tools. According to Alexander (2007), in order to have effective parental child socialization, Mothers' Union (MU) and Kenya Anglican Men Association (KAMA) give teachings to the parents which help them to socialize their children to uphold God's principles who is the giver of moral virtues. Megill (1981) concurs that Sunday school is used as a primary means of Christian education within the Church. Music is also used to socialize children in the Anglican Church because it is scriptural. Further, it has a theological backing found in Colossians 3:16, when Paul says;

“let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your heart to the Lord”.

After the birth of a baby, there is usually a churching ceremony, which is carried out by Anglican Christians within the first ninety days after the birth of a baby. During the churching ceremony, Anglican Christians perform purification and thanksgiving rituals. In these rituals, there is purification of the mother and thanks giving prayers for the baby's safe delivery (Anglican modern prayer book 1997).

After churching, some babies are baptized while others are baptized later. Mugambi (1989) explains that infant baptism is practiced as the wish of the parents that the children will grow up within the setting of the church. “Godparents” are chosen who become the sponsors of the children at the ceremony and take the vows of initiation into the church on behalf of the children. Synman (2004) explains that Christian parents and godparents have an

awe-full responsibility of bringing their children to baptism. He further notes that they undertake and guarantee that the baptized infant will be brought up in fear and nurture of God.

After attaining twelve years and above, confirmation as an initiation ritual is carried out among the Anglican Church of Kenya's children according to Hale (2000). Synman (2004) observes that confirmation is the completion of baptism and that both are initiation sacraments. During confirmation, the candidates affirm their faith and commitment to Jesus; promise to avoid sin and vow to become witnesses and workers for the Lord. According to Our Modern Services Anglican Church of Kenya (2017) before confirmation by the bishop, the candidates are taken through catechism by a catechist for a period of six months. The catechism classes' teachings include: Call of God, Christian Belief, the Church and Ministry, Christian Obedience, the Holy Spirit in the Church and the Christian Hope.

Both Aembu and the Anglican Church of Kenya's ROP have similarities. Crispi (2004) explains that in the Aembu and Anglican Church of Kenya's ROP, children get moulded into being what the society wants them to be. They also learn what is appropriate and improper for boys and girls. Kristiansen (1960) is of the opinion that the teachings given during rites of passage are the actualization of divine order. This view can be interpreted to mean that the teachings offered in the Aembu socialization processes can be useful in the interpretation of the Biblical message and its application in child socialization in the Anglican Church and the Aembu community.

Another area where similarity between Aembu and Anglican Church of Kenya's ROP is depicted during the Aembu initiation rite of passage and the Anglican Church of Kenya's baptism in which anointing oil is used according to Lukwata (2003). Our Modern Services Anglican Church of Kenya (2017) states that during baptism, there is anointing with oil which is a component of the early Church as well as some traditional initiation ceremonies.

In the Anglican Church, there are Sacramental Catechetical Programmes used as child socialization tools. They include churching (Gitome 2011), baptism (Mbiti, 1986) and confirmation (Hale, 2000). The Anglican Church of Kenya has come to the realization that there are some African socialization tools which can be used in the Anglican Church of Kenya to socialize children in order to address moral issues in the contemporary society. According to stjamescathedral.or.ke, the Anglican Church of Kenya's efforts of putting in place Alternative Rites of Passage (ARP) in her endeavour to socialize her children effectively can be traced to Kiambu County where cathedral initiation was started in 2009 to help boys who were indulging in drugs and illegal gangs. This happened because they were being initiated into drugs and other gang activities during the circumcision process. Hughes (2018) argues that ARP is a newly invented ritual whose aim is to replicate or mimic certain aspects of traditional initiation process but without the physical cut for girls.

In 2011, stjamescathedral.or.ke reveals that the church started ARP for girls due to popular demand in Kiambu County and that these ARP for both boys and girls were started as youth transitional rites from childhood to adulthood in a Christian environment. Despite having a well-structured system of socialization for

children, with the introduction of Christianity in Africa, socialization of children took a different dimension.

Mpagi (2002) notes that the missionaries did not accept the structure of the African society; hence, they worked towards breaking it. The Anglican Church of Kenya was one of the oldest churches in Embu County which was started by the early missionaries and it was the first to abandon the traditional initiation rite (*irua*). Nthamburi (1990) adds that what appeared to be stubbornness from the Africans was actually a legitimate attempt to prevent the disintegration of the African cultures. According to Magesa (2008), African religion has a unique moral contribution to make and anyone Christianizing Africans today ought to begin from what Africans already have with regard to norms and values.

On the other hand, Gitome (2011) observes that the absence of the African indigenous guidance and counselling that used to be in the traditional initiation school has created a crack in the social fabric. This clearly describes the situation in our contemporary society. Studies carried out by different scholars indicate that there are different moral issues among the contemporary youth members in spite of being socialized in the Church and at home.

The greatest causalities of this social fabric disintegration are the youth who have been afflicted with many issues that need to be addressed (Waruta, 1995; Gecaga, 2003; Gitome, 2011). Further, research has identified misuse of IT as a challenge facing the youth today (Chukwa, 1995; Mwiti, 2005). Chukwa (1995) in congruence states that the abuse of printing technology and internet in the production of pornographic material which drags millions of teenagers into

sexual fantasies and immoral acts is a gift of science. Mwiti (2005) notes that the current lifestyles portrayed by various TV programs and films are often full of promiscuity and uncontrolled behaviour. This sends unrealistic messages to young people. The scholars have however not stated how IT can be used to positively socialize children in the contemporary society.

Gecaga (2003) in her study reports that 24.7% of the youth respondents identified teenage pregnancy as a problem, 28.1% sexually transmitted diseases, 29.5% drug and substance abuse while 11.6% identified abortion. Moreover, the youth have problems such as promiscuity/ illicit relationships and poor parental relationships (Mwiti, 2005; Oketch, 2018). Muigana (2006) & Magesa (2008) add that incest is also a moral challenge facing the youth today. Bestiality as a challenge has been identified by Silberschmidt (1999,) while homosexuality is cited by Gicho (2015). Besides the youth are afflicted with abuse of alcohol and drug substance as well as Sexually Transmitted Infections (STI) (Kunhiyop, 2008; Edward & Anif, 1990; Dehne, 2005; Schmitt, 2008; Matondo, *et al.*, 2015).

The current study's background and motivation was prompted by the following factors. Firstly, the social changes which have occurred in the 21st century have affected effective child socialization platforms. Many people have adopted individualistic ways of life in contrast to the African cooperate way of life. The Church now seems to be the best option for a viable socialization platform. This called for a comparative study of the Aembu and Anglican Church of Kenya's ROP so as to come up with a better way of instilling skills and knowledge to the children in order to make them grow into responsible African Christians who can

carry the mantle of African norms and values which blend well with Christian teachings to address some of the social problems afflicting society today.

Secondly, a study carried out in Embu County by Njiru (2014) on the influence of Female Genital Mutilation (FGM) on girls' participation in education concluded that initiation as a rite failed to offer a socialization opportunity for the youth. However, Mugambi (2000) notes that in the African traditional life, the education and training which was given at the stage of initiation was vital for the community's maintenance of its self-understanding. It also provided an opportunity for every individual to learn the expectations of the community. Therefore, the researcher sought to reconcile these contradictory findings by analyzing the Aembu and the Anglican Church of Kenya's rites of passage for child socialization to find out what can be done to bring forth Integrated Rites of Passage which do not have a negative impact on the health of the initiate but offer the necessary socialization programs. Fourthly, a study carried out by Muriithi (2018) reviewed that most of the marital challenges are caused by lack of enough teachings on family life education for the youth members and therefore, there was need to carry out a study to find out how such teachings may be offered in the church circles in the contemporary world .

Lastly, during baptism, the parents and god-parents promise to socialize the children into responsible God-fearing people. Yet, the youth are struggling with issues such as irresponsible sexual indulgence, drug abuse and school dropout among others. The researcher undertook the study to establish socialization programs in the Anglican Church and find out their pitfalls in order to find ways of improving them to be effective tools for child socialization.

1.2 Statement of the Problem

Among the Aembu, there were rites of passage which were used to socialize children as they grew up. They were socialized by different socializers using different teaching media. The teachings given during the Aembu rites of passage were meant to instil in children societal values as they graduated from childhood to adulthood. Moral values formed the bedrock of socialization. Upon the introduction of Christianity, the church took over the role of the traditional family. The centre of authority changed from the family leaders to the church leaders.. This turn of events brought about social fabric disintegration. The greatest causalities of this social fabric disintegration are the youth who have been afflicted with many moral issues such as irresponsible sexual behaviour, drug abuse, school dropout, disobedience among other youth related problems that need to be addressed through effective socialization.

In the Anglican Church of Kenya's ROP, which borrows aspects of Aembu rites (initiation of boys) seems there is a shortfall between the Aembu's earlier child socialization process and what the Church is doing. The church provides teaching before the boys "cut" but the Aembu taught both boys and girls continually and consistently after the "cut". The information given before initiation and the "cut" is inadequate. Subsequently the church is unable to deal with the problem of youth moral issues effectively and yet any society's ability to have a continuous existence depends on its ability to socialize its children in the art of survival and cultural perpetuation. The Aembu traditional society made it possible for all stakeholders in the community to offer the much-needed socialization to the growing children in the community. The statement question therefore is: What

are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry to curb moral challenges being faced by her children?

1.3 The Main Objective of the Study

The study focused on having a comparative analysis of the Aembu and the Anglican Church of Kenya's rites of passage for child socialization in order to come up with Afro-Christian mores for preparing children for their future roles as African Christians.

1.3.1 Objectives of the Study

The study was guided by the following objectives:

1. To analyze the socialization processes offered through rites of passage in Aembu community.
2. To evaluate the Anglican Church of Kenya's (ACK) child socialization programs.
3. To interrogate the similarities between socialization processes in Aembu culture and Anglican Church of Kenya.
4. To suggest strategies that can improve child socialization programs in the Anglican Church of Kenya Kigari Archdeaconry.

1.4 Research Questions

- 1) What are the teachings given in the Aembu child socialization processes?
- 2) Which are the Anglican Church's child socialization programs?
- 3) What are the similarities between socialization processes in Aembu culture and Anglican Church?

- 4) What are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry?

1.4.1 Research Premises

- 1) The teachings given in the Aembu rites of passage can be used effectively for child socialization.
- 2) In the Anglican Church there are child socialization programs.
- 3) There exist similarities between the Aembu and Anglican Church of Kenya's rites of passage.
- 4) There are strategies which can improve socialization programs in the Anglican Church of Kenya's rites of passage.

1.5 Justification and Significance of the Study

The Anglican Church of Kenya was considered an appropriate study location because it is the cradle of Christianity in Embu County. It is one of the oldest churches in Embu County which was started by the early missionaries and it was the first to abandon the traditional initiation rite (*irua*). This occasioned the collapse of tribal sanctions and affected morality in the society. This called for research to find out why there are increased moral issues among ACK youth members and what the African Anglican Christians in the ACK may do to enhance effective child socialization after abandoning *irua* which was a viable socialization platform. Additionally, the ACK Kigari archdeaconry has facilities that foster socialization of the youth.

The present study extended the work and research done by others by examining factors such as the use of Aembu and Anglican Church of Kenya's rites of

passage for child socialization aimed at educating and shaping the youth into responsible adults in the society. The study was necessitated by the fact that most studies done on child socialization need to be enriched because the society is very dynamic; there is need to constantly review child socialization platforms due to the social changes taking place in the 21st century.

Notably, changes have occurred rendering such data deficient in the present situation in Kenya thus necessitating improvement. This study was to provide the ACK socializers with current information on how to improve contemporary child socialization for better results.

The government of Kenya banned girls' circumcision. This study provides an alternative under Anglican IRP. Lastly, the study could be useful in the interpretation of the Biblical messages and their application in child socialization within the Anglican Church and the Aembu community by African Christians.

1.6 Scope and Limitations of the Study

1.6.1 Scope of the Study

The study was conducted in Embu County. Embu County lies some 120 kilometers north east of Nairobi on the South-Eastern side of Mount Kenya. The County covers an area of 2,818 square kilometers. The study was carried out among Christians who were in the Anglican Church in Embu, Kigari archdeaconry. Kigari archdeaconry has six congregations. Kanviu was used for the purposes of piloting while the others were used for the study. These were: Kirigi, Kigari, Manyatta, Kairuri and Mukangu since it was not possible to conduct research among all Anglican churches in the entire Embu Diocese.

1.6.2 Limitations of the Study

During the research, the researcher encountered challenges; however, they were surmounted and the study became a success. Occasionally, during the interview, there would be interruptions from visitors who would force the researcher to postpone the interview to the near future because most of those visitors would be family members in need of attention from the person being interviewed. Some family members thought some of the sages who were being interviewed would get monetary benefits and interrupted the interview to ask the researcher questions in connection with who would be involved when the time for payment would draw near. The researcher had to explain to the relative what the interview was all about.

Further, instead of some respondents narrating to the researcher what they had gathered from their forefathers, they narrated what they had experienced personally. This would have had the consequence of causing loss of data from yesteryears but the researcher skilfully prompted such respondents to give information based on what they had heard from their grandfathers, fathers and then what they had witnessed when they were very young. This made them to systematically give the required information. The process was time consuming and caused the researcher to interview less people than anticipated. It also slowed time for the study's accomplishment, something not anticipated at the beginning of the study.

Most of the respondents were involved in economic activities during the day. This prompted the researcher to conduct most of the interviews in the evening or on Sundays during the day. The researcher had an uphill task convincing a few of

the respondents that the information they gave would only be used for the purposes of this study and that it was of paramount importance no matter how outdated it was. This is because some of them questioned the need to give such information which belonged to the “dark days” when they had not “seen the light.” On the other hand, Covid 19 pandemic affected this study because it was not possible to get some respondents to be interviewed for fear of being infected. Overall, when some challenges were encountered, the researcher sought the intervention of the Church leadership who were very helpful.

1.6.3 Delimitations

It was not possible to conduct the research among all Anglican churches in the entire Embu Diocese because of the vastness of the area. Children who were below twelve years and youth members who were above twenty-four years were not included in the study. Parents who had children below twelve years were not included in the study.

1.7 Conclusion

This chapter has given an orientation to the core of this study. The chapter has covered the background, statement of the problem, purpose of the study, the objectives, research questions, premises of the study, justification and significance, scope and limitations of the study. The chapter that follows delves into the review of relevant literature touching on analysis of socialization processes carried out during rites of passage in Aembu community, evaluation of the Anglican Church of Kenya’s (ACK) child socialization programs and interrogation of the relationship between socialization processes in African culture and Anglican Church.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL / CONCEPTUAL FRAMEWORK

2.1 Introduction

The literature is reviewed thematically under the following sub-themes: analysing the socialization processes offered through rites of passage in Aembu community, evaluation of the Anglican Church's child socialization programs, interrogation of the similarity between socialization processes in African culture and Anglican Church as well as strategies of IRP.

2.1.1 The Socialization Processes in Aembu Community

Socialization is the process by which we learn to become members of society by internalizing its norms and values and by learning to perform our social roles (Opuku, 2015). Further, through socialization, the individual learns the normative values, beliefs, skills, languages and other essential patterns of thought and actions that are relevant for social life. Sincere (2011) outlines the structure of socialization by stating that it generally comprises four types: primary, secondary, anticipatory and resocialization. Primary socialization occurs when a child learns the values, norms and behaviours that should be displayed in order to live in accordance with a specific culture. Secondary socialization takes place when a person learns an appropriate behaviour that is supposed to be displayed within a smaller group which is still a part of a larger society. On the other hand, developmental socialization involves a learning process whereby the focus is on developing our social skills. Anticipatory socialization is the process of socialization where the person practices or rehearses for future social

relationships. Resocialization involves rejecting previous behaviour patterns and adopting new ones so that the individuals can shift from one pattern of their life to another. These views by Sincere (2011) on the structure of the socialization process are silent on how the different types of socialization can be used in our contemporary situation so as to effectively socialize children, a concern for the current study.

During child socialization of the Aembu community, culture plays a crucial role in determining socialization agents and tools. Conclusions made by different scholars such as Mwaniki (1974) & Mugambi (1978) indicate that cultural heritage passed orally for many years by different generations was the guiding principle during the Aembu indigenous socialization process and that the Aembu carried out primary, secondary, anticipatory as well as resocialization socialization. The African culture has rich ways of teaching, training, communicating and expressing acceptable behaviour (Bello, 1991; Ndung'u & Mwiti, 2005).

Research done indicates that culture is learned by human beings at infancy and developed throughout life and that it enables the individual to relate cognitively, emotionally and behaviourally to the world and communicate this understanding to others (Shorter, 1996; Gachiri, 2001; Idang, 2015; Wijssen, *et al.*, 2006). The above scholars argue that culture gives identity to individual groups, embraces the whole context of life and it is as relevant to modernity and modern problems as it is to traditional beliefs and values. They aver that culture consists of world views, attitudes and systems of values with the symbols and rituals that help express, celebrate and transmit them and that it is conditioned by economic,

political and social factors. Idang, (2015) further observes that culture is a source of identity for social groups and that in Africa there are cultural values which include among others social, moral, religious, political, aesthetic and economic values which are accepted and proven ways of being which a given people have developed over thousands of years. Gathaara (2019) states socialization was mainly facilitated within the family, clan and community and that social interactions provided socialization opportunities.

In the Aembu child socialization, several rituals are carried out. Many scholars have discussed these rituals. Some of them such as Shorter (1974) observe that most communities had distinctive birth-rites which were a clear manifestation of the interest of the whole community in the upbringing of a child. Nwadiokwu, (2016) posits that rituals of birth began with the pregnancy of the mother. Among the Aembu, child birth was an important ritual which had a religious connection. Consequently, it was greatly appreciated among the Aembu just like many other African communities (Mwaniki, 1974). Every locality had a trusted midwife who witnessed and announced all the births within her jurisdiction. Nyaga (1985) explains that after the birth of a baby, there was rejoicing and the sex of the baby was announced by ululating (*kuga ngemi*) four times for a girl or five for a boy. Further as the ululation went on, the umbilical cord was cut. The above review indicates that among the Aembu indigenous community, life was appreciated and children were valued.

Unfortunately, if a mother gave birth to a premature baby, she was not allowed to touch it rather it was left to die alone. Mwaniki (1974) further contends that if a baby was born covered with a thin membrane called *ruguiki* or while birthing, the

“feet came first” and not “head first” such experiences were considered a bad omen; hence, such babies were thrown away. Moreover, twins as the first born of a newly married bride were not appreciated. The mother of such twins went back to her parents to be remarried by an already married man and the twins were thrown away. In his attempt to give more examples of omens at birth, Raum (1967) explains that if a child grew its upper jaw incisors before the lower, it was considered a taboo to the family. Thus, the child was thrown away. Such a cruel practice was not compatible with Christian teachings on the sacredness of life.

When the Aembu embraced Christianity, they were taught to accept children as God’s gifts and they stopped throwing them away because no matter the circumstances under which a child was born and grew in, he/ she was fearfully and wonderfully made in the image of God and his/ her life was a precious gift given by God; therefore, had to be preserved under all circumstances.

The naming of a child was done by women on the day the child was born and that children were named after paternal and maternal relatives (Nasimiyu, 1986). Nasimiyu’s work is general in approach and not specific to Aembu but it gives useful insights that are applicable to the Aembu socialization. The duty of naming children was an exclusive privilege for women in which they were exalted above men. This can lead to the conclusion that it was a way of honouring women because through them, God the creator of all things and the giver of life brings forth new life thus revitalizing the community. Besides, Lukwata (2003) observes that naming is an act of worship and that many people give their names in recognition of a divine blessing or a thanksgiving for fecundity. This review

shows names were not given to children for the sake of it but naming had a religious significance.

Bujo & Muya (2011) argue that Africa attaches great importance to a name. In Africa, a name is highly personal and individualized in majority of ethnic communities. The new born is often named after the circumstances of birth. A child named after the grandfather may be named so to express some quality inherited by the new born from the grandfather. A name is meant to express personality. It can also describe various aspects of personal or family history. The above review leads to the conclusion that a child's name describes it, it has an individual's uniqueness and historicity and it has a personal bias.

In her contribution towards naming of children among the Aembu, Gicuku (O.I.19th/2/2021) stated that a pregnant woman would discuss with her husband the person they would name after giving birth. The Aembu used to name their children systematically. Under normal circumstances, children would be named according to birth order in which the first daughters were named after their paternal grandmothers and would most of the times be called Wanja. The second ones would be named after their maternal grandmothers. Most of them were called Muthoni. If a son was born as the first boy in that family, he would be named after his paternal grandfather while the second one would be named after his maternal grandfather. If a girl was born and named after paternal aunt, in most cases she was called Njoki while most of those who were named after their maternal aunts were called Njeri. This can be interpreted to mean there was cohesion achieved through naming of children.

Kamamo (O.I.28th/1/2021) explained that naming of children could also be determined by events that had taken place during pregnancy. He also argues that if a snake entered into a house where a pregnant woman was and later gave birth to a baby boy, he would be named Njoka while a girl was called Cianjoka. If hyenas would form a habit of coming near the homestead; the child would be named Nviti if he was a boy while a girl would be named Cianviti. This means even in child birth and naming, there was harmony among people and their surroundings.

Kiura (O.I.26th/1/2021) observes that a boy born during a locust invasion would be called Ngige while a girl would be called Wangige. Maitha was a name given if a girl was born during an enemy invasion. If a boy was born after his mother had been treated by a medicine man, he would be called Mugo while on the other hand a girl would subsequently be called Wamugo. If a girl was born while the mother was walking along the road, she would be called Wanjira and a boy would be called Muciira. This means through naming; important historical events could be remembered.

Gicuku (O.I.19th/2/2021) stated that after the birth of a baby, he/she was fed with bananas and that a *muciere* (a woman who had given birth recently) was given *mavivio* (good and nutritious food). A *muciere's* friends and relatives brought *mavivio* to her. She would be in confinement depending on how fast she would recover from childbirth. In most cases, it was after one week. This gave the mother time to rest and recover.

In her contribution towards birth rituals Murangi (O.I.23rd/1/2021) stated that a Muembu woman would be said to have *thau* (ritual uncleanliness) after the birth of a baby. This would happen if a man had sexual relations with her before getting her period. If it happened, it was believed the new born would fall sick. A medicine man had to be called to cleanse the couple. Beer was brewed and the man and his wife were cleansed (*kuragurirwa*) by a medicine man. This means they called upon God during the hour of their need through mediators in form of medicine men.

Adegbola (1983) states that if a woman gave birth and lost several babies in succession, the next child was given a funny name to render him or her ashamed of returning to the spirit world. Examples of funny names as observed by Gakuthi (O.I.20th.2.2021) included names such as Thagathaga, Kurukuru, Kamengere, ,Katheci, Mbiro, Kinuku, Kinya, Ngune and Kivara among others. This may be interpreted to mean that just as people are made a laughing stock by the others for different reasons in the community, in the spirit world, babies are laughed at if they have funny names. To avoid being made a laughing stock, babies by all means refuse to go there until they mature and attain old age. Mugambi & Kirima (1976) argue that ancestral patronage was achieved through naming of children. Gitome (2011) supports the views of Mugambi & Kirima (1976) by explaining that to confer a name is to confer personality status, destiny or express a wish or circumstances in which the bearer of a name was given. This is so because when choosing a name, certain desired moral quality or value, physical traits, power, occasion or event guide one in choosing a name. Through naming Gitome observes that the ancestor's vital force is transmitted to the person named. This

review shows naming of a child is not carried out for the sake of it but it is a serious business which may affect individuals in their entire life.

Muguna (2014) explains that a thanksgiving ritual was offered after the seclusion period for both the mother and her baby. This ritual subsequently integrated a child into the community. The home then held *mambura* (ritual celebrations). The end of *mambura* would be when the child's father came to "hold the child". This could take place within a span of between six months to one year. After the successive birth of a baby, Mwaniki (1974) explains that thereafter, ceremonial rites were carried out. These were *Kuumagarua* "being shown out" and to "dress the child" which meant putting on the child four shells on the neck and two on the legs.

The above review shows that among the Aembu, children were valued because they represented continuity of humanity. Without them, death would gradually exterminate the Aembu in the long run. Through birth, dead members were replaced. The Aembu rites on birth and naming indicate socialization at societal level which clearly depicts how birth as the beginning of life cycle is celebrated for it is an indicator and assurance of a secured future. The birth of children gives meaning to marital covenant and sexual union between married couples. It can be used to socialize the youth towards avoiding premarital sex which in deed is responsible for unwanted pregnancies which may lead to abortion, early marriages, school dropout and spread of STD which can be fatal. However, the above review has not laid any emphasis on the best way to socialize children from a tender age to value life.

Studies on African child socialization indicate that African values were transmitted using socialization tools (Kinoti, 2010; Karanja, 2003; Wandibba, 2003; Idang, 2015, Gathaara 2019 and Nasimiyu & Waruta, 1993). These tools included: lullabies, narratives, proverbs, songs, dances, riddles, legends, myths and tongue twisters. Further, the above scholars indicate that values which were instilled during child socialization include: kindness, generosity, reliability, honesty, wisdom, justice, tolerance, obedience, diligence, temperance and courage among others.

Ikenga, (1981); Miruka, (1994); Chesaina, (1997); Mirimo, (1998); Batulekeddeki, (2011); Ndung'u & Mwaura, (2005); observe that riddles, proverbs and wise sayings are oral expressions on beliefs, ideas, values or precautions that were used to socialize children .They explain that in many African societies which had no literacy skills, people preserved their histories through retentive memories and oral traditions. Oral literature played an essential part in traditional education. Karanja (2003) observes that stories, proverbs, riddles, myths and legends are handed down orally through generations. Nevertheless, the above review is silent on the best way to use the above media in the contemporary society for effective child socialization, a concern the current study.

Scholars such as Finnegan (1976), Okpewho (1992) and West & Dube (2001) describe a proverb as a brief statement full of hidden meaning, accepted and used by a community as an expression of truth or wisdom. They also view proverbs as the storehouse of wisdom of the society and contend that they serve as an

occasion for creative reflection and provide a framework for collaborative and contributive creativity both for the speaker and the listener.

Wango (2012) in his contribution towards the use of proverbs as a socialization tool argues that a proverb depends on careful use of imagery and symbolic language thus making it a terse creative aphorism; therefore, becoming a vehicle through which instruction is used for educational purposes and transmission of cultural traditions. Proverbs are cited in numerous different occasions where their veiled and metaphorical inclination is deemed to be relevant and applicable to a particular situation. Wango also notes that in the traditional societies, proverbs were used as an informal avenue for inculcating wisdom into the minds of the youth as they matured into adulthood and beyond. Proverbs are a source of information and instruments of teaching, cautioning, ridiculing and warning as well as having moral and social applications. Most proverbs become a facet of truth or “eternal truth” which is used as a societal point of reference and therefore can be said to represent “the soul of a people” and hence a people’s philosophy.

The mentioned scholars are to be commended for their explanation on the use of proverbs; however, there is a knowledge gap concerning the usefulness of proverbs as socialization tools in the wake of modernization, something which prompted the current scholar to research on their use in the contemporary society.

Another socialization tool which was used by the indigenous Aembu community was folktales. Mbaku (2005) in his contribution towards the significance of folktales states that folktales were traditionally a very effective means of instructing young people. Children were told stories by elders which helped them

to learn the culture and customs of their communities. Informal story telling sessions took place during moonlight and the children would sit fascinated for long hours around an elderly person and listen to thrilling tales. It was a leisure activity as well as a learning exercise. Most of the folktales have moralistic themes and they entail trials and sufferings of the virtuous who are eventually rewarded and how the irreligious, the proud and the wicked are punished. Most children learn about God's omnipotence and man's total dependence on Him from legendary narratives. Mbaku's (2005) study is important because it explains when socialization of children took place, where, who carried it out and if it is carried out. The current study sought to establish who socialises the children in our contemporary society and which values are instilled during the socialization process.

In most of the African societies, there are stories known as myths which were told to children with the sole objective of giving them a historical explanation of different cultural norms or existence of some things. Nandwa & Bukenya (1983) argue that myths often attempt to explain the beginning of time and most of them give account of events which happened in the distant sacred past frequently related to the time of creation. They interpret the relationship between the natural and the supernatural. They also explain mysteries which lie beyond human understanding. There are etiological myths which explain the origin of cultural traits and natural features. This review laid the foundation for carrying out further research on the usefulness of myths in child socialization in an attempt to instil moral values in children in our contemporary socialization.

Legends were also used to socialize children. Radnich (2007) explains that ancestral legends were told and retold around the evening firesides and through them much of the cultural heritage was kept alive and passed on to the children. This constituted the African child's training in what was often a complicated linguistic system without a script.

The above review show that socialization of children was taken seriously by all the stake holders in order to achieve the desired results geared towards perpetuation of their cultural heritage and progeny. This review prompted the need to do further research to establish the efforts put by adult members in our contemporary society in ensuring children are well socialized through instilling in them moral values and virtues as it was done in the Aembu indigenous society. Riddles were also used as socialization tools among the indigenous Aembu community. Oduyoye (1995) supports this view by observing that riddles were used to educate the children who would be given problems to solve. These were generally related to their environmental life. Riddles were taught mainly at night as part of evening entertainment. A riddle was told to a certain person who was supposed to think and give it an interpretation correctly and quickly. As children matured solving riddles, they were taught the proverbial language mostly used by mature people. Oduyoye in his study fails to state how riddles may be used to socialize children in our contemporary society, this is the gap knowledge which the current researcher sought to fill.

To support the observations by Oduyoye (1995) on the use of riddles, Donovan (1982) notes that Africans love riddles and they derive the keenest intellectual enjoyment out of a story whose meaning is left for them to unravel. Donovan's

views explain the use of riddles in the African indigenous society leaving a knowledge gap on their use in our current situation for successful socialization. This prompted the current study to establish how riddles are used to socialize children.

Tongue twisters are useful child socialization tools. According to Machackova (2012), tongue twisters are phrases or sentences which are difficult to pronounce because they have similar sounds. These similar sounds provide suitable pronunciation practice and may make speech skill stronger. Music was also used in African societies as a socialization tool. Music communicates as effectively as verbal language. Batulekedeki (2011) observes that religious values were transmitted through music, dance and drama. Singing was usually accompanied by instruments such as drums, clapping of hands and body movements. These ceremonies and rituals played a great role in prompting religiosity. He also notes that songs were used to impart virtues such as obedience, respect, hospitality as well as caution against wayward behaviour. Children would also sing songs which would in most cases be about nature and the environment or daily activities of the community.

In order to show how songs were used effectively as a socialization tool, Adegbola (1983) argues that songs could be used to disgrace people who had bad behaviour in the African indigenous society. He notes that a person could be publicly disgraced by publicly singing out his/her evil deeds at community drumming recreational dances carried out in the evenings or during annual festivals on days specially set aside. On such occasions, names could be called or group singing could be done at the premises of the person being scandalized.

The above review could easily lead to the conclusion that Africans were careful to disseminate to their children values and virtues which led to holistic development which enabled the youth members to make informed decisions whose end product was reduced youth challenges. However, the best socialization platform has not been identified, a concern for the current study.

According to Shorter (1974) & Wanjohi (1997), African customary education was basically conservative in nature without any scope for experimentation with new ideas and techniques. Further, transmission of knowledge, skills, ideas, attitudes and patterns of behaviour was possible through utilization of formal and informal processes. There was no specialization of professionals nor fulltime teachers trained to disseminate general education to the youth. Oral communication was in most cases used to impart instruction. There was generally inexplicable integration of religion, ethics and education.

In his endeavour to explain the nature of African indigenous education, Wanjohi (1997) notes that socialization in the African context ensured the kind of customary education offered to the upcoming generation was marked by limited specialized training. This was done to avoid overproduction of human labour. In the traditional African society, specialization was limited and particular skills such as hunting, medicine, drumming, blacksmith and local crafts were taught through a master- disciple relationship. It can be concluded that this kind of socialization as described by Wanjohi (1997) ensured that the community had no joblessness unlike our contemporary society.

Leakey (2007) avers that the training of children took into consideration sex-differentiation from a very age. That boys and girls at a later age would be expected to perform different tasks; for instance, boys would engage mostly in farming, house-building, herding and hunting. In addition, they would be ridiculed if they dabbled in something which was perceived to be a preserve of the girls. However, girls were encouraged when they tried to take part in operations considered appropriate for boys.

To support the fact that there was gender-based socialization in the African indigenous society, Saberwal (1970) explains that boys were introduced to livestock herding an early age because management of herds of cattle, sheep and goats was a male responsibility. Livestock represented accumulated capital and was used for transactions ranging from bride wealth, blood wealth, various life-cycle ceremonies to dispute settlement procedures. Apparently, livestock was the last resort for food during famines times. This review shows that in the African indigenous society, children were socialized to become hard workers but has not established if such kind of socialization is viable in the contemporary society.

On the other hand, Kenyatta (1938) argues that boys learnt the names of trees, plants, animals and insects while herding of livestock or when they in the fields or farms working with their fathers or grandfathers. They also learnt the dangers and uses of each of the trees. Through imitative play, informal education was availed whereby the boys made model huts and cattle pens while the other hand girls made dolls. Moreover, the boys staged mock battles. This review indicates that even during childhood, children were encouraged to be hard workers;

similarly, children in the contemporary society should be socialized to do constructive work.

During child socialization processes children were taught religious values as they grew up. Ndeti (1972) observes that in the traditional social order, to be non-religious was apparently inconceivable. Umoh (2005) concurs by arguing that religion in African societies was the fulcrum around which every activity revolved. Religious values were not toyed with; inherently African traditional religion (ATR) had defining characteristics. This review gives insights on the importance of religious beliefs in the African society, an element that may need consideration in instilling moral values to the youth in the contemporary society.

Religion according to Adegbola (1983) is one of the most dynamic powers that change men. If society is to be moral, religion has a singular role to play, supported by the various controls that society erects. In his support of the importance of religion in as far as socialization is concerned, Gyekye (1997) argues that religion influences in a comprehensive way the thought and actions of people as well as the moral life of the African people. It also provides sanctions for the moral obligations and responsibilities of members of the community.

This notwithstanding, there are children in the society who have moral issues despite being socialized within the Church circles. This study determined the causes of immoral issues among the youth in spite of having catechetical socialization programs for children in the Anglican Church, Kigari Archdeaconary.

With regard to moral lessons given during child socialization, Nyaga (1988) observes that among the Aembu, young people were taught at every available opportunity by the elders of the tribe. Socialization of children comprised of human sexuality lessons.

On matters related to sex and moral teaching, the initiated unmarried men or women among the Agikuyu were taught never to engage in sex before marriage (Kenyatta, 1938; Kinoti, 2010; Githiga, 1996). Instead, they were advised to practice “*nguiko*”, (mutual fondling). Men were especially advised never to have sexual intercourse with uninitiated girls or married women. Kinoti (2010) notes that at adolescence, a girl was given a fork tailed half skirt, an apron and a long cloak. She was shown how to tie the garment tightly around her genitalia while engaging in “*nguiko*”. Age mates would engage in “*nguiko*” as a group. Anyone seeking to go further than allowed would be sanctioned immediately.

Karanja (2003) supports Kinoti’s (2010) views by observing that during “*nguiko*”, if a man tried to remove a girl’s underclothes, she would inform other girls. This would result to the man embarrassing himself; therefore, ruining his reputation among his peers. “*Nguiko*” was taken very seriously for it was a way of teaching girls the importance of fidelity. Kenyatta (1938) concludes that the stigma attached to ostracism was far greater and much worse than that attached to the European form of punishment which was imprisonment. Hence, many people will prefer to go to jail than be ostracized. This kind of attitude helped to maintain morality in the indigenous communities. This review gave insights to the current study on how socialization may be used to teach in the contemporary society on the importance of fidelity.

Moreover, the review indicated that a majority of the youth learnt sexual restraint otherwise not taught in modern youth socialization forums. This leads to the conclusion that there is need to offer socialization on sexuality among the youth members so that they may develop a positive attitude towards sexuality and learn to restrain themselves sexually so as to avoid premarital sex, unwanted pregnancies and school dropout among other youth problems.

While explaining how sex matters were of paramount importance, Magesa (1998) argues that because the generation of life is a matter of concern for the whole community, there were strong sanctions against people who indulged in sex for selfish reasons. Sexuality and its powers were understood as permeating every level of human existence, interpersonal relationships and matters of ritual. Sexuality was viewed as being mysterious and sacred. He additionally states that the actual use of generative powers through sexual intercourse is closely controlled to ensure its full procreative potential. Further, that there are numerous prohibitions and taboos on sexual act to keep its practice within limits required by good order and promotion of life; otherwise, it might jeopardize the well-springs of life. This kind of socialization on respect for human sexuality seems to be the one which may solve excessive sexual indulgence in the contemporary society.

Gachiri (2001) states that premarital sex was discouraged because it did not serve the purpose of matrimony and parenthood. On gender-based socialization of the youth on sex education in the African traditional society, Mwiti (2005) explains that girls were taught to maintain their virginity until marriage and if a girl failed to preserve her virginity, her father was ashamed for the rest of his life and he

blame the wife for having failed to look after their daughter properly. Mothers therefore made sure their daughters were virgins at the time of their marriage.

This review shows that in the past, mothers were tasked by the society to socialize their daughters effectively to avoid bringing shame to the family and the society at large. This prompted the current study to determine the extent to which parents are committed to the socialization of their children in our contemporary society.

In order to explain why in our contemporary society there is a lot of immoral behaviour among the youth in contrast to how the situation was before the introduction of Christianity in Africa, Gecaga (2004) explains that Christianity's puritanical morality altered drastically the African concept of sex which contributed to the emerging of a reconstruction of sexuality vis-à-vis defined Christianity. This led to equating sex with sin and evil which resulted in measuring Christianity sanctity through an individual's ability to deny sexual pleasure even in marriage. This shows how the idea of sex as a positive act was altered and rendered negative by the missionaries. This link of sex with evil and avoidance of it with Christian piety adversely affected healthy sexual relationships. Many African converts developed a deep sense of shame over sex. People refrained from healthy relationships and began to engage in promiscuous behaviour in secret. This review is important because it shows the genesis of sexual immorality in our society, an alien challenge then. Therefore, it can be easily concluded that much is expected on socialization as far as moral values in our contemporary society are concerned.

Waruta (1994) argues that sex scandals within the Christian community are common and that prostitution and teenage pregnancies continue to escalate in churches. Waruta's argument leads to the conclusion that there is general failure on Christian morality. It was necessary to take socialization on moral issues seriously during the socialization of children in the indigenous African society because sex education imparted family values which gave an individual identity and was equally associated with survival of the family. This is apparently missing in the society today especially among the youth.

Marigu (O.I.3.2021) states that the family in its capacity as a social unit provides the society with children upon whom the mantle of African societal values is passed through effective socialization. This socialization usually begins from the family level and extends gradually to the larger society.

Across the globe, families constitute the fundamental societal unit, primarily responsible for economic support, protection, social relationships, reproduction, physical and mental well-being (Solheim & Wachwithan, 2018). Moreover, families are changing in both form and function in response to the changing economic, social and political contexts. Further, the decisions about family formation currently are more individualistic, influenced by increased exposure to global media, improved economic opportunities, changing lifestyles and geographic mobility particularly from rural to urban settings. This explains why cooperate child socialization has collapsed bringing forth children whose moral values are wanting.

At the family level, the socialization of children within the Aembu indigenous society was from the onset began by both parents. Fish & Fish (1995) as well as Groenewegen *et al.* (1997) argue that a strong spirit of co-operation prevailed between the husband and wife in matters of child up-bringing in order to attain well trained children. Parents cooperated in getting children, nurturing, protecting, teaching proper discipline and educating them in all aspects of living. This was a parental duty towards the community of both the living and the ancestors. Children were instructed on things they should do and those they should not. Poorly nurtured and educated children portrayed their parents' failure in their upbringing responsibility.

Anitia (2005) observes that the hierarchy of the traditional society began with the family. Each family had a head, then the village, the clan and the paramount ruler. Mbiti (1977) and Nasimiyu (1986) note that in the traditional African societies, older siblings, parents, uncles, aunts and grandparents did a lot to ensure that the children were thoroughly socialized during childhood and that got to know the society's expectations on them. Buchanan *et al.* (1976) & Giddens (2005) explain that kingship systems constituting of parents and elderly persons in both the nuclear and extended families had a responsibility to foster solid foundations for physical, emotional, moral and intellectual education of the children. However, in our contemporary society, socialization at the family, village and clan level may not be possible because of the loss of family unity which has been brought about by change of social structure resulting in decreased family cohesion which in the Aembu indigenous society played an important role in the achievement of effective child socialization.

In addition, in the African traditional societies, children not only belonged to the biological parents but also the entire family, clan and society (Bryson, 2001). Any adult was authorized by custom to discipline a misbehaving child. Moreover, moral conduct and discipline were acculturated into the young children as they transited from one milestone of life to another. However, our modern African families, child care and nurture is lamentably left to individual parents and especially mothers. Moral discipline has also been left to individual parents. This unfortunately leads to the breakdown of morality. Many parents are too busy to have time for their children and this has impacted negatively on effective socialization of children.

In order to support the idea of having a different approach towards child socialization in the contemporary society, Animasahun & Fatile (2011) argue that the modern African society is a re-evolvement of ancient African societal values, norms, beliefs and practices. It is also an absorption of other cultural and traditional value norms, beliefs and practices of other religions and cultures of other tribes that later infiltrate African culture and practices. The foregoing review shows that there is an urgent need to socialize children thoroughly in order to help them understand what is acceptable and unacceptable in as far as African Christians' moral values are concerned.

The current study notes that within the Aembu indigenous society, despite getting involved in social-economic activities, child socialization was taken seriously. The socializers ensured that they offered quality time to the children so as to foster moral values among the growing children. Therefore, this study anticipates

that the same attitude can be adopted by the contemporary child socializers in order to curb the numerous youth issues experienced the modern youths.

2.1.2 Worship among the Aembu

During the child socialization processes, children were taught religious values which guided them as they grew up. Ndeti (1972) & Thebede (2008) observe that in the traditional social order, to be non-religious was apparently inconceivable.

Umoh (2005) explains that religion in African societies Embu included seems to be the fulcrum around which every activity revolves. He further avers that religious values are not to be toyed with and that African Traditional Religion (ATR) has defining characteristics. In ART there is the belief in good and bad Spirits which hold a moral sense of justice and truth as well as the knowledge of good and evil. These African religious values permeate every facet of the life of the African political, religious, aesthetics, economic and political values. This review gives an overview on the importance of religious beliefs but is silent on how they can assist the contemporary society to socialize children effectively.

Religion according to Adegbola (1983) is one of the most dynamic powers that change men. If society is to be moral, religion has a singular role to play, supported by the various controls that society erects. Gyekye (1997) avers that religion influences in a comprehensive way the thought and actions of people and that religion has an important role to play in the moral life of African people. It provides sanctions for the moral obligations and responsibilities undertaken by members of the community. From these views, it can be noted that religious beliefs can be used to socialize children to instil moral virtues in the society.

Kenyatta (1938) explains that people maintain a close and vital relationship with spiritual entities and that their daily lives both as individuals and groups are influenced in all aspects by belief in the supernatural. This review explains why religion may have a positive impact on child socialization. Batulekeddeki (2011) posits that rituals and ceremonies such as prayers, offerings, sacrifices, naming of children, marriage ceremonies and funeral rites were used to transmit religious and moral values. Moreover, other ways of transmitting religious values were through music, dance and drama. Singing was usually accompanied by instruments such as drums, clapping of hands and body movements. These ceremonies and rituals played a great role in prompting religiosity. However, Batulekeddeki has not explained how in our contemporary society religiosity may assist in effective child socialization, a concern of the current study.

In the African religion according to Karanja (2003), there are neither sacred books nor special places set aside for teaching people about God. People learnt about God through various ceremonies and rituals. In his contribution towards African religiosity, Karanja (2003) contends that some of the rituals showed great respect for God and were handed down from generation to another. Rituals were carried out under sacred trees, hills and groves. Such holy trees were preserved by elders from being defiled by other people. In his endeavor to show the importance of religious values, Karanja (2003) further opines that religion harmonizes people in action and religious commitment. Religion helps people to communicate ideas, feelings and to act as a social unit. Karanja is however silent on how effective child socialization may be achieved through the fear and knowledge of God.

Magesa (1998) states that, prayers, sacrifices and offerings are elements which are considered to be central to an ethical life. They actually feature so often in the practice of African Religion. Magesa further strengthens his argument by asserting that prayer is a way of restoring wholeness and balance in life. This is because private and public prayers are said when life is threatened or weakened.

Nyaga (1998) avers that generally, everybody worshiped among the Aembu; there was nobody who was not religious. Everybody worshipped *Mwene- Njeru*, God, who had created them, the mountain of Kirinyaga, rivers and everything on earth. Mwaniki (1974) observes that the Aembu people like other African communities used to worship for different reasons. That a priest was only a leader; otherwise, he was equal to the rest of the worshippers. He was normally an aged and revered man. No particular priests existed for all instances of worship as is the case for modern priests. Each type of worship had a different priest.

Mwaniki (1985) argues that among the Aembu, people worshipped to avert diseases. When there was an outbreak of a certain disease, a medicine man would certainly go with a sacrificial sheep accompanied by an only child in a family. Then, the boy and the medicine man would make two concentric circles round the people seven times and then slaughter the sheep. This means the Aembu believed in God's divine healing. This belief in God's divine nature could be harnessed in the socialization of children so as to instil moral values to the youth in the contemporary society.

Death is rite of passage among the Aembu. Mbiti (2011) asserts that death is a process which removes a person gradually from the *sasa* period to the *zamani*. When a person dies, one becomes the living dead as long as one can be remembered by the living. Mbiti avers that Africans believe death does not annihilate life and that the departed continue to exist thereafter. The Aembu further believe that death is the beginning of another life in the spiritual realm. This corroborates the teachings of Jesus found in the Gospel of John 11: 25 which states “I am the resurrection and the life. He who believes in me even if he dies will live.”

Adegbola (1983) contends that the idea of judgment after death greatly directs the moral aspect of African communities. There are many “dos” and “don’ts” which regulate relationships between family members and other people who are not family members. The belief is that a constant breach of these moral laws especially those guiding family relations bring about death. The ancestors do not condone disharmony among the living; consequently, they can decide to call from life any of their kith and kin who is behaving wickedly. Therefore, it can be concluded that the Aembu believed in after life and that the actions of an individual before death determined the success or failure in life. This called for high moral values.

2.1.3 Norms and Values Instilled through Aembu Child Socialization

Child obligations were instilled gradually as children grew up in the African societies. As a way of showing how socialization in the African Society was a continuous process, Raum (1967) states that during the infancy years, mother and child communicate through subtle body movements and facial expressions. These

serve as the first means of communication between the mother and her baby. A smile is an indication of approval while a frown signals disapproval. This review leads to the conclusion that children can be socialized even when they are very young to know what is acceptable and unacceptable in the community.

In order to show the importance of rites of passage in an African context, Nandwa & Bukenya (1983) argue that children were brought up according to the accepted norms of their society and that throughout a young person's life, there was a continuous process of learning. Goldschmidt (1976) states that when a child falls down or fails to behave appropriately, he or she may be laughed at; when this happens, the child cries. Children are expected to learn coping strategies so as to avoid crying when hurt themselves. This therefore can be concluded that continuous learning offered to the children in our contemporary society can help to disseminate norms and values as well as address moral issues among the youth members

Mugambi & Kirima (1976) argue that from the family, the infant learnt customs and rules of the community with regard to food and drink, dress and personal hygiene. They also note that parents, grandparents, older brothers and sisters all contributed to this early socialization. Further, the mother played a significant role in teaching the child the names of family and clan members. Moreover, lullabies sang to soothe the children and songs depicted the local history and tradition whereby both were indirect means of character formation and basic education. By making their own toys, children learnt to be self-reliant and to take pride in their own creations. This review shows the importance of getting concerned with the socialization of children from the time they are born because

that will enable the socializers not to leave any knowledge gaps during child developmental milestones.

Nasimiyu & Waruta (1993) explain that from a very young age children learn their obligations and duties from the wider community particularly basic virtues of cooperation, respect for others and diligence in their work. Raum (1967) adds that girls from infancy were given hints on the need to “watch their bodies.” The mother continuously observed her daughters. If she saw her sitting while spreading her legs, she would frown at her. The differentiation between brothers and sisters was accentuated by the enculturation throughout childhood of different sets of virtues and values. The reference to a girl’s future status as a wife was indeed a constant reminder to the mother on her daughter’s behaviour. The conditions of her eligibility were set out to her during many hours of tedious work, in stories, proverbs, admonitions and threats. The review shows that it is necessary to socialize children from an early age in such a way that as they grow up, they are aware of the societal expectations upon them as adults and therefore they should be able to set their future goals.

In her endeavour to show the role of socializers in as far as gender-based socialization was a concerned, Chesaina (1997) note that girls were socialized on knowledge regarding traits that characterized a good wife among the Aembu. They were inculcated with virtues which included humility, tolerance, patience and obedience to men. In the traditional Aembu society, daughters were taught to be docile to their husbands when they got married. They were also taught to relate to them as subordinates. A woman was expected to be totally and

unconditionally loyal to her husband as well as other males in general. She was forbidden from arguing with men whatever the circumstance.

Chesaina's review shows that it was the responsibility of the adult members of the society to prepare girls for their future roles as wives. However, she is silent on how such socialization can be used to address moral issues affecting the youths in our contemporary society, a concern the current study investigated.

Wandibba (2003) argues that children were traditionally socialized to respect other people's property and that thieves were heavily punished. In some communities, thieves were burnt. However, such a practice may lender an individual to be in logger heads with the law enforcers because it would be considered a criminal offence.

Vincent (2010) notes that hospitality; respect for parents and the old, obeying the laws of the community and appreciating all behaviour that enhanced community life were of chief importance. Any behaviour that threatened life was severely punished. Mweru (2005) concurs that it was impolite to address an adult by his or her name. Children referred to other children's parents as "father" or "mother". This review built the foundation of the current study's endeavour which sought to establish if the same kind of socialization is being carried out in the contemporary society.

It has been observed that during the Aembu child socialization, there was collective responsibility which resulted to children that were well socialized. The successful socialization process in the Aembu society may serve as impetus to the ACK so that it evaluates her child socialization praxis in the context of Aembu

and ACK ROP in order to minimize youth issues in the Church.

2.1.4 Rites of Passage for Aembu Children

Nthamburi (1995) argues that transitional rites for boys and girls in the past played the role in social incorporation into the society as well as identification. Barnet & Njama (1966) clearly bring out this view when they argue that boys circumcised at the same time were considered *andu a rika* (age- mates) and that age mates circumcised during the same season constituted an age set (*iirika*).

In order to bring out clearly the genesis of clitoridectomy, Brandy (2006) & Murangiri (2014) observe that the practice of clitoridectomy has been found throughout history in many cultures but there is no definitive evidence documenting when or why it was started.

Rwamba (O.I.3rd.2/2021) explains that clitoridectomy as a girls' initiation rite among the Aembu was compulsory for all the girls. It was a form of a transition rite which distinguished grown girls from children. Nyaga (1985) posits that a Muembu ensured his or her daughters had been adequately prepared for marriage through clitoridectomy. Subsequently, nobody would ask for a girl's hand in marriage unless she had gone through this initiation rite. Therefore, this translates to the fact that girls were taught during such rites what the community expected of them thus enhancing growth of morally sound girls. This is so because of the thorough FLE which the girls received after undergoing clitoridectomy according to the sentiments expressed by Nyaga (1998), Gachiri (2001) & Gecaga (2004). However, they are silent on how ARP may be put up to achieve successful socialization of children with addressed moral issues.

Saberwal (1970:18) says, “The Aembu believed that no girl should reach menarche before her clitoridectomy.” Nyaga (1985) supports the sentiments of Saberwal (1970) by adding that it was subsequently a taboo for a girl to play sex before she was circumcised. If this happened a cleansing ceremony had to be performed which included the slaughtering of a goat, prior to her circumcision. However, since having menses or sex before clitoridectomy was a *mugiro* (great offence); the parents ensured it never happened. This was one way of ensuring there was moral fidelity among the Aembu youths.

Kivuti (O.I.5th.2.2021) states that when a girl was ready for initiation, permission was subsequently sought from her maternal uncles. Her parents had to give them liquor, honey, a he-goat and the remaining bride wealth of her mother. Nyaga (1989) observes that after this, some home ceremonies were subsequently performed whereby the maternal grandparents, uncles, and aunts consented to the operation. This review shows the Aembu socialization allowed the children to respect both the paternal and maternal relatives, a thing which may have paved a way for successful socialization.

On the circumcision day, Nyaga (1985) avers that girls were marked with traditional marks of *ngeti* to show their readiness for the operation. A Muembu was marked from the chest to the navel cord with “comma” like marks. Relatives and friends of the initiates prepared large quantities of food and presents for the initiates. A day for operation was named. From then on young uncircumcised and circumcised people would gather in groups every evening to dance. This brought about social cohesion which played an important role in child socialization.

On the other hand, Mwaniki (1974) states that there was a dance which was carried out during the initiation period called *nthimio*. The songs which were sung during *nthimio* had a lot of teaching to the initiates. Some songs subsequently encouraged the candidates not to show any fear during the operation. Gachiri (2001) explains that circumcised girls came to ‘welcome’ the uncircumcised ones to their group. The scholars are silent on why this kind of socialization may not be appealing in our current situation and why there is need to put in place ARP.

Nyaga (1989) posits that girls were initiated during the day between 2 and 3pm. On the day of initiation, songs would be sung until the girls found themselves in a ring of women with no clothes on. The girls sat on *mugumo* tree leaves which symbolized the presence of God. Under the instructions of her *Mutiri* “sponsor”, a girl would sit down. The sponsors sat behind the girls holding legs and hands so that the circumciser would apparently not miss the clitoris. With everyone trying to see all that was happening, the circumciser would subsequently finish her operation with lightning speed. The sponsor would assist the initiate to come out of that important occasion successfully. This kind of socialization was important because it made the initiates to gradually drift from childhood behaviour towards adulthood however, since it can impact negatively on the girls, there is need to put in place ARP.

Gachiri (2001) states that during the healing, circumcised girls, women and the expert ‘teachers’ would all go to a circumcised girl to advise and teach her. This would be in words of mouth, songs of the healing initiates, actions and all means available for imparting knowledge. At this time, all secrets of mature life, patterns of behavior with the young and the old, the uncircumcised and the

circumcised, her circumcision mates, men and women and anything thought necessary was revealed. Girls in particular were told the regulations that governed relationships with co- wives, step- mothers, step- children and the consequences of gossip. If all the above activities used to take place all in a bid to prepare the youth for their future roles as married adults, then, this implies that the traditional community had teachings and practices which can be utilized to socialize children to avoid moral issues in our contemporary society.

Among the Aembu, circumcision of boys was also a mandatory exercise. It was carried out as a sign of moving from childhood to adulthood (Mwaniki 1974). Nobody would be allowed to marry if he was a *kivici* (a big uncircumcised boy). In his contribution on how circumcision of boys among the Aembu was carried out, Nyaga (1985) explains that a boy (*kivici*) who wanted to be circumcised and become a *mwanake* (young circumcised man) had to blow a *coro* (a horn of cattle) to inform other initiated young men that he was ready for initiation. After blowing the *coro*, initiated young men would blow many more *coros* as a way of signalling others to convene together in order to conduct a special dance for the uncircumcised boy who wanted to be circumcised. It can be concluded that the above act brought about social cohesion which made socialization of children to be carried out with ease.

Moywanywa et al. (2017) give a detailed account of the events that took place during male circumcision rites by explaining that after the blowing of the *coro*, many young men would then turn up and sing songs aimed at preparing the uncircumcised boy for his circumcision. Ireri (O.I .20th /2/2021) notes that a *coro* was kept at a specific home where whoever wanted to blow it would pick it. After hearing the blowing of the *coro*, young men would find out who had blown it.

They then would organize young boys and send them to the river bank to collect white clay soil (*munyu*) and the circumcised young men (*nthaka*) would apply the *munyu* on their faces and start dancing for the initiation candidate.

Kavungura (O.I.2nd /2/2021) adds that other people were welcomed to participate or to spectate during the dance. They would dance *urigu* (circumcision dance) until mid-night. After mid night, some people would go to sleep and leave the initiation candidate with the young initiated men. A goat known as *mburi ya nduo* would be slaughtered by the young men and its meat would be eaten by those young men at night. When the *mburi ya nduo* was slaughtered, the circumciser (*murwuithia*) was given its head while the *mutiri* was given the skin. Dancing would continue throughout the night. The above information depicts the value of unity and the cooperate nature of the traditional life of the indigenous Aembu society and can be credited for successive child socialization.

More information on male circumcision was offered by Karuri (O.I .20th /2/2021) who explained that the following day, all the people would go for *urigu*. The candidate would be circumcised. There was a *mutiri* and a *mugwataniri* (sponsor's helper). A *mutiri* was an elderly mature man while a *mugwataniri* was a strong young man. An initiate was disciplined on his initiation day if he was a naughty boy. This was to ensure that he would not be naughty again. During circumcision, a circumciser would start circumcising such a boy and leave him mid-way and to finish the job later to make sure the naughty initiate had learnt his lesson by experiencing pain deliberately. After circumcision, the initiate was thrust with *miga* thorns (white thorn acacia) on the circumcised penis to ensure it did not shrink while healing.

The above-described practice would make young boys to watch their behaviour and pass the test of being credited as well-behaved children thus easing child socialization on the part of the socializers. It also shows that boys were circumcised under gruesome conditions; therefore, justifying the adoption of IRP in our contemporary society.

After initiation, a young man underwent a ritual known as *mwicuguno* on the third day and fourth day respectively. Ngédu (O.I .20th /2/2021) explained what *mwicuguno* entailed the recuperating initiate being taken to the river to wash. He was then smeared with castor oil (*mbariki*). On the fourth day, *mwicuguno* ritual continued in that the initiate would be taken to the home of his *mutiri* by young men for a special feast. The wife of the *mutiri* would prepare special *ugali* for the newly initiated young man. Members of the society would take food to the home of the *mutiri* which would be eaten during the feasting on the *mwicuguno* day. The information indicates that children were socialized to value generosity and cooperation, virtues which need to be instilled in the contemporary society's children to avoid the vice of selfishness.

After circumcision, Muruandugo (O.I .27th /1/2021) argues that there was another ceremony known as *kwenjwa* (hair shaving). He argues that the initiate was shaved his hair by a woman old enough to be his mother or the mother of his *mutiri* if she was still alive. The hair was cut using a *kienji*. After being shaven, he was dressed in new clothes.

As part of a circumcision ritual, there was naming of the circumcised young man. During the name giving ceremony, Moywaywa et al. (2017) explain that after

healing, the young man was given a name by his age mates. Before choosing a name, the young man was advised accordingly. He then will be taken to the river where he would be named. A person chose the name he wanted and told some of his friends who would be present during the naming ceremony. Funny names would be called out including the young man's mother's name but he would only respond when the name he had chosen would be mentioned (usually by his friends who would have had prior knowledge from the initiate himself). There was rejoicing upon the selection of a name which was followed by feasting. The parents and other members of the community provided food during such feasts. All those present will participate in a dance called *ndiru* which had a lot of merry making.

In order to show the importance of a person's uncle, Kanthiiri (O.I .29th /1/2021) notes that if an initiate developed complications during the healing process, the *mutiri* would report to the parents who would then find out if the *mama* (maternal uncle) had anything against the initiate (*kuthua mukonye*) which may have caused the complications. If the *mama* claimed there was, then the family of the initiated boy/ girl would visit that maternal uncle and give whatever the uncle demanded (usually a goat) so as to facilitate the initiate's quick recovery. This form of socialization made young people to be respectful to the elderly and their maternal and paternal relatives to avoid trouble during their initiation and thereafter.

After recuperating, Saberwal (1970) observes that "piercing of the earlobes" was done as the final act of circumcision. This now meant the initiate was ready for marriage. After circumcision one had a cap made for him by circumcised young men. The initiate paid "goat for the cap." After the transitional rites of initiation,

the initiates were taught by many teachers according Junod (1962). He observes that the initiates were informed what being an adult entailed and what childish behaviour they were expected to “shed off” as grown-ups. Kenyatta (1938) argues that a young man after initiation was taught by *njamba cia ita* on how to become a warrior. These studies reveal how the initiates were taught to be responsible people in the society. These teachings laid the foundation for the current study which sought to investigate whether the IRP put in place provide a platform through which the contemporary society socializes its youth members to be responsible African Christians.

If a society fails to produce morally upright people, its existence is threatened. This emphasizes the socialization of children geared towards the value of self-identity and beginning of new life as an adult. Through the Aembu child socialization strategies, it was possible to produce well socialized children who had minimal or almost negligible moral issues due to achievement of effective child socialization.

2.2 Evaluation of the Anglican Church’s Child Socialization Programs

Evaluation of the Anglican Church’s child socialization programs are reviewed under Sacramental Catechetical teachings which cover; The Call of God, Christian Belief, the Church and Ministry, Christian Obedience, the Holy Spirit in the Church, and the Christian Hope. Other socialization programmes which are looked into include Sunday school, KAYO, KAMA and MU activities aimed at socializing children.

2.2.1 The Call of God

In the Anglican Church, there are Sacramental Catechetical Programmes used as child socialization tools. They include churching (Gitome 2011), baptism (Mbiti, 1986) and confirmation (Hale, 2000). When a mother gives birth to a new born baby, she goes to the church after her period of seclusion lapses and together with her baby, a rite of incorporation is carried out. This is known as churching (Anglican Modern Prayer Book, 1997). It can be concluded that churching is a ritual which is carried out for a mother after the birth of a baby.

According to Our Modern Services Anglican Church of Kenya (2017), in the ACK, infants are baptized on the basis of the faith and repentance of their parents and godparents. These parents and godparents promise to bring up those infants as Christians in the fellowship of the Church. They also promise to pray for them regularly and to take them for Sunday worship. This means the kind of child socialization offered to Anglican children is meant to manifest Christian obedience to Biblical teachings. In their contribution towards the importance of baptism, Mugambi (1989) & Gitome (2011) state that infant baptism is associated with the giving of new names and that during baptism children are given names of saints or Biblical characters with the hope that as they grow up, they will manifest Christian virtues as maintained by the previous bearers of those names.

In order to show the importance of baptism for a baptized Christian, Hale (2000) argues that baptism is a sign of believers' repentance, of their forgiveness and cleansing from sin. Baptism marks the official birth of the individual into the community of faith and it detaches him ritually from other religions and

incorporates him into the Body of Christ, the Church. Mbiti (1986) observes that baptism marks the official birth of the individual into the community of faith and that it detaches him ritually from other religions and incorporates him into the Body of Christ, the church. He further strengthens his argument by stating that baptism has also the symbolic and sacramental meaning of cleansing, purifying and removing sin as well as symbolizing the new life of faith. He further contends that baptism is received with joy and a sense of liberation. Mbiti (1986) explains that baptism is a rite through which sins are forgiven and that baptism is viewed as protection which is another dimension of salvation. He argues that after baptism, one is protected from the devil and his unremitting harassments because of the indelible sign baptism leaves in the soul of the baptized. The above review leads to the conclusion that baptism rites are important socialization platforms for they give an individual identity and are the first steps in the Christian walk of life.

In addition, O'Donovan (2006) is of the view that Christian baptism carries the idea that a person has been changed by passing from spiritual death to spiritual life. Christian baptism is intended to communicate the idea of a public testimony of conversion to faith in Christ. In order to give a clear picture of what baptism is, O'Donovan (2006) quotes Galatians 3:26 which states that "All of you who were baptized into Christ have clothed yourselves with Christ." Water baptism is a passage which signifies that a person has passed from spiritual death without Christ to spiritual life in Christ.

The above review leads to the conclusion that Christian baptism is a rite of passage which affirms a person's serious commitment to Christian faith. The

scholars focused on the importance of baptism as a rite of passage, but they did not investigate its impact as a child socialization tool and thus did not look into its effectiveness as a socialization tool in the contemporary society, a concern for this study.

In the ACK, children are socialized when they are being prepared for their confirmation. According to Kagema (2008) & Our Modern Services Anglican Church of Kenya (2017), before confirmation, candidates are taught by a catechist for a minimum of six months. During the catechism classes, they are taught teachings on the call of God.

In the call of God teaching; the importance of baptism is explained. Through baptism, they were called by God Himself and made members of the body of Christ; they became children of God and inheritors of God's kingdom. They also state the three promises which were made by their parents and godparents during their baptism. These include: while growing up the children will renounce the devil and fight against evil, that they will believe and hold fast the Christian faith and put their trust in Christ as Lord and Saviour; and that they will obediently keep God's commandments and serve Him faithfully, all the days of their lives. They promise through God's help, they will do whatever their parents and godparents promised during their infant baptism. However, Kinoti (2010) argues that there is a difference between the traditional and Christian attitude towards vows because Christians take their church vows less seriously as compared to the way the traditional Africans take theirs.

2.2.2 Christian Belief

It is during the catechism that the confirmation candidates are taught Christian belief which is summarized in the apostle's creed as their Christian faith. The apostle's creed teaches them to believe in one God; the Father, Son and the Holy Spirit. They also learn that God is the creator of all mankind and after the fall of man, God sent His son to reconcile the world to Himself. During the catechism, the candidates are also taught why Jesus came to the world, how He died to redeem mankind from sin, how He intercedes for them and why He will come again as a judge.

Under Christian belief, children are taught the work of the Holy Spirit which is to inspire all that is good to humankind. The Holy Spirit also enables a person to grow in likeness to Jesus. Hale (2000) explains that if Christians live in submission to the Holy Spirit, it can be a key to living a Christ like life as stated in the Pauline epistle to the Galatians in chapter 5:16 which states "So I say, live by the Spirit and you will not gratify the desires of the sinful nature."

2.2.3 The Church and Ministry

According to Our Modern Services Anglican Church of Kenya (2017), ACK children are taught about the Church and Ministry. They learn that the Church is the family of God and the body of Christ. They also understand through the teachings offered that one becomes a member of the Church through baptism and that the Church is one, holy, catholic (universal) and apostolic. Moreover, they are taught that the Church is one because it is under one Father who unites all people in Jesus Christ. The Church is also holy because it is set apart by God

Himself through the Holy Spirit. Besides, they are taught that the Church is catholic because it is universal for all nations and that it holds the Christian faith in all its fullness. The Church is apostolic because it is sent to preach the gospel to the whole world.

The catechist also teaches confirmation candidates orders of ministers in the Church which includes; bishops, priests and deacons. They are also taught the work of the bishop which entails being the chief shepherd and an overseer in the Church entrusted with the responsibility of guarding the faith, ordaining and confirming. The bishop is the chief minister of the word and sacraments in his Diocese. As for the duties of a priest they include; preaching and teaching the word of God, baptizing, celebrating the Holy Communion and taking care of the people he has been entrusted by the bishop. The catechist also teaches about the work of a deacon which entails helping the priest to conduct worship and taking care of God's souls. This means that in the ACK, there are people who are entrusted with the socialization of children on tenets of faith. This study sought to determine whether this teaching is actually imparted to the children.

Mwiti (2005) concurs with the above view by stating that the clergy guide children towards change and transformation especially in relation to God, self and others. They aim at using the word of God to "teach the truth, rebuke error, correct faults and give instructions for right living according to second Timothy chapter 3:16-17. However, Muratori & Gugliotti (2006) observe that in many churches, the word of God has been replaced with ten-minute skits which produce no conviction nor impart Gospel power at all. This means that a form of socialization tool which allows both children and adults to remember the

teachings given is not used exhaustively.

Mwiti indicated that the Bible is a tool that can be used to socialize children while Muratori & Gugliotti observe it is not being used effectively. Notably, these scholars are silent on how it can be used to effectively instil skills and knowledge to the children to make them grow into responsible African Christians which was a concern for the current study.

The meaning of the Anglican Church of Kenya is also taught under teachings on the Church and Ministry in which it is described as catholic and reformed. It is also described as one which proclaims and holds fast to the doctrine and ministry of the one, holy, catholic and apostolic Church. The communion of Anglican is also covered whereby the candidates are taught it is a family of Churches within the universal Church of Christ, maintaining apostolic doctrine and order and in full communion with one another (Our Modern Services Anglican Church of Kenya 2017).

2.2.4. Christian Obedience

On Christian Obedience teachings, the candidates are reminded that during their baptism, they made the third promise which stated that they will obediently keep God's commandments and serve Him faithfully for all the days of their lives which bound them to keep God's commandments. They are taught the Ten Commandments (A7) according to Modern Service Prayer Book (1997).

The Ten Commandments are found in both Old and New Testament. They are summarized by Jesus when he said; 'the first Commandment is; Love the Lord

your God with all your heart, soul, mind and strength and the second is: Love your neighbour as you love yourself.’ The catechist teaches that the Ten Commandments stipulate man’s duty to God and to his neighbour. He also teaches that one’s duty to God is: to worship Him as the only true God, to love, to trust and to obey Him, to witness God to other people through words and deeds and to bring others to serve Him.

As their duty to God, children in the ACK before confirmation are reminded not to allow things that God created to take His place and to use their time, gifts and possessions to serve God bearing in mind that they will give an account to Him. They are also taught to reverence God in thought, word and deed and to keep the Lord’s Day for worship, prayer and rest from work (Our Modern Services Anglican Church of Kenya 2017).

On the teachings on duty towards their neighbours, ACK children during catechism are taught to love, respect and help their parents; to obey those in authority in all lawful and good things and to fulfil their duties as citizens. Additionally, they are also instructed not to hurt anybody by word or deed, not to bear grudge or hatred, to promote peace among people, to be courteous to all people and to be kind to all God’s creatures (Our Modern Services Anglican Church of Kenya 2017). Moreover, ACK children learn to be clean in thought, word and deed and to control their bodily desires through the power of the Holy Spirit who dwells within them. However, the researcher intended to establish whether the children do so by avoiding different vices as per the Biblical teachings.

As a teaching on duty towards their neighbours, children are taught to be honest and fair in all they do, not to steal or cheat, to seek justice, freedom and plenty for all people, to keep their tongues from lying, slandering and harmful gossip, to be thankful and generous, never to let others be wrongly condemned due to their silence, to do their duties cheerfully and not to be greedy or envious. Through teachings on their duty towards their neighbours, they acknowledge God's reign among His people and try to live as citizens of His kingdom, fighting against all evil wherever they find it in themselves or in the world around them (Our Modern Services Anglican Church of Kenya 2017). Hamlin (2000) concurs that in Christianity, the Ten Commandments provide fundamental guidelines for righteous living for believers. The researcher embarked on finding out the fundamental guidelines for righteous living for in the ACK Kigari Archdeaconry.

2.2.5 Worship, Prayer, Ministry of Absolution, Scripture interpretation and Sacraments

Another area which the candidates for confirmation are taught is about the Holy Spirit in the Church. The work of the Holy Spirit is seen during prayers, worship, partaking in the Holy Communion, ministries of grace, baptism and through the word of God. The candidates learn that it is only through the grace of God that they can be able to carry out their duties to God and their neighbours and be able to overcome temptation and sin. They are taught that God's grace is God himself acting in Jesus Christ to forgive, inspire and to strengthen them through the Holy Spirit. The catechist also teaches that the candidates receive gifts of God's grace within the fellowship of the Church when they worship and pray, when they read

the Bible, when they receive the sacraments and during the time they live their daily life to the glory of God.

On the teachings concerning the Holy Spirit in the Church, ACK children are taught the differences between worship and prayer. They learn that to worship is to respond to God's love by joining in the Church's offering of praise, thanksgiving and prayer, by hearing God's holy word and by acknowledging Him as Lord of their lives as well as doing their work for His glory and honour. They are taught the Lord's prayer(A6) and informed that prayer is the lifting up of heart and mind to God in which they adore Him, confess their sins, ask for forgiveness, thank God, pray for others and themselves, listen to God, seek to know Him and do His will (Our Modern Services Anglican Church of Kenya 2017).

In the ACK, during its child socialization teachings the children are taught the importance of prayer. Taylor (1992) explains that prayer opens up our living situation and enables us to draw on the deep resources of God's strength and wisdom. Prayer brings us into touch with the mind of God so that we begin to see the problem in a new and clearer way. It also enables us to draw upon more than our own wisdom so as to solve our daily problems (Bubeck, 1997).

This review may be interpreted to mean that when children are socialized on how to pray, their relationship with God is built and in them, the fear of God flourishes leading to a desire to obey His teachings which eventually bring forth well behaved children. This means that if the culture of intense praying is inculcated in most of the children, they are likely to avoid sinful deeds.

According to CEF (2006) manual, the ACK has a statement of faith which declares that they believe all scripture is given by inspiration of God and that they understand the whole Bible is inerrant in the original writing and that its teaching and authority are absolute, supreme and final. Guidance is also given on how the Bible should be read. It should be read with the desire and prayer that through it, God will speak to them through His Holy Spirit and enable them to know Him and do His will (Our Modern Services Anglican Church of Kenya 2017).

On the Holy Spirit in the Church teachings; the catechist explains that the Bible was given to God's people by the Holy Spirit through the inspiration and guidance of its writers. The Holy Spirit then led the Church to accept the Bible as the Holy Scriptures (Our Modern Services Anglican Church of Kenya 2017). Cole (1958) explains that by hearing the word of God preached and explained, Church members build up both their mind and soul with more knowledge, words of exhortation and words of comfort that will help them in life to be service to the world and others. He also asserts that Christians grow in grace as they privately and publicly read and understand more of the Bible. Waweru (2011) observes that the Israelites had to teach their children using mosaic laws which were to be written everywhere. This leads to the conclusion that the ACK members are expected to frequently socialize their children in obedience to the word of God found in the Bible and it may be used to instil in children Godly values thus making it an important tool of socialization.

Ikenye (2014) explains that the Bible and Church traditions are basic and core tools to basic understanding of healthy and holistic living and that the Bible and traditions are descriptive and prescriptive and that the African Christian uses the

Bible and Church Tradition as authoritative sources for optimal living. Accordingly, the teachings on Holy Spirit in the Church also cover the Gospel, Sacraments and other ministries of grace. Sacramental ministries of grace are confirmation, ordination, holy matrimony, the ministry of absolution and the ministry of healing. A sacrament in a catechism class is defined as the use of material things as signs and pledges of God's grace, and as means by which we receive His gifts. A sacrament also means having two parts which include an outward visible sign and an inward spiritual grace. In these same teachings, it is explained that Christ has appointed two sacraments for the Church.

O'Donovan (2006) points out that these two sacraments are water baptism (Matthew 28: 19) and the Holy Communion (Matthew 26: 26-28). Further the baptism commanded by Jesus adds a deeper spiritual significance to the Jewish idea of conversion through baptism and the baptism performed by John. This is a clear reference to the truth of the Trinity, since there is one name but three persons. Christian baptism is intended to communicate a public testimony of conversion to faith in Christ.

Baptism is taught in the catechism class as a sacrament whereby through the action of the Holy Spirit people are buried with Christ and arise to a new life in him. Water is its outward visible sign while the inward and spiritual gift in baptism is the union with Christ in his death and resurrection, the forgiveness of sins, and a new birth into God's family, the Church. A requirement for baptism is turning away from sin, believing the Christian faith and giving oneself to Christ as his servant (Our Modern Services Anglican Church of Kenya 2017). This review leads to the conclusion that baptism is an important socialization tool

which puts the foundation of an individual's obedience to the teachings given in the Church concerning matters of faith in God.

Ferguson & Wright (1994) add that baptism as a washing in water with spiritual significance had its roots in the Old Testament and pre-Christian Judaism. The law prescribed bathing of persons deemed to be unclean. Such ritual acts of washing led to symbolic application in prayer for spiritual cleansing. In the apostolic teaching on baptism, the rite primarily signifies union with Christ. Since Christ is crucified and risen lord, baptism signifies union with Christ in His redemptive acts. Baptism signifies renewal by the spirit. It also signifies life in obedience to the rule of God. It too signifies grace and call for lifelong growth in Christ with a view to the resurrection at the last day.

During the ACK child socialization, confirmation is explained as the ministry through prayer, with the laying on of hands by the Bishop, the Holy Spirit is received to complete what he began in baptism and to give strength for Christian service and witness. As a requirement for confirmation, a person should have been baptized, be sufficiently instructed in the Christian faith, be penitent for their sins and be ready to confess Jesus Christ as saviour and obey him as Lord (Our Modern Services Anglican Church of Kenya 2017). Newman (2007) states that in the rite of confirmation, baptized Christians are confirmed in their religious beliefs and can then take the Holy Communion. This ritual can be interpreted as an indication of steps towards Christian maturity.

On the other hand, the Holy Communion is taught as the sacrament in which there is continual remembrance of Christ's passion, death and resurrection until

his coming. The outward visible sign of the Holy Communion is the bread which stands for Christ's body and wine which stands for his blood. During the Holy Communion, believers' union with Christ is strengthened and there is forgiveness of sins and nourishing oneself for eternal life. Those who participate in the Holy Communion are required to have a living faith in God's mercy, have truly repented of their sins, intending to lead the new life and to love all people (Our Modern Services Anglican Church of Kenya 2017).

Hale (2000) explains that the Holy Communion is also known as the last supper. It was celebrated for the first time on the day before Jesus died. Jesus himself commanded Christians to celebrate the Lord's Supper in memory of His death. Before eating bread and drinking the wine, the believers must have repented all their sins and be walking in obedience to Jesus. This review is important because it shows how confirmation makes the confirmed to be responsible Christians.

Additionally, Bujo & Muya (2011) view Eucharist as communication of the "life-giving force." They further contend that Christ is the abundant "life-giving force" which communicate to the Church his body and blood in which the communication dimension of salvation as participation in divine life is manifested more explicitly. In spite of explaining explicitly the importance of confirmation, the above scholars have not shown its effectiveness as a child socialization tool, a concern the current researcher delved into.

ACK children are also taught during catechism about the ministry of absolution. In this ministry, those who are truly sorry for their sins make a free confession of them to God in the presence of the minister with the intention of mending their

lives (Our Modern Services Anglican Church of Kenya 2017). This means they learn about repentance and forgives when they are still young and therefore, they know what leads to asking for forgives and why it should be avoided by a practising Christian.

2.2.6 The Christian Hope

There are further teachings to the ACK children being prepared for confirmation on the Christian hope. The catechist explains that a Christian lives in the certain hope of the advent of Christ, the last judgement and resurrection to everlasting life. The children are also taught that by advent of Christ God will make all things perfect and complete in his eternal kingdom (Our Modern Services Anglican Church of Kenya 2017). The meaning of the last judgement is discussed in which the catechist states that people will then give an account of their lives to God. That time, God will condemn and destroy all that is evil and bring His servants into the joy of their Lord. The meaning of resurrection is given as a time when God who overcomes death by the resurrection of Christ will raise from death in a body of glory all those who are Christ's that they may live in fellowship with him and all the saints (Synman 2004).

Finally, in the teaching of the Christian hope, ACK children are taught that their assurance as Christians is that neither death, nor life, nor things present nor things to come shall be able to separate them from the love of God which is Jesus Christ their Lord. Thus, daily increasing in God's Holy Spirit and following the example of Jesus Christ, they will be made like him, for they will see him as he is. This means God cares for them and in turn, they are expected to obey Him. Having examined ACK's socialization programmes which are Call of God, Christian

Belief, The Church and Ministry, Christian Obedience, the Holy Spirit in the Church and Christian Hope, next we explore other ACK child socialization programs.

2.2.7 Other ACK Child Socialization Programmes

Megill (1981) argues that most of the teachings are carried out in the Sunday school and that the Sunday school has been used as the primary means of Christian education within the Church and that almost 90% of adult members come from Sunday school. Cook (2013) adds that in the Sunday school, children are socialized into the knowledge of the fact that God loves and cares for them and He expects them to obey Him. Cook's study leads to the conclusion that Sunday school can be utilized in our contemporary society as a socialization platform.

In the ACK, singing forms part of socialization process. West & Dube (2001) state that the aim of a song is to praise God, inform and encourage people. Anglican Church of Kenya Sunday school teachers' training manual (2012) states that in the Anglican Church, music is used as a media of communication and that singing brings courage, encouragement and joy to a human spirit. Singing is an excellent socialization tool because many songs present a thought in a clearer and concise manner than any other form of presentation. Music is part of a children's life and reaches them in totality which includes mind, soul and spirit. The review is important because it implies that music can be used to instil positive moral values in children in our contemporary society.

Kagema (2008) argues that the Mothers' Union (MU) and Kenya Anglican Men Association (KAMA) have activities in which parents are taught socialization skills which they use in order to ensure children are brought up in fear of God who is the giver of moral virtues. KAMA aims at promoting family values while the Mothers' Union's objectives are to encourage parents in their role of bringing up their children in faith and life of the church as agents of child socialization. According to Mugambi (1996), the Anglican Church of Kenya believes that children are the most energetic group both physically and emotionally but very delicate because they are the most vulnerable group whose energies can be abused. Mugambi notes that the Church has tried to direct the young people's energies in the right direction by involving them in church activities like missions, evangelism, sports, and drama plus music festivals. They preach and lead services. They also attend work camps and conferences. In addition, they too have overnight prayers known as '*keshas*', walks, hikes, get-together and annual gatherings.

Whereas Mugambi (1996) has focused on the activities the children get involved in; no investigation has been done to find out if such activities help in unveiling the problems which the teens are battling with. The current researcher made plans to find out how Anglican child socialization programs can be used to instil skills and knowledge to the children to make them grow into responsible African Christians because the above scholars had failed to bring out such findings. Tonghou (2020) states that during premarital and post marital guidance and counselling, couples are given teachings on how to bring up their children as truly God-fearing children. This therefore means by the time church wedded

couples welcome children in their family, they are aware what role they are expected to play as part of child socialization taskforce.

The above information is silent on the effectiveness of the Anglican child socialization programs. However, it laid the basis for the current researcher to find out what is taught in those programs which can enhance effective child socialization. Let us now find out what the ACK uses as her child socialization tools. In the ACK, during her child socialization, teachings on the importance of prayer is given usually during church services, midweek fellowships or when there are youth seminars, weekend challenges or youth rallies (Njiru .O.I.16th.2.2021).

The researcher notes that socialization of children is one of the duties of ACK members because as a social institution, the Church is tasked with that responsibility by the entire society because it is no longer possible to do so like it used to happen in the indigenous society because of social changes which have caused disintegration of clans and clan leadership. However, the researcher observes that although the Church has sacramental catechetical programmes, non- catechetical child socialization programmes as well as child socialization tools, we still have moral issues among the youth members which means the ACK is yet to adequately address the crises because failed socialization is fatal to the survival of the Church and the community at large. Let us now interrogate the relationship between socialization processes in African culture and Anglican Church

2.3 Socialization Similarities in African Culture and Anglican Church

The review on interrogation of the similarities between socialization patterns in African culture and Anglican Church has been thematically carried out through considering what different scholars have said concerning African and ACK ROP in relation to Socialization tools, Agents of socialization, Systematic socialization of children, Childbirth rituals, Naming, sponsors, Virtues taught during child socialization, Guiding principles in both ROP , benefits of ROP and indicators of failed child socialization in the contemporary society.

2.3.1 Aembu and ACK Rites of Passage

Table 1.2: The similarities Between Aembu and ACK Rites of Passage

Similarities in ROP	Aembu	Anglican Church
Socialization tools	lullabies, narratives, proverbs, songs, dances, riddles, legends, myths and tongue twisters	Prayer books, the Bible, songs, seminars, secluded meetings
Agents of socialization	Parents, siblings, peer members, sponsors, adults in the society	The church, the school, IT, parents, siblings, peer group members
Use of culture	Aembu values	Christian values
Systematic socialization of children	After birth, at infancy, during childhood and in adolescence	After birth, as Sunday school children, brigade and KAYO members
Childbirth rituals	Seclusion of both mother and her baby after birth. Purification of women by spiritual leaders. Thanks giving prayers to God by <i>Mundu Mugo</i>	Seclusion of both mother and her baby after birth Churching rites by spiritual leaders. Thanks giving prayers to God by vicar
Naming	The names used in the Aembu indigenous society have meaning. New names after birth and during initiation.	The Biblical names used by the ACK have meaning. New names are given at baptism
sponsors	During initiation initiates have sponsors. The <i>atiri</i> are consulted and requested to be present during the day of initiation.	During baptism candidates have god-parents The god-parents are consulted and requested to be present during the day of baptism
Virtues taught during child socialization	courage, justices, temperance, peacefulness, foresight, loyalty, moderation, courtesy, trustfulness, industriousness, docility, honesty, sincerity	friendliness, forgiveness. prudence prayerfulness, assertiveness, faith, hope, charity, self-control, modesty, orderliness
Guiding principles in both ROP	Taboos	The Ten Commandments
Benefits of ROP	acquisition of new knowledge identity, sense of belonging, solidarity	acquisition of new knowledge identity, sense of belonging, solidarity

The Aembu and ACK use socialization tools. The Aembu use lullabies, narratives, proverbs, songs, dances, riddles, legends, myths and tongue twisters lullabies, narratives, while the ACK use Prayer books, the Bible, songs, seminars and secluded meetings. In the Aembu community and ACK, there is the use of proverbs to convey messages during socialization of children. Wanjohi (2008) observes that a proverb such as *mucera na mukundu akundukaga ta guo* (one who keeps company with a corrupt person becomes corrupt also) is used to teach children to avoid bad company. This blends well with a verse found in 1 Corinthians 15:33 which states bad company ruins good morals. This review shows that proverbs may be used to effectively socialize children and help to curb moral issues in our contemporary society.

The Aembu and ACK have agents of socialization. Among the Aembu, Parents, siblings, peer members, sponsors, adults in the society are used as agents of socialization while ACK uses the church, the school, IT, parents, siblings and peer group members. There is systematic socialization of children. The Aembu socialize children after birth, at infancy, during childhood and in adolescence while the ACK do so after birth, as Sunday school children, when they become brigade members and as KAYO members.

There is a similarity between African and Anglican Church's rites of passage in the use of culture during child socialization. According to Mwaura (2005) African culture is equated to the Jewish Culture in which the foundations of Christianity were laid and in which Jesus grew. African culture and Christian culture which the ACK follow as Christians when they use Biblical teachings can blend well in teaching norms and values to the children for example culture can

be used to avoid abuse of alcohol. In conclusion, the above review may lead to the premise that there are similarities between African and Anglican Church's rites of passage. The current researcher's concern was how both can be effectively used to address youth issues.

Another area in which the similarity between African and Anglican Church of Kenya's rites of passage is portrayed is during rituals associated with child birth. Magesa (1998) rightly observes that prayers are used during the Aembu and Anglican birth ROP. At birth, Prayers were said to God and offerings were made to the ancestors. Purification ceremonies were observed for the mother while amulets were used to protect the child from harm and danger. This was done as an indication of the fact that God's presence in the life of an individual had been sought.

During churching rites, both mother and child are prayed for. In those prayers, God's protection is asked for (Gitome 2011). The views expressed by Fish & Fish (1995) & Gitome (2011) clearly show the relationship between ACK and African rites of passage in relation to the rituals connected with birth. While Gitome explains that after the birth of children, Christian parents take them to the church for thanksgiving, Fish & Fish (1995) on the other hand explain that women are cleansed and their children prayed for after birth in African culture. In conclusion, the above review may lead to the premise that there are similarities between African and Anglican Church's rites of passage; however, the current researcher's concern was how both can be effectively used to address youth issues.

In naming and baptism rituals the similarity between African and Anglican Church's rites of passage is expressed. This is shown when in naming and baptism rites of passage, the person being named and the one being baptized are given a new identity. In the African societies, naming of children was an important part of birth. This is because according to Magesa (1997) a new-born child was often thought of being the reincarnation of some ancestor who was seeking to return to this life. The above review explains the importance of baptism and called for further research on its effectiveness as a socialization agent in our current situation.

Nthamburi (2000) says that harmonization of Christian faith with traditional beliefs is seen in baptism in which both Biblical and African names are given which have meaning. For example, a person may be given two names during baptism, Isaac Mwaniki. Isaac according to the Bible means laughter while Mwaniki among the Aembu means keeper of beehives. This review shows the importance of naming in child socialization and laid the basis for the current study to find out if in the ACK there was child socialization through naming.

The similarity between African and Anglican Church's rites of passage is seen when Gachiri (2000) & Gecaga (2004) clearly express how nurturing of the teens nurturing of the teens is done until they mature after initiation and baptism. Both scholars further contend that each of the initiates had a *mutiri* or sponsor who were tasked with socialization of their sponsees on morality issues. Gachiri (2000) further explains that the sponsors of both boys and girls spent convalescence time educating the initiates in all aspects of culture. On the other hand, the Anglican modern prayer book (1997) states that the god-parents make

promises to God on behalf of the infants being baptized. The godparents state that the children will obediently keep God's commandments and serve Him faithfully all the days of their lives. This review has led to the conclusion that it is possible to integrate the Aembu norms and values and come up with child socialization tools. This study investigated how this could be done.

In the Aembu and ACK ROP, the initiates are socialized to embrace healthy human relationships. This is supported by Ikenye (2014) when he says that African life when lived at its best is in a relationship to God and in relationship to other human beings and that without other people there is no self-consciousness, self-identity and spiritual identity. Ikenye's views can be interpreted in relation to the Old Testament teachings pegged on the Mosaic laws depicted in the Ten Commandments in which the first four Commandments show people's duty to God while the second part which has Commandments which show man's duty to his fellow human being. This review is important because it shows the need for a personal relationship with God and one's fellow human beings. This leads to the conclusion that this relationship can be used to address moral issues among the contemporary youths in our current situation.

The works of Mwaniki (1974), Mwiti (2005) & Abbott (2010) on child socialization on chastity by both Aembu and the ACK members indicate there is a similarity between African and Anglican Church's rites of passage. Mwiti (2005) states that girls were taught to maintain their virginity until marriage in most of the African communities. Abbott (2010) explains that through biblical teachings on morality, young unmarried Christians are taught to abstain from premarital sex. Kanyiva (O.I.24th.2/2021) notes that girls who would have sex

recklessly among the Aembu were called *mikomanthi*. This review suggests that there are benefits of upholding chastity. Moreover, the scholars implied that it is good to teach children to avoid premarital sexual liaisons which laid the foundation for the basis of the current researcher to do further research to find out the best way to do it.

Waweru (2011) and Boakye et al. (2022) clearly show that there is a similarity between the African and the Anglican Church's rites of passage because both instil moral values in the society. They further note that the bible and the African culture promote *umundu* (humanism). *Umundu* means a display of accepted value systems like hospitality, sharing, empathy, respect of kinship and relationships, compassion, humility and cooperation. He strengthens his argument by contending that *umundu* means what is morally good and brings dignity, contentment, respect and prosperity to self, others and the community at large. The above review shows there is a similarity between the African and the Anglican Church's rites of passage because in both ROP, the same virtues are emphasized.

The Aembu socialization indirectly echoes the ACK teachings on Call of God, Christian Belief, the Church and Ministry, Christian Obedience, the Holy Spirit in the Church and Christian Hope. This is because like the ACK children, their children are given an identity through naming, they believe in a God whom they turn to during their hour of need, they serve in the community when they offer to teach children and they also lead righteous lives because they believe in life after death and punishment for any wickedness. Let us find out what Alternative rites of passage entail.

2.4 Alternative Rites of Passage (ARP)

Gehman (1993, p. 52) says, “A child grows into adulthood physically, socially and religiously and rites of passage are performed to mark the movement of a child from one stage of growth to another. These rites of passage generally occur during birth, puberty, marriage and death.” Onuh (1992) states that initiation rites introduce the candidates to adult life in which they are allowed to share in full privileges and duties of the community and that the occasion often marks the beginning of acquiring knowledge which is otherwise not accessible to those who have not been initiated. Mbiti (1977) observes that African life is marked with different rites of passage which serve as child socialization tools.

Getui (1998) observes that one of the most distinguishing features of initiation rites is that the body and its sexual expression are considered taken care of and valorised. In rites, especially those marking important thresholds and changes in one's existence as a man or a woman, she notes that society makes sure that the person is helped and equipped to manage the tensions and conflicts that come with growing as a man or as a woman.

Magesa (2008) states that initiation rites prepared the adolescents for the right use of their sexuality, to get married and raise a family. On the other hand, Muraya, (2009) states that initiation was a practice which had an ultimate aim of imparting knowledge of the expected adult gender roles, of expected manners and gender relations. Mpagi (2002) argues that the missionaries did not accept the structure of African society and therefore were against African rites of passage especially circumcision. He further asserts that the conquest of black people in Africa by means of the Christian religion was far more than a concern to convert black

people to Christianity. It was meant to change the black Africans into Whiteman's image, ideas and value systems including rites of passage. This brought in the idea of bringing in alternative rites of passage. Theodore (1998) says that in Kenya, efforts to encourage the abandonment of FGM in favour of alternative rites of passage began during the early 1900s.

Hughes (2018), argues that alternative rites of passage (ARP) are touted by NGOs and international donors as an alternative to female initiation into womanhood but without female genital mutilation. ARP are a representation of integrated old ROP and ARP according to Hughes (2018) who argues in ARP, there is display of culture, tradition and development. She also avers that the ARP conducted by an NGO called world vision had Christian symbolism. Hughes further argues that ARP is a newly invented ritual that aims to replicate or mimic certain aspects of traditional initiation process but without the physical cut. Kenyan girls are being encouraged to undergo ARP in order to be able to pursue their educational goals and avoid early marriages after FGM. Hughes explains that ARP are becoming popular in Kenya and that ARP is examined as a form of social engineering in which abandonment of certain practices and beliefs is the key objective of social-religious political interventions.

According to the findings of Population Reference Bureau (PRB 2001), Maendeleo ya wanawake organization (MYWO) in 2000 used ARP to encourage abandonment of female genital cut (FGC) in seven of Kenya's 63 districts then. The first ARP programme "*Ntanire na Mugambo*" (circumcision by words) developed by (MYWO and PATH took place in Meru, Kenya in 1996. The programme collects the traditional wisdom imparted to girls when they are

circumcised, adopts these messages to encourage positive female traditional values without the physical and psychological damage caused by FGC according to PRB (2001). Additionally, PRB (2001) report indicates that ARP programme has a five-day's seclusion period for girls where they are taught adult values and behaviours. This then culminates in a one-day coming of age ceremony that includes feasting, gift giving and presentation of certificates.

2.4.1 Reasons Advanced for Adaptation of Integrated Rites of Passage by the ACK Christians

Nthamburi (2000, p. 41) says "When Africans become Christians, they do not abandon their traditional beliefs. They continue to embrace deeply felt traditional values and struggle to synthesize them with their Christian beliefs." Nthamburi's observation suggests that there would be nothing wrong with putting in place IRP for both boys and girls. It is to be observed that the Aembu traditional rituals of circumcision of boys need to be improved in the contemporary society while there is a good reason of discarding female circumcision completely because of the negative impact it had on the initiates.

The views on why IRP need to be adopted gets its support from the findings of Murangiri (2014) who argues that in 1982, the Kenyan government banned female circumcision. That time in Kathiani location of Machakos County, fourteen girls had died due to FGM related complications (Gazette notice 3539, 1982, Nairobi times September 6: 1982:1). Murangiri's views explain why it is necessary to put in place IRP in the ACK for effective child socialization as a replacement of the old Aembu abandoned rites of passage.

To understand why there is need to put up IRP in the ACK, Dareer (2006) & Brandy (2006) state that during FGM there is the clipping of the sensitive tissue which reduces sexual desire in the female. Further, the formation of scar tissue when the wound heals may cause severe obstruction to the flow of urine making urination to become both painful and difficult or recurrent UTI. Infibulations can cause severe obstruction to menstrual flow. They strengthen their argument by asserting that FGM may have a negative impact on a woman's sexuality. This may include painful and difficult intercourse and loss of engagement and satisfaction. This justifies the reason as to why the old ROP may be replaced by the ACK with IRP which will not affect the girl child negatively.

On the other hand, Lancaster & Leonardo (1997) argue that pharaonic circumcision was carried out because it was viewed to have control on a girl's sexuality and made her less likely to engage in premarital sex. However, some scholars such as Dareer (2006), Brandy (2006), Murangiri (2014) & Pitah (2015) have indicated that female circumcision is not necessary as a socialization tool in our contemporary society because of its negative impact on the emotional, physical, psychological and health status of girls while on the contrary, scholars such as Nyaga (1998), Gachiri (2001) & Gecaga (2004) have shown that the teachings that used to be carried out in the initiation school during the circumcision of girls are still necessary for instilling moral values without causing bodily harm to girls..

In addition, there are consequences of continuing with the previous ROP which involved female circumcision in which Pitah (2015) notes that many girls who are initiated at a tender age of between 12 and 15 years end up dropping out of

school and entering early marriages because they assume they are mature enough. Others may be forced to drop out of school because of early pregnancy immediately after initiation if they get the wrong notion that after circumcision they are mature to engage in sex with young men.

The old rituals of initiation into adulthood affected both boys and girls. According to Murangiri (2014), the traditional circumcision exposed the initiates to a lot of pain. It could at times lead to the death of an initiate. Hospital circumcision for boys replaced traditional circumcision. It is inexpensive and it does not expose the initiate to a lot of pain because of administering anaesthesia. Murangiri posits that hospital circumcision has helped in the management of complications arising from blood clotting, haemophilia and low immunity of the HIV infected initiates. However, the current researcher notes that since its adoption, the cooperate nature of initiations coupled with teachings on moral values got lost. Therefore, this justifies why the ACK need to put in place IRP in our contemporary society.

Since it was found that the initiation rites carried out on girls were not good and needed to be done away with, it is the high time the ACK put in place IRP for intensive socialization of youth members on moral issues. Theodore (1998) state that in Kenya, efforts to encourage the abandonment of the old ROP in which Christians and human rights champions called for alternative rites of passage for girls and banning of FGM began during the early 1900s. During the 1930s, Christian missionaries denounced the practice as barbaric and it was banned. This review justifies why the ACK needs to put in place ARP for both boys and girls.

On the other hand, a study carried out by Gecaga (2004) found out that the family life education that accompanied the initiation rite of circumcision was very precious. It is worthy while to note that initiation of both boys and girls was important in socialization and especially in connection with moral issues. This leads to the conclusion that this type of socialization can be relevant in as far as socialization on moral issues is concerned through teachings offered during IRP for both boys and girls. It is clear that there is a need of putting in place IRP after considering the old transitional puberty rites of passage's importance in as far as child socialization is concerned.

In an effort to show the achievements of ARP, ARPA report released by African Medical and Research Foundation (AMREF) between 2009 and 2014 indicated that Amref health Africa had successfully graduated 7,361 girls into womanhood through the long running alternative rite of passage (ARP) projects in Kenya and Tanzania. A report given by PRB (2000), explains that MYWO and PATH have an ARP course content which is used during the ARP programs which they have been carrying out.

United States Agency for International Development (USAID) report indicate that during ARP, the initiates are taught self-esteem, coping with criticism, responsibility for own decisions, dating and courtship, coping with peer pressure, personal hygiene, marriage, pregnancy and prevention of sexually transmitted infections (STIs) including HIV and AIDS. They are also taught contraception, dangers of Female Genital Cutting, early marriages, gender empowerment including rights of the girl child and respect for community and elders. This review suggests that there are important lessons taught in the ARP forums and

lead to the conclusion that if in IRP such topics can be covered, the contemporary youth members can be assisted to avoid some of the self-destructive activities they engage in such as irresponsible sexual behaviour.

To strengthen the views on the importance of adopting IRP, a report released by PRB (2001) indicate that the ARP programme collects the traditional wisdom imparted to girls when they are circumcised and adopts these messages to encourage positive female traditional values without the physical and psychological damage caused by FGC. The above revelation leads to the conclusion that there is need to put in place IRP for both boys and girls in order to give them teachings on moral issues in the initiation school during the seclusion period as a way of preparing them for their future roles as adults in the society.

In our contemporary society, there is need to put in place IRP in which emphasis on seclusion schools may be put. This is supported by the findings of Nasimiyu & Waruta (1993) who state that during the seclusion period, the initiates were taught by their sponsors matters relating to sexuality frankly since *kirira ni waga nthoni* (council ought to be frank and to the point). They note that nothing would be considered taboo or unmentionable by the sponsors of the young adults at the time of initiation. The above scholars have explained the role of sponsors during initiation. This laid the basis for this current study to find out if the ACK may make use of such sponsors through use of IRP in our current situation to effectively socialize the contemporary youths.

In their attempt to justify the abandonment of the old ROP, Barsoum et al. (2008) suggest that there is no need to expose girls to FGM because girls who have not undergone it are fully accepted in the society and are able to marry. This is a clear indication of a shift in the social convention which justifies IRP in our contemporary society for effective child socialization.

In order to show how relevant IRP is for the girl child, Chege (2001) explains that IRP is an important ritual because it allows a girl to be publicly declared she has completed her passage from childhood to womanhood in communities which traditionally believe female circumcision is a critical component of a girl's passage to womanhood. Provision of IRP which does not involve genital cutting is indeed accepted by the community because it has seclusion, training and public ceremony which offers a chance to declare the girl to have gone through the transition in a socially acceptable way. In IRP, there is seclusion and training. This involves going through three to five days of "seclusion" with teaching. The initiates are accommodated in a school or a social hall where they are provided with formal instructions on family life skills, reproductive health and community values. Thereafter, a public ceremony takes place upon completion of seclusion training. If possible, the parents of the girl are expected to attend. There are usually invited guests from the community and local leaders who also attend that public ceremony. During the public ceremony, girls are given gifts. There is also traditional singing and dancing, communal feasting and declaration by girls that they will never get involved in FGM while parents and community leaders pledge to support the abandonment of the practice.

The above review is relevant to the current study because it has given a brief overview on how IRP may be used to instil moral values among ACK youth members. There is need to put in place IRP because this view is brought out clearly by the findings of Kunhiyop (2008) who states that it has been proven over and over again that old practices are not abandoned unless some suitable alternative ritual is put in place. Muraya (2009) supports the sentiments of Kunhiyop by arguing that no effective alternative rite of passage was put in place to cater for the prevailing gender imbalances by the missionaries who banned *irua* (female circumcision). This view contradicts the observations of Bruce (1996) and Brown & Micheni (2007) who state that alternative rites of passage have retained a great degree of Africanness in practice although they have undergone immense transformation in the contemporary society.

Moywaywa et al. (2017) argue that extensive instructions on the expected roles, values and relations were not given to those who were initiated during the state of emergency. This is because these rites had been prohibited and furthermore there was no time set aside for the rite unlike before the coming of the missionaries. Lack of attention on transitional rites of passage had far reaching effects because it resulted in cases of young men and women indulging in premarital sex. Apparently, with the absence of the extensive circumcision preparations, circumcised boys and girls became very irresponsible. This reveals the deficiency nature of individualistic modernized Christian circumcision which was adopted during the colonial period.

The above scholars' views have indicated clearly that the old Aembu ROP had teachings and practices which may be used to successfully socialize children on

moral issues. The current researcher observes that within the family and the community, there was a shared responsibility for the child's upbringing. However, due to the contemporary social changes, the current researcher notes that the role of the nuclear and the extended family in regard to child socialization in the contemporary society may not be fully realized.

The current researcher concurs with the views of Mbiti (2008) who concludes that the traditional solidarity in which the individual says, "I am because we are and since we are, therefore I am" is constantly being smashed, undermined and in some respects destroyed. Emphasis is shifting from the "we" of traditional corporate life to the "I" of modern individualism. Schools, churches, economic competition and the future dimensions of time with all its real and imaginary promises are the main factors which jointly or singly, are working to produce an orientation towards individualism and away from corporate way of life.

The above observation can be interpreted to mean that the contemporary society has abandoned the African cooperative nature of socialization which may be deemed as the cause of societal disintegration to the level of affecting successful child socialization for lack of social cohesiveness.

2.5 Theoretical Framework

The study was theoretically informed by Richard Niebuhr's (1894-1962) Christ and Culture and Religious Socialization theory as advanced by Myer (1996) & Sherkat (1998). Niebuhr's (1894-1962) Christ and Culture theory was used to clearly bring on board the transformation Christ brings on African culture and the contribution it brings on child socialization in Church circles in as far as effective

child socialization is concerned in this current study. Niebuhr is concerned with what happens to people's behaviour and way of thinking when Christ is put at the centre of culture, which socialization seeks to perpetuate. Niebuhr's portrayal of Christ as a champion of culture adds credence to the possibility of Christianity working hand in hand with culture.

Niebuhr explains that people strive to live faithfully under the authority of Christ while relating to the culture surrounding them. The introduction of Christianity changed the African Christians world view. It in particular changed their concept of culture as the social life of humanity, the environment created by human beings in the area of language, habits, ideas, beliefs, customs, social organization, inherited artefacts, technical processes and values. African religiosity was replaced and affected by Christian religious norms and values. The above turn of events has brought about a new culture which prompt People to change their way of doing things. Due to the changes which have occurred in the society, Niebuhr observes that Christians have three choices to make. The first choice involves opposition to their culture as they follow Christ as Christians. The second choice is for Christians to decide to have an agreement between Christ and culture where Christ is at home with culture. The last choice is that of dialogue between opposition and agreement to culture which produces incorporation of views from Christ against culture and Christ of culture to come up with Christ above culture view. In this study, this view will be put into consideration in order to come up with Afro-Christian mores which will be adopted for effective child socialization.

Afro-Christian mores are moulded when; Christ transforms culture. Afro-Christian mores will be at home when effected by African Christians to build

another Christian culture oblivious of culture bias. We are Africans with a rich culture which when used can socialize children to make them responsible African Christians.

Myer (1996) contributes towards religious socialization by contending that children are in most cases socialized in church circles after birth or during the early childhood through church ceremonies such as baptism, cleansing rituals and confirmation. According to Myer, when parents share the same religious affiliation, beliefs and practices, religious socialization becomes successful. Myer contends that parental transmission of religious values to their children is decreased by poor quality family relationships and non-traditional family structure. Myer further posits that when a child is away from parents there is less influence of parental religiosity on that child.

Religious socialization theory is good for this study because it states that parents play an important role in child socialization. Religious socialization theory also indicates that children are socialized at home, at school and in the church. The researcher also used religious socialization theory as advanced by Sherkat (1998) who avers that religious socialization is about the influence of other people in shaping an individual's religious beliefs and practices. Sherkat notes that social institutions such as the Church and educational institutions influence religious commitment. Sherkat contends that from the time an individual is born and is brought up to the level of becoming an adult, the tradition in which he/she is brought up influences his/her religious affiliation.

According to Sherkat, in religious socialization, different agents of socialization interact and end up influencing the development of an individual's religious convictions. Sherkat is of the view that religious affiliation depends on the tradition in which an individual is raised. Sherkat further explains that the family of origin is the most important source of religious socialization because there is room for transmission of religious identifications from parents to children.

According to the observations of sherkat, successful religious socialization is achieved when parents encourage their children to choose more religious peers and get involved in religious institutions. Sherkat notes that during different milestones of life which all people experience, a number of different socialization platforms are responsible for shaping individual's religiosity and explains that in the 21st century, these socialization platforms include the Church, school and home environment.

2.5.1 Conceptual Model

Niebuhr 's Christ and culture theory and religious socialization theory as advanced by Sherkat and Myer (1996) were used to show how religion shapes the contemporary youths' world view, behaviour and practice and also influence their attitude towards set up systems and laws, precepts, virtues and vices. Christianity and Aembu socialization are anchored on culture, therefore, in order to come up with the kind of socialization which depict Christ against culture view; there will be discarding of incompatible Aembu norms and values in the ACK since they are African Christians, Christ of culture view will be shown when the ACK members will socialize their children using compatible Aembu norms and values in their IRP programmes. In Niebuhr's Christ and culture theory there is

acceptance of cultural expressions. Culture is celebrated as a good thing. Christ as a transformer of culture traces God's constant interaction with man after creating him. The role of man in development of culture is seen as directed by God. Christ as a transformer of culture is seen in this study when modern discoveries are made to show God has never stopped working through his people. These modern discoveries have positive and negative influence on culture. This can be interpreted in the light of man's sinful nature.

Through the discovery of IT, the youth are able to read their Bibles online, be in touch with real life testimonies of people who may have been in crime and have decided crime does not pay and may be giving their testimonies of real-life experiences to discourage others from falling victims of being criminals. Such people may include former drug addicts and traffickers, former prostitutes, abortionists, alcoholics, pickpockets, jail birds and marriage wreckers among others.

Following literature review, the following was conceptual framework that guided the study.

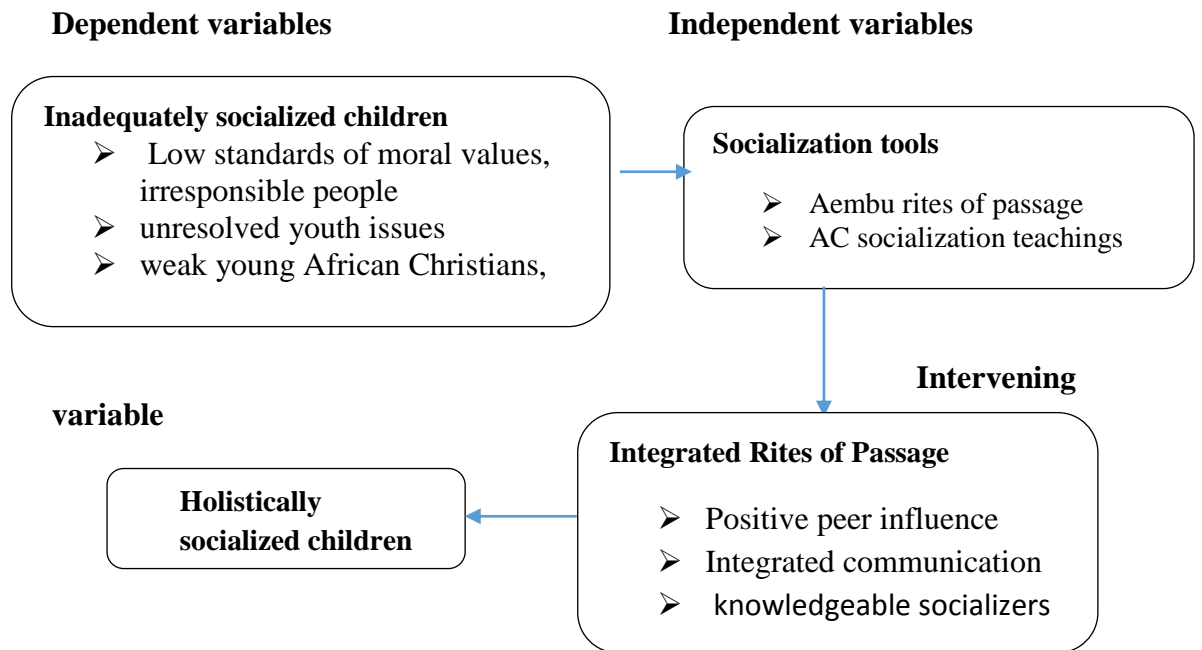


Figure 1.2: Conceptual Framework

2.5.2 Conclusion

From the reviewed literature, it has been observed that ROP were essential as concerns child socialization because they were used to ensure proper shaping of responsible, productive and community-oriented adults. Young adults learnt norms and expectations of their community which prepared them for future roles especially marriage. After undertaking the rites of passage, the initiates incorporated the new orientation into their lives which gradually matured in the development of a new habit of behaviour, attitude, relationship and a new perspective on life. This was achieved through making socialization of the youth in the community a collective responsibility. However, the scholars did not state how such socialization may be achieved by the ACK today. The review also showed that the ACK has youth catechetical programs but seem not to help in

curbing youth moral issues. The review showed that the Aembu and ACK ROP have many similarities which show they are both capable of instilling in children moral values. The scholars however did not explain what should be borrowed from the Aembu initiation rites and be integrated with the ACK ROP to bring about IRP which is viable in this era of modernization as an effective socialization tool. It has been observed that by instituting IRP in the ACK, there will be provision of a framework for training young people for their future roles as African Christians capable of establishing and maintaining family life which is equally necessary for the growth of the Church, the body of Christ.

Despite the fact that this chapter has foregrounded the statement of the problem, it has not unveiled the best method of offering child socialization aimed at making the youth members to be responsible African Christians. Hence the study is yet to find out the best way to carry out child socialization to curb morality issues among the youth in the ACK Kigari Archdeaconry.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The research methodology that guided the study is presented in this chapter. The chapter focused on the research design, variables, site of the study, target population, sample techniques, research instruments, pilot study, validity and reliability, data collection procedures, data analysis, data management and ethical considerations.

3.2 Research Design

Bryman (2004) states that a research method is simply a technique for collecting data which consists of listening to subjects, observing what people do and say or collecting and examining documents which human beings construct. On the other hand, a research design is described as a strategic plan that sets out the broad outline and key features of the work to be undertaken in a research study (Mugenda & Mugenda, 2012).

The researcher used a descriptive research design. It involved comparing the Aembu and Anglican Church child socialization tools. Differences and similarities were drawn, and then looked into. This design employed qualitative and quantitative approaches because they enhanced collection of data for a large population (Orodho, 2008). A descriptive design also allowed the researcher to gather systematic factual information for descriptive purposes. In this descriptive design, interviews and administration of questionnaires to a sample population

was done to obtain relevant information which the researcher used to answer the research questions. Qualitative data was collected using FGDs and individual interview schedules while quantitative data was collected through administration of open and close-ended structured questions.

3.3 Variables

There were dependent, independent and intervening variables in this study. The variable that is presumed to be the cause of change is called an independent variable while the variable studied to determine the effects of the independent variable is called dependent variable. Dependent variables were inadequately socialized children, low standards of moral values, irresponsible people, unresolved youth issues and weak young African Christians. Independent variables were socialization tools. These were Aembu rites of passage and ACK socialization teachings. It was presumed that if the Aembu and ACK socialization teachings are combined and used as child socialization tools, they can achieve effective child socialization aimed at minimizing youth moral challenges. The intervening variables which were likely to influence the results of the study whose outcome was expected to bring out holistically socialized children were Integrated Rites of Passage, Positive peer influence, integrated communication, and knowledgeable socializers.

3.4 Site of the Study

The study locale was in Embu County (A4.). Embu diocese was purposely selected because this is where missionary work started. Embu Diocese has seven Archdeaconries namely: Kianjokoma, Kigari, Kagaari, Nginda, Karungu,

Cathedral and Nembure. The study was conducted in the Anglican Church of Kenya in Embu; Kigari Archdeaconry. The study was restricted to Christians who were in the Anglican Church of Kenya in Embu, Kigari Archdeaconry. Five congregations were used, they included: Kirigi, Kigari, Manyatta, Kairuri, and Mukangu.

The study area was purposely selected due to a number of reasons: Firstly, no study has been undertaken on a comparative analysis of Aembu and Anglican Church of Kenya's Rites of Passage for child socialization in Kigari Archdeaconry Embu County. Secondly, the Anglican Church was purposely identified as this study's research area from which the study population was obtained because ACK has documented theology on catechetical programs which are used as child socialization tools. Thirdly, the study was carried out in Kigari Archdeaconry because majority of the people there are Christians. Kigari is the place where the first missionaries established the first Churches in Embu a factor which is expected to depict effective child socialization due to Christian teachings on moral values. Muoki (2008) observes that in the 1920's missionaries had converted many people around Kigari area.

Fourthly, when the CMS started their mission work at Kigari in 1909; there was a controversy because of the Aembu norms and values which were termed as incompatible with Christianity by the early missionaries. Therefore, the study was undertaken to establish what the Anglican Church has done to put in place IRP as socialization platforms aimed at bringing out effective child socialization in which there is instilled moral values among the youth in order to help them live as truly African Christians who are able to cope with the current social

changes in the contemporary society. Lastly, the researcher's knowledge of culture and local language of the area was an added advantage.

3.5 Total Population

In this study, the total population included Anglican Church Christians in Embu Diocese which has an approximate population of 32221 people according to the Mission Director (2019). The table below shows the total population.

Table 3.1: Total Population

Category	Male	%	Female	%	totals	%
Clergy	53	0.44	20	0.1	73	0.23
Adult members	5652	47.06	9768	48.33	15420	47.9
evangelists	35	0.29	22	0.11	57	0.17
Youth members	6271	52.21	10400	51.46	16671	51.7
Totals	12011	100%	20210	100	32221	100

(Source; Researcher, 2019)

3.5.1 Target Population

The Anglican Church was purposely identified as this study's research area from which the study population was obtained. This is because ACK is a mainline church with documented theology on catechetical programs which are used as child socialization tools. According to Mugenda & Mugenda (2003), a target population is a group of individuals or objects that have the same form of characteristics. A target population is a large population from which a sample population is selected (Borg & Gall, 1989; Orodho, 2005). This is a specific group relevant to the study. The targeted population comprised the membership

strength of six churches which were in Kigari Archdeaconry. The six congregations had 1916 people as shown in the table below.

Table 3.2: Target population

Congregation	Youth members	Parents	Evange-Lists	Church Elders	God parents	clergy	sages	totals
Kigari	108	125	1	12	44	2	68	360
Manyatta	234	119	1	12	50	1	19	436
Mukangu	246	194	1	12	56	1	87	597
Kairuri	80	18	1	12	31	1	4	147
Kanviu	95	64	1	12	42	1	21	236
Kirigi	53	39	1	12	17	1	17	140
Total	816	559	6	72	240	7	216	1916

(Source; Researcher, 2019)

The sample population is regarded as a representative when it is between 10-30% (Mugenda & Mugenda 2003). In this study, the sample size was 15% of the church elders, the youth members, the sages, god-parents and parents. They were used as study respondents because they had important information on the Anglican Church's child socialization programs. The key respondents were the Bishop and vicars in charge. Sages who were over 70 years and were deemed to be the custodians of the Aembu norms and values were also included. Simple random sampling was used to select the youth, church elders, the sages, god-parents and parent respondents from Kigari archdeaconry. The Bishop, the evangelists and the vicars in charge were sampled using purposive sampling. The parents were those who had attained the age of 45 years and above with teenage children.

3.6 Sampling Techniques and Sample Size

Orodho and Kombo (2002) explain that sampling is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group when dealing with people. Systematic random and purposive sampling methods were used in the study. In a systematic random sampling, each individual in the population has an equal chance of being selected and the selection of each individual is determined by the law of chance. Systematic random sampling technique guaranteed that each individual in the population had the opportunity of being listed and each had an equal chance of being included in the study.

The sample for the study population was from five churches while the sixth was used in piloting. This church was selected through the lottery method. Six papers were written with the names of the six churches. These papers were folded and put in a container. They were thoroughly mixed and the paper which was picked by one of the research assistants had the name of Kanviu church thus making it the pilot study area. The other five churches were then used in the main study. A sampling frame was made using church registers provided by church secretaries. From the list, names were randomly picked for all the youth members, parents, godparents, sages and church elders. The clergy and the evangelists were purposively selected. All the respondents were viewed as having the necessary information. The sample size is shown in the table below.

3.6.1 Sample size

Table 3.3: Sample size

	Respondents	Accessible Population	Sample Size	%
1	The clergy	6	6	2.3
2	Evangelists	5	5	1.9
3	Church elders	60	9	3.5
4	Youth members	721	108	41.5
5	Parents	495	78	30.0
6	God-parents	198	29	11.2
7	The sages	195	25	9.6
	TOTALS	1680	260	100

3.7 Research Instruments

All the information a researcher gathers for a study is what is referred to as data (Maina, 2012). Primary and secondary data were gathered and used. Primary data was the information the researcher collected from the field through the use of questionnaires, interviews and focus group discussions (FGDS) while secondary data was obtained from library research whereby reference was made to various research articles, books, thesis, newspapers and internet sources.

3.7.1 Questionnaire

Nassiuma (2000) states that a questionnaire is a set of questions designed to extract information relating to a survey while Kumar (2005) describes it as a written list of questions whose answers are recorded by the respondents. The study used questionnaires. While designing the questionnaires, the researcher ensured there was a reasonable level of accuracy. The questions were simple and clear in order to enable respondents to understand them clearly. They were also

brief, relevant and systematic with sufficient spaces for clear answers. These questionnaires required simple answers.

With the help of two research assistants, it was possible to make sure all the questionnaires were distributed, filled correctly and returned without losing any. A total of 108 were administered to youth members, 29 to God-parents and 78 to parent respondents. Youth members gave information on the Anglican Church's child socialization programs. They were asked if they had secluded meetings, who taught in those meetings and whether what they were taught helped them to solve their moral issues. They also mentioned some of the youth challenges in contemporary society. The parents and God-parents gave information on the Aembu rites of passage, Anglican Church's child socialization programs, the similarities between African and Anglican Church's rites of passage and the Anglican Church's efforts of improving ARP for child socialization and examples of problems the youth may have if not properly socialized (A2:3, A2:4 & A2:5). 215 questionnaires were distributed out as shown on table 3.4.

Table 3.4: Number of Questionnaires in Each Congregation

Congregation/respondents		Mukangu	Manyatta	Kigari	Kairuri	Kirigi	totals
Youths	Boys	10	10	9	9	8	46
	Girls	17	14	11	10	10	62
Parents	Men	8	8	6	6	4	32
	women	10	10	10	9	7	46
Godparents	Men	2	3	2	1	2	10
	women	6	6	3	2	2	19
		54	51	41	37	33	215

3.7.2 Interview Schedule

There was informal face to face and structured interviews which were conducted to generate information for this study. Interviews were conducted with the sages, evangelists, church elders, the Bishop and the Vicars in-charge. The evangelists (A2.6) and the church elders (A2.8) gave information on child socialization on the Aembu indigenous society and in the ACK. They also gave information on similarities between Aembu and ACK rites of passage as well as the ACK's efforts of putting in place ARP for both boys and girls.

The Bishop and Vicars in-charge (A2.1) gave information on the Anglican Church's child socialization programs, the teachings given on the Aembu rites of passage for child socialization, the similarities between African and Anglican Church's rites of passage and the Anglican Church's efforts in putting in place ARP for child socialization. Further, they were asked to give examples of problems the youth may encounter if they are not properly socialized. Finally, the sages gave information on Aembu child socialization from conception, birth, naming, infancy, childhood to adolescence (A2.7).

3.7.3 Focus Group Discussion

A Focus Group Discussion (FGD) is a qualitative data collection technique that is used to collect views from a group of individuals with similar characteristics (Mugenda, 2013). FGDs were used in this study because they provided social interactions similar to those that occur in everyday life but with great focus. It was equally prudent to use them in this study because they produce data that is seldom produced through individual interviewing and observation.

In the FGDs, it was possible for the participants to debate on issues and provide the researcher with insights into the lengths to which they are prepared to go so as to defend their views in a specific context. The subject areas were abstract in nature. This made it impossible to measure the data qualitatively; therefore this necessitated the use of FGDs. Hence, the FGDs were useful in revealing through interaction the feelings, experiences, beliefs and attitudes of participants in ways which would not be feasible in questionnaires or individual interviews. The respondents who participated in the FGDs were selected because they shared certain characteristics which were relevant to the study. The discussion was carefully planned, designed and guided so as to generate information from participants based on the study's four objectives. The researcher used the FGDs to gather information on the Anglican Church's child socialization programs, the Aembu teachings given during rites of passage, the similarity between African and Anglican Church's rites of passage and why the Anglican Church needs to put in place Alternative Rites of Passage.



Figure 3.1 FGD with Parents Respondents

From each church, 8 participants were sampled randomly to participate in the FGD. These were 4 men and 4 women comprising of the parents' respondents. There were 5 churches; therefore, 5 FGDs were conducted. A tape recorder was also used to record information. However, before using it the researcher explained to the participants the need of recording the information they provided. Its use enabled the researcher to listen to the discussion thereafter several times before decoding the information according to the study's objectives.

3.8 Pilot Study

During the process of writing the research proposal, the researcher carried out a pilot study. A pilot testing is a trial run conducted to detect weaknesses in a research design and instruments of data collection. It is also carried out to address validity and reliability of the study instruments.

A pilot study was done in Kanviu Church on 25th August, 2019 to test the reliability and validity of the study instruments. Twenty respondents were used in the pilot study. They included six youth members, four sages, two women, two men, one vicar, two godparents, one evangelist, and two church elders. The respondents included in the pilot testing did not participate in the main study. The pilot testing helped to establish whether the questions were clearly phrased and if the words used were understood by the respondents. Moreover, the pilot study determined whether the questions were arranged in a logical way and if it was easy to follow their sequence. The questionnaire was pre-tested to reveal any flaws.

There was test-retesting to ascertain reliability of the study instruments which was carried out on 8th/September, two weeks after administering the first time. The results obtained were used to rephrase the questions while some words were changed for some questions so that they could easily be understood by the respondents. The data collected from the pilot study was analysed and adjustments made which included reframing of questions and addition or deletion of others as deemed appropriate. The pilot study helped to determine the actual time the respondents would use to respond to the questionnaires during the main study.

3.8 .1 Validity

Validity refers to the extent to which a research instrument is able to yield the expected results as well as perform as it is designed in a particular study. Validation involves collecting data to assess the accuracy of an instrument. This study's validity of instruments was tested using triangulation. This involved using more than one method of data collection. There was a combining of qualitative and quantitative approaches through use of questionnaires, FGDs and individual interviews. Equally, the researcher discussed content validity with the supervisors. Their recommendations were adopted whereby there was aligning of the questionnaire and interview schedule items to the study's research objectives and research questions. Moreover, there was elimination of ambiguous questions and restatement of others in order to elicit relevant responses. This brought in revision and modification of research instruments to enhance validity.

3.8.2 Reliability

Reliability refers to a measure of the degree to which research instruments yield consistent results (Mugenda & Mugenda, 2003). In order to prove reliability, a study should yield similar results after repeated trials or obtain consistent findings and similar conclusions by different researchers. Reliability in a study is achieved when its data has internal consistency which proves that the respondents did not just guess the responses randomly. In this study, a pilot study was carried out which aimed at determining the reliability of the research tools. The pilot study involved respondents from Kanviu church. Ten men, ten women, ten boys, ten girls, two church elders, six sages, one evangelist, six god-parents and one vicar were used.

During the pilot study, test-retest method was used to determine whether it was possible to obtain the same results after administering the same questionnaires to the same respondents with the same accuracy. After a period of two weeks from the administration of the first questionnaires, the researcher administered the questionnaires to the same respondents. The results were then analysed and a comparison made. Thereafter, revisions were done on the research instruments to the study's reliability.

3.9 Data Collection Techniques

There were two instruments which were used during the data collection process. These were the instruments used to collect data and those which were used to record the findings. Instruments of data collection gathered the required information for the research while instruments of data recording were used to keep all the records of the data obtained from the field.

Before embarking on actual data collection process, the researcher was first of all cleared by Graduate School of Kenyatta University. Thereafter, the researcher sought permission to conduct research from the National Commission for Science Technology and Innovation (NACOSTI), County Education Director and the Bishop of the Anglican Church of Kenya Embu County. Primary data was collected through questionnaires, interviews and FGDs. Secondary data was collected through visiting several libraries such as Kenyatta University postmodern library, Embu campus and Kenya National Library in Embu.

3.10 Data Analysis and Presentation

Data analysis involves categorizing, ordering, manipulating and summarizing data to obtain answers to research questions (Kerlinger,2000). Data from individual respondents and FGD interviews were reviewed to identify the emerging themes relevant to the study objectives. Tape recorded interviews formed transcribed verbatim and were analysed through identifying statements which related to each theme and later grouped together into meaningful units.

The researcher listened to the recorded interviews and FGDs and merged the common themes. Repeated keywords, phrases or statements formed the transcripts foundation for recording. The researcher edited the data for the purpose of checking on completeness, clarity and consistency in answering research questions. The data was then coded, tabulated and analysed according to the study objectives. Qualitative data took conceptual content analysis process and was transcribed according to the study's themes. The transcribed data were then entered and managed using Microsoft Word and input into a qualitative data

analysis software package, ATLAS ti. Version 8 for in-depth text coding. The qualitative data was analysed using graphs, charts, percentages and frequencies.

3.11 Logistical and Ethical Considerations

McNabb (2004) defines research ethics as the application of moral standards to decisions made in planning, conducting and reporting the results of research studies. The researcher obtained clearance from Kenyatta University Ethical and Review Committee. The researcher asked for an introductory letter from Kenyatta University Graduate School. This letter was presented to the National Commission for Science Technology and Innovation (NACOSTI) so as to issue a research permit.

The clergy allowed the researcher to use pictures of brigade KAYO MU and KAMA enrolment. The Bishop also gave permission for the use of the picture of confirmation and education Sunday award day while one of the churches parent respondents allowed the researcher to use their photo which was taken while they were having FGD. All the research works and writings cited are acknowledged in this study to eliminate plagiarism and uphold the integrity of the research process. All the participants were given reasons of carrying out the study which were purely for academic purposes. The researcher allowed voluntary participation of the respondents during data collection. Their autonomy was respected and the researcher ensured confidentiality of all the information they gave. Their identity was protected by asking them not to write their names on the questionnaires. All the willing respondents signed a letter of consent (A4). Before embarking on the research consent letters were got from the church leaders.

3.12 Conclusion

The chapter has given a detailed description on how data was collected from the field. It has also described the research methodology which included research design, variables used in this study, site of the study, target population, sample of the study, study population, sampling techniques and sample size. The research instruments which included the questionnaires, interview schedule and focus group discussions are also highlighted. A pilot study done to address this study's validity and reliability has also been discussed. Other aspects of the research which have been discussed include: data collection techniques, data analysis and presentation, logistical and ethical considerations.

The next chapter gives a detailed account of presentation and discussion of the data which was collected following the methods presented herein.

CHAPTER FOUR
PRESENTATION OF FINDINGS, INTERPRETATIONS AND
DISCUSSIONS

4.0 Introduction

In this chapter, the researcher presents and discusses the findings of the study. This chapter majors on the analysis and interpretation of data. This chapter covers demographic characteristics of the respondents, the Aembu child socialization rites of passage, the ACK child socialization programs, the similarity between the Aembu and the ACK ROP and how the ACK has put IRP in place and what can be done to improve it.

The main purpose of this study was to focus on having a comparative analysis of the Aembu and the Anglican Church of Kenya's rites of passage for child socialization in order to come up with Afro-Christian mores for preparing children for their future roles as African Christians. The study was guided by the following objectives: To analyse the socialization processes offered through rites of passage in Aembu community, to evaluate the Anglican Church of Kenya's (ACK) child socialization programs, to interrogate the similarity between socialization processes in Aembu culture and Anglican Church of Kenya and to suggest strategies that can improve child socialization programs in the Anglican Church of Kenya, Kigari Archdeaconry to curb moral challenges being faced by children. This section answers the following questions; What are the teachings given in the Aembu child socialization processes? Which are the Anglican Church's child socialization programs? What are the similarities between socialization processes in Aembu culture and Anglican Church of Kenya? What

are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry?

4.1 Thematic Data Presentation and Analysis

The presentation of the research findings was done thematically according to the study's objectives. The demographic characteristics of the respondents is herein presented.

4.1.1 Demographic Characteristics of the Respondents

The respondents were members of the Anglican Church Embu Dioceses, Kigari archdeaconry. The respondents were members of five congregations namely: Kirigi, Kigari, Manyatta, Kairuri and Mukangu. These congregations were preferred because the first missionaries settled in their localities and set up the first ACK before spreading to other parts of Embu County. This notwithstanding, these congregations continue to experience many youth challenges.

Below is the demographic information of the respondents. It is summarized in tables and figures. Frequencies and percentages are also shown.

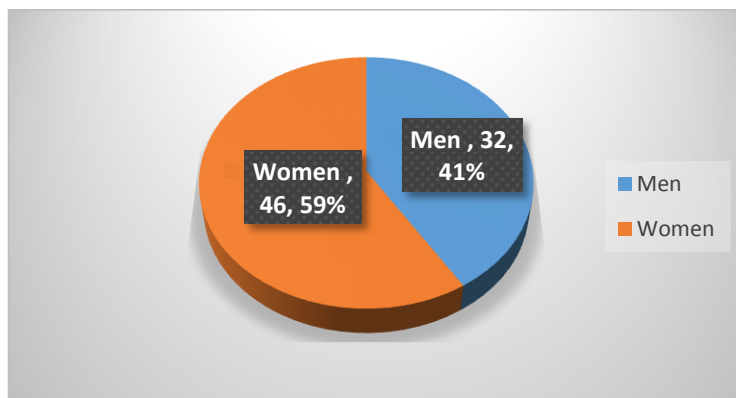


Figure 4.1: Parents Respondents

Characteristics of the respondents as shown in Figure 4.1 indicate that majority of the respondents 46 (59%) were female while male were 32 (41%). It was important to find out more about the demographic data of the god-parent respondents. This study established that there were 29 godparents, 10 were men who formed 34% and 19 were women constituting 66%.

The disparity between god-parents and parent respondents among men and women may have been occasioned by the changing cultural values whereby many women are now accepted in the society as single parents without being stigmatized; consequently, many single mothers are members of the Church. Another cause of such a difference may be that some men work away from home and therefore, they do not attend the same church attended by their wives and children.

Moreover, the disparity between men and women respondents could be attributed to the fact that women are more spiritual than men and that men like socializing more with their fellow men during their leisure time. Subsequently, more women attend Sunday Services while their husbands prefer to socialize with their friends instead of going to the Church. Besides, obeying teachings taught at the church like the fourth Commandment which states that, “remember the Sabbath day and keep it holy” may have made more women to be committed to attend Church services than men. This finding corroborates an earlier study by Sullin (2006) who states that women tend to be more spiritual than men.

The discovery that there are more women than men in the ACK may lead to the conclusion that children are socialized more by their mothers than by their

fathers. Gender dynamics in rites of passages could play an important role in addressing child socialization. This leads to the conclusion that the ACK needs to socialize parents using well informed personnel to ensure that many empirically informed parents have socialization skills. This is because the children being socialized are influenced by social media and peer group pressure; therefore, the socializers need to be more informed. Gender roles which may influence the behaviour of children considering there is gender disparity among the socializers should be put into consideration while carrying out child socialization.

4.1.2 Youth Respondents

There were youth respondents whose demographic data was also sought.

The youth members who were interviewed were 108. The male respondents were 46 (42.59%) while the females were 62 (57.41%). The results show in the ACK, there are more female than male youth respondents. This may mean gender imbalance may play a role in the outcome of socialization of children in the ACK.

Table 4.1: Youth Respondents by Age

AGE	Male youth respondents		Female youth respondent		TOTALS	
	F	%	F	%	F	%
13-15	7	6.48%	21	19.44%	28	25.92%
16-18	13	12.04%	7	6.48%	20	18.52%
19-21	16	14.81%	19	17.59%	35	32.40%
22-24	10	9.26%	15	13.89%	25	23.15%
TOTALS	46	42.59%	62	57.41%	108	100

Youth male respondents who were aged between 13 to 15 years were 7 (15%), between 16 to 18 years were 13 (28%), between 19 to 21 years were 16 (35%) while those who were aged between 22 to 24 years were 10 (22.8%). Female youth respondents who were aged between 13 to 15 years were 21 (34%), between 16 to 18 years were 7 (11%), between 19 to 21 years were 19 (31%) while those who were between 22 to 24 years were 15 (24%).

All the youth respondents interviewed were baptized as infants. However, 11 female and 5 male youth respondents were not confirmed. 7 females aged above 17 while 4 were 13 years old. Three male youth respondents aged above 17 and 2 aged 13 years were not confirmed. The large number of unconfirmed female youth respondents may be an indication that more females than males are taken to primary boarding schools which are not sponsored by the ACK. The response could also be due to the fact that more females than males make god-parents for the girls. When there are so many god-children, the sponsors fail to follow them up and ensure that they are taught catechism classes and are confirmed.

In addition, it was revealed that there are some children who should have been socialized into the knowledge of Christian tenets of faith as they were being prepared for their confirmation but were not. This brings out a discrepancy between the Aembu and ACK child socialization whereby there are some children who miss out on Christian tenet teachings of faith by not being taught during catechism classes but in the Aembu socialization, none of the youth members missed teachings on FLE. This view is in agreement with the findings of Nyaga (1989) that a Muembu youth did not enter marriage without being initiated and taught family life education. Lack of important teachings on tenets

of Christian faith may be blamed for the failed socialization among ACK youth members with the end results being issues such as premarital sex, premarital pregnancies, abortion and poor parental relationships with the youth.

4.2 Aembu Socialization Rituals

The Aembu had their socialization rituals such as procreation, birthing, naming and puberty initiation rites which instilled in children societal moral values.

4.2.1 Procreation and Birthing Rituals

The first objective was to analyse the socialization processes offered through rites of passage in the Aembu community. The information got answered the question; What are the teachings given in the Aembu child socialization processes? Information was sought on the rituals that were done in the Aembu indigenous society to ensure procreation was carried out successfully to guarantee continuity of the society, socialization at infancy and in adolescence.

4.2.2 Birthing Rituals

Birthing rituals were carried out to ensure safe delivery of children and their protection after birth by a medicine man (*mundu mugo*). Gikiri (O.I.23rd/1/2021) explained that the interventions of a medicine man were often sought if there was any problem related to conception and childbirth. This view supports Gitonga (2008) assertion that if there was any serious problem in the family in the African society, a medicine man was consulted.

Mugo (O.I.26th/1/2021), stated that;

During the day of giving birth there were birth attendants who helped women to deliver. Care was taken to ensure children were not killed while being born due to their mothers' or birth attendants' carelessness.

It was the duty of traditional birth attendants to advise new mothers on how to take care of themselves and their newborns. The above view supports the findings of Mwaniki (1974) that in every village among the Aembu, there was a birth attendant. Additionally, Gikiri (O.I.26th/1/2021) explained what happened after a successful birth took place by stating that;

Upon the birth of a child, women ululated according to the sex of a baby. They ululated five times to signify the birth of a baby boy and four times for a baby girl (*ithano cia kivici na inya cia keritu*). Ululation (*Ngemi*) signified happiness. It was a way of welcoming the new born into the society.

This view concurs with the findings of Mbiti (1992) who observes that the sex of a child was announced through various methods such as ululating, shouting or screaming. This study is of the opinion that ululating five times for a boy and four times for a girl may be interpreted to mean a boy was more valuable than a girl among the Aembu. To support this view, Njogu (O.I.27th/1/2021) argued that if a woman got married and gave birth to daughters only, her husband would in almost all cases, marry a second wife so that she would get a son who would inherit the family property. Further, this finding concurs with the views advanced by Moywaywa et al. (2017) that more significance was attached to male children who were not only potential heirs, but also were relied upon to protect the community. Moreover, once married, the girls would not inherit anything from their parents. In connection with socialization through birth rituals, Wanjovi (O.I.27th/1/2021) stated that;

After the birth of a baby, there were rituals performed. These were purification rituals (*Mburi ya kuruta mwana*). This was performed by a medicine man. *Kuruta mwana* was to separate the baby with her mother. A goat was slaughtered and eaten. From that time, the baby and the mother were separated. Hence, the Kiambu proverb *mwana ni wa ng'ina*

ari ivu (a baby belongs to its mother when in the womb or before delivery)

Shaving of a mother after birth was one of the rituals carried out among the indigenous Aembu community. After the birth of a baby, Ciarunji (O.I.19th/2/2021) explained that;

A woman was shaved (*kwenjwa kiria*) to signify the beginning of a new life for her from then onwards. A new born baby was shaved one week after birth. An old woman conducted that ceremony.

This view supports the sentiments of Mbiti (1990) who explains that the shaving of the mother and the baby's hair is an act which symbolizes the death of one state and the rising up again of another. The hair according to Mbiti represents the woman's pregnancy but since delivery has already taken place, old hair must be shaved off to give way to new hair, to symbolize a new life. The cutting of the child's hair signifies that it has been delinked with its mother and now belongs to the whole community "scattered hair after shaving." Shaving of the mother's head also symbolized the end of the seclusion period and re- acceptance into the community.

Gicuku (O.I.19th/2/2021) stated that after the birth of a baby, he/she was fed with bananas and that a *muciere* (a woman who had given birth recently) was given *mavivio* (good and nutritious food). A *muciere's* friends and relatives brought *mavivio* to her. She would then be in confinement depending on how fast she would recover from childbirth. In most cases, it was after one week. This view concurs with the sentiments of Mbiti (1991) that after the birth of a baby in Africa, a mother and her baby are kept in seclusion in the house for several days. This gave the mother time to rest and recover.

After five days, Muthanje (O.I.19th/2/2021) explained that;

A child was taken to the road (*kuumagarua*). Firewood was collected by an old woman and was tied at the back of the baby's mother. She would then go to her house and her husband would enter officially to see the new born baby. The baby was shaved on that day by an elderly woman to signify a new beginning.

The above finding corroborates Mbiti's (1992) view that there was great jubilation when a mother and her baby were brought out of seclusion to be introduced to their family, relatives and friends.

More information was given on birth rituals by Murangi (O.I.3rd/2/2021) who stated that;

A Muembu woman would be said to have *thau* (ritual uncleanness) after the birth of a baby. This would happen if a man had sexual relations with her before getting her period. If it happened, it was believed the new born would fall sick. A medicine man had to be called to cleanse the couple. Beer was brewed. The man and his wife were cleansed (*kuragurirwa*) by a medicine man.

During the cleansing ritual, Kiura (O.I.6th/2/2021) said that;

The mother was welcomed and incorporated into the community and the new born was welcomed as one of their own with thanks giving to God for the gift of fecundity. Friends and relatives brought presents to the new born baby to show their joy because of the increase in their lineage and to signify their willingness to accommodate the new born baby as one who has become one of their own members.

Birthing was characterized by rituals, ceremonies, prohibitions and observances by all family members.

4.2.3 Naming Rites

In her contribution towards naming of children among the Aembu, Gicuku (O.I.29th/1/2021) stated that;

A pregnant woman would discuss with her husband the person they would name after giving birth. The Aembu used to name their children systematically. Under normal circumstances, children would be named according to the birth order in which the first daughter was named after her paternal grandmother and was called Wanja. The second one would be named after her maternal grandmother and was called Muthoni. If a

son was born as the first boy in that family, he would be named after his paternal grandfather while the second one would be named after his maternal grandfather. If a girl was born and named after paternal aunt, she was called Njoki and if she was named after her maternal aunt she was called Njeri.

Warue (O.I.27th/1/2021) noted that the sequence which was used in naming children considered paternal relatives first then followed by maternal relatives. However, if a married man had not gone to “slaughter” (*kuthinja*) for his in-laws or had not taken part of the bride price, his first born was named after the maternal relatives but if *kuthinja* had been done, the child was always named after the paternal relatives. If a man had not paid the bride wealth, the wife had the prerogative of naming her parents or relatives first. This made men to respect their in-laws by paying bride price. This facilitated cohesiveness in the society which made it possible to cooperate in different issues including child socialization.

Children could be given names depending on the profession of the people they were named after. According to Ciarunji (O.I.24th/1/2021);

Mukami was a name given to a girl which meant one who milks. Muriithi was a boys’ name which meant the shepherd or one with many cows. Murimi was a name given to a boy named after a farmer while Munene was a male name given to a boy named after an area chief. Mugambi was a male name given to a boy named after one who used to be involved in cases as an arbitrator.

Kamamo (O.I.28th/1/2021) explained that naming of children could also be determined by the events that had taken place during pregnancy. He also said;

If a snake entered a house where there was a pregnant woman, if she later gave birth to a baby boy, he would be named Njoka while a girl was called Cianjoka. If hyenas would form a habit of coming near the homestead; the child would be named Nviti if he was a boy while a girl would be named Cianviti.

Kiura (O.I.26th/1/2021) added that;

A boy born during a locust invasion would be called Ngige while a girl would be called Wangige. Maitha was a name given if a girl was born during an enemy invasion. If a boy was born after his mother had been treated by a medicine man, he would be called Mugo while on the other hand a girl would be called Wamugo. If a girl was born while the mother was walking along the road, she would be called Wanjira and a boy would be called Muciira.

This view support the findings by Newman (2007) who argues that some children were given names according to the circumstances surrounding their birth. Names could be given from kinsmen as stated by Kang'ara (O.I. 28th/1/2021). He explained that these were clan (*Mihiriga*) names for girls and inherited names (*Njau*) for boys. Most of the children were named after their grandparents and close relatives. Muthanje (O.I.26th/1/2021) explained to this study the meaning of *njau* by stating that;

Njau means the name a person was first given after birth such as Njeru or Mbogo. In such a case; if an uncle was called Nthiga, the child named after him could be called Nthiga instead of possibly Mwaniki even if he happened to be a beekeeper.

Gitiri argued that a daughter-in-law avoided using the *njau* names of her parents-in-law as a way of showing respect when naming her children. On the other hand, Kiura (O.I.26th/1/2021) informed this study that if a baby had died and another one was born and named after that same person who had been named after the deceased child, the next child if it was a boy could be called Kariuki or Muriuki while a girl could be called Njoki. This view corroborates the findings of Karanja (2003) who explains that in the African culture, if a child died young and the mother decided to replace that child, she had to give the second child a nickname so that he does not die like the first one.

On socialization of children through naming, Kivuti (O.I. 27th /1/2021) stated that;

If a mother gave birth to children and they died one after another, she would name the next child after natural features, animals, plants, body parts or insects. During such circumstances a baby would be born and be named after natural features such as mountain (*Kirima*), river (*Runji*), water (*Wamai*), forest (*Mutitu*), rock (*Kithiga*), stones (*Mathiga*), bush (*Kithaka*) or animals such as hyena (*Nviti*), buffalo (*Mbogo*, *Njiru*), antelope, (*Nthia*), giraffe (*Ndwiga*), elephant (*Njogu*), Columbus monkey (*Ngoroi*), rhinoceros (*Munyi*), rat (*Ikindu*) and frog (*Kiura*), or plants such as a small pumpkin (*Karengi*). Sometimes body parts such as knees (*Maru*), finger (*Kara*), eyes (*Metho*), arm (Gachara), leg (Kiguru), ear (Gutu), ears (*Matu*), nail (*Rukunyu*), heart (*Ngoro*), mouth (*Kanyua*) or brain (*Meciria*). Others were given insect names such as bee (*Njuki*), safari ant (*Nthuraku*), louse (*Ndaa*) and locust (*Ngige*) while others were given amphibian and reptile names such as frog (*Kiura*), snake (*Njoka*), tortoise (*Nguru*) or crocodile (*King'ang'i*) respectively.

Kivuti further argued that such children would always survive after the death of several children. After giving a baby an ugly name, a mother was able to save the life of that baby and the others who would be born thereafter. These views support Mbiti's (2011) sentiments that children were given ugly names to disguise them so that the spirit of death would not take them.

A woman who had lost two or three children consecutively would name the next child by giving her /him a name of an animal, a plant or tree, insect, a body part or physical features leading to the conclusion that this was a deliberate way of portraying hope upon losing children. Such an act can be a way of obeying the teachings of Jesus concerning prayer. Jesus told his disciples that there are demons which leave a person after offering prayers accompanied by fasting. When a mother gave her baby an unpleasant name to make it survive death, it was like denying oneself food in order to make the prayer powerful and effective. It was not an easy decision to make because in society, new names imply new

status. Furthermore; appealing new names are chosen because they serve as a new identity in which a certain character or desired destiny is portrayed.

Wakina (O.I.26th/1/2021) argued that a Muembu name was very important because it gave an individual identity and personality. It had the role of ensuring immortality for the ancestors who were being named. It was also a way of keeping in memory the departed members of the society. Wakina further clarified that it was a way of respecting somebody. A person referred to his namesake as his *ngerana* (used by men) or *rietawa* (used by women). The above views support the sentiments of Nasimiyu (1986) who state that from the time of one's birth to the time of one's death and even after death, one receives his or her identity from his or her family and clan. This is achieved through naming.

Ireri (O.I.26th/1/2021) posited that a baby was named immediately after birth by old women. The above practice may be viewed as having a negative socialization effect because it could be blamed for the reason why many Aembu men felt it was the responsibility of mothers to socialize both boys and girls before they became teenagers. This made many women to be blamed for any failed socialization. Hence, children would be told, "*uritite ta nyukwe*." Literally translated, "you are as foolish as your mother." The above view contradicts the sentiments of Nikoi (1998) that men and women have equal rights and responsibilities in the family and society and therefore should handle child socialization collectively.

4.2.4 Socialization during Childhood

After the birth of a child, the people around him /her made sure that he/she was socialized well. Mbeere (O.I.6th/2/2021) observed that;

From the time a child was born among the Aembu, there was a lot interest towards it. Every member of the family wanted to know whether the new born baby was a boy or a girl. There were well wishes from the members of the family as well as the community at large. A child was encouraged to press on in life with courage and determination.

On socialization of children in early childhood, Gikiri (O.I.7th/2/2021) explained that;

At family level, a child would interact with more members after being weaned. Children were given a lot of encouragement during their physical development. They were particularly assisted to sit, crawl, stand and walk. They would also be assisted to develop language.

The above observations support Religious Socialization theory which states that children are socialized at home by different socializers.

During the FGD with parent respondents, in her contribution towards early childhood socialization, Wakina (O.I.6th/2/2021) noted that from infancy, even a breastfeeding baby was disciplined. If a baby bit the mother's breast while being breastfed, he/she was smacked and told '*karimu waruma nyukwe*' meaning; foolish one, you have bitten your mother. Such a thing would rarely be repeated again. Parents and nurses sang lullabies to the babies and they also talked to infants as a way of teaching them their mother tongue.

It was established from Nviti (O.I.4th/2/2021) that children were socialized to obey other people. Nviti further informed this study that if a family had well behaved children, credit was given to their parents. No family wanted to be associated with disobedient ill-mannered children. *Mburari* were children who

had bad manners. He also explained that the children who were very disobedient were taken to the *mwiriga* (clan) then to the *king'ore* (oldest elders). If a person did not reform after that, he was cursed by the parents.

Wambogo (O.I.9th /2/2021) explained that during the childhood and adolescent stages of development; it was the responsibility of all the adults in the homestead to discipline children. In the Aembu indigenous community, children looked up to their seniors who were role models whom they emulated because of their unquestionable moral values. If an adult found children misbehaving, for example if they were grazing and started playing instead of looking after the animals, the person would beat them up and report to their parents that he/she had disciplined the children. Hence, children would be careful with their behaviour whether at home or away from home. This is because they were aware that they could be disciplined by anybody who found them doing mischievous things. The findings support the views of Bryson (2001) that in Africa, children not only belonged to their biological parents but also the entire family, clan and society. Any adult was authorized by custom to discipline a misbehaving child.

The young generation respected their elders in the past as commented by Mugo (O.I.1st /2/2021). Njogu (O.I.6th/2/2021) contended that children were socialized never to abuse other children or adults. In the past, if a child abused an adult, he/she would be beaten on the spot and that there were a few cases of children who were not well behaved. Such children would be thieves or fighters of other children. Well-disciplined children would be warned against associating with them through proverbs such as; *mugendania na mukundu akundukaga taguo* (he who keeps the company of a disobedient person becomes disobedient).

Marigu (O.I.4th/2/2021) argued that in the Aembu indigenous society, children's role models were immediate members of the nuclear and extended family as well as community members. Role modelling was especially witnessed when people shared resources amicably. To support the corporate nature of the indigenous Aembu community, Munyi (O.I.4th/2/2021) stated that children saw people sharing resources such as grazing land and using one cattle shed to keep cattle belonging to different households. Children were also socialized through modelling as they observed people working communally to clear bushes to create virgin farms, planting and cultivating in shambas communally, women grinding flour as a group or in pairs, going to fetch water or collecting firewood together. Children were also socialized among the Aembu indigenous society corporate life portrayed through participation in dances especially after a bumper harvest. Through observing the activities carried out by different groups of people in the society, the virtue of communality was maintained and passed on to children who later transmitted it to the next generation.

The findings support Nasimiyu and Waruta (1993) views that African socialization process attempted to inculcate in children the values of interdependence, responsibility, respect, justice, generosity, cooperation, control of one's feelings and unhealthy behaviour and attitudes such as greed, pride and jealousy. This kind of socialization aims at maintaining a harmonious universe of persons, communities, natural phenomena and the spiritual world as well as the creation, promotion and maintenance of a life enhancing environment.

Parents trained their children to work when they were able to communicate and follow instructions as observed by Njiru (O.I.4th/2/2021). He further added that

the Aembu put a lot of emphasis on gender roles during child socialization. Rwamba (O.I.8th/2/2021) and Wakina (O.I.8th /2/2021), while supporting gender-based socialization stated that girls were taught by their mothers during the formative years while it was the duty of fathers to teach their sons. They argued that a girl was taught how to sit well by her mother and that among the Aembu, mothers were entrusted with the full responsibility of socializing their daughters. These views support religious socialization theory in which Sherkat explains that the family of origin is the most important source of religious socialization because there is room for transmission of religious identifications from parents to children.

Ndwiga (O.I.4th/2/2021) explained that society was able to identify a mother who had not socialized her daughter well. This happened if a girl proved to have ‘no sense of direction’ and behaved contrary to the expectations of the society. At such a time, the mother of such a girl was blamed. The findings contradict those by Kigume (2014) that disciplining children was left to the man receiving a report from his wife concerning any discipline cases that the wife deemed necessary. In the contemporary society, the contribution of both parents is needed for effective child socialization. In her attempt to lay emphasis on gender-based socialization, Irimba O.I.4th/2/2021) argued that in the past, children had no clothes. Girls wore *tuvenia* (skin skirts) and they were meant to cover the front part only (from the waist). This made the parents to ensure that boys did not mix with girls for fear of engaging in sexual relations. Mothers would look at their daughters and use gestures to indicate to them if they were not seated properly. In the past, socialization of children was better because parents had enough time with their

children especially in the evening due to the kind of economic activities they carried out.

The above findings support an earlier study by Opuku (2015) that socialization involved identification of gender roles through tutelage. Opuku notes that fathers taught their sons what they knew best while mothers on the other hand socialized their daughters through monitoring.

4.2.5 Aembu Virtues Instilled through Child Socialization

When the parent respondents were asked some of the virtues instilled in children during the Aembu child socialization processes, the following were the findings;

Table 4.2: Aembu Virtues for Child Socialization

Aspect	Men F	%	Women F	%	Total F	%
temperance	2	2.56%	1	1.28%	3	3.85%
honesty	3	3.85%	9	11.54%	12	15.38%
respect	7	8.97 %	12	15.38%	19	24.36%
obedience	10	12.82%	11	14.10%	21	26.92%
hard work	10	12.82%	13	16.67%	23	29.49%
Totals	32	41.03%	46	58.97 %	78	100

As a virtue, hard work seems to have been considered as the most important virtue. This implied that the kind of socialization which was carried out in the indigenous society did not encourage people to be lazy and end up being a burden to the others. The socializers may have also realized that when people were encouraged to work hard and accumulate wealth, their lives were better than the

lives of the poor. Obedience may have been rated second because when a person was hard working and obeyed instructions given during socialization, he /she was destined to lead a successful life. Honesty and temperance were rated by men as the least emphasized virtues in the Aembu indigenous society possibly because the socializers found a child who had hard work and obedience virtues, to automatically have the virtue of honesty and temperance. On the other hand, the Aembu religious values and practices of observing taboos to regulate moral conduct would have resulted in producing children in the society who had the virtue of honesty and temperance without being impressed upon. This resonates with Gathaara (2019) who notes that religion was lived through morality and this motivated right behaviour.

It was noted that temperance as a virtue was the least taught among other Aembu virtues. Temperance as a virtue should be taught to the youth because it is equivalent to the fruit of the Holy Spirit called self-control. When children are socialized into valuing the virtue of temperance, challenges such as unwanted pregnancies, school dropout, abuse of alcohol and substance, viewing pornographic materials and poor parental relationships are eradicated.

4.2.6 Transitional Rites of Passage

Under the premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization, the respondents were asked to explain how transitional rites of passage were carried out at puberty and the following were the responses.

During the FGD with parent respondents, while giving her contributions towards transitional rites of passage among the indigenous Aembu society, Mbeere (O.I.30th/1/2021) said that initiation into adulthood was important. It was at such a time that boys and girls were circumcised as a sign of attainment of maturity. It was a taboo (*mugiro*) to remain uninitiated. Nobody would be married to a *kivici*. The above view supports Nthamburi (1995) argument that for anyone to be considered as having come of age and eligible for adult duties, he/she had to undergo the rite of circumcision.

Nguthi (O.I.30th/1/2021) noted that circumcision of a person's children elevated one's status and that of the initiated son or daughter. Being able to cater for the circumcision expenses was quite a sacrifice and a parent who was not able to provide *mburi ya nduo* (circumcision goat) for the child was looked down upon. This study's view corroborates that of Nyaga (1985) that transitional rituals among the Aembu gave both the young and the old people "promotion" from one stage to the other.

Some information offered by Kiura (O.I.30th/1/2021) indicated that during the initiation among the Aembu community, there was a *mutiri* (sponsor) for every initiate. He further argued that in order to be selected as a sponsor, one had to be knowledgeable and be morally upright in order to qualify to be a good role model. Mwocwa (O.I.18th/2/2021) explained that a person of good character was chosen as a *mutiri*.

This view supports an earlier observation by Moywaywa et al. (2017) that each of the initiates had a *mutiri* or sponsor. They further state that the sponsor was a

married man of good character who was able to maintain a close rapport with the candidate. The sponsor took care of the initiated boy by imparting moral teachings and character formation. However, it was not revealed whether there were instances when a person would decline to be a sponsor of an initiate in the current study.

In connection with circumcision of girls in the Aembu indigenous society Muthanje(O.I.26th/1/2021), Murangi (O.I.23rd/1/2021) and Warue (O.I.27th/1/2021) gave important information. Muthanje alluded that during the day of circumcision (*muthenya wa urigu*), there was *kumagaria thome* which involved a lot of singing and feasting. During that day, strangler fig (*mugumo*) leaves were used. At around 11.00 am, the circumciser (*muruthia*) would arrive. The girl to be initiated was then blessed by her father and mother. After that, a dance called *njai* would be done as people headed towards the circumcision arena. At the arena, the circumciser would be very fast. She would take the shortest time possible to finish off the work of circumcision. Hence the proverb; *mituki ta muruthia* which when literary translated means; as fast as a circumciser. During the day of initiation, the relatives of the girl being circumcised would surround the initiate to ensure nobody would if the initiate portrayed any form of fear by shouting. An initiate who showed any form of fear was known as the *kitherenji* (the coward).

A circumcised girl according to Muthanje (O.I.26th/1/2021), would be shaved. She further stated that a goat (*mburi ya mambura*) was slaughtered and eaten by elders. After clitoridectomy, there was *gwoca mambura* ritual. Warue (O.I.27th/1/2021) explained that from the time girls were young, they were

socialized never to engage in premarital sex because if they did so, during the *gwoca mambura* ritual, if their parents would eat the meat of the goat which would be slaughtered, they would die. Every girl made sure she remained a virgin to avoid embarrassing her parents during the *gwoca mambura* ritual.

Murangi (O.I.23rd/1/2021), stated that the initiated girl would thereafter be taught by her sponsor never to be in the company of the uncircumcised girls. She was also advised never to engage in sexual activities. Most of the girls married as virgins because they were socialized from an early age the importance of preserving their virginity.

After initiation, Ciarunji (O.I.19th/1/2021), explained that there was socialization on family life matters in which young ladies were taught what was expected of them as married women in order to avoid getting a divorce after marriage. If a young lady got married and was divorced, she would be called a *gicokio* (a derogatory word meaning one who had been rejected). During the socialization process, mothers, aunts, grandparents and *atiri* ensured that girls were taught the secret language of marriage, why they should bear and bring up children, to cook, act as housewife and the intimacy that surrounded the physical relation of husband and wife.

A parent chose a *mutiri* (sponsor) for the child during circumcision as observed by Murangi (O.I.23rd/1/2021). She further noted that after initiation and during marriage, the *mutiri* continued to advise the sponsee. She became the second parent and was thus respected. In marriage, the *mutiri* kept advising the sponsee on marital issues. If a girl started her menstruation before her clitoridectomy, she would be sponsored during the initiation by an old woman who had reached

menopause. It was a taboo to be a person's *mutiri* if on monthly period. If a *mutiri* started her monthly period during the time of *urigu*, she had to give the work of sponsoring the initiate to another person. After sponsoring an initiate during initiation, the sponsors were very concerned with their sponsee. There developed a child/ parent relationship. Murangi averred that if a young woman met her *mutiri* on the way, she would hide in the bush because of the eminence respect.

It is to be noted that among the Aembu community, clitoridectomy was carried out because it was believed to reduce libido of women, restrain sexual promiscuity and promote faithfulness in marriage on the part of married women. This was all geared towards preservation of family lineage and the society at large because it would make women not to get children from other men rather than their husbands and more so male children who were considered as the sole inheritors of their family properties. Therefore, the rationale of seeking fidelity in marriage justifies clitoridectomy.

Nyamindigi (O.I.16th/2/2021) noted that if an initiate developed complications during the time of healing, the *mutiri* would report to the parents who would find out if the *mama* (maternal uncle) had anything against the initiate (*kwithua mukonye*) which might have caused the said complications. If the *mama* claimed there was, then the family of the initiated boy / girl would visit that maternal uncle and normally give whatever he wanted (usually a goat) to facilitate quick recovery. The above issue shows that from the time children were young, they were socialized to respect their maternal relatives even if they did not interact with them on a daily basis as they would with their paternal relatives. This was to

avoid a situation where they would be faced with delayed healing if a bad relationship existed. In her attempt to show the importance of the transitional rite of passage, Njeri one of the FGD respondents (O.I.6th/2/2021) was quite humorous when she narrated the following incident:

One man from our village left home and went to Kikuyu land while he was uncircumcised. He was hired as a shamba boy. He did not tell anybody that he was uncircumcised. He worked for many years and eventually decided to go back home and get married. When he returned to Embu, he cheated his relatives that he had been circumcised among the Agikuyu people. Afterwards he got married. One day, they had a serious disagreement with his wife. During that confrontation, he slapped his wife who shouted that she will reveal his secret. Somebody heard her threats and afterwards sweet talked her into revealing her husband's secret. The woman eventually revealed that her husband was still 'an uncircumcised boy.' That information spread like bush fire. Within no time, the clan elders convened a meeting and it was decided that that man was to be circumcised on that very day. The village circumciser was called and one person offered to be the man's *mutiri*. The man was caught and forcefully circumcised. He was so embarrassed and threatened to divorce his wife. That was not possible because the elders supported his wife and without their approval, he could only continue living with his wife.

The above information proves that circumcision was mandatory regardless of age. In the eyes of the community, one would not be considered an adult unless they underwent the ritual of circumcision. However, circumcision of boys in the contemporary society in most cases is not aimed at instilling moral values through teachings which used to be offered in the initiation school but for health reasons. This view is supported by statistics obtained from WHO (2009) which indicate that male circumcision is widely practised as a measure to curb transmission of Human Immunodeficiency Virus (HIV).

According to Nyange (O.I.23rd/1/2021), after transitional rites of initiation, the initiates were informed what being an adult entailed and what constituted childish behaviour that required to be "shed off." This finding supports an earlier study by

Moywaywa et al. (2017) that parents and relatives of the initiated young men and women also taught them the societal expectations.

The respondents were asked the work of the *atiri* and the following were the responses. Warue (O.I. 27th/1/2021), informed this study that;

The *atiri* made sure they did good work on socializing the initiates they were sponsoring. This was achieved through ensuring that the young men and women they had sponsored were taught how to maintain morality in the society. Both young men and women were taught not to engage in premarital sex, to respect their parents, the elderly in the society and other people's property. They were also taught to be hard workers in order to be able to meet their families' obligations in future as married men and women.

The above view supports Gachiri (2001) school of thought on the importance of *atiri*. Gachiri argues that the sponsors of both boys and girls spent convalescent time educating the initiates in all aspects of culture. The parents were also expected to instil high moral standards in their children before and after transitional rites of passage. To support this view, Wambogo (O.I.19th/1/2021) explained that one way of avoiding premarital sex and subsequent unwanted pregnancies was through socializing girls by parents from an early stage on the importance of preserving their virginity. This view supports the arguments of Wandibba (2003) who observes that virginity was highly valued and rewarded at marriage in the African indigenous communities.

Young men and women after circumcision used to attend dances which were meant to offer more socialization on societal values. After initiation, Karuri (O.I.26th/1/2021) alluded that there were dances called *nthimio* which were organized for young men and women who were not married. Soon after circumcision *nthimio* dance would be organized for circumcised young men and

young ladies. Karangi (O.I.23rd/1/2021) argued that in the past, nobody would engage in immoral practices during dances. Karangi further asserted that young men would tease young ladies during the dance; *Ukai tumuvaravare mbiro ya kienji* (come we remove scars inflicted upon you during circumcision).

The above was a figurative way of asking the young ladies to have sex with the young men during the *nthimio* dance. However, none of the ladies would accept such an offer. A young lady made sure she did not get pregnant before she got married. This was because getting pregnant before marriage was very shameful. Murangi (O.I.23rd/1/2021) explained that it was a great offence for one to be pregnant before getting married. A young woman had to avoid *ivu ria riko* (premarital conception) before marriage. Such was shunned by every member of the community. If a young lady got pregnant out of wedlock, she would be called a *mukomanthi* (one who engages in sex recklessly). Further, a young lady who got pregnant before marriage was married off to an old man as a second, third or fourth wife. Murangi notes that songs were composed to ridicule such young ladies;

*Mwana wa muthuri ariraga ta mung'au
nake wa mwake akarira ta kinanda.
mamira mikongoro na njuo cia ngo'mbe nguru
niki giatumaga ugurwa ni muthuri?*

Literally translated;

A child who has been sired by an old man cries like a mongoose
But a child sired by a young man cries like a juke box
May you continue sleeping on a bed made with sticks
Lined with old cattle hides
Who told you to get married to an old man?

However, some parents would receive bride wealth by wealthy old men and in exchange marry their daughters to these wealthy married men. The Aembu

culture as alluded by Kangára (O.I. 28th/1/2021), did not allow parents to talk about sexuality especially with their children. Instead, the Aembu culture had forums where the girls were talked to on issues of sexuality by their aunts and grandparents. Boys on the other hand, had their uncles and grandfathers. The sponsors of both boys and girls would also teach them about human sexuality. This view supports Ruyyema's (1983) assertion that girls were supposed to remain virgins until they got married.

Ciarunji (O.I.29th/1/2021) stated that parents made sure children did not marry their relatives. Parents socialized their children in such a way that they are able to identify their relatives. This was possible because children would go to visit their relatives. This view agrees with the findings of Saberwal (1970,) who argues that among the Aembu, marriages between close relatives were prohibited.

4.2.7 Aembu Child Socialization Venues

During the FGD with parent respondents Ciangai (O.I.18th/2/2021) explained that the Aembu used to socialize their children in the evening at *itogi* (a common place where fire was lit), *garu* (a man's hut) and *ngucu* (a woman's kitchen).

Kavengi (O.I.18th/2/2021) made his contributions by stating that;

In the past, people used to have *itogi*. This was a place where the aged would confine themselves in the evening. They were highly esteemed people. There was provision of yams, cassava, sweet potatoes and arrow roots which these elderly people used to roast. They would roast them as they discussed politics concerning their village. They would at times discuss the teenagers who were misbehaving and what they would do in order to discipline them.

Mwocwa (O.I.18th / 2/2021) further contended that;

At the grandfather's *garu* and grandmother's *ngucu*, grandparents taught their grandchildren virtues such as respect for parents and their elders,

courage, application of wisdom, knowledge and skills to solve problems, cooperation, unity, true love, diligence, reference for God and temperance among others.

The above views support study by Gitonga (2008) that mothers taught their daughters the roles played by women such as food preparation, cooking, child care, respect to one's husband and soil conservation. At puberty, a girl was taught by her grandmother lessons on bodily changes, courtship, opposite sex, marriage, family life, parenting and reference for God.

4.2.8 Child Socialization Tools

When the respondents were asked to explain how the socialization of children in the Aembu indigenous society was carried out, the following were given as the Aembu media of learning: proverbs, riddles, lullabies, folklore, songs and dances, tongue twisters, myths and legends.

Evidently, socialization of children was carried out in the Aembu indigenous society using different tools according to Kaari (O.I.4th/2/2021). They included narratives, songs, proverbs, riddles and tongue twisters. This view supports Nasimiya and Waruta (1993) findings that children were socialized using oral stories, proverbs, riddles, songs, dances, wisdom sayings and the general counsel from elders and peers.

4.2.9 Stories

Kamamo (O.I.128th/1/2021) argued that among the Aembu, grandparents narrated to children (*ngáno*) stories which would be easily remembered. Ileri (O.I.26th/1/2021) noted that stories were narrated at night because during the day, most of the people were busy in the fields. Moreover, the stories had a lot of moral teachings for the children. This view supports Gitonga (2008, p. 85)

assertion that in the indigenous society, the main teaching was done in the evenings and that the use of folklore and stories made socialization memorable and lively.

On the other hand, Njoka (O.I.18th/2/2021) noted that in the past, it was possible to narrate stories to children because there was no homework for children to do in the evening. He also noted that narratives were important because through them children gathered a lot of knowledge and moral teachings. In order to help children to be able to make informed decisions about their lives, the following folklore could be narrated to them as argued by Werimba (O.I.3rd /2/2021);

One day a young man went to see a diviner. He wanted to enquire how his future life would be. The diviner took two calabashes. One of them was white while the other one was a black one. Then he got a lizard. He explained to the young man that if the lizard would enter the white calabash, his life would be a prosperous one. However, if the lizard would enter the black calabash, it would be an indication that his life would be full of misery. After explaining the meaning of the lizard's entry into either of the calabashes, the divine released the lizard. Upon its release, it walked majestically towards the white calabash. The young man got very excited at the prospect of leading a prosperous life. Then suddenly, the lizard changed its direction and started trudging towards the black calabash.

The young man stared in horror. Suddenly, he made up his mind and mustered enough courage, determined to stop the lizard from ruining his entire life by entering the black calabash. He swiftly picked the lizard and dropped it in the white calabash. Surprised, the diviner asked him, "Why have you interfered with my magic? The young man replied," I cannot helplessly watch a stupid lizard destroying my life. I have decided to put it in my own hands. The diviner laughed and wished him well in life.

The above narrative would be useful in socializing young people to have wisdom and make informed decisions in their quest for better life. It would also be used to educate young people that courage can alter life for better while cowardice can ruin a person's life and therefore should be avoided.

4.2.10 Songs

Songs were used to instil in children societal values. At home, lullabies were sung according to Karimi (O.I.4th/ 2/2021) who gave the following song as an example:

Mwana wituiii.....tiga kurirai....
 Ioi...ioi.... iooooo000.....
 Ioi...ioi.... iooooo000.....
 Mami witu iiinieguka riuiii....
 Ioi...ioi.... iooooo000.....
 Mami witu iii
 nieguka na iria riaku....
 Ioi...ioi.... iooooo000.....

Literary translated

Our baby.... stop crying...
 Ioi...ioi.... iooooo000.....
 Our mother is coming now
 Ioi...ioi.... iooooo000.....
 Our mother is coming with your milk
 Ioi...ioi.... iooooo000.....

The above lullaby shows that children were able to identify members of their family and the role they play in their upbringing. This view supports the findings of Katakami (1997) who notes that from an early age, children were socialized into knowing their family members and that the importance of having a strong family and being hard-working in order to provide the family needs was also emphasized.

Wanjira (O.I.18th/2/2021) on the other hand explained that songs were composed to teach children the virtue of hospitality. The following song taught children to treat strangers well.

Wona mundu mugeni ndukamurume

Wona mundu mugeni ndukamurume
Mugeni ni ta rui na ruciu akathii

Mugeni ni ta rui na ruciu akathii

If you meet a visitor, do not hurl insults at him.

If you meet a visitor, do not hurl insults at him

A visitor is like a river,

Tomorrow he will be gone.

A visitor is like a river,

Tomorrow he will be gone.

Songs were used to instil in the children societal values. According to Mugo (O.I.16th/2/2021), songs were mostly sung during initiation, wedding ceremonies or during the harvest season.

Wambogo (O.I.19th/2/2021) stated that songs were sung so as to give advice or to ridicule wayward behaviour. A song known as *mburi* was sung to serve such a purpose. A soloist would lead a song where there would be description of a person's behaviour and if need be, that person's name was mentioned;

Muringa uria urecuririe Wandia ii Wandia,

Muru wa Mumo niaracire mwatu

iiii uii Warue akinakua gichinga.

Literally translated;

From the drumstick tree on which the daughter of
Ndia hanged herself

The son of Mumo curved a beehive and

Warue carried the tree stump for firewood.

Wandia had hanged herself but on the tree she had hanged herself, Mumo's son got some wood which he used to make his beehive. This means after some time he would be harvesting honey from his beehive. On the other hand, Warue helped herself with firewood from the tree upon which Wandia had hanged herself. Possibly Warue cooked faster and went on with her daily chores without minding whether Wandia was alive or dead. This song was sung to warn anybody who was contemplating to commit suicide that if they took their own lives, they stood to lose everything. However, nothing would change as other people's daily undertakings will continue as if nothing had happened.

On the other hand, this song could have been sung to castigate the behaviour of Muru wa Mumo and Warue. The singer could have been infuriated by their bad behaviour of having something to do with the cursed tree that Wandia used to end her life; a thing which was detested and shunned in the Aembu indigenous community.

The above finding supports the observations of Adegbola (1983) who states that public disgrace in the African indigenous society could be used to uphold morality in the society. He notes that a person could be disgraced publicly by singing out his/her evil deeds at the community drumming during recreational dances carried out in the evenings or during annual festivals or days especially set

aside for festivities. On such occasions, names could be called or group singing could be carried outside the premises of the person being scandalized.

During the FGD with parents' respondents (O.I.19th/2/2021), Njiru argued that children were socialized to obey and respect parents. This socialization could be depicted in some songs sung by young unmarried men and women;

*Uyii Wamwitha atinda akira Uyii Wamwitha atinda akira
 Akiurwa ni ng'ina nurirwa niki? Tonde uramburia ni ndirua niki?
 Tonde uramburia ni ndirua niki? Riria umendetie kwa andua a murekie
 Tonde uramburia ukiriraga Tonde uramburia ukiriraga
 nikwa wici kuri ugukagurwa Kundu ngethira mwongia mwaganu
 Kundu ngethira mwongia mwaganu ndakia ucuru akoiga ndakunya
 yia ya ya yia mayenje mayenje mayenje mayenje mayenje mayenje
 mayenje mayenje kira wigue iai mayenje mayenje
 uki muingiiii korwe nyukwe aurire kwa yumbia
 iiyi kwa yumbia iiyi kwa yumbia uki ukuria murugi ndwigucie
 ugate uki muingi korwe
 nyukwe aurire kwa yumbiaaaaaa.....
 Karendi gaka gakwa ngwona niko Ngari ekwenda
 wona kamurega ngo'mbe ciake nwa ngucokia
 iaaii iyyiaa iaaii iyyiaa tukamukethagia thima
 mwari uria utegucaga aciari ariva mwarii uria utegucaga aciari
 nie gone mwari uria utegucaga aciariiiii*

literally translated

Oh Wamwitha spent the whole day crying
 Oh Wamwitha spent the whole day crying
 Her mother asked her why she was crying

You are asking me why I am crying
 When you have betrothed me to the clan of Murekie
 So you are talking to me amid sobs

Because you have already known where you will be married

Because you have already known where you will be married

This is a place where I will find a harsh woman

Who will refuse to drink gruel after I have ground it

Oh oh oh mayenje mayenje

mayenje mayenje mayenje mayenje

mayenje mayeje just listen to this

Oh mayenje mayenje

a lot of beer...may be your mother got lost at nyumbia's place

Ooh at yumbia's ooh at yumbia's

The brewer has been intoxicated in the process of brewing

Pick go and throw away

A lot of beer may be your mother got lost at yumbia's place

I can see Ngari is in love with my daughter

If she refuses to marry him, I will have to return the bride wealth

Oh oh oh we will be greeting her how are you the lady

Who does not listen to parents

Where is the girl who does not listen to parents?

Let me go and see the girl who does not listen to parents.

4.2.11 Riddles, Proverbs, Myths and Tongue Twisters

It was important to establish the usefulness of riddles in socialization of children in the Aembu community. Mukono (O.I.14th/2/2021) supported the view that riddles were useful in child socialization. During the discussion, he explained that;

Riddles were used to make children laugh causing them to relax their mind. They also helped the socializers to develop vocabulary in children as they came across different riddles.

Wanja (O.I.28th/1/2021) also contributed towards the usefulness of riddles by observing that some riddles meant to entertain children and build their vocabulary could include the following; *cietetenga uria wi kweyu akagurwa?* answer- *mururu*. Literally translated; When will that clumsy girl in your home get married? Answer; the millet store. Another example can be; *Thii uu nanii nthii uu tukove cucu nguo-* the answer would be *njovo cia nyomba*. Literally translated; go that way as I go the other way so that we may dress our grandmother; answers- ceiling.

During the FGD with parent respondents, Kamamo (O.I.28th/1/2021) stated that Proverbs (*nthimo*) are used by parents to warn children. Muthoni (O.I.28th/1/2021) noted that if a parent wants to stop a certain type of behaviour which is not pleasant, he/she can use a proverb such as *mugendania na mukundu* (one who does not respect authority) *akundukaga taguo*. Literally translated means; Bad company ruins good Tongue twisters were also used as socialization tools. They were used to teach children their mother tongue according to Njeri (O.I.28th/1/2021). She also stated that tongue twisters such as, “*kana ka Nicora kona cora cora cora kona kana ka Nicora kora.*” literary translated; ‘Nicora’s child saw a small frog and ran away and when the small frog saw Nicora’s child, it ran away.’ Besides, training children language skills, tongue twisters served as a form of entertainment. This view concurs with the findings of Wilson (2011) who argues that tongue twisters provide a practical purpose for language and speech development as well as a linguistic fun and game. Njiru (O.I.28th/1/2021) posited that tongue twisters are used to teach young child how to pronounce words. He gave the following tongue twister as an example of a tongue twister used to find out if the children being socialized are able to pronounce words correctly;

Tutugutithie nduguto Ndugo, tuture tutugutithanagia nduguto twi ndugu

literary translated; Ndugo, help us to clear virgin land so that we will always help each other to clear virgin land in our capacity as friends.

This view supports the sentiments of Carmen (2010, P.8) says , “A tongue twister is a sequence of words that is difficult to pronounce quickly and correctly.” On the other hand, *Gacogo* (O.I.28th/1/2021) explained that a tongue twister such as

Ng'ang'a na Ngáng'í ma ng'ang'anite king'ang'ari, Ng'ang'a ageria kwi ng'ang'ura akithira ang'ang'itwe ng'a ni Ngáng'í. literary translated: Ng'ang'a and Ngáng'í were wrestling in an arena. Ng'ang'a tried to free himself from Ngáng'í's grip but discovered Ngáng'í had tightened the grip too much. Can be used to find out if children are able to pronounce repeated sounds without confusing them. This view concurs with the findings of Kelly (2002) who argues that tongue twisters in which different sounds are repeated and contrasted can be used as one of the activities in pronunciation practice in our contemporary society.

During child socialization, myths were also used. Among the Aembu, Karuri O.I.26th/1/2021) explained that myths gave a lot of information on tribal or the clan history. Karuri further explained that;

There was a myth which claimed that the Egamuturi girls were feared because it was believed they would cause the death of their husbands and that they were always married as second wives. However, despite being married as second wives, their husbands would eventually have the bad luck of meeting premature deaths.

Such a myth would make the Egamuturi girls to be discriminated against. However, according to Niebuhr's cultural theory, Christ's above culture view has helped the Aembu to overcome the fear of marrying from the Egamuturi clan. Having done socialization of the Aembu through rites of passage, let us now find out how the Anglican Church carries out her child socialization. The findings have answered the question; what are the teachings given in the Aembu child socialization processes? The premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization has been supported by the findings.

4.3 Anglican Church of Kenya's Child Socialization Programs

The second objective evaluated the Anglican Church of Kenya's child socialization programs. It covered sacramental catechetical programs which included churching, baptism and confirmation and other programs through which children are socialized like naming, Sunday school, brigade, KAYO, Education Sunday, KAMA and MU activities were also looked into. Parents and godparents did child Socialization at home, teachings offered in Secluded Youth meetings and Church's effectiveness in enhancing child Socialization were considered..

4.3.1 Sacramental Catechetical Programs

Under the premise that in the Anglican Church there are child socialization programs which are used to socialize children, catechetical child socialization programs were evaluated. They were churching , baptism and confirmation .

4.3.2 Churching

Churching and thanksgiving were cited as important rites which are carried out in the ACK after the birth of children. Gakiavi (O.I. 11th/2/2021) averred that children are prayed for and thanksgiving offered to God for safe delivery during mothers' churching as a sign of their parents' faith in God's power which they believe protects and cares for them. It is a demonstration of hope that children will grow under God's guidance. Parents hope that the omnipotent God will watch over their children shielding them from every form of danger. According to the Alternative Service Book (1980), during the churching ritual, the minister says:

Let us thank God that in His goodness
 He has given you this daughter/ son (whatever the case may be).
 God our father,
 Maker of all that is living
 We praise you for the wonder and joy
 Of creation.
 We thank you from our hearts
 For the life of this child
 For the safe delivery
 And for the privilege of parenthood.
 Accept our thanks and praise
 Through Jesus Christ our Lord. Amen.

The parents of the child say together;

God our father
 In giving us this child
 You have shown us your love.
 Help us to be trustworthy parents.
 Make us patient and understanding,
 That our child may always be sure of our love
 And grow up to be happy and responsible;
 Through Jesus Christ our Lord. Amen

The minister continues to pray for the baby by saying:

Almighty God, look with favour on this child;
 Grant that, being nourished with goodness,
 he may grow in discipline and grace until he comes to the fullness of
 faith;
 through Jesus Christ our Lord.

Wawira (O.I. 11th/2/2021) explained that the liturgy offered shows the element of cleansing. Among the Aembu, there was cleansing. It made a person to be accepted into the society. During labour pains, a person may curse the husband or God. Prayers offered during churching makes one to be cleansed from sins committed beforehand.

During the churching rite, the parents take an offering in form of money or livestock such as a lamb, sheep, goat, chicken and in some cases cows to the church as explained by Ikinya (O.I. 11th/2/2021). This study noted that during the

churching ritual, a baby is taken to the altar (*kigongona*) and it is redeemed (*gukura mwana kigongonari*) with a “sacrifice”.

At the altar, the baby is viewed as belonging to God and it becomes the responsibility of the parents to *gukura mwana kigongonari* with a token so that the baby is no longer “God’s property” but it can be given to them after being exchanged with the tangible things as their sacrifice to God.

On the other hand, during the birth of a baby, blood is shed. Blood stands for the highest form of sacrifice. The mother sacrifices her blood in exchange for her baby and this therefore makes her “tabooed” or unclean. Therefore, during the churching, through her sacrifice to God, she gets cleansed. This study also observes that at birth, a mother is covenanted with her baby and therefore, the token offered during the churching puts a seal in their relationship and God becomes the witness that that baby will forever obey the parent and the parent will be responsible for that child until he/she becomes an adult. This view supports Niebuhr’s Christ of culture view whereby in Christ of culture view, there is acceptance of cultural expressions.

Churching as stated by Thaara (O.I. 11th/2/2021) has an element of thanksgiving. During the churching rite, God’s blessings are appreciated and entrusted to the child and mother’s health. This study is of the opinion that the ACK tradition of churching and thanksgiving for the baby and mother’s safety during delivery plays an important role in promoting social unity. This is because religious rituals such as churching promote group solidarity and cohesion when people gather together as a group to witness and participate in such rituals.

Mutembei, (O.I. 11th /2/2021) explained that churching and cleansing are used to officially incorporate into the community the mothers while at the same time the new members of the community (babies) are introduced, welcomed and accepted as members. On the other hand, Ngunguru (O.I .11th /2/2021) noted that during churching, a mother is welcomed back to partake in the Holy Communion. He further explained that this is because if a person skips the Holy Communion for more than three times, he/ she is welcomed back officially.

After giving birth, most women stay for three or more months at home in order to give themselves time to recover completely and also give the new born time to develop immunity. It can be rightly concluded that churching after the birth of a baby creates an opportunity to be incorporated into the society for the baby and the mother.

The findings show that churching is an important tool of child socialization because it is during churching rites that the parents lay the foundation of praying regularly for their children to ensure that in their lives, they will trust in Jesus alone for forgiveness of their sins. During the prayer session, parents get socialized to continually intercede for their children so that God will fulfil the promise of granting them eternal life and they start their duty of ensuring their children will keep the Christian faith by following Jesus as Lord and obeying his teachings. Churching is also important as a socialization platform because through it, members of the family and the church converge together thus building social cohesion. It also introduces the baby into the Church which is the community of God's people thus giving it an identity as a Christian.

4.3.3 Baptism and what influences Naming among ACK parents.

Sometimes a baby's baptism is carried out during the churching rite especially if the parents were wedded in the church. Wanjira (O.I. 18th/2/2021) stated that in baptism, new born babies acquire new names which give them a new identity. Baptism welcomes a child into the family of Christians as observed by Njoki (O.I.21st/ 1/2021). Kummer (2007) explains the importance of baptism by stating that during a child baptism ceremony, parents commit themselves orally that they will raise their child in the Christian faith. They also pledge to raise their child in a godly manner. Moreover, they promise that they will with patience and love instil in their children as they grow up the word of God, Christ-like character and the joy of the Lord. They also pledge that they will provide for their children intellectual, emotional, physical and spiritual needs.

Murweikonje (O.I.18th/2/2021) posited that infant baptism is a way of setting apart children for the service of God. He further explained that it gives the idea of "giving God" the child being baptized and inviting God into the new life on earth of that infant. This view supports Religious Socialization Theory which states that religious socialization is about the influence of other people in shaping an individual's religious beliefs and practices. From the information obtained from the FGD, Mutitu (O.I.18th/2/2021) explained that baptism is the gateway into Christianity. One becomes a soldier of Christ. Baptism is important because through it, Christians fulfil the command of Jesus according to Mathew 28: 19 which states, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

It was observed by Ngunguru (O.I.18th/2/2021) that baptism signifies death of the old self and rebirth of a new self which rises with Christ. The baptized individual becomes a new creation. The significance of baptism can be understood from the perspective of a planted seed which dies and then sprouts as a new plant. In the same way, the person being baptized is symbolically 'buried' in water and raised as a new being. The above view agrees with Bryson's (2001, p. 86) school of thought that during baptism, the spirit comes to dwell with the one who has been baptized. This is because at baptism, there is re-birth in the spirit. This re-birth affirms one's "new" life in Christ. Such a re-birth symbolized by water baptism is the means of an essential ontological change whereby the new being is born and is found to be acceptable before God.

Baptism may be interpreted as a way of putting a mark on the child just as one would put a mark of identification on what belongs to him/ her. For example, a woman marks her utensils so that if there is a ceremony of any kind in the neighbourhood, she will give her utensils and it will not be difficult to identify them after the ceremony. In the same way, a child is marked (in the spiritual realm) to show that he/ she belongs to God and has been set aside for God's services for as long as he/ she will live. In addition, even if the child interacts with non-believer later on in life the Holy Spirit's mark makes him/ her not to indulge in affairs which are contrary to the Christian tenets of faith.

During the evaluation of the Anglican Church of Kenya's (ACK) child socialization programs, the researcher found out if the Kiambu names were used to name children by members of ACK. The following were the responses. Njue (O.I.21st/ 1/2021) argued that when giving children Kiambu names, some parents

choose names with a meaning. These names depict the character of a person, economic stand of the person, religiosity or even political influence. Macharia and Kimanthi are male names which mean one who works very hard to get rich. Nyakio or Wakio are names given to a girl. It means a hard-working woman while Wamugunda, murimi and Kirimi are used to describe a man who is a farmer by profession while Karimi is used for a woman. These views support Newman's (2007) argument that some names are developed from the profession a family traditionally practised.

Muthoni (O.I. 6th /2/2021) explained that in the past, the vicar and the church elders used to enquire from the parents and the god-parents the names to be used during the baptism of a baby. Apparently, parents were advised not to give their children names such as Gichovi, Kinyua and Mukundi because they will become drunkards. In the ACK, people are being advised to give their children names which have positive attributes.

(Njoki, O.I.21st/ 2/2021) explained that sometimes the clergy try to guide parents during Sunday services on which names to give their children and which ones to avoid according to the information which this study gathered. This view supports the findings of Newman (2007, p. 33) that the practice of naming children is sometimes influenced by the Church.

From youth respondents, it was investigated if parents gave their children biblical names as a way of socializing them through naming. The following were the findings as indicated on table 4.3 below;

Table 4.3: Use of Biblical Names in Naming Children

<i>Response</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	F	%	F	%	F	%
Yes	6	5.56%	15	13.89%	21	19.44%
Sometimes	12	11.11%	29	26.85%	41	37.96%
No	28	25.93%	18	16.67%	46	42.6%
Total	46	42.59%	62	57.41%	108	100

According to the findings, 19.44% of the respondents indicated that biblical names are given to children. Those who noted that sometimes biblical names are used were 37.96% while 42.6% of the youth respondents said biblical names were not used during baptism. This indicated that other names apart from the biblical ones were used when children are baptized.

In order to explain why there were 42.6% of the youth respondents who said biblical names are not used in the ACK, Gitiri (O.I.18th/2/2021) argued that the ACK parents obtain names of their children from the media. That is, they google names, they also use secular celebrities such as footballers, singers and soap opera stars among many others instead of using biblical names.

Wakina (O.I.30th / 1/2021) on the other hand stated that in the Anglican Church of Kenya, names such as Grace, Favour, Patience, Victor, Faith, Hope, Praise, Mercy, Innocent, Prosper, Peace, Joy, Angel, Charity, Gift and Happiness are becoming more popular than most of the Biblical ones. The view supports Newman's (2008, p. 33) argument that certain names gain popularity more than others. Rugano (O.I.30th / 1/2021) stated that when naming children, some parents use Biblical names, others use Kiambu ones or a child may inherit the

name of the person he/she is being named after which may not necessarily be a biblical one. In his contribution towards socialization of children through naming, Nyaga (O.I. 18th /2/2021) argued that during baptism, a child already has a Kiambu name given after birth before being taken to the Church during the churching ritual. He/she already have a name which was put in the birth records after birth. These same names are the ones which are used during baptism.

The method of choosing a biblical name for a child during baptism is somehow rigid because those names are not censored like they used to in the past before a baby was baptized. After introduction of Christianity in Embu, Christians started using biblical names from the New Testament such as Mary, Martha, John, Peter or from the Old Testament such as Moses, Joshua, Debra and Sarah among many others. In our contemporary society, Russian, French, British, Spanish, Irish, Greek, or Italian names are used. From Njura (O.I. 21st/2/2021), it was gathered that some children are given African names only during baptism. Such names are; Mugendi, Nyaga, Ndwiga, Karimi, Murugi, Mwaniki Macharia, Kimanthi, Nyakio, Wakio, Wamugunda, Murimi, Gichovi, Kinyua and Mukundi.

This means the ACK has embraced African Christianity for they are fully identified as Africans. Others have newly invented English names only. These includes names such as Victor Prosperous, Joy Blessings and Joy Lily among many others. Such names identify their bearers with a bright future and God's graciousness is shown through them. It has been noted that biblical evidence indicates that the meaning of names is very important. From the time of creation, Adam and Eve's names had meaning. Adam is a Hebrew word meaning life. There is also the evolution of names. This is backed by the fact that names found

in the Old Testament are not used in the New Testament with the exception of some names such as Zechariah and Joseph which appear in both the old and New Testament. The new names imply new status. Appealing new names are chosen because they serve as a new identity in which a certain character or desired destiny is portrayed.

There is evidence that people are concerned about the character of the biblical name they give to their children because during the FGD held with parents, Marigu (O.I.1^{8th} / 2/2021) indicated for instance that parents do not name their children Judas because of his role in betraying Jesus or Nabal because of his foolish character. Thaara (O.I. 18th /2/2021) and Mugane supported this view and revealed that even a name like Cain is not popular because he is viewed as a murderer. Mugane (O.I. 11th/2/2021) added that he had never heard of a child called Pharaoh because such a name is associated with the suffering of God's people in Egypt during the time, they were slaves. This shows that this study contradicts religious socialization view which state that parental transmission of religious values to their children is decreased by poor quality family relationships and non-traditional family structure. This is because avoiding names of biblical characters that had bad reputation shows that they are socializing children in spite of the changes in the social structure of families.

From the youth respondents, it was important to establish whether children in the ACK were told the meaning of their names as a way of socializing. The following were the findings.

Table 4.4: Parents Who Explain Meaning of Names to Children

<i>Response</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	F	%	F	%	F	%
Yes	4	4%	9	8%	13	12%
Sometimes	10	9%	16	15%	26	24%
No	32	30%	37	34%	69	64%
Total	46	43%	62	57%	108	100

According to the findings, 12% said children were told the meaning of their names, those who said children were sometimes told were 24% while the majority who were 64% said children were never told the meaning of their names. Rugano (O.I.1st/ 2/2021) said that;

Parents do not explain to children the meaning of their names. Children should be told the meaning of their names so that they can strive to live a life that depicts the character of their names. For example, a girl named Nyakio or Wakio understands that her name means working hard and therefore seeks to practice that virtue in school, at home or even in the church because that name is attributed to hard work.

The above view supports Gitome's (2011) finding that to confer a name is to confer personality, status and destiny. When children grow up, Njagi (O.I. 4th /2/2021) stated that they are the ones who look for the meaning of their names from the internet. They may also hear a discussion about the meaning of names and would want to find out the meaning of theirs. This means the kind of socialization whereby a name gives identity and shapes the character as well as guides the destiny of a child is no longer in existence. This is risky because it can contribute to bringing up people who are not motivated, ambitious or who may have nothing to live for. This is because when a child wants to be like the person whose name he/ she bears, he/ she will work hard in school to achieve such an

objective, try by all means to behave like that person and this may help such a name bearer to avoid negative peer influence because such child is already focused and knows the goals he /she wants and which dream he / she wants to fulfil.

This view supports Niebuhr's Christ and culture theory in that we are called upon to bring Christ into culture, transforming it for our own good. This is seen when parents are advised to give children Kiambu names which have positive attributes and to avoid those that have negative ones. When parents are naming their children, it is good to consider whether those names give their children an identity and whether they confer character and the destiny of their children.

4.4 Church and ministry

In the ACK, there are organized non catechetical socialization programs which socialize children in the areas of tenets of Christian faith which are categorized as church and the ministry . Under church and ministry, socialization through the Sunday school, brigade, KAYO, MU, KAMA and Education Sunday were looked into.

4.4.1 Sunday School

When children are able to talk, walk and respond to instructions, the ACK hands them to Sunday school which is another socialization platform. Child Socialization at Sunday school level ensures that in ACK, there is socialization of children during their formative years. According to Thomas (2005), by the mid-19th Century, Sunday school was accepted universally.

Murugi (O.I.18th/ 2/2021) added that in Sunday school, children are taught about God. They experience the art of worshiping and learn Church traditions. She further argued that at the Sunday school, children learn to relate with others and they also get an identity. Moreover, they learn about their Sunday school which is an integral part of Christian community. This finding concurs with the arguments of Thomas (2005) that Sunday school is the most effective method of integrating individuals into the life of the church and that Sunday school ministry still remains one of the most effective tool some 200 years after its inception.

Children are taught responsibilities depending on their age and ability according to Kivunja (O.I.9th/2/2021). In the Church, children are taught to be concerned with one another. They are also instructed practically through paying home visits to their members who may be sick or an adult such as an elderly person who may be in need of help. Weveti (O.I .6th /2/2021) argued that;

Some children are sponsored by the Church to visit children's homes for the orphaned with whatever item their parents may offer them. Items such as foodstuff, clothes, shoes, books, pens, pencils, laundry items such as soap and in some cases money are donated to children who stay in such homes.

Hence Sunday school basically offers child socialization on African hospitality. Healey & Sybertz (1996) concur by explaining that hospitality is a very important cultural and social value in African society and that it is "a way of life" that is intimately bound up with personal relationships and community.

It is to be observed that in Sunday school, children are introduced to the love of God, respect for His creation and they also learn how disobedience alienates them from the love of God as contributed by Wanjira (O.I .18th /2/2021). On the other

hand, Rugano (O.I .18th / 2/2021) observed that by the time children come to the Sunday school, they have already experienced their parents' love, they have been appreciated for doing what is acceptable and have been reprimanded for doing what is not acceptable, Therefore, they are able at such a tender age to understand about authority and more so divine authority. This makes it possible for them to want to obey the biblical teachings which they get from the Sunday school.

Through the songs they sing, there is evidence that they already know what is God's love. The following song depicts this;

Mwana Jesu.... Mwanu Jesu...

Ningwendete...Ningwendete...

Muhonokia wakwa...

Muhonokia wakwa.....

Mithi yonthe...minthi yonthe

Literally translated;

Baby Jesus..... Baby Jesus....

I love you.....I love you...

You are my saviour.....

You are my saviour.....

Every day.....

Every day.....

The above views and the song support the views of Cook (2013) who observes that in Sunday school, children are socialized into the knowledge of the fact that God loves them and because of that, He sent Jesus Christ to die because of their sins.

Gitiri (O.I.30th/1/2021) stated that in Sunday school children are taught the word of God and that before giving any lesson, most of the Sunday school teachers conduct the following song in preparation for bible reading and exposition:

*Ciana cia Sunday school ikiraga ki...
Indiria mwarimu agucithomitia...
Tondu cia negena itingimenya ...
Uhoru wa Ngai uria wa ciumbire...*

Literally translated;

When Sunday school children are being taught...

They don't make noise...

If they do so, it will be difficult to

Teach them about God who is their creator.

The above song is used to socialize Sunday school children on the importance of being attentive when they are being taught in Sunday school. It also builds their listening skills as well as the virtue of being obedient. The above findings are in agreement with the observations of the Anglican Church of Kenya Sunday school teachers' training manual (2012) which states that in the Anglican Church, music is used as a medium of communication.

In the Sunday school, Kithami (O.I.29th/2/2021) posited that children are taught the meaning of the last judgement is discussed in which the catechist states that people will give an account of their lives to God. That time, God will condemn and destroy all that is evil and bring His servants into the joy of their Lord. Njeri (O.I.19th/2/2021) noted that the meaning of resurrection is given as a time when God who overcame death by the resurrection of Christ will raise the dead in a body of glory those who are Christ's that they may live in fellowship with him and all the saints. During the FGD with parent respondents, (O.I.19th/2/2021),

Marigu stated that children in the ACK are taught about the second coming of Jesus. Mukami (O.I.19th/2/2021) added that at an early age, children are taught to obey God, their parents and all the elderly people because there is reward for obedience and punishment for disobedience.

Socialization of children at Sunday school level has its share of challenges. Rwamba (O.I. 25th/1/2021) explained that it is difficult to correct some children in Sunday school because some parents confront teachers who try to discipline their children. This corroborates the findings by Opoku (2015) that what our forefathers termed as disciplining of children and was accepted by all people as a way of instilling moral values is now shunned and referred to as child abuse.

Kaari (O.I. 24th/1/2021) noted that although there are efforts to socialize children effectively at Sunday school level, socialization of children is not effective because some parents leave their children alone at home and when left without a responsible person to watch over them, they can do many destructive things.

Njeru (O.I. 28th /1/2021) posited that;

In our contemporary society, people have become so individualistic. It has become so difficult to correct any errant child because of fear of the reaction of the parents of such children. Children are socialized in our contemporary society to respect their parents only. Some have no respect even for their parents. In Sunday school, children should be socialized in such a way that they will respect all members of the society and obey the teachings they are offered in school, in the Church and at home.

In his attempt to bring on board one of the challenges of socializing children during the main Church Service, Ngoroi (O.I.6th /2/2021) during the FGD with parent respondents stated that;

At such an early age, children are being told to get saved even before they are taught and made to understand what sin, repentance and forgiveness.

To support the views of Ngoroi, Kavengi (O.I.6th /2/2021) stated that during the Sunday services, sometimes the preacher offers a sermon which is not appropriate for all in the congregation. For example, a preacher can preach about salvation in the Church where there are very young people who may not understand what salvation entails.

During the FGD with parent respondents, Gitiri (O.I.28th /1/2021) felt that parents should ensure their children attend Sunday school only and that the Church should introduce recreational activities and engage children during the main service to avoid giving sermons to the wrong recipients and therefore, causing confusion. From the findings, it has been observed that the ACK members start child socialization early just like the Aembu did. However, their socialization needs to be rebranded to help the children relate with lessons taught and consequently use the information in decision making. The decision made will be guided by advice given hence reduce moral problems in their daily life.

4.4.2 Socialization through Brigade Activities

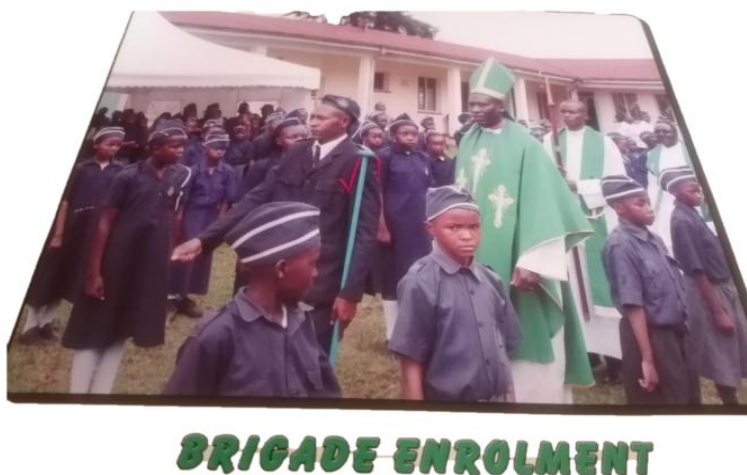


Figure 4.2 Brigade Enrolment

In the ACK, child socialization is carried out through brigade activities. Mugane (O.I.19th/2/2021) during the FGD with parent respondents informed argued that when Sunday school children attain the age of seven to eleven years, they are enrolled as brigade members. Socialization on Christian virtues continues when those children join the brigade. Mugane further stated that the brigade members are taught to fear God, love their family members, desist from using abusive language, not to steal and to always speak the truth. Brigade members are taught to fear God, love their family members, desist from using abusive language, not to steal and to always speak the truth.

Wangiri (O.I.19th/2/2021) argued that in the Sunday school, socialization is geared towards spiritual, physical, social and educational development. On spiritual development, children are taught Bible teachings, they memorize Bible verses and sing sacred songs composed by brigade teachers. In the ACK, socialization of children is also done on brigade day which is held once a year at diocesan level. This is called Brigade Fun Day.

Thaara (O.I. 18th/2/2021) said;

During fun day, brigade members converge in a central place within the diocese and hold competitions which include among others racing using sacks, running while balancing potatoes on spoons, playing ball games such as football, volleyball and netball. These competitions are aimed at helping the brigade members to develop physically.

The above information supports Agostoni (2005) views that in her work of promoting the overall welfare of her members aimed at uplifting personal life, the Church uses resources from different cultures. While discussing the activities carried out by brigade members, Njura (O.I. 18th /2/2021) reviewed that brigade members are taught as a group on how to bake, make chapattis and how to knit

among many other activities. During some of the Sunday services, brigade members put on their brigade uniform and they entertain members of the congregation by matching and singing songs. Brigade members also attend weddings held in the church. They march and have the bride and the bride groom “inspect the guard of honour.” However, it was not reveal whether the skills the brigade learn can be helpful in addressing moral issues. Thungu, Wandera & Alumande (2010) study states that brigade members are taught life skills which 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 also acquire virtues such as honesty, patience and hard work. If such life skills can be taught and embraced by the brigade members, they can help them acquire societal values.

4.4.3 Confirmation

Brigade members are prepared through catechism for confirmation after attaining twelve years.



Figure 4.3 Confirmation Service

Before confirmation, the candidates are given intensified teachings on church doctrines. It was important to find out what the youth members were taught during catechism classes. Below were the findings as shown on figure 4.4.

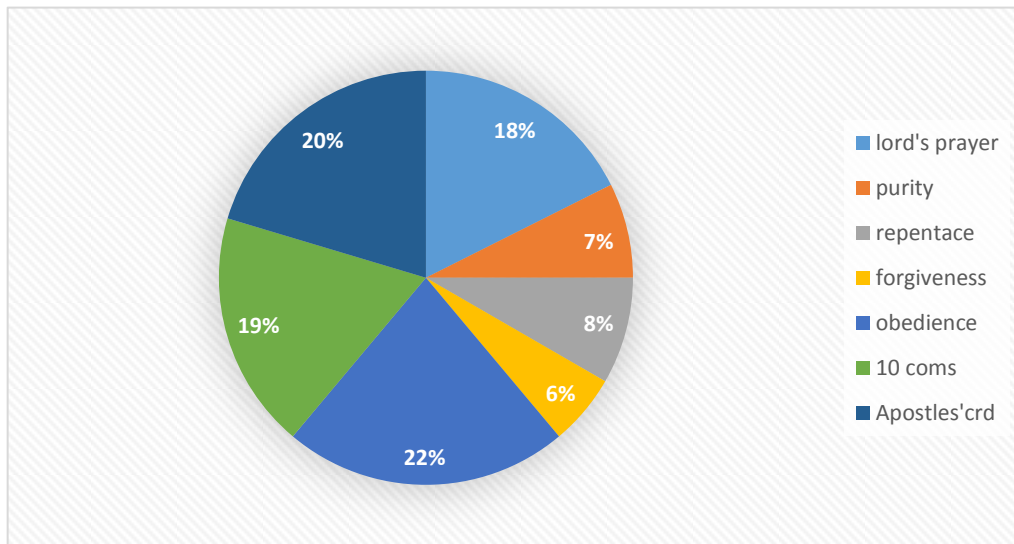


Figure 4.4: Things Taught During Catechism

When youth respondents were asked to indicate what they were taught during catechism classes, the following were the responses; 20% said they were taught the Apostles creed, 19% said the Ten commandments, 24% mentioned obedience, 6% said they were taught forgiveness, 8% mentioned repentance, 7% noted purity while 18% said the Lord's prayer.

All the youth members were supposed to have been taught the Ten Commandments (A6), Lord's Prayer (A7) and the Apostles' creed (A8). The fact that they did not mention them only means that they did not pay attention when they were being taught. Therefore, it means the catechism classes may not have been motivating. This could be remedied by restructuring the classes so as to

captivate the learners and make the teachings of tenets of Christian faith more effective.

To be noted is the fact that obedience was ranked first (24%). This leads to the conclusion that when children learn to obey, they are likely to have good moral conduct because obedience will make them identify the “dos” and “don’ts” taught at home and in the Church. This therefore means the socializers should be people who can be emulated. It has further been noted that much emphasis has not been put on morality issues. Most of the things taught are on Christian tenets of faith. However, the fact that purity (7%) is taught contradicts Anim’s (2020) study which found that the catechism which prepares young people between the ages of thirteen to fifteen years for confirmation hardly teaches family life education (FLE). This can lead to the conclusion that much needs to be done during catechism classes to improve teachings on morality in the ACK.

The catechists are supposed to teach children the apostle’s creed (A6) during catechism classes. According to the findings, in the Apostles' creed; the youth declare that they believe in God almighty, creator of heaven and earth. This means that they acknowledge the sovereignty of God. However, the rate at which contemporary society has witnessed moral decay indicates that the youth have no reference for their creator.

Ireri (O.I.19th/2/2021) explained that during catechism classes, children are taught the apostles creed which states that Jesus will come again to judge the living and the dead. The statement, “He will come again to judge the living and the dead ” means all the actions of the ACK youth members should be directed towards

obedience to the Ten Commandments because in eschatology, there will be consequences for disobeying and reward for obeying. This view seems to support Ong'ong'a (1978) view that eschatology has to do with “the last things”, among them being the resurrection of the dead, the second coming of Christ, the final judgment and the creation of a new earth. Eschatology is seen within the future dimension of hope and a promise to be realized. This idea of eschatology in which there will be judgment for all people ought to influence socialization of the ACK youth members positively.

During catechism classes, children are taught the Lord's Prayer (A7) according to Mwathi (O.I.8th/2/2021). The findings indicate that in the Lord's Prayer, a higher authority is recognized (Our Father, who art in heaven); however, the youth members seem to have forgotten the consequences of failing to obey the laws given by that higher authority through biblical teachings.

Mugai (O.I.8th/2/2021) avers that the interpretation of, “Hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven” found in the Lord's Prayer is not taken seriously by the ACK youth members as a point of reference for effective socialization. This is because God's kingdom and will in heaven and on earth cannot be, when there are issues like drug and substance abuse, teenage pregnancy, abortion, promiscuity and poor parental relationships among many youth as moral challenges witnessed in our contemporary society.

Gikiri (O.I.9th/5/2021) notes that the statement, “for thine is the kingdom, the power and the glory” may be interpreted in socialization circles to mean God expects the youth members in the ACK to embrace the kingdom of God their

creator by striving to live a life which is not bogged by the many youth moral issues but should trust in God's ability to deliver them from every form of evil. Their behaviour seems to suggest that God has not been able to keep them away from wayward behaviour thus, the decayed societal moral values.

It has been observed that in the Lord's prayer, the ACK youth members state, "And forgive us our trespasses, as we forgive those who trespass against us." As observed by Machomba (O.I.28th/6/2021). During catechism classes, the youth members are also taught to forgive those who wrong them. The virtue of forgiveness makes them to be able to forgive those who wrong them. Forgiveness brings about inner peace. In socialization circles, peacefulness brings contentment and satisfaction.

The findings support Bujo's (2002) sentiments on the importance of prayer when he observes that religious men and women have committed themselves in a special way to a life of prayer so that they can shoulder all the worries of the world in their supplications to God and that through praying, the religious draw the necessary strength to dedicate themselves to God so as to hasten the coming of the new heaven and new earth.

During the ACK socialization, as averred by Cianthure (O.I.8th/2/2021), children are taught the Ten Commandments (A6) catechist teachers. The Commandments clearly indicate one's duty to man and to God. Therefore, the ACK socialization at its best should be done to make the youth accountable through their behaviour to others and their relationship with God. However, despite being taught the Ten

Commandments; it has been noted that the youth members are breaking the same Commandments with total disregard of the consequences.

Gatavi (O.I.8th/2/2021) explained that during the catechism classes, there is separation of the youth as they leave other duties at home to go to be taught in readiness for their confirmation. As they declare they will leave Satan and all the worldly desires of the flesh, they transition from weak to strong Christians who are able to fight Satan through the spiritual warfare weapons described in the Pauline epistle to the Philippians 6:10-18. However, they seem not to have been able to fight and defeat Satan through avoiding ungodly living.

Kagane (O.I.28th/1/2021) explains that the youth are confirmed when they attain the age of twelve years after undertaking catechism classes successfully for a period of not less than six months. Upon confirmation, the youth are allowed to participate in the Holy Communion. Before confirmation, Nthiga (O.I.7th/2/2021) argued that the youths who are supposed to be confirmed go through catechism classes where they are socialized on issues pertaining to their behaviour as confirmed Christians. They are also taught tenets of Christian faith. In fact, confirmation is a good way of instilling religious values at a time when children are eager to learn spiritual matters. This concurs with the sentiments expressed in the ACK Constitution (2002), Article XXII (13b) which states in part, “only those persons who have completed such course of instructions as the church may require shall be presented for confirmation”. Moreover, Kavengi (O.I.7th/2/2021) averred that those who get confirmed have an opportunity to confirm their desire to live their lives as followers of Jesus in accordance with the covenant with God sealed with their baptismal vows.

Nyaga (O.I. 27th /1/2021) further posited that this can be interpreted to mean that by the time the candidates get confirmed, they are mature enough to make informed decisions on any choices they make and they can be answerable to God and the community of believers. Therefore, this calls for individual responsibility. He concluded that such members have themselves to blame if they do not follow the teachings they are given during their socialization. This view supports Religious Socialization theory which states that processes of religious transmission and socialization are informed by individualization.

Next we examine how the socialization of youth members is done in the church through KAYO.

4.4.4 Kenya Anglican Youth Organization

In the ACK, there are youth activities which are carried out by the youth members after their enrolment as KAYO members. When children attain the age of fifteen years, Kimoro (O.I .5th /2/2021) explained that they are enrolled as Kenya Anglican Youth Organization (KAYO) members.



KAYO ENROLMENT

Figure 4.5 KAYO Enrolment

Before being enrolled as KAYO members, they are taught Christian tenets of faith. Mukono (O.I.4th /2/2021) explained that KAYO deals with issues of the Anglican youth ministry.

A youth member is recruited to this department upon attainment of fifteen years and above. KAYO has leaders from the local Church level to the highest level of the diocese. Mukono (O.I.4th /2/2021) further explained that seminars, workshops and rallies are organized for KAYO members periodically, putting into account the fact that most of them are available during school holidays. During KAYO programmes, KAYO members are taught topics which cover academic excellence, career progression, health and socio-economic issues.

Njagi (O.I. 9th /2/2021) argued that the KAYO socialization is geared towards offering its members teachings on responsible behaviours which will lead to economic empowerment. Also, guidance on healthy living is taught to the KAYO members; this exposes them to HIV and AIDS awareness. Moreover, marriage guidance is offered. The youth are socialized with the objective of diverting their energy to more productive activities because “an idle mind is the Devil’s workshop,”

Karimi (O.I.10th/2/2021), explained that the KAYO programs are carried out in order to ensure that the youth grow well in their spirituality. Christian tenets of faith are offered during KAYO forums. On the other hand, Ngoroi during a FGD with parent respondents (O.I.19th/2/2021) posited that in the ACK, KAYO members are socialized through activities such as youth camps, drama festivals, camp fires, Bible study, retreats, seminars and *keshas* (overnight prayers). The

findings corroborate Mwiti's (2005) study which found that a Church with rich socialization programmes such as youth camps, drama festivals, camp fires, Bible study, retreats and seminars is bound to help her youth members to grow in faith.

During KAYO socialization, music and dance are used to convey important messages on Christian living. Mukono (O.I.19th /2/2021) gave an example of a song that is sung to remind the youth that once they decide to be African Christians, they should not backslide:

*Ona ndona thiina rugendoini rwakwa
aciari na arata ndikaruma mundu
tigwoi na thayu ndorete matuini
minoga na thina ndakinya matuini no ngauruka
Kiambiriria kiega kia rugendo rwaku
wari nama ukiuga ndugatiga Jesu
no wacuthiriria thutha waku ukiona
miago ya guku nathi na ikeno cia thii ino ukiriganirwa*

Literally translated;

Even if I encounter tribulations on my way to heaven,
My parents and friends, I will never abuse anybody.
Be left in peace am on my way to heaven
Tiredness and tribulations will end when I will get to heaven
During the early good days when you started your journey of faith,
You meant it when you said you would not abandon Jesus
But when you looked behind and saw worldly pleasures,
You forgot the promises you had made.

The view on the importance of singing as a form of socialization supports the views advanced by West and Dube (2001) in an earlier study that the aim of a song is to praise God, inform and encourage people.

Youth members in the ACK are taught separately where they usually have sessions with teachers who offer them teachings on different topics aimed at instilling in them societal moral values. When asked if there were secluded

meetings for both female and male youth members, the following were the responses from the youth respondents.

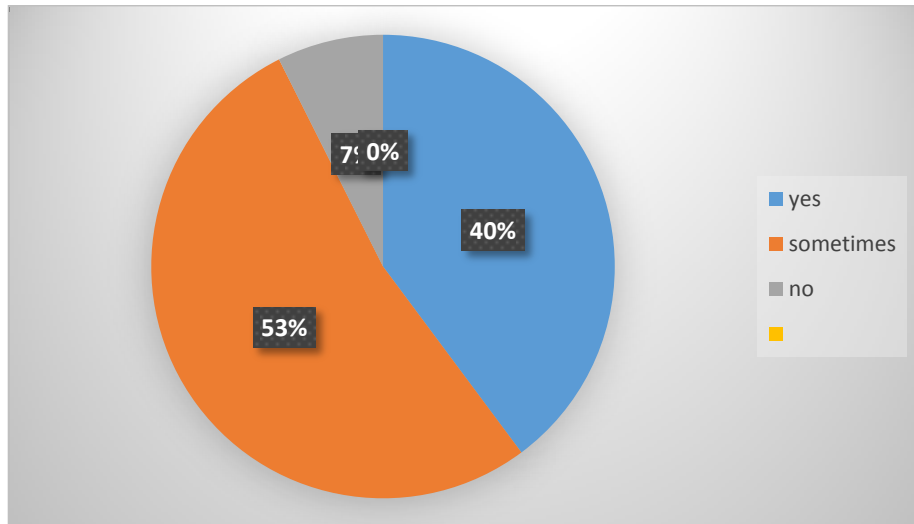


Figure 4.6: Socialization through secluded meetings

The findings indicated that 40% said they had secluded youth meetings, 53% said they sometimes had such meetings while 7% said they did not have such meetings. It can be concluded that there are secluded youth meetings conducted in Kigari archdeaconry. The 7% who stated such meetings did not exist may have been some of the Church members who are not very devoted to youth activities and therefore may have been ignorant of such meetings. Moreover, 40% of the youth members said there are secluded meetings while 53% said sometimes there are secluded meetings for the youth members in Kigari archdeaconry. The youth secluded meeting are expected to give intensified teachings especially on family life matters. However, considering the many problems facing the youth members, it means that socialization needs to be rebranded in order to make it more effective.

The practice of ACK of having secluded teachings for its youth members corroborates Baxter's views on the importance of secluded teachings. Baxter (1992) observes that on some occasions, Jesus would take his disciples to lonely places so that he could teach them on their own; that Jesus was careful to teach them in such a way that they could remember what he had said.

The researcher investigated some of the things the youth members had been taught during secluded youth meetings.

The following were the findings as shown on figure 4.6.

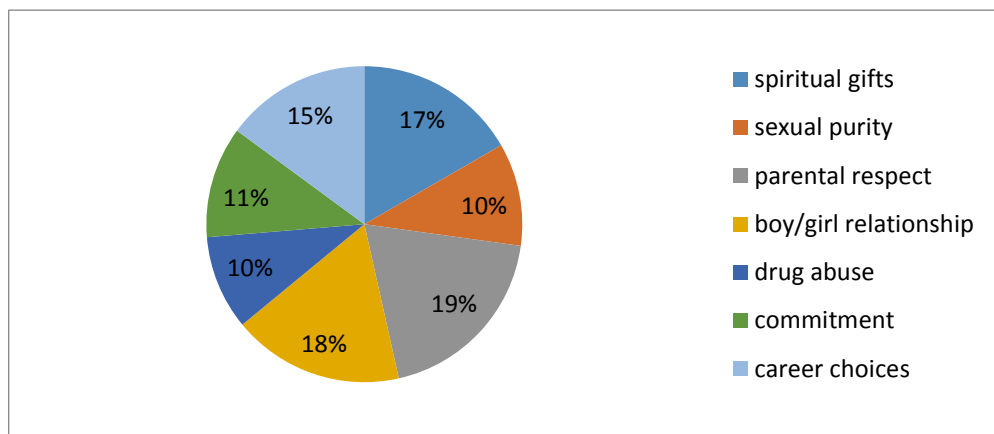


Figure 4.6: Teachings offered in Secluded Youth Meetings

According to the findings, 17% of the respondents indicated that they had been taught a career choices, 10% had been given information on drug abuse, 15% mentioned Spiritual gifts, 10% stated sexual purity, 19% indicated parental respect, 18% indicated they had been taught about boy/girl relationship while 11% stated they had been taught commitment. The indication by 10% of the youth respondents that they had been taught sexual purity contradicts the Anim's (2020) finding that any talk about sex with youth members is almost a taboo.

From the findings, it can be concluded that parental respect had been taught most (19%). This leads to the conclusion that the ACK socializers are aware that parents want their children to have the best life and therefore, should be respected. Many parents put the needs and the welfare of their children first. The kind of socialization they offer is aimed at helping the youth to prepare for their future responsibilities.

Another reason for emphasizing parental respect may be the discovery that children feel their parents are backward and therefore their kind of socialization is deemed unnecessary in this era of digital children and analogue parents. However, biblical teachings found from Ephesians 6:1 state, “Children, it is your Christian duty to obey your parents, for this is the right thing to do.” The study also notes that the youth members indicated negative media influence (16.6%) and peer pressure (12.8%) as some of the leading moral issues yet they had not been handled during their secluded youth meetings. This may have been possible because the socializers did not consider them a big problem to the youth members.

Igoki (O.I.13th/2/2021) argued that there are also youth seminars organized for the youth in the ACK. On such seminars, the vicar organises teachers who teach the youth members’ different topics. Muthanje (O.I. 14th/2/2021) argued that sometimes the youth members are involved in topic selection before a seminar is held. She further stated that some of the recent topics they had requested to be taught during one of the recently held seminars include spiritual growth, technology, relationships, marriage, drug and substance abuse.

Njagi (O.I. 11th /2/2021) stated that during one of the weekend challenges he had facilitated, the youth members had been taught parental respect, church doctrines and spiritual growth. Thaara said she had taught the youth members how to pray, sexual purity, helping the needy and dangers of drug and substance abuse. Wawira (O.I/11th/2/2021) indicated to the study that at a youth conference, she had taught the youth members the following topics: salvation, obedience, supporting parents, commitment and discipline.

Ikinya (O.I.11th/2/2021) confirmed that during one of the conferences held, he had taught: holiness, youth and finances, gifts of the Holy Spirit, obedience, giving, cults and occultism. Nyaga (O.I.11th/2/2021) added that he had also taught the youth: courtship and marriage, youth and the ministry, youth and money, holiness, parental respect, youth and the dark side of life, self-control, dating and marriage, power of prayer and disadvantages of FGM.

During data collection, when asked who teaches during the secluded meetings for the youth, 6 % of the youth members said they were taught by MU and KAMA members, 22% said they were taught by teachers invited by the Vicar-in-charge, 20% said the teaching was carried out by the church elders while 33% said it was done by some Church members chosen by the Church elders while 19 % explained they were taught by the Vicar-in-charge as shown on figure 4.7.

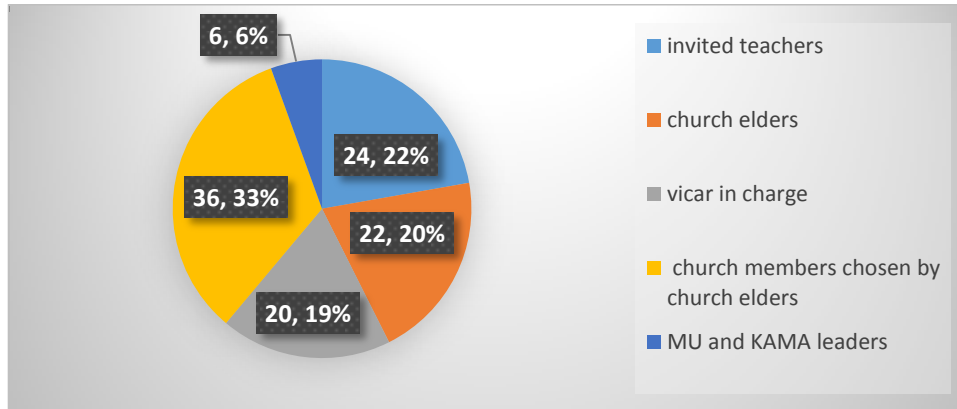


Figure 4.7: Teachers during Scheduled Meetings

The findings indicate that most of the teaching during secluded youth meetings is carried out by Church members chosen by church elders (33%), followed by teachers invited by the Vicar-in-charge (22%) while the vicar is seen to be actively involved in teaching during youth secluded meetings (19%). However, 6% of MU and KAMA leaders show there is need to involve them more because there are teachings offered in their other forums in order to effectively carry out child socialization in the Church.

4.4.5 Effectiveness of Scheduled Meetings

It was necessary to find out from the youth respondents whether the teachings given during scheduled meetings were effective. The following were the responses as indicated on figure 4.8.

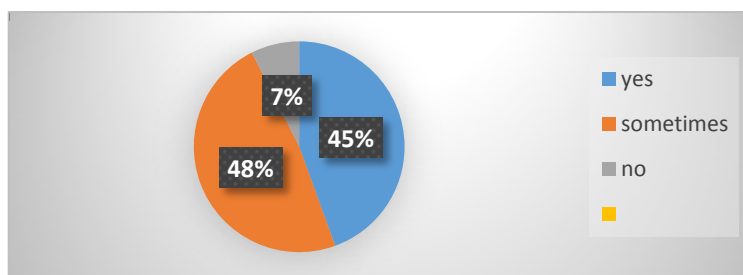


Figure 4.8: Effectiveness of Teachings of Scheduled Meetings

From the collected data, 45% of the respondents indicated that the teachings they received during their secluded meetings helped them solve their personal problems, 48 % said they sometimes assisted while 7 % said they did not. The assertion by 7 % that whatever they are taught does not help them solve personal problems is an indication that the kind of socialization offers perhaps is devoid of the power to change the mind-set of the children being socialized and therefore calls for an improved approach in order to achieve the desired results of offering a socialization which will prepare children for their future roles as adults.

During the FGD with parents, Marigu (O.I.6th/2/2021) explained that the vicar and the church elders are actively involved in teaching the youth members but they still have moral challenges. This suggests that the clergy and the laity need more training on how to socialize the youth effectively. The finding concurs with Feltham (1996) who argues that it is necessary to train socializers so that they receive in-depth training in theory in order to get practical competencies which can be applied to their work.



Figure 4.9 Mothers' Union Enrolment

The ACK has MU programs where women are taught by qualified teachers how to socialize their children at home. The women church leaders are also taught how they can facilitate youth-based programs in the church to further socialize of the youth members.

Gitiri (O.I.14th/2/2021) posited that in the ACK children are socialized by the Mothers' Union (MU). She also explained that one of the core duties of MU is to pray for their families. Seminars are held for MU whereby they are taught to instil moral values in their children by being their role models. Muthoni (O.I.O.I.21st/2/2021) argued that MU is actively involved in child socialization at the family level. The MU ensures their children are taught the fear of God even before they are taken to the Sunday School. They also teach their children moral virtues such as respect, obedience, honesty, hard work, and trust in God, temperance, kindness, unity, love, hospitality and altruism from a tender age. Niue further (O.I.21st/2/2021) revealed to the study that there was a time the MU used to gather girls together and advised them accordingly.

However, this has not been possible recently due to involvement in different activities by most of the MU members away from home. This shows the ACK MU should work harder in their socialization because Religious Socialization theory states that from the time an individual is born and is brought up to the level of becoming an adult, the tradition in upon which he/she is brought up influences his/her religious affiliation.

Rugano (O.I.21st/2/2021) contributed to the discussion by arguing that at home, the MU make use of the teachings obtained from teachers through seminars and

conferences to socialize their children. He noted that MU members give information on different issues such as avoiding peer pressure, academic achievement, health issues, and use of mass media, interpersonal relationships, parental relationship and boy/girl relation among many others.

The above view contradicts the findings by Waimea (2007) that young parents are expected to parent their children yet they do not receive training on how to be appropriate parents.

During the FGD with parents of the youth respondents, Karimi (O.I.18th/2/2021), one of the respondents said that MU meet regularly in forums where women are taught on how to socialize their children and bring them up as godly and God-fearing children. However, Muthoni (O.I. 21st/10/2020) averred that the teachings offered during the mothers' union meetings dealt mostly with marital challenges with little or no information on child socialization. The above views contradict the findings of Mwirigi (2014) that the changing social times has meant that most parents engage in work and are therefore compelled to spend the least time with their children.

Karimi (O.I. 18th/2/2021) said that during the MU seminars, they discuss issues of mentorship of their children and how to instil godly values using biblical teachings. Igandu (O.I. 18th/2/2021) further added that the MU organizes seminars for young girls where they teach them boy/ girl relationships and how to relate with male relatives so as to avoid rape and incest cases. They also teach them how to take care of their homes, health issues in connection with their sexuality and physical development as well as how to achieve academic goals.

4.4.7 Kenya Anglican Men Association



Figure 4.10 KAMA Enrolment

KAMA members also take part in the socialization of children in ACK. Njiru (O.I.14th /10/2020) explained that KAMA is interested in positive socialization of children. They meet as KAMA members and discuss on how the socialization can be made effective. They have noted that generally children are disobedient due to peer pressure. KAMA has also pointed out that the media affects children negatively by promoting immorality. Hence, engaging in sexual activities is no longer a sin in as far as media socialization on sexuality issues is concerned.

The youth members have been socialized through the media to embrace reckless sexual liaisons in the name of personal freedom. They have adopted the slogan “*hatupangwingwi*” (nobody plans for us what we should do) to justify their freedom of acting the way they want without minding how the freedom is

impacting negatively in the current socialization because it is promoting immorality.

Ngunguru (O.I.28th/1/2021) noted that KAMA members meet after every two months to discuss how they can mentor children, empower their families through generating wealth and find out the best way to help their children who may be battling with youth issues such as promiscuity, drug and substance abuse, teenage pregnancy, school dropout among many others. Ngunguru explained that as KAMA, in their meetings they are faced with the problem of low attendance because most of their members are usually engaged in different economic activities and find it difficult to leave them in order to avail themselves in the KAMA meetings.

At Diocesan level, Kimoro (O.I.21st/1/2021) stated that they attend seminars where invited teachers teach them various issues including mentorship of children, the process of preparing and adding power (*ituika*) to their children whether a young man or a young lady. This is usually done once one has determined who is responsible among all the siblings. They also learn how to assist their families to instil Christian values through guiding the members during family worship otherwise known as “family glory hour”.

During KAMA seminars, Njiru (O.I.30th /1/2021) observed that the men in attendance are told to socialize children using the Bible and compatible Aembu norms and values. This study noted that none of the issues which KAMA considers for child socialization addresses most of the moral issues affecting

youth members in spite of being able to identify sources of negative influence of child socialization such as social media and peer group members.

The findings support the views by Mackenzie (2014) that the Anglican Church of Kenya is an institution governed by three pillars; the scripture (the Holy Bible), tradition (the creeds, the Book of Common Prayer and the 39 articles of faith) and reason.

4.4.8 Education Sunday

The ACK has made deliberate efforts to put in place different child socialization forums using different socialization agents.



Figure 4.11 Education Sunday Award Day

Kiangá (O.I.22nd /2/2021) observed that in the ACK, there is children socialization through Education Sunday. He argued that ACK sponsored schools both primary and secondary school plus the parents are brought together to participate. Such a forum allows children to interact with others from different places. Different people are brought to teach the children and advise the parents. Those people who can address issues of socialization are usually identified and approached so that they teach on such Education Sunday programme. This view

contradicts the assertions of Bryson (2001) who laments that in our modern African families, child care and nurture is left to individual parents and especially mothers.

4.5 Call of God

During child socialization in the ACK, parents and godparents are expected to instil in children godly values at home. It is their responsibility to equip the children with societal values aimed at making them fit well in the society.

4.5.1 Parents and Godparents Child Socialization at Home

Information was sought to find out if during child socialization in the ACK, children are taught tenets of Christian faith at home. The following were the findings from the parent respondents.

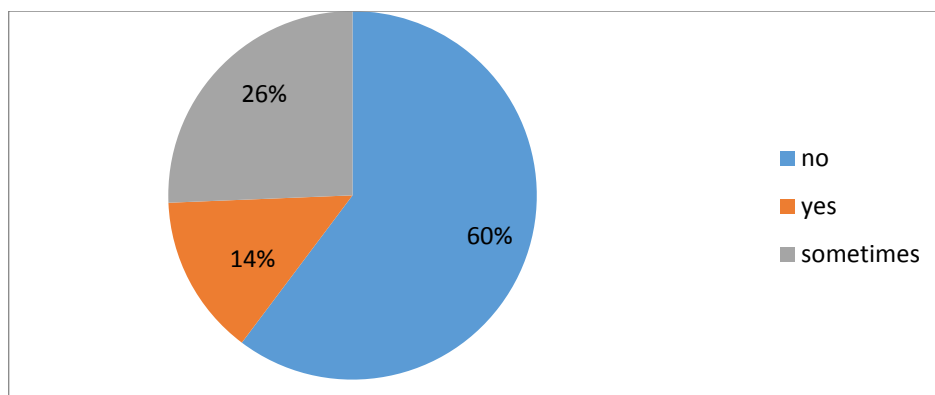


Figure 4.12: Child Socialization on Tenets of Faith

The parent respondents indicated that children who attended Sunday school, brigade and KAYO members had not been taught Christian tenets of faith by their parents and godparents as they had promised during the day of their baptism. This view was expressed by 60% of the respondents. 26% said they were sometimes taught while only 14% said they had been taught Christian's tenets of faith.

It was found that parents and godparents leave the work of socialization on Christian tenets of faith to the catechist who must do so while preparing candidates for confirmation. It can easily be concluded that at home, little time is available to teach children tenets of Christian faith. When children are not taught tenets of Christian faith thoroughly by their parents and Godparents, there is a knowledge gap left in their lives. This affects their general behaviour as evidenced by children in society who are ill-equipped with religious values.

On the role of parents and god-parents in child socialization, Njagi (O.I. 1st /2/2021) made the following observations;

Many parents and god-parents do not effectively teach their children and god-children tenets of Christian faith. They should teach them morals based on the Bible. This may be caused by parents being too busy doing other things.

The above finding supports the views advanced by Kithaka (2012) who notes that some children lament that their parents suffer from a disease called ‘Too Busy (TB)’. Further, the view supports the Religious Socialization theory that parental transmission of religious values to their children is decreased by poor quality family relationships and non-traditional family structure. On the other hand, Njoki (2nd /2/2021) added the following views that;

Some god-parents sponsor so many god-children. This consequently makes them not able to socialize all of them effectively. There are some god-parents who try to create time to be with their god-children. Such god-parents meet their god-children during their birthday celebrations. At such occasions, the time is too short to offer effective socialization.

Wakina (O.I.1st/ 2/2021) was of the opinion that parents should ensure that god-parents teach the god-children tenets of Christian faith by choosing the ones who can be available to attend their children. She further argued that failure of parents

and god-parents to follow up their god-children creates a socialization gap which can easily be filled by peer group members or the media. Such influence may impact the children negatively.

It has been observed that the role of parents and god-parents in socialization should be to ensure that the children and god-children are socialized well and grounded in Christianity using the teachings found in the Bible. 2 Timothy 3:16 recommends the Bible as useful for teaching. Using the Bible will influence their socialization positively because according to Hebrews 4: 12, the word of God is living and active, sharper than any double-edged sword; it judges the thoughts and attitudes of the heart.

Due to the issue of Church affiliation, this study was informed by Marigu (O.I.1st/2/2021) that effective child socialization through god-parents may be a challenge.

She explained that;

This challenging scenario occurs when the god-parents change the church affiliation; for example, if a god-parent moves from an Anglican church to for example the Apostolic Church, the parents of a child sponsored by such a god-parent may have mixed feelings in as far as child socialization from such a person is concerned. The mentorship of one who has changed the church affiliation especially on Church doctrines may not be viable any more. In the ACK, child socialization through god-parents may also be difficult to achieve because sponsoring a child for baptism is usually based on the god-parent and the child's parent friendship. If the relationship has deteriorated, it is very difficult to go to such a home to advice children.

This view supports Religious Socialization theory which states that when parents share the same religious affiliation, beliefs and practices, religious socialization becomes successful. It also supports the findings of Lesthaeghe (2022) who states that sometimes members of the church leave and go to another church.

Thaara (I.O.4th/2/2021) stated that in most cases, a best couple becomes the god-parents after the birth of children. This brings a generational gap. The god-parents are in most cases older than the children's parents. With the age difference, they may insist on out-dated issues. For instance, mode of dressing and use of the internet. Some god-parents do not know what to tell their god-children because of their age and academic differences.

It has been observed that in our contemporary society, most of the parents and god-parents are unable to socialize their god-children because they are very busy working. On the other hand, most children are in school and are always busy doing their homework. Parents should ensure the god-parents teach the god-children tenets of Christian faith by ensuring that they choose the ones who can be available for their children. Parents should create time to socialize children especially in the evenings, during the weekends, public holidays, when they are on leave and during the school holidays.

The above views support Religious Socialization theory which argues that when a child is away from parents, there is less influence of parental religiosity on that child.

It was important to look into the areas the parents had taught their children while at home and the following were the findings.

Table 4.5: Areas the Parents Taught the Children while at Home

Areas which the children have been taught by their parents while at home	Men Frequency	%	Women Frequency	%	Totals	%
Church activities	3	9.375	1	2.17	4	5.13
Parental relationship	2	6.25	4	8.7	6	7.69
Interpersonal relationships	2	6.25	4	8.7	6	7.69
Avoiding peer pressure	2	6.25	5	10.87	7	8.97
Spiritual growth	2	6.25	5	10.87	7	8.97
refraining from drug and substance abuse	5	15.625	3	6.52	8	10.26
Health issues	3	9.375	5	10.87	8	10.26
Use of mass media	4	12.5	5	10.87	9	11.54
Academic achievement	4	12.5	7	15.22	11	14.1
Boy/girl relationship advice	5	15.625	7	15.22	12	15.38
Totals	32	100	46	100	78	100

The findings indicated that, 8.97% (7) of parent respondents had taught spiritual growth while 15.38% (12) had handled boy/girl relationship advice. 10.26% (8) indicated they had taught the youth members at home refraining from drug abuse and substance abuse. On the other hand, 11.54% (9) had addressed the issue of use of mass media and 10.26% (8) had dealt with health issues. Academic achievement had been dealt with by 14.1% (11) of the parent respondents. The study notes that interpersonal relationships 7.69 % (6) and parental relationship 7.69 % (6) had been handled by an equal number of parent respondents. 8.97% (7) stated they had taught the youth members at home the importance of avoiding peer pressure. It was found that the least handled issue at home was Church activities which was dealt with by 5.13% of the parent respondents. The fact that

11.54% had addressed the issue of use of mass media shows that most of the parents are aware of the negative impact of social media on child socialization.

The findings support Ritzer's (2008) study that globalization is the spreading of worldwide practices, relations, consciousness and organization of social life geared towards transformation of people around the world in some cases causing dramatic transformation. Cultural transformation which affects the cultural identity of people that are being transformed is evident. From the FGD with parent respondents, Kithaka (O.I. 30th /1/2021) observed that;

Interpersonal relationships are encouraged to allow group discussions in order to achieve academic success. Most of the parents in secondary schools are the ones who are concerned with this type of relationship to avoid negative peer influence. They are in particular careful to avoid relationships of school going children with school dropouts. This kind of interaction is good as far child socialization is concerned because it may help many youths to conquer feelings of ego, jealousy, hatred and anger.

The findings support an earlier study by Ikenye (2014) on the importance of interpersonal relationships. Ikenye (2014, p. 48) explains that interpersonal relationships are not only central to Christian living but also to the African living. Disconnectedness and brokenness in relationships creates an existential crisis. Living according to the commandments is crucial to life as a whole; love for God, neighbours and self.

It was found that none of the parents had taught the youths on leisure and its misuse. This leads to the conclusion that due to lack of information on misuse of leisure, the youth are abusing their leisure time whereby they access pornographic material during their free time, they use drugs and alcohol as well as engaging in illicit sexual liaisons. Therefore, at the family level and the

Church, more information should be given on the use of leisure for physical, mental and spiritual growth which will result in self-development. On his part, on the reasons which have contributed to lack of effective socialization on moral issues, Kithaka (O.I.30th /2/2021) noted;

Parents are concerned with the academic achievement of their children at the expense of socializing them in order to be morally upright. At school, teachers are concerned with covering the syllabus and getting good mean scores in the subjects they specialize in. During the lessons on human reproduction, the learners learn a lot about human sexuality. However, there is no much emphasis on consequences of engaging in irresponsible sexual liaisons. When the youth go to the Church, they are mostly taught about church doctrines and matters of faith but matters of sexual relations are left out especially during Sunday services.

Youth members were interviewed to determine their source of information on different issues. The following were the findings as shown on figure 4.13.

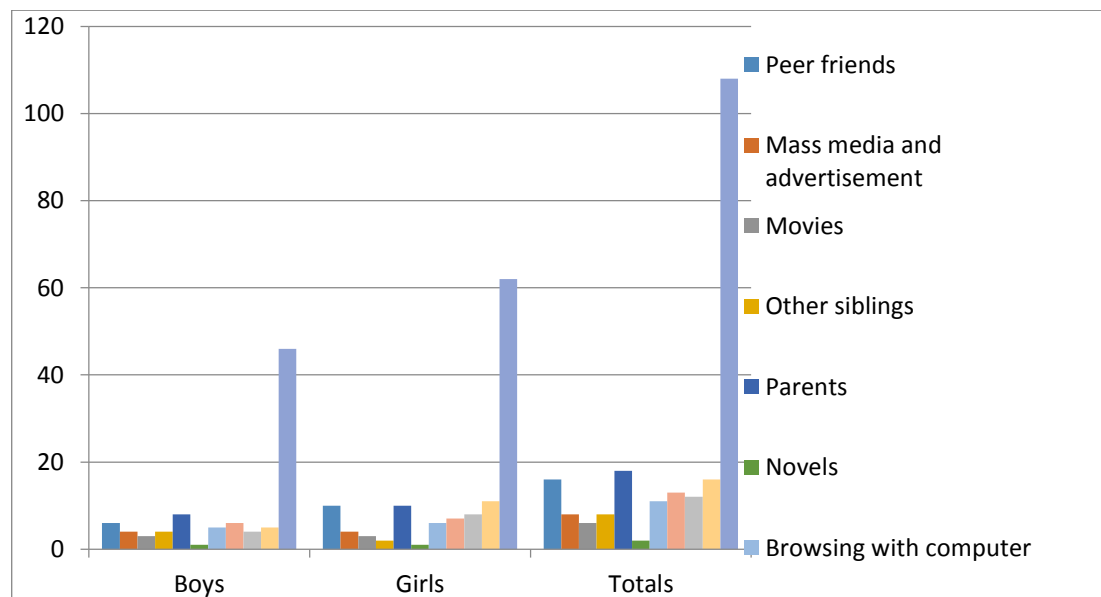


Figure 4.13: Source of Important Information

According to the findings, 15% (16) of the youth respondents stated they get most of the important information from peer group members and their friends. 7% (8) said they got from mass media advertisements, 5% indicated they got from movies, 7% (8) explained they got from other siblings. Majority who were 16%

(18) indicated they got important information from their parents while 1% (2) stated they got it from novels. 10% (11) of youth respondents stated they got from browsing using a computer, while 12% (13) said they got while browsing with a mobile phone, 11% (12) stated they got from the church while 15% (16) indicated they got from school.

The findings lead to the conclusion that the youth members get most of the important information from social media (mass media advertisement 7%, movies 5%, browsing with mobile phone 12% and 10% browsing with computer). It also shows most of the parents, 16%, do child socialization as well as the Church, 11% and schools, 15%.

Table 4.6: Source of Important Information

Source of important information	boys F	%	Girls F	%	Totals F	%
Novels	1	0.93%	1	0.93%	2	1%
Other siblings	4	3.7%	2	1.85%	6	6%
Movies	3	2.78%	3	2.78%	6	6%
Mass media advertisement	4	3.7%	4	3.7%	8	7%
Browsing with computer	5	4.63%	6	5.56%	11	10%
The church	4	3.7%	8	7.41%	12	11%
Browsing with mobile phone	6	5.56%	7	6.48%	13	12%
Peer /friends	6	5.56%	10	9.26%	16	15%
The school	5	4.63%	11	10.19%	16	15%
Parents	8	7.41%	10	9.25%	18	17%
Totals	46	42.59%	62	57.41%	108	100%

It was observed that parents and the church are trying to socialize the youth but it seems ineffective because of the many moral challenges witnessed among the

youth members. This therefore means that the parents and the Church should improve their child socialization strategies in order to be more effective. This finding indicates that they have not been able to achieve what Mwirigi (2014) suggests when she argues that teenagers have the right to information and knowledge. The teens should be offered realistic learning opportunities, giving them a chance to learn and make informed decisions knowing they are the ones who will bear the consequences of their decisions whether positive or negative. The Bible reinforces Mwirigi's view in Proverbs 29:15 by stating that; the rod of reproof gives wisdom but a child left to himself brings shame to his mother.

Kithaka (O.I.14th /2/2021) stated that;

Some families who live in towns due to job and business opportunities cannot have their children socialized by their grandparents because in most cases, the grandparents are left in the rural areas and only get little time to interact with their grandchildren when they go briefly to visit them and hardly get time to socialize with them.

The above view concurs with the findings of Kaseke (2005) that due to industrialization, urbanization and westernization, younger family members are moving to urban centres to make a living; hence, the extended family no longer offers socialization to such family members. Nthiga further informed this study that;

Most children learn important things from their peers, from school and from the Church. Children no longer trust their parents because they are full of complaints. They trust their peers more than their parents. This is because parents have no time for them. They only give instructions and find faults all the time.

The findings support the views advanced by of an earlier study carried out by Mwirigi (2014) who found out that the changing social times have meant that most parents work and are therefore compelled to spend the least time with their

children. It has been observed that the rising cost of living has pushed both father and mother to work something which necessitates a third party to take over parenting tasks.

4.5.2 Church Effectiveness in Enhancing Socialization of Children

It was necessary to establish how parents rated the effectiveness of church in enhancing socialization in children.

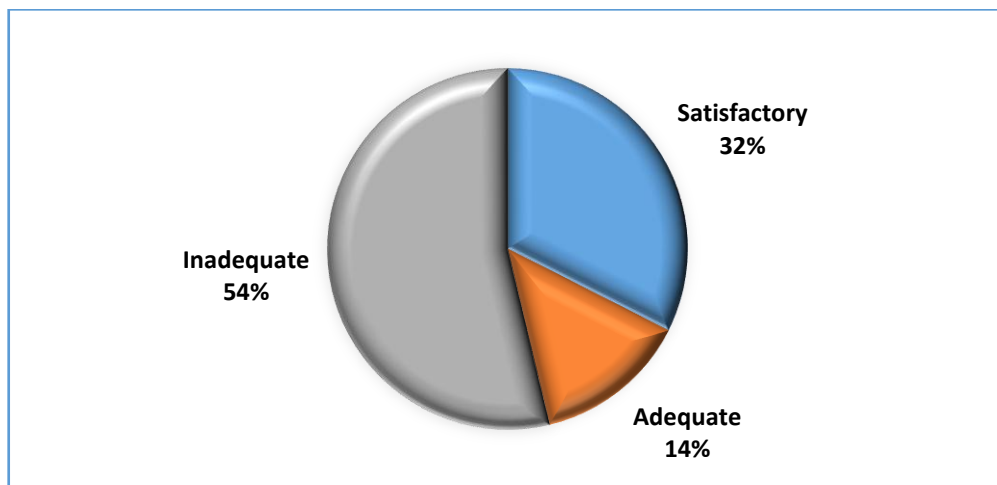


Figure 4.14: Church's Effectiveness in Enhancing Socialization of Children

From the results in Figure 4.9, majority 42 (54%) of the parents felt the church has not done enough in enhancing socialization of children while 25 (32%) said it was satisfactory. Only 11 (14%) said such programs are adequate. The views of the godparents' concerning the efforts of ACK in addressing socialization of children were sought-after. The following were the responses as indicated on figure 4.15.

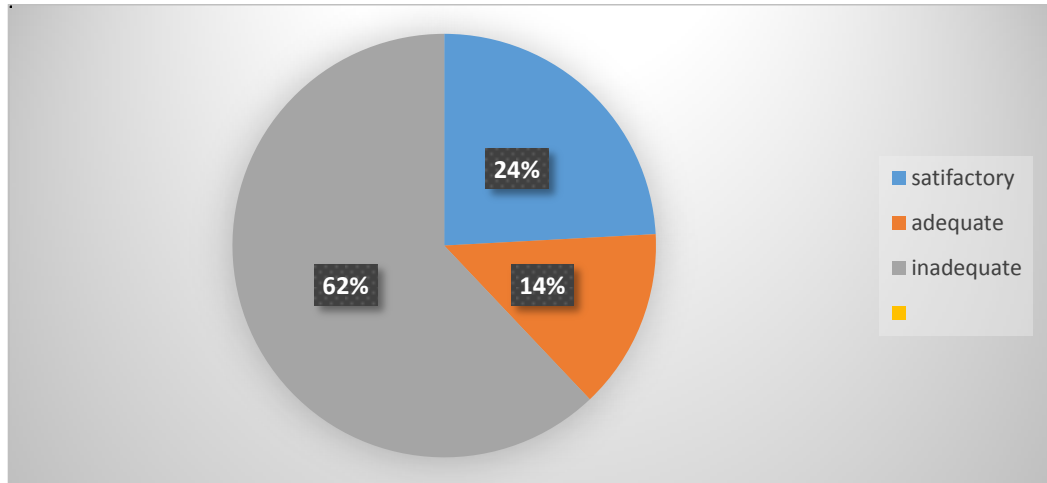


Figure 4.15: Views of God-parents on Church Effectiveness in Enhancing Socialization of Children

It was found that 14% of the godparent respondents said the ACK socialization of children was adequate, 24% said it was satisfactory while 62% said it was inadequate.

Mugo (O.I.19th/2/2021) felt that the Church is to be blame for its failure to effectively socialize children. The church leaders have no time to socialize children appropriately. They teach theology which is hardly grasped by most of the members of the congregation, especially the youth. Lack of parental supervision has also been blamed for lack of effective child socialization. Having sought information on African and ACK socialization ROP, let us now look into their relationship.

4.6 The similarities between Aembu and ACK Rites of Passage

The third objective interrogated the similarities between Aembu and ACK Rites of Passage. . the findings were to confirm the premise that there exists similarities between the Aembu and Anglican Church's rites of passage. The following were responses got from oral interviews. One of the areas where similarity between

Aembu and Anglican Church's rites of passage is portrayed as argued by Ciangai (O.I.8th /2/2021) is in child birth rituals. After the birth of a baby, there is purification and churching rituals. In purification of women in Aembu culture and churching rites among Christians, life is valued as a gift from God. Igoki (O.I. 12th /2/2021) informed this study that the ACK parents take their new born babies to the vicar while the Aembu call *Mundu Mugo* who are deemed as God's representative on earth to perform rituals which involve prayers and thanks giving to God for the mother and child.

The views expressed in the above information support Niebuhr's Christ and culture theory. The view of Christ as the transformer of culture has been shown through purification and churching rites. Culture is shown when both Aembu and ACK members turn to God in prayer during purification and churching rites. The ACK members and the Aembu sought God's intervention during purification and churching rites through their spiritual leaders. In the same way, child socialization can be achieved through the intervention of the current ACK leadership. The above information shows that there is a relationship between the socialization processes in African culture and Anglican Church.

Churching and cleansing are used to officially incorporate into the community the mothers while at the same time the babies (new members of the community) who are welcomed and accepted as new members as per the observations of Mugendi (O.I.13th/2/2021). Mingwi (O.I.13th/2/2021) informed this study that when a baby is born, there is a churching ritual which entails thanks giving for the gift of life in the Aembu and ACK ROP.

The Aembu and the ACK give their children names which have a meaning according to the observations made by Kivuti (O.I. 9th /2/2021). He notes that biblical evidence indicates that the meaning of a name is very important. This study's Niebuhr's Christ and culture theory has been supported through portraying the Christ of culture view seen when naming of children is done by the Aembu and in the ACK. In Christ of culture view, Christ himself is named just like the Aembu and the ACK Christians. Through naming, people get an identity.

Moreover, Niebuhr's portrayal of Christ as a champion of culture is seen through the naming of children among the Aembu and ACK Christians and this suggests the possibility of Christianity working hand in hand with culture. This enculturation if used may socialize children effectively. In his contribution towards the relationship between African and Anglican Church's rites of passage Muchangi (O.I.14th/2/2021) explained that;

The Biblical names used by the ACK have meaning just like the names used in the Aembu indigenous society. In the Bible, people were given which were used to refer to animals. Tabitha is an Aramaic name meaning gazelle whose Greek translation is Dorcas. Gazelle among the Aembu is Nthia, a male name meaning gazelle. Moses is a Hebrew name meaning saved from the water or taken out, drawn forth. It also means to pull out, draw out (of water), Exodus 2:10. It has to do with the environment near a river just as the Kiambu name Muthanje given to a baby girl or Kathanje and Waithanje given to a baby boy which means vetivar grass found on a river bank

The above views support Niebuhr's Christ and culture theory whose view on Christ of culture is shown through sources of Aembu and Biblical names used by the ACK Christians. The information given also confirms the premise that there is a similarity between African and Anglican Church's rites of passage. It also

answers the following question; what is the similarity between the socialization processes in the African culture and the Anglican Church Of Kenya?

Gatavi (O.I.12th/2/2021) argued that before baptism of infants in the ACK, the god-parents are consulted and requested to be present during baptism, they are visited with *mathoki* (presents) and among the Aembu, the *atiri* are consulted and requested to be present during the day of initiation. They too are given *mathoki*.

During the FGD, Wanjira (O.I.18th /2/2021) explained that in the Aembu naming and ACK baptism, a baby acquires a new name which gives him or her a new identity. During circumcision, new names are also given. The initiate chooses his name while parents choose a name for their child. The Christ of culture view is seen in this study when naming children is done. In Christ of culture view, there is acceptance of cultural expressions as seen in the issue of giving presents to god-parents and *atiri*. This is African hospitality which is welcome in Christianity thus backing Niebuhr's Christ and culture theory which supports acceptance of cultural expressions in Christianity.

Confirmation and puberty initiation rituals are other areas where the Aembu and ACK ROP have similarities. Njeru (O.I.30th /1/2021) contributed to the discussion by explaining that;

In the Aembu and ACK socialization, there are sponsors for the candidates who are initiated during puberty initiation rituals and confirmation. Both the *mutirani* and the god-parent are entrusted with socializing the initiates during puberty initiation rituals and confirmation.

During the Aembu initiation rites and ACK confirmation, Mugane (O.I.24th/1/2021) stated that there is acquisition of new knowledge taught by mature teachers. In the Aembu initiation rites, the elders and *atiri* disseminate

new teachings while in the ACK catechetical classes, the evangelists teach tenets of Christian faith. Muriuki stated (O.I. 2nd /2/2021) that at home, the Aembu children used to be socialized by parents, siblings, peer members, sponsors and adults in the society while in the ACK children are socialized in the church, at school, through IT, by parents, siblings or peer group members.

Wanjuki (O.I. 4th /2/2021) argued that unity is portrayed in both African and Anglican rites of passage because in both, learners come together and are taught as a group. She also noted that teachers are seen to be united as they teach. The information confirms the premise that in the Anglican Church of Kenya there are child socialization programs which are used to socialize children showing that there is a between socialization processes in African culture and Anglican Church of Kenya.

There is also a similarity between the African and Anglican Church of Kenya's rites of passage which is supported by Njogu (O.I.16th/2/2021) when he explained that the Aembu while socializing their children did so on the basis of the Aembu culture and that the ACK socializes her on the basis of Jewish culture found in the Bible. He concluded by stating that in both cultures moral virtues are taught to children by the elderly.

Warue (O.I. 27th/1/2021) stated that the Aembu who did not allow a person to marry unless one is circumcised. Similarly, the Anglican Church of Kenya does not allow a couple to solemnize their matrimony in their church if they have not been baptized (CPK 1979, p.49 constitution). This stand enables the parents to ensure their children are baptized and taught Christian faith tenets in order to fit

well in the community of believers. The information given indicates that the Aembu and the ACK members support what is good in their culture. They do not oppose their culture as they follow Christ as Christians; thus, Christ against culture view does not seem to have been supported in this study. This means that inculturation can be possible whereby new strategies in ACK can be rebranded to fit child socialization.

The above view supports Niebuhr's Christ and culture theory and portrays Christ above culture view when the ACK catechetical programmes are carried out to teach the youth Christian tenets of faith. The information given to this study confirmed the premise of the study that there is a similarity between African and Anglican Church of Kenya's rites of passage. It also answers the following question; what is the relationship between the socialization processes in the African culture and the Anglican Church of Kenya?

Irimba and Kithaka during the FGD with parent respondents (O.I.6th/2/2021) noted that in the Aembu and ACK rites of passage, similar virtues are taught when socializing children. Irimba mentioned virtues such as: courage, orderliness, prudence, justices, temperance, faith, hope, charity, self-control, modesty, assertiveness, peacefulness, foresight, loyalty, moderation, courtesy, friendliness, prayerfulness, trustfulness, industriousness, docility, honesty, sincerity and forgiveness.

The Aembu and ACK ROP value the virtue of courage. Murangiri (O.I.29th/1/2021) averred that during initiation, the Aembu taught their children not to cry or show any form of cowardice. On the other hand, the Anglican youths are

taught to have courage during their Christian walk of life in order to be able to defeat evil desires. These include among others the desire to steal, fight, abuse or get involved in bad habits such as telling lies. Courage also enables them to be assertive and be able to stand for what is right. The youth are also taught to have the virtue of wisdom. When the youth have this virtue, they are able to consider the consequences of their decisions. In other words, they think before they act. This virtue makes the youth to be able to distinguish what is good and what is bad or evil.

The Aembu and the ACK socialize children and instil in them the virtue of obedience to their parents and the community at large according to Kariuki (O.I.29th/10/2021). This information supports Religious Socialization theory as advanced by Sherkat and Myer (1996). According to the theory, family of origin is the most important source of religious socialization because there is room for transmission of religious identifications from parents to children. Within the family, beliefs and patterns of participation are imparted. This means that the ACK is doing what used to be done in the past by the indigenous Aembu to instil in children societal moral values.

Gacogo (O.I.28th/1/2021) noted that in Aembu and ACK ROP, proverbs are used to teach moral values. This view was further supported by Ndwiga (O.I.1st /2/2021) who argued that for instance, the Aembu proverb which states that *muti urungagwa wi mwithi* (a tree is straightened when it is young) echoes Proverbs 22: 6 which states that “Train the child in the way he should go and when he is old he will not turn from it.” Njeru (O.I.21st /2/2021) added that in both Aembu and ACK ROP, children are socialized against taking revenge upon others. This

is implied by a Kiambu proverb; *mwiriviria nike muru* (he who takes vengeance is the evil one), and a teaching from Proverbs 24:29 which states; Do not say, I will do to them as they have done to me; I will pay them back for what they did.” On the other hand, Nyamindigi (O.I.16th/2/2021) explained that in the Aembu and ACK ROP, the young people are socialized to embrace healthy human relationships. Through proverbs such as *njika na njika itiri maruru* (whatever you do to others, they will do it to you) and Biblical teachings such as love your neighbour as you love yourself, the youth learn to relate well with each another. These views support Karanja’s (2003, p. 6) finding that proverbs were used to teach tolerance, obedience, kindness and diligence.

There is a similarity between African and Anglican Church of Kenya’s rites of passage as further shown through the use of proverbs. During socialization, Mukami (O.I.28th /1/2021) noted that Biblical verses which encourage the youth to work hard are used. For example, Proverbs 10:4 states, “the slack becomes poor, the hand of diligent makes rich” and Proverbs 14: 23 which states, “Hard work brings profit, mere talk leads to poverty.” While the Aembu use proverbs such as “*Mwenda indo ndamamaga*” (he who loves riches does not sleep) and “*mucaria ndanogaga*” (he who searches for wealth does not get tired).

From the examples given, it can be inferred that the Aembu valued hard work as a virtue, just like the ACK. This supports Niebuhr’s Christ and culture theory which states that religion shapes the contemporary youths’ world view, behaviour and practice. It also influences their attitude towards set up systems and laws, precepts, virtues and vices.

Murugi (O.I.28th/1/2021) observed that among the Aembu and the ACK members, there is systematic socialization of children. This is whereby children are socialized chronologically from birth, infancy to adolescence. In ACK there is infancy baptism, Sunday school, brigade and KAYO. Ileri (O.I.26th/1/2021) posited that as the infants grow and join Sunday school, they are introduced to Christian beliefs. They are taught about God and Satan. In their socialization as Sunday school children, they are taught to obey God and to denounce satanic “enticements” just like the Aembu socialize their children from infancy through teaching them moral values and obligations that ought to be carried out as they grow older.

The above information supports Religious Socialization theory as advanced by Sherkat and Myer (1996). The theory explains that religious socialization is not delimited to certain life stages. It also notes that during different milestones of life which all people experience, a number of different socialization platforms are responsible for shaping an individual's religiosity. Further, in the 21st century, these socialization platforms include the Church, school and home environment.

Kiguru (O.I.28th/1/2021) stated that another area where similarity is shown between the Aembu and the ACK ROP is enforcement of morality in the society. Warue (O.I.28th/1/2021) explained that the Aembu taboos which were strictly observed can be equated to the Biblical Ten Commandments taught in the Christian doctrines of faith which must also be religiously observed. Breaking the Ten Commandments and the Aembu taboos attracts punishment while adherence brings blessings. In both there are rewards and consequences. The above idea of

sin compares well with the works of Mwaniki (1974) where he argues that taboos were customary rules that regulated social behaviour.

If something was designated as *mugiro* (tabooed), it was prohibited because it was understood to harm the person and the community; consequently, disrupting the divine harmony. On the other hand, Hamlin (2000) states that in Christianity, the Ten Commandments provide fundamental guidelines for righteous living for believers and a treasure to be shared with others and that these commandments have a universal quality which makes them relevant to all societies and situations. He adds that the Ten Commandments are a brief statement of the basic religions and ethical principles holding societies together.

Mugo (O.I.16th/10/2020) explained that the Aembu and ACK use songs, narratives and proverbs during their socialization process. This view is in agreement with Muga's (1975, p. 16) study that people in the society may find it desirable to revive certain selected past events of their culture and seek to perpetuate them through bestowing them symbolic value. The findings support Niebuhr's Christ and culture theory. They show a stand on Christ of culture view in which there is acceptance of cultural expressions. In this view, culture is celebrated as a good thing. According to Christ of culture view, there is little or no conflict between culture and Christian truth.

4.7. Contemporary Youth Moral Challenges

In spite of having sacramental catechetical and non- catechetical child socialization programmes as well as child socialization tools, we still have youth moral issues. It was necessary to find out from the youth respondents some of the

common problems they are battling with in the Anglican Church of Kenya Kigari archdeaconry when not socialized properly. Different youth moral challenges were mentioned by youth respondents. Youth members who were interviewed were 108 and the following were the findings as shown in figure 4.16.

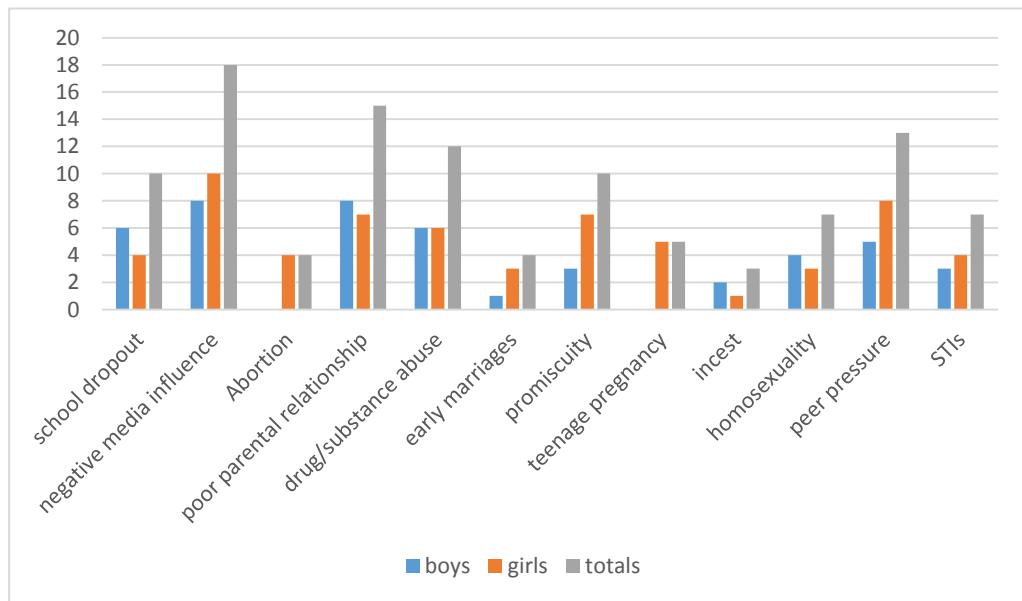


Figure 4.16: Contemporary Youth Moral Issues

According to the findings, 9.2% (10) of youth respondents mentioned school dropout as a youth problem, 6.4% (7) stated STIs while peer pressure was mentioned by 12.8% (13), homosexuality was considered a problem by 6.4% (7), incest was considered by 2.7% (3) while teenage pregnancy was indicated by 5.6% (5) and promiscuity by 9.2% (10). Those who found early marriages as a problem were 3.6% (4) and those that mentioned drug and substance abuse were 10% (12). Poor parental relationship was stated by 13.8%, abortion was mentioned by 3.7% (4) while negative media influence was stated by 16.6% (18). Peer Pressure was also mentioned. It was identified by 12.8% (13) of the youth respondents.

4.7.1 Peer pressure

During the FGD with parent respondents, Mutembei (O.I. 29th/1/2021) in his contribution towards the genesis of peer pressure as a moral challenge among the youth gave the following information:

When children go to faraway places to work or join boarding primary or secondary schools and others go to college away from home, they are sometimes introduced to different cultures which may bring conflict in their relationship with other family members. Peer influence creates peer pressure. Some children would want to have what their peer members have even when they are not able to afford due to their financial constraints. When they are not able to buy such things, for example smartphones, they are sometimes forced to steal money and purchase them in order to be at par with their peers. This calls for a different socialization in which virtues such as contentment, patience and self-control are emphasized.

The above view contrasts with findings of Getui (1993) and Mwiti (2005). Getui observes that peers contribute in unique ways by shaping one's personality, social behaviour, values and attitudes. However, Mwiti argues that peer pressure has a great influence on the young person in his or her search to belong, to feel accepted and to have an identity. Unfortunately, a young person may be caught up in a social group that disregards etiquette, social skills and manners given at home.

4.7.2 Homosexuality, incest and bestiality

Homosexuality was considered a moral challenge among the youth by 6.4% (7). During the FGD Wakina (O.I. 28th /2/2021) stated that in the contemporary society, she had witnessed homosexuality as a moral issue among children. Wakina said;

I was shocked when one day I went home in the evening and asked my house help where my son was because he was conspicuously missing

from the sitting room. The house help said she had left him playing outside our house with one of his cousins. I decided to go and check whether he had got tired and had decided to go to sleep.

Upon opening the door to my son's bedroom, I saw his cousin sodomizing him. I was so shocked that I could not help screaming. This attracted my mother-in-law who came running to find out what might have happened. The two boys dressed up quickly and told their grandmother that I had nothing to worry about because they were just playing a game they had seen in a video. When asked for the disc which had that video, they said they had left it with one of their friends.

The findings established that there was no follow up which was made to find out whether those children were telling the truth or not. This leads to the conclusion that parents need to improve their socialization skills at home in order to help children to address moral issues. The findings corroborate Gicho's (2015) observations that homosexuality has greatly increased in most of the boarding schools in Kenya in spite of being condemned in our society. Gicho's study established that homosexuality is widespread in schools among students and it is caused by peer pressure, media influence and exposure from home.

Among the moral challenges also mentioned by the youth respondents was incest which was considered by 2.7% (3). In her contribution towards what triggers incest in many families, Njura (O.I. 26th /2/2021) argued that;

Sometimes, women decide to leave their husbands after discovering that they are involved in extramarital affairs. During such times, their children are left at the mercy of their relatives who may exploit them sexually. Girls may be raped or lured to have sex while boys may be sodomized.

The above view supports the findings by Muigana (2006) who states that some girls are raped by their fathers when their mothers run away and leave them under the care of their fathers thus committing incest. The dangers of incest have not been explained through the findings given. However, to show why incest should be avoided at all costs, Courtois (1988) argues that it may result in trauma in the

victims when it occurs especially between a child and an adult. Moreover, it has the most potential for damage. Incest can cause the victim to have unhealthy sexual behaviours, low self-esteem, depression, inability to engage in normal sex and confused sex identity among other problems.

In connection with moral challenges, this study was informed by Wanjira (O.I.19th /2/2021) that the youth's moral decay has never been witnessed like it is in the contemporary society. She said;

I got a rude shock of my life when I went in the evening to untether my sheep and found my neighbour's son involving himself in a sexual activity with it. When he discovered I had seen him, he ran away. I followed him to their home but he had gone to hide. When I told his mother what her son had done, she started crying. It was not clear whether her crying was an indication of failed socialization or she had cried due to the shame her son had brought due to his bad behaviour. In the previous week, the same boy had been reported to have had involved himself sexually with one of the calves belonging to their neighbour.

This leads to the conclusion that the boy was guilty of bestiality and yet his mother watched him helplessly, an indication of failed child socialization. This finding supports Silberschmidt's (1999, p. 154) view that bestiality was a sexual conduct of young boys for their sexual debut. However, it cannot be encouraged among the Aembu and ACK youth members because their bodies are the temple of the Holy Spirit and should not be used for sexual immorality.

4.7.3 STIs

The findings revealed that 6.4% (7) of the study youth respondents stated STIs as one of youth moral challenges. During the FGD with parent respondents, Njoki (6th /2/2021) averred that;

Premarital sexual liaisons can result in sexually transmitted infections which demand medical attention. This will impact negatively on the

economic standing of the parents of the young boys and girls who may have been infected and be subjected to depend on medication which has financial implications.

This view corroborates the findings by Wachege (2002) who states that irresponsible sexual liaisons may lead to one to contract sexually transmitted diseases which may include disturbing ailments like gonorrhoea, trichomoniasis, syphilis, genital warts, herpes or HIV and AIDS. He further notes that there may be unwanted pregnancies, enhancement of socio-economic impoverishment, psychological/mental strains, schizophrenic attacks and acute tension among the consorts, perpetual mistrust and ill feelings towards friends.

In his attempt to explain negative effects of STIs, Njue (6th /2/2021) noted that:

When a person is sick, he/she is not able in most cases to have a positive economic output due to bodily weakness. If a young boy or girl happens to get infected with HIV and AIDS, their peer group members who may know about their positive status may discriminate against them. This may lead to stress related problems.

The findings further concur with Dehne's (2005) arguments that:

When adolescents contract STIs, they encounter different challenges as they attempt to look for treatment. One of them is being unable to access treatment services because they are sometimes unable to meet the transport, diagnosis and treatment bills. There is also lack of confidentiality and non-adherence to treatment. Parent notification remains a serious ethical challenge because it weighs against the ideals of confidentiality. They also have to deal with STI treatment infrastructure and services tailored for adult consumers.

Unlike Matondo et al. (2015) who explain that the spread of STI among the adolescents is caused by the fact that many are asymptomatic in that they are not aware of being infected and therefore they keep infecting the others unaware they are themselves infected. Consequently, they become silent reservoirs which continues to spread STI in the adolescents' population. This study is silent on how STD spreads among the ACK youth members. On the other hand, Schmitt

(2008) explains that 25% of sexually active population is found among the adolescents and that the adolescents represent approximately 50% of all new STI infections. The current study did not give any percentage of new infections among the ACK KAYO members. The finding resonates well with the views of Dehne (2005) study that two thirds adolescents who are newly infected with STIs aged between 15-19 years in sub-Saharan Africa are female. However, the risk of contracting STIs is higher among adolescents from poor and marginalized areas and that poor girls engage in sex for money and other basic commodities such as soap, meals, and school fees as well as to support their poor families. There are those who agree to engage in sex in order to be provided with luxurious things such as perfume and jewellery. This leads to the conclusion that socialization ought to produce children who are content.

Gakii (O.I. 30th /1/2021) argued that most of the youth get information on sex, reproductive health and STDS from their friends and peer members. Their parents do not offer them such information. It was found that 14.81% of the youth members got important information from peer group members and their friends. This finding supports the views of a study carried out by Mutule et al. (2020: 206) that children seem to have more freedom discussing sex issues among peers. In that study, 35% of the youth respondents explained that they discussed sex issues with their friends.

4.7.4 Teenage pregnancy, early marriages, abortion and school dropout

9.2% (10) of the youth respondents mentioned school dropout as a youth problem. During the FGD with parent respondents, Muthoni (O.I.28th/2/2021) contributed that school drop was a consequence of premarital sex by noting;

Pregnant girls in most cases have the option of dropping out of school. After dropping out of school, they give birth and become parents at a very young age. Some bring the burden of bringing up their children to their already burdened parents.

The findings support the observations of Meekers et al. (1995) who argue that the high rate of school dropout due to teenage pregnancy has become a major social concern and there is a general agreement that there is an urgent need for integrated rites of passage to substitute the function previously fulfilled by the initiation ceremonies.

Another contemporary youth moral challenge is abortion. It was mentioned by 3.7% by the study's youth respondents. Muthoni informed this study that:

Many girls who get early pregnancies decide to procure abortions which are unfortunately unsafe. Those who fall victims of abortion are usually school children who are afraid of dropping out school, rape or incest victims and some who get involved in extramarital affairs. Some girls have unfortunately died as they tried to procure backstreet abortions. Others have given birth to deformed babies due to failed abortions while others destroyed their bodies to a level of not being able to conceive again.

The findings support the views of another study carried out by Mwaura (2014) who found that some girls who get teenage unwanted pregnancies procure abortions. In her attempt to show why the youth should be socialized to avoid abortion, Mwaura (2014) argues that young people who procure abortion often end up leading depressed, frustrated, unwholesome and lonely lives which usher

them into further abyss of depravity and drug addiction. On the contrary, a study carried out by Kavivya (2003) indicates that abortion could be accepted by 5.7% of the study respondents if it was through incest, 1.5 % if it was by a school girl and 12.1% if it occurred through rape.

Teenage pregnancy was considered by 5.6% (5) as a youth challenge by youth respondents. In the FGD (O.I. 18th /2/2021), information on contemporary youth moral issues was gathered from Njeri who in her contribution towards the challenge of teenage pregnancy stated:

Girls are getting pregnant in greater numbers than before because of the influence of drug and alcohol use, early menstruation (menarche), lack of contraception, age discrepancy in relationships, socio-economic factors, cultural factors, childhood environment, negligence by the parents and the society's attitude towards collective child socialization.

Wakina (O.I. 18th /2/2021) said that girls are getting teenage unwanted pregnancies due to lack of sex education from the parents, the Church and school. This view concurs with the sentiments of Mbutia (2018) who argues that sex talk is seen as a taboo topic in the African setting, yet sex is the universal act that triggers a common feeling among people and if not taught early enough, children will find out on their own and end up with teenage pregnancies. Mbutia (2018) further states that it was brought to the public knowledge that teenage pregnancy in Kenya is a societal problem which starts from home, school and then spreads into the society. He concludes that teenage pregnancy is caused by poverty, lack of exposure to sex education and parents' inability to instil discipline in their children.

Muthanje (O.I.18th/2/2021) explained that teenage pregnancy in most cases occur when there is misuse of sex. This is basically being promiscuous. The aftermath

of such engagement turns out to be unwanted teenage pregnancies. This view corroborates Kohl's (2005) sentiments that premature sexual activity results in pregnancy which causes heartaches for those who love and live with the teens involved.

However, the findings did not specify further how the youth members end up getting pregnant unlike Jamaluddin (2013) who argues that free mingling among peers or boyfriends/girlfriends, truancy, substance abuse and rape are among factors which contribute to premarital pregnancy.

Gakono (O.I.18th /2/2021) explained that many parents are to blame for teenage pregnancy. This is because most of them are too busy working to make ends meet at the expense of socializing their children thoroughly. This brings into to the society boys and girls who are not taught how to handle their peer group members who pressure them to engage in premarital sex.

This view supports the arguments by Matangi (2017) who recalls that her parents' relaxed style of parenting contributed to her getting pregnant. In form 4, Matangi explains that she befriended an older working man. When she told him she was pregnant, he changed his phone number and abandoned her. Wakina (O.I.28th/1/2021) explained that the society should not look helplessly when the youth become victims of teenage pregnancy. They may have contributed towards the present predicament. Wakina averred that:

When the youth face the challenge of teenage pregnancy, they need to be helped and assisted financially as well as be counselled and guided by able members of the family and the society.

The above view supports Osmar's (2008) finding that teenagers who are pregnant need help because at this time, they have many psychological changes indicating identity formation and increased reliance on peer groups. Osmar explains that these kinds of development issues make teens vulnerable to drugs and alcohol. Those who found early marriages as a problem were 3.6% (4). Early marriages are considered a youth challenge because of the negative effects they have on the concerned youth. This study concurs with Glick's (2015) sentiments regarding a report released during the world's women day. According to the report, there are seven billion people and approximately one billion are young girls aged between 10-24 years affected by early marriages. In developing countries, 1 out of 3 girls are married before attaining 18 years of age. Child marriages are a violation of human rights.

Ngunguru (11th/2/2021) noted that in some cases, teenage pregnancy may force a girl to get married at a very tender age. This consequently causes the society to end up with child brides who are not economically empowered for lack of academic achievement which is crucial in career progression. The findings concur with the sentiments of King & Rebecca (2015) who note that education is central to a person's ability to respond to opportunities and challenges that one encounters in life. They also assert that by equipping young people with a set of competencies and skills, behaviours and attitudes and a sense of cooperation and social responsibility that enable them to participate in society as productive workers and responsible citizens, education contributes to economic development, lowers poverty and inequity and improves lives.

Kamamo (11th/2/2021) explained that in some cases young girls who get teenage pregnancies decide to give birth and take care of their children. He explains the aftermath of such decisions by stating that;

Since in most cases such girls have no source of income, they involve themselves in illicit love affairs with married men otherwise known as “sponsors” and they are themselves known as “side chicks”. These married men do not like to be in polygamous unions but prefer secret affairs behind their wives’ backs. These “sponsors” sometimes neglect their families in order to support these illicit liaisons. These married men end up burdening their wives with home responsibilities. In extreme cases, the children of these “sponsors” may drop out of school for lack of school fees. The wife of the sponsor may opt to leave her husband. When this happens, the children suffer because they are left with no proper care giver. This promotes the upbringing of children who are not well socialized and therefore the cycle of producing children who are not socially, economically and spiritually empowered continues.

4.7.5 Promiscuity

Promiscuity was considered as a moral challenge by 9.2% (10) of the youth respondents. Mukami (O.I.30th/1/2021) supported the view that there is promiscuity as a moral challenge by observing that some girls involve themselves in promiscuous behaviour so that they can get money to buy smartphones, buy dresses, make their hair, buy make up, and buy air time and new designer shoes. On the other hand, Wawira (O.I. 30th/1/2021) argued that some girls engage in sex with working men due to poverty. They get money from these men and buy the items their parents are not able to provide. This view supports Nangambi (2015) study that teenage pregnancy is caused by poverty, lack of parental care and role models within the community.

The findings are in agreement with Oketch (2018)’s report where she mentions a study carried out by Busara centre for Behavioural Economics survey. Accordingly, female university students aged between 18 to 24 years reported

that young girls were entering into relationships (Sponsorship) with old men because of personal gain, fun, choice, support, excitement and compensation. That it shows empowerment, freedom where women can apply their sexual liberation for personal gain, enjoyment of a life of luxury, fun and excitement. “Sponsor” means intergenerational transactional, sexual relationships. Sponsorship relationship puts the “sponsee” at a higher risk because of their dependency on the sponsor’s money.

Marigu (O.I.21st/2/2021) observed that unlike in the past when girls used to be socialized effectively and got married as virgins, many girls in the contemporary society are not heeding their parents’ advice on chastity. This can account for the public outcry on pregnancies among school children. This finding concurs with Odour’s (2018) view that in Kenya, teenage pregnancy crises have hit Kenyan schools. ACK archbishop, the Right Reverend Jackson Ole Sapit explained that children who have good morals are able to avoid teenage pregnancy. This means that the society should not wait for further moral decay among its youth members and that it is high time for the family and the Church to socialize children in a way that they will realize they should not engage in self-destruction activities such as engaging in premarital sex.

4.7.6 Abuse of alcohol and substance

The contemporary youths according to findings are battling with the challenge of abuse of alcohol and substance as stated by 10% (12) of the youth respondents. In the Aembu indigenous society, the socialization which was offered to the youth

was so effective that they did not have issues of alcohol and substance abuse. In support of this view, this study was informed by Nviti (O.I.19th/2/2021) that;

In the Aembu indigenous society, there was no abuse of alcohol. Beer was brewed to be used in special occasions by the elderly. These were social functions such as *uthoni* (asking for a lady's hand in marriage) or *irima* (communal work). Beer and tobacco were used by the elderly but not young men and women.

The above view corroborates an earlier study by Kunhiyop (2008) that in traditional communities, consumption of alcohol was subject to strict community control. The elderly people were free to take alcohol whenever they pleased but the younger people were not. He further notes that in contemporary Africa, many new drugs and new alcoholic drinks have been introduced and that the communal regulations that used to govern the use of drugs and alcohol have been abandoned. Both young and old now use alcohol and drugs without restraint regardless of time or season.

In her support of the view that there is a challenge of alcohol and substance abuse in the contemporary society Gikiri (O.I.19th/2/2021) informed this study that beer was not taken by the young people in the past. It was simply for the aged people. She notes that in our contemporary society, beer is sold everywhere without any restrictions whatsoever. In our contemporary society, the youth have alcoholism challenges whereby both boys and girls are victims. Children go far away from their parents and start abusing alcohol and drugs because they are not under the watchful eyes of their parents.

In support of the view that in the contemporary society it is easy to access and abuse alcohol, Ileri observed that (O.I.19th/2/2021);

Some parents give children money for their school fees but unfortunately it is used to buy alcohol and drugs by some students. To the students, this is easy money. This makes it easy for the youth to access it and buy beer.

This observation supports the Religious Socialization theory which states that when a child is away from parents, there is less influence of parental religiosity on that child.

However, the findings did not give a detailed account of what the Church is doing to curb alcoholism and the effects of alcoholism unlike Chukwa's (1995) study which observes that different religions denounce drug and alcohol abuse because it is a counter-culture that is believed to culminate in violence and self-destruction. Chukwa also unveils that alcohol consumption may make one to be prone to diseases and accidents that may inflict prolonged pain and suffering on the addict. Additionally, alcoholism causes total depletion of one's sense of duty, responsibility and morality.

4.7.7 Poor parental relationship

Poor parental relationship was stated as a moral challenge by 13.8% of this study's youth respondents. Gitiri (14th /2/2021) explained to this study that parents and godparents are unable to teach children societal moral values because they are disobedient. On the other hand, Kivunja (O.I.28th /1/2021) averred that some children do not value their parents' teachings because they feel they are more knowledgeable than their parents. This view supports Kamuyu's (1973) sentiments that the colonists and the missionaries persuaded the Africans through religion and education to believe that their parents were backwards, primitive and could offer them nothing of value.

Munyi in the FGD (19th /2/2021) while participating stated that lack of role models for the youth members is responsible for poor parental relationships. Muthanje (O.I.28th/1/2021) stated that the society is to blame for most of the moral challenges the youth members are facing due to their poor socialization which lacks role modelling and concerned adults unlike in the past. She lamented that;

In the past, among the Aembu family members used to care for one another's children which is not the case in our contemporary society. All children in the family were taken care of by the adult members in the family. In contemporary society, there is no love for one another. Some people are happy when a child belonging to one of their relatives is not doing well. Jealousy is always at play. Instead of people visiting one another to socialize like it used to be in the past, they stay in their own homes. This fuels animosity. It is a sad issue because it is a practice among Christians who should love their neighbours as they love themselves according to Matthew 22:39.

The above view corroborates the findings by Ndung'u & Mwaura (2005) who observe that the contemporary family set up has been blamed for the dwindling traditional morals and values among the youth. In his contribution towards lack of role models in the contemporary child socialization, Munyi stated that;

In some families where parents have separated or divorced and children are left with their fathers. These fathers may bring their secret lovers to their homes and in some instances, some children demand to know from their fathers why they would bring another woman to their mother's house.

Njeri (O.I. 21st /2/2021) supported the idea of lack of role models in our contemporary society by stating that;

Children have no role models within the family set up. They hear their parents backbiting others, rumour mongering, refusing to help the needy among many other bad things parents do in the presence of their children.

Njoki (O.I.21st / 2/2021) observed that some mothers do not qualify as their children's role models because some of them are guilty of practicing promiscuity with full disregard of their children's feelings. She stated that;

One of my neighbours who is widowed had formed a bad habit of inviting her different male lovers to her home and when her son got fed up, he went in the presence of one of his mother's lovers and demanded to be told whether his father had resurrected. He chased that man away and made it clear to him that if he dared come back to their home he would be physically assaulted.

The above view indicates that parents are poor role models to children. This finding contradicts the views by Nelson & Uecker (2017) who state that parents should be their children's role models.

Mugo (O.I.14th /2/2021) noted that some clergy members do not portray themselves as role models who should be emulated by the youth members they are expected to socialize with. He particularly explained that;

In one of the parishes there was a vicar-in-charge who used to touch young girls' breasts while calling them lambs of God (*tugondu twa Ngai*). This same minister was caught red handed by one of the members of his congregation in bed with another man's wife. This man had gone on a business trip and had come back earlier than anticipated. The man of the cloth pleaded for leniency from the husband of his lover but he was beaten and the woman was chased away. Many people including children heard about that scandal and it did not go well as far as socialization on moral issues was concerned.

The findings have shown that the main agents of moral formation among the Aembu were the elders whose moral conduct was outstanding. These elders had a strong moral authority which was instrumental in maintaining moral order. This made them highly respected. In contrast, the vicars, Church elders and parents as modern agents of socialization on moral formation are very weak. Their moral authority has been compromised; thus, are not good role models.

In her contribution towards causes of poor parental relationships which some contemporary youth members are facing, Ciarunji (O.I.19th /2/2021) gave the following information;

The youth have many problems. For example, they lack money for their basic needs, others are abusing drugs and alcohol and most of them have no respect for their parents. They speak to them rudely. In some families, youth members steal from their parents' ATM cards and secretly withdraw money from their parents' bank accounts, others steal electronic gadgets such as TV, DVDs, radios, phones, gas cookers, fertilizer, farm products such as green maize, arrowroots, bananas, sweet potatoes, picked tea before it is taken for sale, avocados and macadamia nuts among many other things.

Unfortunately, when the youth steal things from their parents or other people, they sell them to dishonest adults in the community. This leads to the conclusion that the adults are the ones spoiling the youth when they offer a "ready market" for stolen items. Hence, the adults have no moral authority to socialize the young people that stealing is unacceptable in the society.

The above view corroborates Kyomo and Selvan (2004) view that many young people cheat, lie, steal, rob and kill in order to get quick money and that in many cases, deceit begins at home. They conclude that when this happens, the stress upon the parents becomes unbearable.

The findings contradict Megill's (1981, p. 51) view that the church can help in the development of morality by providing worthy models for imitation in adults who relate to children and opportunities for thinking together about right and wrong and the meaning of God's will in their lives.

4.7.8 Negative Social Media Influence

The Aembu and the ACK socialization is geared towards producing well socialized children who are able to fit in the society as responsible people. However, there are forces which work towards derailing successive socialization such as the social media. Many youth members are battling with negative media influence. 16.6% (18) youth respondents stated that negative media influence was a moral youth challenge. Gakiavi (O.I. 11th/2/2021) said that some of the information children obtained from social media has negative effects on them. This information is usually not filtered like it used to be in the Aembu indigenous community whereby different age groups were offered information according to their physical and psychological needs. Social media outlets have a lot of negative influence in the socialization of African children. This study corroborates the views by Hird et al. (2004) who observe that globalization acts as the boundary remover of relative cultural considerations which is consequently responsible for bringing people together with different cultural values into closer contact.

In our contemporary society Wanjira (O.I.20th/2/2021) stated that children are exposed to things which they never used to see in the past. It is a common thing for children to see on television screens people kissing, engaging in sexual intercourse, women giving birth, people being raped, homosexual liaisons and even people being killed recklessly.

The above views concur with Malamuth's (2007) finding that viewing things on television develops characteristics and learnt observational behaviours which are

likely to predispose the viewers to sexual aggressive tendencies. This justifies why in contemporary society there is a need to put in place a seclusion initiation school for intensified socialization on sexuality matters. Another negative effect of the media has been unearthed by Kelly (1998) by explaining that access to sexual themes on television is difficult to control and that experts have warned that television needs to offer images of sexuality that emphasis planning, honesty, pleasurability and protection. In her contribution towards negative media influence in the contemporary society, Njoki (21st/1/2021) observed that;

Children learn through the media reproductive health and this creates curiosity in them. The Aembu children never used to know how a baby was conceived before they were mature enough to know there were responsibilities which came with parenthood.

Njoki's assertions support those of Kimongo's study. Kimongo (1992) argues that children should not be taught or allowed to access reproductive health information because such knowledge can be harmful to them. He explains that it is immoral, seductive and atheistic and it waters down the traditional precepts of right and wrong. It erodes self-restraint and parental authority. He suggests that such knowledge should only be offered at home by parents. He posits that parents should be responsible for inculcating the moral attitudes which form the basic ethical framework for their children.

Murangiri (O.I. 20th /2/2021) explained that the rate at which the youths are assessing information from the web site and mass media on sexuality is more than what they learn from their teachers, parents and the church. The amount of pornographic material at their disposal supersedes the few lessons they may been taught once a month during their youth seminars. Additionally, Murimi (O.I.24th

/1/2021) noted that the church meets the youth only on Sundays while they interact with their smartphones during the day and at night. Hence, seeking all the information they need on sexuality. Nthiga (O.I.18th/2/2021) averred that most of the time, children get information from the media because the adult members in the society who should be socializing them are too busy to spend time with them. Thus, children are neglected by their own parents who should be socializing them. Muthanje (O.I.28th/1/2021) stated that;

When the youth are at home, they secretly view pornographic materials and practice what they see happening as they watch pornographic movies. They also experiment with their bodies after learning about human developmental stages. The aftermath of such engagement turns out to be unwanted teenage pregnancies. This makes the victims usually the girls to drop out of school or procure abortions.

Kariuko (21st/1/2021) in his contribution towards negative media influence on child socialization explained that viewing of pornography may lead to long lasting effects on the human brain. This is because some of it is based on eroticizing violence. He also noted that pornographic viewers are likely to imitate and model the masculine hostility portrayed in the pictorial images and may also acquire impersonal sex and antisocial tendencies towards their peers. The views support the findings by Lenhart (2015) where he argues that today's digital teenagers spend a lot of time online since the internet provides an instant source of a wide variety of information both negative and positive and a fast means of exchanging this information. To show how IT usage has influenced youth members negatively, Gakono (O.I.14th /2/2021) narrated about an incidence which occurred in his neighbourhood:

One of my neighbour's sons who had been gifted a plot by his grandfather had courted a young lady via Facebook. The said lady was from Australia.

This young man proposed to the young lady and she accepted to become his wife. They planned that she should come to Kenya to be introduced to his family members. However, the young man did not have money to finance his lover's flight. He secretly sold his plot and sent all the money to his Australian fiancée. After sending the money, his fiancée blocked him and there was no more communication. He drifted into depression but was lucky enough because his parents forgive him for his folly and took him for counselling.

The above information leads to the conclusion that child socialization needs to take a different dimension whereby the socializers should make sure the children they are socializing are using mobile phones and the internet to seek information that enhances important virtues which can improve their lives. It is also important to socialize them on how courtship ought to be carried out to avoid hurting themselves emotionally. They should also offer the correct information on human sexuality to avoid scenario where the youth get confusing information from their peer group members and social media.

The above view concurs with the findings by Waruta (1994) that mass media appears to be more powerful than the parents in shaping the character of their children and that it confuses and deceives the youth by depicting peer group values. As a result, many young people go on rampage with their sexual activities thus promoting the spread of HIV and AIDS. It is noted that the current lifestyles portrayed by various TV programs and films are often full of promiscuity and uncontrolled behaviour. This sends unrealistic messages to young people. Many alcoholic drinks and cigarette advertisements are associated with successful sportsmen. Other advertisements link a drink or a cigarette to sexual appeal and beauty. This traps the young and innocent minds into experimentation and later on indulgence.

This information clearly explains the danger of allowing children on their own to find information on sexual issues from the media. Therefore, we need knowledgeable adults to be tasked with the responsibility of systematically socializing children on sexual matters to ensure they are fed with the correct facts on human sexuality with the aim of helping them to address sexual related challenges.

4.8 Developing strategies to curb youth moral challenges

The last objective was to suggest strategies that can improve child socialization programs in the Anglican Church of Kenya Kigari Archdeaconry. It was to approve the premise that there are strategies which can improve socialization programs in the ACK. Due to the many youths' moral challenges witnessed in the ACK Kigari archdeaconry; the church should consider improving her socialization strategies in order to reduce youth moral challenges. One of the ways of doing so is to integrate her socialization programs with some of the compatible Aembu socialization models.

4.8.1 Physical Transition for Boys and Girls

Objective four examined how developing strategies to curb the youth moral challenges being faced by the ACK Kigari Archdeaconry through putting in place IRP may be achieved. There was need to establish if there was physical transition for boys in Kigari Archdeaconry as one way of putting in place IRP. The following were the responses.

Table 4.7: Physical Transition for Boys

	Men f	%	Women f	%	Total f	%
Yes	8	27%	16	56%	24	83%
no	2	7%	3	10%	5	17%
Totals	10	34%	19	66%	29	100

According to the findings, 83% of the respondents said there were physical transitions for boys while 17% said there were no physical transitions. The 17% who said there was no physical transition of boys in the Kigari archdeaconry may have said so because they did not have young boys who needed to be initiated and therefore, they were not concerned with issues of boys' physical transition. Another reason could be the fact that they used to take their children to the hospital to be initiated or they may not have given the church initiation program the support it needed hence had the courage to categorically state it did not exist.

It was also necessary to find out if in Kigari Archdeaconry there was physical transition of girls. The following were the responses.

Table 4.8: Physical Transition of Girls

	Men f	%	Women f	%	Total f	%
Yes	1	3 %	3	11%	4	14%
No	9	31%	16	55%	25	86%
Totals	10	34%	19	66%	29	100

From the god-parent respondents of, 86% said there was no physical transition of girls in Kigari archdeaconry while 14% said there was. This is likely to mean that

the ARP for girls in which they are taught and later given a certificate upon graduation is not according to them a physical transition because it does not involve cutting of any body part like it used to be done in the old Aembu transitional rites of passage during puberty.

The following were the responses obtained when it was being investigated to find out if the godparents were involved when their godchildren were transiting from childhood to adulthood.

Table 4.9: Involvement of god-parents during Transition from Childhood to Adulthood.

	Men f	%	Women f	%	Total f	%
Yes	6	21%	2	7%	8	28%
No	4	13%	17	59%	21	72%
Totals	10	34	19	66	29	100

From the responses given, 28% of the god-parents said they had been involved by parents of their god-children when their god-children were transiting from childhood to adulthood while the majority who formed 72% said they were not. The findings may lead to the conclusions that after the god-parents take their god-children to be confirmed, their socialization is deemed to have been enough and therefore they are not needed any more. This discovery is very important because it shows that like there is no continued socialization of the sponsees after baptism. This should not be so because the godchildren still need their godparents for guidance as they transit from one stage of life to another just as the

indigenous Aembu did during the time of initiation and thereafter. This helped to make socialization to be more effective due to the already created continued relationship between the *mutiri* and the *mutirwa*.

Despite the ACK's efforts taken to put in place IRP for both boys and girls, information from Mugo (O.I.30th/2/2021) indicated that some ACK parents take their sons to the hospital for circumcision. They therefore do not give circumcision the religious meaning which it had prior to the introduction of Christianity. The initiation schools where the *andu a iirika* used to be taught together as an age-set no longer exist. There is the usual cutting of the body part, enduring the pain which is no longer an implication of "purposeful suffering" because in the past it brought in a wealth of knowledge which was otherwise not obtained or accessed by the uninitiated. Currently, circumcision has been reduced to a form of ritual which possibly benefits the boys' health but it has no didactic values. Nevertheless, if it carried out for girls, it could bring health complications. The above findings support Beckford's (1988) study that the traditional Aembu male circumcision like other African male circumcision rites has encountered a wave of modernization although certain features of the indigenous cultural practices have been retained.

On the efforts of the ACK in putting up IRP for child socialization, Gitonga (O.I.19th/2/2021) stated that the Anglican Church has programs for initiating boys into adulthood. During such programs, they are taught many things concerning physical growth. However, only a few are able to meet the cost. On the other hand, the Church does not give intensified guidance and counselling unlike among the Aembu where the sponsors became life confidants for their sponsees.

Girls are also taken for counselling without being clitoridectomised. Unfortunately, the cost of the initiation process only favours those who can afford it. The study notes that this is contradicting the practices of the Aembu who used to initiate and socialize the adolescents accordingly without leaving anybody for lack of socialization fee.

In order to make a contribution on the ACK efforts with regard to putting up ARP for both boys and girls, Nyaga (O.I.16th/2/2021) argued that ACK has introduced mentorship programs which are organized for the youth once a year during the December holiday. In Kigari archdeaconry, boys spend fourteen days in the mentorship camp where they are taught different lessons then later initiated into manhood while girls spend seven days because their initiation does not involve physical cutting of the body. Among the Aembu, that is *kugimaria airitu akiri* while for boys it is *kugimaria anake akiri na mwiri* which literally translates to moving from childhood to adulthood intellectually for girls while for boys it is moving from childhood to adulthood intellectually and physically.





Figure 4.17: Certificates of Attendance

After being mentored for the stipulated duration of time, both boys and girls graduate in a colourful ceremony. They are awarded certificates of attendance. The above findings contradict an earlier view by Nthamburi (1995) who argues that the physical operation was a symbolic action which pointed to a deeper system of cultural and religious values of the community. The findings support the views of Khamalwa (2005) who states that an interesting alternative of female circumcision has been innovated and is being implemented by different communities in Africa. He further notes that in this new rite of passage, girls undergo a semblance of the cultural puberty rite of initiation but without the ‘cut.’ He concludes by saying that the instructive dimension of initiation is the heart of the ritual because that is the aspect which affects the transformation of the initiate.

4.8.2 Mentorship of youth members in ACK Kigari archdeaconry

Mentors are people who have special interest on the progress of their mentees and guide and counsel them as they move from one stage of life to another. It was necessary to find out if in the ACK the youth members had mentors. During the data collection, the youth respondents were asked whether they had mentors. The following were their responses; 25% said their school teacher was their mentor, 5% mentioned their Sunday school teacher while the traditional rite of passage sponsor was given as a mentor by 2% of the respondents. Most of the respondents stated that their own parents were their mentors. They formed 42% while those who were mentored by their relatives were 4%. Family friend mentors formed 3%, fellow peer members as mentors were mentioned by 7%, god-parents were mentioned by 2% of the respondents. It was found out that 10% of youth members did not have mentors.

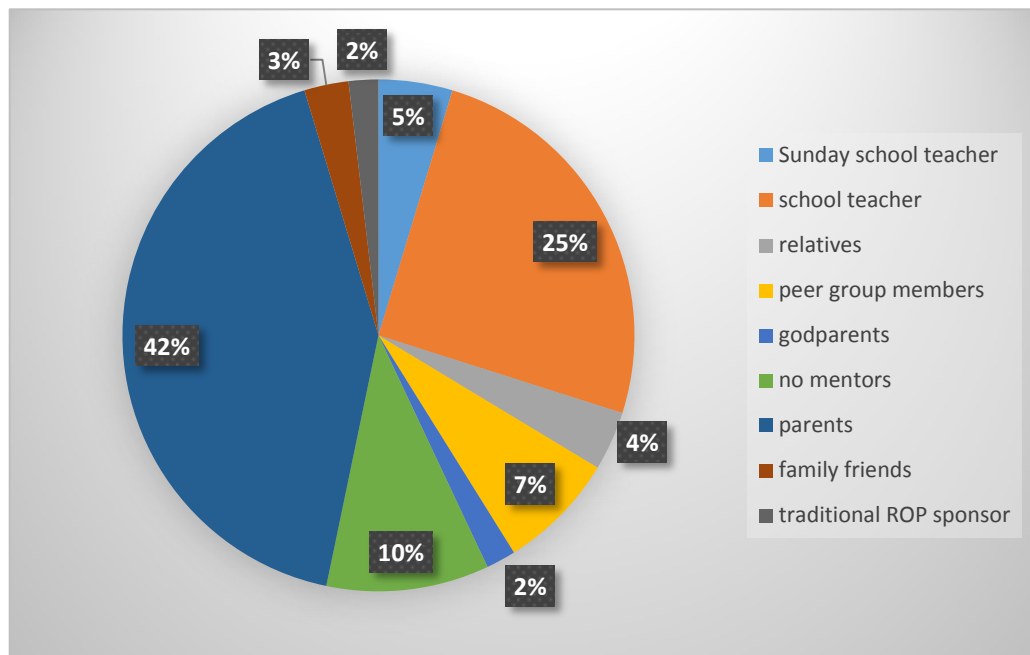


Figure 4.19: Youth Mentors

Although having 42% of the respondents saying they were mentored by their own parents is a positive thing, it may mean there is no new knowledge imparted to the youth. This is because when they are being socialized by another person other than their parents, there is a high probability that they would be free to seek information on different issues without fearing any form of victimization or feeling shy.

On the other hand, having 10% of the youth respondents without mentors may mean they have nobody to consult when they need help or when they want to seek information on certain issues. This may make them turn to social media or their friends who may not help much. The above view supports Wango's (2015) sentiments that there are increasing personal and educational challenges which create a need for socialization of individuals by knowledgeable people putting into consideration the complexities and challenges of everyday living especially in the developing world.

Wakina (O.I.1st/2/2021) noted that;

Many of the youth members do not have mentors. Parents should help their children to get mentors because these mentors can help the youth to curb problems such as poor parental relationships, drug and substance abuse and teenage pregnancies.

However, parents should be cautious when choosing mentors for their children because a study carried out by Kimani (2015) found that some sponsors teach the children they sponsor vices such as smoking and abusing alcohol or recruiting them to outlawed groups like *mungiki*.

On the contrary, Ciangai (O.I.8th/2/2021) argued that the ACK is striving to offer a kind of socialization through mentorship programs aimed at achieving holistic growth for its youth members. She noted that most of the time, children are in school where teachers are committed to syllabus coverage. This is usually at the expense of instilling knowledge in all other areas especially on morality. Ciarunji concludes that because teachers are engaged in academic issues aimed at academic excellence, the Church and the family should shoulder the burden of socializing children holistically.

Wawira (O.I.11th/2/2021) suggested that;

Mentorship in the ACK should be carried out bearing in mind that in our contemporary society, there is the challenge of human rights in which the youth feel they are at liberty to do whatever they feel is right. When they do not want to apply modesty in their dressing they use the slogan, “my dress, my choice.” When the youth members deliberately do things which are considered inappropriate in the society, it is an indication of failed socialization.

The above finding supports the views of Moghadam (2003) who observes that secularization has brought about decline of religion at the expense of modernization. Murangiri (O.I.11th/2/2021) supported the view that mentorship is not a new phenomenon in ACK by stating that mentorship has been there for a long time and the MU is tasked by the church administration with the responsibility of planning the mentorship programmes for girls while KAMA plans for the boys. Mentorship is given to different faces and it is done in the months of November and December. The ACK may come across different obstacles as she tries to put up functional IRP for both boys and girls. This is because initiation of boys can no longer be carried out according to the Aembu cultural practices. This is due to the many social-economic activities which have

changed. There are human rights and everybody has been carried away by the wave of individualism. Today there is the nuclear family which did not exist in the Aembu indigenous society and this has had a negative effect on child socialization. The above views support an earlier finding by Moywaywa et al. (2017) that upon the introduction of western culture in Africa, many changes were brought into the lives of Africans which made them to stop following their traditional customs as prescribed.

Deliberate efforts were put to find out some of the things the ACK needs to do so as to succeed in putting in place IRP. Several participants during the FGD with parents pointed out some of the challenges which need to be addressed. For example, Kimoro (O.I.19th /2/2020) observed that when boys are taken to centres of integrated rites of passage, there are many challenges which the initiates battle with. One of them is congestion. There are many children who are taken for initiation in church sponsored centres. However, these centres, do not have enough facilities to cater for the many initiates who turn up.

Ngano (O.I.19th /2/2021) argued that the teachers who teach the initiates are not enough. Sometimes the initiates are left on their own. He added that in contrast, those who had been initiated at home got continuous attendance and were given a better diet compared to the one offered in the IRP camps. Gacigu (O.I.19th/2/2021) noted that;

Sometimes the teachings given in the IRP camps are not delivered to the initiates properly because some of the facilitators are not professionals as they lack pedagogy skills. Also at the IRP camps, children are taken by sponsors who leave them under the IRP camp facilitators. This reduces the role of the sponsors to that of escorts but not teachers.

Wanjuki (O.I.19th/2/2021) noted that the ACK Kigari Archdeaconry is committed to mentor the youth effectively by providing competent facilitators during mentorship programs. However, competent facilitators who socialize the children may have failed to achieve the desired results possibly because they may not have been teaching effectively or may not have been motivating enough since although the children are taught by different teachers; they are still afflicted with so many youth challenges. The above view supports the findings of Kithaka (2012) who concludes that the ACK programs are wanting because some of the candidates who have gone through such programs do not practically reflect those teachings as shown by the many moral youth challenges witnessed in our contemporary society.

In a bid to examine how the ACK Kigari Archdeaconry may improve the already existing IRP, the parent respondents were asked what they thought should be done to improve socialization of children in Kigari archdeaconry. The following were their suggestions: 52% suggested that sessions for socialization programs in the church should be added. These are programs such as KAYO meetings, mentorship forums, youth seminars, weekend challenges, youth conferences and camps. 46% suggested that in order to socialize the youth effectively through instilling the virtue of cooperation, teamwork and interpersonal relationships, the church should organize youth competitions which may include activities such as drama, music festival and sports.

On the other hand, 54% said because the current youth members are the people to take over leadership in the church in the near future, they should be actively involved in missions and evangelism while 67% felt that instead of having youth

socialization programs at deanery or archdeaconry level, each church should be allowed to conduct its own programs at church level as many times as possible.

While carrying out mentorship programs for the youth, 64% of the parent respondents suggested that the church should offer financial support to ensure as many youths as possible attend because many fail to avail themselves in such programs due to financial constraints. 23% of the respondents suggested that parents should be involved as Sunday school teachers while 48% suggested that Sunday school teachers should be trained in order to be able to handle young children well during the Sunday school sessions. This is because poorly trained Sunday school teachers may not be able to socialize children effectively. This may be responsible for poor child socialization.

While making suggestions on how to improve child socialization in the ACK, 73% of parent respondents suggested that there should be open forums planned for parents and children and in these sessions there should be questions asked and answers provided to strengthen the relationship between the youth and the parents in the church which will improve communication leading to effective socialization.

Thaara (O.I.15th/2/2021) suggested that the Church should train Sunday school teachers on child psychology so as to understand and handle the Sunday school children better.

The above view concurs with the sentiments of the ACC (2005) whose emphasis is on the need for the church to renew her teaching ministry so that there may be effective child socialization. Mugane

(O.I.19th/1/2021) in his contribution towards improving child socialization observed;

In most cases, a best couple becomes the god-parents after the birth of children. This brings a generational gap. The god-parents are older than the children's parents. This may make them insist on out-dated issues. For example, mode of dressing and use of the internet among others. Some god-parents do not know what to tell their god-children because of the age difference. Because of the age differences between god-parents and god-children, it is prudent to get mentors for the youth who may not be as old as the god-parents with academic advancement in order to be more effective in the socialization of children due to their knowledge and exposure.

Murangiri (O.I.25th/1/2020) added that there should be open forums involving both parents and children. These forums will give parents an opportunity to share information with their children. The youth socialization forums may also involve knowledgeable professionals.

Njue (27th/2/2021) on the other hand commented that;

A mentor should be a person who is older than the person being mentored. The work of the mentor is to have an honest discussion with the person being mentored on different issues of life. This person should be a model, one who has succeeded in some areas of life for example a successful career, marriage, a good Christian, a successful parent or a learned person.

The above view supports the sentiments of Kimani (2010) who argues that the sponsors of the initiates in the current dispensation are people of almost the same age as the initiates and may be of little moral guidance to them. Mugo (O.I.13th/2/2021) suggested that;

During the socialization of children, parents should teach children basic skills such as cooking, washing clothes, cleaning the houses, the compound, baking and food preservation among many others. This may assist them to be more knowledgeable and responsible while at home. It is also a way of keeping them busy doing constructive work at home.

Some respondents in the FGD felt that the Church can be an agent of socialization which can offer guidance to the youth in such a way that it can be possible to instil African and biblical values in them. It was noted by Mugendi (O.I.15th/2/2021) that;

The Church has a responsibility of socializing children in a non-judgmental and nonthreatening manner in order to encourage them to be free to express their fears and actual challenges in order to be able to address and minimize youth problems. Due to modernization, the youths are coming across things which they are not sure whether they are godly and culturally acceptable. Sometimes they may read some things online and get confused. For example, they may come across issues such as changing one's gender, which is a new and alien concept among the Aembu. In such an issue, when the youths are not able to find Biblical or cultural support to justify issues, they are guided by grown-ups who are knowledgeable and who are proud of their culture.

Wangiri (O.I.13th/2/2021) participated and gave her views on the effects of changes in our society with regard to child socialization by explaining that;

The way children were being socialized in the indigenous society is different from the contemporary society. Children in contemporary society have a lot of freedom and live their own way. Parents have left socialization of children to the teachers. Individualism is a western concept not found in the indigenous society. Disciplining children is no longer a communal affair. Things have fallen apart. Everybody claims rights including children. However, the church is still tasked with socialization of children by the society at large. ACK should involve people who are knowledgeable to socialize children during seclusion camps.

The ACK members can improve their child socialization through integrating the Aembu compatible norms and values with their ROP to create Afro-Christian mores which are hoped to help instil societal values which will make children to transit from one stage of life to another as truly African Christians.

4.8.3 Conclusion

This chapter presented data collected from questionnaires, in-depth interviews and FGDs. From the four thematic areas which included analysing the socialization processes carried out during rites of passage in Aembu community, evaluating the Anglican Church of Kenya's (ACK) child socialization programs, interrogating the relationship between socialization processes in Aembu and ACK ROP and examining how the ACK Kigari Archdeaconry is putting in place Integrated Rites of Passage, the overall themes were identified and linked to each data collection tool.

From the interaction of the theories used, this study unveiled that among the Aembu, there were ROP which involved birth, naming, infancy and puberty rituals all aimed at instilling moral values in children. The chapter also gave an overview of the ACK sacramental catechetical programs used to socialize children. It also covered the similarity between the Aembu and the ACK rites of passage. Moreover, information on how the ACK is putting in place IRP was discussed. The chapter demonstrated the effects of poor socialization on children in our contemporary society by showing some of the challenges the youth members are battling with.

It can be concluded that replacing the traditional puberty rites which were used as socialization venues to teach moral values and replacing them with modern circumcision carried out in hospitals, at home or in modern initiation centers without the much needed teachings on moral values in modern society has resulted in creating a child socialization gap whose end product is crisis with

regard to management of moral issues and translates to threatened survival of the society.

Therefore, if the ACK puts in place the idea of socializing children through IRP which are intended to achieve effective child socialization; she should consider the meaning associated with rites of passage such as birth, naming and puberty rituals; taking into account the wider context of culture and social machinery in which specific customs function. Drawing from the findings, it can be concluded that efficient, competent and effective child socialization ought to produce a human being who loves self, God and others because love is the pivot of all relationships be they with family, neighbours or total strangers. Such can help the youth to love themselves and avoid destroying their bodies through engaging in sexual immorality, drug and substance abuse, abortion and abuse of technology through viewing of pornographic material among other vices.

Having discussed the Aembu and ACK socialization programs, establishing the relationship between the two socialization ROP and what the ACK is doing to put in place IRP, the next chapter presents the summary, findings, conclusions and recommendations of the study.

CHAPTER FIVE
SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS
OF THE STUDY

5.0 Introduction

The summary of findings and the conclusions drawn from the findings are presented in this chapter. The study focused on having a comparative analysis of the Aembu and the Anglican Church's rites of passage for child socialization in order to come up with Afro-Christian mores for preparing children for their future roles as African Christians. The study was guided by the following objectives: To analyze the socialization processes offered through rites of passage in Aembu community, to evaluate the Anglican Church of Kenya's (ACK) child socialization programs, to interrogate the similarities between socialization processes in Aembu culture and Anglican Church of Kenya and to suggest strategies that can improve child socialization programs in the Anglican Church of Kenya Kigari Archdeaconry.

The following were the questions which the findings endeavoured to answer: What are the teachings given in the Aembu child socialization processes? Which are the Anglican Church of Kenya's child socialization programs? What are the similarities between socialization processes in Aembu culture and the Anglican Church of Kenya? and what are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry? The study had the following assumptions: The teachings given in the Aembu rites of passage can be used effectively for child socialization. In the Anglican Church there are

child socialization programs. There exist similarities between the Aembu and Anglican Church's rites of passage and there are strategies which can improve socialization programs in the ACK Kigari archdeaconry. Niebuhr's (1894-1962) Christ and Culture Theory and Religious Socialization theory whose major proponents are Myer (1996) and Sherkat (1998) guided the study. Recommendations and conclusions have been drawn based on the findings of the research. There were gaps which emerged during the course of study and were identified for the purpose of future research.

5.1 Summary of the Findings

It was found that among the Aembu, there were ROP which were used to socialize children. These ROP involved birth, naming, cleansing, infancy, childhood and puberty rituals. It was also found that a Muembu name was very important because it gave an individual identity and personality. Niebuhr's Christ and culture theory whose Christ of culture view says there is acceptance of cultural expressions was seen when naming children.

The findings showed that after the birth of a child, the people around him /her made sure that he/she was socialized well. There were well wishes from the members of the family as well as the community at large. A child was encouraged to press on in life with courage and determination. This finding answered the research question; what are the teachings given in the Aembu child socialization processes? Through the findings got from the study, it was evidenced that the Aembu child socialization involved observation and practice. It was gender sensitive because boys and girls were usually socialized separately. Girls were socialized by their mothers, aunts, grandmothers and other responsible

women in the society while boys were socialized by their fathers, uncles, grandfathers and other responsible men in the society. The premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization was supported by the above findings. It was revealed that socialization of children was carried out by family members, elders and the entire community in order to instil virtues which would help them to fit in the society. However, the family structures that contemporary children find themselves in have changed from the traditional ones where relatives assisted children.

The results of the findings showed that the Aembu put a lot of emphasis on gender roles during child socialization. Among the Aembu, there was identification of gender roles through tutelage. Parents trained their children to work. The kind of socialization which was carried out in the indigenous society did not encourage people to be lazy and end up being a burden to the others. Children would be careful with their behaviour whether at home or away from home. This is because they were aware that they could be disciplined by anybody who found them doing mischievous things. Aembu indigenous socialization was a collective enterprise thus rendering it effective. Thus, the premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization was confirmed.

It was to establish that socialization of children was carried out in the Aembu indigenous society using different tools. They included narratives, songs, proverbs, riddles and tongue twisters. Children were socialized to obey and respect parents. Riddles were used to make children laugh causing them to relax their mind. They also helped the socializers to develop vocabulary in children as

they came across different riddles. This supported Niebuhr's Christ and culture theory by showing among the Aembu, there is acceptance of cultural expressions.

The research established that during the Aembu ROP, parents were expected to instil high moral standards in their children before and after transitional rites of passage. From the time girls were young, they were socialized never to engage in premarital sex. Every girl made sure she remained a virgin to avoid embarrassing her parents. This supported the premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization.

The findings established that none of the Muembu youth entered marriage without being initiated and taught family life education and that there was a *mutiri* (sponsor) for every initiate. A person of good character was chosen as a *mutiri*. In order to be selected as a sponsor, one had to be knowledgeable and be morally upright in order to qualify to be a good role model. After sponsoring an initiate during initiation, the sponsors were very concerned with their sponsees. There developed a child/ parent relationship. . The premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization was supported by that finding.

In the Aembu indigenous society, there was no abuse of alcohol. Beer was brewed to be used in special occasions by the elderly. These were social functions such as *uthoni* (asking for a lady's hand in marriage) or *irima* (communal work). Beer and tobacco were used by the elderly but not young men and women unlike in the contemporary society where both the young and the old people abuse alcohol. This observation answered the question; what are the

teachings given in the Aembu child socialization patterns? It also confirmed the premise that the teachings given in the Aembu rites of passage can be used effectively for child socialization. It was found that Aembu religious practices portrayed through the kind of socialization offered to the children were effectively used to instil societal values in children. Christ and Culture theory clearly brought on board the transformation Christ brings on culture and the contribution it brings on child socialization in Church circles in as far as effective child socialization is concerned.

In order to answer the question: Which are the Anglican Church's child socialization programs? an overview of the ACK sacramental catechetical programs used to socialize children was given. These include churching, baptism and confirmation. Socialization in the ACK is carried out in the Sunday school, brigade, KAYO, KAMA and MU activities. However, it was found that the church leaders have no time to socialize children appropriately. They teach theology which is hardly grasped by most of the members of the congregation. The ACK socialization supports this study's theory of religious socialization whereby Myer (1996) explains that children are in most cases socialized in church circles after birth or during early childhood through church ceremonies such as baptism, cleansing rituals and confirmation.

In ACK socialization, there is use of biblical names in naming children however, Parents do not explain to children the meaning of their names. However, children should be told the meaning of their names so that they can strive to live a life that depicts the character of their names. Parents are advised to give children Kiambu names which have positive attributes and to avoid those that have negative ones.

The above view supports Niebuhr's Christ and culture theory in which Christians are called upon to bring Christ into culture, transforming it for their own good. This is seen when parents are advised to give children Kiambu names which have positive attributes and to avoid those that have negative ones.

There was evidence that during the Anglican Church's child socialization programs, teachings on tenets of Christian faith which guide their way of life are offered. However, this teaching seems ineffective in modelling the youth members into becoming morally upright African Christians as witnessed by the many moral challenges among them. This information confirmed this study's premise that in the Anglican Church of Kenya there are child socialization programs which are used to socialize children.

The findings showed that KAMA members are told to socialize children using the Bible and compatible Aembu norms and values during their seminars. On the other hand, the MU ensure their children are taught the fear of God even before they are taken to the Sunday school. Children are taught responsibilities depending on their age and ability. They also teach their children moral virtues such as respect, obedience, honesty, hard work, and trust in God, temperance, kindness, unity, love, hospitality and altruism from a tender age. They are able at such a tender age to understand about authority and more so divine authority. This makes it possible for them to want to obey the biblical teachings which they get from the Sunday school. The findings support the premise that in the Anglican Church there are child socialization programs. It was also revealed that it is difficult to correct some children in Sunday school because some parents confront teachers who try to discipline their children. This leads to the question;

What are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry?

In the ACK, socialization is geared towards spiritual, physical, social and educational development. On spiritual development, children are taught Bible teachings, they memorize Bible verses and sing sacred songs composed by brigade teachers. However, it was found that at home, little time is available to teach children tenets of Christian faith. When children are not taught tenets of Christian faith thoroughly by their parents and godparents, there is a knowledge gap left in their lives. The finding supported the study's Religious Socialization theory which indicates that children are socialized at home, at school and in the church.

In the ACK, Parents had taught their children while at home spiritual growth, Boy/girl relationship, advice on refraining from drug and substance abuse, interpersonal relationships, academic achievement, Parental relationship, health issues, avoiding peer pressure, church activities and use of mass media. Parents are concerned with the academic achievement of their children at the expense of socializing them in order to be morally upright. However, none of them had taught the youths on leisure and its misuse. 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 which are crucial in addressing moral issues. However, it was also shown that the youth members get most of the important information from social media. This discovery supports the premise that there are strategies that can be used to improve socialization programs in the ACK Kigari archdeaconry.

Through the findings, it was showed that girls are getting pregnant in greater numbers than before because of the influence of drug and alcohol use, early menstruation (menarche), lack of contraception, age discrepancy in relationships, socio-economic factors, cultural factors, childhood environment, negligence by the parents and the society's attitude towards collective child socialization. This confirmed the premise that there is need to put in place integrated rites of passage in Kigari Archdeaconry. The ACK members have brought up a Christ centeredness into culture through putting in place IRP so as to come up with Christian virtues which are instilled in the children through socialization agents aimed at making them fit well into the society.

It was found out that there were many similarities between the Aembu and ACK ROP. Among the Aembu and the ACK members, there is systematic socialization of children. In the Aembu and ACK rites of passage, similar virtues are taught when socializing children. The kind of socialization carried out in the Aembu and ACK ROP seeks to instil in children virtues which are meant to make them fit in the society. This information answered the question; What are the similarities between socialization processes in Aembu culture and Anglican Church of Kenya?

For every culture to become fully the identity of a particular people, it has to become fully Christian according to Religious Socialization theory as advanced by Sherkat and Myer (1996). This was demonstrated when Aembu and Anglican Church of Kenya's rites of passage were used for example to give identity through naming and baptism. Cultural norms and practices seem to have been integrated into ACK ROP whereby children are given Kiambu names with

meaning during baptism thus supporting the premise that there exist similarities between the Aembu and Anglican Church Kenya's rites of passage.

The Aembu and the ACK give their children names which have a meaning. Christ of culture view is seen when naming children. In Christ of culture view, Christ himself is named just like the Aembu and the ACK members. Through naming, people get an identity. Confirmation and puberty initiation rituals are other areas where the Aembu and ACK ROP have similarities. During the Aembu initiation rites and ACK confirmation, there is acquisition of new knowledge taught by mature teachers. The information given showed that the study supported Niebuhr's Christ and culture theory whereby Christ, as the transformer of culture, does so for our own good.

The fact that unity is portrayed in both African and Anglican Church of Kenya's rites of passage was seen when in both, learners come together and are taught similar virtues as a group. virtues such as: courage, orderliness, prudence, justices, temperance, faith, hope, charity, self-control, modesty, assertiveness, peacefulness, foresight, loyalty, moderation, courtesy, friendliness, prayerfulness, trustfulness, industriousness, docility, honesty, sincerity and forgiveness. The findings support the premise that there exist similarities between the Aembu and Anglican Church's rites of passage.

At home, the Aembu children used to be socialized by parents, siblings, peer members, sponsors and adults in the society while in the ACK children are socialized in the church, at school, through IT, by parents, siblings or peer group members. This discovery supports Religious socialization theory which states

that religious socialization is about the influence of other people in shaping an individual's religious beliefs and practices in religious socialization and that processes of religious transmission and socialization are informed by individualization.

Strategies that can improve child socialization programs in the Anglican Church Kigari Archdeaconry to curb moral challenges being faced by children were looked into. It was reviewed that there was physical transition and mentorship of both boys and girls in Kigari Archdeaconry. After being mentored for a stipulated duration of time, the study learnt that both boys and girls graduate in a colourful ceremony and are awarded certificates of attendance. Niebuhr's Christ and culture theory which shows there is a tension in the Christian's relationship to culture, simultaneously embracing and rejecting certain aspects of it is demonstrated through their rejection of female circumcision which was embraced by the Aembu before they accepted Christian teachings on circumcision.

The information gathered indicated that after the god-parents take their god-children to be confirmed, their socialization is deemed to have been enough unlike among the Aembu where the sponsors became life confidants for their sponsees. It was also revealed that when boys are taken to centres of integrated rites of passage, there are many challenges which the initiates battle with. The teachers who teach the initiates are not enough. At the IRP camps, children are taken by sponsors who leave them under the IRP camp facilitators. This reduces the role of the sponsors to that of escorts but not teachers. The above finding shows that there is need to improve the ACK IRP and this will answer the

question: What are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry?

Through the information gathered, it was revealed that many of the youth members do not have mentors. Some parent respondents were of the opinion that parents should help their children to get knowledgeable mentors who through open discussions and guidance and counselling may help the youth to curb problems such as poor parental relationships, drug and substance abuse, school dropout and teenage pregnancies among many others. This is because when children are being socialized by another person other than their parents, there is a high probability that they would be free to seek information on different issues without fearing. This information answered the question; what are the strategies which can be put in place to improve socialization programs in the ACK Kigari Archdeaconry? It also confirmed religious socialization theory which states that socialization is about the influence of other people in shaping an individual's religious beliefs and practices. It also shows that in religious socialization, processes of religious transmission and socialization are informed by individualization.

5.2 Conclusions

The core objective of this study was to carry out a comparative analysis of the Aembu and the Anglican Church's rites of passage for child socialization in order to come up with Afro-Christian mores for preparing children for their future roles as African Christians. The foregoing discussion highlighted key factors emanating from the study. Firstly, the Aembu child socialization carried out through her ROP was carried out at home by members of the nuclear and

extended family. The whole community also played its role of child socialization whereby societal values were instilled.

Secondly, the ACK is socializing her children through sacramental catechetical programs such as churching, baptism and confirmation. Socialization in the ACK is carried out in the Sunday school, brigade, KAYO, KAMA and MU activities. However, we still have many youths' moral challenges in the ACK. It has been established through the findings that most of the socialization of children is affected by lack of commitment on the side of parents, peer pressure and IT influence. This is because peer members and mass media give positive and negative socialization while parents pay attention to their career, promotion or earning a good living which affects effective child socialization. To address negative effects of peer and mass media, there should be intensified training of the parents and Sunday school teachers through seminars and workshops.

The Aembu and ACK socialization ROP have a lot in common. They all aim at instilling values in the youth members which will make them fit in the society. If used properly, the Aembu and ACK socialization ROP may be effective in child socialization.

While finding out where children get most of the information, it was reviewed that they learn negative and positive things from the media and their peer group members. Use of modern technology and removing traditional puberty rites in modern society has resulted in creating a child socialization gap. This has created a crisis with regard to management of moral issues which translate to threatened survival of the society. The socialization given at home and in the Church may

lay great emphasis on the benefits of upholding African Christian values in the 21st century as opposed to the current emphasis on academic achievement. This kind of socialization's end result should be concerned with the attempt of correcting the negative impact of the western values on the traditional African way of life. The positive traditional practices could be integrated with Christian tenets of faith to enhance child socialization. Parents have the greatest responsibility in socializing children. Therefore, in the KAMA and MU forums, parents need to be taught thoroughly how they can play their role of being their children's role models successfully like was the case in the Aembu socialization processes.

Finally, all is not lost as far as effective child socialization is concerned because through putting in place IRP, Anglican Church of Kenya may consider borrowing from the African traditional settings and come up with programs which will assist children to graduate through all the stages of life positively acquiring life skills which may help them to reduce moral issues among the ACK youth members. The ACK may need to evaluate her child socialization programs and traditional socialization tools with the aim of adapting and blending the teachings that are helpful to actualize effective child socialization. In this case, the Anglican Church's child socialization programs may seek harmonization of relevant and appropriate Aembu child socialization tools selectively to have Afro- Christian mores. This may consequently bring about improved child socialization and reduce youth problems as well as prepare them to fit well in the society as truly African Christians.

5.3 Recommendations

The researcher made the following policy recommendations as a result of the study's findings:

- ❖ Due to the social changes which have occurred in our contemporary society, it is not possible to socialize children the way they used to be socialized in the Aembu indigenous initiation schools. Therefore, the Church may inculcate compatible Aembu norms and values in their rites of passage to come up with Afro-Christian mores for instilling moral virtues in children so as to prepare them for their future roles as adults.
- ❖ In order to bring forth competent and efficient IRP for child socializing, the Church can be involved in bringing in professionalism as an integral component. This is necessary because many youths who are being socialized are knowledgeable due to exposure and they may not gain much if they get socialization from people who are not well versed with contemporary issues. The Church may also train enough personnel who will be involved in guidance and counselling where consultancy services may be needed.
- ❖ The Church may involve parents and highly well skilled people who are good role models to socialize children during the ACK socialization programs. Parents may also involve people with such qualities as their children's mentors in order to complement their socialization skills and produce the desired socialization results.
- ❖ Putting in place functional integrated rites of passage for both boys and girls in the ACK is of paramount importance because it will grant an opportunity of teaching Christian morals to the youths in the church circles effectively.

This is because at school, the teachers are usually very busy covering academic syllabus and raising the subject mean scores.

- ❖ At home, the parents are busy doing economic activities in order to earn money and food for the family. The Church has a very important duty of ensuring that children are well socialized and this can be achieved during secluded camps which may be put in place for both boys and girls.
- ❖ After the initiates leave initiation school, within the church and at family level, more follow up by the sponsors, mentors, parents and church leaders may be carried out geared towards nourishment of their knowledge through continuous socialization in the community as they engage in their everyday activities in which they come across proverbs, songs, narratives and their encounter with norms of the Aembu which emphasize moral values and codes of regulation for all people.
- ❖ Incorporation of relevant and appropriate African practices in the church is a positive attempt to the understanding of certain Christian teachings in the contemporary Society. Socialization tagged with stipulated expectations for all but different players in the rhythm of life may be embraced to create cohesiveness in the society. African values should not be allowed to get watered down due to introduction of foreign cultural values which are in most cases adopted through social media and interactions through places of study and work.
- ❖ The ACK's IRP may consider including thorough teachings on Christian doctrines and the tenets of the Church and family life education. It is of paramount importance to put into consideration relevant cultural activities and their social function in order to see more clearly what to reject and what

to retain based on Christian moral standards. The church should also find out how best to address social problems occasioned by the society's failure to consider and put into use our cultural socialization tools such as peer sanctioning and collective societal involvement for effective child socialization by identifying what to modify and what to encourage from the Aembu cultural heritage.

5.4 Suggested Areas for Further Research

Taking into consideration the limitations of this study, the following suggestions were made for further research;

- ❖ A study on effects of generational gap in addressing child socialization through rites of passage should be carried out.
- ❖ A study on perceptions of parents on peers as socialization agents should be carried out.
- ❖ A study on strategies of effective child socialization in schools should be carried out.
- ❖ A study on causes of poor parental relationships and their impact on child socialization should be carried out.

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GLOSSARY

<i>Ago</i> -	Medicine men.
<i>Acenji</i> -	People who had not converted to Christianity when it was introduced by the missionaries in Embu land.
<i>Andu a rika-</i>	Age- mates.
<i>Athomi</i> -	Christians.
<i>Atiri</i> -	Sponsors during initiation.
<i>Coro-</i>	A horn of cattle used as a musical instrument.
<i>Eritu</i> -	Circumcised young women.
<i>Garu</i> -	A man's special hut.
<i>Gicenji-</i>	Ungodly
<i>Giciere</i> -	A young man or a young woman who has been circumcised and is in the process of healing.
<i>Gicokio</i> -	A derogatory word meaning one who had been rejected
<i>Gutura matu</i> -	Piercing of the ear lobes.
<i>Ihii</i> -	A Kikuyu word referring to boys who are not circumcised.
<i>Irika</i> -	Age set.
<i>Inya cia keritu-</i>	Four ululations for a baby girl.
<i>Irigu</i> -	A word referring to girls who have not undergone female circumcision.
<i>Irua</i> -	Circumcision.
<i>Ithano cia kivici-</i>	Five ululations for a baby boy.
<i>Itogi</i> -	A common socialization base where fire was lit.
<i>Ituika</i> -	Power conferring ceremony.
<i>ivu ria riko</i> -	Premarital conception.
<i>Kaviu</i> -	Knife.

<i>Kesha</i> -	Overnight prayers.
<i>Kienji</i> -	A wedge shaped instrument.
<i>Kihii</i> -	A Kikuyu word referring to a boy who is not circumcised.
<i>kirigu</i> -	A word referring to a girl who has not undergone female circumcision.
<i>Kitherenji</i> -	A coward.
<i>Kivici</i> -	A Kiambu word for an uncircumcised boy.
<i>Kuga ngemi</i> -	To ululate.
<i>Kumagaria thome</i> -	Being escorted to the circumcision arena.
<i>Kunithio</i> -	Advice and instructions to adulthood before the rite of circumcision.
<i>Kuumagarua</i> -	Being shown out, a baby's first appearance in public after birth.
<i>Kuvura mbugu</i> -	Enquire from the ancestors about an issue using cowrie shells.
<i>Kuthinja</i> -	To slaughter a goat for a person's in-laws before or after marriage.
<i>Mama</i> -	Maternal uncle.
<i>Mbariki</i> -	Castor oil.
<i>Mburi ya nduo</i> -	Circumcision goat.
<i>Miga thorns</i> -	White thorn acacia.
<i>Mikomanthi</i> -	Girls who would have sex recklessly.
<i>Muciere</i> -	A woman who has not yet recuperated after child birth.
<i>Mugiro</i> -	Great offense.
<i>Mugongo</i> -	The masses or many people.
<i>Mugumo</i> -	Strangler fig.
<i>Mugwataniri</i> -	Sponsor's helper during the actual operation on circumcision day.

<i>Mundu</i> -	A person.
<i>Mundu Mugo</i> -	Medicine man.
<i>Munyu</i> -	Clay soil.
<i>Murwuithia</i> -	The circumciser.
<i>Mutiri</i> -	An initiator's sponsor during initiation.
<i>Mutirwa</i> -	An initiation candidate being sponsored during initiation.
<i>Mwanake</i> -	A circumcised young man or reference to somebody's son.
<i>Mwene- Njeru-</i>	A Kiambu name of God.
<i>Mwene- Nyaga-</i>	A Kiambu name of God.
<i>Mwicuguno</i> -	The first visit or outing carried out by male initiates after circumcision to the home of their sponsors.
<i>Mwiritu</i> -	A circumcised young woman who has not yet been married.
<i>Ndiru</i> -	A male circumcision dance.
<i>Ngerana</i> -	A word used by men to refer to the children who bear their names; male children who are named after a certain man.
<i>Ngucu</i> -	A kitchen; a house where a man would carry out his courtship usually his –mother-in-law –to-be's kitchen. A man would pay a goat known as <i>mburi ya ngucu</i> in order to be allowed to use that particular place during courtship at night.
<i>Njai</i> -	Circumcision dance specifically done for girls on the circumcision day
<i>Njamba cia ita</i> -	Warriors.
<i>Nthaka</i> -	A Kiambu word for circumcised young men.
<i>Rietawa</i> -	A word used by women to refer to the children who bear their names; female children who are named after a certain woman.
<i>Ruguiki</i> -	A thick membrane which some babies are born covered with.

<i>Rukuo</i> -	Death effect
<i>Ugali</i> -	A traditional meal made with maize, millet or sorghum flour.
<i>Umundu</i> -	Humanism.
<i>Urigu</i> -	A boy's and girl's circumcision day or circumcision dance specifically done on the circumcision day.
<i>utaari</i> -	Education process.
<i>Mburi</i> -	A dance organized for young men and women usually used to teach moral issues.
<i>Sasa</i> -	Present or now
<i>Zamani</i> -	Long time ago.

APPENDICES

A 1: Letter of introduction to respondents

Elizabeth Nancy Muriithi
P.O. Box 1381,
Embu.

Dear respondent,

I am a postgraduate student at Kenyatta University pursuing a PhD Degree which requires me to undertake a research in which you have been selected to participate.

I wish to humbly request you to agree to participate willingly and honestly. The information you will give will be used for the purposes of this study only. Confidentiality of the information given will be observed. Please don't write your name on the questionnaire.

Thank you in advance,

Yours faithfully,

Elizabeth Nancy Muriithi.

Respondents' response to the request of voluntary participation in the study:

I accept to willingly and honestly participate in this study.

Date.....

Signature.....

Mobile phone number (if any).....

A 2 Research Assistant Confidentiality Agreement

I am Elizabeth Nancy Muriithi, a PhD student at Kenyatta University in the department of Philosophy and Religious studies. I am humbly requesting you to assist me as a research assistant.

I am carrying out a research entitled: A Comparative Analysis of Aembu and Anglican Rites of Passage for Child Socialization in Kigari Archdeaconry Embu Diocese, Kenya. This research has been approved by Kenyatta University's Ethical Review Committee and NACOSTI.

As a research assistance, you agree to:

1. observe confidentiality during the research by not sharing or discussing research information with any other person except the researcher.
2. ensure all the research materials are kept safely while in your possession.
3. after completing the research, to return all the research information in any form to the researcher.
4. erase or destroy with the researcher's approval all the material used in this research which is not returnable to her.

Research assistant's name.....

Signature.....

Date.....

A 3: Research Instruments

A3.1: Interview Guide Questions for the Bishop and vicars in charge

Please answer all the questions as cordially as possible. The information you give will not be used for any purpose other than for this research. Confidentiality will be maintained.

1. Give any reasons as to why you think churching after birth of children is important in the Anglican Church after birth.
2. Explain how children are given names during baptism in the Anglican Church.
3. In your opinion, what is the importance of baptism and confirmation in the Anglican Church?
4. a) Do you think parents and god-parents effectively teach children tenets of Christian faith?
 b) State the areas you think they should improve on.
5. Mention some of the Aembu indigenous norms and values which can be integrated with the Anglican Church's child socialization programs to socialize children effectively.
6. State where most children get important information as far as child socialization is concerned.
7. Give examples of problems the youth may have if not properly socialized.
8. Are there any plans by the Church to improve child socialization in the Anglican Church?

THANK YOU FOR YOUR COOPERATION.

A3.2: FGD Guide Questions for Parents

- 1) State why naming of children was important among the Aembu.
- 2) How were children named in the Aembu indigenous society?
- 3) State some of the teachings given to children during their socialization among the Aembu community and their importance.
- 4) State some socialization programs in the Anglican Church.
- 5) Give examples of some teachings offered during the Anglican child socialization programs.
- 6) Explain the relationship between the Anglican and the Aembu rites of passage.
- 7) How does the Anglican Church help the youth members to transit from children to young adults physically?
- 8) Give examples of places where youth members get important information from as far as child socialization is concerned.
- 9) Mention some of the problems among the teens if not well socialized.

THANK YOU FOR YOUR COOPERATION.

A3.3: Questionnaire for Parent Respondents

Please answer all the questions as cordially as possible. The information you give will not be used for any purpose other than for this research. Confidentiality will be maintained.

1. Mention some useful virtues which were instilled in children during the Aembu rites of passage.

.....

.....

.....

2. Does the god-parent of your child teach him/ her Christian tenets of faith? No

Yes sometimes

3. As a parent, I have been helping my child in the following areas: Tick [] where necessary (multiple choices allowed).

Aspect	Strongly agree	Strongly agree	neutral	disagree	strongly disagree
Spiritual growth					
Boy/girl relationship advice					
Career choices					
refraining from drug abuse and					

substance					
Interpersonal relationships					
Academic achievement					
Parental relationship					
Health issues					
Use of mass media					
Church activities					
Avoiding Peer pressure					
other areas not mentioned					

4. Tick [] where applicable. Many children get most of the important information from:

Source of important information	Tick [<input type="checkbox"/>] where applicable.
Peer /friends	
Mass media advertisement	
Movies	
Other siblings	
Parents	

Novels	
Browsing with computer	
Browsing with mobile phone	
The church	
The school	

5.The church has programs carried out by the KAMA and MU in which parents are helped to socialize their children effectively Tick [] where applicable. yes [] no []

6(a) What is your view on the effort of the church in addressing socialization of children? (a) Satisfactory [] (b) Adequate [] (c) Inadequate []

(b) Give your suggestion on the way forward if the feeling above is inadequate

THANK YOU FOR YOUR COOPERATION

A3.4: Questionnaire for the god-parents

Please answer all the questions as cordially as possible. The information you give will not be used for any purpose other than for this research. Confidentiality will be maintained.

1. Gender a) Female b) Male

2. Please indicate your level of agreement on the following statements. Use scale of 1. Strongly agree, 2. Agree, 3. Neutral, 4. Disagree and 5. Strongly Disagree

Aspect	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
In the Anglican Church, there are rites of passage used to socialize children					
God –parents socialize children effectively					

3. As a god-parent, I have been helping my god-child in the following areas: Tick [] where necessary (multiple choices allowed).

Aspect	Strongly agree	Strongly agree	neutral	disagree	strongly disagree
Spiritual growth					
Boy/girl relationship advice					
Career choices					

refraining from drug abuse and substance					
Interpersonal relationships					
Academic achievement					
Parental relationship					
Health issues					
Use of mass media					
Church activities					
Avoiding Peer pressure					
other areas not mentioned					

4. The following are some of the common problems the youth are battling with in the Anglican Church Kigari archdeaconry when not socialized properly. Indicate your level of agreement.

Aspect	Strongly agree	agree	neutral	disagree	strongly disagree
Peer pressure					
School dropout					
Negative media influence					

Abortion					
incest					
poor parental relationships					
early marriages					
early marriages					
homosexuality					
STIs					
promiscuity					

5. Does the Church have programs in which KAYO members transit to men and women physically? Yes no

6. Did you get involved in the program in which your god-child transited from childhood to adulthood? Yes no

7. A. What is your view on the effort of the church in addressing socialization of children?

(a) Satisfactory (b) Adequate (c) Inadequate

b) Give your suggestion on the way forward if the feeling above is inadequate

THANK YOU FOR YOUR COOPERATION.

A3.5: Questionnaires for The Youth members

Please answer all the questions as cordially as possible. The information you give will not be used for any purpose other than for this research. Confidentiality will be maintained. Do not write your name.

1.a. Tick [√] where necessary.

aspect	tick [√] where applicable
I am a boy	
I am a girl	
I am in primary school	
I am in secondary school	
I am in college	
I am baptized	
I am not baptized	
I am confirmed.	
I am not confirmed.	

1.b. I am Years old.

C.If you are confirmed, state some things you were taught during the catechism before confirmation.

3. (Tick [$\sqrt{\quad}$] where necessary); A. Does the church organize secluded teaching sessions for teens? yes no

b. If your answer to the above question is yes, do those teachings assist you to address personal problems?

Aspect	tick [$\sqrt{\quad}$] where applicable
Yes	
sometimes	
no	

Who teaches during secluded teachings for youths?

Teachers during secluded youth teachings	Tick [$\sqrt{\quad}$] where applicable
Teachers invited by vicar	
church members	
church elders	
MU and KAMA leaders	
Vicar-in-charge	

4). Tick [$\sqrt{\quad}$] where applicable. Many children get most of the important information from:

Source of important information	Tick [$\sqrt{\quad}$] where applicable.
Peer /friends	
Mass media advertisement	

Movies	
Other siblings	
Parents	
Novels	
Browsing with computer	
Browsing with mobile phone	
The church	
The school	

5. The following are some of the common problems the youth are battling with in the Anglican Church Kigari archdeaconry when not socialized properly. Indicate your level of agreement.

Aspect	Strongly agree	agree	neutral	disagree	strongly disagree
Peer pressure					
School dropout					
Negative media influence					
Abortion					
incest					
poor parental relationships					
early marriages					
homosexuality					

STIs					
promiscuity					

6. If you have a mentor, tick [√] where applicable the kind of a mentor you have.

Type of mentor	tick [√] where applicable
School teacher	
Sunday school teacher	
Traditional rite of passage sponsor	
my parents	
my relative	
family friend	
fellow peer member	
my god-parent	
I don't have	

THANK YOU FOR YOUR COOPERATION.

A3.6: Interview Guide for The Evangelists

1. Name some of the Anglican catechetical child socialization programs.
2. Explain some of the things you teach candidates as you prepare them for confirmation.
3. State some of the things taught during KAYO programs.
4. Mention some of the problems youth members in Kigari archdeaconry have which should be addressed through proper child socialization during catechism classes.
5. Give examples of places where youth members get important information as far as child socialization is concerned.
6. Explain whether the Anglican Church child socialization programs need to be improved or not.

THANK YOU FOR YOUR COOPERATION.

A3.7: Interview Guide for The Sages

- 1.State the rituals used to be done in the Aembu indigenous society to ensure procreation was carried out successfully to guarantee continuity of the society.
- 2.State why naming of children was important among the Aembu.
- 3.How were children named in the Aembu indigenous society?
- 4.During the infancy years, name some of the things a child learnt from parents, grandparents, older brothers and sisters and sometimes nursemaids.
- 5.A) State how a sponsor (*mutiri*) was chosen during initiation among the Aembu
 - b) explain how transitional rites of passage were carried out at puberty
 - c) State the role of the *atiri* in child socialization.
 - d) Explain how during the socialization of children in the Aembu indigenous society, the following Aembu media of learning were used 1, proverbs 2. Riddles 3. Lullabies 4. folklore 5. Songs and dances 6. tongue twisters 7. Myths 8. legends

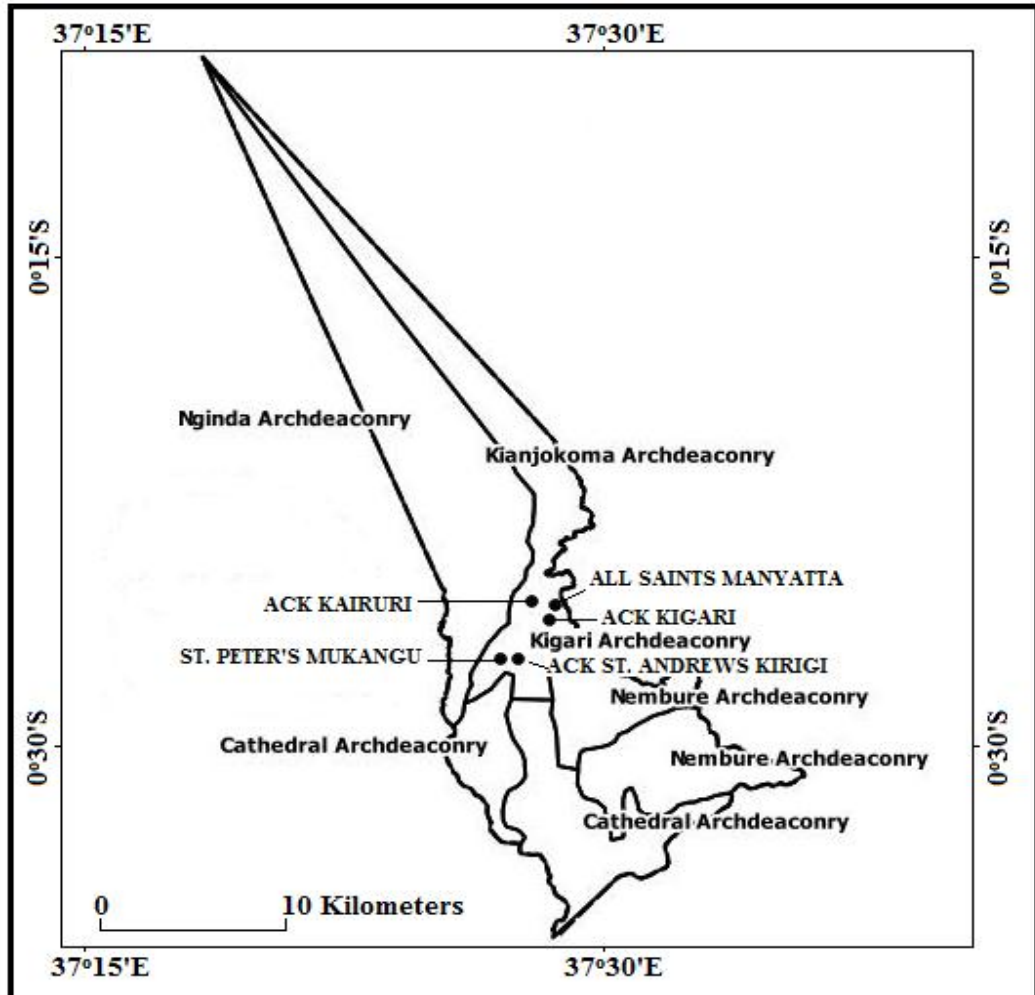
THANK YOU FOR YOUR COOPERATION.

A3.8: Interview Guide for The Church Elders

1. State some of the teachings given to children during their socialization among the Aembu community.
2. Give examples of rites of passage in the Anglican Church.
3. Explain some of the teachings given during the Anglican Rites of passage.
4. How does the Anglican Church help the youth members to transit from children to young adults physically?
5. State some teachings given in the Aembu community which can be useful in socializing children in the Anglican Church in our contemporary society.
6. Give examples of places where youth members get important information as far as child socialization is concerned.
7. Mention some of the problems the youth members in Kigari archdeaconry may have if not well socialized.

THANK YOU FOR YOUR COOPERATION.

A 4. Map of Embu Diocese Showing the Location of Churches in Kigari archdeaconry



Source: Researcher 2018

A 5 The Ten Commandments

Good News Bible (1978, P.87) Exodus 20:2-17.

1. I am the Lord your God, who brought you out of the land of Egypt, where you were slave, 'worship no other god but me'.
2. Do not make for yourselves images of anything in heaven or on earth or in the water under the earth. Do not bow down to any idol or worship it because I am the Lord your God and I tolerate no rivals. I bring punishment on those who hate me and on their descendants down to the fourth generation but I will show my love to thousands who love and obey my laws.
3. Do not use my name for evil purposes, for I, the Lord your God, will punish anyone who misuses my name.
4. Observe the Sabbath and keep it holy. You have six days in which to do your work, but the seventh day is a day of rest dedicated to me. On that day, no one is to work-neither you, your children, your slaves nor foreigners who live in your country. In six days I, the Lord, made the earth, the sky, the seas and everything in them, but on the seventh day, I rested. That is why I the Lord blessed the Sabbath and made it holy.
5. Respect your father and mother so that you may live a long time in the land that I am giving you.
6. Do not commit murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not accuse anyone falsely.
10. Do not desire another man's house; do not desire his wife, his slaves, his cattle, his donkeys, or anything else that he owns.

A 6: The Lord's Prayer.

Our Father, who art in heaven

Hallowed be thy name.

Thy kingdom come.

Thy will be done

on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

As we forgive those who trespass against us.

And lead us not into temptation,

But deliver us from evil.

For thine is the kingdom,

The power, and the glory,

For ever and ever.

Amen.

A 7: The Apostle's Creed (Modern Service Prayer Book 1997, P.37)

I believe in God the Father Almighty, creator of heaven and earth.

I believe in Jesus Christ, His only begotten son our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin
Mary,

Suffered under Pontius Pilate, was crucified, died and was buried.

He ascended into heaven, and is seated at the right hand of the father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church,

The communion of saints, the forgiveness of sins,

The resurrection of the body and life everlasting.

