# INTEGRATION OF AFRICAN INDIGENOUS GUIDANCE PRACTICES TO ADOLESCENTS' PASTORAL CARE AND COUNSELLING PROGRAMMES IN SELECTED CHURCHES OF NAIROBI

JOSEPHINE W. GITOME

A THESIS SUBMITTED IN FULLFILMENT FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES, KENYATTA UNIVERSSITY.

Gitome, Josephine W.
*Integration of*
*African indigenous*

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## DECLARATION

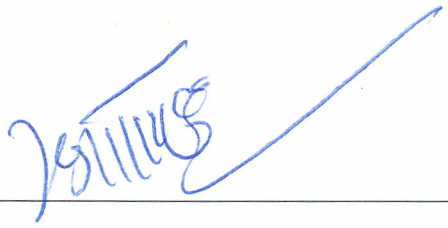
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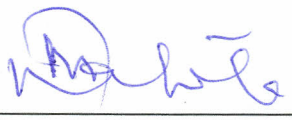
**JOSEPHINE W. GITOME** **DATE**

The thesis has been submitted with our approval as University Supervisors.



18/9/03

**DR. JONATHAN K. GICHAARA** **DATE**



18/9/03

**DR. MICHAEL T. KATOLA** **DATE**

**DEDICATION**

To the modern adolescents in Kenya and elsewhere

whose life the researcher hopes to impact.

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## ACKNOWLEDGEMENTS

The completion of this study would not have been possible without the assistance and cooperation of many people to whom I'm indebted.

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## ABSTRACT

The purpose of this study was threefold. First, to find out the pastoral counseling given to adolescents in selected Nairobi churches. Second, to assess the element(s) of African indigenous counseling techniques already incorporated in the pastoral counselling techniques. Third, to examine the sources of guidance utilized by adolescents.

Through purposive sampling method, seven churches in Nairobi from the main denominations in Kenya were selected for research. These are the Consolata Shrine Westlands,The Kings Church Githurai Kimbo, The African Church of The Holy Spirit (ACOHS) Pumwani, Chrisco City Church, Kenya Assemblies of God (Bahati), Riruta Baptist Church, African Independent Pentecostal Church of Africa (AIPCA) Dandora and the Salvation Army Kibera. Basic methods of fact-finding were utilized. The subject respondents included adolescents, pastoral workers, parents of adolescents and key leaders of sampled churches. In total a sample of 160 respondents were interviewed from population approximately not less than 10, 400 church attendees.

The data for the study were collected through the use of questionnaires, participant observation and analysis of documents from library sources. The overall data were collated, analyzed, interpreted and discussed in the light of Erickson's theory of identity and development. The theory shows that unless the

adolescents grow holistically, they would result to social deviancy observed through withdrawal, fanaticism and rejection of cultural standards or give a passive stand that brings role confusion.

The research findings revealed that adolescents in Nairobi were having unresolved problems and concerns such as boy/girl relationships, drug abuse and anxiety about bodily changes. In spite of this, the methods utilized by the pastoral workers in giving guidance in the seven churches, did not effectively help resolve adolescents' problems.

The study recommends that for churches to be able to guide adolescents more effectively, church leaders need to look into issues such as establishing a good rapport with adolescents, training lay church workers specifically on the needs of the youth and creating ample time and space for adolescents' needs. The leaders will also need to identify with the seclusion camp model suggested in the study so as to guide and counsel adolescents in a more relevant manner. This would help stabilize the adolescent's inner person that craves for identity and recognition.

**Operational Definitions of Terms**

**Adolescent :** An individual between age twelve and twenty. This term is used interchangeably for a teenager and a youth.

**Catechist:** A person in the Roman Catholic Church who teaches adolescents in preparation for confirmation or baptism; in the protestant churches he/she is referred to as an evangelist.

**Children's Church Pastor:** A person in Kenya Assembly of God Church assigned all the responsibilities of children's pastoral leadership in the church beside the main pastor.

**Church Discipline**: Action taken by any church to correct those who violate church rules, teaching and customs. This may include suspension from pertaking the Holy Communion or excommunication depending on the offence.

**Church Elder:** A lay person who works hand in hand with the pastor/priest in most churches during the worship services, church planting and administration.

**Circumcision:** A religio-cultural act of cutting off the fore skin of a man's penis or a woman's clitoris.

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**Counselling**: The interactive process of the caregiver and the client aimed at helping the client to learn and deal more effectively with self and the reality in the environmental surrounding. In this study the term is used with regard to guidance related to trauma related to adolescence crises.

**Development:** A positive move towards changing into social, physical, emotional and spiritual maturity.

**Growth:** The process of physically moving positively from one stage to the other in development.

**Guidance**: A series of instructions progressively moving towards the goal of helping an individual to choose or think in the most appropriate manner in various situations of life.

**Guidance and Counselling**: instructions and pastoral advice given in directing the conduct and daily living of the adolescent. The term is used interchangeably with pastoral care and counseling in the study.

**Indigenous Churches**: Christian communities originally founded by African nationals in Kenya.

**Level of Income**: Social status of a person determined by observing the following: place of residence, means of earning income and means of transport. Approximately over 50% of the residents in the estates chosen fall on the level of income assumed as shown in table 1 on page 48.

**Pastoral Care and Counselling:**

Personal and group instructions and advice given to adolescents on how they should be handling their social , spiritual and physiological problems such as anxiety about bodily changes, sexuality, boy/girl relationship, peer pressure, spiritual problems and identity crises.

**Pastoral Worker**: Any person who gives spiritual and social service in the church. In this research they include pastors, elders, youth pastors, sunday school teachers, youth leaders, children's church pastors, young person's sergeant major, Catholic nuns, evangelist and catechists.

**Seclusion Camp Model**: A programme proposed in the thesis to be utilized in a seven years annual adolescent camp (13-19 yr olds) utilizing some African Guidance aspects.

**Youth Leader:** - A young person elected by the church group to serve as chairman/chairlady, secretary or treasurer. He/she offers peer counselling to group members.

**Youth Pastor**: - A person who guides and counsel adolescents in the church. In Bahati KAG church he is known as *passie*

## ABBREVIATIONS & ACRONYMS

| | |
|---|---|
| AACC: | All African Conference of Churches |
| ACHS: | African Church of The Holy Spirit |
| AIPCA: | African Independent Pentecostal Churches of Africa |
| CHRISCO: | Christ Co-Workers |
| FLECK: | Family Life Education of Kenya |
| HIV/AIDS: | Human Immune Virus/Acquired Immune Deficiency Syndrome |
| ICAF: | International Centre for Adolescent Fertility |
| KAG | Kenya Assemblies of God |
| KCPE: | Kenya Certificate of Primary Education |
| KCSE: | Kenya Certificate of Secondary Education |
| KCS: | Kenya Catholic Secretariat |
| NCCK: | National Council of Churches of Kenya |
| OAIC: | Organization of African Instituted Churches. |
| PATH: | Programme for Appropriate Technology in Health |
| SDA: | Seventh Day Adventist. |
| STD: | Sexually Transmitted Diseases |
| TEE | Theological Education by Extension |
| UNCEF: | United Nations International Children Education Fund |
| WHO: | World Health Organization |
| YCS: | Young Christian Students Association |
| YPSM: | Young Person Sergeant Major |

**TABLE OF CONTENTS** **PAGE**

Title ----------

Declaration----------

Dedication ----------

Acknowledgements---------- ii

Abstract---------- iv

Operational Definitions of Terms----------vi

Abbreviations---------- x

List of Tables---------- xviii

List of Figures---------- xix

**CHAPTER ONE: INTRODUCTION**

1.0.0 Background to the Problem ---------- 1

1.1.0 Statement of the Study---------- 9

1.2.0 Objectives of the Study---------- 11

1.3.0 Research Premises---------- 12

1.4.0 Significance of the Study---------- 12

1.5.0 Literature Review---------- 15

1.5.1 Education in the African Indigenous Family ---------- 16

1.5.2 Contemporary Adolescent Problems---------- 22

1.5.3 Pastoral Counselling Among Adolescents---------- 28

1.5.4 Guidance and Counselling Manuals---------- 33

KENYATTA UNIVERSITY LIBRARY

1.5.5 Religion and Developmental Psychologists---------- 35

1.6.0 Conceptual Framework---------- 39

1.7.0 Methodology---------- 44

1.7.1 Scope of the Study---------- 45

1.7.2 Justification of the Study---------- 45

1.7.3 Library Research---------- 46

1.7.4 Field Research---------- 47

1.7.5 Selection of Respondents---------- 47

1.7.6 Sampling of Respondents---------- 51

1.7.7 Data Collection Techniques---------- 52

1.7.8 Data Presentation Analysis and Interpretation---------- 53

1.7.9 Problems Experienced During Research ---------- 53

**CHAPTER TWO: AFRICAN INDIGENOUS GUIDANCE PRACTICES COMPARED TO THE BIBLICAL INSTRUCCTIONS AND PRACTICES**

2.0.0 Introduction---------- 55

2.1.0 Initiation Among The Kikuyu Community of Kenya--------- 58

2.1.1 Preparation for Initiation---------- 59

2.1.2 The Operation---------- 60

2.2.0 Initiation Among the Bille Community of Nigeria---------- 62

2.2.1 Preparation for Initiation---------- 63

2.2.2 The Operation------- - ---------- 65

2.3.0 Maturity Rituals---------- 68

2.3.1 Group Guidance and Sanctions in African Societies------ 72

2.3.2 The 'Initiation/ Seclusion School"---------- 77

2.3.3 Incorporation/Graduation Ritual---------- 82

2.4.0 Dance---------- 85

2.4.1 Name Giving---------- 87

2.4.2 Food---------- 89

2.4.3 Oral Literature---------- 90

2.5.0 Guidance and Counselling in the Old and New Covenant -------- 94

2.6.0 Change and Continuity in African Indigenous Guidance and Practices Among Adolescents---------- 100

2.7.0 Conclusion---------- 109

**CHAPTER THREE: PROBLEMS AND CONCERNS OF ADOLESCENTS IN NAIROBI CHURCHES**

3.0.0 Introduction---------- 111

3.1.0 Anxiety About Bodily Changes---------- 114

3.1.1 Sexuality Practices During Adolescence---------- 116

3.1.2 Boy/Girl Relationships---------- 123

3.1.3 Seeking Identity---------- 126

3.1.4 Peers and Peer Pressure---------- 130

3.1.5 Rebelling Against Parental Authority---------- 133

3.1.6 Drug Abuse---------- 139

3.1.7 Seeking Spiritual Enrichment---------- 143

3.2.0 Unresolved Spiritual Problems Among Adolescents-------- 145

3.3.0 Conclusion---------- 148

**CHAPTER FOUR: ADOLESCENT GUIDANCE AND COUNSELLING IN SELECTED NAIROBI CHURCHES**

4.0.0 Introduction---------- 150

4.1.0 Analysis of General Adolescent care---------- 150

4.2.0 Kenya Assemblies of God, (Bahati)---------- 151

4.2.1 The Structure of Youth Counselling---------- 152

4.3.0 African Church of the Holy Spirit, ( Pumwani)---------- 158

4.3.1 The Structure of Youth Counselling ---------- 160

4.4.0 Salvation Army, (Kibera)---------- 164

4.4.1 The Structure of Youth Counselling ---------- 167

4.5.0 The Roman Catholic Church, (Westlands and Kimbo)---------- 170

4.5.1 The Structure of Youth Counselling---------- 172

4.5.2 The Salesian Don Bosco Missionaries---------- 174

4.6.0 Christ Co-Workers, City Church---------- 178

4.6.1 The Structure of Youth Counselling ---------- 180

4.7.0 A.I.P.C.A, Dandora---------- 182

4.7.1 The Structure of Youth Counselling Structure---------- 184

4.8.0 Riruta Baptist Church---------- 187

4.8.1 The Structure of Youth Counselling---------- 188

4.9.0 Analysis of Church Workers as Pastoral Care Givers--------- 196

KENYATTA UNIVERSITY LIBRARY

4.9.1 Problems Faced in Seeking Guidance---------- 199

4.10.0 Conclusion---------- 205

**CHAPTER FIVE: COMPARISON AND INTEGRATION OF CHRISTIAN PASTORAL GUIDANCE AND COUNSELLING METHODS WITH THE INDIGENOUS AFRICAN MODELS.**

5.0.0 Introduction---------- 207

5.1.0 Relationship Between Adolescents' Pastoral Rituals and African Indigenous Guidance Practices---------- 207

5.1.1 Dedication Versus Cleansing Rituals---------- 208

5.1.1 Baptism Versus Naming---------- 210

5.1.2 Confirmation Versus Puberty Initiation---------- 212

5.2.0 Incorporation of Traditional Teaching Into The Churches Guidance and Counselling Programme---------- 215

5.2.1 Format For The Seclusion Camp ---------- 217

5.2.2 Instructions in the Seclusion Camps/Seminars---------- 218

5.3.0 Reflection on How Some of the African Indigenous Adolescents' Practices Can be adopted in the Church---------- 225

5.3.1 Graduation Ceremony---------- 230

5.4.0 Adaptation of Some African Indigenous Practices in the Adolescents' Passage Seclusion Camp---------- 231

5.4.1 Food---------- 231

5.4.2 Masking---------- 232

5.4.3 Naming---------- 233

5.4.4 Nudity---------- 234

5.4.5 Faith and Bible References---------- 235

5.5.0 Advisors Inauguration Seminars---------- 236

5.5.1 Adolescents Involvement---------- 235

5.5.2 Items to Bring to the Camp---------- 238

5.6.0 Conclusion---------- 238

**CHAPTER SIX: CONCLUSION**

6.0.0 Introduction---------- 241

6.1.0 Summary of Findings and Conclusions---------- 241

6.2.0 Recommendations-------- ---------- 251

6.2.1 Good Rapport---------- 251

6.2.2 Space Creation---------- 251

6.2.3 Time Allocation---------- 252

6.2.4 Training---------- 252

6.2.5 Church Leadership---------- 253

6.2.6 Consistent Follow-up---------- 254

6.3.0 Areas For Further Research---------- 254

**BIBLIOGRAPHY---------- 255**

**APPENDICES:**


| | | |
|---|---|---|
| I | List of Respondents---------- | 266 |
| II A | Questionnaire for Adolescents---------- | 270 |
| II B | Questionnaire for Parents---------- | 273 |
| II C | Questionnaire for Pastoral Workers---------- | 275 |
| III | Nairobi Province Map---------- | 276 |
| IV | An Extract of Family Life Education of the NCCK Syllabus---------- | 277 |
| V | Seclusion Camp Schedules---------- | 286 |
| VI | Glossary---------- | 293 |

**LIST OF TABLES** **PAGE**

**Table**


1 Levels of Income---------- 48

2 Denominations Versus Members Level of Income---------- 49

3 Choice of Churches/ Denominations---------- 50

4 Adolescents' Anxiety Problems---------- 120

5 Adolescents' Relationship Problems-- - ---------- 125

6 Adolescents' Parent Relationship-- ---------- 134

7 Pastoral Counselling Method---------- 151

8 KAG youth Age and Group Structure---------- 152

9 Adolescents' Desire For Pastoral Guidance---------- 155

10 Adolescents Pastoral Programme in KAG---------- 156

11 Chrisco City Church Pastoral Youth Age and Group Structure---- 179

12 Church Oriented Pastoral Workers Levels of Education--------- 198

13 Adolescents' Response to Lack of Pastoral Counselling---------- 201

14 Adolescents' Counsellors Preference---------- 203

15 Traditional Counselling Techniques---------- 223

**LIST OF FIGURES** **PAGE**

**Figure**


1 Adolescent's Problems ---------- 122

2 Causes of Disagreements---------- 135

3 Adolescents' Unresolved Spiritual Problems---------- 146

4 ACHS Administrative Structure ---------- 159

5 AIPCA Administrative Structure---------- 183

6 Symbols Showing Stages of Growth---------- 191

7 Adolescents' Solutions To Problems---------- 204

8 Guidance and Counselling Methods Suggested---------- 224

9 Adolescents' Proposed Rites of Seclusion Schedule---------- 229

# CHAPTER ONE

# INTRODUCTION

## 1.0.0. BACKGROUND TO THE PROBLEM

In the African indigenous society, parents and grandparents guided their children from infancy to puberty after which time the community took over the responsibilities of guiding the youth through the rites of passage. At puberty, the children underwent initiation ritual and from then on they were regarded as adults though in fact they were young. A youth therefore was a person between puberty and marriageable age. Those that we regard today as adolescents were considered as young people. One was considered a child as long as he/she had not undergone puberty rites.

The African indigenous communities took care of the developmental needs of the youth through the initiation rites. These rites were culturally designed for the smooth psychological transition from childhood to adulthood. Indeed, the initiation of the youth was one of the very significant moments in the rhythmic life of an individual. In most African communities, the sponsors and the initiation elders instructed their neophytes concerning maturity into adulthood. Through the ritual, an individual gained stability and identity as an adult in the ethnic community. This was made possible through the establishment of the age groups formed by the boys and girls initiated at the same time. The age groups

were heavily involved in peer sanctioning. The age mates influenced each other in observing those manners and principles taught during the initiation while in seclusion. Failure to comply with the expectations of the society led one to be punished and sometimes rejected by the age mates. The age group was the pillar for any individual's success in the community. For example in mate selection and marriage preparations, the young people were careful not to shame their age group. The grandparents also guided the youth constantly. In some communities like the Luo of Kenya, the grandmother kept girls in her hut so that she could constantly guide them in matters pertaining to social behaviour, sexuality and daily life issues.

In communities where initiation was practised, one was initiated into the community as a child who had symbolically died and in his or her place an adult member of society was born. During the rites of passage, the youth underwent three phases (Van Gennep 1960:66-75). These are, separation, transition and incorporation. During the separation phase, the initiates were symbolically and geographically dislocated and separated from the normal state of life. The duration differed from one ethnic group to another. The initiates were prepared for the forthcoming physical operation and life thereafter. Among the Krobo of Ghana, Mwiti (1993:23) indicates that the period began with the withdrawal of young persons from the homes to the mountains. Intensive instructions followed

the physical operations and the initiates were prepared religiously, psychologically and socially for a rebirth into a new status in life.

While in seclusion, the initiates underwent the transition period which Turner (1969:191) calls liminal. During that process, the neophytes and instructors maintained a relationship comparable to that of a student and a teacher. The authority of elders was absolute and symbolized in a sense, the personification of the self-evidence and authority of tradition. The initiates lost all their titles and social status.

The neophytes treated each other and were generally regarded as a community of equals. Turner further argues that they were nameless, sexless, "valueless" and anonymous. Indeed, the neophytes in this liminal phase possessed nothing, and wore only a strip of clothing or were stark naked to demonstrate their lack of status, rank or role, age or kinship. This signified their emptiness and need for the society to clothe them with the knowledge and basic needs for the forthcoming status. The period was one of ambiguity and the novices passed through a cultural realm that had none or few of the attributes of the past or the coming status.

The initiates in liminal phase were neither here nor there and were at the very best "betwixt and between" according to Turner in Lessa and Vogt (1979: 234).

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They had a physical but not a social reality. As such, they had to be hidden and taught because "it is a paradox to see what is not there" (Ibid). They were grounded or reduced to a uniformed condition to be fashioned anew and clothed with necessary knowledge to enable them to cope with their new status in life. This separation was accompanied by extensive training overseen and supervised by the candidate sponsors and other ritual experts. The instructions mainly centred on responsible adulthood and on areas pertaining to the privileges and responsibilities of their new social status.

In the incorporation phase, the initiates were received back into the society as new beings with new status. They were welcomed with gifts to symbolize their acceptance back into the community life. In this phase, the individual got into a relatively stable state with titles, rights, privileges and obligations.

Through the initiation ritual, the society witnessed the transition from childhood to adulthood. The rebirth after seclusion, which was the act of rejoining their families, emphasized and dramatized that the young people were new. Mbiti (1975:93) notes that they received new names, which were a pointer to the psychological changes they had undergone. The blood which was shed during the physical operation bound the person to the land and consequently to the departed members of the society. Thus, we can say that they were mystically and religiously bound with the living and the dead.

Other methods of guiding the youth in the African indigenous communities included proverbs, taboos, story-telling and sayings. The power of taboos lay in their destructive nature to the person who broke them. Instilling fear of breaking taboos was one way of ensuring moral requirements were adhered to. Young people feared to disobey lest the ancestors punished them as a result.

The community as a whole was responsible for the behaviour of the youth and an adult had the right to discipline any child who misbehaved whether the child was his or not. Any member of an older age group had a duty and a responsibility of guiding the members of the age group below him or her and setting a good role model to the younger members in so far as what was the socially accepted behaviour was concerned.

As noted above, the African indigenous communities prepared the adolescent to bridge the gap between childhood and adult stage. The initiators prepared the neophytes to receive and assume adult responsibilities. Unfortunately, with the coming of Christianity to Africa, some African rites of passage were misunderstood and condemned by the missionaries. The initiation rites in particular were branded evil as well as the whole African religion from which initiations derived a lot of significance. In view of inculturation perspective, the missionaries never sought to understand African religious practices with a view to discovering grounds of cooperation with Christianity. This situation made it

difficult for the church to establish a covenanted community among the African converts as per Abraham's covenant with God (Bruedlick 1913).

This is true in spite of the fact that in the Judeo-Christian tradition inherited by the Church today (including the missionaries who came to Africa), the Mosaic covenant repeated in Deuteronomy (6:10-24) taught the Israelites guidelines of behaviour. These lifestyle codes of behaviour ensured that the individual would live within God's calling and the Israelites' children were taught the torah daily, (Deut 6:10-14) while walking, sitting or eating. But when the missionaries landed in Africa in the 19th century, they did not take time to study the teaching existing among the Africans. Yet the African moral laws perpetuated similar teaching to those in the biblical commandments.

In the catechism classes, the ten commandments were emphasized, but practically mechanisms were never put in place to ensure they were followed. This reduces the chance of the African church maintenance of the privileged position inherited from the Israelites (their forefathers) through the covenant (Exodus 19:4-6). This loss has come into the church due to leaders misunderstanding of the need, nature and aim of the choice by God. Yet Yahweh as put by Amos 9:7-8 is concerned about the distant people the (church today and future) as he was with Israel and Judah (Amos 1 & 2). The missionaries understanding of the African understanding and practices related to

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faith and daily life was therefore crucial so that Christ call and commitment by the African to Christ hence becoming covenanted community could be made practical and realistic in their daily life.

It is no wonder that the first African Christian converts took up Christianity mixed with Western culture. Those converts who still participated in the rituals connected with the rites of passage were disciplined depending on the offence and the rules and regulations of specific denomination. The Church of Scotland Mission (CSM) for example, suspended such members from partaking in the Holy Communion for a specific duration of time depending on the offence. The cause of the offence was never sought and the resolution passed was without further counsel. They simply punished the offender according to the laid-out procedures. The other religious denominations had similar laid-out procedures that left the new converts without full counsel on how to live in the newly found faith as compared to the instructions given in the African indigenous religion.

From the above discussion, it is clear that the African Christian inherited problems of pastoral counselling right from the start. It is no wonder that even long after political independence and partial religious autonomy, when almost all-church leadership is in the hands of Africans, the same pattern of suspension and restoration after 'Church discipline' in the PCEA church continues. Gitome (1989:75-76), observes that the youth are not properly advised as they grow up.

Whenever the youth come before the Kirk Session (local Church Council), after sinning or committing an offence, the elders suspend them for a certain duration. In the course of suspension, no follow-up is made. In some cases, the excommunicated youth may commit the same sin again. The pastoral workers appear more like church guards than helpers. They tend to concentrate on keeping the church laws other than facilitating the curing of souls.

The relationship between the young people and pastoral workers leaves a lot to be desired. The situation is more complex at the stage of development when the adolescent is going through a lot of psychological strain that results into anxiety. The African society took care of these strains through the social structure in the puberty initiation rite of passage. Hence, today's church being one of the institutions that took over the indigenous education and counselling of young people in Africa, could take that major responsibility.

Finally, the fact that the missionaries rejected African traditional religious practices did not bring a deep-rooted change in the African mind. This has led to the emergence and continued reversion to African religion by African scholars, church leaders and government ministers. Whenever these leaders are confronted with a persistent threatening problem, they tend to revert to traditional solutions. It is to be noted that the deep-seated worldview of the African Christian is still African. Some of the indigenous beliefs and practices

still persist even today. A good example is the rite of female circumcision. This indicates that there must be aspects of African indigenous guidance and instruction techniques that are still relevant to the African Christian. The church could borrow some of the traditional methods such as peer sanctions, seclusion and the attendant method of instruction to assist the adolescents in their developmental stages.

### 1.1.0 Statement of the Problem

The foregoing background reveals that the African indigenous society had a structure that took care of guiding and counselling the youth. They were taught what the society expected them to do, what not to do, when and how. Failure to behave appropriately led to negative sanction by the peer group or their ritual leaders. With the coming of Christianity, urbanization and Western civilization, the African society has been apparently encouraged to discontinue those methods of guidance and counselling. In the place of indigenous guidance and counselling, the children have been handed over to schools for Western type of education. This leave's little time for peer sanctioning, grandparent's advice, seclusion after initiation and community advice.

The gradual disintegration of African traditional family structure has therefore left the adolescent with little structured preparation practices to handle the responsibilities of adulthood. This is especially the case in urban areas where

nuclear families have lost contact with the traditional support systems. Parents find themselves too busy working to sustain the family. They may not have enough time to educate the adolescents on issues related to growth and development. Sometimes the children may be in boarding schools where they are out of touch with their parents and the teachers are ever too occupied seeking to cover the academic curriculum. These leave the teachers with no time for counselling the young people into responsible adulthood, occasionally their moral standing is at stake.

The church pastoral methods have apparently failed to meet the needs of the adolescents successfully due to the rigidity within the programmes. The pastoral workers fail to address personal issues during the youth meetings. Lack of guidance has prompted many adolescents to engage in drug addiction, school truancy, school strikes and fires, theft, premarital sex, homosexuality and rape among other socially deviant behaviours. Such cases are reported in the print and electronic media almost every week. Heterosexual and homosexual promiscuity has led to the increase of Hormonal Immune Virus (HIV) cases among teenagers.

In view of the above discussion, certain questions become pertinent for us. For example, has the adolescent today resulted to socially negative behaviour due to lack of guidance as given in the African indigenous communities? Would

indigenous methods of guidance and counselling be applicable to the modern society? Can the church take time to understand what the missionaries ignored about the African traditional education and utilize what they find relevant alongside what they are already using? The dissertation aims at researching, identifying and offering those African indigenous cultural practices which the church could blend with their other pastoral methods for effective counselling of the African church youth.

### 1.2.0 Objectives of the Study

1. To analyze the guidance and counselling given to adolescents in the indigenous African society.
2. To evaluate the psychological and socio-physiological development related problems and the guidance and counselling given to them by selected Nairobi churches..
3. To examine adolescent's response to the pastoral care and counselling given to them in selected churches in Nairobi.
4. To compare and integrate the pastoral counselling models of the selected Christian churches with those of the African indigenous educative (didactic) type.

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### 1.3.0. Research Premises

1. Most of the adolescents in Africa lack the consistent and timely advice previously given to adolescents in the indigenous African society.
2. Modern adolescents suffer from social and physiological development-related problems due to lack of adequate preparation as they face each stage of growth in Nairobi churches.
3. Adolescents who are counselled in their congregations are better adjusted to growth and development than those groups who are not counselled.
4. Observance of some guidance and counselling models given to the adolescents in the traditional social setup today, would contribute significantly to the maturity and wellbeing of the contemporary youth in the church.

### 1.4.0. Significance of the Study

There are various reasons that make this study worthwhile: First, how the church shapes today's adolescent determines their future psychological, physiological and spiritual maturity. It is therefore imperative that the situation be evaluated by way of research.

Second, the family and school are two institutions that should counsel adolescents, but this is not being done consistently. Wambua, (1980) observes

that students go for the counsellor's help only when they have issues related to their academics. Contrary to the African traditional system where most of all teaching was given within the homestead, adolescents today leave home for school and later for a job. This situation alienates them from the parents. Parents and their adolescents end up living as strangers to each other without effective interpersonal communication. Of necessity, this leads to misunderstanding between adolescents and their parents. It implies that parents apparently do not counsel their teenagers as they grow, especially on issues pertaining to sexual development. At school, the teacher spends most of the time teaching examinable subjects. The church is therefore one institution that has the structure, community and the personnel to provide the physical, social and psychological needs of adolescents. Her spiritual and social nature has that capacity to fulfill those roles, guiding and instructing adolescents as they mature into adulthood, which traditional rituals performed in traditional society.

Third, there is very little information on the integration of African indigenous adolescent's educational counselling with the church methods of counselling. The present survey contributes to the study of guidance and counselling by identifying and documenting those indigenous cultural practices that were used in guiding and counselling the youth.

The researcher notes the existence of a peer counselling programmes (regional based) in secondary schools as reported by the family and youth desk of the National Christian Council of Churches (NCCK) coordinator (OI. 7.8.2001). She noted that the programme was started in 1995 and peers were trained until 1998, peer counselling clubs were formed as a result. Some have continued to be active, but others have slackened as the trained members graduate or are transferred leaving no followers to continue with the clubs. It is evident that the suggestions put forward by the 1969-1975 NCCK consultations have not been implemented even in the peer counselling clubs hence the need for this study.

Using the background of the NCCK curriculum 1975, this study develops the proposal further, for implementation in churches with a didactic approach. Techniques from the African guidance practices will be suggested for integration into the modern pastoral programme. It also suggests possible integration of African norms and values of adolescent preparations to adulthood into the church adolescent counselling programmes. In doing so, the researcher responds to the concern over the increase of teenage pregnancies, substance abuse, and truancy, among other problems.

Fourth, the Western missionaries who came to Africa in the 18th century discouraged and penalized those who initiated their adolescents into adulthood through the African traditional practices. Today, many communities continue to

admire "The glorious past". Some aspects of initiation rituals like clitoridectomy still persist across several African Christian homes (Kareithi :2001 & Gachiri:2002). A few African churches and governments have condemned these cultural practices. However, apart from the actual bodily operation that accompanied their initiations, the educative (didactic) aspect of these rituals was crucial. Those who have condemned these cultural practices have failed to suggest other ways of accommodating the didactic aspects of the rituals. Hence this study aimed at studying and discovering what aspects of these cultural rituals were good and in what ways we could incorporate them into the Church. This will not only benefit the adolescents, but will also lead to more balanced church personalities who are truly African and ''truly Christian'' at the same time.

Finally, this work contributes to the study of the modern adolescents in the church with an aim of understanding their problems. The information gathered will assist the parents and policy makers both in the churches and schools. The latter will use this information to prepare holistic programmes for the adolescents.

### 1.5.0 Literature Review

The literature reviewed in this introductory chapter is sub-divided into five categories as shown in the following sub-headings:- education in the African

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indigenous family, contemporary adolescent problems, pastoral counselling among adolescents, guidance and counselling manuals and religion and developmental psychologists. This literature review helps us to appreciate the African approach to guiding and counselling adolescents, the problems faced by adolescents today and the written materials used by pastoral workers in guiding and counselling adolescents. None of these works examines closely guidance and counselling given to teenagers in Nairobi churches with an integration of African indigenous methods. Nevertheless, their observations and conclusions provide a background for this study.

### 1.5.1. Education in the African Indigenous Family Before the Advent of Missionaries

Authors in this category bring to record how the African families prepared the children for living in the society into which they were born. Kenyatta (1938), Castle (1960) Mbiti (1969), Leakey (1977) Boe (1983), Mwiti (1993), Harries (1944) Shorter (1996) and Mwiti (1997) point out that as an individual grew up, the person knew the responsibility laid down for him/her towards one's parents, clan and age-mates. Parents trained their children to be courteous. Children learnt that they could not live alone. The ethnic community and the age group which made their life possible demanded uniformity in manners, obedience to its laws and service for its defense.

In early adolescence, Kinoti (1983) observes that the children learnt that conformity to community ways involved controlling natural impulses in the interests of the community. A strict code of conduct in relationships between genders was well laid-out and this was backed up by sanctions.

Erny (1981:4), observed that the principal agent of informal education was made of repetition, imitation and observation in African communities. The children were taught the phrases for greetings and farewell as soon as they could speak and were drilled in the correct gestures. The method of education included ethnic riddles, legends and proverbs. Riddles were used to test a child's judgment. Myths were used to explain the origin of various things e.g. names of trees, plants and animals, and the dangers of each were learnt as boys herded cattle with their fathers. Girls helped their mothers in the homestead. The content of the indigenous guidance and counselling, together with the accompanying instructions grew naturally out of the physical and social situation. Although not all informal education would still be relevant to the modern child, the use of story-telling and proverbs is a way to instill values in modern children.

In matters of sexual and moral teaching, Kenyatta (1938.), Kinoti (1983:330) and Githiga (1996:99) observe that the initiated unmarried man or woman among the Agikuyu was taught never to accept ''actual" penetration before

marriage. Instead, they were advised to practise *Nguiko*, mutual fondling. The man was advised never to have sexual intercourse with uninitiated girl or with any man's wife until he himself was married. Kinoti (1983:328), 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*. The age-mates would engage in it as a group in partners and they would monitor each other. Any one seeking to go further than allowed would be sanctioned immediately. The sanction was severe as it included being rejected by the age group hence losing all social support. Majority of the youth therefore learnt the sexual restraint otherwise not taught in modern pastoral methods.

Boe (1983), Mwiti (1983), Githiga (1996) and Mbiti (1969), observe that most of the African peoples had initiation rituals and ceremonies, which signalled the psychological messages of change from childhood to adulthood. The rituals are varied from one group to another but the moral, psychological and psychosocial training given was essentially the same. After the physical operation, the scholars state that the initiates went through a period of seclusion from the society. During this absence from home, the candidates received secret instruction in matters of sexual life, marriage and family responsibilities. For the young man, this marked the beginning of public responsibilities for example going to war on behalf of the ethnic group. A girl who had not gone through the

initiation was regarded as a child and she remained a child in the eyes of the community. Turner (1969:102), notes that among the Bemba of Zambia the secluded girl was said to be "grown into a woman" by female elders after initiations. Being grown refers to the verbal and non-verbal instructions she received. Hence a new generation was socially and educationally born through the initiation ceremonies.

During the liminal period, the neophytes were typically removed from normal life, without a name, property, and rank, at times naked and invisible from society. Turner further regards the initiate as being "betwixt and between", no longer a child and not yet an adult. The neophytes were prepared to abandon childhood experiences and were turned to blank slates *tabular rasa* on which was inscribed the knowledge and the wisdom of the new status. The ritual included humiliations of a physiological nature and physical pain was inflicted on the candidates. Van Gennep (1960), Mwiti (1979) and Kinoti (1983), describe the pain as a destruction of the previous status and partly a tempering of their essence so as to prepare them to cope with their new responsibilities without abusing their new powers. Through this ritual the adolescents were trained to live as responsible adults, an aspect that the church has apparently failed to impact upon adolescents as they go through church rituals such as catechism and confirmation.

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Githiga (1996:9), describes Gikuyu initiation as the focal point of the community's rituals, myths and symbols. The rite is a focus for viewing the human psyche. He points out that initiation among the Gikuyu gave positive teaching about human sexuality. However, the missionary teachings were puritanic and the African converts soon started regarding all sexual and social activities as sin. This explains why the Christian youth have come to regard sex as a "forbidden fruit". It raises a conflict in the seemingly promiscuous society and the presence of sexual energy in every healthy individual, which is left undirected among adolescents. We note that there is an absence of youth preparation for adulthood in both the school, home and the church. The youth therefore, learn from the mass media, peers and tourists, things that are destructive to their life. There is need to understand the relevance of traditional seclusion period during initiation as something that the church ought to consider for their adolescents.

The literature reviewed shows clearly that traditional rituals such as the rites of initiation provided guidance in emotional development through specific training methods. The rites set specific code of conduct. African values, taboos, riddles, songs and proverbs as reflected by Erny (1981:83-100) are valuable tools the church could borrow from the society to enhance contemporary adolescent guidance and counselling.

Mwiti (1997) and Kareithi (2001), record an alternative method, which refers to circumcising the girl by using words and not the knife. This is contrary to the African female circumcision, which utilized both the knife and the word. Both advocate for seclusion of the youth, instruction and a final graduation involving parents, church leaders, civic leaders and the community at large.

The Ameru of Tharaka Nithi, practise the female alternative rite of passage without the cut, *Ntaanira na Mugambo* whose literal translation would be, "circumcising with the word". This has been proposed and carried out by Progamme for Appropriate Technology in Health (PATH) among the Abagusii, the Ameru and the Maasai, (Kareithi 2001:141-150). It has however been received with mixed feelings. Community members feel that it denies the girls a chance of receiving respect given to those who are circumcised with the knife among the Tharaka todate. Mwiti (1997:257-264.), describes another model programme that can be used by a number of Kenyan communities for youth training from a Christian perspective while incorporating cultural values from various Kenyan communities. The programme focuses on youth developmental issues taught to the youth in a group for one year and its climax is in a camp where parents, church workers and friends come to see the youth graduate. This programme concentrates on those between 13 and 14 years old only and runs for a one-year period. Adolescents beyond 14 years are left out, hence the need for an improved model suggested in this study. Mwiti and Kareithi's observations

however reflect the urgent need to incorporate positive African cultural values in the adolescents counselling techniques.

### 1.5.2 Contemporary Adolescent Problems

Castillo (1986:45), argues that there is a general lack of values among adolescents today. He says that teenagers today miss those principles, guidelines and models of conduct, to follow. There are no values personified in the lives of specific individuals who would inspire them to adopt a committed attitude to life.

As a result, Ndirangu (2000:40-45) points out that modern youth are undergoing stressful experiences emanating from the pace of modern life, its ruthless competition and unrealistic notion of success. Home-related problems, financial worries due to poverty, conflicting signals from the adult world, peer pressure, rapid physiological changes, quest for identity, traumatizing experiences from childhood, worries about career and school performances, the impact of electronic media violence, and pornographic magazines all have a negative effect on the adolescents. Drug abuse, premarital sex, homosexuality and school dropout are common problems among the youth. Student strikes are rampant in schools because adolescents are seeking attention and heroism, which they lack at home because their parents are too busy to attend to them. The problem escalates when social support givers fail to understand the adolescents. Sexual

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perversion is also common among disturbed adolescents and this behaviour often becomes a pathway to satanic cult and substance abuse. Ndirangu (ibid) observes that the youth he counselled had a common craving for love, recognition and understanding. This author highlights the challenges of guiding and counselling adolescents while in school. The school is an important institution, besides the church, when it comes to matters of guiding and counselling the youth. The study provides important insights on teachers experiences while guiding adolescents.

International Centre for Adolescent Fertility (ICAF) (1990), Napier (1996), Ireri & Muga (1998), Marloo (1989), Onyango (1989) and International Planned Parenthood Federation (IPPF.) African Region (1997), have provided important data with regard to teenage sexuality. Napier (1996:4), gives research findings from Centre for Disease Control and Prevention in the United States, which indicate that 53% of all high school students in the United States have had sexual intercourse. According to the survey, a teenager gets pregnant every 30 seconds in America and in every eleven seconds, a teenager gets a sexually transmitted disease. The United States is also indicated to have the highest level of adolescent child bearing among developed countries. 75% of these births are unplanned. We compare the statistics with Marloo (1989:69) who says that 19% of all young women in Kenya give birth before the age of 20 and that ten thousands (10,000) girls in Kenya leave school annually as a result of

pregnancies. In the same study, we note that 13.9% of the Kenyan adolescent schoolgirls between ages 12-19 are reported to engage in sexual activity regularly, 58% have occasional sexual intercourse while only 27.9% abstain from sex. This information indicates a high level of promiscuity among school going adolescents and need for guidance and counseling by relevant institutions the church included.

In sub-Saharan Africa according to IPPF report (1997), five or six of every 10 young women have a child during adolescence. In 11 of the 20 sub-Saharan African countries studied under IPPF, one third or more births to adolescents are unplanned. Botswana has a striking case of 71% of the births to women aged 15-19 being unplanned. While in Kenya, 52% of all births to women 15-19 years are unplanned.

A study by ICAF (1990:2-3) notes that early child bearing curtails life options of young men and women in Africa. African teenagers are sexually active at an early age yet they have no valid information on contraception. The ICAF findings also point out that prostitution by young boys and girls is encouraged in certain societies due to financial constraints. This indicates that adolescents in Africa as well as in the Western world are unprepared on matters pertaining to their sexuality and require immediate attention to rescue the situation. The

church is one institution that has the capacity to organize guidance and counselling, programmes in both urban and rural settings.

On the side of diseases, the sexually active youth are at high risks of Sexually Transmitted Diseases (STDs) including Human Immune Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS). Ireri and Muga (1998:V) observe that in Kenya, 60% of the people who become infected with HIV are men and women aged between 15 and 24 years. In the USA, there are 20 million cases of STDs that occur annually. Lawlor (1980), observes that this is because adolescents are curious about sex and learn about it from sources such as peers, pornography and movies. A great number of teenagers end up taking sex as a plaything for pleasure. Abstinence therefore, becomes difficult among teenagers leading to early pregnancy, early marriage, abortion and /or prostitution. Napier and Lawlor show that there is a need for the adolescent to be taught how to say 'no to sex' until marriage because they lack an open forum where their sexual dynamics can be discussed and relevant counselling given hence the need for research on how this can be achieved in African Christian churches.

Drug abuse is another practice that adolescents from both rich and poor families engage in (Dobson 1970 and Getui 1995). Wilmer (1988:21) records that teenagers' reasons for going into drugs are: experimenting on feelings, having

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fun, seeking to prove they are no longer children and to overcome stress in sports and school competition. Parents blame the environment, the schools and peers whenever their children take drugs. Wilmes (1988), Getui (Op.cit), Karaitta and Mutati (1995: 117-146) records that drugs normally abused by adolescents include; marijuana, cocaine, hallucinogens, minor tranquillizers such as valium, librium, narcotics such as heroine, morphine and codeine. These drugs are noted to deteriorate adolescents' health, school performance and sometimes lead to death. Authors researching into this area give a grim picture of how teenagers take drugs so as to hide from reality, hunger, cold and rejection. However, they do not show how such institutions like the church can be useful in eradicating the problem.

Gordon (1975:150-153), indicates that teenagers can no longer be controlled by parents' rewards and punishments. Adolescents tend to be more independent from parents' authority, consequently becoming hostile and rebellious to parental authority. Although Gordon (1975:152) notes that adolescents are actually rebelling the "power method" used by parents, Brigham (1989:3) indicates that adolescents object what they consider to be their parents' high handedness, especially when it comes to managing their own time and space. Adolescents detest their parent's jokes and sarcasm especially in the presence of their peers.

Wilkerson (1998:118), notes that most parents are not concerned with their teenagers' way of life. As a result, these adolescents have poor interpersonal communication with their parents. Leman (1993:297) observes that some teenagers communicate with their parents only when responding to questions. Adolescents pretend to be okay to cover their self-image and in so doing they effectively shut their parents out of their lives. The parents on the other hand are busy and have little time for their children. This explains why modern societies have adolescents rebelling against parental authority. Through this study, we highlight the causative factors for adolescents' deviant behaviour and at the same time trying to suggest some practical solutions to the situation.

Lawlor (1980:69), points out that other adolescents' problems include anxiety about bodily changes, peer pressure and the failure of the church to address their spiritual needs. Mugambi (1994:155) further notes that the latter has a historical and structural problem, which for so long has not been addressed. The current research therefore sought to find out and establish how this anomaly can be solved.

The foregoing authors discussed various problems existing between adolescents and authorities in the contemporary society. They demonstrated the need to give the adolescents the right counsel so as to enable them to overcome the problems they face in their adolescence stage. The present study attempts to fill the gap

by studying how the church could counsel adolescents using African traditional practices along with the pastoral programme already in use.

### 1.5.3. Pastoral Counselling Among Adolescents

Scholars in this category analyse the role of the clergy, the youth workers and counsellors in their mission to help transform adolescents to adults. Duke (1969), is concerned about the whole range of transitional period and therefore addresses the adolescent at school, home, church and all pressures exerted on him by these spheres. In his discussion, Duke observes that the church has a responsibility of nurturing its children. Its statement during infant baptism that, "we receive this child", implies the responsibility being taken with regard to this statement but the church does not do that. This is backed by Were (1989) who contends that the church should clearly map out the road through which the teenagers must follow in the industrialized society.

Haselbarth (1976) also discusses how pastoral workers involved in youth activities need to win their clients' confidence by avoiding repeating the old "don'ts". He points out that although teenagers are told to abstain from certain evils, they are left without constructive guidance, values and virtues to follow even after being put under church discipline, because of an offence they may have committed. They are not guided to avoid committing the same offence again. It is worthwhile to note that in the case of premarital sex, it is only the

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victim who comes up on his/her own accord that receives guidance and counselling. He argues that the church needs to evaluate her practice and procedures in relation to matters concerning sex and marriage. The author shows the weakness of the church in giving pastoral guidance to adolescents but does not give solutions to these weaknesses. This study seeks to fill the missing gap.

Eide (1988), points out that a counsellor needs to understand that African adolescents are growing up between two traditions, the African traditional milieu and the contemporary society. These traditions are posing external conflicts upon the adolescent. Masamba Ma Mpolo and Kalu (1985) view this conflict as connected to the influence of culture on the individual's perception of the environment affecting pastoral counselling in Africa. These two authors do not specifically discuss adolescent counselling in Africa. To their credit however, they manage to raise pertinent issues that a counsellor in the African context is bound to face.

According to Clinebell (1970), counsellors have the responsibility of liberating the youth from that which reduces growth, competence, hope, joy and usefulness in the society. Narromore (1960), Collins (1978) and Chalke (1987) have outlined the basic guidelines for counselling adolescents. The Christian counsellor has to make unique contribution by being a role model and a source of balance and stability. Warren & Zock (1975), argue that adolescence is a

time of conflicts and that the counsellor should help the adolescents to overcome self-hatred and low self-esteem. This is only possible when the Christian counsellor shows understanding, love, genuineness, warmth, confidentiality, and good response and holds stimulating conversations with adolescents. This role is similar to one carried out by an initiate sponsor, ritual father or mother.

Understanding pastoral worker's role according to the African context can help African pastoral workers to see the need to incorporate some of their own African values of guidance and instructions formally used in giving adolescent counsel. So far this has not been considered in the contemporary pastoral approach, hence this study.

Anselm (1991), suggests that modern counsellors need to learn some skills from the traditional counsellors and use these in helping their clients. He advises the counsellor to evaluate their own verbal and non-verbal behaviour for hints of bias and self pre-occupation in order to become helpful to the client. This is important because, most often while dealing with adolescents, pastoral workers tend to assume the adolescent's emotional feeling about the situation he/she may be going through and simply give guidance without seeking to find out its practicability to the person concerned. Eide and Anselm records a positive appreciation of the past traditional counsellors and their methods, some of these methods can be incorporated in the churches today. What is however lacking in

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their studies is that they do not tell us what these methods are. In the current study, we suggest the methods that we deem necessary to contemporary counsellors to consider.

Browning (1976) and Patton (1987), note that there is a need to establish, re-examine and renew the church's adolescents' pastoral goals. This is important because of the conflicts arising due to cross-cultural contacts throughout the world that has already shrunk to a 'global village'. What is ethically wrong in one society is deemed appropriate in another. All pastoral counsellors of necessity need to be accommodative of other people's opinions, attitudes and values. Their material proved helpful as we develop a methodology for this study.

Ndiini (1987), analyses methods of teaching moral values to teenage girls. His book contains a series of letters from teenage girls, who after taking a Catholic priest's teaching on purity or death seriously, managed to overcome temptation and did not indulge in prohibited sexual practice such as fornication. These insights gained through the reading of Ndiini's book shed some light in our methodology.

Kiriswa (1988:7-14), unlike previous authors, focuses on training teachers to give pastoral counselling in schools and insists on the involvement of the church in education. He notes that the spread of schools was intimately linked with

evangelism and preaching. Eventually, the church seems to have abandoned its role since the implementation of the 1948-58 Development Plan and later the 1968 Education Act. The churches took the role of sponsorship, this meant that the schools could maintain their religious traditions and that the sponsors had to approve the materials for developing the religious education syllabus as an academic subject. The church did not respond to the need for guidance and counselling as a sponsor in the schools although the youths were faced with a cultural disorientation. Yet we know that pastoral counselling is one way of helping young people to find their social and cultural identity hence discover their new values and meaning in life. He, however, does not tell how this can be done. Through this project we suggest that the use of indigenous guidance and counselling techniques can be an effective tool to come to terms with adolescents' youthful sexual and other problems.

Mugambi and Nasimiyu (1999) as previously cited by Kiriswa, (1988) are authors who tie the need for pastoral work in schools with the youth requirement for pastoral counselling and moral guidance. The linkage of African norms and values with modern established moral guidance programme is clearly articulated by Mugambi. Magesa (1998), like Mugambi (1999) argues that 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. This is a good contribution to the current study.

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The foregoing authors highlight the skills of a pastoral counsellor but do not integrate any of these skills from the traditional setup into the pastoral programmes of the church. The parallel roles between pastoral workers and that of an initiation sponsor, for example, can be synthesized and utilized in the contemporary African Christian context. The current study has brought that to focus.

### 1.5.4 Guidance and Counselling Manuals

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There are manuals and programmes that have been prepared for giving the youth in church and community instructional guidelines as they mature. They include NCCK Syllabus (1975), Nyaga (1988:25), Kiriswa (1988:7-13), Mwiti (1997:257-265), Ireri and Muga (1998), and Map International (1998). They emphasize about church camps meant to instruct the youth on bodily development, social relationship and related issues. The climax of the camp is a splendid graduation. These manuals borrow closely after the African traditional practices. The whole issue of group activity, instructions and sanctions given to the initiate was utilized as a methodology for developing this project.

From 1969-1975 NCCK prepared Family Life Education syllabus, after several consultations with member churches, identified the need for coming up with a programme and curriculum to teach family life and sex education to pre-

adolescents and adolescents (See appendix IV). The consultations with religious leaders, the youth and parents discussed at length the importance of teaching sex education, what would be taught, when and who would teach. Some significant factors came out as an outcry from the participants. They noted that most of the African traditional teaching, which had proved effective in holding the societal moral fibre was no longer known, let alone being adhered to. The consultations noted the absence of proper puberty preparation. They looked for something to fill the place of the African indigenous education that used to take place during initiation ceremonies. It had to be something that could for example, be equivalent to the N*guiko* among the Gikuyu or *Mwikalile Museo* among the Kamba.

The consultations recommended objectives through which the learners would learn the psychological, social and cultural aspects of human behaviour formally taught in the African social setup. Unfortunately, most of these suggestions are yet to be implemented effectively.

Ireri & Muga (Eds) (1998), have produced HIV/AIDS training manual meant for use at home, school or in the church catering for children between 10-15 years. It draws from biblical teachings encouraging members to give selfless service to humanity and God. Through the HIV/AIDS project, the manual is set to prepare adolescents to live responsibly. It contributes to this study by providing an

example of secluding the adolescents in a club for the teaching period. It however focuses on one church; this study seeks to embrace all churches in the adoption of the African indigenous guidance and counselling techniques

Nyaga (1988:26-107), provides parents with a handbook for use in teaching puberty-aged children and molding their character during their golden innocent age. He suggests that guidance and counselling to adolescents should begin before the onset of puberty. To help them be set on the right way as they grow up, Nyaga's views are commendable but parents need a practical guidance on how to go about it. Using some of the African indigenous techniques in addition to the church pastoral methods, the church has the capacity to fill this gap, hence this study.

### 1.5.5. Religion and Developmental Psychologists

The fourth category of authors consists of authors who have written on adolescent counselling from the perspective of psychosocial development. Erikson (1965) analyses the stages of human development. In the first stage a child either develops trust vs mistrust. The child's hope lies on his/her guardian. The second stage is one of emotional and ethical development. In the third stage, the developing person either develops initiative or withdrawal with a lot of guilt and fears of punishment. The fourth stage of growth is the school-going age and

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here the child either becomes industrious or feels inferior. Competency becomes the strength of character.

In the fifth stage, identity crisis begins; the adolescent is controlled by physiological revolution of the adult roles ahead. He/she expresses the need for faith. Erikson states that there is inability to settle on an occupation identity. This mostly disturbs young people and leads them to simply over-identify with heroes, cliques or crowds to the point of losing individuality. Falling in love during adolescence, Erikson says, is not primarily a romantic matter; it is an attempt to arrive at the definition of one's identity. Projecting one's diffused self-image on another makes one to reflect on the other person. This makes the person to clarify his/her personality hence affirming the identity. The other three stages include maturation in young adulthood, intimacy and finally maturity. The psychological explanations included in each stage are necessary for better understanding of adolescent behaviour. The pastoral caregivers in churches need to understand Erikson's psychological explanation of development so as to be able to focus on the need of adolescents who are in the 5$^{th}$ stage of development, according to Erikson, and by so doing be able to help them. Unfortunately, the guidance the church gives is general not addressing personal issues.

Erickson's argument is shared by Havighurst (1972) who looks at development as tasks and argues that during the growth process there are things a person must learn if he is to be judged or to judge self as happy and successful. He identifies

with Erickson's argument about occupational choice among adolescents. He notes that many adolescents suffer from the aimlessness and uncertainity about themselves which Erikson calls identity diffusion, (Havighurst 1972:44).

During initiation in Africa, Githiga (1996) notes that the adolescents undergo a removal of some part of their body or tattooing indelible marks on the body, which is severely painful. The ability of the individual to define self is lost and one is defined by the essence of belonging to the group. Roland (1957:291), Theodore (1982:2), Mwiti (1993) and Gichaara (1996), have defined the term ritual. They indicate that ritual forms a religious expression, symbolic notions and gestures that transmit the knowledge gained through experience. They also show its historic and cultural characteristic.

Mwiti's, (1994) thoughts are further developed in his cosmocentric model of pastoral psychotherapy. He brings out the Bantu concept of what constitutes wellbeing as crucial for determining proper diagnosis and treatment goals. He says that the Bantu view life as multi-dimensional personal, communal and subjective. This shows that in Africa the personal and communal life are inseparably connected. The community appears to offer solutions through the ritual to the adolescents during their search for identity. To Mwiti, the African puberty ritual is a treatment therapy calling for a paradigm shift of modern therapy in Africa from an individual centred approach to a communal centred

approach. The communal centred approach would produce individuals who are not ego-centric. Such basic problems of identity can therefore be solved in a cosmocentric approach that addresses the cosmic, communal and relational issues in therapy. Mwiti's proposal is therefore a relevant interaction of the African pubertal ritual with the pastoral guidance and counsel with adolescents.

Theodore, (1982:112-114), points out that a ritual is a way of gaining and transmitting knowledge. Rituals involve the participants and the observers, who are invited to see, to approve, understand and recognize the ritual action. Gichaara shows that rituals make previous meanings shaped by various ideological and social cultural frames of the past to gain meaning in the present. A ritual phenomenon of any moment therefore is shown by Clothey to accumulate and reflect a cultural history. Adolescents need the social, cultural and historical frame in their establishment of identity. These authors therefore provide vital information for pastoral workers for effective handling of adolescents and other church members forming the community the adolescents grow in. So far no church has taken the initiative to understand African rituals hence the need to bring out the awareness. As long as church workers do not have the theoretical understanding of rituals, they will continue to deny the adolescents chances of expressing their feelings of departure from childhood to adulthood. These authors therefore, give basic explanation of rituals and a

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background to an aspect the churches may need to incorporate into their instructional manual to the adolescents.

These authors give this study a psycho - religious understanding of the adolescent and a religious reflection of rituals which are significant in helping the adolescents to understand themselves. They clarify factors utilized in the African ethnic communities during the rites of passage, which will be used in this study to make resolutions in later chapters.

### 1.6.0 Conceptual Framework

In an interdisciplinary study like this one, it is difficult to explain effectively all its components using one theory. Several approaches have therefore been integrated to come up with a conceptual framework guiding the study. These include Erikson's (1965) psychosocial theory, Havighurst (1972) developmental tasks analyses, Pavlov's associative learning theory in Rescorla (1980), Mwiti (1994) cosmocentric pastoral psychotherapy model, Judeo Christian tradition in Fowler (1940) and Anderson (1966). Aspects of the models suggested in these sources have been proposed for integration with the modern guidance and counselling programmes of Nairobi churches.

Erikson's psycho- social theory focuses on the conscious self (the ego). He is interested in the cultural and social demands made on the child. He is keen on

how a child develops his/her sense of identity. In his view, the process takes a full-life span. The theory consists of eight different stages of maturation development from birth to death. In the fifth stage, entitled identity versus role confusion, adolescents are expected to establish self- identity. They not only adjust to having an adult body with all its capabilities and potentialities but get acquainted with their own sexuality. There is a struggle for sexual and occupational identity resolutions such as; 'who am I,' in relation to religion, education, sex and career. The growth and development in a previous developmental stage determines maturity in the next stage.

Erikson further argues that to reach real ego- integrity in the eighth stage, one has to have successfully matured through the seven stages that came before. If one fails in the previous stages, he/she is likely to experience despair, regret and a sense of hopelessness. He notes that unresolved crises might take a social deviancy status of fanaticism, rejection of cultural standards or give a passive stand, which automatically results to role confusion. This is further affirmed by Havighurst (1972) argument that learning the task of development in one stage determines the happiness and success of the person in the next stage and later in life.

These two theories compares very well with the African indigenous communities' practices, because the latter trained their children from one stage

to another right from childhood to death. The training was mainly done through the rites of passage. One could not skip a ritual and be considered mature for the next stage. Each stage had a teaching whose strict observance created qualification for the next stage of life. This is affirmed by the psychological reflection given to the Agikuyu "*Irua*" circumcision ritual by Githiga (1996) and the emphasis on the African rituals by Mwiti (1993:14-27). He observes the need for a puberty ritual as a solution to these problems.

The African indigenous ritual is seen by Mwiti as a psychosocial device specifically designed and offered by the community to young individuals. Its purpose is to help them cope with the conflicting situation that arises between physiological maturity vis-a-vis social maturity. Rituals are helpful to the adolescents, in that they are able to establish in their minds and lifestyles the transitional status they are going through between childhood and adulthood. Otherwise, they have a great temptation to take shortcuts or make premature commitments to marriage, career or parenthood because of the confusion of physical maturity that precedes psychological maturity. Such characteristics may cause most of the social deviancy we observe and read about on the news among some adolescents today. Some of these behaviours include drug -abuse, pre-marital sex, school truancy, cult and occult practices among others. Their failure to establish a positive identity during adolescence has resulted to negative identity manifested in rebellion.

The preparation to develop selfhood in an individual involves learning and training effectively. Some of the skills required in an adolescent social behaviour can be developed using Pavlov's theory of conditioning (Rescorla 1980:1-3) as a model for associative learning in which an organism learns the relation between two events in its environment. One of those events is normally significant (unconditioned stimulus). The other is normally of less importance prior to the learning experience (the conditioned stimulus). In Pavlov's model, a careful detailed programme of learning is required to ensure that each response builds on the preceding event. Incorrect responses must be discouraged since their persistence would interfere with correct responses. The feedback and rewards/punishments have to be immediate so as to encourage the desired responses consistently.

This argument applies to the age-group dynamics in the African indigenous puberty ritual since members with expected behaviour, were constantly rewarded by fellow colleagues in the group, socially and physically. They punished members with negative behaviour such as pre-marital sex and pregnancy, laziness, injustice, selfishness and temperance among others by rejecting and isolating them. It appears that the young people associated support with appropriate behaviour (the conditioned stimuli). Teenagers were careful not to lose support from the age group or be punished for misconduct because the penalties were heavy and difficult to afford single-handedly. This theory apparently appears applicable in the church youth group as the individuals learn

the required skill and standards of behaviour expected in an adult Christian. If the church youth groups are encouraged to maintain age groups boundary and operate under Pavlov's theory dynamics, the latter can serve as a conditioned stimuli for appropriate behaviour.

While reflecting on the Church in the 21st century, we note that the latter inherited from the Judeo- Christian background, the Sinai covenant within the torah. The tradition among other teaching bares instructions of guiding the young consistently to believe and live as the chosen people of their God (Yahweh). The background according to several authors including Fowler (1940), Anderson (1966:22), and Exodus 19-20, shows God's choice and instructions for a covenant community (the Israelites). Genesis 17:10-14 indicates circumcision as a ritual that signifies the Israelites' identity as God's covenanted people. The covenant at Mt.Sinai gives all the teachings to be followed and taught consistently by the future generations of God's chosen people. Today's church may need to identify with the children of Israel being the current new Israel and teach as per the Sinai covenant emphasized during the Passover festivals. This kind of background lays emphasis on the need to prepare the children daily to become well-rounded mature Christians. This would fulfill the needs indicated by Erikson (1965) and Mwiti (1993) among young individuals. Being African, the study identifies the need to incorporate

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the aspects of indigenous puberty ritual among other pastoral guidance and counselling rituals.

This study considered integrating Erikson's (1965) theory of psych-social development and Pavlov's theory (1927) of associative learning with Mwiti's (1993) proposal for an African transitional puberty maturity ritual. A synthesis of some of the seclusion and graduation aspects in the African indigenous puberty ritual have been suggested in the current project as important to be integrated in the churches. While overlooking the physical operational aspect of the puberty ritual, the current study emphasizes its religious and psychological impact in shifting from the status of being a child to that of an adult male or female.

The integration will build up a consistent transition programme concurring the preparation given in the Judeo-Christian tradition inherited by the present Christian community. The proposed operational framework would help the current adolescents in churches to overcome the vacuum that marks their transition from childhood to adulthood.

### 1.7.0. Methodology

This is a comparative survey aimed at collecting data from selected congregations in Nairobi. A comparative approach has been selected because

there are various denominations in Nairobi with different social economic statuses and accompanying varying approaches to adolescent developmental counselling. Questionnaires were administered to collect data from interviews with adolescents, youth groups, church elders, pastors/priests, youth workers, deacons and parents. The questionnaires were not necessarily followed rigidly but served as a guide.

### 1.7.1. Scope of the Study

This study focused on the adoption of some African indigenous adolescent guidance practices such as, puberty initiation rituals, seclusion period teaching and age group relationships by pastoral workers in Nairobi selected churches. These include, the Roman Catholic Church, Assemblies of God, Chrisco City Church, African Independent Pentecostal Church of Africa (AIPCA.), the Salvation Army, the Baptist Church and the African Church of the Holy Spirit (ACHS). Adolescents are regarded as those between ages twelve and twenty years.

### 1.7.2. Justification of the Study Area

Nairobi was selected as a study area because of the following reasons. First, the region presents a situation of diversified Christian denominations. This is necessary for the comparative purposes of this study. Second, the city is a cosmopolitan centre and hosts several headquarters of religious bodies, National

Council of Churches in Kenya (NCCK), Christian Health Associations of Kenya (CHAK), Kenya Catholic Secretariat (KCS) and All African Conference of Churches (AACC.). Churches in Nairobi therefore, have immediate access to all trained personnel, organizations and facilities that can be used in counselling adolescents. Third, the rapid social economic and political changes in the world heavily affect urban areas. Adolescents are usually a major target group because they are in the search for identity. Nairobi offers an enabling environment of studying the churches' response to these rapid social economic and political changes that affect adolescents.

### 1.7.3. Library Research

This included all the secondary data collected dealing with puberty. For practical purposes, secondary data from two African communities; the Kikuyu of Kenya and the Bille of Nigeria were selected to represent puberty initiation ritual for the rest of African culture. The Kikuyu community was chosen because a lot of secondary data were readily available. The community has a deeply rooted puberty rite and a higher population in Kenya where the primary data were collected.

The Bille of Nigeria was selected in order to get parallel data from West Africa compared to that of East Africa. Other examples are drawn from communities such as the Krobo of Ghana, the Kamba, the Nandi, the Tigania and the

Abagusii of Kenya among others. Other sources included works related to pastoral counselling, developmental psychologists and works related to adolescents' problems inside and outside the church. These included published books, theses, dissertations, articles, journals, handbooks, manuals and papers presented in various seminars or conferences.

### 1.7.4. Field Research

In this study, basic methods of fact-finding have been used. They included formal interviews and participant observations. The researcher was a participant observer in youth activities organized by the churches. All these provided first-hand information on group developmental counselling of adolescents in the churches. The instruments included observations, interviews and verbal questions.

### 1.7.5. Selection of Respondents

Nairobi Province has eight constituencies, whose boundaries are used in this study to make sure that the area is well-represented in sampling, (See App III). Niemieyer's (1986) research findings showed that certain churches in Nairobi thrive in certain estates or regions based on the levels of income among members. The researcher first established a general description for the various levels of income bracket.

**Table 1: Levels of Income**

| Bracket | Employment | Housing | Income per Capital |
|---|---|---|---|
| Upper Income | Self-employed & employing others or employed by NGO's or the government in high ranking position | Company house or privately rented by a company in a spacious plot | Above Kshs. 60,000 per month |
| Upper Middle Income | Employed in a good company | Company house or a house in a selected part of the city. | Between Ksh 30,000-60,000 per month |
| Middle Income | Employed or has *Jua kali* business | Rented or private house in a densely populated area | Between Ksh 20,000-30,000/= monthly |
| Upper Low Income | Employed, or has *Jua Kali* business | Rented houses in a densely populated area. | Between Kshs.10, 000-20,000 monthly |
| Middle Low Income | Casual labourer or has jua kali business | Rented house in a slum | Ksh5, 000-10, 000 per month |
| Low income | Hawkers, subordinate staff | Rented house or shanties in slum areas | Below Kshs, 5,000/= |

Source (Niemeyer 1986)

The researcher tabulated the above on the level of income based on the industrial court agreements tabulated in the *Economic Survey (2002:67-68).* This survey placed an overall basic minimum wage at Ksh 7,303 per month. The same Survey (2002:68) report, places the upper income to comprise households who had monthly earnings at Ksh 8,000 and above in 1986 and gives it annual average increase as weighted at 0.023. Given that the highest salary income in the private sector is reported at Ksh 31,168 per month, the gross income can be approximated to be above Ksh 60,000. See the chart on page 49.

**Table 2: Denominations Versus Members Level of Income and Residence**

| CONSTITUENCY | DENOMINATION | RESP. INCOME (APP) | APP. TOTAL CHURCH POP. |
|---|---|---|---|
| Westlands | Roman Catholic Consolata Shrine | 56% upper income | 2,000 |
| Kamukunji | Chrisco City Church | 50% upper middle income | 2,500 |
| Starehe | Kenya Assemblies of God | 56% middle income | 2,000 |
| Langata | Salvation Army Church | 40% middle income | 500 |
| Dagorreti | Riruta Church | 50% low middle income | 700 |
| Kasarani | Church of Christ the King Githurai Kimbo | 53% low middle income | 1,500 |
| Embakasi | African Independent Pentecostal Church Of Africa (A.I.P.C.A) | 53% low income | 800 |
| Makadara | African Church of the Holy Spirit | 60% Low income | 400 |

It is assumed that above 50% of the residents in the chosen estates fit in the brackets established in the table. Having established a general meaning of the level of income for Nairobi constituencies, the researcher borrowed from Niemeyer's data showing where certain denominations rank in levels of income and used the criteria when selecting the denomination to visit in each constituency. This rank enabled the researcher to place the denominations where they have the highest population in the constituencies from which further sample is selected. The region of each denomination was chosen according to its performance in both charts with the assumption that at least 50% of the

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church members came from the surrounding estates. It was also assumed that, the level of income of church members apparently corresponds with that of the residents in the estate. The Kenya Assemblies of God and Chrisco City Church were randomly selected because of having approximately 70% of their attendants as young people. Table 2 reflects a total sample of approximately 10,400 church attendees in Nairobi. Out of the selected church attendees, a total of 160 respondents were interviewed.

They were also selected according to the boundaries of Nairobi Province constituencies hence the reason for eight churches. The RCC according to Niemeyer (1986:45) has a higher population and so two constituencies; Westlands and Kasarani were chosen to represent it. The selected churches, denominations, constituencies and the number of adolescents interviewed in each are indicated in the table below.

**Table 3: Choice of Churches/Denominations**

| CHURCH | DENOMINATION | CONSTITUENCY | ADOLESCENTS | PERCENTAG-E |
|---|---|---|---|---|
| KAG | Pentecostal | Starehe | 14 | 16.7 |
| ACHS | AICs | Makadara | 13 | 15.3 |
| SA | Protestant | Langata | 13 | 15.3 |
| Consolata Shrine | RCC | Westlands | 10 | 12 |
| Chrisco | Pentecostal | Kamkunji | 9 | 10.9 |
| AIPCA | AI.Cs | Embakasi | 9 | 10.9 |
| Christ the King | RCC | Kasarani | 9 | 10.9 |
| Riruta Baptist | Protestant | Dagorreti | 7 | 8 |
| | | **Total** | **84** | **100** |

Each of the eight congregations has a format and a church structure to follow. Except for the two Roman Catholic churches, all the churches chosen are entirely different in form and counselling style.

### 1.7.6. Sampling of Respondents

**Adolescents:** In sampling the adolescents in the congregation, single stage cluster method was used. This was convenient because the church structure divides members according to age such as Sunday school, youth women, men etc. It is apparently assumed that those participating in church activities have been guided and counselled through various means. Eighty-four adolescents were interviewed.

**Pastoral Workers:** Purposive sampling (selecting data according to their relevance) was used; these included all the church workers directly involved with adolescents. They were the church pastors or priests, the youth workers, deacons and elders. Since this is a comparative study, the titles of those taking care of the youth vary. For purposes of this study, they have been called pastoral workers. They are the personnel used as agents of growth, guidance and counselling in the church as well as transmitters of Christian doctrine. They have direct contact with adolescents and so they offered guidance in growth; thirty-two pastoral workers were interviewed.

**Parents:** To get parents sample, single stage cluster method was used. Every second adolescent interviewed helped in introducing the researcher to his/her parent. This was necessary because the parents know their children better than anyone else. At least five parents from each congregation were interviewed, totalling to forty.

**Other Key Respondents:** Purposive method of sampling was used. Key respondents included youth officials at the headquarters of the churches, youth chairperson, secretary and treasurer. Such people have had experiences in adolescents' developmental counselling.

### 1.7.7. Data Collection Techniques

Respondents in the category of pastoral workers, parents and key respondents were interviewed individually. English and Kiswahili languages were used. The study used an interpretative approach to a large extent. Other respondents answered questions from the questionnaires. Short notes were taken whenever a respondent was talking, in some cases the information was recorded on tape recorder and transcribed with the respondents' approval. The questions drawn for the study were treated as flexible guides for the relevant information. Research assistants were helpful in contacting respondents. This facilitated the researcher in making new contacts to complement the previous ones.

### 1.7.8 Data Presentation Analysis and Interpretation

After completing the fieldwork, interviews recorded on tapes were first transcribed on index cards. The information was combined with short notes made during the fieldwork and secondary data analysis. The overall data were grouped into different themes according to the study objectives. Descriptive statistics such as tables, bar graphs and pie charts were used as methods of data analysis. The results have been interpreted in support or disapproval of the assumptions of the study.

### 1.7.9. Problems Experienced During Research

- Some churches did not have adequate adolescents below fifteen years. Where this was the case, the older adolescents responded to questions on bodily changes with reference to past experiences.
- The African Church of the Holy Spirit (ACHS) carried out their services in vernacular language (one of the Abaluhya dialects). The researcher had communication problem and sought clarification of the few things observed during the worship service later from the leaders.
- Most young pastoral workers consider African indigenous counselling technique as outdated. The researcher had to seek further information from the more elderly and retired pastoral workers.

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- The complexity of the urban culture and the many church schedules made it difficult for the researcher to meet pastoral workers and key respondents for interview. The researcher had to make several attempts to meet them.

# CHAPTER TWO

## AFRICAN INDIGENOUS ADOLESCENT GUIDANCE PRACTICES COMPARED TO THE BIBLICAL INSTRUCTIONS AND PRACTICES

### 2.0.0 Introduction

The practice of adolescents' guidance and instruction in the African social set up was a little different from the Western practice of the same. The psycho-social preparation of the African children went hand in hand with physical maturity. This chapter explores and brings into focus the form and format of the instructions that went hand in hand with physical growth. The Kikuyu of East Africa have been sampled out as examples of what happened in the rest of Africa and the Bille community of West Africa is used as a parallel example. Currently, some of the rituals utilized to train the youth in the African indigenous communities are still observable in several parts of Africa.

This chapter will therefore concentrates on some of the values passed during the puberty ritual, the dynamics of the age group, the dance and purpose of naming and the learning embedded there in. Virtues such as sharing food, giving respect to seniors and celebrating rebirth into adulthood focused upon. These indigenous aspects are considered in this chapter as worth incorporation into the church pastoral guidance and counselling programme.

The church has borrowed a lot from the Judeo-Christian tradition especially from the Mosaic covenant emphasizing the Passover ritual where Israelites are reminded to teach their children the Torah and see to it that the children live according to the law. The new covenant is observable in the current church whereby an individual puts his or her trust in the saviour and keeps the promise to follow Christ by faith. The mosaic laws and the two commandments of Jesus Christ may take the place of the rituals in African indigenous communities. This is because the law presents a format of lifestyle just like the teaching given during the seclusion period in the African puberty rites. This will therefore be discussed in details. Finally, the modern image of preparing adolescents in the church and the society at large will be evaluated showing traces of pubertal rituals still evident among some communities in Kenya today. The presence of traditional puberty rituals in the African Christian shows incompleteness in the faith.

An African child began his learning or being guided soon after birth and continued in the ''traditional school'' even after passing through adolescence stage. A child learnt through observation, imitation and explanation. The acquiring of knowledge was accompanied by the application of that knowledge. The methods of learning through observation and imitation were not distinct and separate, but one followed the other simultaneously.

All the family members shared the educative role in traditional family setting. Children learnt through observation, imitation, songs, lullabies and through the various stories that the mother narrated to them. Erny (1981:140) mentioned songs and lullabies that the mother improvised for the most stories imparted a true education concerning the history of the family. By the age of ten, children learnt from each other by narrating stories they had learnt from their respective homes.

After weaning the child, the father started teaching the boy while the mother continued with the girl. After getting their permanent teeth, children started to learn from each other. They first learnt from brothers, sisters and their own companions who introduced them to various games.

Most writers like Kenyatta (1938); Martely, (1979) and Erny (1981) observe that conversation between the parents and child took place in an informal situation, without a school description. Through the informal talks, children learnt both the vocabulary and the literary heritage. By the use of beautiful language and the art of handling the word, the story-tellers were able to create in the children's mind a familiarity with the world, kinship and culture.

The indigenous traditional education had two main areas of importance, technical and moral. For our concern, we shall concentrate on moral education

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during pubertal initiation. During adolescence, the initiation rite was the major centre for training and instructions and the whole community got involved. The secondary sources have a lot of information from the Kikuyu community on initiation. The community also had a higher representation among the research respondents. It has therefore being used as an example of puberty initiations in East Africa in comparison to the Bille of West Africa. Puberty initiations among the Bille are apparently similar to the Kikuyu. The two regions demonstrate how most Africans performed puberty initiation ritual as a means of confirming new identity. We shall now look at the two communities initiation patterns to demonstrate their instruction techniques, which are relevant to our study.

**2.1.0. Initiation Among the Kikuyu Community of East Africa**

The Kikuyu circumcision ceremony *Irua* was both a social and a physical puberty rite. According to Githiga (1996:35), for a boy to qualify for circumcision, he had to show appearance of beards, underarms and pubic hair, the broadening of the shoulders, the thickening arms, the development of the male muscle patterns and the deepening of the voice. The girls' pubertal signs were marked by an increase of height and weight. It was considered a taboo to menstruate before or immediately after the initiation ceremony. Girls were therefore initiated earlier than boys. The girls were circumcised between age 9 and 13 while the boys were circumcised between 15 and 20 years. To the Kikuyu the term adolescent represents a teenager in the process of change.

### 2.1.1 Preparation for Initiation

The ceremony started with a dance known as *mararanja* meaning to sleep in the yard of a homestead. Kenyatta (1938:36) notes that most of the songs were about sexuality and all members of the community participated. They were free to shout anything they wanted so as to release that which had built up in the psyche through social sanctions. In case another person had hurt someone; he/she was free during the *mararanja* ceremony to speak out whatever he felt about the offense. This helped to iron out the differences otherwise cocked up in sour relationships. He/she would not mention the matter elsewhere. Children were free to sleep out of their parents' homestead that night and there was complete freedom of disorientation. People put on masks and painted their faces as well. The ecstatic expression was the best way to speak out just what was in their head, "let it go with the winds".

The elders performed a ceremony known as *kuraria murungu*, "spending the night with God". It was an act of communion with God. Then followed a ceremony of blessing the children in which all initiates were painted with white chalk or saline earth called *ira.* The Kikuyu believed that *t*he ceremony was significant as it discarded any evil spell that might affect the initiates.

In the last preparatory ceremony, the initiates ran to the *mugumo* tree, the boys climbed the tree and cut leaves. Their sponsors escorted the girls to the tree; who

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did not have to run because they played the role of spectators. They then ran back to where the elders had assembled. The first boy to arrive was selected there and then as the leader of that age group for life. This was considered as the fight between the spirit of childhood and the spirit of adulthood. The ceremony symbolized the putting away of boyish things in preparation for the assumption of the responsibilities of manhood.

### 2.1.2 The Operation

In the night preceding the operation, the initiates did not sleep. At dawn, they proceeded to the river nude, holding some of the sacred leaves they had brought from the *mugumo* tree. They threw the leaves into the river, dipped themselves into the biting cold running water and stayed there for about half an hour. After this they moved to the circumcision *irua* site in one of the respected and selected elder's homestead. According to Kenyatta (1938:143) and Leakey (1977:238), the boys lined up the upperside of the homestead and the girls on the lower side.

A huge crowd of men, women and children congregated around the initiates at the circumcision ground. The initiates took their positions along with the sponsors ready for the circumciser to start the physical operation. The female circumciser cut off the tip of the clitoris without interfering with any other part of the girl's sexual organ. The boys' had their foreskin of the penis cut off. The

operation was painful since there was no medical treatment. The pain persisted for about eight days, but the initiates had to show courage.

It's important to note that the initiates were being trained to confront pain with courage and accept it as a part of their pilgrimage. They were prepared step by step to become courageous men and women. They learnt how to suffer without showing they were feeling pain. They also learnt how to withstand trying moments without timidity. If any of them showed a sign of fear, it was taken as a failure of the whole group, their parents, their sponsors and the whole clan. This would carry a social-stigma affecting everybody concerned. The experience is contrary to that of modern adolescents who do not go through an elaborate puberty ritual hence are unprepared. Modern adolescents would not resist pain if they had to suffer for the sake of the community while the African indigenous adolescent was trained to withstand pain for the sake of his age-mate, clan, and the entire community social status. The training was handy since it meant to prepare the adolescent for the future years ahead. After successfully going through the circumcision rite, the initiates felt that they had achieved physiological and spiritual maturity.

The ritual bonded the individual not only to creation but also to the ancestors' God. After the circumciser had accomplished his task, the initiates were clothed with a white sheet by the sponsors. The white sheet signified the newness of life.

They were then led slowly to the fireside and later to the seclusion hut. Women who sang jubilant songs in praise of the initiate's courage followed them.

The initiates were then left in the secluded homestead for the teaching and instructions pertaining to roles and responsibilities of their newly acquired status. It was only their sponsors, the senior elder and his wife who participated from then on. These people had acquired the status of leadership and hence were fully licensed by the community to take charge of the occasion. The senior elder and his wife hosted the initiates. As a couple, they had to be full of knowledge, wisdom and integrity. Both of them were called circumcisers, though their role was to transmit the ethics, cultural values and mores of the Kikuyu people.

**2.2.0: Initiation Among the Bille Community of Nigeria**

Boe (1983:73-87), notes that the community had already started to go through Western educational influence as he researched among them in 1959. The Bille people felt torn between two radically different worlds of experience and ways of life, the old practices and the new. Their circumcision practices were similar to those of the Agikuyu people discussed above.

### 2.2.1 Preparation for Initiation

Among the Bille, all those adolescents between 12 and 15 qualified for the ceremony. The initiates underwent three months of preparatory, training and psychological building up. They enjoyed eating a lot of food and drinks so that they would be strong enough to face the knife.

The fathers and older brothers of the circumcised candidates started the process by cutting green shrubs and branches to camouflage themselves as they squatted along two sides of a path, that the young boys would march through. In this position, they appeared like naturally grown bushes lining up the path. This was meant to scare the boys. As soon as the initiates appeared, these bushes would apparently 'jump' at them and the persons behind them would make shrieking noise to frighten the boys. The boys were expected to demonstrate absolute bravery. Any sign of fear portrayed that the candidate was not ready to go through the physical operation. The boys were wrapped up with loin clothes; Boe (ibid), explains that this cloth was the same as the one used to wrap up dead bodies.

The Bille wrapped their neophytes in clothing set for dead people to symbolize the state of death from childhood and the lack of status until the ritual was over. This instilled into the young persons the spirit of seriousness as well as the readiness to die to childhood.

Finally, each boy was given a long reed to hold as a symbol of security. They then filed up on a single line. Each candidate put both his hands on the shoulders of the person in front of him. The musicians would start playing and then the boys in a line along with the large crowd often brothers, sisters, mothers, fathers and relatives slowly moved in a dancing rhythm towards the Bille homesteads. The mothers wept as they danced. The human ''bushes'' kept leaping up and shouting while the boys were reminded to show bravery or else they would be killed.

Although no boy would actually be killed, his parents and the clan would reject any boy who showed fear. He would for example be denied the right of marriage within his ethnic group. The boys were forbidden from looking at their mothers especially when they were weeping. This marked the violent separation of these young people from the innocence of childhood to the naked realities of responsible manhood. At the edge of the Bille homesteads, the men forced the neophytes' mothers to depart. They departed wailing loudly. The mothers were not to be nearby during the actual operation of the initiates. The boys responded by blowing their whistles louder. Afterwards the neophytes retired for breakfast.

Those boys who had been circumcised in the hospital a couple of weeks earlier (mainly from the Christianized families) slept in the bush separated from the rest of the boys. This was because they had violated the sacred traditions of the

ethnic group. They were made to feel the displeasure of the village elders. They could only watch what was happening from a distance. They were watched over by an elder, until the event was over. In the afternoon, there followed a formal dance. Later on, there would be a mock fight between the Bille initiates and their counterparts from the Ntrong community.

### 2.2.2 The Operation

Early the following morning, the boys were lined up and marched out of the hut. They were forbidden to speak, and were moved to the chief's compound where the operation would take place. As they went out, they slapped their hips with their hands in a marching rhythm. This was meant to warn the girls to keep off, because they were not allowed to see the boys at that point. The boys were now ready for the circumcision ceremony. Some had their faces smeared with black, brown or orange chalk. After all, the preparation had been finalized, they formed a human chain and marched to the operation venue dancing together with village people.

Boe 1983:85 observed that the boys' faces were covered with a cloth so as to prevent them from seeing the knife that would be used for operation. The circumciser performed the role of a surgeon. He carefully examined the place on the foreskin where he would cut. The initiates, had to endure severe pain. This pain was intended to warn against future misuse of sexual power. Because

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Africans consider sex as sacred, an integral part of religious seriousness is required for the survival and procreation of its people. It is a power not to be misused. From that point henceforth the boys had the freedom to use their sexual power but only within marriage and at an appropriate time. Sex was regarded important for procreation and not merely for pleasure hence the warning through pain. We note that, unlike our modern adolescents, the Bille boys took the warning seriously and never indulged themselves into irresponsible sexual activity.

After circumcision, the sponsors carried the initiate's shoulder high. The dancing continued as the carriers gently swayed to and fro with their arms and bodies in rhythm with the dance. The whole event was quite important in the life of each boy. The families of the initiates and indeed the whole community stood in solidarity with the ritual candidates. Without going through and enduring this long ordeal faithfully, they would not be regarded as adults and would be barred from marriage within their ethnic group.

The circumciser and the elders then killed cocks in the presence of the chief. They would cut off the head of the cock and smear its blood on the candidates' foreheads. This symbolized the memory of the bloodshed by the initiates together and bound them further as an age group. The blood of the cock was a ritual substitute for the blood of the initiates.

The newly circumcised youths were confined within special shelters, for nearly two months to recover. The wound was treated with hot water and covered with leaves that had medicinal impact necessary for faster healing. During this long period of isolation, the youth experienced a definite psychological break from his parents on the one hand, and his years of childhood innocence on the other. The young man or woman, as the case may be, was made to confront adult responsibility. It was a time for the society to pass on their teaching through the initiation ceremonies to the younger members of the society. Through the initiation ritual and the attendant education, the traditional laws, ethics, skills and knowledge were both preserved and passed on to the subsequent generations.

Finally, the incorporation into the previous environment involved being shown how to live once again such as, how to walk or eat. The novices pretended not to know how to walk or eat because they were ritually new born. They had to learn all the gestures of ordinary life. Thereafter, the initiates bathed in a stream and the seclusion hut was burnt as a symbol of having completed the ritual and come out a changed people. In essence, all the above symbolized ''burning" the memories of childhood.

We therefore note that the Kikuyu and the Bille initiation rites are examples of what generally happened in Africa with slight variations depending on each individual region. But changes have already taken place, largely due to the

influence of Western education, Christianity and the mass media. It is important to note that no matter which African region is in question, the initiates went through four stages. These are preparation, operation, seclusion and finally incorporation. The four stages could start differently such that the operation could come after the seclusion, as is the case among the Bille of Nigeria.

From these two communities, there are some variables that helped the adolescents as they matured to adulthood. We shall discuss these variables under the following headings

(1) Maturity rituals

(2) Group guidance and sanctions in the African societies.

(3) The initiation school/seclusion

(4) Incorporation/graduation ritual.

These are rituals that can be integrated into the pastoral counselling methods.

### 2.3.0 Maturity Rituals

Maturity rituals denote change of status from a lower level to a higher one. As a whole, maturity rituals are expressive. Shorter (1998: 62), observes that through the ritual, the community helps the individual to take a step in life. Rituals have the element of presupposing a sense of togetherness. They have a dimension that allows the expression of the innermost part of being of those involved. Maturity rituals like birth, marriage and funeral rituals follow three sequential

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stages, which are crucial in the process of integration and re-integration of the self into the eco-community. These are separation, transition and incorporation. The outcome of the ritual has a therapeutic importance. It helps the individual in identifying with the changes taking place during the transition from one stage to the other.

Through rituals, candidates are brought together as a unit. The ritual gives a possible of continuity in the midst of change, because they act as a bridge. Mwiti (1983: 2) observes that a ritual serves as a preparatory function for the eventualities of coming realities of the daily human struggles, psychologically and socially. Through talks and discussion during the ritual, the initiates learn what a community believes in and expects of them.

Rituals break down individualism and open new possibilities of communal participation. The individual is trained to sacrifice satisfaction of personal immediate needs, for the sake of communal benefits. Through the ritual, the young person in various African communities is helped to know how and when one has become an adult. He/she is given the signal and symbol that bring awareness of status. The puberty ritual is an event that marks the adolescent's physical, emotional, psychological and social transition into adulthood. The physical operation was regarded as a small part of the entire whole.

According to Boe (1983: 83), the physical 'cut' was only a vehicle to transmit enormous psychosocial and moral messages for corporate living. The physical operation in most African communities was regarded as an institution with social, moral and religious education beyond the 'cut' itself. Most traditional African communities had rites and ceremonies that established the ranking pattern among its members. Among the Krobo of Ghana for example, no girl could be considered a woman without the puberty ritual known as "the dipo initiation rite"(Mwiti 1993: 24). Those communities that did not practise circumcision like the Luo of Kenya had rituals that ensured that an adolescent was prepared to face adulthood.

The adults were divided into various age grades depending on whether one had undergone pubertal initiation rites, was married or had married children. A person in a higher age grade was expected to instruct or counsel those in the lower age grade. The transmission of knowledge followed a well-defined hierarchical path. The structure automatically instilled respect for the seniors.

The rite that led to this establishment was puberty initiation, which transformed the neophyte. The ceremony was the celebrative passing out "parade" which conferred the initiation candidates their new status. This was a communal ritual, which everybody in the community had to undergo at puberty. The initiation of the youth was also as it were, a general initiation of the parents, relatives,

neighbours and the living dead. The ritual linked them up through the blood that flowed into the soil they had all shared and belonged to it. Mbiti (1975:93), notes that through the shedding of blood, a bond was not only made between the person and the land of his/her ancestors, but the individual was henceforth recognized as belonging to the community. Through the initiation of the youth, the older generations graduated to another level of seniority.

During circumcision among the boys and clitoridectomy among the girls, the cutting off the foreskin of the boy's genital organ and some portion of the female genital organ was a symbol of passing out of childhood. In both cases, blood was spilt and the operation was very painful. Failure to undergo the ritual would have meant that one would be regarded as "immature" no matter the actual age.

From then on in the case of boys, the young man was given full responsibility at home and in the community. He also enjoyed full privileges in his immediate family and in the large community. The young woman in the case of girls, was given permission to get married soon after the ritual. These were some of the rewards that came to the youth for persevering through the ritual. If one did not go through the ritual his/her life would appear to be standing still and he/she would be a social stigma hence the ritual's significance.

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The emphasis is not on the operation but the religious and psychological impact in shifting the status of being in the young person. The ritual dealt with issues of becoming male or female, issues of interpersonal relationships within the family, community and the universe. Modern adolescents need a ritual in the place of the traditional rite of passage, which will offer a psychological device preparing and supporting them as they transit into adulthood. It is the argument of this thesis that the church has the capacity to prepare their adolescents through such a ritual.

### 2.3.1 Group Guidance and Sanctions in African Societies

At puberty, instructions were given more or less in groups formed as initiation groups or age groups. These age groups were necessary so as to create a stable and ordered community. During puberty initiation, an individual's and an age group's birth, took place. All those initiated together were reborn corporately. They were naked in front of each other and without shame. Erny (1981:140) observes that nudity signifies newness of life. Onwards, they shared issues in a brother/sister manner. If one misbehaves, the age group punished the person and if one won a battle, the age group took the glory. One was therefore responsible for the age group's welfare and the age group was equally responsible for his/her welfare. There was a closely-knit bond comradeship and respect among members of the same age group. They regarded each other as a tribal brother or sister.

In many communities in countries such as the Ngoni of Tanzania, the Meru of Kenya and the Bille of Nigeria, all those who were initiated in the same group formed an age-set. They considered themselves to be one, did things together, supported, rebuked and encouraged each other. From then on the group was known by a specific name. They related as real brothers or sisters. Turner (1969:94-108) notes that the initiates formed a group known as "communitas" as they had and did everything with a communal spirit.

The age group further emphasized the social grades of junior and senior, inferior and superior. For example if an uncircumcised person is served with water, Kenyatta (1938:116) notes that he may not drink before his superior is served. The same applies to the distribution of food. The older group took precedence over the younger group. Such organization of the age groups in African communities enforced the lesson that behaviour towards other persons is what mattered most.

This age group communal living started after or during seclusion helped in the community structure even thereafter. This is because of the social support individuals age-mates gave each other. Those who had no children did not suffer at old age. The age-mates' children helped an old person who had no children of his/her own. If his cattle or sheep got lost, the children of his age-mates sought and brought them back. Children learnt the art of social support

whenever a communal activity took place amongst age-mates. For example, whenever children saw friends building a hut for a neighbour, they would help to bring poles and grass for thatching. The age-mates would come with friends to help a colleague to build. They helped in provision for marriage feast or brewing beer for the kinsmen. Individuals in an age group learnt to work with and for other people. Their mutual relationship was as a result of inter-structural liminality. The relationship is significant for the rest of the neophytes' lifetime as they did everything communally.

In most African communities, the tendency to work hard, behave as expected and adopt the habitual behaviour of the age group grew with the pride of belonging to it. Heroes were praised with reference to their age group. Through this method, ambition and a sense of duty were instilled in the hearts of the young people. The traditional instructions were more of a collective product founded on rules, duty, law and social structure.

In Africa, there was hardly any circumstances where conduct was not guided in advance by norms inherited from traditions in such a way that each one knew how to act and what others expected of him. Personal attitudes and feelings normally became internalized within a group. Pavlov's theory of associative learning theory apparently seems to have been in use in most African age groups. This is because individuals learnt to behave according to the norms and

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values of the group. Whenever they did so, the group rewarded them through support. If they did not, it punished them by not coming to their rescue in times of need. The internal force of a group in traditional society did not consist in amassing wealth but in assuring the continuity of generations. The group's survival, unity, prosperity, honour and force were more important than an individual's welfare. The individual was considered as a part of the whole. His existence in isolation was almost unheard of. Whoever did not participate in the initiation at puberty was also isolated by his age-mates, since the ritual was a communal affair with a social responsibility.

Kinoti (1983:327), observed that each person was given an individual moral responsibility for the benefit of the entire group. They helped each other in preparation for the next phase of married life, which they were under solemn obligation to enter. Age-mates supported one another in building individual huts, approaching a girl for marriage and finally bringing the girl to the young man's hut after negotiation and payment of dowry. Young people who had been initiated together were united, they were mystically and ritually bound to each other for the rest of their life as an "age group". Members of the age group had a deep level of asserting the groups solidarity and one of which the individual in Mbiti's (1969:108-109) words, felt that "I'm because we are, and since we are therefore I'm". Even the food brought by mothers to the seclusion camp had to be shared equally by all.

It is evident that in such circumstances, they learnt to sacrifice their wills and give in to the wishes and desire of others. They were taught that common good should take precedence over the individual good and that sharing each other's problems and misfortune was more ideal than enjoying life in solitude. Mutual social responsibility was a virtue that was given high priority. Emphasis was laid on the right conduct at all times. Age-mate's punished moral mistakes more than failures in technical know-how. Individuals therefore grew up knowing they had to be responsible, hardworking, self-controlled, well-tempered and hospitable or else the age group would disown them. The age group was significant in that fear of negative sanctions by members for wrongdoing helped them in stabilizing morality in the community. There was no need to fear that a group of boys and girls would mess around with each other because individuals were well-taught and careful not to shame the age group.

Modern adolescents have been prepared to be more individualistic and they lack that social concern, which would stop them from being greedy, selfish and self-centred. Mwiti's model of cosmo-centric pastoral psychotherapy is applicable in modern African adolescents' as it would help them utilize the African concept of what constitutes wellbeing. The African viewed life as personal and communal, subjective and objective. Using the age-mates' procedure of interaction would make great success in their social group dynamics. The essence of age grouping

would help establish the need to respect, interact and work with others for the good of the society today.

### 2.3.2 The "Initiation/Seclusion School"

The initiation school was the most important part of the rite of passage. This is because it was during the seclusion that most values were imparted. Its proposed application to pastoral guidance and counselling to modern adolescents is elaborated in chapter five. Seclusion involved being set apart in preparation for the next social status, for example marriage or warrior hood. While away from the community in an elder's homestead or in a hut in the forests, the indigenous African initiates were given guidance by their advisers or ritual elders. The format of teaching differed from one ethnic group to the other but the most significant factor was that the message passed was apparently the same across Africa where initiation took place. The format of secluding girl and boy initiates separately and giving them instructions on how to live as adults socially, sexually and economically prepared and guided them on the challenges of transition from childhood to adulthood.

There was no formal school but indigenous guidance and counselling in Africa reached its highest degree during pubertal initiations. The African initiation school was characterized by the impressive nature of the mysteries and methods used at this stage to educate the youth and mark entry into adulthood. Mwiti

(1993:27) gives Turners', description of the three phases of circumcision among the Ndembu of Zambia a new reflection. The third phase is regarded as "*kungula*". Turner notes that it was a time to heal and receive instructions on matters that pertain to the new status.

The neophytes were reduced to uniformed conditions (naked or painted) as a sign of the process whereby they were symbolically stripped down to be dressed anew. It is as if the novices were dead such that in the course of the death, they were given instructions in societal law, custom and culture. They were made to transform their previous thoughts, feelings and actions and were encouraged to think about their society, their cosmos and the religious power that generated and sustained them. Through their obedience to their seclusion teachers, they submitted to an authority, which was nothing less than the community. This transformed them inwardly by moulding their moral and mental disposition towards the world.

The liminal period, that is, the period the neophytes spent in seclusion is ambiguous. The subjects had a few or none of the attributes of the past or the coming state. The neophyte was expected to behave according to the customary norms and ethical standards, guarding his/her position. At times they disguised themselves as monsters, wore only a strip of clothing or even went naked to

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demonstrate ritually their lack of status. Nothing could distinguish them from their fellow neophytes. They were in a neutral state.

During the seclusion, the initiates underwent education on how to overcome difficulties and pain, to cultivate courage, endurance, perseverance and obedience. The initiates were shown that in themselves they were simple clay or dust and their form can only be impressed upon them by the society. The elements of equality, anonymity and absence of property, simplicity of speech, manners, acceptance of pain and suffering among the neophytes were emphasized.

During the initiation school, more emphasis on sex education was given. The songs and dances associated with this ceremony were obscene. The reason behind the obscenity was to shed off childhood behaviour or what would be regarded as ''ontological stupidity" because the Africans looked upon this ritual as a final stage in which boys and girls must be given full knowledge in the matters related to sex as a preparation for marriage. All sex teaching was given with a social reference and significance. The men learnt how to behave towards their future wives and vice versa.

The adolescents among the Agikuyu for example, were taught on matters relating to rules and regulations governing sexual indulgence. *Nguiko* helped

them to learn how to suppress the normal sex instinct so as to keep good social health. They were therefore taught the technique of practising some restricted form of intercourse called *ombani na nguiko* meaning sexless love and fondling (Kenyatta 1938:155). This form of intimate contact between young people was considered right and proper and a fundamental foundation upon which the morals of the Agikuyu society were built. Men were advised never to have sexual intercourse with uninitiated girls or married women. They were expected to observe abstinence until they were married. During the seclusion, there was ceremonial intercourse by the senior circumcision elder and his wife. Symbolically, it was an action indicating that initiates had been born into the world of sexuality.

During seclusion, the neophytes were taught many things concerning the life of their people, its history, traditions and beliefs. The mysteries and secrets of married life were normally revealed to the young people during this time. They were taught to think through issues carefully and avoid acting on impulse. It was put to them the virtues of hard work so as to enable them to get dowry to enable them get wives. The initiates were taught to look forward to getting married not only as one's bound duty to the self but also as a social obligation.

The girls were given guidance in all areas pertaining to their future responsibilities as mothers and wives. Among the Nandi for example, girls were

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taught housework and marital relationships. The teaching included how to relate sexually with their husbands, when to refrain from intercourse during pregnancy through childbirth up to the time the child begins to walk. They were also taught how to bring up children. They learnt something about the weather, about being industrious, about returning borrowed articles and being kind and polite, Mbiti (1969:125).

It was made clear all through the stages of growth from childhood to adulthood, that a person's comfort and future prospects depended on knowing his/her place in the society, giving respect and obedience where it was due. Other issues discussed included how to respect and honour older age sets, parents and elders, how to cooperate in a communal task and criticize the older generation without dishonouring them.

The modern society does not have a school where adolescents can be taught how to behave as adults, nor are they taught to be courageous and defend their family or nation unless they are in the military training. Lack of this training has left adolescents as Erikson (1965) puts it, without a departure from childhood proper. There are no rewards expected from age-mates for good behaviour. Although rejection is common for the social deviants, it does not cause a desire to behave appropriately because the communities have according to Mwiti's theory (1994), an individual centred approach to social relationships. Often we

note the adolescent's confusion as they seek to establish their identity. If the church utilised the seclusion model, it would use the time to teach the adolescents some of the variables taught in the African indigenous setting using the community-centred approach. Helpful variables such as endurance, the importance of working hard, temperament and responsible parenthood would help develop adolescents who are holistically developed.

### 2.3.3 Incorporation/graduation ritual

At the end of the seclusion period, the initiates returned home victoriously. The return home was like an experience of resurrection, death was over and their seclusion had ended. They rejoined their community as new men and women. Most African communities prepared a jubilant welcome home for the initiates. The occasion included public ceremony that was accompanied by dancing, singing, drinking beer and making libation and food offerings to the living dead (Mbiti 1969: 122). Among the Krobo of Ghana, the female puberty initiation rite known as the *dipo rite* is finalized in the presence of the whole community. Mwiti (1993: 19-27), observes that Krobo initiates assembled at the chief's camp or before the priestess of the clan. He/she offers prayers of acceptance for the initiates who have entered the new status of womanhood. Gifts were offered including ornaments, silk, handkerchiefs and red parrot feathers. The initiates from then onwards were regarded as adults. They were given communal responsibilities with rights and privileges accompanying the new status. The

circumciser and the elders slaughtered a cock for the Bille initiates. After cutting off the head of the cock, they smeared its blood on their foreheads as a substitute to the blood of the initiates, they returned home being carried shoulder high. Then all the relatives shouted with joy, "it is finished'' and danced all the way home, (Boe 1983:87).

Among the Ndembu of Zambia, the initiates returned from the circumcision lodge to their parents in preparation for the communal reception. In the communal reception, the initiates danced rhythmically while the crowd comprising parents and significant others drank beer. After the dance, the initiates emerged as ritually new beings; ushered into the community with new names.

Mwiti (Ibid), notes that among the Ameru of Tigania, the incorporation ceremony known as *gituuji* bears celebrative characteristic. This is basically prepared for the sake of the new adult figures to be incorporated into adulthood. The *gituuji* seals the bond of acceptance into a new noble status of being. The father of the initiate offers a bull and the age group eats its meat. The offering of the bull by fathers of the initiates signifies their acceptance and claim to join the new rank. The symbolic recognition of this new status was the community acceptance to share the meat. Thereafter, the initiates are acknowledged as

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adults. Psychologically and socially, they develop the feeling that their transition to adulthood is over and they should not behave as children anymore.

Failure to integrate this ceremony in many African modern communities as noted by Erny (1981:168-178); Mbiti (1969:213) and Githiga (1996:122) has several repercussions. Mwiti (1983:12), notes Kimbali's observation that today's mental illness among teenagers is related to lack of proper rite of passage. Kimbali says that because teenagers are today left on their own to make transition to adulthood without the community getting involved ceremoniously, many are traumatized to a state of mental instability.

Some adolescents today tend to formulate a passage rite. The shouting and screaming after an examination among Kenya Certificate of Primary Education (KCPE) pupils or Kenya Certificate of Secondary Education (KCSE) candidates and disappearing from home and heavy drinking of alcohol after examinations by young people is a kind of formulated design of a passage to life after school. Njoroge, (O.I, 4.10.2001) said that these are ways used by young people to tell the parents, teachers, pastors and the community at large that they have graduated from one status of life to another. Our churches, schools and families today lack a communal maturity ritual that ushers in body, social emotion, economic and academic changes to adolescence stage.

There is need for an opportunity in the modern society to organise a period of teaching and seclusion so that, the adolescent can be presented to the community in a celebrative atmosphere as an adult. The parents, uncles, church workers, teachers and significant others to the adolescent, will be acknowledging that from then henceforth, the teenager is to be regarded as an adult. The community will then give the candidates gifts and by so doing acknowledge, respect and recognize the change of status.

Some other important aspects in African traditional pubertal initiations include the dances, food, naming, oral literature, art and craft. Each of these aspects can be incorporated into the modern pastoral methods of guiding and counselling adolescents.

### 2.4.0 The Dance

Mbiti (1975:61), observes that whenever people met together for a ritual function, they sang and danced, clapping their hands and beating drums. Through these, they expressed their feelings of joy, sorrow or thanksgiving. The dancing and rejoicing strengthened the community solidarity and emphasized the unity of the whole group. Githiga (1996:203), observes that unlike modern communities, it was only after the initiation rite that young people were allowed to join in public dances, drink beer and participate in adult social gatherings.

Dancing was a skill to be learnt. Erny (1981:97), observes that the Ngoni boys practised in the evening before dark after milking the cows and at the gate of Kraal. This was done in preparation for the festivities that took place after the harvest. The girls formed several groups while the boys formed one group. The learning of these dances expressed to the young people the idea of community solidarity hence constituting a decisive factor in the maintenance of oneness in the society and transmitting culture from one generation to the other. Several types of songs were sung at different occasions, such as birth, naming, circumcision, marriage and funerals. Among the Agikuyu, the songs connected with the puberty initiation ceremony called *mambura* meaning ritual or divine services were sung. Among the Ntrong, boys circumcised at the same time with the Bille initiates had to demonstrate their courage and endurance of pain by dancing with knives in their mouth and in their hands, without a single bandage on their wounds, (Boe 1983:85). While the dancing and singing was going on, medicine believed to have power to chase away evil spirits was rubbed inside the horn blown at intervals.

The songs gave the initiates an opportunity to acquaint themselves with all necessary rules and regulations governing social relationships between men and women. Their sponsors also entertained the group after circumcision saying that in a few days the wounds would heal and they would be able to go out. The

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songs had a great psychological effect on the initiates, as they strongly believed what the sponsors told them.

In our society today, beer drinking is for all who can pay. There are no boundaries of age or gender as per who should drink with whom and where that should take place. While drunk with beer, members of our society sing songs that are immoral, the adolescents easily become part of the drinking. This is because no sanctioning is done upon entry into the beer halls. This has resulted to the young mixing with the old in public without restrictions and sometimes staging embarrassing behaviour while drunk.

### 2.4.1 Name Giving

In most ethnic groups, the initiates were given new names at the end of the initiation period. Members of the family, relatives, neighbours and friends attended the naming ceremony. The name was not granted easily. Among the Goula of Chad, Erny (1981:82) indicates that the initiates came back home after seclusion with a name of his ancestral warrior. The name was chosen with care and consideration as it asssumed to give the initiate the personality of the ancestral warrior he was named after (metempsychosis).

Kenyatta (1938: 134), observes that the history and legends of the people are explained and remembered according to the names given to various age groups

at the time of the initiation ceremony. For example when the first aeroplane arrived in Kenya, the initiated then were known as *rika ria ndege.* Through this naming of age groups, the Agikuyu were able to maintain a record of historical events without writing.

Among the Ameru of Tigania, Mwiti (1993:24) observes that the candidate got new names on the material day of incorporation. The name reflected the nature and character of his father. The new names bound the candidate to the living elders and the spirit of the living dead. A man for example, may be called M'Inoti meaning a wealthy man depending on whether his father is wealthy. The M' with a diacritical mark signifies the mystical dynamic, psychological and psychosocial union of the man with all the members of the eco-community.

By accepting the new name (s), Mwiti (1993:16) notes that the initiate accepts to uphold the ideals and honour of the community and the universe as an adult. Naming today has been left to individual parent but the modern society has an aspect to borrow from the African indigenous setting. To establish the adolescent's determination to work hard, the latter needs a constant positive reinforcement provided by the traditional format of naming according to the ancestor's performance at war or economic standards as cited above.

### 2.4.2 Food

Erny (1981:101) observes that the respective position of different relatives emerges from the way cooked food was distributed among the people she calls Southern Bantus. The child grew up understanding his/her position through the amount and size of meat or food apportioned to him/her. The Southern Bantus cut up and distribute the meat following minute conventional rules in the presence of everybody. Each piece of meat was destined to a particular person according to his/her status and age.

Among the Agikuyu, the elders and household heads ate what was considered the choicest pieces, for example, the head, the thick fat meat on the back of a ram or a he goat sides without the ribs, (Erny, ibid). Uncircumcised boys were given what were thought to be the worst pieces. These portions were the neck from which most of the meat had been taken away, the lungs and the thin part of legs. The circumcised boys and women were allotted pieces of meat matching their status. Among the Meru of Kenya, for example the stomach and intestine were the preserve of women while the ribs were for the young warriors.

The teaching on acquiring and distributing food was carried on even among the age-mates. Onyango (O.I.13.9.2001) noted that among the Luos of Kenya, whenever girls visited their boyfriends in special huts called *simba*, they brought with them their favourite food and drinks. This was a token of affection. The

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food was shared among the age group in the hut collectively. No young man could eat or drink by himself whatever had been brought to him. Such an act was severely punished. Sharing taught them the significance of communal living, especially with age-mates.

If such a method can be applied in today's adolescents' social gatherings, the latter would know his/her position in the family and society with reference to the roles, responsibilities, authority and respective ranks. The adolescent would know the level of respect expected from him by the seniors and to him from the juniors. Such an aspect would help to establish the concept of social rank in the family at church or even in school. Social ranking in African communities controlled the behaviour of various individuals especially while in groups. This helped to lay down the standards of moral conduct.

### 2.4.3 Oral Literature

Oral literature served many purposes including entertainment, warning against immorality and stimulating imagination in children and other listeners. A lot of informal education throughout childhood was given in form of casual talks. The informal talks carried lessons such as warnings in the form of proverbs, taboos, story-telling, myths, legends, art and crafts and beliefs. Each of these had a different role in educating the adolescents and will be discussed in turn.

Story-telling was the most common method of recreation in many homes especially at night. The children and young people enjoyed it. Shorter (1998: 58), observes that folktales, which were usually animal stories, explained the origin of animals and other phenomena of nature. Their real purpose was to teach on morality for human family life. The stories were constructed wisely; animals in the stories were real images of human beings and human qualities. They carried a moral message for the children to emulate.

Myths were symbolic stories that taught religious values, explaining the history of the ethnic community, how death came and other issues that were otherwise a puzzle to the children. These stories initiated the young into absorption and invention of culture through adaptive learning. Adopting this method in the church adolescents' meetings would help develop the skill of narrating stories with a moral message. Story-telling, the use of myths and riddles are therefore worth combining with the biblical message to the adolescents so as to establish a well-rounded youth and overcome the confusion identified by Erikson's theory on adolescents.

All African peoples had different proverbs teaching new things to the listeners and warning them against evil conduct. Some proverbs encouraged someone to do something while others restrained one from doing it. Mbiti (1975:7), observes that most proverbs had been formulated from human experiences and encampassed all the ages. They were statements of observation about life which

suspended judgement upon the individual. Bibilical proverbs alongside the African proverbs would strengthen biblical teaching in the areas of being pure at work, selfless and hardworking among others. They are therefore worth incorporating in helping the adolescent establish a firm personality as expressed by Erikson of (1965).

(Mbiti 1975:9), notes that art and craft were common in every African society. Decorative art was found on stools, drums, shields, spears, pipes, pots, gourds, baskets, clothing materials, mats, domestic animals and people's bodies. The paintings and carvings on walls and rocks in many parts of African communities were taught to children. The shapes communicated religious rituals, feelings and meanings. The crafts included making of pottery, basketry, making of tools, utensils, spears, shields, bows and arrows, masks and other carvings. The crafts showed people's interests and their ability to produce useful and beautiful things with materials available. The children were occupied with these activities, which finally brought forth skills within them.

More emphatic use of the art and craft skill by the churches in training the adolescents need to be encouraged. This would help to improve their economic status as well as giving them an occupation while out of school. It is something that would dissolve boredom and idleness among adolescents today. Wise sayings were sentences that carried warnings of danger and gave a lot of weight

in communicating about social behaviour in African communities. If one did something prohibitive such as a child looking at the nakedness of an old man or woman, one was told that he/she would be blind. This pre-guards against misbehaviour on the part of children. A saying that, *indo ciene iri mutino* means that stolen things bring in misfortune. This communicated to the person that he/she should not steal because doing so would result in bringing misfortune to one's family or the self. Another example is *Indo ni kurimithanio* which means that riches are found in cultivating or working together. Such a saying encourages adolescents and everybody else to participate in a group activity, because it was only through that the individual could flourish. Children learnt the need to work together as a group. Adolescents combined forces after the puberty ritual to help individuals within the group. Guiding and counselling adolescents was therefore strengthened through the use of proverbs.

Taboos are restrictions, whose violation attracted supernatural penalty or sanction. This could be in the form of sickness, poverty or losing wives every time one marries. To undo divine penalty or sanction, one had to appease the authority that laid the restrictions by slaughtering a sacrificial lamb. Taboos served as guidelines to behaviour. They warned for example against immorality.

The philosophy behind African taboos was to teach the young to restrain from socially deviant behaviour such as incest. The teaching of earning a curse can be

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equated to earning a punishment from God whenever an individual disobeys any of the Mosaic ten commandments. The use of some of the African taboos that are constructive in establishing a personality that refrains from immorality, greed and other social misconduct can be utilized in the Church. That would help the church workers in developing well-rounded persons in the adolescents.

### 2.5.0 Guidance and Counselling Practices in the Old and the New Covenants

God's way of speaking and instructing the children of Israel right from the beginning was mainly through a covenant. A covenant is a contractual agreement between a person and his superior or between two equal people. *The Catholic Encyclopedia* records that, a covenant can be between distinct groups. In the Old Testament, the covenant established a new relationship, a promise of an exchange of powers, rights and duties that followed the contract. This was between God and human beings.

The first of such covenant was made between God and Abraham in Genesis Chapters 15 and 17:3-8. God's call to Abraham brought him into a covenant relationship that eventually formed a partnership community. Circumcision was God's appointed sign of the covenant (Gen 17.11). This signified Abraham's covenanted commitment to the Lord. Abraham was to place himself under

God's rule, by consecrating himself through circumcision. His offspring and all he possessed were to be placed at the service of the Lord, (Genesis 17:11-14.) One of the most significant Old Testament covenants was that made by God with the Israelites through Moses. God's call to Moses led to the liberation of Israel from slavery and to the joining of a new covenant under Torah of Sinai. The conditions were, to obey the Ten Commandments. If they kept their part of the covenant, God would be their God and they would be God's people, (Exodus 20:1-17). Moses emphasized the need for obedience on the part of the children of Israel in Deuteronomy chapters 1,3-12, and verses 27-31. Particular emphasis was laid on how they should teach their children these covenants and also put them on their foreheads. Deuteronomy 6:6-10.

> And these instructions, which I command thee, this day shall be in thine heart. And thou shall teach them diligently unto thy children and shall talk of them when thou sittest in thine house and when thou liest down and when thou riseth up. And thou shall bind them upon thine hand and they shall be as frontlets between thine eyes. And thou shall write them upon the posts of thy house and on the gates.

The Israelites were not to live like any other community that they met as they travelled to the Promised Land. The parents had to continuously teach their children what God expected of them and how to live in favour with God. The covenant involved promise making and keeping as the basis for solidarity and lasting relationship between God and the Israelite community. In Deuteronomy 8:18-20, Moses reminds the children of Israel to remember God who gave them power to become wealthy and prosperous and also unto their forebearers that He would bless them. Moses warns them that they must not forget the Lord God

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and worship other gods. Otherwise God would surely curse them to perish, just like the nations previously destroyed before their faces. In a covenanted community, persons with different callings are bound together with common loyalties to a cause or beliefs and values that are greater than theirs. It is not important whether they would have chosen to be yoked together or not. For the sake of shared loyalty to the cause for which the community came into being, individuals work with relations of mutual trust and loyalty with their companions in community. The Israelites were therefore bound to work as a group so as to keep their part of the promise to God.

The warning throughout the book of Deuteronomy was that they had to obey the Lord, if they wanted to receive the promises; failure to do so would automatically bring punishment. Obedience to God was their key word for physical good health, material and social prosperity. In Joshua Chapter 24, Joshua persists in reminding the Israelites of the dire need to follow God's laws. God had delivered them from Egypt and conquered several battles for them on their journey to the Promised Land; they too had to show a commitment in obeying Yahweh. They had to promise to put away all the gods worshipped by their forebearers across the river Jordan and serve the Lord God alone. In verse 24, Joshua made a covenant with them and in verse 27; he put up a stone as a witness to what they had vowed to do.

Obeying the Ten Commandments remained crucial for every person among the Israelites. These laws summed up good behaviour in all aspects of their relationships, between God and human beings, (Exodus 20:1-6) between the individual and the parents (Exodus 20:12), between human beings and significant others including the cosmos (Exodus 20:13-16). The commandments also give guidance concerning how people are to manage their body at work (Exodus 20:10-11).

In the new covenant foretold through (Jeremiah 31:31-34), God again sought to reform and renew the people's commitment to God. The act of God bringing a son as the promised redeemer of all humankind fulfills this new covenant. This salvation and new relationship comes to all through Jesus Christ. In the New Testament, the New Covenant is a refined concept of contract and conditioned and emanating from that of the Old Testament. This new covenant of the new law is the means of attaining salvation. Christ says in Luke 22:20, "This cup is the New Covenant in my blood which is shed for you". The New Covenant surpasses the older covenants because of the priesthood of Christ which is superior to that of the old priests. The blood of Christ is also deemed the most pure and most efficacious than that of any other sacrificial victim.

The church as a covenant community derives its purpose from the will and intent of the one who initiated the covenant and called everyone in the world

into a covenant relationship. For anyone to be committed to the New Covenant, there is a requirement that he/she is taught the tenets of God's requirements for humankind. This new covenant is opened to all and universally given. This brought the formation of the early church. In the early church, Paul and Christ's disciples taught the new converts about the new covenant before baptism. Paul taught Timothy whom he regarded as his son to be strong in the grace that is in Jesus Christ (the new covenant). In 2nd Timothy 2:2 Paul says:

> And the things that thou has heard from me among many witnesses, the same commit thou to faithful men also who shall teach others.

Teaching others is a requirement of the Christian faith, especially upon children and new believers as they come to partake of the new covenant symbolized in the Holy Communion. The new covenant has its virtues, it adds upon itself the Ten Commandments renewed in the two commandments of love, (Mark12:30-31).

For the current church to practise this effectively, there is a sure need to teach every person right from childhood the Christian virtues with a focus on all aspects of human growth and development. The new covenant must be taught to the adolescents, whose experience of bodily changes easily disorients them from Christianity as they seek self-identity. The church is expected to help them as they mature towards self-dependence and become a force to influence others positively instead of being influenced by their peers. It is notable that various

modern churches teach the new commandments, the Lord's Prayer and the church doctrine, but these mainly seek to introduce the member to the Lord's table.

Gitome (1989:151) observes that in the PCEA Church, majority of the young people did not even participate in the Lord's table even though they were free to do so. The teaching appeared to have been mechanical without helping the person identify with the meanings thereof. Yet for the person to be well-schooled in behaviour, faith and effective witnessing he/she requires a broader and elaborate grounding. This is contrary to the African indigenous school where neophytes were psychologically prepared and effectively taught through the traditional media. The traditional school was one such powerful medium through which the society's values, wisdom, ethics and culture were inculcated in the minds of the youth.

Unfortunately, the guidance practices formally given to adolescents in the traditional African societies cannot be observed anywhere in their original state anymore. Wherever they are, a lot of modifications have taken place depending on the ethnic group, region, families and individuals.

Githiga (1996:127), notes that the missionary schools and churches did not provide positive sex education. Even when the schools were taken over by the

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Africans, the African teachers and pastors were dominated by the Caucasian man's teaching on purity. Rituals related to social activities such as marriage or puberty initiation were regarded as sin. As the missionary culture prevailed, parents who had not themselves attended the missionary school stopped teaching their adolescents about sexuality, among other things. They thought that the missionary schools provided holistic education to their children. Unfortunately, the schoolteachers were not equipped to discuss sexual matters. The missionaries condemned most of the African cultural practices and celebrative occasions, because they thought them primitive and evil. Initiation rites were condemned and female circumcision was banned. As a result, the new African converts did not offer elaborate guidance to the teenagers in the schools and churches. The Church that became the new Israel therefore had failed to coordinate the guidance and counselling of adolescents so as to replace effectively the format used before the coming of Christianity to Africa.

### 2.6.0 Change and Continuity in African Indigenous Guidance and Practices Among Adolescents

Teaching young men and women about human sexuality has been a problem since 1960s when the government took over education planning. The children had little time left in the school timetable to receive any informal teachings. The battle against circumcision, which was started by the missionaries eventually succeeded in getting rid of the initiation rituals and the teaching thereof.

The church and the school's negative attitude towards traditional cultural practices brought a discrepancy between social demands and expectations in the society on the one hand and what the missionaries emphasized on the other.

Eventually, the children were left untaught. As a result, both church and school did not pick up any of the traditional guidance practices to continue with them in contemporary African society. This brought in the problem of moral guidance and counselling of adolescents which is still unresolved. The established vacuum has consequently led to the breakdown of the African moral fibre.

The African traditional education for almost a century now has been competing with the Western type of education. The latter has spread new ideas and skills. People have had to leave home to work elsewhere. The modern school system has taken the centre stage, because children spend most of their time in school. The family structure can no longer offer traditional teaching the way it did in the indigenous communities in the past century. The older people are losing authority and their knowledge is rarely sought. The mass media has replaced the African dance, story-telling, the African traditional wrestling which offered sports and entertainment and gave a rhythm to everyday life, have all been thoroughly changed. Western education has become a norm for the society. At times, the young and the older generation are divided by deep social antagonism.

With regard to the Bille and the Gikuyu communities studied, what I find comparable to circumcision/initiation is the rite of baptism among the Christianized families. In baptism, a Christian in the Gikuyu and Bille sense is said to have died to the 'old self' and raisen with new life. The risen are said to be spiritual and/or ritual babies who must be fed with 'milk' which is in the Christian sense the word of God and in the Gikuyu/Bille sense is the didactic deposit of traditional love, moral and values through traditional instruction.The Christian candidates are 'Christian militia' according to St Augustine while in the Gikuyu tradition they are 'Anake' or in the Meru they are 'Nthaka', the defenders of the Gikuyu, Meru or Bille nations. This understanding helps us to see that the African Christians cannot entirely dismiss the initiation ritual because it fulfills some goals achieved through baptism ritual.

With the coming of Christianity, the Bille Christian developed a mid-way ritual according to Boe (1983). He observes that, they set a separate rite from that of the non-Christian community. This is because the non-Christian boys concentrated more on ritual dances and were keen to win girls for the sake of immediate marriage, while the Christian boys preferred to get back to school. Nowadays boys go to the hospitals for initiation and so the religious meaning that accompanied the ritual has died. The death has come because children can no longer afford the time the ritual occupied in the traditional societies since they are in school most of the time.

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This shows us the change initiation is going through because of the added responsibility the Western type of education has put upon the young people. The unfortunate part is that the Christian boys lack the moral teachings that previously formed the background of the individual personality. This teaching is not taught in hospitals and neither is it taught in the church or schools after the boy's initiation in hospitals.

Without initiation rites we have generations that are neither generally speaking, in the African setting nor Christian. Though majority of these young people claim to have been Christians, the teaching in the mass media, pornography and peer pressure arising among the adolescents overshadows the Christian teaching. This is because Christian teaching is concentrated mainly on the weekend while all these other cultural influences are within the person's daily activities.

In most of the churches visited, pubertal initiation rites are no longer helpful because of the interaction of cultures within urban settings. Maina (0.I. 9.12.1996) from the Roman Catholic Church observed that: -

> There is something to be borrowed from the past, but it requires a thorough research to make it fit the international culture we are getting into.

Among the adolescent respondents from several churches in the current research, 45% out of the 84 interviewed suggested that they would like the church to seclude them according to age and sex and teach them more about

bodily changes, respect for elders, career guidance, courtship, leisure and other issues currently affecting them. Such guidance had earlier been suggested though not implemented by NCCK member churches.

The Catholic Church, according to Maina (O.I 22:1:1999), has established a peer-counselling programme. They did this after establishing the fact that the youth gain their knowledge about sex, STDs and reproductive health from peers and friends. More than 15 schools participated in the launching ceremony. The programme is at its initial stages and will take time to spread to all the Catholic schools let alone the rest of the non-Catholic schools. The programme educated the adolescents on the right sexual attitudes and behaviour, understanding of sexual urge and whether the feeling should be expressed or not. In the programme moral values such as chastity, abstinence, self-control, self-discipline, use of freedom and respect for human sexuality are encouraged. More needs to be done so as to fill the gap left by the waning of guidance and counselling given in the puberty initiation ceremonies in indigenous African setting.

In spite of the importance of this teaching, our societies have continued to be less accommodative of the indigenous initiation ceremonies. Majority of the people approve boys' initiation in the hospitals but do not approve the initiation of girls. The boys' initiation is done without any elaborate teachings as in the

Kikuyu or the Bille circumcision rites. The girls' initiation, also referred to as clitoridectomy, is totally discouraged by most governments and religious organizations.

Persistence of this rite is evident in 26 African countries ranging from a percentage rate of five in Zaire to 98 per cent in Somalia, (Gachiri 2000:48). She shows that more than 50% districts in Kenya practise female circumcision. Communities practising this ritual mainly include Somalis, Borans, Kalenjins, Agikuyu, Samburus, Abagusii, Akamba, Masais and Ameru among others. The aim of the ritual is to turn girls to women according to the community understanding. The issue has continued to elicit controversy.

There has been a struggle to fight girls' circumcision, which is going on in Kenya. Respondents from the African Independent Church of Africa (AIPCA) observed unanimously that their girls still go back home for the circumcision ritual. Those who disregard it have problems getting marriage partners from the church. One young man, a Bachelor of Science degree holder and a youth leader in the church lamented and said;

> I would like to get married, but the girl of my choice is not acceptable to my parents who are AIPCA members because she comes from a family that does not circumcise girls. Unfortunately I cannot get a suitable partner from the circumcised girls within the church.

The young man is an example of men frustrated by the presence of girls' circumcision in the church. Unfortunately, those involved in it do not give the

necessary informal education that went with it in the African culture. Although in Senegal, Echo (2002:3) indicates that female genital mutiliation is justified by 53% respondents as important because they use the occasion to teach initiation education, but only 45% respondents approved the ritual and they are mainly those who have not had formal education (59%). We know of girls who continue with Western education after going through clitoridectomy, but most girls who get initiated shun further education and are lured into early marriages (Gachiri: 2000).

Amongst the girls who responded to our research questionnaire in the AIPCA Church, only one had Form IV (KCSE) level of education. The rest were all standard 8 (KCPE.) levels. Many of them dropped out of school after circumcision. Because of their circumcision experience, majority of the girls, tend not to continue with formal education and end up taking tailoring and other low skilled courses and jobs. The initiation ritual apparently creates in them a maturity and life qualification attitude that leaves no need for further education. This is the case even though this apparent social maturity does not give them the academic qualification required for a high paying job training and eventual employment. Without the African indigenous teaching or adequate secular education, the circumcised girl is still unprepared to face life. The educated young men in the church, have to look for life partners elsewhere who are

educated like them. This makes female initiation commonly nicknamed 'cut' irrelevant and its victim out of modern context of socialization.

Efforts by non-governmental organizations like, Programme for Appropriate Technology in Health (PATH) in collaboration with *Maendelo ya Wanawake,* and Save the Children Canada have a grimmer hope as far as the issue of girl circumcision is concerned. PATH advocates for some of the African initiation rites and the teachings that accompany them as long as the physical operation is avoided in what they refer to as an alternative rite of passage. This is a significant development because it brings the instructions given during seclusion after circumcision into the limelight of our study.

Kareithi (2001:145), observes that PATH has come up with a new initiative, which responds to the concerns of those who are opposed to female initiation. She notes that the ritual involves various stages of traditional circumcision but with one significant omission – 'the cut'. It is referred to as the alternative circumcision and has been successfully tried in Tharaka Nithi where it started in 1996 and also in Nyamira and Narok. The team has prepared a specific approach for each district because every community has its own reasons, activities and time for the ritual. The PATH programme mainly includes secluding girls of puberty age for a week. They are counselled in a way akin to the ethnic community they come from. The counselling covers a wide range of subjects

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from biological sciences, social cultural aspects, human relations, self-esteem and decision-making. Professionals handle the course.

The World Vision of Kenya has established a similar rite of passage on Mount Elgon area and Narok among the Maasai people (Okwaro and Chielmo, O.I.1.4. 2002). They segregate the girls at puberty using the African indigenous method of seclusion. The girls are educated on the process of physical maturation, culture and personal hygiene. Finally, a graduation follows and certificates are issued accompanied by a lot of feasting and celebration. Parents, relatives and other guests are invited to the ceremony. They come to see the girls come out of seclusion, no longer as children but women. The ceremony involves singing and dancing such songs, as "the maturity of a girl is not attained through circumcision but through counselling".

The alternative rite of passage has brought a re-establishment of an age set and development of self-esteem on the part of the initiates. The Abagusii, Amaasai and the Ameru communities have not all responded positively to the alternative circumcision. Kareithi (2001:138), observed that even some churches are opposed to the rite. For example, the Seventh Day Adventist (SDA) members in Tharaka Nithi District have been warned against participating in the alternative ritual. They are threatened with excommunication because the ritual is associated with evil spirits. Yet the SDA supports rural health services.

The new concept is cheaper and has no health hazard. One shortcoming in the alternative rite of passage is the fact that the organizations involved tend to leave the men out of the initial process. The age set does not include boys unlike in the African indigenous age set. A similar programme should also be prepared for the boy child who does not get the relevant education either from the hospital or the current traditional ritual. The boy equally needs education as he passes through puberty. This will help establish moral values among teenagers of the same age. It would also help establish a focus of age groups that were utilized in African indigenous settings so as to maintain discipline and morality.

### 2.7.0 Conclusion

Seeing that the African rites are dying out, parents are not playing their role in giving guidance and counselling to their children effectively. The schools cannot do it effectively since they are fully occupied with the syllabus, which does not compulsorily include guidance and counselling. The church is therefore left with an uphill task in the matter.

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 affirms the premise that most of the adolescents in Africa lack the consistent and timely advice previously given to adolescents. For the adolescents to trace their stability during adolescence and establish a departure from the "childhood

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proper" discussed in Erikson's theory, there is need for the society to give the necessary support. The church has the capacity to give such support. This is because she is parallel to the African indigenous community structure that previously gave support to adolescents as they moved from stage to stage in the course of social and psychosocial development. Such support will help adolescents to resolve the identity confusion, that majority find themselves in as they undergo rapid physical and psychological growth.

The church as a societal watchdog has a task of establishing a position that safe-guards Christian uprightness in an African setting whose base values are deeply rooted in the indigenous initiation teaching. The adolescents are a group from which much is expected as the leaders of tomorrow. It is also through this that the African rightly interpreted Christian teaching can be passed to the next African Christian generation. The church cannot effectively achieve such a goal without a proper understanding of the major problems and concerns of the adolescents. The study seeks to suggest ways and means of facilitating this process and by so doing fill this gap in our societal social and spiritual maturity and stability.

# CHAPTER THREE

# PROBLEMS AND CONCERNS OF ADOLESCENTS IN NAIROBI CHURCHES

## 3.0.0. Introduction

The chapter gives the characteristics of the person described as an adolescent. Second, it analyses eight major problems of adolescents in Nairobi. These are the problems cited by adolescents in selected Nairobi churches, that have become a problem to handle. The problems are common to all adolescents hence reports from secondary sources will be compared to the data from the current field research. Finally, the need for the church to respond to these concerns is expressed.

The decline of African indigenous method as shown in the last two chapters has left many communities without an effective training and socialization process for their children. Many youth do not know who they are, what is expected of them at the age they are in and how they should solve social problems related to their bodily development. We therefore note many practices by adolescents that indicate their unpreparedness as they face adulthood. Institutions that have taken up socialization process of the adolescents in the place of the African indigenous pubertal rituals tend to be

ill-equipped in helping adolescents acquire the relevant social skills expected of them. Due to mobilization, secularization and failure to emphasize adolescent rituals as they transit into adulthood, the latter grows up without adequate preparation. Efforts to control adolescents' undesirable practices in the church have not produced the desired results. The situation has therefore left the church and the adolescents with a generational communication gap that needs to be addressed. Before discussing the problems, we shall discuss the adolescent in the process of adolescence.

An adolescent is the person between the age of 12 and 20 undergoing the process of development. Most authors call that process, adolescence. Researchers like Ashburn and Shaw (1983) have divided the process into three stages, pre-adolescent, adolescent, post-adolescents. They note that pre-adolescence stage begins by age 9. During pre-adolescent stage, 9-11years old starts experiencing bodily changes but these changes get to be more pronounced in the next stage. Adolescence stage (12-20 years old) is the time of rapid change physically. The body pronounces change from within that shows a rapid maturation physically. The rapid maturation differs from girls to boys.

Girls tend to start the period two years earlier than boys. The physical changes along with hormonal fluctuations tend to heighten anxiety in adolescence.

That is why scholars like Knight (1989) consider adolescence as a time of storm and stress. Some adolescents may go through this stage without the said storm and stress but some find this as the most difficult period of their life. The storm and stress depend on individual temperament, parent/adolescent relationship, experiences or opportunities offered by the social environment.

Adolescence is a turbulent time when everything is exaggerated, says Leman (1993:297). He adds that teenagers live for now, yesterday is ancient history; next week is a far distant future. They are more concerned with immediate issues and feelings. Coping with being what they are right now, being unsure, living in mortal fear and often censure of their peers is enough of a challenge, concludes Leman. These circumstances are a challenge to the adolescent.

A good social environment influences adolescents' values, beliefs and behaviour and helps to reduce stress. The adolescent needs to be helped to take an active position in the development of his or her own relationships and values so as to grow up as a strong, stable, confident and secure person. Adolescents in churches, who are a replica of most adolescents in the rest of Africa, go through uncertainties and pressures from peers and conflicting messages from the electronic media. These messages cause them to develop anxiety about bodily changes. They get misguided about their sexuality and issues to do with boy/girl relationships. They also result to drug and alcohol

abuse, go through a poor search of identity and spiritual enrichment. All these problems are further enhanced by peer pressure. We shall look at each of these in turn and establish the problems they face while solving them with regard to the pastoral workers' guidance and counselling.

### 3.1.0 Anxiety About Bodily Changes

Early years of adolescence are characterized by rapid changes in the body. Some of these changes include the growth of pubic hair, the appearance of facial hair for male, the deepening of the voice and the onset of nocturnal emission for boys and menstruation for girls. Other physical changes according to Ashburn and Shaw (1992:495-496) include pelvic enlargement, the enlargement of ovaries and the uterus for girls. Males experience an increase in their genital organs and the testes become sensitive to touch. The shoulders and chest muscles also broaden. Both sexes may grow rapidly tall and there is a general increase in body size. There is a growth of the fatty tissues that support the female breast. Girls begin to secrete a milky fluid a year before menstruation and this happens in a cyclic pattern reflecting changes in hormonal level. These changes can cause a lot of anxiety among adolescents, not only in rural setups but in urban towns like Nairobi as shown in table 4 p.119. Consequently, they were either concerned about their height, voice, size of breast or the speed of growth of pubic hair.

Female's first experience of menstruation and male's nocturnal emissions can create a development crisis if the young person is not prepared for these events. Spontaneous erection and ejaculation can be puzzling, troublesome and embarrassing to the adolescent male especially if they occur in a mixed gender social setting. Some may develop either shame or pride depending on the attitude of those around him. This is especially the case if one matures slower or faster than the peers. A delay in menarche, obesity, pimples on the face and a base voice for boys may cause uneasiness. Many teenagers become critical of their own physical features. Some adolescents are embarrassed and fear ridicule from their peers because of excessive height or shortness. Breast development in girls may also cause shyness. Some females tend to bend their shoulders and lean forward in order to hide their newly formed breasts. The inabilities to control all these changes may make them feel helpless. Table 4 on p.120 points out that 50percent of all adolescents interviewed indicated anxiety about bodily changes as the main problem at puberty.

The girls were mostly disturbed about the sudden increase in body size, the pimples on their faces and the sudden onset of menarche. During the interviews, three respondents from the low class community church said that they lacked money for new clothing and personal effects. One girl (anonymity observed) lamented about her mother and said that she was not taught how to manage her menses and never got money for personal effects (OI.01.12.1996)

Many girls also lamented that they had to undergo a lot of teasing from the opposite sex and from the smaller bodied girls whose changes were unnoticeable. For the first time several girls felt unfamiliar and inexperienced about the changes their bodies were going through.

The boys have their anxiety too, one boy during our interviews, (anonymity observed) expressed his worry about his bodily changes in the following words, " my body started to desire things I was not permitted to do". Another one said that he had to tolerate the desire for conjugal relationship painfully. Five boys indicated that they masturbated. Another boy stayed undecided or confused only to get the surprise of wet dreams. The pubertal experience can be wonderful if the adolescent is prepared for the changes. The young person needs to be reassured that he/she is normal and appreciated as an individual with unique features. It is crucial that the adolescents understand these changes within a healthy value system and social context so that they can respond positively.

### 3. 1.1. Sexuality Practices During Adolescence

Girls and boys at adolescent are curious about sex. It was apparent that, far too many of the teenagers learn about sex from inappropriate sources. These include companions or certain misleading books, mass media or pamphlets. A great number of movies degrade sex to a play to be used for individual

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pleasure. This is what most adolescents are exposed to and thus making them lose the true value of sex. According to Wamucie (ICAF: 1992), the unfortunate thing is that the adolescents do not receive sex education from the expected authoritative sources. In the current research, adolescents indicated fear of being thought immoral by pastoral workers as a reason that hinders them from asking questions related to sexuality. They end up depending on their fellow peers and the mass media, which are often misguiding.

Sexual practices are a challenge to adolescents here in Africa as well as in the developed world. Marloo's (1989:67) findings indicate that 17.5percent of the girls in Kenya studying in form one, 33.4percent of girls in form four and 16.3percent of girls in form six had had sexual intercourse. The decrease in form six may be due to the goals the girls had already set for life. This shows that adolescents require guidance and counselling as they grow up and more specifically as they experience body changes. This need is also reflected in the Western world. Napier (1996:4), observes that in every 30 seconds, a teenager gets pregnant in America, which has the highest teenage pregnancy rate of any developed nation. He notes that non-marital teen pregnancy rates have continued to increase with the number rising by 78percent since 1970. Overall, he says that there are now over 1.2 million teen pregnancies each year in the United States.

Research findings by Center for Disease Prevention and Control (CDC) in USA recorded by Napier (1996:4-5) show that, a United States teen gets a sexually transmitted disease every eleven seconds. Of the 20 million cases for STDs that occur annually in this country, one third occur between junior and senior high school kids. This implies that one in three sexually active adolescents will have contracted STD by the time they graduate from high school. The study indicates further that the number of teens with HIV virus infection doubles every fourteen months. This shows that while undergoing adolescence, adolescents find it difficult to maintain chastity. Many young people end up being defiled because of their company and exposure. They engage in premarital sex, at times resulting to early pregnancies, early marriages, abortion and prostitution. These births to adolescents have tremendous impact on African population growth.

Another study by Susan & Gary (ICAF: 1992) conducted in Mombasa, Kenya, Ibadan and Zaria in Nigeria on teenage pregnancy showed their perception of teenage pregnancy, sex education and attitudes towards family planning and abortion. The finding shows that young people from all the three cities have little information on issues related to sexuality and family planning. Whatever information they have, is often incorrect coming from their misinformed peers. Those grandparents and extended family members who previously served as sources of information rarely do so today. ICAF researchers found that

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married adolescents in these cities often faced the social pressure of proving their fertility quickly. Adolescents are frequently prone to the 'sugar daddy' trap frequently mentioned in both countries as a threat to adolescent sexuality.

Results from our research findings indicate that adolescents need to be guided to appreciate their sexuality positively to avoid following examples of other adolescents who had stopped participating in church youth activities due to pre-marital sex and consequent pregnancy. While out of church, some of the church dropouts were cited to have engaged in prostitution and twilight business for financial gain. Such practices are common in Nairobi and other urban towns. In Thailand for example, sex tours are arranged for foreign businessmen in which young women's service are offered as a part of the package. The financial gain from this enterprise entices families, tourist companies and governments to promote commercial sex. The fact that several men abuse these young boys, girls and women, is an evidence of the likelihood of being exposed to STDs and HIV/AIDS.

The World Health Reports (WHO) shows that one out of twenty teenagers worldwide contract STD each year. WHO also reports that 1/5 of the people with AIDS worldwide are in their twenties. This indicates that due to the long latency period that AIDS takes; they probably contracted the disease virus during their adolescence. Adolescents can be guided so as not to contract

Sexually Transmitted Diseases but they deny that they can contract STDs and therefore continue to practise premarital sex, a high-risk behaviour. Some STDs are a-symptomatic and youths often do not know how to recognize the symptoms. They also fear the negative response from adults, which normally prevails whenever adolescents seek for help.

This concurs with our current research findings as shown in table 4 below, which revealed that 20percent of the adolescents interviewed rated their number one problem as struggling with a strong sexual desire and they did not know how to handle it. When adolescents were asked the problems they experienced at puberty, they gave the following responses.

**Table 4: Adolescents' Anxiety Problems**

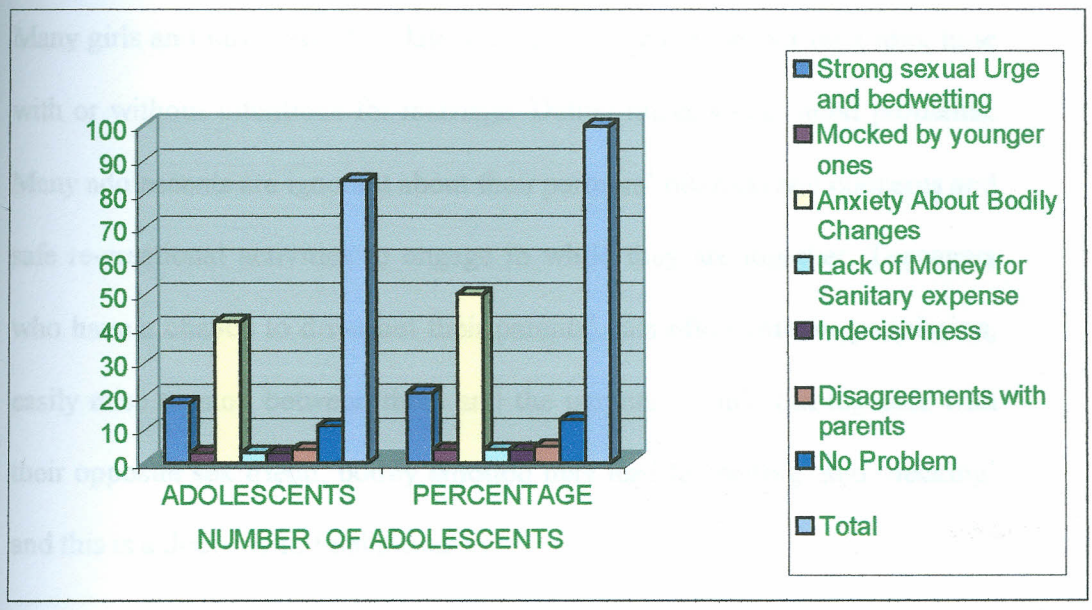
| PROBLEM | NUMBER OF ADOLESCENTS | PERCENTAGE |
|---|---|---|
| Strong sexual urge and bed wetting | 18 | 20 |
| Mocked by younger ones | 3 | 4 |
| Anxiety about bodily changes | 42 | 50 |
| Lack of money for new clothing and personal effects | 3 | 4 |
| Indecisiveness | 3 | 4 |
| Disagreements with parents | 4 | 5 |
| No problem | 11 | 13 |
| **Total** | **84** | **100** |

This shows that sexuality is a problem at adolescence requiring to be addressed because of the new powers the body is acquiring related to the activated sexual

hormones. That coupled with the social freedom adolescents acquire at that age, can really be problematic if moral guidance and counselling are not given. We also note that parents tend to be overtaken by the economic needs of the adolescents especially for the girls whose budgets shoot up with the onset of menarche. 4percent of the adolescents interviewed indicated frustration due to lack of money to deal with their hygienic need. The relationship with parents for the 5percent interviewed tends to be sour and this could be due to the hormonal changes causing mood swings hence more quarrels with the authority. Erikson's theory as interpreted by Mwiti (1993), observed that adolescent needs support from the community so as to come up a fully prepared person. If the parents and pastoral workers as well as other caregivers lack this understanding, the adolescent is likely to result to more crises.

Many boys are pressurized to go out and sexually prove their manhood by fellow boys and girls. Teasing by the peers can easily make the strongest teenagers to feel inferior unless armed with practical information about their sexuality and the assurance that they are valued by the society. The following bar graph shows some of the problems adolescents face in Nairobi churches, some of which are related to sexuality.

**Figure 1: Adolescents' Problems**




In figure 1 above, it is evident that 50percentof the 84 adolescents interviewed had anxiety about their bodily changes. This is an issue that needs to be addressed at an earlier time before the changes appear. The data from Nairobi adolescents demonstrate lack of information and necessary support from parents, teachers and pastoral workers as they go through these changes.

Sex generates fear of getting pregnant out of wedlock in girls and both gender risk contracting sexually transmitted diseases and AIDS. The adolescents needs to be helped to refrain from sex before marriage. Abstinence can only be practised by a well-guided and groomed adolescent who is also able to choose the right friends, the right television programmes, the right movies and observes parent's curfews without complaint.

### 3.1.2 Boy/Girl Relationship

Many girls and boys want to relate with one particular partner for a long time with or without intentions for marriage. Dating raises some moral problems. Many adolescents are ignorant about their partners' interests and concerns and safe re-creational activities to engage in while they are together. Teenagers who have a chance to drive out their parents' cars often without permission, easily raise tension between them and the parents. While out together with their opposite sex friend, bodily emotion may lead to 'petting' and 'necking' and this is a doorway to final sexual act.

Interacting with a wide variety of people is healthy for the adolescents to develop a broader outlook in life, appreciate other people, and develop true love for their neighbours and proper love for self. Going steady with one partner denies adolescents chances to develop accordingly.

> Going steady tends to hamper intellectual growth. The boy and girl lean towards each other and tend to think as one. When separated they feel frustrated, become pre-occupied and find it difficult to concentrate on their studies, ( Lawlor 1980:68).

The results of their being together can be teenage pregnancy, school dropout, abortions or unhappy marriages. Girls are not conscious that boys are easily aroused sexually and that it's up to them to keep the situation under control. It's worth noting that many adolescents do not realize that mature love must rise above physical attraction and outward charm. Most young people tend to hold to external beauty more than the inner beauty of the individual character.

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While dating, it is evident that many boys and girls want to go out for disco dances, which lead them into further levels of moral danger. Although dances require close and prolonged pressure on bodies and immodest touch, these are all unhealthy as they may arouse emotional feelings otherwise uncalled for. Most girls do not know that modesty is one of the most important virtues that women can possess. Their social life practices at this age are likely to impact positively or negatively upon their future as adults.

In the current research, adolescents were asked about the problems they were unable to solve even after seeking help. The problems are further demonstrated in table 5 page 125 which shows that 21percent of the adolescents interviewed rated attraction to opposite sex as number one problem. The anxiety about their bodily changes reflected by 15percent of the adolescents as a major problem they were unable to solve even after seeking help, ties with their attraction to opposite sex. This can be attributed to their growing anxiety about bodily changes. It appears that while in the search for answers, they are carried away by the peers due to the pressure exerted to behave like the majority of the peers. 13percent of the adolescents interviewed also found peer pressure towards boy/girl relationship difficult to handle even after seeking help.

**Table 5: Adolescents' Relationship Problems**

| PROBLEM | NUMBER OF ADOLESCENTS | PERCENTAGE |
|---|---|---|
| Attraction to opposite sex | 18 | 21 |
| Anxiety over bodily changes | 13 | 15 |
| Peer pressure | 12 | 14 |
| Undecideness | 11 | 13 |
| Boy/girl relationship | 11 | 13 |
| Lack of money | 7 | 8 |
| Poor parental relationship | 7 | 8 |
| None | 5 | 8 |
| **Total** | **84** | **100** |

Adolescents tend to be between two levels of maturity that is childhood and adulthood, hence the findings of 13percent being in a state of undecidedness. Being unable to decide makes them vulnerable to peer pressure and it is no wonder that 14percent of the adolescents interviewed could not resolve peer pressure related problems even after seeking help. Through peer pressure, they are likely to be influenced to get into unhealthy boy/girl relationship because they are poor in decision-making. Most adolescents need to be guided to think more independently about which relationship they should keep and which ones they should not keep. It is evident that some of the adolescents have a problem with parents since 8 percent indicated having a poor relationship. The same number indicated lack of money as a problem and this can be articulated to the poor relationship the 8 percent were having with parents.

### 3.1.3 Seeking Identity

Seeking identity involves the identification of one's potential, the evaluation of strength and weakness, the search for values to live by and the choice of source of belongingness. Individuals identify their strength and establish themselves accordingly, moving towards the maturity desired. Many adolescents will seek identity according to how they look, what they would like to be or what their parents are. Others may focus their identity upon what they can produce such as providing a service that is admired by others. According to Shaw & Ashburn (1992:483), the source of identity is developed as argued in the following attitudes:

| | |
|---|---|
| Profession | I'm what my career demands |
| Progeny | I'm my child |
| Psyche | I'm what I'm |
| Power | I'm what I control |
| Privileges | I'm what I inherited |
| Prestige | I'm what I belong to |
| Possession | I'm what I own |
| Physique | I'm my body |
| Packaging | I'm what I look like |

An adolescent, who picks any of these attitudes works towards fulfilling them. One can get stuck in any one of them and settle on it without completing the struggle for the search so as to come up as an established personality. Progeny for example, may be a source of identity for some adolescent girls who see no other future other than becoming a mother. She may purposefully become pregnant to actualize her identity and secure her future value. The church elder of ACHS (O.I. 8.8.1997) indicated that most of the girls who drop out of

church do so due to pregnancy out of wedlock, which comes up due to fornication, an offence against the Torah. They may be doing so while in the search for recognition. For those who regard marriage as "their possession", one may get pregnant in the hope that she will be appreciated by the man and consequently get married. Psyche seems the best identity because it gives one a chance to develop the self. It involves the deep intimacy with the self while in the search for integrating beliefs, values, priorities and goals. From the search for psyche, the true self is likely to emerge.

A teenager from the University of Nairobi quoted by Kinoti (1995:108) held that he is what he could do and worked hard to learn how to preach exactly like the Western preachers. He aspired to be a great preacher similar to the one from the Western world, meaning that he saw a role model in the Western preacher. He listened to a pack of cassette tapes of some great preachers again and again. This was in the hope that he will master their sermons, intonation and format of preaching. Imitating Western heroes is a limitation to this young man's self-identity development.

Erikson argues that such a person is likely to develop some kind of role confusion because of imitating someone else excessively. He lacks the knowledge and skill required for the role he imitates and also the capacity to perform. He is likely to end up frustrated if his effort of imitation does not bare

fruits equivalent to those reaped by the person he is imitating. He thought that he would be more appreciated by others if he preaches with reference to somebody he already identified with as a heroic preacher.

The search for values is not easy. It takes a lifetime of continuous searching, modification and maturing. Nevertheless, the basic value system and evaluation process are resolved during the identity crises at adolescence. This is normally in the fifth stage according to Erikson's theory of personality development. He names the stage identity versus role confusion. The discussion held in the course of research with adolescents led the researcher to conclude that modern adolescents go through this stage between the ages of 13 and 17.

At times, a negative identity develops. When a person believes that the expectations of the self, peers or parents cannot be met, a negative identity may develop. I3 percent of the adolescents interviewed indicated their state of dilemma and frustrations during moments when some of their parents failed to approve their choice of the church they were worshipping in. On the other hand, they felt that their needs were met in the church they had chosen. This is because they identified with the activities and peers in the church youth group. The dilemma arose because they did not want to apparently disobey their parents yet the parents were not approving their opinions. In such situations,

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some youths may feel uncomfortable and decide to refuse to go to church altogether. A youth leader in one of the churches visited during the research (O.I 18:7:1997) indicated that some youths from the church had escaped from the church and joined social deviants groups in the estates. Such youth must have done that due to lack of stability in their search for identity. They exhibited behaviour in direct defiance of authority so as to maintain a self-esteem and control. This happens if the young person perceives that the parents or any other authority figure hates him. The person may continue to feel bad throughout life and seek to extend all the energy to protect self and seek assurance of acceptability elsewhere. The adolescent may end up indulging in school truancy, delinquency, drug addiction, premarital pregnancies, violence, aggression or alcoholism.

Many times the print and electronic media present violence and aggression as an acceptable way of treating people and solving problems. The teenagers may find satisfaction in identifying with some of these characteristics. The media also through programming and advertising suggest that the 'good life' of beauty, romance, wealth and alcohol are the standards for evaluating success. Immediate gratification is the order of the day, rather than self-restraint, hard work and discipline. The media programmers might be tempted to underestimate the indirect effect that the programmes have on teenagers' identity formation physically, psychologically, socially and spiritually.

Adolescents' energies that could be used in stimulating physical, social, spiritual or mental growth are spent watching TV and video shows. Asked what type of help they would like to receive from the church, majority of the adolescents in Nairobi churches indicated that the church did not offer enough leisure activities responding to their needs for general knowledge. They therefore resulted to watching videos in secular halls in the estates and reading prints regardless of their moral standing.

### 3.1.4 Peers and Peer Pressure

Our research findings showed that adolescents in Nairobi churches spend more time with their peers than with parents. They find peer interactions more relaxing, a source of comfort and a challenge much better than the home environment. They indicated that parents are too busy to address some of their complaints, otherwise addressed by peers. Besides, 8percent of the adolescents as shown on table 5 page 125, had a poor relationship with their parents. It is no wonder that they preferred relating with peers than with parents.

The importance of peers can vary from adolescent to adolescent. The peers normally influence matters of dress, speech and leisure activity. Many adolescents indicated that when there is a stressful environment, at home or school the peer group becomes a source of stability. The peer group is like a bridge between childhood and adulthood independency. Peer groups have a

positive function of providing a context in which adolescents can learn and test their developing interpersonal skills. In the peer group, adolescents learn what to expect from friends and how to shape their identities by comparing themselves with peers. They resolve interpersonal problems and learn how to hold themselves and others in esteem. Peer groups therefore serve a major socialization tool in the lives of adolescents.

Amongst peers, conformity to peer pressure is an important social phenomenon and peers may exhibit it so as to obtain social praise and recognition. 60percent of the adolescents interviewed when asked whom they would turn to for help if they had problems with parent or church elders, said they would first talk with their peers. According to them, being appreciated by peers is more important than by parents. The primary motive directing many adolescents' behaviour is to avoid the rejection or disapproval of their peers. When peers' expectation conflict with parental expectation, then the adolescents' experience peer pressure because they tend to obey their peers more than their parents at this age.

Some adolescents keep themselves busy with group activities at the expense of developing academically while undergoing training. Esther, a Nairobi University student is quoted by Kinoti (1995:104) as one who had trouble with her studies because, being a Christian Union (CU) leader, she kept herself

busy preaching and attending overnight prayer meetings at the expense of her studies. To the adolescent what matters and is bidding is to conform to the structures set up by the group. This kind of conformity concurs with Kohl berg's argument in his three level theory of moral development. It all brings us to the need of pastoral workers to give guidance to adolescents as to what they have to conform to. Esther's friends in the fellowship questioned her every time she failed to show up for fellowship. She feared to lose her name in the CU group and therefore gave in to her friends' appeal. She finally failed her exams and was asked to repeat.

67 percent of the adolescents in the current research find themselves in a dilemma wondering whom to obey, their peer group or the parents who advise them to give more time to classwork. As a result many adolescents find themselves unable to resist peer pressure hence give in so as to realize actualization. Figure 2 page 135 indicates that 67percent of the adolescents interviewed had disagreement with parents due to adolescents desire to please peers.

The pastoral workers need to be aware of the adolescents' dilemma in the self-identity search so as to help them more articulately. 20percent of the eighty-four adolescents interviewed in the current study said that their main problem is being unable to overcome peer pressure even after seeking guidance. This

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shows that it is necessary for the church and other institutions to address this issue. Whether the church workers understand the urgency of guiding adolescents and whether they have the skill to do so remain a concern for this study.

### 3.1.5 Rebelling Against Parental Authority

Erikson (1965:55) in his fifth stage of analysis of human growth and development, observes that adolescents strive for freedom and seek to establish their own rules and regulations. In this search for freedom, the young persons often reject the guidance of authority figures such as parents, teachers and society. They instead rely on the peer group as the authority.

The current research findings show that the period is difficult for children and parents largely because the adolescents become independent of their parents' control. They have a tendency to react to parents' order with rebellion. See the following table:

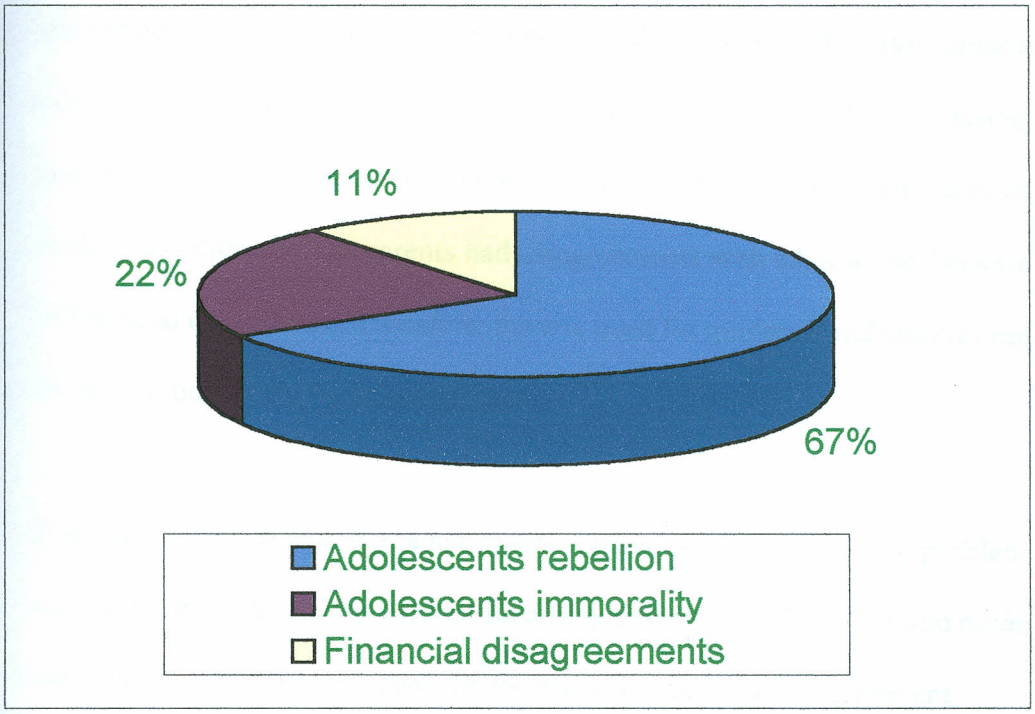
**Table 6: Adolescents' Parent Relationship Problems**

| PROBLEM | NUMBER OF ADOLESCENTS | PERCENTAGE |
|---|---|---|
| Attraction to opposite sex | 18 | 21 |
| Anxiety over bodily changes | 13 | 16 |
| Peer pressure | 12 | 14 |
| Undecided ness | 11 | 13 |
| Boy/girl relationship | 11 | 13 |
| Lack of money | 7 | 8 |
| Poor parental relationship | 7 | 8 |
| None | 5 | 7 |
| **Total** | **84** | **100** |

From the above table, it is evident that 8percent of the adolescents interviewed had a poor relationship with their parents. The causes of the poor relationship are diverse depending on personalities involved. Many times it was indicated by parents that adolescents prefer to have their own way and question the parents' knowledge with regard to the issue being discussed between them.

When the parents were asked if there has been a time when adolescents failed to communicate with them, 32percent of the parents interviewed admitted that they had problems relating to their adolescents. For those parents who admitted that they had problems, rebellion came out amongst 67percent of the parents as the main problem they were handling. The rest is demonstrated in figure 2 p.135.

**Figure 2: Causes of Adolescents' Disagreements With Parents**




Rebellion against parental authority by adolescents come because they want to have their way and especially as they search for the role model to emulate as discussed in Erikson's theory. The role model may not be the parent but other heroes outside home. This means that in the course of the search, many youthsalienate themselves from home so as to have enough time with their role model. In the process, quite a number of adolescents from Nairobi churches get into the immorality problem. The current research indicates that 22percent of the parents interviewed had disagreed with their adolescents over this issue of immorality. What is morally right for parents may not be the same with adolescents. This is because the standards of morality in our society are

dependent on the individual's and their social environment. Adolescent's culture also contributes to parent/adolescent's disagreement. This is because it calls for high expenses as they try to keep up with the teen fashion, dressing, dating and proving out their identity. It is evident that from this research finding, 11percent of the parents had disagreements with adolescents because of financial expenditure. Therefore, there is need for guidance and counselling on how to budget their available finance.

The problem of rebelling against parental authority is a worldwide problem among adolescents. This is evident according to Gordon (1975:171) who notes that a father told a seminar class the following concerning his adolescent,

> We have nothing to use anymore to back our authority except the family car. Yet even that doesn't work any more because he took our car keys and had one made for him. When we are not at home he sneaks off with the car any time he feels like. Now that we have nothing left that he really needs, I cannot punish him anymore

This parent expressed frustrations they experienced as their children grow up. This inevitably occurs as the child approaches adolescence. He/she begins to figure out ways to avoid parent's punishments. In homes where parents have relied on power to control and direct children throughout their early years, parents normally get a rude shock. As adolescents live childhood, their power simply runs out. The adolescents do not rebel against their 'power method'. (Gordon 1975). The disagreement seems to dwell on the fact that the adolescent is no longer a child and the parents still continue to treat him as a child. Adolescents want independence but parents want the adolescents to

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display qualities of good conduct. According to Brigham (1989:3), good conduct means:

> Being home on time. Increase contribution to the general maintenance of the home, regular completion of schoolwork, good judgment in the selection of friends, and extracurricular activities. Keeping a neat bedroom.

The adolescent in contrast wants to know why he/she must obey all these rules. He/she will occasionally reply that something looks okay to him/her when asked to make it neater. This is because the adolescent at times would display characteristics of making individual judgment and the judgment does not always concur with the parent's opinion.

Adolescents also raise conflicts with parents because they tend to postpone anything such as cleaning their bedroom. Parents may want a prompt response to instructions. Teenagers also fail to realize that in certain circumstances, parents and other adults have less sense of humour. Among the youths interviewed, one respondent (O.I 3:9:1996) pointed out that his parents were ever agitated with him whenever his friends visited him. This is because of the teenagers' language that sounded an insult to the parent's. In their interaction as peers, sarcastic, obnoxious, vulgar and obscene remarks occur frequently. It is likely that the adolescents' usual response to a peer's question or comment will be in a way that is likely to offend adults. This is especially so if the parent feels the youth are making fun of him/her. The adolescent in turn gets surprised and annoyed by the parents' reaction and may reduce occasions of

staying at home. From the above, the peer group seems to influence many teenagers more than their families.

Most teenagers end up becoming critical of anything their parents say. Some adolescents during the research indicated that they do not talk to parents unless when asking for something. They can hardly carry out a conversation that is more than a question and a straightforward answer. Often adolescents are silent because they feel threatened by adults. They seek to protect their fragile self-image, hence pretend all is well.

Parents are also known to get less involved with their adolescents' daily lifestyles and this leaves the adolescents to form life values on their own. Wilkerson (1988:118) has this to say about eroding Christian values among adolescents.

> Christian parents now allow their teenage children to do as they please with no real guidelines for godly living. In the spirit of 'political correctness' the older generation simply doesn't want to offend children, and so the young people make a past time of fooling their fathers and mothers. Many parents are just lazy; they set their children in front of a TV and let it do their baby-sitting. Yet these days many of Disney's shows are full of greed, sex, and even witchcraft and they are filling our young people's minds with evil!

As a result of parents and adolescents' alienation, many adolescents are finding miseries and bitterness in life because they never receive or accept correction and advice from their parents. In the churches visited, it was evident that

pastoral workers have a task of bringing the parents to the point of discussing effectively with their adolescents. Bringing the two groups together in a free and social environment where they can start talking is a possibility for success. By so doing, the church and the parents would be providing the social support suggested by Erikson (1965) and supported by Mwiti (1993).

### 3.1.6 Drug Abuse

Drug abuse is another source of instability among adolescents. Adolescents easily influence each other into drug addiction. Wilmer (1988:21), records the following sentiments, which are expressed by the adolescents to explain why they abuse drugs.

> I wanted to see how I would feel
> I wanted to have fun
> I like to take risks, I'm no baby
> I can make up my own mind
> I like to experiment with new things
> I want to feel grown up
> I wanted to be a part of the group.

From these sentiments, it follows that adolescents abuse drugs because of their search for identity, the need to be appreciated by age-mates and recognized as a grown-up by the society. This adolescents' explanation points inwards to their feelings about life. However, parents argue that adolescents abuse drugs due to peer pressure. The parents may blame the schoolteachers, the peer group, bar owners, the media, the police, the adolescents' role model and other significant figures but it is clear that adolescents make personal choices.

Ndirangu (2000:7), further notes that researchers have discovered that teenagers deliberately switch to another peer group so as to be with age-mates who have made a similar decision like them on using or not using drugs/alcohol. These friends must portray characteristics of courage, popularity and power that adolescents admire. According to a youth leader (O.I 17:6:1997), most of the teenagers who had abandoned youth activities in the church were being seen within the estates with friends who were not church members. The leader concluded that it was most likely the group was abusing drugs since the youth had not only left the church but had also dropped out of school.

Peer pressure and identity seeking lead adolescents to drugs and substance abuse. Influence by the modern fashion, the print and electronic media, the competitive spirit in sports, competition in exams or a mix-up of roles, restrictive parents, lack of creative use of leisure time and listening to musicians who glorify drugs, may all lead to drug abuse. Some adolescents take drugs as a way of escaping from reality. This is normally so, for adolescents who live in the streets of Nairobi. Getui (1995:135), indicates that Nairobi has approximately 130,000 street children who abuse drugs. She notes that the adolescents on the streets use glue and petrol. They do these so as to hide from the reality of hunger and rejection. The effects of these drugs include depression, brain damage, a floating sensation, dizziness, slurred

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speech and a sense of heightened power, Karechio (1994:44). A high level of intoxication among the youth leads to apathy, an impaired judgment leading to impulsive and aggressive behaviour.

Although it is difficult to give statistical data of adolescents abusing drugs in the church, it was evident from the youth leaders that there was a high turn-out of membership because of some youth who quit and joined groups outside church are already abusing drugs. Drugs normally abused by adolescents in Nairobi and all over the world include marijuana, cocaine, hallucinogens and tranquillizers such as heroine, morphine and codeine. All the drugs mentioned have dangers that may have a short and long-term effect. The health and school performance of the adolescents deteriorate while in some cases; the use of drugs may be fatal. In the current research findings, pastoral workers observed that not all pre-adolescents in Sunday school classes turn up for the teens meeting as they turn thirteen or fourteen years old. It is therefore evident that the church encounters dropouts who are likely to be among the 130,000 street children quoted by Getui (op.cit) to be abusing drugs. Attending youth meetings is optional but the pastoral workers need to maintain a good follow-up to those children they receive as toddlers in Sunday school classes so that they do not fall out of pastoral care and engage in drug abuse at adolescence.

In the churches researched according to some parents who observed anonymity, there are some adolescents who abuse drugs secretly. Due to their parent's insistence that they must attend church regularly, the adolescents rebelled and joined their friends who do not go to church. They later started abusing drugs given by the friends and moved to more intense addiction.

Dobson (1970:186), notes that many teenagers would risk their life if they thought that peers would appreciate them more. The search for appreciation among peers is likely to result in rebellion against parent's opinion. That seems to be the case for most adolescents' in Nairobi churches as noted by a parent who observed anonymity. He noted that he had observed his neighbour's children becoming rebellious after dropping out of school, they move in groups, start getting untidy, glue sniffing and gradually using other harder drugs as they grew older.

Sooner or later, the person turns from user to seller and starts the habit of running away from the police. Such adolescents are likely to spend half their teenage life in and out of prison and continue to get hooked into higher levels of drug abuse for example, from marijuana to mandrax to heroine and from swallowing tablet to injections or use of syringes.

This means that adolescents must be prepared to deal with choices about drug use before their ninth year on the average. Somehow before their teenage years, young people must make this major decision. Parents and other authorities cannot ignore this reality not only here in Kenya but worldwide. Ignoring the issue is a way of enabling adolescents to go on abusing drugs. The pastoral workers need to use methods that are community or group oriented. Focusing on the problems adolescents are facing while under peer pressure, will go a long way in helping to solve the problem. According to Pavlov's theory used in this study, peer pressure can be utilized as a stimulus to reinforce positive behaviour among peers. Given the characteristics of age-mates, significant in perpetuating common attitudes and behaviour in groups, it is possible that the church utilizes the group to supervise and sanction members who misuse drugs.

### 3.1.7 Seeking Spiritual Enrichment

Many adolescents in the search for religious identity find themselves unaffected by the pastoral programmes set in the churches chosen for them by their parents. As noted by Erikson 1965, Gleason (1975) and Arnold (1944), most adolescents question everything about the religion introduced to them by parents and seek to establish their own religious understanding. When adolescents in the current research were asked if there were spiritual problems the church was not helping them to solve, 54percent of the adolescents

indicated thirst for good praise and worship, overnight prayer meetings and more frequent youth meetings. Many give these as a reason why they occasionally went to other churches.

Lawlor (1980:156), points out that adolescents need spiritual guidance from the church. The church has authority over the individual and should therefore make itself relevant. Some adolescents in Nairobi are extremely religious and fail to seek spiritual information only to end up in cultic groups. These cultic groups enslave them with a promise of happiness. Some of the adolescents interviewed in three of the churches researched (anonymity observed) indicated that quite a number of their friends had moved to cultic groups that promise popularity, prosperity in finance and spiritual power. In case the happiness promised is not forthcoming, they develop tremendous suffering. The feeling that one has been misled does not seem to come easily. If teenagers do not leave the cultic faith and practices, they end up hooked for life, hence the need for pastoral guidance.

The researcher observed that majority of the newly established churches in Nairobi are noted to bare over 75percent of their membership below 35 years old, yet these are some of the churches the adolescents' parents do not know about and would not approve. Unfortunately, parents are overshadowed by some adolescent's religiosity without knowing the type of a religious group the teenager attends. By the time the parents come to know that the adolescent is in

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a cult, it is already too late for them to oppose since the young person may have been initiated. It is time all churches addressed the spiritual needs of the adolescents from the latter's point of view.

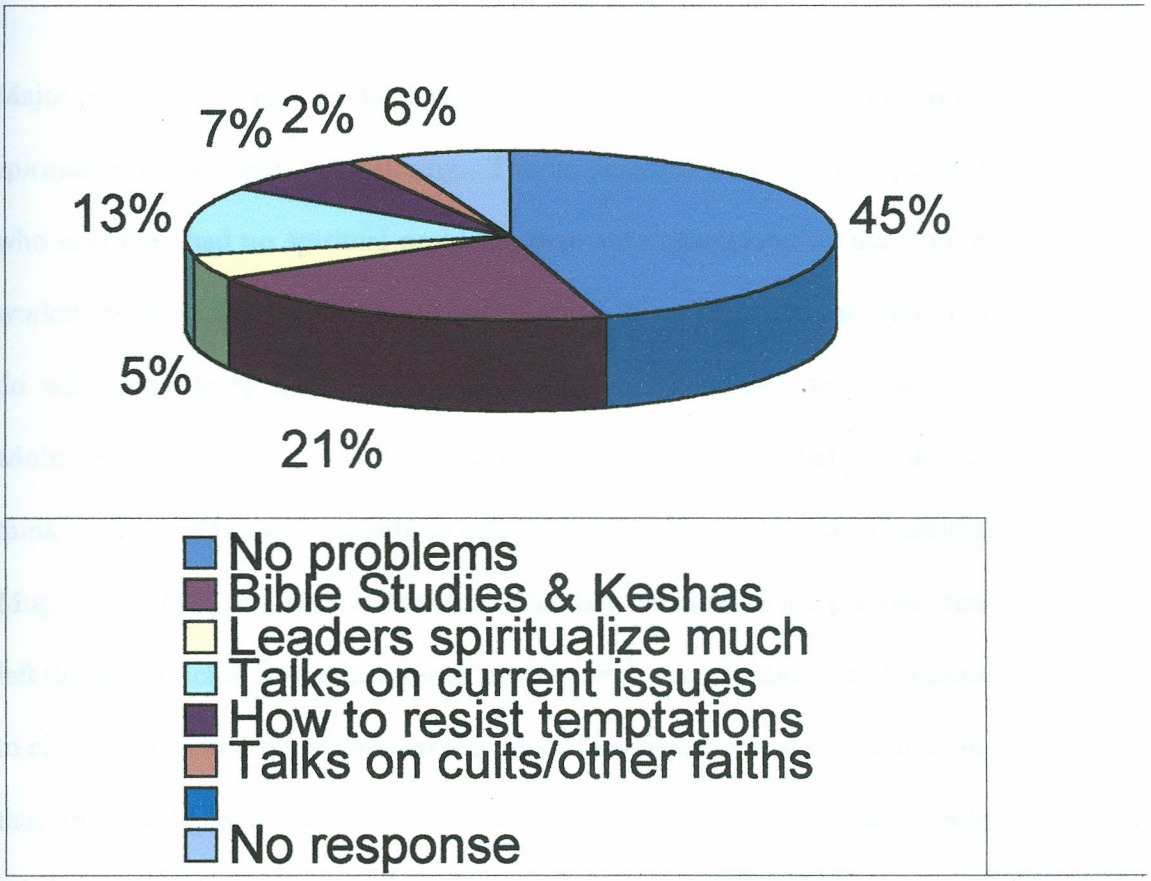
The church has not been able to reach the adolescents in addressing these needs effectively, as will be noted later in this study. From the above discussion, it is apparent that adolescents face problems while in search of spiritual guidance. We shall now look at the problems faced and solutions sought.

### 3.2.0 Unresolved Spiritual Problems Among Adolescents

Adolescents respect the church for its work of spiritual guidance. This is shown in figure 3 p.146, it indicates the fact that when asked if they had any spiritual problems, they were unable to solve with the help of church workers, 45percent indicated there was none. The issue to note here is that 45percent of the adolescents interviewed had never taken the personal problems to pastoral workers since the rapport was poor. They therefore had no unresolved problems as far as the pastoral workers were concerned. However, 22percent desired that the church should increase the frequency of Bible studies, fellowship and overnight prayer meetings, *Kesha*. 13 percent of the adolescents wanted to have more talks on current youth topical issues, 7percent wanted to know how to resist sexual temptations, 4percent felt that church

leaders spiritualize life too much, while 2percent felt the church should teach them more about other faiths.

**Figure 3 Adolescents' Unresolved Spiritual Problems**




These findings show that adolescents do expect much more from the church in terms of spiritual guidance than the catechism classes. They would want the church to address their issues more closely than she is doing. It is evident that 13percent of the adolescents felt that the church workers are too spiritual for

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them. Most adolescents have questions that deal with personal life issues such as having opposite sex relationships, issues to deal with guilt because of falling into sin and how to overcome peer pressure but are unable to ask lest they are thought to be too carnal by pastoral workers.

Majority do not think that the church has the potential to give any more spiritual guidance than it is offering. This is demonstrated by the 45percent who said they had no spiritual problems that were unresolved by the church workers as far as they are concerned. They have conceptualized the church to do what it is doing and no more. However, this does not mean that the adolescents do not have problems requiring counsel, it is only that they do not think the church has the capacity to help. This may have a historical bearing. Mugambi (1995:154), argues that church leaders retreated to the parishes and left the public schools to educational, professional, and vocational institutions to civil servants and public trained teachers. This happened when the schools that were managed by missionaries were taken over by the government. While this happened, the youth in the parish were listed along with other parishioners for pastoral services, very little focus was directed to them specifically. This means that the youth in the schools lack counsel from church workers and those in the churches are not catered for in the existing programmes.

Mugambi (Ibid) further notes that churches should serve as centres for the cultivation of moral norms and identity. But he observes that churches are often symbols of alienation in many areas. This is because the African traditional values and norms, which have been severely undermined by forces of change both secular and religious, are further eroded by the doctrines and practices maintained in the respective churches. In this case, Christianity in Africa, continues to be an agent of modernization regardless of denomination. It has therefore undermined its followers from their traditions without firmly grounding them in another cultural foundation.

### 3.3.0 Conclusion

It can be concluded that the adolescents in Nairobi are in dire need for guidance and counselling. However, following Erikson's theory and the need for successive continuity from one stage of growth to the next, the church has not replaced the traditional African society in guiding and counselling the adolescent through the transition. Mwiti's cosmo-centric therapeutic model is not in use since individual adolescents are left to struggle through the challenges of puberty. The rituals practised do not take care of personal emotional feeling accompanying adolescents' physical changes. Neither does the catechism teaching touch on individual issues resulting to guilt and sin due to sexuality challenges.

There is need therefore for the pastoral workers to look into the possibility of setting in place a bridge as it were, in form of a social /spiritual structure that covers most of the needs of adolescents as they transit into adulthood. This would help overcome the problem of sneaking from church activity at teenage as noted by some respondents. The premise that modern adolescents suffer from social growth related problems due to lack of consistent preparation has therefore been confirmed through the adolescents' response to questions related to guidance offered to them in the church. The little help remains inadequate and many times not responding to personal concerns.

There are some traditional counselling techniques that can be introduced into the church. This would create room for better interaction of pastoral workers and adolescents and also help resolve the crises adolescents go through as indicated earlier. The next chapter will discuss the methods of guidance and counselling being utilized in the churches surveyed in this study.

# CHAPTER FOUR

## ADOLESCENT GUIDANCE AND COUNSELLING IN SELECTED NAIROBI CHURCHES

### 4.0.0. Introduction

This chapter evaluates the pastoral guidance and counselling methods used by certain selected Nairobi churches in giving relevant guidance to their teenagers. Second, It analyses the successes and failures of the pastoral method used by the said churches in their guidance and counselling sessions to their teens. Lastly, it critically evaluates the youth's awareness of pastoral workers as social-spiritual caregivers.

### 4.1.0 Analysis of General Adolescent's Pastoral Guidance and Counselling

All the pastoral workers interviewed indicated that they use class situation method in giving guidance to adolescents. Some churches like Kenya Assemblies of God (KAG) and Christ Co-Workers City Church (Chrisco) have in addition, educational trips and video shows. These activities help the adolescents to utilize their energy and participate in social activities together. Most of the churches visited do not have a youth pastor. The Crisco City Church and the K.A.G have a trained worker for each group, comprising pre-adolescents and post-adolescents. Asked how they had been giving guidance

and counselling to adolescents, 62percent of the pastoral workers interviewed mentioned seminars, 19percent gave individual and group counselling, 16percent used both the individual and group counselling while 3percent gave no response. The following table shows the distribution pattern.

**Table 7: Pastoral Counselling Methods in Selected Nairobi Churches**

| **Method** | **Number of Pastoral Workers** | **Percentage** |
|---|---|---|
| Giving seminars | 20 | 62 |
| Individual and group counseling | 6 | 19 |
| Both individual and group counseling | 5 | 16 |
| No response | 1 | 3 |
| **Total** | **32** | **100** |

These data reflect very little individual counselling and may indicate that the adolescents are not close to their pastoral workers enough to seek face-to-face counselling. They depend more and more on the group talks. We shall look at the guidance and counselling given to adolescents by each of the congregations interviewed.

### 4.2.0 Kenya Assemblies of God, Bahati

The KAG church in Bahati is a part of the greater Church in East Africa founded by missionaries from the United States of America in collaboration with some supportive leaders from Kenya. Other countries where the church operates include Burundi, Rwanda, Malawi, Madgascar, Uganda, Tanzania,

Ethiopia and Malaysia. The Church was founded in Kenya in 1973 and handed over to Rev. Peter Njiri in 1982 as the General Superintendent of East African Region. So far, the KAG ministry has more than 94 churches out of Nairobi in Nyanza, Central, the Rift Valley, Coast and Eastern provinces of Kenya respectively. The church indicates signs of rapid growth. During the visit, we observed that 75percent of the members were young people.

### 4.2.1 The Structure of Youth Counselling

The K.A.G Church, Bahati is also known as Nairobi Christian Church and is the home church of the East African Superintendent, who was the main pastor by the time of research. The church has three group programmes for ministering to the youths. These are, the children's group, the pre-youth church and the senior youth fellowship. The first two groups hold their own services with a paid pastor in-charge.

The KAG has three halls for the youth to be divided into three specific groups. Each of the youth ministries has music instruments. The table below shows the age and groupings of the youth in the KAG Church Bahati.

**Table 8: KAG Pastoral Youth Age and Groups Structure**

| Age | Group |
|---|---|
| 0-10 years old | Children's Church |
| 10-13 years old | Pre-youth Church |
| 14-25 years old | Senior Youth fellowship |

The children church service had a drama performance using teddy bears and there are gifts offered for every answer or cooperation a child shows. The pre-youth pastor noted that, adolescents between age ten and thirteen are given chances to conduct the children service. This gives the adolescents a chance to practise leadership skills. That also creates fulfillment in them. The pre-youth group has regular video shows on topics related to the talks given on Saturdays by elders.

The pre-youth group has a pastor in charge of the group activities who indicated that the group normally holds talks on Saturdays whereby senior ladies in the church talk to the girls and the men elders talk to the boys on adolescent's physical growth issues. Topics revolve around issues such as: establishing a good relationship among themselves, understanding their relationship with God, relationship with parents, prayer, worship and bible exposition.

Many adolescents ask questions after group talks although quite a number are shy and do not open up easily. He noted that it is difficult to know the in-depth feelings of the adolescents. They are normally confused about decisions on various issues. To penetrate them, the pastor said that he had tried to vary his methods of interaction. The youth pastor observed that their language needed familiarization and appreciation if one had to get through with them. For example, they called him *passie* short name for pastor, with all due respect.

The future plans were to involve the pre-youth in more church activities, which encouraged them to form groups for activities such as drama, choir, manual projects and money contribution programmes. The pastor had about 30 percent of the youths dropping out from the pre-youth group before graduating to the next group. This could be due to complications of techniques that were not touching adolescents' needs at that stage. This was due to discouragement from peer groups elsewhere and in cases where families were not stable and the parents were not church members. If the parents do not support youth activities, the adolescent is likely to join peers out of church, which may influence him/her to choose other social activities other than the church, which may end up demoralizing the person. Some of these adolescents are the ones we note to have a low moral value and are likely to get into the problems of drug abuse, truancy, premarital sex and consequent pregnancies and abortions among other social vices.

The senior youth group, 14-25 years is recognized as the main youth team in the KAG. They hold a Saturday meeting between two to four o'clock; discussions are on topics such as keeping themselves pure until marriage, how to spend leisure time, cults and occults, courtship and budgeting. The young people are mainly given group counselling and when need arises, they go for individual help from the main pastor. Besides the Saturday meetings, members also participate in the leadership of the English worship service on Sunday. One of

the interviewees (O.I. 3.7.1996) maintained that the talks had helped him deal with anxiety over some personal issues he was going through. Their Saturday meeting is also spent in carrying out Bible studies, games and preparing skits to be performed during the Sunday English worship service.

During several participant observations, we noticed their liveliness in the group activity, which has helped the group to remain together. They showed great concern for one another. In their plan for weekly activities they prayed for each other's weekly schedules such as school exams, travel and family issues. They however expressed a desire to receive a better counsel from pastoral workers in the church as shown in the following table,

**Table 9: Adolescents' Desire for Pastoral Guidance**

| Issue | Number of Adolescents | Percentage |
|---|---|---|
| Counsel, listen to me and rescue me when in trouble | 6 | 26 |
| Help me to overcome problems | 5 | 17 |
| Cultivate good relationship with us (youths) | 11 | 37 |
| Be taught victorious Christian living | 5 | 17 |
| Pastoral workers need to be more open and sincere | 1 | 3 |
| Total | 28 | 100 |

The table on page 154 reveals that 37percent of the youths feel that their relationship with pastoral workers is not fully developed in a way to attract a closer talk leading to guidance and counselling individually. 17percent said that they would like pastoral workers to help them overcome problems and 26percent desired that pastoral workers counsel, listen and rescue them when in trouble. This proves that adolescents truly need guidance and counselling.

The church however enjoys good governance dealing with an elaborate structure that accommodates the youth ministry in all its various capacities. The hierarchy in the KAG, for example, has room for the adolescents to seek help because they know where to go when in need. The following table shows the various pastoral workers aligned for specific adolescent groups:

**Table 10: Adolescents' Pastoral Programme in KAG**

| Group | Significant Pastoral Worker | Time to Meet |
|---|---|---|
| Youth Ministry | Main Pastor, men and women elders | Saturday 2.00-4.00 p.m. |
| Pre-youth Ministry | Pre-youth pastor<br>men and women elders | Saturday 2.00-4.00 p.m. |
| Children | Children pastor<br>pre-youth leaders<br>Selected youths | Sunday 11.00-1.00.p.m. |

The youth ministry in the church has not only been helpful to the youth but has also been a tool of evangelization. One parent, (O.1. 16.11.1996) indicated that her children introduced her to the church.

A few noted some dissatisfaction in the approach given to some issues. They said that their leaders spiritualize their discussion too much and make it difficult for the adolescents to feel free to discuss issues pertaining to their social needs. A member who underwent discipline after confessing having fallen into sin noted that the discipline was too punitive. He wished the church would take more time to listen to them when in crisis of sin or battling with emotionally bodily related issues.

Observations were that the youth group had members from age seventeen onwards. Consequently, there is an age gap between pre-youth and youth. Many young adolescents previously in the pre- youth group find it hard to join senior youth who are almost mature adults. This is the most critical period as most pubertal changes take place during this stage of growth. The church is therefore lacking a ministry for those between 13-16 years. In the main service, it appeared that more emphasis is laid on the youth ministry, for those above 17 years old, and so the pre-youth are torn in between. Complete counselling should encompass all the ages. Those below 17 years of age and older than 13 years do not feel ministered to effectively because they are too mature to be in the pre-youth group.

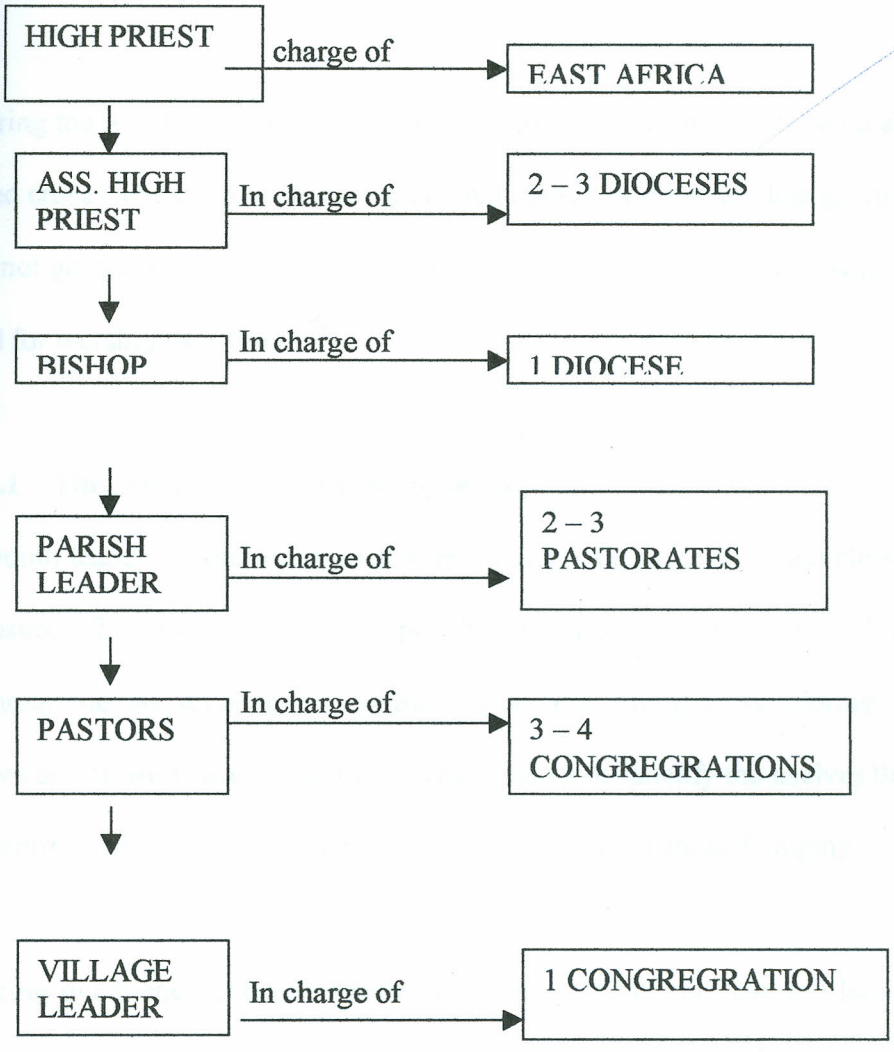
There is need for the church to come to the realization of the urgency to address the 13-16 years old who are actually going through identity crises, bodily

changes as well as social and psychological changes. If no counsel is given as Erikson noted, the capacity to continue in the next stage as youths is affected. There is therefore need for the church to support adolescents keenly and specifically in their endeavour towards maturity holistically.

### 4.3.0 African Church of the Holy Spirit, Pumwani

The African Church of the Holy Spirit, (ACHS) at Pumwani Social Hall is the pastoral headquarters composed of six congregations in Kayole, Kangemi, Waruku, (Westlands), Embakasi, Industrial Area (Sinai), and Pumwani. In each estate, they have a deacon, a clerk, a treasurer and a priest. The priest presides and conducts the meetings. All these estate branches meet at Pumwani Social Hall once a month. According to one respondent (0.I. 31.5.1996), the pastorate is part of the greater ACHS. The following administrative structure indicates the lay-out of pastoral counselling in the church.

**Figure 4: ACHS Administrative Structure**




The above structure reflects a large group of members under a wide scope being catered for spiritually by one leader. The leaders do this with very little training for example; the village elder in charge of a congregation is not likely to be trained as a pastor. He may therefore lack sufficient skills of guiding and counselling the youth. The wearing of white gowns with a red cross sewn on

the gowns puts off some adolescents. This is because it denies, the youths freedom to choose dressing styles and may therefore appear rigid.

During the worship service, members wear white gowns with a turban that have a red cross. The cross is also sewn on their church uniform, a white gown. They do not go home wearing the church gowns as they claim that the gown is holy and for worship time only.

### 4.3.1 The Structure of Youth Counselling

A youth leader is usually assigned to every pastorate with an elected clerk and a treasurer. The pastor in Pumwani parish is the senior leader of the youth group, although he has not acquired any training on counselling skills. During church services, the youth are taught by the youth leader to sanctify themselves through repenting. They are also taught Bible reading, evangelism and singing.

During our participant observation sessions in ACHS services and later on in conversations with the pastoral workers, we observed that they put a lot of emphasis on ritual cleansing through repentance and prayer. One of the youth leaders, (0.I. 31.5.1996) noted that:

> Repentance is significant in ACHS. We spend most of our time in worship and repentance. If one wants to be in-filled by the Holy Spirit he/she must continue repenting until a breakthrough comes

Samita (1994:114-116) indicates that the church has private and public confession sessions. In private confession, members confess to God in secret those sins that would cause alarm if known by the public. The public confession is for those sins related to personal edification whose knowledge by other church members does not cause a threat to the public peace. Information released during public confession related to murder or theft can be misused by some listeners hence the need to have both private and public confession. He notes that public confession involves sufficient preparation by the faithful and it is done on Sundays when the church meets for liturgy.

The church elders go further in their preparation, they spend additional time in prayer reading and meditating over parts of the scripture. During the worship, some members literally fall on the ground after much prayer and worship with their whole bodies full of sweat. Others end up vomiting as a result of much ecstasy! It was during such moments that members felt that one was fully cleansed. They are taught to repent on behalf of their parents and grandparents because they believe that one has been born with sin. Falling on the ground according to one respondent "makes the devil to go out in Jesus' name". They quote Daniel 11:34-35 and Ezekiel 6:11 as point of reference and reason for falling to the ground as they repent.

Concerning pastoral guidance and counselling in areas of bodily changes and growth issues, the pastorate organizes *keshas,* that is, overnight prayer meetings. During such time, men and women elders encourage the youth to "repent". They also hold annual seminars during which time the young people are taught more about boy/girl relationship, marriage, and employment issues. The pastor's wife, (0.I. 4.12.1996) noted that the senior elders help the youth to know how to pray for the government, along with all other issues mentioned above. The response of the young people has been good in that they have continued to obey church rules accordingly.

A major shortcoming in this church is the limitation of physical space. They meet in a hired hall and have a limit as to how much space they can afford to rent. This is because majority of the members are low- income earners. It means that there is very little space for expansion and currently the hall is not adequate for those attending the service. They lack interpreters during the worship service. Most of the time the service is conducted in one of the Luhya dialects even though there are Ameru, Agikuyu and Abagusii among them. The church has a weakness of being unable to attract youth below 15 years of age. It is no wonder that guidance and counselling on bodily changes is not emphasized since most adolescents inside there appear to have matured, but from the interviews conducted, majority still need guidance.

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The ACHS lacks a Sunday school class; due to lack of money to rent more space and the fact that majority of the members have their children staying up-country hence the absence of adolescents below 15 years. The ACHS has very little physical space even for the general church services. Adolescents who go for guidance from pastoral workers do so individually.

The absence of adolescents below 15 years old is a major weakness in the church because we could not tell whether the group is given guidance. Unfortunately, this is the age that requires guidance and counselling as they undergo physiological, social and psychological changes. If the church does not provide the service, it means that the youth will grow without establishing stability in those areas. Besides, lack of Sunday school programme has contributed towards the apparent absence of adolescents below fifteen years of age because children from the neighbor-hood could also be benefiting from the programme even if member children are up-country.

Failure to have guidance and counselling sessions for adolescents below 15 years in the church means that they grow up without counsel and support. They may only receive support from peers who are likely to be going through the same confusion in search of identity. The ACHS needs to address the issues of the young because even if majority of the adherents' children are past adolescence, the church is open to parents with younger children.

### 4.4.0 Salvation Army Kibera Corps

Before concentrating specifically on the Salvation Army (S.A) Church at Kibera, we shall discuss the background of the church. William Booth and his wife, Catherine in the 18th century, founded the church. It has spread to other lands such as America, Asia, Europe and Australia.

The Army came to Kenya in 1921 and the branch at Kibera corps and community centre is a section of the Salvation Army Church under Nairobi Central District. As the name suggests, this is a uniformed church with an internationally organized body. The current leadership is internationally organized under the leadership of world leader Major Chief of the Staff Commissioner John Larson. At the local church level, a captain is in charge. He has a congregation of approximately two hundred adherents and amongst them adolescents aged between eleven and twenty who were a minority at the time of the research. The administration of the church is organized like that of an Army having borrowed a lot from the Government of Britain. Titles such as General, Commissioner, Colonel, Lt. Colonel, Major, Captain, soldiers, Cadet and Young People Sergeant Major (YPSM) are commonly used. We shall go through each one indicating the role(s) they play.

A convert in the SA is a soldier in the making. After conversion, one is observed for one month after which time he becomes a recruit and attends

training for six months. The lessons given are on the faith and regulations of the church. After the six months, one is recognized as a soldier and uniformed from then henceforth in white. The Army recruits converts to become soldiers from age fifteen onwards. Young People Sergeant Major (YPSM) is a soldier who has received the call to work with the youth as a leader under an officer. They are trained by the officer in charge on how to handle the youth. The SA has various seminars for YPSMs, on leadership skills. This is necessary because they are put in charge of youths in sectional, divisional, district and territorial levels.

Cadets are soldiers in training. They attend a two years' training on the Bible doctrines, church history, evangelism, health, Salvation Army orders and regulations, pastoral care, platform ministry, youth work, counselling and business administration. Cadets also go for practical assignments; to lead meetings, organize seminars for youth and local officers. They have an opportunity to preach the gospel in many different corps. They sit for four exams and go for three months' attachment in a corps centre for practical training. After completion of training, cadets graduate and are commissioned as SA officers, either as single or coupled (married). The territorial commissioner, during our participant observation noted that an officer is a person called by God, filled and led by the Holy Spirit, having good education and serving a living God in a moving army.

A lieutenant is a trained soldier, commissioned to a Salvation Army corps, centre or school. He has to complete five years before being commissioned as captain. During the five years, the lieutenants go for further training that prepares them to serve as captains. The training includes, Bible, management, English language and pastoral ministry.

Captains are soldiers with an administrative rank in the SA. They are sent for review training for a week before commissioning. As a captain, one can serve as a Section Officer, Divisional Officer, District Officer in a centre or a corp. He/she has to serve in the capacity of a captain before being commissioned as a major. A major can have different ranks such as a Field Officer (one who observes what is happening in the corps) /chief secretary of the whole territory e.g. East African Territory. The Chief Secretary is also known as a colonel. He/she can be a territorial commander who is also known as a commissioner.

In the SA the flag is a symbol of devotion to a greater captain in heaven (Taylor, 1963:42). Its colours have symbolic meanings. The crimson represents God's purity, the sun, signifying the light and heat, which symbolize, the light and fire of people. Red signifies the Blood of Christ and Yellow represents the fire of the Holy Spirit, (the Trinity). Their motto on the flag, blood and fire signifies the blood of the lamb, Jesus Christ and the fire of the Holy Ghost. The flag is also an emblem of victory through the power of the Holy Ghost. During

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the dedication ceremony, the new converts are confirmed kneeling under the flag while the rest of the congregation stand and pray as witnesses. One is dedicated either as a young baby, young soldier, or a full soldier into the Lord's Army and takes an oath to serve as a faithful soldier.

### 4.4.1 The Structure of Youth Counselling

The SA has a pastoral care structure starting from infancy with dedication. At age 2-3 years, the children attend Sunday school under the leadership of YPSM and Sunday school teachers. At age 6-7 years, the children are under the ministry known as *askari kijana* that is young people's soldiers. Their training includes behaviour teachings. At age 7-15 years, they have a programme known as *majibizano.* They are taught the Bible and occasionally given a chance to lead the service during worship. From the group, the commanding officer through the YPSM may identify individuals who could be interested to serve as core cadets (cadets without training). This depends on individual calling. As core cadets, they serve in the worship for a while and they are finally taken for training. Those who do not choose to be cadets remain as plain soldiers.

The Army has appointed an YPSM to take care of all youth programmes and concerns. He helps them to grow spiritually by carrying out the programme every Sunday. This involves a new song, a memory verse or inviting a guest to speak to them. One respondent (0.1.19:8:96) emphasized the need for the

YPSM by saying that a local officer is not there for the sake of it but for a thorough work among the youths.

During the Sunday programme, the youth are divided into two groups according to their gender and age. They are supposed to be given instructions related to their needs physiologically, spiritually and socially. But this does not happen effectively due to various problems related to personal inhibitions related to culture and lack of appropriate skill to teach for example sex education and boy/girl relationship among others.

The pastoral workers interviewed showed mixed feelings on the adequacy of the guidance and counselling they were offering. They felt that they lacked the materials to teach and lacked enough knowledgeable personnel. Whenever youth meetings are announced, most adolescents tend to ignore or shy away from the YPSM, others skip the meetings without apologies. There is a feeling that adolescents would not listen to the older people and that there is need to train a younger YPSM. However, this was consigned to the future. They hoped to organize seminars more consistently in the future and allow more room for discussions. The workers' relationship with adolescents demonstrated the need for much more input so as to have an environment conducive to guidance and counselling.

In the SA Church, there is ample physical space available for groups to meet. However, the guidance and counselling provided in this church is towards career development. The SA Kibera has sewing and carpentry projects in which the youth are involved. In spite of the training given to the YPSM and the commanding officer on counselling skills, issues related to adolescent bodily changes are not emphasized in the programme as expected.

The SA structure for guiding and instructing children looked elaborate right from infancy to age 15 and even as adults being 'soldiers' in the army but activities of *askari kijana* that is for those between age 6-7 and for the group known as *majibizano* during our participant observation. The only group witnessed in operation under the YPSM was between 15 and 20 years of age. It appears that a lot has been planned but very little has been put into practice. This can be accorded the reason that most of the YPSM are semi-illiterate and in the middle age hence the adolescents do not identify well with them because of the generation gap. Lack of liberty to ask questions related to personality and body development was noted during the youth discussions. *Majibizano* is for those within the age of children who are curious about sex related issues but unfortunately the programme does not include such talks. This could be because of lack of freedom between the leader and the youth and also the fact that the leaders might be culturally bound such that they find it a taboo to discuss for example, sex education.

Failure to have practical programme dealing with adolescent related issues in the S.A. Kibera corp means that the adolescents do not have the guidance and social support required as suggested by Erikson's theory as beneficial as adolescents move from stage to stage in psychosocial development. There is need for the leaders to avail time to address the needs of the *majibazano* and the *askari kijana* groups. The leaders may require more further awareness of the needs of adolescence during the stage of seeking identity so that they can help them sort out the issues of identity confronting them at that stage in life.

### 4.5.0 The Roman Catholic Church (RCC)

We researched in two Roman Catholic Churches in Nairobi. These are Consolata Shrine, Westlands and Christ the King (Kimbo). Before discussing them, we shall review the background of the RCC in Kenya which is similar in most of its branches in various parts of Kenya.

The RCC was founded in Kenya between 1889-1892 at the Coast by the Holy Ghost Fathers (HGF). The missionaries moved up-country and established a church (St. Austin's) in Nairobi in 1899. Their first mass was held in a simple room near the Railway Club, (Baur 1990:39). The best-known work of the early HGF is their coffee plantations. In the following years, four more missions were founded at Mang'u (1906), Riruta (1909), Kalimoni (1912) and Lioki (1913). At all stations, the influx of converts was slow. The major cause of

resistance to change was the land issue. The new converts did not fully trust the missionaries. In all six Gikuyu missions, the number of converts was not more than 20,000 after a half a century of missionary work (Baur 1990:43). A great change came with the declaration of emergency in the 1950s. The church spread almost at the same time to Kiambu (1902 Ukambani (1912),), Nyeri-Muranga (1920), Meru (1911-1926), Bungoma, Kakamega, Kisumu and Kisii (1902-1920), Nakuru, Kericho and Eldoret (1902-1952), Ngong, Marsabit (1914-1964), Lodwar and Garissa (1962).

It is important to note that the Roman Catholic Church has many other religious congregations beside the HGF missionaries, like Mill Hill Fathers, Consolata Missionaries, Capuchin Fathers, the Franciscans and Precious Blood Sisters. All these participated in the spread of Catholicism hence its rapid spread in Kenya almost at the same time.

Although these are different religious groups, the church institutions grew in three main areas: first the development of schools, hospitals and health care, second, pastoral centres, the media of social communication and third, teaching religious education through the pastoral programme in schools.

### 4.5.1 The Structure of Youth Counselling.

The RCC has elaborate youth group structure in schools such as the Young Christian Students (YCS) and the Catholic Action (CA). In the Consolata Shrine Church, Westlands, Maina (O.I.15.12.1996) noted that youth come together for various activities such as debates, seminars, drama and Christmas carols. These activities are known to go on in the schools through YCS and CA team.

The youth leader interviewed from the Consolata Shrine claimed he had organized seminars to discuss topics related to early boy/girl relationship, expected bodily changes, leisure time, importance of work, being a committed Christian worker and AIDS awareness

Donatus (0.1.24:1:97), a catechist indicated that some issues in the area of bodily changes were sensitive to handle. For example, some parents were opposed to sex issues being discussed with their children. Besides, he noted, that the youth already had diverse ideas from other sources.

The parish priest noted that the congregation had a problem of adolescent coupling. The church administration had a plan to start a forum in which individual problems could be addressed and this requires more trained

personnel. He hoped to get people trained to fill the gap of counsellors and in so doing accommodate the youths who would take over church leadership in future.

Besides a few youth observed in the Consolata Shrine who are above sixteen years, there are altar boys closely involved in the mass service. Twenty-seven of these were interviewed from Consolata Shrine and Christ the King. Sixty percent of those interviewed indicated that the priest in-charge in their parish had discussed the issue of prayer with them. Eleven percent indicated tithing as a topic already discussed. Other topics included boy/girl relationship, the rosary, wet dreams, salvation, and bible studies on spiritual issues and why people abandoned the church. But boys who were not serving at the altar had no chance to be close enough with the priests so as to discuss the above-mentioned issues. This shows that the church needs to establish a programme geared towards all adolescents and not just the altar boys.

Seeing that the parishes did not have active youth besides altar boys, while in Githurai Kimbo, the researcher was referred to Don Bosco Shrine in Langa'ta. In the church we observed more youth related activities. This is because the Don Bosco foundation was founded on youth concerns.

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### 4.5.2 The Salesian Don Bosco Missionaries.

The Salesians of Don Bosco have a key objective to serve the youth all over the world. John Bosco was born in 1815 into a poor family hence did not go to school. At age nine, he experienced a life-changing dream. In the dream, he saw wild animals and then suddenly, they became sheep. He heard a voice, which confirmed that the wild animals were the delinquent boys like the street children to whom, he was commissioned to help turn into sheep, not by blows but by loving kindness (East African Regional Director, 0.I. 5.11.2000), the vision kept on recurring. John Bosco interpreted this to mean that God was calling him to tame those boys who were wild. After mass, he would go to the street and start singing. A crowd of boys from the streets would surround him and he would preach to them.

On the 8th of December 1841, he started the first vocational school in Italy. Since then many technical schools, secondary schools and youth centres (orphanages) for children who need a home and rehabilitation have been formed. In East Africa, Don Bosco has twenty communities. Eleven of which are in Kenya. There are five in Nairobi and others in Makuyu, Embu, Garrisa, Marsabit, Machakos and Lokichogio.

In 1845, the first missionary congregation for the males was started. Later on after 1875, he organized with Sr. Mary Nazarello a female congregation. The

congregation was founded under the name ''Daughters of Mary Help of Christians''. It works for the girls under Don Bosco ideals. They have a centre in Hurligham, Nairobi under a Mother Superior.

As concerns the teaching of Don Bosco missionaries, Domenech (1998:15) indicates that, their aim is to help youngsters to become good Christians and honest citizens. The East African Superintendent (O.I.16.6.2000) noted that they have a concern and a call to love what the youth like. The things the youth like are included in the Don Bosco centre programmes and in the church liturgy such as, music games art and dance. The activities are included in the fun day programmes at the parish level. The pastoral workers do this by educating and evangelizing the youth. In their ministry, they emphasize the relationship between educative activity and evangelizing action. This is because it is founded on an experience of faith. They also focus on a community experience and through it helps the youth to experience the communion of sharing in the spirit and mission of Don Bosco.

In the educational and pastoral programmes, the Don Bosco Shrine involves young people, adults, parents and educators in developing a family atmosphere. Domenech (1998), notes that this results into the youths enjoying a family setup living experience. They address the youth's immediate and present basic needs such as food, shelter, education, love and participatory activities. This means

accepting the youngsters as they are. They help the youths to go through the gradual re-awakening of their potentialities through various educational and religious processes. In Upper Hill Salesian, Mary Help of Christian Don Bosco Shrine, we observed the youth conducting the praise and worship part of the mass, collecting offerings and reading the Bible. Even girls were being utilized as "altar girls" along with the ''altar boys''. This establishes confidence in the individual and raises his/her capacity to do well.

The Salesians have a policy in every youth activity, youth pastoral workers must be present. The East African Superintendent argued that it is in taking time with youth that they could be friendly and actively involved in their spirituality. They emphasize the three R's, namely Reason, Religion and Rapport. They hold that every child is God-fearing, if they appeal to his/her spiritual essence. Their shrines are full of activities. The message put across is that the youth should run, shout, sing and jump but should not sin (Glenn 0.I. 5.11.2000). During their camps, the youth are also put in charge of several activities. They are given the responsibilities to cook, clean, plan the liturgy and coordinate the programme under supervision of the youth pastoral workers. In one camping experience with the East African Regional Director, they slaughtered goats instead of buying meat.

The Capuchin Franciscan Friars (0.I. 4.10.2000) also reported about a programme of slaughtering goats instead of buying meat during the youth camp. That is the pattern followed at the National Youth Catholic Centre. At the camp, the youth are taught more about purity, honesty, chastity and mercy. The camp organizers do not employ anyone for manual activities. The youths are organized to work. They also have time for recreation, questions and individual guidance and counselling.

The RCC tends to establish a community spirit amongst the church members. The church sees its work beyond spiritual services in the mass. The academic institutions are thus blended with the community in which they are located. The priest in-charge of the local parish is the priest of the Catholic students in the institution sponsored by the Catholics within that parish. The priest in-charge of the youth at Consolata Shrine during the time of research talked about the YCS and CA programmes in the schools within his parish. This concurs with Mugambi's (1994:159) arguement that pastoral counselling to the youths is normally through the parish priest of the area and the major activities through which the adolescents are counselled by the YCS and CA.

The RCC Don Bosco organization is youth-centred and has strong programme directed to the need of the adolescent. This is indicated in the areas of education, faith and daily living that are healthy for holistic development of the youth.

Through their three R's, they are helping the adolescents deal with identity crises that may create role confusion according to Erikson's theory. The teachers and youth have a good rapport allowing room for individual counselling when need arises. To the youth, the Don Bosco missionaries are a true representation of a supporting institution during this time of adolescent crises.

One notable weakness with the Don Bosco programme is that only the few youth who go to church in that particular religious society are guided and counselled. Other Roman Catholic religious orders are somehow cut-off. There is need for more RCC religious groups to buy the idea of the Salesians for the good of all youths in the RCC.

### 4.6.0 Christ Co-Workers City Church

Christ Co-workers Church came to Kenya in 1979 under the apostleship of the founder Apostle Harry Das. He is the overseer of the churches spread out in more than nine countries in Africa. Nairobi alone has more than twenty-five branches. According to Ojiambo (O.I. 7:5:1995), the City Church branch began in 1993. Currently, the church has more than one thousand five hundred members. The church teaching is founded on the five-fold ministry as found in Ephesians 4:11. They include the apostle as the one who guides, the pastor as the one who guards the church, the evangelist as the one who gathers members, the prophet as the one who prophecies and the teacher as the one who grounds

the members in the word of God. This means that the church utilises the five gifts of ministries among the leaders. No ministry is ignored; this is helpful for the full counsel to adolescents.

Most of the committed members are generally young people below thirty- five years of age. This is because at its founding stage, the youth were mostly involved. They then called themselves Youth Aflame Team and still retain the name. All the young people under thirty years of age are considered as young adults divided into three groups Junior Aflame, Teen Summit Aflame and Young Adults Aflame. The following table shows the age and total number of members in each group at the time of our study.

**Table 11: Chrisco City Church Pastoral Youth Age and Group Structure**

| **Age** | **Name** | **Number of Members** |
|---|---|---|
| 11-15 years old | Junior Aflame | 300 |
| 17-21 years old | Teen Summit Aflame | 350 |
| 22-30 years old | Young Adults Aflame | 50 |
| **Total** | | **700** |

The teenagers are more attracted to the fellowship than any other age-group. This has a lot to do with the motivation spirit in the activities and teaching organized for the group. Each of these groups has voluntarily trained pastoral workers. The total average number of the youth in the three groups is approximately 700 members, with the Teen Summit group being more than the young adults.

### 4.6.1 The Structure of Youth Counselling

The guidance given to the adolescents is grouped in three namely, Teen Summit, Young Adults Aflame, and the Junior Aflame. In the teen's summit and young adults aflame, the youth patron organizes and shows videos on relevant growth issues followed by a discussion. These video shows are appealing to the youths in this church because they are eager to ask questions after the shows. The young adults meetings are held every Sunday at 2.30 p.m. During this time, in addition to the videos, they receive sermons and teachings related to their needs. After the video shows and discussions, some youth seek to see the church Pastor for individual counselling and more guidance is given. The church organizes educative youth trips once in a while. The church has identified the need to have a camp annually. During such a camp, the main teachings revolve around spiritual, physical and social maturity.

In the Junior Aflame programme, the church worker (O.I. 15.6.1995) indicated that they organize parties and concerts. He said that the 11-15 year-olds had been helped to deal with topics that included, parent's/child relationship, sin and prayer of repentance and bodily changes at individual level. He commented that the response was good though most pastoral workers lacked meaningful communication with the adolescents. He also felt that there was need for more teachers and space so as to be more effective with varying ages in the group.

The group comprises over 300 members. This makes it difficult for one counsellor/teacher to reach all of them individually.

Chrisco City Church does not have much space compared to the KAG church because they worship in a hired hall. The church is congested all through, but the space available is utilized effectively. The youth carry seats to the upper floor of the building while the main service is going on.

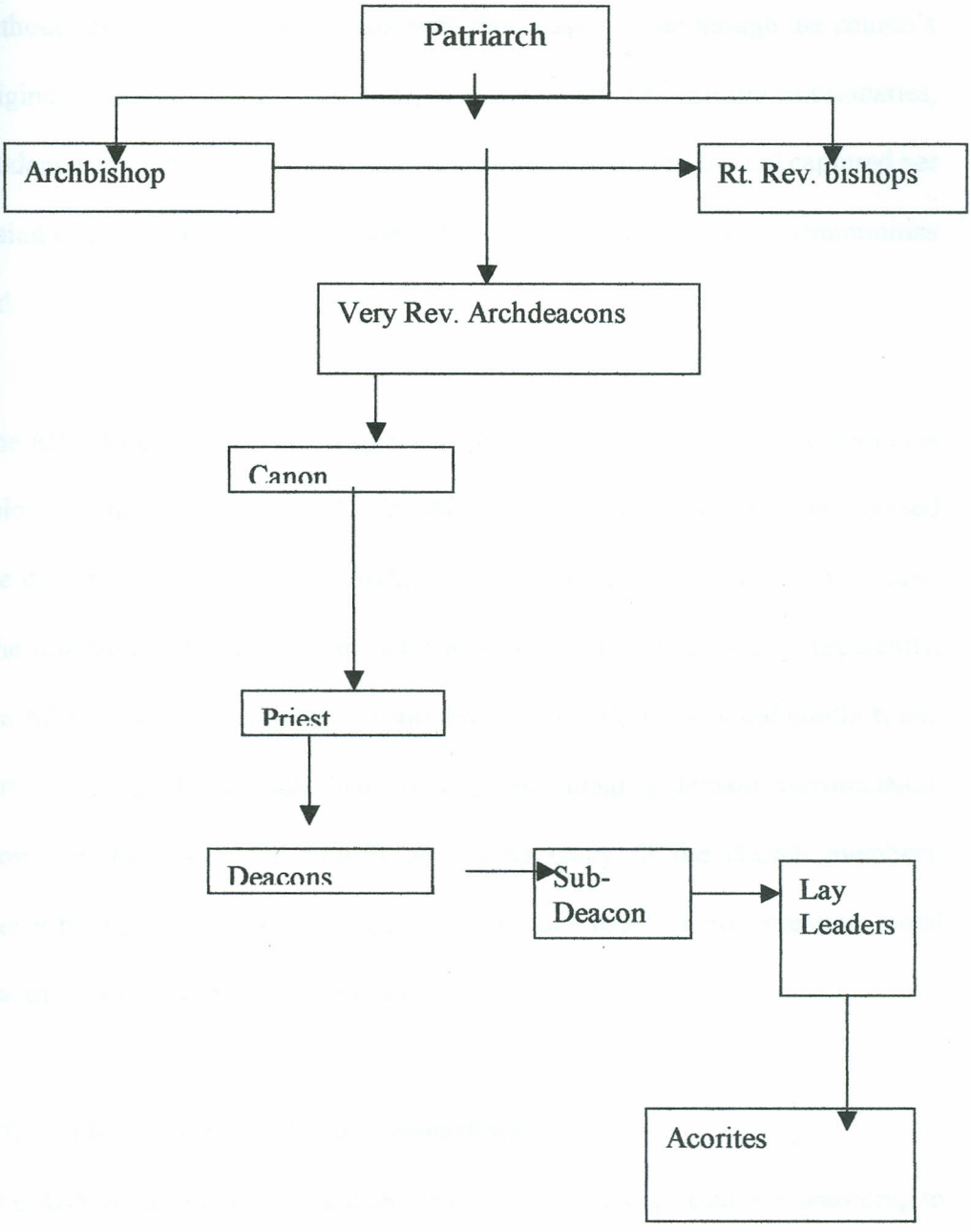
The researcher observed a lot of freedom between the pastoral workers and the adolescents during discussion because the adolescents were free to ask personal questions without showing shyness or fear. This shows that adolescents feel at ease in the presence of church workers and hence effective guidance and counselling is likely to take place. Availability of television and video deck machine is a good indicator of progress and concern for the needs of teenagers. The church may be graded as one doing better than a number of the other churches visited. It must however be noted that given the number of young people in the church, the pastoral workers are overworked. In the African adolescents' guidance practices, we note the presence of group sanctioning. The support peers give to the individuals in establishing a personality that would be hardworking, genuine of seasoned temper and one who respects others is not evident in the Chrisco structure of youth guidance and counselling.

The camp structure is not geared towards an all-round personal development but mainly focuses on spiritual growth. There is need for pastoral workers to go into the details of adolescence experience so as to deal with the identity confusion discussed by Erikson (1965) in his theory of development. Dealing with more related topical issues such as peer pressure, seeking identity and adolescents' differences with parents' opinion will be more enriching than what is currently being offered.

### 4.7.0 African Independent Pentecostal Church of Africa (AIPCA) Dandora

The AIPCA at Dandora is a branch of the greater AIPCA, which began in 1922 in Kenya. After much struggle with the colonial government, the church was closed for a while only to re-open in 1938. During the research, the parish pastor (0.1.24.10.1996) gave the church administrative structure shown in the figure below.

**Figure 5: AIPCA Administrative Structures**




This administrative structure reflects that the parish priest who may be equipped to give guidance and counselling to the youth is overloaded. He has to take care of administrative issues of those below him whose leaders are normally

untrained. Adolescents in the church are therefore likely to go on for many days without having a chance to consult with their pastor. Even though the church's original initiative was to guide the youth out of the 18th century missionaries, guidance was wrapped with Western culture and the church has not captured her vision of imparting Christian values just as the African indigenous communities did.

The AIPCA objectives were to open up schools and educate children without the colonial influence and control. The African rites of passage and rituals caused the division and splits of the AIPCA members from the missionary churches. The question of female circumcision was especially contentious. Apparently, the AIPCA started experiencing splits even from within. To avoid conflicts and further splits, the church had to stop encouraging female circumcision. However, the issue still lingers on among many of the church members. Nevertheless, it is now practised in secret and has lost the intended moral teaching that accompanied the ritual.

### 4.7.1 The Structure of Youth Counselling

The AIPCA has a youth department that is expected to give advice according to the young people's needs. However, the department was noted to have done very little, such that voluntarily workers have taken charge of the various responsibilities over the young people. The pastor in charge (0.1. 24.2.1997)

noted that he had occasionally given seminars to the youth, but observed that he had not been exhaustive because, according to him, the youth are too mobile to attend the church service consistently. He noted that the youth who make it are not keen on receiving counsel from the pastoral workers. Many do not show up for the occasional seminars when they are called upon. A youth leader in the church (0.I. 24.10.1996) remembered to have given seminars on marriage preparation and youth leadership. He indicated lack of resources to start a well-established counselling programme. According to the leader, the adolescents in the church are shy, ignorant, and uncommitted to serious church activities. The main reason for this could be lack of commitment on the side of the church to give counsel. The church leaders in general lack formal training. According to the pastor, they have only had seminars training. The clergy have only attended seminars related to church administration and liturgy. They lack adequate information on scriptural knowledge. Individually, pastors and other leaders take correspondence courses depending on individual initiative and the level of education initially acquired. Lack of training among pastoral workers apparently accounts for the absence of effective guidance and counselling adolescents.

The church has a Sunday school programme for the young children from age 3-14. After Sunday school, the adolescents are expected to join the youth group that invites all those above age 15. The group meets occasionally and organizes

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seminars under the leadership of voluntary workers. The meetings are however irregular and very few activities were noted to take place at AIPCA Dandora. At national level, there are camps organized by the headquarters' office for the youth. The attendance in the national conference is mainly for those above 15 years. Majority of the girls are apparently semi-illiterate, speakers in the camp were advised to use an interpreter or speak Kikuyu, the mother tongue of the majority in the camp. They are taught various issues to do with courtship, boy/girl relationship and the need to maintain respect for one another.

The AIPCA has physical space for youth meetings. However, adolescents between ages seven and twelve are not part and parcel of the youth programmes. They attend Sunday school classes and the only counsel given is on how to be a good Christian through Bible studies, singing and drama. Adolescent issues are not a major concern for this church. The youth interviewed did not appear to know that they would go for counselling from pastoral workers in matters related to personal issues mentioned earlier.

Although the AIPCA is one church that would be expected to maintain indigenous guidance and counselling techniques, it was observed that due to the competition from other neighbouring churches to win members, the church is shedding off some of the African values related to indigenous puberty ritual. The leaders do not seem to uphold the female circumcision values that caused

the initial leaders to depart from the missionary oriented churches in 1930s. Although members acknowledge that girls still go home to be circumcised, most leaders did not acknowledge it. They did not also show existence of seclusion teaching after the physical operation as was the case in the indigenous African circumcision ritual. There is need for the pastoral workers to revisit those teachings and see what could be incorporated into the modern pastoral instructions to adolescents. This will facilitate a better maturity and psycho-social stability of the adolescents in the church.

### 4.8.0 Riruta Baptist Church (RBC)

Riruta Baptist Church is under the Baptist Convention of Kenya, (BCK). The Church came to Kenya in 1956 and was first established in Shauri Moyo followed by the branches in Riruta, Athi River and Kariobangi. At the centre of Shauri Moyo, converts were taught how to read, tailoring and Bible study (*Wajumbe wa Yesu* handbook 1990:10). Pastor and Mrs. James Hampton preached and started churches in Mombasa, Kisumu, and Kitale. Other missionaries went to Tanzania and started work in Dar-es-salaam and Mbeya.

Since 1950, the Baptist Church has established a publication centre and a media communication centre in Nairobi, two high schools in Mombasa and Nyeri, a conference centre at Brakenhurst in Limuru, medical clinics in Kisumu and Nairobi and several Bible schools. Currently, there are approximately two

hundred and twenty-five Baptist churches led by Kenyan pastors (*Wajumbe wa Yesu* Handbook 1990:15). The churches operate under the BCK, which was formed in 1971. Today, Nairobi Baptist Association is composed of over sixty churches. Forty of them are active in youth counselling among other pastoral care issues. Parklands Baptist is well established in adolescent programmes in comparison to the other churches. This is because teens lead the children's service every Sunday concurrently with the adults' service. Parkland Baptist also hosted the programme of "True Love Waits" during its initial stages. "True Love Waits" is a programme that supports and encourages young people to abstain from sex until marriage. The pastor of Riruta Baptists was the moderator of the Nairobi Baptist churches at the time of research.

### 4.8.1 The Structure of Youth Counselling

The pastoral workers at Riruta Baptist Church utilize *Wajumbe wa Yesu* handbook (1990) for the adolescent programme in the church. The handbook has the syllabus of pastoral work among the pre-adolescents and post-adolescents. *Wanjumbe wa Yesu* is the name given to young girls and boys aged 8-20 years. At Riruta Baptist Church, the programme starts with adolescents at the age of twelve. The women missionary union in the church is the founder of this group.

The purpose of *Wajumbe wa Yesu* is to lead every young person to know Jesus as a personal saviour and teach the young people more about the Bible and

Christian living. It also teaches the youth how the Baptists take the message of Jesus to all parts of their country and the world. The Baptists are keen on giving young people an opportunity to pray and fellowship together. Leadership skills are also taught. The aim is to make the adolescents aware of the conditions affecting their lives, alertness in guarding their minds against evil and keeping their bodies as temples of God, casting out selfishness and identifying them with what the church does to make Jesus Christ known.

The group has an emblem, which bears the further meaning of *Wajumbe wa Yesu*. It is a white star, bearing the gold WY monogram, which is enclosed by a green octagon edged with a gold lining. The star represents the group's ideals. The three colours in the emblem carry some meaning. Green stands for growth, white stands for purity and gold stands for sincerity. The group has a theme verse which states: "Arise, shine for your light has come", (Isaiah 60:1). The group is composed of boys and girls who have taken vows emphasizing commitment to the group and to the Lord Jesus Christ. The boys vow as follows:

> As a representative of Jesus, I will do my best to become a well-informed, responsible follower of Christ. To have a Christlike concern for all people, to learn how the message of Christ is carried to all people around the world and to work with others in sharing Christ. To keep myself clean and healthy in mind and body. (Wajumbe wa Yesu Teachers Guide 1990:4).

The purpose of the vow is to maintain cleanliness and health in mind, body and spirit among other issues is like a covenant promise to self and colleague that one will truly be careful to adhere to all those things hence grow up in the fear

of God and by so doing overcome the social evils otherwise common among boys of that age. It is a good way of giving pastoral guidance and instructions.

The girls too vow to fulfill the Lord's commission under his guidance and this is helpful because it is a reminder that they must obey the Lord through all activities of their life. The goes as follows:

> Knowing that countless people grope in darkness and giving attention to his commands, I assert my allegiance to Jesus Christ to his Church and its activities, attempting with God's help to abide in him through prayer, to advance in wisdom by bible study, to acknowledge my stewardship of time, money and personality, to adorn myself with good works and to accept the challenge of the great commission. (Wajumbe wa Yesu Teachers Guide 1990:3)

It safeguards anyone of them who abides by the vow from sinning and falling prey to common social evils among girls. The vows are a challenge to the young person, he/she is bound to think about the words in the vows and seeks to live by them. The group seeks to assist the adolescents to keep their vows.

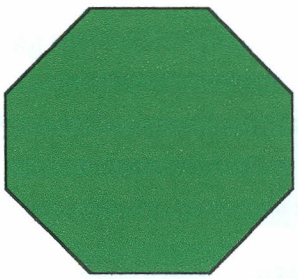
The programme for one year is either run in six months, once a week, a month or for a whole year. Then they graduate to the next group. The *Ujumbe group* lessons are arranged so that the teacher is able to use them to teach the younger members. The schedule for every meeting held on Saturdays include, games, young people play outside the meeting hall as they arrive, singing, opening prayers, theme verse, allegiance and star ideals. *Wajumbe wa Yesu* hymn\roll call, a story or explanation, questions, work to do or games and closing prayers

are part of the programme. Topics covered through the story time and explanations are divided into four steps for four stages of the programme.

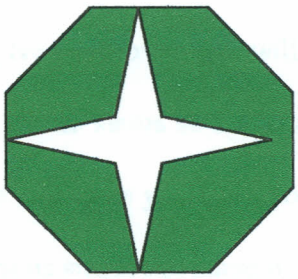
**Stage I** includes theme verse, star ideals, pledge, songs, plan of salvation and meaning of the emblem. **Stage II** includes, the history of officers of the convention, memory verses, names of women missionary officers, stories of men and women in the Bible. **Stage III** includes Baptist doctrine, aims of *Wajumbe wa Yesu,* and the Bible books in Old and New testaments. **Stage IV** includes the life of Jesus, the life of Paul, plan of salvation, the meaning of being a Christian and the evangelistic work of the BCK. As soon as the young people are through each stage, every person is given a badge as follows:

**Figure 6: Symbols Showing Stages of Growth in the Baptist Adolescent Programme**

Stage one---- ---A green octagon, green represents growth.

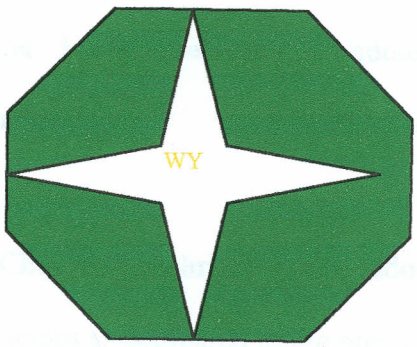


Stage Two------A white star on a green octagon, the white star represents purity while growing up.

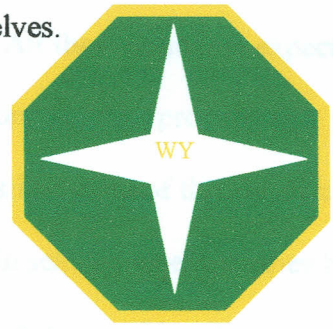


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Stage Three----- The letters 'WY' in gold on the white star on a green octagon. The letters 'wy' represents ambassadors of Christ who are walking in purity as they grow up.




Stage Four------A gold edged ring around the green octagon with the letters WY in gold on a white star. This means the ambassadors of Christ are growing up in purity and are sincere to Christ and to themselves.




During the fourth stage, one will also be given a crown and will be called a queen or an ambassador as an appreciation of the status so far achieved in the programme. To move from one stage to the other, the young person must have completed the prescribed course in the previous stage. For stage one, the young

person must participate in the programme for a period of not less than four months. To go to stage three, one must have completed stage two in a period of at least eight months. For stage four, one must have completed stage three at least one year earlier. In all these stages, the adolescents must be attending the said meetings regularly.

At Riruta Baptist Church, the Christ's Ambassadors, or *Wajumbe wa Yesu*, are divided into three stages as compared to the previously discussed four stages in *Wajumbe wa Yesu* Programme Handbook. Stage 1:12-14 years, stage 2:15-17 years and stage 3:18-20 years.

After stage one which is similar to the previously discussed stage one programme, the young people are given a graduation ceremony held once a year during the English worship service. All the parents are expected to attend to witness their children's participation in the programme. Chacha (0.1. 7.11.2000), observed that the teachers in charge of the programme work hand-in-hand with the parents and teachers in schools whenever they have the need to do so. He also noted that the programme gives identity to the child's growth. Stage II is for those between age 15-17 and the group gets a reward of a star on a green octagon. Chacha (0.1. 21:11:2000), noted that so far, they had graduated 60 teenagers since the programme started. Stage III is for those between 18-20 years. He noted that very few teenagers have managed to reach that stage so as

to graduate. This is mainly because they feel too old for the programme. The youth group is (for those between age 20-25) instead of joining stage III of *Wajumbe wa Yesu*.

For the senior group, the church has a youth programme that enables them to meet on every Saturday afternoon and on Sunday after the main service. The main activities include Bible studies, fellowship and choir practice. The activities are centred on spiritual matters, helping them to live a clean spiritual life and understand each other as they interact among themselves and their significant others. This researcher found that the *Wajumbe wa Yesu* leaders had not been teaching effectively on sex education, bodily changes, leisure and work. But they are planning to begin talks on the said topics. Besides, most adolescents already have information related to the opposite sex though it may not be accurate.

A youth leader in the church noted that some adolescents tended to be hardened rebels or lied to the pastor when found doing things contrary to church teaching. They finally disappeared from the fellowship. Others had problems with their parents and somehow expected the pastor to help advise them. The pastoral workers in this church hope to train more counsellors so as to have more chances for individual counselling. Chacha (0.I. 7.11.2000) noted that he had also adopted a participatory method of guidance and counselling the

adolescents. He did so by involving each group in leading the church liturgy at least once a year. On the 1st Sunday of July each year, the Sunday school children take up the pulpit, collect offerings and conduct the greater part of the programme. The teens between 17-19 years lead the service on the 2nd Sunday of August every year.

His observations were that the involvement had brought more adolescents closer to the church and they felt free to come for individual counselling. In the case of crisis counseling, the pastor counsels on early marriage, pregnancy, sexual promiscuity and drugs. At times, he involves the elderly in the church who happen to be free to talk with adolescents in crisis. He narrated a case of a sexually promiscuous girl who could not control herself and after handing her over to a grandmother in the church the issue was solved without any further complications. The pastor has found it necessary to involve the elderly because they have a technique of language the modern church counsellor may not have. This finding indicates that Riruta Baptist pastoral workers appreciate African indigenous guidance practices. He also prepares a time when the teenagers come together and share food with their leaders. This is followed by group discussions on several problematic issues among them. In case a crisis has not been resolved even after sessions with the adolescents, the pastor refers the case to a professional counsellor.

### 4.9.0 Analysis of Church Workers as Pastoral CareGivers to The Adolescent

The factors that determine adolescents' awareness of guidance and counselling available in the churches attended include resources available, good leadership and training given to pastoral workers. We shall look at each of this in turn reflecting upon the churches discussed earlier.

With regard to resources available the Chrisco, KAG and to an extent the Baptist Church had good resources relevant for guidance. This was reflected in the availability of space for adolescent activities in the churches. The Baptist Church has enough space for guidance and counselling activities, musical instruments and an office for the pastoral workers. We note their programmes do not include video shows. However, the pastor offers time to his adolescents who not only come from his church but also from the surrounding churches. Counselling sessions with adolescents are not limited to issues on bodily changes. The talk may flow into topics concerning the adolescents' need at the time. The pastor also calls the youth group for a discussion on issues related to their needs whenever he finds it necessary.

Majority of the adolescents appeared comfortable with the KAG leadership. This observation is close to that of Chrisco Church, where 90percent of the members are below thirty-five years old. It follows that adolescents feel at ease in these churches and are aware of the guidance and counselling available from

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the church workers. In the two mentioned churches, time is allocated for youth activities while the main service is going on. This enables those adolescents who come to church with their parents to participate in youth activities. The two churches' involvement with their youth, shows commitment. In these churches, there are consistent programmes, addressing the adolescents' needs. The adolescents in turn reciprocate these efforts by participating fully in their group programmes. Our observation was, that these youth demonstrate a great sense of belonging to their group and church.

In the area of training, we note that professional qualification is a very important tool for effective pastoral work. The pastoral workers by virtue of the training received, know how to counsel, what material to use and the time required. They stand better chances of counselling more effectively than lay workers who have not been trained. The following table shows the levels of theological training acquired by pastoral workers interviewed.

**Table 12: Church Oriented Pastoral Workers' Levels of Education**

| CHURCH | POSITION | DEGREE | DIPLOMA | T.E.E. CERT. | SEMINAR | NON |
|---|---|---|---|---|---|---|
| KAG | Bishop | ★ | | | | |
| | Pre-youth | | ★ | | | |
| | Pastor | ★ | | | | |
| | Youth | | | | ★ | |
| | Chairman | | | | ★ | |
| Chrisco | Pastor | ★ | | | | |
| | Sunday School teacher | ★ | | | | |
| | Youth Chairman | ★ | | | | |
| | Counsellor | ★ | | | | |
| Riruta Baptist Church | Pastor | ★ | | | ★ | |
| | Youth Chairman | | | | ★ | |
| | Treasurer | | | | ★ | |
| SA | Ass. YPSM | | | | ★ | |
| | Ass. Youth Worker | | | | ★ | ★ |
| | Captain | | ★ | | | |
| RCC | Priest | | ★ | | ★ | |
| | Catechist | | ★ | | ★ | |
| | Youth Counsellor | | | | ★ | |
| | Sunday School Teacher | | | | ★ | |
| ACHS | Priest | | | | | ★ |
| | Youth Chairman | | | | | ★ |
| | Youth Secretary | | | | | ★ |
| | Youth Counsellor | | | | | ★ |
| AI.PCA | Pastor | | | ★ | ★ | |
| | Youth Chairman | | | | ★ | |
| | Youth Secretary | | | | | ★ |
| | B.S. Leader | | | | | ★ |

* Signifies the highest level of education achieved by the pastoral worker.

The above table shows that it is only KAG, Chrisco and Baptist churches that have at least one church worker with a BA degree (in theology) and directly serving the youth. This is not good enough for effective guidance and counselling to adolescents in the church. The workers would still need more training in counselling skills with an emphasis of youth counselling. This reflects that the church as a whole is ill-prepared for guidance and counselling. Lack of guiding and counselling skills also affects their performance when

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counselling other church members. The adolescents in the churches with leaders who have had more church-oriented training are closer to their pastoral workers. Guidance and counselling programmes are also evident in these churches.

### 4.9.1 Problems Faced in Seeking Guidance and Counselling by Adolescents in Nairobi Churches

From the foregoing discussion, it is evident that the adolescents in Nairobi need guidance and counselling. This is an immediate need as the adolescents go through their developmental process. This will enable them develop holistically. For the current church to practise this effectively, there is a need to teach every person right from childhood the Christian virtues with a focus on all aspects of human growth and development. The adolescents require this because it will enhance their growth and self-identity as they mature towards self – independence and become a force to influence others positively. It is notable that various modern churches teach the ten commandments, the Lord's Prayer and the church doctrines, but these are mainly meant to induct the member to participate in the Holy- Communion.

The traditional society was supportive to youth development hence providing the continuity discussed by Erikson (1965) from stage to stage right from childhood to death. This helped to establish the stability for healthy development and is something the modern society ought to learn from. Unfortunately, this

stability was not found to exist in most of the adolescents in some of the churches researched. Yet churches are some of the institutions available to socialize the adolescents into adulthood.

The adolescents interviewed in the churches visited agreed that there was need for guidance on various issues. 23percent of the eighty-four adolescents interviewed noted an urgent need to establish a good relationship between them and their pastoral workers. From this response, one can see the gap existing between pastoral workers and the adolescents. Yet guidance and counselling requires an open relationship for effectiveness that was noted to be missing. This is because many of them are not free with pastoral workers. They felt that if they asked questions related to sexuality or boy/girl relationships, they might be thought unspiritual. In such cases, adolescents preferred not to ask pastoral workers such questions least they are thought to be carnal or worldly. Their silence did not mean that they got adequate answers because they ended up getting solutions from friends or age-mates who at times knew no better than them.

Apart from the regular services such as worship catechism, baptism, confirmation and Holy Communion, many adolescents did not consider the church as an institution to seek individual guidance. It looked like a first time thought to consider pastoral workers as good enough to counsel them. They

argued that they needed to start socializing with the pastoral workers so that they could be able to share their inner problems. Some adolescents felt they would not feel free to share with pastoral workers because the latter are not sincere and realistic. Adolescents argued that pastoral workers do not seem to understand their feelings and are therefore rigid in applying rules while responding to their needs such as pre-marital pregnancy. They felt that pastoral workers should come to the reality of the modern adolescent life challenges. This is as compared to the pastoral workers' experiences while at adolescence. It therefore follows that pastoral workers apparently seem not to understand modern adolescents' problems. When asked further: 'incase of a dilemma name two persons you would turn to'. They responded according to the following table.

**Table 13: Adolescents' Response to Lack of Pastoral Counselling**

| **Adolescent's Action** | **Number of Adolescents** | **Percentage** |
|---|---|---|
| Seek Older Friends Help | 25 | 30 |
| Pray | 14 | 17 |
| Seek Parent's Help | 12 | 14 |
| Persevere | 9 | 11 |
| Seek Pastor's Help | 7 | 8 |
| Keep off | 7 | 8 |
| No Response | 10 | 12 |
| **Total** | **84** | **100** |

The data show that adolescents appear to trust older friends more than their parents and even more than church workers. This is because 30percent preferred to talk to friends followed by 17percent who opted to pray. 14percent preferred to talk to parents, pastoral workers and only 8percent sought pastor's help. The closeness of adolescents among peers is evident in these findings and indicates that peer counselling can be a solution to most of the social evils peer pressure exerts on individual adolescents. This is possible as long as peer educators utilize peer pressure for positive gain in groups. It is important to note that some adolescents' prefer to keep quiet and persevere through their struggles, probably because they have failed to get someone to identify with. The 11percent prefer to talk to nobody even when there is need to do so.

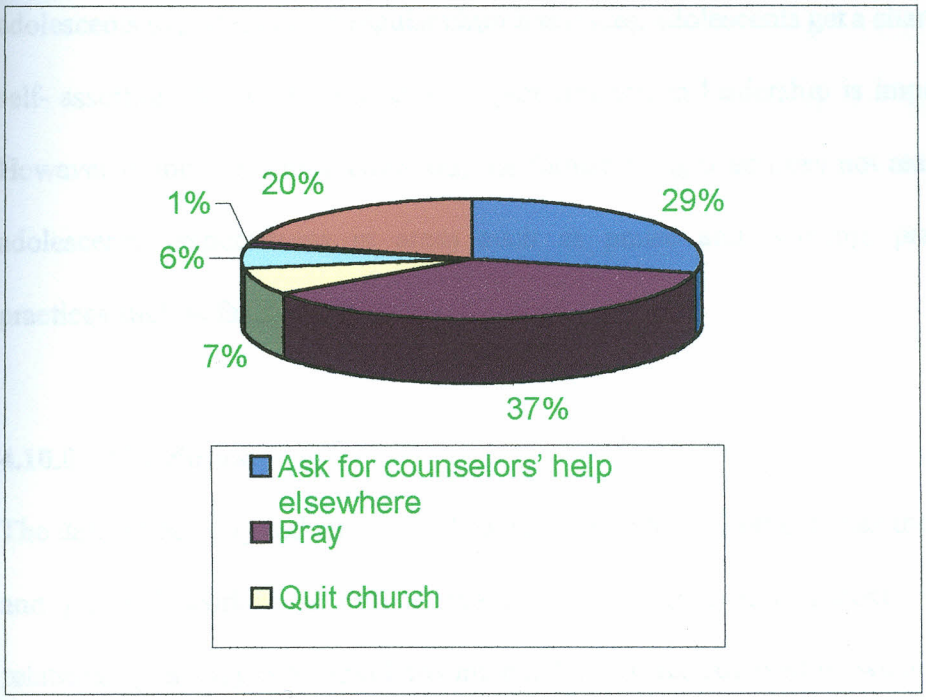
Asked what they would do if they had problems with parents or church leaders, 28percent said they would seek help from counsellors elsewhere such as teacher's, senior siblings or personal friends. 23percent said they would have to pray about it, while only 6percent said they would seek a church counsellor's help, 13percent said they would persevere through the problem and 10percent gave no response. The fact that a few would still consider seeing pastoral workers is an indicator of existing trust of church workers by adolescents that needs to be built upon. See the following table.

**Table 14: Adolescent's Counsellors' Preference**

| **Helper Chosen** | **Number of Adolescents** | **Percentage** |
|---|---|---|
| Secular counsellor | 23 | 28 |
| Older Friends | 20 | 23 |
| Pray | 15 | 18 |
| Church Workers | 5 | 6 |
| Persevere | 13 | 15 |
| No Response | 8 | 10 |
| **Total** | **84** | **100** |

Alternative solutions preferred by teenagers included asking for help from counsellors out of church, quitting church or praying. See the following pie chart.

**Figure 7: - Adolescents' Solutions to Problems**




From these findings, it is evident that church workers do not have a good relationship with adolescents. Second, the adolescents would like improvement of communication with pastoral workers so that they can seek guidance. It is worth noting that only 6percent adolescents seek for help from church workers according to these research findings. Why such a low figure and yet the data were collected from the youth already in the church?

Adolescents in the church have interests other than seeking counsel from church workers. Friends and parents are closer to them than church workers; if the church workers have to be helpful to adolescents, much more effort has to be put in so as to establish the required environment for effective guidance and

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counselling. In the occasional seminars and the chances being offered for adolescents to participate in regular church services, adolescents get a chance for self- assertion. More of these groups' participation in leadership is important. However in most mainline churches, the format being used does not reach the adolescents' expectations in areas such as praise and worship, prayerful practices such as fasting and overnight prayers.

### 4.10.0 Conclusion

The data reflect very little individual counselling. The rapport between the youth and pastoral workers is still at the level of teacher and student. Such a relationship is not good enough to enhance face to face counselling when a need comes up. While analyzing the above with reference to our theoretical framework, we note that most churches do not facilitate the young people in the church effectively so as to establish a meaningful relationship with the external world. Erikson's theory proposes the need for the community to support the adolescents in building a healthy relationship as they depart from what he calls "childhood proper". This is proved to take place among the adolescents in Crisco, KAG and Don Bosco youth churches. The adolescents are consistently counselled through several seminars, video shows and through their participation in the main worship service. They end up being well - adjusted and continue to participate in church activities long after passing through adolescence successfully. Those from churches that do not offer group seminars

and video shows regularly such as the AIPCA and ACHS are not as regular in the church activities. As a result, they have not adjusted well into other church activities such as evangelism, Sunday school teaching and group manual works besides fund raising. The premise that adolescents who are counselled in their congregations are better adjusted to growth and development than those who are not counselled is therefore confirmed to be true.

We note that the chapter has surveyed the guidance and counselling methods used by certain selected Nairobi churches. It has established the fact that pastoral workers mainly use seminars, video shows and discussions as tools to give group guidance and counselling to adolescents. Very little individual counselling was observed. Evidently, many adolescents are not aware that the church is a source of help in times of need. More efforts should be put to the church to prepare forums easily identifiable by the adolescents so that they can seek advice from the pastoral workers. The efforts required and the adoption of some guidance and counselling techniques from the indigenous African counselling techniques into the church will be discussed in chapter five.

These traditional African techniques will be proposed as possible additional methods that will be used to supplement those already employed by the church to effectively arrest the moral decadence and directional lustfulness that many youth find themselves in our contemporary society.

# CHAPTER FIVE

# COMPARISON AND INTEGRATION OF CHRISTIAN PASTORAL GUIDANCE AND COUNSELLING METHODS WITH INDIGENOUS AFRICAN MODELS

## 5.0.0. Introduction

This chapter highlights and discusses the role played by pastoral programmes in adolescents' guidance and counselling. It assesses the effectiveness and/or shortcomings of their programmes. Finally, it suggests aspects of traditional values and methods that can fulfil the shortcomings of the pastoral counselling method.

## 5.1.0 Relationships Between Adolescents' Pastoral Rituals and African Indigenous Guidance Practices

With reference to biblical teachings on Christian growth, most churches have pastoral rituals that apparently replaced some of the indigenous rituals that begin from infancy to adolescence. These include dedication, baptism and confirmation among others. We shall compare each one of them with African indigenous ritual that corresponds to the Christian ritual. The idea here will be to assess the effectiveness of the Christian ritual in socializing the child from infancy to maturity.

### 5.1.1 Dedication versus Cleansing Rituals

In most churches, the birth of a child into a family is seen as a gift from God. The parents bring the infant to church within the first year after birth for thanksgiving and dedication. The pastor with the support of church elders and members of the congregations join the parents in thanking God for the gift of life. During the same occasion, the pastor commissions the parents to play their role of bringing up the infant in a Christian way. Most pastors in the churches visited had words similar to 'we receive this child' as they took the baby into their arms. The phrase carried with it the responsibility of ensuring that the child grows up to identify with Christ as a way of life. Unfortunately, the statement 'we receive this child' is not followed with further counsel to the parents as they nurse the infants (0-3 years old) in their formative years. The parents therefore end up parenting the children without any further pastoral guidance in form of parenting skills. Even where a parent may be making a mistake in the course of parenting, we note that the pastoral workers may not be in a position to help. This is so because field observation indicated that they were often detached from the daily domestic issues in the lives of the members of their congregations.

This is contrary to the African communities in the past whereby a child's birth was a concern of the family as well as the wider community. The birth ceremony included the mother and baby during which time cleansing ceremonies were performed. Among most communities in Africa, a mother was confined in the

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house after delivery. During the confinement, other family members suspended some of their work to help in normal house chores. The custom was religious in that it expressed gratitude to God for the birth. The community prayed for the mother and the child to be protected and kept safe. Every member in the family participated in the ceremony because the birth was a communal concern. The community protected, fed, brought up and educated the child. Through the above and other ways, the community tried to incorporate the child to itself.

In our current study, churches like KAG, Chrisco, Baptists and Salvation Army, parents bring babies for dedication and baptism takes place much later. In the ACHS, the Abaluhya people who are majority in the church, connect and dedicate the child to clan elders who are seen as the people's mediators to God. Other churches visited did not seem to link dedication with the communities' cleansing rituals.

Many churches do not interpret the African cultural concept of dedication with regard to modern infant dedication ritual. Besides, today's ritual is more or less an individual couple's affair. Friends and relatives do not take as their responsibility to see to it that the child grows up in conformity to the vows recited by the parents. This is supported by the fact that when the child grows up and is found in the wrong by friends and relatives of his or her family, they cannot discipline the child. This is because of the individualism that has come up in our society today.

No wonder we have many social ills in the present society. The social responsibility instilled in the African indigenous community that every parent was to treat and discipline the children in the village as if they were their own, need to be adopted in our society. This will make every parent feel responsible for the behaviour of children in general.

### 5.1.2 Baptism versus Naming

Baptismal ceremony in the churches today is a ritual that affirms the person's faith. It symbolises the faith thereof. In African communities, naming involves the incarnation or actualising of a person (an ancestor) in an infant. Certain desired moral quality or value, a physical trait, power occasion or an event guides one in choosing the name of a person who had or has those traits. To confer a name is therefore to confer personality status, destiny or express a wish or circumstances in which the bearer of the name was given. The way in which the names are given indicates a specific understanding of reincarnation throughout the continent. Among several patriarchal communities, children take the names of the father's parent first followed by mother's parent then father's siblings followed by mother's siblings, whether living or dead. In this sense, the name is a verb, an act of transmigration of the soul of the ancestor to that of the baby (metempsychosis), a kind of reincarnation and at times resurrection. It necessitates the person named to live and act according to the previous bearer of the name. The naming signifies that the transmission of life is completed and that

the ancestors are directly concerned with the birth of a new baby into their community and clan.

It is important to note that in most cases Africans believe that the ancestor's vital force is transmitted to the persons named. The child is expected to behave, possess a virtuous and exemplary life in whatever sphere of life the ancestor in question excelled. In ideal circumstances, the child is reared and socialized to realise these virtues. In this way, the connection between the living community and that of the living dead is preserved and strengthened.

The ancestors gave some indication that they would like to be named through dreams or other forms such as a consistently crying child. For the ancestral spirit to accept the role of guardianship of the child, a ritual had to be performed. According to Magesa (1998:89), among the Thongo of South Africa, a child may be presented to the ancestors by a medicine man with the following words, 'this is the child may he grow---'. After this, the community would not have any fears concerning the growth of the child because it was believed that a spirit after whom a child has been named never harms his namesake.

Nowadays in the church, whenever a child takes up a Christian name, the understanding is that he/she should grow up to manifest Christian virtues as maintained by the previous bearer of the name (a saint or biblical character).

Unfortunately, many times people involved in crimes have been quoted with nice Christian names. It means that they have not been socialized to meditate upon those names. They do not realise the significance of their Christian names. The church process of socialization after baptism is therefore found wanting. Most children do not follow with any keenness the meaning of their baptismal names. Hence; they do not seek to imitate the characters of the person named. On the other hand, we note that in the African communities, relatives and parents kept reminding the child that he/she is named after so and so, who for example, was very industrious, and therefore the name sake was not supposed to be lazy. This implied that there is need to be active like the ancestor and behave appropriately.

The church baptism therefore remains incomplete in that the Christian name does not of necessity serve the purpose of reminding the bearer the need to behave well. This is simply because pastoral workers fail to follow the baptismal ritual with teachings that would otherwise instil the right Christian values. Some of these values were previously in the saints the children are named after. The church has a lot to learn from the African traditional indigenous pattern of naming.

### 5.1.3 Confirmation versus Puberty initiation

In the African indigenous pubertal initiation cited in chapter two, the adolescents were taught the behaviour expected of each and every member of the society.

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Kinoti (1983), notes that the teaching based on justice, temperance, honesty, courage and generosity was circumambient of the five virtues expected in most African communities. Morals were instilled in the youth as he/she grew up. To put the above virtues in place, the communities utilised age-mates, the family and the community. Although the process started during infancy, it was climaxed during the puberty initiation. During the ritual, the age-mates and the community observed, rewarded and punished behaviour depending on the person's performances. The emphasis that the initiate belonged to the community and must follow its rules and regulations instilled good moral behaviour.

Those initiated together became social brothers and sisters. Together they formed and took care of an age group. The age-mates went for community wars together, they would win or lose but always supported each other. During initiation, the age group was taught the great lesson of respect for elders, manners to superiors of different ages and how to help the community especially in times of war or other crises.

Most African communities taught the initiates that their society had no room for selfish people, and that such a person had no name or reputation. The Gikuyu for example emphasised corporate effort, ownership, responsibility, sacrifice and prayer. An individual's success was taken to be an age groups' or community's success.

Adolescents in the church go through confirmation, a ritual involving certifying the person as a full member of the church. It is a time for recognizing the young person's assumption of responsibility for the baptismal vows taken by the parents earlier. For the adolescents to be confirmed, they have to attend catechism lessons (teachings given before confirmation). The teaching emphasizes the church doctrine, particularly the Nicene creed, the Lord's prayer and the ten commandments. Such teachings may also include instructions related to particular denominational doctrines.

In the Salvation Army, for example, the YPSM would explain the meaning of the flag and the need to be uniformed soldiers. The message conveyed during most confirmation classes major on doctrines but not character formation. The message given does emphasize personal characteristics of obedience, commitment to the Christian faith and refraining from sin. However, it does not give guidance and counselling to the adolescents on how to overcome obstacles while growing up. For many adolescents, reading the Bible, going to the parish priest for confession in the case of Roman Catholic or repentance emphasised among the ACHS, does not really provide support into all areas of life. They need more solid and relevant instructions on areas touching the changes they are going through as adolescents.

The adolescents still continue battling with bodily feelings and the desire to be recognized among peers. This leads to identity confusion, spiritually related questions and conflict with parents. The network put in place by the church to solve these problems is either not quickened to the need or is not supported by the church enough to handle the issues. The indigenous society handled problems effectively using the mechanism put in place like the rituals. Sanctions by the age group, teaching during seclusion and recognition given to adolescents upon graduation from seclusion were all supporting aspects of effective socialization in the African society that the church can borrow.

### 5.2.0 Incorporation of Traditional Teaching into the Churches' Guidance and Counselling Programme

In this study, it was found that the African tradition, guidance and counselling have been discarded. Out of the thirty-two pastoral workers interviewed, ten felt that circumcision is a dying practice and that the bible teaching leaves no room for practising African indigenous traditions. The remaining twenty pastoral workers gave particular teachings, which could be prepared and taught to adolescents. These pastoral workers proposed for separation of the youth according to gender soon after Standard eight class. The event would be an annual affair taking place in a camp held annually until the adolescents reached the age of twenty.

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In doing this, the church would be developing and offering a liturgical celebration of rites of passage in the life of adolescents. They would also be able to rethink about confirmation in the light of faith and social development.

A further argument is that the church leaders have to revisit some of the African indigenous values such as age-group setting, sanctions and seclusion teaching. Having set aside the indigenous methods being borrowed, the church should teach the youth workers the importance of educating adolescents using relevant teachings from the African indigenous setup.

The parents expressed concern that the church has several problems that hinder her from concentrating on adolescent guidance and counselling. The problems include lack of funds, lack of agreement in principles of operation among youth leaders and being conservative. They also noted that the church is not keen to improve the youth's moral and secular life, which apparently contradicts the church's reason for existence and that the parents need to support the church in doing this but they are too busy. That not withstanding, the church lacks the personnel to guide and counsel adolescents effectively. Majority of the parents and pastoral workers interviewed agreed that these aspects and teachings could be included in a camp setting taking the undermentioned aspects into consideration.

### 5.2.1 Format for the Seclusion Camp Syllabus

Baptism and or confirmation in most churches is administered to adolescents who are twelve years old. This automatically forms an age group. The group could form bases for progressive guidance and counselling through teenage into adulthood life all the way to marriage. The adolescents can be set to attend initiation-training seminars (seclusion) immediately after standard six exams. Boys circumcised at infancy would join the seclusion camp for social training, since majority of the boys would get circumcised at approximately age 15 already having joined seclusion camp earlier.. The teenagers should be segregated according to sex, age and peer groups so as to strengthen and influence good behaviour. Seminars can also be timed to come to come soon after the boys' circumcision in hospitals, which ideally takes place soon after standard eight exams.

After the seminars/seclusion, adolescents should wear new clothes as a sign of total rebirth. Baptism could be done soon after circumcision for the boys. The church could relate baptism with circumcision since baptism is a sign of maturity in Christian faith, just like circumcision is a mark of adulthood in African communities. After boys' circumcision, songs composed from proverbs and biblical verses like Joshua 1:7, Ephesians 4:25, 1Corinthians 9:25, Hebrews3:14, Eph 4:32, 1Thess 5:18 and 2Peter 1:15 among others can be utilized as teaching tools. These songs and sayings could be used to encourage the youth to be

courageous, honest, self-controlled, loyal, kind, thankful and virtuous. The same verses would be used to formulate skits and poems that deliver the message for the adolescents' need to practise what the verses imply. Girls should have a sponsor/advisor after standard eight who can put them in groups and counsel them.

Keeping the youth busy by giving them manual work or helping their parents in turn, to do whatever task they could be given for example gardening, cleaning, repair and construction work would help in establishing the spirit of hard work otherwise absent in most modern teenagers, organizing plays and skits containing messages related to courage and respecting elders. Being industrious is another way of keeping the teens busy. At the same time, it instills the values of industry and hard work within them. Observation in some rural homes today is that some adolescents are given a portion of land to cultivate, plant, harvest and sell the product to make a personal income (Gitonga O.I.8.3.1997). Through this process, the adolescents develop the stamina to work hard. This could be encouraged in a wider spectrum of our community.

### 5.2.2 Instructions in the Seclusion Camps/Seminars

The parents respondents in this research suggested that adolescents should be taught to defend their faith like warriors, appreciate who they are and respect their elders. They also emphasized the need for sex education to the girls before their

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first menstruation, dangers of premarital sex and how to avoid the shame. The boys should be taught how to control their sexual emotions and how to relate with the opposite sex. Both groups should be exposed to information on sexually transmitted infections, dangers of homosexuality and lesbianism as well as abortion, transvestitism, drug abuse and peer pressure. More areas to be taught as suggested include teaching on kindness, humility, hospitality, temperance, modesty, self-control, how to make independent choices and how to play their roles in society. Such teachings would make adolescents grow up to be responsible adults. They would be able to seek identity successfully and help them overcome the tendency to rebel against parental authority.

Coming to the incorporation of some African indigenous puberty counselling aspects, and techniques, the parents felt that the church had a number of inhibitions to overcome:

- Some respondents appeared to have been brainwashed by some missionary teaching to a point of considering the African teaching model as heathen, such that the methods of teaching are left out.
- A variety of cultures have met in church and members cannot think of anything like cultural values because this could divide the church. They want to use pastoral rituals such as dedication, baptism and confirmation among others.

- The church serves more like a moral guard or a policeman without telling the youth why they should not do this or the other. The instructions that accompanied puberty initiation in Africa enabled the youth to appreciate why certain behaviour were discouraged by the society. Such explanations are not given in church rituals.
- Some adolescents felt that modernity may not accommodate the traditional teaching though some of the teachings were helpful.
- Western culture has influenced biblical teaching and interpretation by most pastoral workers.
- There's fear that adolescents will know too much about traditions and react differently to the Gospel and the Christian tradition.
- Many Church leaders are the modern leaders who had no chance to participate or learn from those that had participated in the traditional African rites.

Parents preferred that the personnel and pastoral workers being involved in teaching adolescents be church elders, older people in the communities, older Christian spinsters and bachelors of integrity to serve as role models. Older and talented parents as well as trained youth workers were also suggested as appropriate.

Stage Three----- The letters 'WY' in gold on the white star on a green octagon. The letters 'wy' represents ambassadors of Christ who are walking in purity as they grow up.

Parents suggested that the church elders should be used to teach and pray for the initiates after the boys' wounds have healed. During such times they would establish a good relationship with the adolescents, which would finally open up for further talks. Older people should be encouraged to talk about initiation teachings without fear and create a good relationship with the youths so that the ritual does not disappear with the passage of time. The older Christian spinsters and bachelors should live as good examples to the upcoming youth. By doing so, the youth would have reference of good characters from the older unmarried Christians and go to them for guidance whenever need arose. The same case applies to church elders who would then gain respect from the teenagers. Young priests should be trained to help the youth. Older parents with a talent in giving guidance should be asked to volunteer themselves to be utilized during the seminars to the adolescents. Each age group at adolescent should be provided with a trained church youth worker. This person should be closer to the adolescents in age and experience so that the latter can identify with the leader.

The adolescents responded to the question on aspects/teaching and method of the African traditional pubertal rites they would like the church to incorporate in its programme. They wished to have more information on African indigenous

guidance and instructions given to adolescents. The response can be understood given that the adolescents find themselves in conflicting cultures, the western and the African one.

The researcher observed that approximately 70 percent of those interviewed who had already gone through circumcision in hospital or traditionally had some clue of what they were missing from the African indigenous pubertal rites. They said they had gathered hints from their older brothers of what used to happen. They wished the church could organize seminars to discuss issues related to brotherliness, respecting elders, marriage issues, bodily changes/puberty teachings and consequence of premarital sex, using the African indigenous approach. Table 15 on page 223 illustrates the teachings suggested and the percentages of adolescents who preferred each of the teaching methods suggested. 19 percent preferred to be given puberty teaching by the church leaders at a certain stage of their life. 14 percent preferred to be taught on relationships, 8percent on marriage while 17 percent thought the sanctions given in the indigenous society should apply. They said that this could help the age-mates respect their bodies and fear to be rejected by the peer group. 12 percent suggested that church workers teach about problems likely to face teenagers. But thirty percent of those interviewed were not clear on what they wanted taught and therefore gave no response.

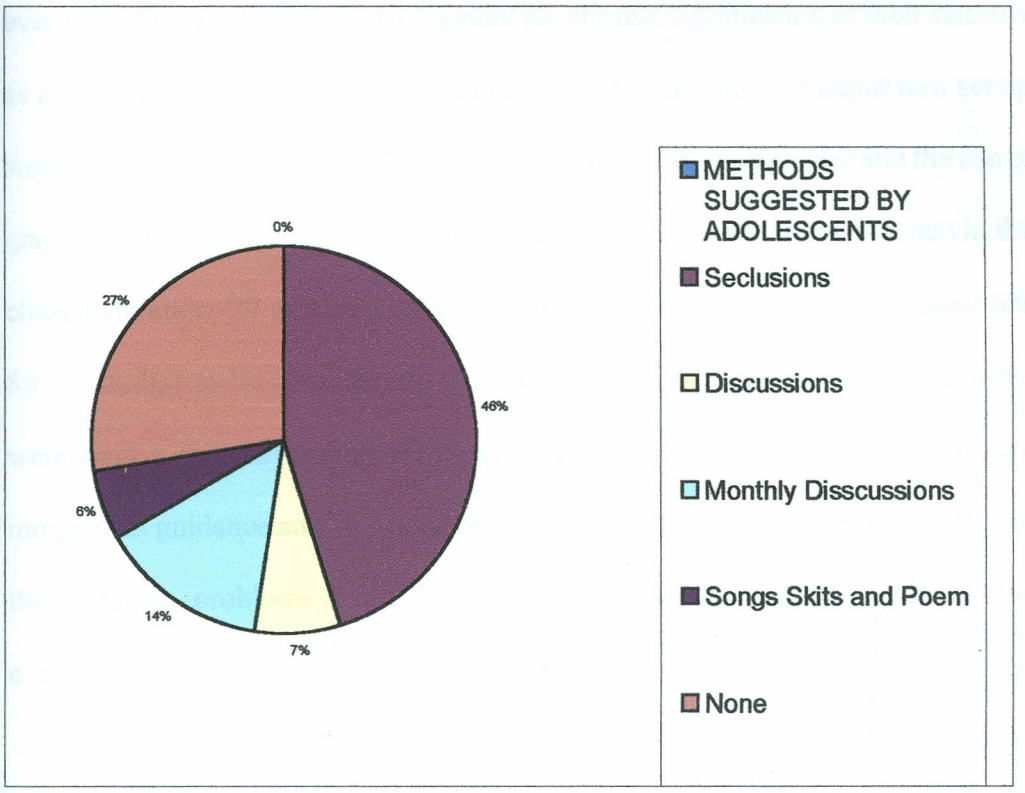
**Table 15: Traditional Counselling Techniques Preferred by Adolescents**

| Teaching suggested | Number | Percentage |
|---|---|---|
| Puberty teaching | 16 | 19 |
| Relationships | 12 | 14 |
| Marriage preparation | 7 | 8 |
| Consequence of premarital sex/sex education | 14 | 17 |
| Problems facing teenagers | 10 | 12 |
| None | 25 | 30 |
| Total | 84 | 100percent |

While responding to the questions on the format of teaching the adolescents and the possibility of borrowing from the African traditional pubertal rites, the following suggestions were given by adolescents on the method to be used. These were, seclusion according to age and sex, discussion about bodily changes with grandparents, uncles and aunts, once a month for those between age 10-13 and teaching using songs, proverbs, poems and drama. The pie chart on page 224 illustrates the numbers and percentages of adolescents who suggested the methods discussed above.

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**Figure 8: - Guidance and Counselling Methods Suggested by Adolescents**




From the above pie chart, we can note that 46percent of the adolescent desired to have seclusion camps whereby teachings on sexuality, puberty, marriage preparation among others could be taught. These are the majority group who desired to have seclusion teachings in a church setup. The young people identified with a possibility of seclusion teachings in the modern church setting because some have attended church or school organized camps. As such, they are familiar with group dynamics developed as a result of staying together with age-mates in a camp and peer group programmes are therefore easy to understand. Seclusion model will

apparently not be new to them, but the consistency of meeting and lesson taught every end of year from age 13-19 would be of great significance to their stability as individuals within the modern Christian and African setup. A major new set up suggested in this study would be the separation according to gender and the use of grandparents, older parents aunties and uncles where available and relevant in the church situation. 27 percent of the adolescents interviewed gave no suggestions for method(s) to be incorporated from the African indigenous model but these were only a minority group. They seemed totally unfamiliar with the African indigenous guidance and instructions to adolescents and this does not mean that they had no problems unresolved under the current pastoral guidance and counselling methods.

### 5.3.0. Reflection on How Some of the African Indigenous Adolescent Practices can be Adopted in the Church Adolescents' Programme.

As already referred to in Chapter Two, it is important to note that the churches under N.C.C.K. have already been involved in organizing a programme and syllabus known as Family Life and Sex Education for the pre-adolescents and adolescents. Using that information and that from manuals by Nyaga (1988), Mwiti (1997), Ireri and Muga (1998) and Map International (1998), the researcher seeks to develop a teaching programme, which allows room for some lessons formerly taught during traditional seclusion period to be incorporated into the modern church setup. The ages to be involved include 13-19 years. These are

usually in between standard six to form four in Kenyan Education System. Majority of these adolescents are at the climax of undergoing developmental changes, hence the need to be taught.

The seclusion camp would take a week in a church or school compound during December school holidays under the management of pastoral workers. Different age groups would learn concurrently using separate timetables but at the same venue.

As concerns clothing, a simple uniform could be worn during the seclusion period. Each age group would wear a different colour so as to distinguish seniority and give room for solidarity and respect in each group. The younger group would graduate to the next colour ceremoniously, symbolizing the traditional removal of ignorance and a graduation to the on coming stage. The adolescent would wear the uniform through out the camp season and leave it behind at the camp. The nineteen years old age group could carry their costumes home upon graduation as a reminder that they are regarded as adults from then henceforth by the church and community. The colours could be as follows, each with a motto: I will do everything for my age group's success.

13 years old - Green for boys and light green for girls.

14 years old - Beige for boys and yellow for girls.

15 years old - Navy blue boys and light blue for girls.

16 years old - Deep violet for boys and violet for girls.

17 years old - Deep indigo for boys and light indigo for girls

18 years old - Red for boys and pink for girls.

19 years old - Black for boys and girls.

Various church groups could choose colours as per their preference. While in the camp, adolescents should be supervised by, parents, pastoral workers and other recognized professional counsellors. All participants in the category of leaders should be trained before hand, probably in few days' workshop. In the workshop, they would come to understand basic aspects being borrowed from the indigenous pubertal rites. The methods of integrating these aspects with pastoral methods will be taught. Their role as helpers in the programme would help in establishing uniformity in their objectives.

It would be important for the initiates to be awarded certificates during the final session at age 19 as a reward for participating throughout the seven years consistently. Consistency in attendance will be one important criteria to be maintained by organizers. For each of the subsequent annual attendance, a participation certificate would be given as an indicator of the progress made so far in the initiation training. This would also be a proof of supervised maturity and a sign of competency of one which can be entrusted to pass over the knowledge to future generations.

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Each church would organize a seclusion camp and consistently follow each adolescent to complete all lessons by the time he/she graduates from secondary school. Each age group would have its own daily timetable. Tentatively, the programme includes Bible study as an exposition related to the theme and lectures for the day depending on the curriculum schedules. Drama would be done demonstrating what will have been discussed in the camp theme using as much as possible the art and craft from the African culture. Sports will deal with physical exercise and athletics. Songs and dances composed using biblical words but using rhythms borrowed from the African culture. This would help the teenagers to develop and recall Christian virtues taught while in Sunday schools earlier in life.

According to the teaching, adolescents would seek to establish within themselves a good character as much as possible bearing the Christian virtues of good character. Discussion groups will deal with the topic for the day. Group leaders will be guided to integrate as much as possible proverbs, story-telling and saying as will be found relevant to character and identity formation. Films will demonstrate as much as possible issues related to the theme of the camp. In light of the foregoing, the following is a proposal of what could be taught during the camp.

**Figure 9: Adolescent Proposed rites of Passage Seclusion Schedule**

| Age group | Topic | Objective | Values | Remarks |
|---|---|---|---|---|
| 13 Years | Human development up to adolescence. Review physical changes at puberty with reference to hormones, physical and emotional support | Analyze his/her own physical & emotional behaviour and development. | Accept and respect self. | Boys and girls in different groups |
| 14 Years | Bodily changes and problems of conflict in relationships with parents, same sex/opposite sex relationship and God | Ability to handle conflicts, problems, and make decisions realistically | Balanced appreciation of others and self-interest. | Boys and girls taught separately |
| 15 Years | Relationship with opposite sex. Cultural expectations, Biblical bases for relationships and the challenge thereof. | Postpone immediate pleasures, make responsible and informed decisions regarding relationship with opposite sex | Respect opposite sex, value relationship based on mutual respect. | Taught together |
| 16 Years | Leisure and unhealthy habits, drugs, alcohol, smoking, masturbation and homosexuality/lesbianism STD and H.I.V/AIDS. | Make informed decision with regard to leisure, drugs smoking and homosexuality & Lesbianism | Establish concern, for bodily, healthy and welfare, practice self discipline | Taught separately |
| 17. Years | Career choice, intro. Expected behaviour for adolescence towards parents, teachers, elders, peers and government leaders | Prepare to choose a career. Practice respectable behaviour to authority and elders | Preparednes, appreciation of all cultural heritages need for sanctions. | Taught together |
| 18 Years | Career choice, work, money management, and time. Serving the community | Make informed decision with regard to career and serving others. Plan ways of improving family welfare. | Acceptance of the need to earn a living. Coping with constrains | Taught together |
| 19 Years | Marriage preparation, choosing, engagement, wedding, family life and roles | Make responsible decisions and plan effectively. Exercise patience in dealing with family members. | Appreciation of seriousness of marriage | Taught together |

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The topics indicated in the above figure gives the objective in teaching the topic suggested, values desired to be developed in the adolescent who learns them and allows room for remarks concerning the grouping format. The topics have been selected in view of the problems and concerns discussed in chapter three. (See the tentative seclusion camp timetable for each age group in appendices v).

**5.3.1. Graduation Ceremony**

At the end of the camp, there should be a graduation ceremony whereby parents, relatives, church members and friends are invited. The campers would demonstrate what they have been learning through songs, skits, poems and Bible memory verses. The graduation would be for those being promoted from one seclusion session to the next one and mainly for those graduating at age nineteen having gone through the six sessions.

During the ceremony, the candidates would be dressed in a graduation gown as a symbol of the newness of life. The candidates should go away with the gown as a reminder of their experience. They would also be given a certificate of participation followed by gifts from parents, relatives and friends.

Church leaders and teachers from schools where the candidates are coming from, should grace the occasion. At the end of the ceremony, there should be a time to

eat together as a celebration and acknowledgement by the guests that the candidates are now mature and trained.

### 5.4.0. Adaptation of Some African Indigenous Guidance and Counselling Methods in the Adolescents' Seclusion Camp

Some of the issues that could still be applicable to the modern African Christians include, working in groups as age mates like gathering and preparing food, masking, naming and nudity. We shall look at each of this and it's application in turn.

### 5.4.1. Food

Gathering, cooking and serving food can be done as emphasized and practised in the traditional teachings. The boys/girls in each age group could be given responsibilities. The older they are, the greater should be their responsibility, but each age group must participate. A sample of responsibilities to be given each gender according to their age is given as follows.

**Boys' Food Schedule**

| | |
|---|---|
| 18 & 19 years old | - Buy meat/slaughter a cow/goat. |
| | - Bring water, fuel, e.g. firewood, gas or connect power |
| 16 & 17 years old | - Cook and serve the food. |
| 14- & 15 years old | - Clean utensils. |
| 13 years old | - Clean the dining hall. |

**Girls' Food Schedule**

18 & 19 years old - Buy cereals, vegetables, beverages and milk

16 & 17 years old - Cook and serve.

14 & 15 years old - Clean utensils

13 years old - Clean dining hall.

Except for the senior age groups that have specific roles different from the others the rest of the groups will serve alternatively upon their duty each day, such that the girls group would be on duty one day and the boys' group the following day. This would help the adolescents to realize the need to serve and be served in a community. The fact that food can never be found unless with communal effort as said by Erny (1981:153) will be a reality to them. Adolescents were taught the need to depend on each other and care for one another. Thus, the seclusion gathering of food would be a time to instill the values suggested in figure 20. They will grow up seeing the need for the other age group.

### 5.4.2 Masking

This aspect can be incorporated so as to establish a strong courageous character in the adolescent. Masking may involve preparing a lion, cheetah or rhinoceros mask like the one prepared by the Akamba people according to Mbiti (1969:123) or Bille people of West Africa (Boe 1983:78). The mock fight can be done during sports hour as indicated in the timetable for each age group shown in appendix (v). A group can stand on the way in a provoking manner and wait for

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the other half group, which could emerge with mockery songs and teasing them to provoke their anger. They can go through this mock fight without touching or hurting each other, but pretend to fight using guns and in military colour uniform that portrays an appearance of threat. Masking in such a manner is helpful in instilling courage to defend oneself and that includes the age group. In future, the person would be prepared to face whatever obstacle on the way in defense for the family and community as well. Alternatively, the young people could be involved in mountain climbing or cross-country or fasting (for two days) as a test of endurance. This is important because even if our communities do not attack each other as they did in the past we have gangsters and robbers who threaten our peace at night, car jacking, bank raiding and other abrupt episodes of violence. It is important that the adolescent boy learns his responsibility in self-defense, defending a neighbour, the family or the community whenever need arise while calling for help.

### 5.4.3. Naming

This aspect can be incorporated during the career lesson at age seventeen. Once they are asked what they are aspiring to be, each can be named after that career. Examples would include, Dr. Kimani, Captain Otieno, Teacher Wambui, Pilot Kanake and Engineer Mwikali. This gives them a name to be known with in the seclusion camp as long as they continue to learn. It may give them a gradual realization that the vision to be what they aspire in life is achievable. It also

encourages them to keep working hard in academics, as they trust God to make their dreams come true.

### 5.4.4 Nudity

Given that each group will be having its schedule, it can be divided according to gender and each gender be assigned a dormitory section. They would establish a community spirit of a kind. They can wash in an open space, hall/bathrooms and this would continue every time they come to the seclusion camp. Alternatively, they could participate as a group of the same age in swimming competitions or cross-country athletics.

The named practice would establish a collective feeling that would get of bashfulness among them. It would also help establish freedom in communication and sharing secrets as well as encouraging good habits and discouraging bad habits. This situation allows room for Pavlov's associative learning theory to be effective. They would reward each other for desired behaviour and punish each other for undesired practices. Eventually, the closeness and commonality would facilitate improvement of an otherwise bad character in the group. The idea of one being responsible of each other's behaviour and welfare will get deeper into them as they identify each other in daily bathing and other activities. Group nudity has a way of establishing common secrecy. There would be things only known by the

group. This would inoculate an element of positive peer pressure in the midst of other age groups.

### 5.4.5 Faith and Bible References

Daily Bible studies and prayer will involve a selected Bible study topic. Each group will study the word of God as recorded in the selected passage. The same passage will be used in skit practices, singing, or group discussions. As much as possible, bible reference will be used to back up the teaching in the topics. This combination will aim at raising an adolescent who is well-grounded on the Christian faith and with qualities that make him/her prepared to serve the nation as an adult. Some of the proverbs from various communities will also be incorporated in the studies to emphasize the teaching. Taboos related to morality, respect for elders and one another can also be discussed and elaborated. They should be given a biblical relevance closely related to one of the commandments. Sport time can be used at times to practise some of the virtues like helping the poor in the neighbourhood, visiting them either in hospital, at home or in the home for the aged. This can be done once a week. Each age group could be doing their assigned activity. Different age groups will have different activities for the sport time. Sports will also be used to exercise bodily strength such as weight lifting, pulling together and long jumps. Personal activity will be expected to

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involve personal washing, completing individual or group assignment in preparation for group competition at the end of each camp season.

### 5.5.0 Advisors Inauguration Seminars

To be able to have communal foundation policy, it is important to have all leaders involved attend a two-day weekend seminar. Those likely to be involved include youth patrons, Sunday school teachers, Godparents, catechists, pastors and Christian sponsors for the boys going through circumcision. This is as seen in the Salvation Army Church among the Ababukusu of Western Kenya, as reported by one respondent (0.1, 26:5:1996) and as observed in a camp under Presbyterian Church of East Africa in Kikuyu Division. The advisers would have to be taught by senior leaders of the church who are committed to the "Adolescent Passage Seclusion Curriculum Policy and Practice". Of necessity, they should include the bishops, overseers, other church leaders and counsellors. The church government will have to buy the whole proposal as an initial step to further progress.

### 5.5.1 Adolescents' Involvement

All adolescents in the church Sunday (Sabbath) school, aged thirteen and above should be involved in the seclusion camp. In each year the Sunday (Sabbath) school teacher would know those reaching that age. He/she would forward them to the youth patron who would get in touch with the child's parent or Godparents, where relevant (witnesses of baptism if already baptized or confirmed). The

godparent would ensure that the adolescent whom they vowed for in the presence of the church (during his/her baptism or confirmation) that they would help to teach the faithful attends the seclusion camp from age thirteen onwards. Another way of identifying the seclusion candidates would be through the parents who obviously know their children are reaching age thirteen. The parents will be responsible to send their adolescents to the church seclusion camp every end of the year without fail up to age nineteen. The seclusion camp will be put as one of the church programmes to be announced across the years.

The goals of the programme will not be realized effectively without consistent attendance to the camp throughout the seven years from age thirteen. All leaders in each church will have to style their camp according to their church doctrines but incorporating the African adolescent guidance and counselling aspects already suggested. The graduating adolescents would automatically qualify to assist in the future camp programmes. They would be ideal as bible study group leaders, drama patron, and singing master/mistress skits co-coordinator or discussant leader. As much as possible they would be requested to volunteer to help in the next camp after graduation. This would give them a chance to exercise their leadership skills since that would be the most senior age group at age twenty.

### 5.5.2. Items to Bring to the Camp

The following items will be necessary for all those attending the seclusion camp for the smooth running of the week. They include a note -book, a Bible, costumes for drama, money for the T- shirts, a gown upon graduation and personal effects. Proverbs, songs, and riddles collected from their grandparents should also be brought. More items may be required depending on the leaders' decisions about the programme. The note-book would be essential for writing down summary points. The proverbs, songs and riddles would be important as background knowledge to be used during group discussions. The bible will be important for morning devotions.

### 5.6.0 Conclusion

The task of this chapter was to show how some African indigenous educative counselling aspects can be integrated into the current pastoral guidance and counselling with adolescents. The chapter shows that what has been ignored by the church regarding African pubertal ritual can still be of use to our communities regardless of modernization, civilization and individualization already acculturated in our adolescents today. The chapter has demonstrated how some of the African aspects such as seclusion, age group structure, incorporation after seclusion and the use of oral literature, art and craft can be utilized in the churches to give guidance and instructions to adolescents. This approach would help establish the stability required in adolescents as discussed by Erikson in his theory

of psychosocial development. The state of stability required as each person moves from stage to stage in Erikson theory would easily be found in the adolescents as they go through puberty with the help of the church and significant others. A community that takes care of the stability needs of an adolescent is ideal for his/her development. We have so far established that the church has the capacity to build the network required for the adolescents' stable development.

The premise that observance of some of the guidance and counselling models given to adolescents in the traditional social setup today, would contribute significantly to the maturity and wellbeing of the contemporary youth in the church is therefore confirmed. It is confirmed by several factors such as the suggestion by adolescents interviewed on the method they would like incorporated from African indigenous counselling techniques into the church. Out of 84 adolescents interviewed, 45percent suggested seclusion camp as a method worth consideration in the churches today, where they would be taught issues related to puberty changes, boy/girl relationship and marriage preparations among others. It is evident that seclusion camps would give room for all other African indigenous aspects to be incorporated. This includes searching for food in groups, cooking and serving each other, sharing secrets symbolized in bathing or swimming together and other activities encouraging group lifestyle and responsibility over each other's welfare. The widespread programme of a week

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per year for seven consecutive years would give room for these aspects related to guidance and counselling to be utilized.

Through the African indigenous teachings and methods suggested in addition to what is already in the churches, the latter would help the adolescent to overcome anxiety as he/she goes through bodily changes, sexuality problems, peer pressure, identity crises, spiritual issues, courtship, cult and occultism challenges among others.

# CHAPTER SIX

# CONCLUSION

## 6.0.0. Introduction

This chapter summarizes the major findings of the research. It gives some recommendations in the area of adolescent pastoral counselling and suggests areas for further research.

## 6.1.0 Summary of Findings and Conclusions

The task of this study was to find out whether pastoral workers in selected churches in Nairobi could integrate African aspects of counselling adolescents in their churches. It analyzed the guidance and counselling given to adolescents in the indigenous African family, their problems and concerns. It also assessed if the adolescents were aware about the usefulness of pastoral workers in counselling. Finally, the study attempted to integrate African indigenous model of educative counselling into the church models. This integration could help reinforce the current adolescent pastoral counselling techniques. By doing so, our church guidance and counselling methods would improve significantly. The format could be used in collaboration with the school and family.

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The first objective was to establish the African indigenous guidance and practices used to prepare the adolescents holistically for the future. It was found that during the initiation school, the young person was given guidance and instructions to make him/her a responsible adult in the society. The adolescent was prepared to get out of childhood through the separation, operation, seclusion and incorporation process at the puberty initiation schedule. Although there has been an effort to exterminate female circumcision, it is noted that the practice continues secretly among some members of the communities such as the Agikuyu, Abagusii, Ameru Taita Taveta, Kalenjins and the Amasai among others.

Currently, most of the African communities practise the boys' circumcision in hospitals. However, in both male and female circumcision, the age group system and the teaching normally given in the traditional initiation school have nearly vanished, rendering the physical operation almost meaningless for boys and certainly inappropriate for the girls. The current puberty initiation ritual lacks the educational component and therefore does not qualify the community structure therapy model reflected by Mwiti (1994) in support of Erikson's theory for psychosocial development.

Interviews with a youth leader in the AIPCA revealed that most of the girls who go through circumcision secretly tend to drop out of school. We however noted

lack of teaching in the current female circumcision as was given in the African initiation school. This means that girls who get circumcised today and so feels ready for marriage are actually unprepared whether according to African culture, secular education or in matters of pastoral guidance and counselling as given by the church. This inadequacy makes them unprepared for business, professional employment and they also lack the social skills to raise and maintain a family. In the traditional school, one was prepared to meet his/her daily needs and those of their future families. This happened as children imitated parents at work and later on as they supported each other at work as age-mates. But today, those circumcised face the challenge of secular education as a requirement for a job. They end up taking lowly paid jobs, like dressmaking or hairdressing. The finding supported our first premise that most adolescents have lacked the consistent and timely advice as previously given to adolescents in the indigenous African family.

There is therefore a need to select some of the traditional initiation school aspects and incorporate them to the pastoral adolescents counselling methods in modern churches. This would facilitate a holistic pastoral guidance to the adolescents.

The second objective of the study was to investigate the modern adolescent growth problem and concerns. It was observed that an adolescent's life is full of social, physical, mental and economic instability.

Most adolescents expressed their frustration with several challenges, which include anxiety about bodily changes, sexuality, boy/girl relationships, parental authority, peer pressure, seeking identity and spiritual enrichment. All these issues touch on their emotions and decisions on desired behaviour. Peer influence determines the decision made by most adolescents regardless of whether this influence brings positive or negative gain. The adolescents tend to cling to a peer group because of the emotional urgent need to belong. In the peer groups, adolescents shape their identities using the norms and values set by the peers. As Erikson argued, there is need to establish stability while undergoing each of the stages in development. Adolescents find peers a source of stability. Peer groups were found to serve as a major socialization (function) in adolescents' life.

The need for support is evident throughout all the aspects of the development. There are some spiritual problems that 55% of the adolescents interviewed wished the church could address. They include more Bible study sessions, overnight prayer meetings and lectures on current social issues. They also wished that leaders would stop spiritualizing life issues that confront young



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people. Therefore be a lot of spiritual instruction and guidance is needed which is tailored according to adolescent needs. This finding is in support of our second premise that modern adolescents suffer from social growth related problems due to lack of consistent preparation as they face each stage of growth.

In our third objective, we sought to examine adolescents' response to pastoral guidance and counselling given in selected churches within Nairobi. Adolescents in the church are found to be closer to older friends than anybody else and parents follow in the rank. More adolescents find it easier to pray about their problems than to go to pastoral workers. It was found that most adolescents have respect for pastoral workers mixed with fear. Majority are not aware that pastoral workers could help them.

Most pastoral workers also felt that they were not adequately addressing the adolescents' concerns. This is especially so in churches where no programme has been drawn by the pastor or church administration for adolescents to participate in. Pastoral workers indicated that programmes dealing with adolescents dragged due to the fact that the latter lacked confidence in grown-ups. Some pastoral workers felt that sex-related issues are difficult to discuss and that adolescents already have information from the mass media. This is so in spite of their awareness of the moral decay accompanying some of the information in the mass media. This information makes some of the adolescents

to care less for pastoral guidance in such issues. Some pastoral workers felt that some adolescents are rude, hypocritical and stubborn; they pretend and joke a lot even when serious issues are at stake. This indicates lack of communication between the two groups as they appear too wide apart. According to Erikson, the support structures required for identity development are not sufficient. More effort is required to bring them together.

It was also found that the methods through which the adolescents are guided and counselled include seminars, individual and group discussions. The effect of these three methods upon the adolescent depends on resources available, good leadership and adequate training given to pastoral workers before committing themselves to this responsibility. In each and every church studied, it was evident that there was room for improvement because even in KAG and Chrisco City Church where the target group showed good response, many gaps were noticeable. This was mainly due to lack of sufficient personnel, space and lack of effective communication with parents. This supports the premise that adolescents who are guided and counselled in their congregations are better adjusted than those who did not benefit from the programmes. We therefore, suggest that the church pastoral workers and planners need to work out modalities that would improve the relationships between them and adolescents. It is only then that we shall have majority of the target research group seeking guidance from the church.



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The fourth objective was to find out if there were any African indigenous educative counselling aspects that could be integrated into the current churches' adolescent pastoral guidance. From many respondents' views, an annual adolescent seclusion camp has been suggested. The camp organizers would invite adolescents of between the Kenyan Standard Six and Form Four levels of education. The age varies between twelve and nineteen or twenty years but the secular school level is a better guideline. This is because adolescents mature at different ages.

A seclusion camp schedule has been suggested which incorporates all the suggested African indigenous aspects of introduction and guidance with pastoral teachings. They include segregation of boys and girls according to age, teaching on bodily changes, relationships, communication, courtship and marriage preparation and character development among others. The camp organizers would use songs, proverbs, biblical teaching skills and riddles to pass the teaching to the candidates. The teachings could be concluded with a colourful graduation in each age group every year. During the graduation, T-shirts/gowns that they carry home with them as a reminder of the vows they make throughout the seclusion period would be worn. They would also be given a certificate award for the participation in the continuous seven sessions of training at the seclusion camp.

These models have not been started though several churches hold youth camps during the school holidays. The camps currently being held in most churches surveyed do not follow the individuals closely after the camp. The campers who attend in one particular year are not necessarily the same ones who attend the following year and the teachings given in each year have no continuity with previous or following year. Besides, the programme does not consider a long-term project of seven years with a particular group. There is, therefore, need to plan considering all the factors that lead to effective communication and impact. The church needs to consider incorporating some values or teaching models suggested from the African indigenous instruction and guidance given at puberty.

The study also set out to establish the co-relation if any, between adolescents who are guided and counselled in their adjustment to growth and development and those who do not get guidance. This was checked against the highest level of participation in church and the freedom of the adolescents to ask pastoral workers questions or simply to hold a discussion. Those adolescents who benefit from existing pastoral adolescent programmes individually or in groups on issues related to bodily development were mainly in Chrisco City Church, Kenya Assemblies of God as well as the Baptist Church. They had better rapport with their pastoral workers and were ready to talk with them. This was



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evident in the group discussions the researcher participated in. They also participated more effectively in the drama, singing and Bible studies.

It is also noticeable that older adolescents who have grown up in these churches right from childhood are apparently going on with higher secular education. This implies that they are likely to get better jobs hence attain better economic status in their adulthood than those who do not go for higher education. This is not the case with adolescents from churches such as AIPCA, ACHS and Salvation Army where guidance and instructions to adolescents were not elaborate and had several shortcomings. They had poor rapport with pastoral workers. They feared them and were not ready to ask questions related to bodily development. The majority of the post-adolescents in the church stopped secular education at an earlier age, meaning that they could only get low paying jobs hence ending up as low-income earners.

The rate of non-participation in church life in those churches where guidance and counselling was not given was much higher than those churches where it was given. Proper Christian consistent instruction and guidance given to adolescents at the right time go a long way to make them well - groomed for adult life as Christians in church and secular world. This was also an assumption that has been proved in the above conclusion to be true.

The assumption that communication barriers between adolescents and pastoral workers today in part contribute to some social and ethical problems among our adolescents is also proved to be partly true. Most adolescents had never thought they could ask for guidance from pastoral workers on issues pertaining to their bodily development. Moreover, they felt ashamed to discuss issues like attraction to opposite sex, wet dreams and menarche. They had an attitude that the church workers would consider them dirty and full of evil thoughts. Some adolescents were ready to ask for guidance but they feared that the pastoral workers were too spiritual and were not at their level of physical development. Pastoral workers appeared too busy to the adolescents to have time for discussions on any of the mentioned issues.

This study has also established that failure to absorb some of the African indigenous guidance practices in the pastoral adolescent guidance and counselling programme has left a gap that every group of respondents indicated a need to fill. According to the responses given, the synthesized techniques will meet the need for closer guidance and instruction, age group support system and give room for establishing a better rapport between adolescents and authority figures.

### 6.2.0 Recommendations

For the churches to be able to guide adolescents more effectively, they need to look into some issues and take appropriate action. These issues include establishing good rapport with adolescents, creating ample physical space, time allocation, planned concerted training, understanding church leadership and consistent follow-up. We look at each of those briefly.

### 6.2.1 Good Rapport

Adolescents and pastoral workers will require to hold meetings often in a free atmosphere so as to establish the necessary freedom for effective communication. This will help the pastoral workers to understand adolescents and the latter will also learn how to present problems requiring the attention of pastoral care givers.

### 6.2.2 Space Creation

It is important that all churches organize to set aside sufficient physical space (hall, room) for adolescents so that the latter do not experience any shortage of space if and when they want to meet. If the space is available, adolescents meetings can be held concurrently with the main church worship service, and Sunday school meetings.

### 6.2.3 Time Allocation

The pastoral workers and particularly those assigned to the adolescents' work need to establish a convenient time schedule to meet the adolescents weekly, fortnightly or monthly. Convenient time is necessary so that the adolescents are able to go back home with the parents who may be attending the worship service at the same time. The parents will therefore not fear that their child is in any danger when coming home. The timing should be sufficient to give room for a talk and a discussion, a response to the same, a drama or a singing practice. This would depend on the programme for a given day. All this should be arranged well in advance to allow people make all the necessary preparations.

### 6.2.4 Training

For an effective guidance and pastoral counselling, the church workers will need to attend an examinable certificate course geared towards the essentials of guiding adolescents. They also need regular seminars to update them on contemporary changing youth culture. Training helps the pastoral worker to understand the subject and also know what to apply in every situation. The adolescents' pastoral workers will need to study adolescent developmental psychology, self-management, group dynamics in counselling, Christian ethics and the influence of culture and mass media in shaping the individual's world view. To make these trained personnel more committed in their pastoral

guidance and counselling, they will need some remuneration to compensate them for the time and effort taken.

### 6.2.5 Church Leadership

A church administration that understands adolescents' needs and is committed to guiding and counselling adolescents rightly and consistently, with the right tools by trained personnel is required. This will make the suggested African synthesis techniques applicable. It is necessary that the bishops, overseers and other high authority figures see the urgency, to give more pastoral guidance and counselling to adolescents, more personally. This should be passed to their pastoral workers in various parishes, through seminars or workshops.

Such seminars will help them appreciate what is being borrowed from the African indigenous setting. They will then be qualified to pass the information to church members. In the seminar discussion, the emphasis should concentrate on the aspects to be incorporated, geographical region, the community being served and the modalities relevant to each denomination.

Various professional leaders and mentors could be invited since young people are looking for heroes to emulate. The baptism and confirmation witnesses such as godparents as well as the parents' best couple or any other adults in a significant relationship with the adolescents' should be involved in the seclusion



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camp preparation. This will enable the church to make sure the adolescents attend the camp. The significant person should not only persuade, but also make sure the adolescents attend the camp right from class Six (age twelve/thirteen) up to age nineteen consistently and graduate successfully.

Finally, the church should seek to join hands with the Ministry of Education, Science and Technology in guiding and counselling adolescents. Pastoral workers should actively participate in giving guidance and counselling to the adolescents in schools. This will cater for the issue of identifying morally upright persons to speak to pupils on family life and sex education in schools. Having attended the seclusion camp inauguration seminars, they will be in a position to utilize some of the aspects relevant in the school situation. This aspect includes the age group support system and the naming as discussed in the previous chapter.

### 6.2.6 Consistent Follow-up

Having established the base for effective pastoral guidance and counselling to adolescents, it is important that the pastoral workers incorporate the passage of seclusion camp model suggested in chapter five. This will give the adolescent time to identify with age-mates going through similar experiences in biological, psychological and social-cultural changes. Sufficient time to establish that sense of belonging among age-mates will make the person to behave in a mature way

as he/she interacts with other people after the camp. The peers have a chance through this camp to give peer counselling to each other. This is possible because they will have established a base of commonality. During the seclusion, all the teaching necessary for adolescent growth should be taught with illustrations and examples from the African setting like proverbs, taboos and wise sayings. Friendships of same sex started at the seclusion camp should be encouraged to grow so that such friends can stand as guards for social behaviour as was the case among age group members in most African indigenous communities. Parents should be encouraged to borrow from the African indigenous setup which has a lot of parental involvement in adolescent guidance. This is important because parents come first in any child's life before any significant others.

### 6.3.0. Areas for Further Research

More research is needed in the area of adolescents who never go to church. These will include street boys and girls and other non-religious adolescents. Such adolescents are likely to influence the ones in church if no close guidance and counselling is given to them as well. Their group dynamics need to be studied separately as it is different from that of church-going adolescents. Studies should also be done on how to get parents' involvement in giving guidance and counselling to their adolescents without losing the battle.

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## APPENDIX 1

### List of Respondents

| | | | |
|---|---|---|---|
| Livingstone Nyauke | 16 | ACHS | 12/5/96 |
| Shadrack Kalno | 22 | ACHS | 12/5/96 |
| Joselyn Mimbone | 19 | ACHS | 12/5/96 |
| Anastasha Musimbi | 21 | ACHS | 12/5/96 |
| Zebetayo Mambili | 25 | ACHS | 12/5/96 |
| Mark Agesa Akiwa | 17 | ACHS | 12/5/96 |
| Joyce Zindori | 23 | ACHS | 12/5/96 |
| Samuel Kapetai | 22 | ACHS | 12/5/96 |
| Joshua Vicheti | 53 | ACHS | 8/8/97 |
| Sarah Karimi | 24 | ACHS | 12/8/97 |
| Jacob Lord | 39 | ACHS | 1/6/96 |
| Sarah karimi kaburi | 20 | Riruta Baptist | 8/8/96 |
| Donata Makena | 27 | Riruta Baptist | 8/8/96 |
| Agnes Njuya | 21 | Riruta Baptist | 8/8/96 |
| Charles Maringa | 20 | RirutaBaptist | 8/8/96 |
| Monicah Njoroge | 24 | Riruta Baptist | 8/8/96 |
| Joseph Mwaniki | 18 | Riruta Baptist | 8/8/96 |
| Carolyn Hari | 17 | Riruta Baptist | 8/8/96 |
| Elizabeth Nyakio | 18 | Riruta Baptist | 8/8/96 |
| Anne Ayiela | 22 | Riruta Baptist | 8/8/96 |
| Patricia Kimani | 30 | Riruta Baptist | 16/9/96 |
| Nderitu Waigwa | 31 | Riruta Baptist | 15/8/96 |
| Anthony Njoroge | 28 | Riruta Baptist | 15/8/96 |
| Pastor Chacha,S | 45 | Riruta Baptist | 18/8/96,7/11/00 |
| Mrs Chacha | 35 | Riruta Baptist | 17/6/96 |
| Mrs Lucy Kiarie | 43 | Riruta Baptist | 28/7/96 |
| Mrs Rachel Wainaina | 36 | Riruta Baptist | 25/7/96 |
| Sophia Aunda | 17 | Kenya Assemblies of God | 3/9/96 |
| Joyce Njeri Mathenge | 19 | KAG | 3/9/96 |
| Janet Wakarima | 23 | KAG | 3/9/96 |
| Benjamin Maina | 23 | KAG | 3/9/96 |
| Carolyn Nyambura Chege | 22 | KAG | 3/9/96 |
| Alfred Omolo | 20 | KAG | 3/9/96 |
| Antony Omolo | 19 | KAG | 3/9/96 |
| Antony Kariuki | 27 | KAG | 3/9/96 |
| David Kiplimo | 15 | KAG | 3/9/96 |
| Patrick Abuya | 39 | KAG | 17/697 |
| Mrs Kimani Mary | 40 | KAG | 12/7/97 |
| Cleon Okello | 46 | KAG | 26/9/97 |

| | | | |
|---|---|---|---|
| Walter Warui | 42 | KAG | 13/7/97 |
| Mr.Simon Ogutu | 53 | KAG | 4/8/97 |
| Tom Lungalo | 24 | RCC Consolata Shrine | 5/2/97 |
| Nickay Wangunyu | 17 | RCC ConsolataShrine | 5/2/97 |
| Kizito Namulanda | 19 | RCC Consolata Shrine | 5/2/97 |
| Ann Orwa | 20 | RCC Consolata Shrine | 5/2/97 |
| Liz Kazungu | 20 | RCC Consolata Shrine | 5/2/97 |
| Andrew Goldson | 18 | RCC Consolata Shrine | 5/2/97 |
| Agnetto Kimani | 15 | RCC Consolata Shrine | 5/2/97 |
| Ezekiel Omanga | 17 | RCC Consolata Shrine | 5/2/97 |
| Magaret Kamau | 20 | RCC Consolata Shrine | 5/2/97 |
| Anthony Njoroge | 18 | RCC Consolata Shrine | 5/2/97 |
| Mochache M.C. | 25 | RCC Consolata Shrine | 5/2/97 |
| Nicholas Rukenya | 18 | RCC Consolata Shrine | 5/2/97 |
| Beatrice Kangorio | 20 | RCC Consolata Shrine | 5/2/97 |
| Ashely Muthoni | 20 | RCC Consolata Shrine | 5/2/97 |
| Sr.Mbuthia | 29 | RCC Consolata Shrine | 6/9/97 |
| Mr Mbuthia Caxton | 38 | RCC Consolata Shrine | 6/11/97 |
| Salome Chege | 16 | RCC Githurai Kimbo | 26/10/96 |
| Felogona Atieno | 19 | RCC Githurai Kimbo | 26/10/96 |
| Leonard Njuguna | 16 | RCC Githurai Kimbo | 26/10/96 |
| Edgar Omondi | 18 | RCC Githurai Kimbo | 26/10/96 |
| Samuel Gathuru | 14 | RCC Githurai Kimbo | 26/10/96 |
| Paul Ochoodho | 15 | RCC Githurai Kimbo | 26/10/96 |
| Peter Okello | 14 | RCC Githurai Kimbo | 26/10/96 |
| Anjimbi Benedict | 15 | RCC Githurai Kimbo | 26/10/96 |
| Francis Kabui | 15 | RCC Githurai Kimbo | 26/10/96 |
| Stephen Gakuru | 15 | RCC Githurai Kimbo | 26/10/96 |
| Kangara L.Muraya | 15 | RCC Githurai Kimbo | 26/10/96 |
| Tom Mbugu Kungu | 14 | RCC Githurai Kimbo | 26/10/96 |
| Victor Odour Obonyo | 15 | RCC Githurai Kimbo | 26/10/96 |
| Solomon Adudho | 15 | RCC Githurai Kimbo | 26/10/96 |
| Japheth Njiraini | 12 | RCC Githurai Kimbo | 26/10/96 |
| Gachuki Eliud K. | 12 | RCC Githurai Kimbo | 26/10/96 |
| Lovis Ochieng Ogola | 10 | RCC Githurai Kimbo | 26/10/96 |
| Leiyagu Sabi | 14 | RCC Githurai Kimbo | 26/10/96 |
| Mwanki Julius | 14 | RCC Githurai Kimbo | 26/10/96 |
| Joel Mbugua | 14 | RCC Githurai Kimbo | 26/10/96 |
| Geaorge Gichangi | 30 | RCC Githurai Kimbo | 15/9/97 |
| Rose Kanyara | 28 | RCC Githurai Kimbo | 10/7/97 |
| Fr Maina Njuguna | 45 | RCC Githurai Kimbo | 20/9/97 |
| Donatus Mugweru | 32 | RCC Githurai Kimbo | 14/10/97 |
| Kenneth Ndugure | 30 | RCC Githurai Kimbo | 4/10/97 |
| Ruth Njoroge | 25 | RCC Githurai Kimbo | 7/11/97 |
| Mr Njung'e Erick | 47 | RCC Githurai Kimbo | 8/12/96 |

| | | | |
|---|---|---|---|
| Mocheche ,M | 39 | RCC Githurai Kimbo | 1/7/97 |
| Gitau ,J | 43 | RCC Githurai Kimbo | 5/6/97 |
| Kamau, F | 56 | RCC Githurai Kimbo | 11/4/96 |
| Njoroge,T | 45 | RCC Githurai Kimbo | 6/12/96 |
| Joel Njogu | 38 | RCC Githurai Kimbo | 8/12/96 |
| Gladys Otieno | 36 | RCC Githurai Kimbo | 14/5/97 |
| John Maina | 22 | Salvation Army | 5/2/97 |
| Carolyn Mwihaki | 22 | Salvation Army | 19/8/96 |
| Emanuel Agesa | 23 | Salvation Army | 19/8/96 |
| Pamela Vigeshokusi | 18 | Salvation Army | 19/8/96 |
| Leonard Mulinge | 12 | Salvation Army | 19/8/96 |
| Lilian Vihenda | 15 | Salvation Army | 19/8/96 |
| Peris Auikoshe | 20 | Salvation Army | 19/8/96 |
| Mutnga Kiema | 21 | Salvation Army | 19/8/96 |
| Josephat Wafula | 17 | Salvation Army | 19/8/96 |
| Nzau Samuel Kiema | 18 | Salvation Army | 19/8/96 |
| Rosemary K.Musimbi | 24 | Salvation Army | 14/10/96 |
| Peter Mutinda Makau | 16 | Salvation Army | 3/7/96 |
| Francis Maundu | 35 | Salvation Army | 19/11/97 |
| Fanuel Odongo Mhembi | 41 | Salvation Army | 5/4/97 |
| Harrison Wendo | 36 | Salvation Army | 3/2/97 |
| Absolom Avuyiga | 34 | Salvation Army | 17/2/97 |
| Daniel Tsindoli | 45 | Salvation Army | 22/896 |
| Josphat Wafula | 40 | Salvation Army | 21/8/96 |
| Josphat Lugadiru | 42 | Salvation Army | 3/8/96 |
| Charles Magomere | 39 | Salvation Army | 24/9/96 |
| Weisby C.Kisavuli | 20 | Chrisco Fellowship | 3/7/96 |
| Violet Minage Maroah | 22 | Chrisco Fellowship | 3/7/96 |
| Caroline Ishakatumba | 21 | Chrisco Fellowship | 3/7/96 |
| George Munene | 22 | Chrisco Fellowship | 3/7/96 |
| Edith Wanjiku | 19 | Chrisco Fellowship | 3/7/96 |
| Dimmie | 20 | Chrisco Fellowship | 3/7/96 |
| Baraka Mbaruku | 19 | Chrisco Fellowship | 3/7/96 |
| Julia Wguli | 19 | Chrisco Fellowship | 3/7/96 |
| Eva Kiragu | 20 | Chrisco Fellowship | 3/7/96 |
| Jonathan Tispey | 20 | Chrisco Fellowship | 3/7/96 |
| Aldice Onyango | 14 | Chrisco Fellowship | 3/7/96 |
| Thomas Kwaka | 18 | Chrisco Fellowship | 3/7/96 |
| Charles Mwangi | 24 | Chrisco Fellowship | 3/7/96 |
| Pastor Airu | 52 | Chrisco Fellowship | 8/6/96 |
| Mrs Mathenge | 48 | Chrisco Fellowship | 18/11/96 |
| Pastor Isaac Muita | 51 | Chrisco Fellowship | 15/2/97 |
| Michael Muchiri | 28 | Chrisco Fellowship | 18/7/96 |
| Mrs Grace Wojiambo | 38 | Chrisco Fellowship | 12/9/96 |

| | | | |
|---|---|---|---|
| Pastor Wojiambo | 48 | Chrisco Fellowship | 12/9/96 |
| Daniel Ogetto | 28 | Chrisco Fellowship | 24/5/96 |
| Lukas Imbusi | 42 | Chrisco Fellowship | 1/6/96 |
| John Nateli | 37 | Chrisco Fellowship | 1/6/96 |
| Isabella K. | 14 | A.I.P.C.A | 26/10/96 |
| Eunice Wambui | 23 | A.I.P.C.A | 26/10/96 |
| Caroline Diout | 21 | A.I.P.C.A | 26/10/96 |
| Esther Muthoni | 21 | A.I.P.C.A | 26/10/96 |
| Gilbert Kimani | 26 | A.I.P.C.A | 26/10/96 |
| Eunice Mwangi | 27 | A.I.P.C.A | 26/10/96 |
| Paul Wang'ombe | 14 | A.I.P.C.A | 26/10/96 |
| David Ngure | 16 | A.I.P.C.A | 26/10/96 |
| Anonymus | 16 | A.I.P.C.A | 26/10/96 |
| Anonymus | 15 | A.I.P.C.A | 26/10/96 |
| Antony Ngugi | 16 | A.I.P.C.A | 26/10/96 |
| Martin Kamau | 16 | A.I.P.C.A | 26/10/96 |
| Rev Joseph Nene | 37 | A.I.P.C.A | 5/8/96 |
| Stanley Ritho | 30 | A.I.P.C.A | 8/11/96 |
| Solomon.w.Mwangi | 40 | A.I.P.C.A | 3/4/96 |
| Gabriel Kiarie | 28 | A.I.P.C.A | 4/8/96 |
| John Gathii | 29 | A.I.P.C.A | 8/8/96 |
| Bedan Njagi | 45 | A.I.P.C.A | 6/7/96 |
| Martha Wambui | 39 | A.I.P.C.A | 15/5/96 |
| Mr Maina Antony | 37 | A.I.P.C.A | 4/5/97 |
| Mrs Ruchagu Alice | 49 | A.I.P.C.A | 5/10/97 |
| Mrs Muiruri Cathrine | 46 | A.I.P.C.A | 26/8/97 |
| Mrs Kimathi Mary | 45 | A.I.P.C.A | 8/10/96 |

**APPENDIX 11 A**

**Questionnaire for the Adolescents**

(1) Name of respondent:.....
Age.....Sex:.....
Church of affiliation:.....
Level of education.....

(2) Have you ever received advice on "growing up" body change?
Yes [] No []
How old were you?.....
Who gave you advice?.....
What did the advisor speak to you about?.....

(3) Has the church ever organized a teaching period on:
Tick where necessary:
(a) Sex education? [...]
(b) Marriage preparation? [...]
(c) Courtship? [...}
(d) Work? [...]
(e) Cults and occults? [...]
(f) Politics and church? [...]
(g) Money? [...]

(4) .Did these teaching address any area in your life that needed to be directed?
.....
(a) If so which one?.....
(b) Name three major problems you have experienced as you notice bodily changes at adolescence .....
.....

State the problems:.....
(c) Whom would you turn to?.....
.....

(5) What if you were in a situation where you did not know where to turn to:
Whom would you turn to?.....
.....
.....

(6) Name three of the problems you have been unable to settle in your adolescence with or without help?.....
.....
.....

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(7) Suppose you had problems with the parents or with the church leaders in relating with them.

(a) What do you think you could do?.....
.....

(8) What type of help would you like to receive from the church leaders?
.....

(a) When and how would you like to receive form the church leaders?
.....

(b) State two ways in which your relationship with pastoral workers can be improved .....
.....

(c) State what you expect the church to do to improve your relationship with church elders.....

(9). Does the church provide you with spiritual help?.....
.....

(b) Are there some spiritual problems that you think it is not helping you sort out.....
.....

(c) Which ones?.....

(10). (For those in Form.2 and above). From your knowledge on the African traditional puberty rites are there some portions of the rituals you would like the church to incorporate in its programmes for the youth?.....

(a) If so which one(s).....

(b) How would you like this to be done?.....

(i) To organise those boys newly circumcised into a group and discuss maturing issues .....
.....

(ii) To discuss growing up issues with individuals.....

(iii) Any other.....
.....
(Tick the appropriate one).

(11). For the circumcised teenager (boys), how old was the one who assisted you after physical operation? .....
.....

(12). What issues did you discuss about the experience and your future life?

(i) How to handle your sexuality.....

(ii) How to relate with opposite sex.....

(iii) Any other advice, be specific.....

.....

(13) What exactly did he tell you about what you have ticked in No. 12?

.....

.....

**APPENDIX 11 (B)**
**QUESTIONNAIRE FOR PARENTS**

1. How often does your teen go to church?
   (a) Every Sunday? []
   (b) Twice a month []
   (c) Occasionally []

2. Does he/she go to church voluntarily or do you have to persuade him/her?
   .....

3. Has she/she ever asked you for help about body development?
   .....

4. If he/she has, how did you respond to him?
   (a) Openly talked? []
   (b) Sent her/him to pastor []
   (c) Sent her to a relative (which one) []
   (d) Felt shy? []

5. Has there been a time when you failed to communicate with your adolescent?
   Yes [] No []
   (a) If so what was the problem?.....
   (b) How did you settle it?.....

6. Have you ever been in a situation with your adolescent when you could not sort out an issue?
   (a) .....
   (b) What was the problem?.....
   (c) Whom did you turn to?
   (d) (Tick where necessary)
      (I) A Pastor []
      (ii) A teacher []
      (iii) Counsellor []
      (iv) Relatives []
      (v) Friends []
      (iv) Others (specify) []

7. Is the church helping you in teaching your adolescent about growth and societal expectation of him/her?
   .....
   (a) Do you think the church needs to improve on its teaching to adolescents?.....
   (b) Name three areas in which the church needs to improve.....

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.....

8. (I) Do you think the church should address the followings?
   (a) Sex education []
   (b) Marriage preparation? []
   (c) Courtship? []
   (d) Leisure? []
   (e) Work? []
   (f) Cults and occults? []
   (g) Politics and the church []
   (h) Money? []

   (ii) Which one do you think the church should improve?
   .....

9. Name three areas you would like the church to improve in relating with the adolescents at church:
   (a) .....
   (b) .....
   (c) .....

10. Are there some training models from the African indigenous puberty education that can be used by the church today?
    If yes, which ones?
    .....

11. State three major areas of educating the youth in the church where you think the model can be used.
    (i) .....
    (ii) .....
    (iii) .....

12. Is the church using these African traditional puberty teachings?
    Yes or No. I f no, what hinders the church from using the values you have mentioned above in counselling adolescents?
    .....

**APPENDIX 11 (C)**
**QUESTIONNAIRE FOR PASTORAL WORKERS**

1. Name of respondent:.....
   (a) Position in the church.....
   (b) Level of training.....
   (c) Relationship with youth.....
   (d) Church affiliations.....

2. For how long have you been dealing with the adolescents in your church?
   .....

3. What exactly have you been doing with them?
   .....

4. Are you a voluntary worker or an employee in the church?
   .....

5. Do you like the relationship you have been having with the adolescents in the church?
   (a) If not why?.....
   (b) .....

6. In what specific areas do you guide and counsel your adolescents at church?.....

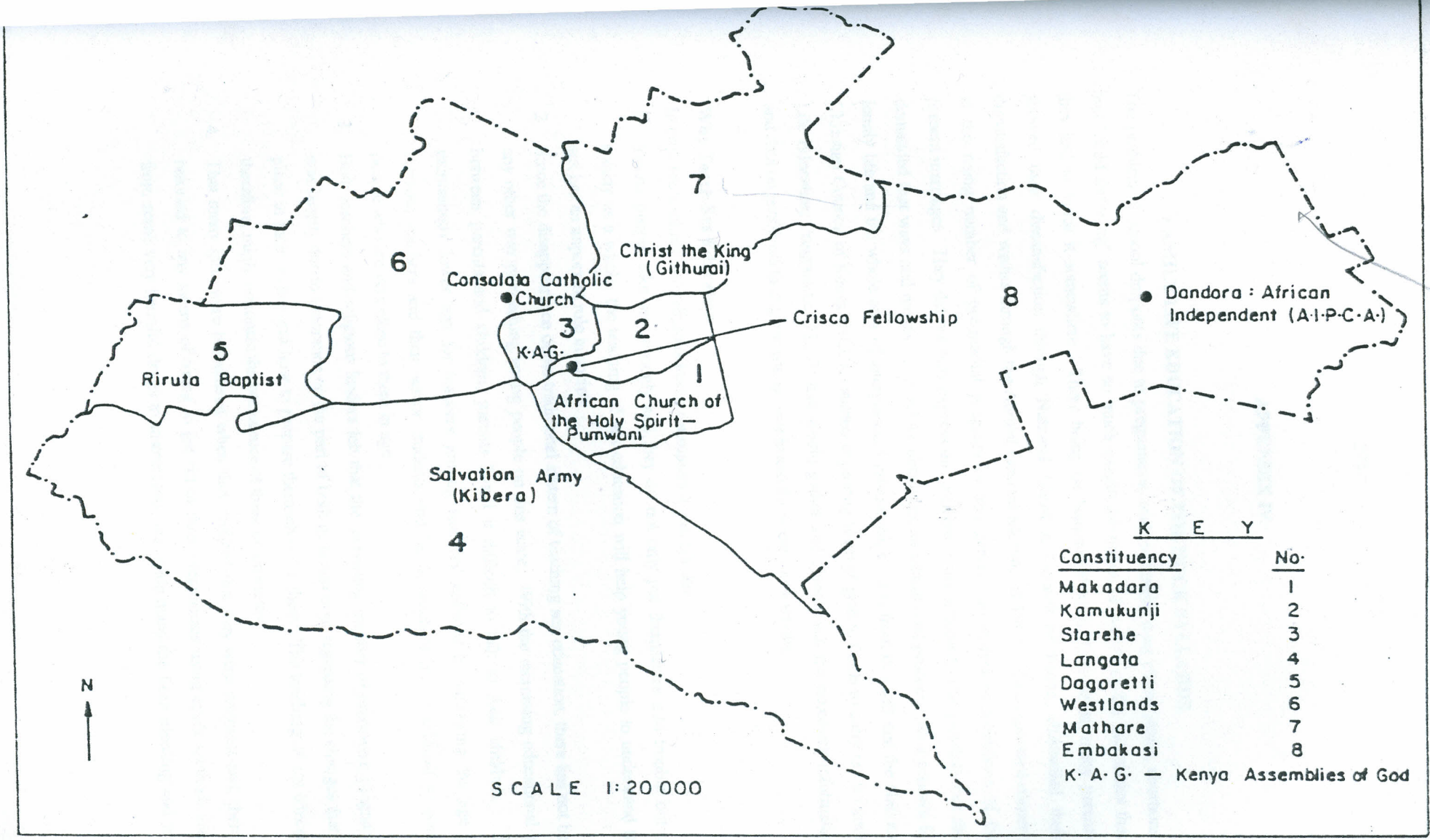
7. Do the adolescents bring the questions to you individually or in groups or do you take topics of discussions to them?.....

8. State five responses of the adolescents towards your teaching on sex education, body changes, marriage and employment, work, leisure and politics .....

9. Are there some problems you have experienced in teaching adolescents?
   (a) State five of these problems.....
   (b) How have you settled them? .....

10. What are the future specific plans for improving adolescent participation in the church? .....

11. Do you think as a church you are utilising all possible existing personnel in guiding and counselling adolescents as they grow as Christians?




Fig·1·1: NAIROBI PROVINCE (THE LOCATION OF THE STUDY AREA)

## APPENDIX IV

### FAMILY LIFE EDUCATION OF THE NCCK SYLLABUS

The problem of school dropouts due to pregnancies, trial marriages, drug abuse, stress, abortions and "child throwing" seems to have so much caught the notice of parents in the late sixties that they had to voice it somewhere. There being no National Parents Association, many parents showed their dissatisfaction through National Christian Council of Kenya, channelled their dissatisfaction and wishes through the Annual General Meeting of 1969. They expressed concern at the rising number of pre-marital pregnancies and general unsatisfactory conditions of the present marriages. They did not only express this concern in the strongest terms possible, but also demanded that ways and means be found for instituting an educational process with a concern for family life and the whole area of interpersonal relationships. It is from this call that the National Christian Council of Kenya (NCCK) started exploring ways of getting funds to carry out a Family Life Education Programme (FLEP) that would gather and disseminate the necessary information and data on problems facing our young people and the society as a whole.

**Why Teach Sex Education**

In both the teachers' and religious leaders' seminars it was felt that:

1. Young people take sex wrongly and they do not only put themselves into trouble but the society as a whole; the teaching of sex education will help young people to understand that sex has an important role in society.
2. Since the disappearance of the traditional system of teaching sex education, there has not been any other way of reaching young people on this issue. With the increasing educational gap between parents and children, parents found it difficult to talk to their children. The increasingly lower age for teachers joining teachers' colleges is narrowing the age gap between teachers and their senior students and hence teachers find it difficult to counsel people who are very close to them in age.
3. Both teachers and religious leaders felt that the increasing number of premarital pregnancies was largely due to ignorance on the part of both girls and boys regarding the changes that take place in their bodies and how to prepare themselves for them. The teaching of sex education, therefore, might minimize the prevalence of these pregnancies.
4. That many girls were bewildered when they realized that they were pregnant and, therefore, resorted to any means of trying to get rid of their pregnancies using crude methods ranging from some very harmful drugs to instruments that made many die from bleeding and serious

infection. It was, therefore, felt that the teaching of sex education would expose both the physical and psychological dangers involved in abortions.

5. With the disappearance of most of our traditional teaching setup, it seems there is no channel through which traditional values can be transmitted. The teaching of sex education by well-informed people can help transmit these values through modern ways of teaching.

**What should be the content of sex education?**

This question was discussed, not in the context of why many modern experts define sex education, but rather in the context of the education necessary to enable a young girl to grow up into a mature and responsible woman. An educational content necessary for maturing a young man not only into a clever being who will do marvelous things in the field of science and social services, but also into a respectable man in the home and in the community. There was quest for something to fill the place of our good education that used to take place during our initiation ceremonies: something that could be equivalent to "Mwari' as it was done among the Taita. People said they wanted the kind of content that would reflect 'Emiima emilai' in Luhya, the 'Tegistab Neranile' in Luhya, the 'Tgistab Neranile' in Nandi area, 'Ngwiko' of the Kikuyu, the 'Chik mabeyo' of the Luo people, the 'Athab' of the Boran people and the 'Mwikalike Museo' of the Akamba people. In our traditional living, the approach to implementing this kind of education differed greatly. When everything is considered, however, there is great similarity between the content and aims of education and the kind that has been advocated now by teachers and religious leaders touching on the biological, psychological, socio-cultural, and all ethical aspects of human behaviour. A list of topic recommended by teachers and religious groups is what formed the basis for the workshops in the second stage of consultation.

**Who Should Teach Sex Education?**

Although most groups that were contacted realized the important role that is played by the parent in the upbringing of the children, at this stage of social change most people also realized that the role couldn't be fully realized. Many groups suggested that teachers seem to be the only ones who are better placed in co-coordinating the help of the parent, the social worker, the counsellor, the doctor and the religious leaders when necessary. In one of the early contacts, the Right Reverend Bishop Manasses Kuria had this to say to teachers:

> The teachers have become like parents of the children. A disciple becomes like his teacher when he fully taught. Most people do things like their teachers when you see certain pupils you'll know the teacher in the pupils.

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In this survey on African Youth and Family Planning, knowledge, attitudes and practices conducted for some 1,361 youth from teacher training colleges and two secondary schools, Dr. Mugo Gachuhi found that although traditional information about sex and procreation has been passed down by parents (who are now abandoning this role), the schools would be expected to give young people this information now. But in many cases they do not.

First is to recognize that the major environments that heavily influence social behaviour are parents, the churches and schools. We have then to consider where children spend most of the time in order to plan our programme. At the same time, the group recommended that NCCK should define its subject and work out a curriculum that could be for young people in and out of school situations.

**FAMILY LIFE & SEX EDUCATION FOR THE PRE-ADOLESCENTS (9-12 YEARS)**

**Section 1**

Table 1: The Individual in the Family (9-12 years)

| Topic | Information and Ideas | Behaviour Skills | Attitudes and Values |
|---|---|---|---|
| I. Co-operation in the family | 1. Forms of co-operation among groups of animals and groups of human beings.<br>2. Co-operation in a family unit. (unity, working together, security).<br>3. The basis of co-operation (trust, loyalty, fairness, knowing needs of others).<br>4. Forms of family co-operation: needs and ways of assisting<br>- Parents<br>- Brothers and sisters<br>- Wider family.<br>5. Cultural expectations of co-operation.<br>6. Religious beliefs, concerning co-operation. | 1. Assisting with chores.<br>2. Waiting to eat together and sharing food.<br>3. Discussing together.<br>4. Showing loyalty, fairness and honesty.<br>5. Playing together | 1. Appreciation of interdependence.<br>2. Desire to contribute to welfare of others in a family.<br>3. Willingness to receive assistance from others in the family.<br>4. Appreciation of value of loyalty, fairness, honesty. |

| | | | |
|---|---|---|---|
| II. Roles in the family | 1. Rights and duties between<br>- Parents and children<br>- Brothers and sisters<br>- Older and younger relatives.<br>2. Need for family roles, authority.<br>3. Need for dependability<br>4. Cultural expectations of family roles.<br>5. Religious beliefs concerning family roles. | 1. Carrying out responsibility for others.<br>2. Expressing thankfulness for undertakings of others.<br>3. Obedience.<br>4. Dependability e.g. borrowing and returning as promised, keeping promises. | 1. Appreciation of importance of responsible behaviour<br>2. Appreciation of contribution of others.<br>3. Respect for authority and guidance. |
| III. Relationships in the family | 1. Communication in the family: openness and sharing.<br>2. How to listen to others.<br>3. Sharing views in decision making | 1. Skilful listening<br>2. Open communication, discussing problems openly.<br>3. Open decision making<br>4. Apologizing for mistakes. | 1. Appreciation of point of view of others. |
| IV Traditional ceremonies and customs pertaining to family | 1. For each ceremony and custom:<br>- How and when it occurs<br>- Who participates<br>- Its meaning, significance to participants and community as a whole<br>2. Importance of extended family | Informed and responsible decision-making concerning continuation of traditional ceremonies and customs. | 1. Respect for traditional ceremonies and customs.<br>2. Commitment to values expressed in these customs.<br>3. Respect for extended family. |

## SECTION II

**Table 2: The Individual in a Community (9-12 years)**

| Topic | Information and Ideas | Behaviour Skills | Attitudes and Values |
|---|---|---|---|
| I.<br><br><br><br><br><br>II. | 1. Meaning of service and interdependence<br>2. Forms of service, the contributions necessary for community and national development.<br>3. Dignity and satisfaction in service<br>4. Ways in which we all serve and receive. | 1. Ability to observe needs and take initiative where service is needed in the classroom or home.<br>2. Ability to observe needs and take initiative where service is needed in the family and with neighbours. | 1. Positive attitude to being of service to others.<br>2. Willingness to assist, serve others.<br>3. Satisfaction in service. |
| II. Collective Responsibility | 1. Community needs which have been met through group action.<br>2. Ways in which communities unite, work together.<br>3. Contribution of individual to community work. | Participate in activities to assist community self-help programmes. | Appreciation of something done by self-help of the community group. |
| III. Solving community problems | 1 Groups, organizations, programmes in the community to solve, community problems.<br>2 Process and procedures in community problem-solving.<br>3 Community expectations of the individual. | 1. Ability to obey and fulfil community expectations.<br>2. Ability to use process procedures experimentally.<br>3. Ability to become actively involved in problem solving. | 1. Willingness to participate in problem solving.<br>2. Positive expectations to problems tackled. |
| IV Cultural expectations of community relationships and responsibilities | 1. Hospitality: who, when, how, meaning to individual, meaning to family, meaning to community.<br>2. Work: who, when, how, meaning to community.<br>3. Decision-making: who, when, how, meaning to individual, meaning to community.<br>4. Respect to elders: who when, how meaning to individual, meaning to family, meaning to community.<br>5. Ways in which these | 1 Ability to make informed and responsible decision regarding continuation of customs.<br>2. Ability to maintain values of traditional heritage. | |

| | | | |
|---|---|---|---|
| | expectations are changing. | | |
| V. Religious beliefs and values concerning community relationships and responsibilities. | 1. Beliefs and values regarding community relations and responsibilities in traditional, religious.<br>2. Beliefs and values regarding community relations and responsibilities in Christianity.<br>3. Beliefs and values regarding community relations and responsibilities in Islam.<br>4. Beliefs and values regarding community relations and responsibilities in Hinduism.<br>5. Beliefs and values regarding community relations and responsibilities in Sikhism.<br>6. Beliefs and values regarding community relations and responsibilities in other religious communities. | 1. Ability to practice one's own religious beliefs and responsibility.<br>2. Ability to live with persons of other religious convictions. | 1. Appreciate and respect one's own religious beliefs.<br>2. Appreciate and respect beliefs of other religions. |

**FAMILY LIFE AND SEX EDUCATION FOR ADOLESCENTS (13-20)**

**SECTION 111**

**Table3: The Individual (Personal Development)**

| Topic | Information and Ideas | Behaviour Skills | Attitudes and Values |
|---|---|---|---|
| I. Human development up to adolescence | 1. Review of physical changes at puberty with particular reference to: hormones and their function, physical effects and emotional effects.<br>2. Review of emotional changes at puberty, with particular emphasis on: | Ability to understand, analyze own physical, emotional and behaviour conflicts. | 1. Acceptance of own contradictions.<br>2. Respect of one's own body and sexuality<br>3. Respect for opposite sex. |

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| | | | |
|---|---|---|---|
| | - Sexual interest and urges<br>- Conflicting emotional needs, e.g. fluctuation between independence and dependence.<br>3. Problems fulfilling expectations of culture and religion. | | |
| II Reproduction and pregnancy | 1. Detailed review of menstruation and pregnancy.<br>2. Chromosomes and genes and their functions | 1. Take care of themselves during menstruation<br>2. Ability not to become pregnant at the wrong time. | 1. Respect of one's body and sexuality<br>2. Respect for opposite sex. |
| III Relationships with opposite sex | 1. Boy/girl relationships, with particular reference to different concepts of expressing friendship and love.<br>2. Choice of marriage partner.<br>3. Responsible relationships and irresponsible relationships, including sexual relationships.<br>4. Consequences of sexual intercourse<br>- Pregnancy\sexually transmitted diseases<br>- Psychological effects on the individual. | Responsible and informed decisions regarding relationship with opposite sex. | 1. Respect for opposite sex.<br>2. Valuing relationship based on mutual respect. |
| | 5. Homosexuality: what it is, cultural and religious views<br>- Problems associated with homosexuality.<br>6. Cultural expectations of relationships, courtship and marriage.<br>7. Religious beliefs concerning relationships, courtship and marriage. | | |
| IV Habit | 1. Drugs: their positive and negative aspects<br>- Positive: curative, preventive, stimulating<br>- Negative: habit forming, addiction health effects, financial effects | Informed and responsible decisions regarding these habits. | 1. Concern for bodily health and welfare<br>2. Practice self-protection. |

| | | | |
|---|---|---|---|
| | - Personal needs, feelings which lead to the use of drugs<br>- Constraint against using drugs.<br>2. Smoking: positive and negative aspects<br>- Personal needs, feelings which lead to smoking<br>- Constraint against smoking.<br>3. Drinking: positive and negative aspects<br>- Personal needs, feelings which lead to drinking<br>- Steps leading to alcoholism<br>- Constraint against drinking.<br>4. Masturbation: positive and negative aspects<br>- Personal needs, feelings which lead to masturbation<br>- Constraint against masturbation.<br>5. Cultural expectations<br>6. Religious views. | | |
| V. Choice of career | 1. Need to earn a living<br>2. Careers available in Kenya<br>3. Requirements for careers<br>4. Steps necessary to meet requirements<br>5. Double role of working women | 1. Ability to make an informed and realistic choice of career<br>2. Initiation of steps necessary to fulfil requirements. | Acceptance of importance of earning a living. |
| VI. Problems of fulfilling expectations | 1. Situation of failure.<br>2. Situation of conflict<br>- Between different groups<br>- Between different goals<br>- Between different authorities<br>- Between different values<br>- Between different life-styles.<br>3. Situations of constraint<br>- Lack of resources | 1. Ability to deal with failures, conflicts and constraints | Balanced attitudes towards failures conflicts and constraints. |

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| | | | |
|---|---|---|---|
| | - Requirements | | |

**APPENDIX V**

**13 YEARS OLD AGE GROUP SECLUSION CAMP SCHEDULE**

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00 am | 10.00-10.30 am | 10.30-12.30 pm | 12.30-2.00 pm | 2.00-4.00 pm | 4.30-5.30 pm | 5.30-6.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | I | | V | A | L |
| 14/12/00 | G | B | BODILY CHANGES REVIEW | T | BODILY CHANGES CONTINUE | L | HORMONES AND THEIR FUNCTIONS | S | P | S | FILM |
| 15/12/00 | R | R | PHYSICAL/ EFFECTS | E | EMOTIONAL EFFECTS | | SOCIAL EFFECTS | P | E | U | GROUP DISSCUSSIO N |
| | O | E | | A | | U | | O | R | P | |
| 16/12/00 | U | A | SEXUALITY | B | MENUSTRATI ON/ WETDREAMS | | HUMAN REPRODUCTION | R | S | P | DRAMA |
| | P | K | | B | | N | | T | O | E | |
| 17/12/00 | D | F | GENES | R | CHROMOSOM ES | | FUNCTIONS OF CHROMOSOMES/G ENES | S | N | R | SONGS |
| | E | A | | E | | C | | | A | | |
| 18/12/00 | V | S | ANXIETY | A | ANGER | | SOCIAL EXPECTATION | | L | | DRAMA |
| | O | T | | K | | H | | | A | | |
| 19/12/00 | T | | PEER PRESSURE | | DRESSING/CL OTHING | | SOCIALIZATION | | C | | GROUPS COMPETS |
| | I | | | | | | | | T | | |
| | O | | | | | | | | I | | |
| | N | | | | | | | | V | | |
| | | | | | | | | | I | | |
| | | | | | | | | | T | | |
| | | | | | | | | | Y | | |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | |

**14 YEAR OLD SECLUSION CAMP SCHEDULE**

| 13/12/00 | A | | R | | R | | | | V | A | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00am | 10.00-10.30 am | 10.30-12.30 pm | 12.30-2.00 | 2.00-4.00 pm | 4.00-4.30 pm | 4.30-5.00 pm | 5.30-6.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
| | G | B | | T | | | | T | S | P | S | |
| 14/12/00 | R | R | BODILY CHANGES | E | PROBLEM SOLVING | L | HANDLING CONFLICT WITH SELF | E | P | E | U | GROUP DISCUSSION |
| | O | E | | A | | | | B | O | R | P | |
| 15/12/00 | U | A | HANDLING CONFLICT WITH PARENTS | B | HANDLING CONFLICT WITH SIBLINGS | U | HANDLING CONFLICTS WITH AUTHORITY | R | | S | | GROUP DISCUSSION |
| | P | K | | B | | | | E | R | O | P | |
| 16/12/00 | D | F | HANDLING ELDERS | R | HANDLING CONFLICT WITH TEACHERS | N | CONSEQUENCES | A | | N | | FILM |
| | E | A | | E | | | | K | T | A | E | |
| 17/12/00 | V | S | HANDLING CONFLICT WITH CHURCH ELDERS | A | HANDLING CONFLICT WITH SIGNIFICANT OTHERS | C | CONSEQUENCES | | | L | | DRAMA |
| | O | T | | K | | | | | S | A | R | |
| 18/12/00 | T | | RELIGIOUS BELIEF AT TEENAGE | | HANDLING RELIGIOUS CONFLICTS | H | CONSEQUENCES | | | C | | GROUP PERFORMANCE |
| | I | | | | | | | | | T | | |
| 19/12/00 | O | | HANDLING PEER CONFLICTS | | PEER PRESSURE | | CONSEQUENCES | | | I | | GROUP DISCUSSION |
| | | | | | | | | | | V | | |
| | | | | | | | | | | I | | |
| | | | | | | | | | | T | | |
| | | | | | | | | | | Y | | |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | | |

**15 YEAR OLD SECLUSION CAMP SCHEDULE**

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00am | 10.00-10.30 am | 10.30-12.30 pm | 12.30-2.00 | 2.00-4.00 pm | 4.00-4.30 pm | 4.30-5.00 pm | 5.30-6.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | | | V | A | L | |
| | G | B | | T | | | | T | S | P | S | |
| 14/12/00 | R | R | RELATIONSHIPS | E | RELATIONSHIP WITH SELF | L | RELATIONSHIP WITH GOD | E | P | E | U | GROUP DISCUSSION |
| | O | E | | A | | | | B | O | R | P | |
| 15/12/00 | U | A | RELATIONSHIP &CULTURE | B | RELATIONSHIP &PEER PRESSURE | U | RELATIONSHIP &SIBLINGS | R | | S | | DRAMA |
| | P | K | | B | | | | E | R | O | P | |
| 16/12/00 | D | F | BOY/GIRL RELATIONSHIP | R | PREMARITAL SEX | N | CONSEQUENCES | A | | N | | FILM |
| | E | A | | E | | | | K | T | A | E | |
| 17/12/00 | V | S | AIDS/STDS | A | ABSTINENCE&ITS CHALLENGES | C | CHOICES& CONSEQUENCES | | | L | | SINGING |
| | O | T | | K | | | | | S | A | R | |
| 18/12/00 | T | | EARLY MARRIAGE | | SCHOOL DROPOUT CARREER LIFE&AFTER | H | CONSEQUENCES | | | C | | GROUP PERFORMANCE |
| | I | | | | | | | | | T | | |
| 19/12/00 | O | | PREMARITAL PREGNANCY | | ABORTION | | CARREER PROBLEMS | | | I | | GROUP DISCUSSION |
| | | | | | | | | | | V | | |
| | | | | | | | | | | I | | |
| | | | | | | | | | | T | | |
| | | | | | | | | | | Y | | |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | | |

**16 YEARS OLD SECLUSION CAMP SCHEDULE**

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00 am | 10.00-10.30 am | 10.30-12.30 pm | 12.30-2.00 pm | 2.00-4.00 pm | 400-4.30 pm | 4.30-5.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | I | | V | A | L |
| | G | B | | T | | L | | S | P | S | |
| 14/12/00 | R | R | LEISURE | E | UNHEALTHY LEISURE | | HEALTHY LEISURE | P | E | U | DRAMA |
| | O | E | | A | | U | | O | R | P | |
| 15/12/00 | U | A | DRUG ABUSE | B | POSITIVE &NEGATIVE PEER PRESSURE | | OVERCOMING NEGATIVE PRRESSURE | R | S | P | SINGING |
| | P | K | | B | | N | | T | O | E | |
| 16/12/00 | D | F | SMOKING | R | HOMOSEXUALITY | | LESBIANSIM | S | N | R | FILM |
| | E | A | | E | | C | | | A | | |
| 17/12/00 | V | S | MASTURBATION | A | BALANCED DIET | | HEALTHY FEEDING | | L | | DISCUSSIONS |
| | O | T | | K | | H | | | A | | |
| 18/12/00 | T | | HOBBIES | | CARREER DEV. | | INFLUENCING OTHERS/BEING INFLENCED | | C | | DRAMA |
| | I | | | | | | | | T | | |
| 19/12/00 | O | | ALCOHOLISIM | | CONSEQUENCES OF ALL THE ABOVE | | CONSEQUENSES | | I | | GROUP PERFORMANCE |
| | | | | | | | | | V | | |
| | | | | | | | | | I | | |
| | | | | | | | | | T | | |
| | | | | | | | | | Y | | |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | |

**17 YEARS OLD SECLUSION CAMP SCHEDULE**

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00 am | 10.00-10.30 am | 10.30-12.30 am | 12.30-2.00 pm | 2.00-4.00 pm | 4.00-4.30 pm | 4.30-5.30 pm | 5.30-6.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | I | | V | A | L | |
| | G | B | | T | | L | | T | S | P | | |
| 14/12/00 | R | R | CARREER CHOICE | E | NAMING | | PROFFESSIONS | E | | E | S | SINGING |
| | O | E | | A | | U | | A | P | S | | |
| 15/12/00 | U | A | CHILD RESPECT&ROLE IN THE FAMILY | B | EXPECTED BEHAVIOURS TOWARDS PARENTS | | SANCTIONS | | | O | P | DRAMA |
| | P | K | | B | | N | | B | O | N | | |
| 16/12/00 | D | F | EXPECTED BEHAVIOUR TOWARDS PEERS | R | EXPECTED BEHAVIOUR TOWARDS PEERS OF OPP.SEX | | GROUP SANCTIONS | R | | A | P | DISCUSSION |
| | E | A | | E | | C | | E | R | L | | |
| 17/12/00 | V | S | EXPECTED BEHAVIOUR TOWARDS ELDERS | A | EXPECTED BEHAVIOUR TOWARDS CHURCH ELDERS | | SANCTIONS | A | | | E | FILM |
| | O | T | | K | | H | | K | T | T | | |
| 18/12/00 | T | | EXPECTED BEHAVIOUR TOWARDS SIBLINGS | | EXPECTED BEHAVIOUR TOWARDS TEACHERS | | SANCTIONS | | | I | R | SINGING |
| | I | | | | | | | | S | M | | GROUP PERFORMANCE |
| 19/12/00 | O | | EXPECTED BEHAVIOUR TOWARDS GOVT LEADERS | | EXPECTED BEHAVIOUR TOWARDS SELF | | SANCTIONS | | | E | | GROUP PERFORMANCE |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | | |

**18YEARS OLD SECLUSION CAMP SCHEDULE**

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00 am | 10.00-10.30 am | 10.30-12.30 pm | 12.30-2.00 pm | 2.00-4.00 pm | 4.00-4.30 pm | 4.30-5.30 pm | 5.30-6.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | I | | V | A | L |
| | G | B | | T | | L | | S | P | S | |
| 14/12/00 | R | R | CARREER CHOICE | E | REQUIREMENTS FOR CARREERS | | CHALLENGES INVOLVED IN CARREER DEV | P | E | U | SINGING |
| | O | E | | A | | U | | O | R | P | |
| 15/12/00 | U | A | MONEY& BUDGETING | B | TIME MANAGEMENT | | GROUP SANCTIONS &ITS IMPORTANCE | R | S | P | GROUP DISSCUSION |
| | P | K | | B | | N | | T | O | E | |
| 16/12/00 | D | F | WORK ETHICS | R | SERVING &BEING SERVED | | COMMUNITY OBLIGATIONS | S | N | R | DRAMA |
| | E | A | | E | | C | | | A | | |
| 17/12/00 | V | S | LEADERSHIP TRAINING | A | VOCATIONAL ACTIVITIES | | ALTERNATIVE CARREER PLANS | | L | | SINGING |
| | O | T | | K | | H | | | T | | |
| 18/12/00 | T | | COMMUNITY SERVICE | | HOBBIES | | TIME MANAGEMENT | | I | | DISSCUSION |
| | I | | | | | | | | M | | |
| 19/12/00 | O | | VOCATIONAL TRAINING | | CHURCH LEADERSHIP | | GROUP SANCTIONS | | E | | GROUP PERFORMANCE |
| | | | | | | | | | | | |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | |

## 19 YEARS OLD SECLUSION CAMP SCHEDULE

| DAY/DATE | 6.00-7.00 am | 7.00-8.00 am | 8.30-10.00am | 10.00-10.30 am | 10.30-12.30 am | 12.30-2.00 pm | 2.00-4.00 pm | 4.00-4.30 pm | 4.30-5.30 pm | 5.30-6.30 pm | 6.30-7.30 pm | 7.30-9.00 pm |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/12/00 | A | | R | | R | | I | | V | A | L | |
| | G | B | | T | | L | | | | P | | |
| 14/12/00 | R | R | MARRIAGE &THE BIBLE | E | MARRIAGE & CULTURE | | MODERNITY & MARRIAGE ROLES | T | S | E | S | GROUP DISSCUSION |
| | O | E | | A | | U | | E | | R | | |
| 15/12/00 | U | A | CHOOSING A LIFE PARTNER | B | VALUES OF A GOOD PARTNER | | RELATIONS HIP DURING COURTSHIP | A | P | S | U | SINGING |
| | P | K | | B | | N | | | | O | | |
| 16/12/00 | D | F | ENGAGEME NT | R | RELATION SHIP DURING ENGAGEM ENT | | PEER GROUP SANCTIONS | B | O | N | P | DRAMA |
| | E | A | | E | | C | | R | R | A | | |
| 17/12/00 | V | S | PARENTS &SPOUSE TO BE | A | MARRIAGE CUSTOMS & NEGOTIATI ON | | MARRIAGE PLANS | E | | L | P | FILM |
| | O | T | | K | | H | | A | T | T | E | |
| 18/12/00 | T | | RELATIONS HIP OF CARREER LIFE&MARR IAGE | | WEDDING PLANS | | PEER GROUP SANCTIONS | K | | I | | DISSCUSION |
| | I | | | | | | | | S | M | R | |
| 19/12/00 | O | | WEDDING | | CARREER LIFE&MAR RIAGE | | PEER GROUP SANCTIONS | | | E | | GROUP PERFORMANC E |
| 20/12/00 | D | E | P | A | R | T | U | R | E | | | |

## GLOSSARY

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|---|---|
| Irua: | Agikuyu circumcision ritual. |
| Jua Kali: | Open Air Small Scale Business Enterprises. |
| Kuraria Murungu: | Being alert in prayer through out the night |
| Mararanja: | Initiates night dances among the Agikuyu. |
| Manyatta: | A Masai hut but in this context the word is used to refer to Masai initiates Seclusion camp. |
| Mwikalile Museo: | The literal meaning of the phrase is 'good living' but in this context it refers to Akamba Traditional sex education. |
| Mwari: | Adolescent traditional sex education among the Taita. |
| Nguiko: | Agikuyu young people non-coitus mutual fondling. |
| Nguiko Ya Nyondo: | Warming each other without the sexual act. |
| Ombani na Nguiko: | Owing a lover through non-coital mutual fondling. |
| Wanyu Wakini: | Age mate/my ethnic brother or sister. |