

**RESURGENCE OF AGIKUYU CULTURAL PRACTICES AND THEIR
INFLUENCE ON THE ANGLICAN WORSHIP IN MURANG'A COUNTY,
KENYA.**

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DECLARATION

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

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DEDICATION

To my mother Tabitha Njoki, wife Nelly Wanjiku, my children Libby, Abby, Billy,
Canon and to all Agikuyu Christians in Murang'a County.

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ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
ACC&S	African Christian Churches and Schools.
AIC	African Initiated Church
AIPCA	African Independent Pentecostal Church of Africa
CMS	Church Missionary Society
CSM	Church of Scotland Mission
KAMA	Kenya Anglican Men Association
KAYO	Kenya Anglican Youth Organization
KCA	Kikuyu Central Association
KNBS	Kenya National Bureau of Statistics
MU	Mothers Union
NACOSTI	National Commission for Science, Technology and Innovation
PCEA	Presbyterian Church of East Africa.

OPERATIONAL DEFINITION OF TERMS

Africanist Anglican	Member of the Anglican church who partake in traditional African religious and cultural practices.
Anglicans	A baptized Christian who fellowships in the Anglican church.
Conservative Anglican	An Anglican Christian who sticks to the Church traditions and the Bible as taught by the missionaries.
Heathen	Missionary view of a person who is yet to embrace the Christian culture.
Post Modern Christian	A Christian who is baptized and confirmed in the Anglican church but do not believe in the absolute truth of the Anglican doctrine.
Reader	A Christian convert
Relapse	Abandoning Christianity after being converted to go back to either your previous religious beliefs or other non-Christian religious beliefs.
Resurgence	Reappearance of practices that have been passive for a long period of time.
Worship	All activities directed to the praise, adoration and devotion to God.

GLOSSARY OF AGIKUYU TERMS USED IN THE STUDY

<i>Arathi</i>	:	Seers. An African Initiated Christian Congregation related to the Akorino denomination.
<i>Gitoka</i>	:	Land beacons. Plural Itoka
<i>Hako</i>	:	Item of bribery, the first goat paid as fee paid to join the elders' guild.
<i>Horio</i>	:	Fee paid to make an elder a peace ambassador. The third goat offered to elders
<i>Ihaki</i>	:	A bribe
<i>Kamatimu</i>	:	Young elder still in the warrior bracket. They should carry a spear.
<i>Kiama</i>	:	Council
<i>Kihii</i>	:	Uncircumcised boy
<i>Kuhuha Mwaki</i>	:	To rekindle the fire
<i>Kuringa thenge</i>	:	Swearing by breaking a life goat's ribs.
<i>Mburi</i>	:	A general name for goats and sheep
<i>Mugumo</i>	:	A sacred tree for the Agikuyu, <i>Ficus natalensis</i> / <i>Ficus thonningii</i>
<i>Muthamaki</i>	:	A member of the council of elders
<i>Muthuuri</i>	:	Elder, also husband.
<i>Mutonyi</i>	:	Teacher
<i>Mwaki</i>	:	A cluster of elders (plural Miaki)
<i>Ngoima</i>	:	Sacrificial ram.

<i>Ngoma</i>	:	Ancestral Spirit.
<i>Nongorio</i>	:	Words used (usually secretly) when piercing the neck of an animal for sacrifice
<i>Nyakinyua</i>	:	A woman elder who is allowed to take <i>muratina</i> . She must have a circumcised son or married daughter and be beyond children bearing age.
<i>Thaai</i>	:	Peace
<i>Thaai thathaiya</i>	:	Common chorus in Agikuyu prayers for beseeching God.
<i>Ngai thaai</i>		
<i>Thathaiya</i>	:	Beseech
<i>Thingira:</i>	:	A man's hut.

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ABSTRACT

Resurgence of Agikuyu traditional religious and cultural practices in Central Kenya was unexpected. The same community that has embraced Christianity for over a hundred years is going back to the practices they discarded. Christianity reached the Agikuyu at Kabete in 1900 with the CMS missionaries headed by Rev. Macgregor and have since registered great success. This achievement is now at risk. The purpose of this study was to investigate the causes of the resurgence of traditional religious and cultural practices among Christians in Murang'a County, Kenya and their effects on Anglican worship. The statement of the problem therefore focused on the strife caused by this resurgence between Africanist Anglicans and conservative Anglicans in Murang'a County. The objectives of the study were to investigate the causes of the resurgence of Agikuyu cultural practices, to evaluate worship challenges posed by resurgence, to assess whether the practices conflict the Anglican Church dogma and to determine whether some of the Cultural practices can be incorporated in the Anglican Worship. It was important to conduct this study because the gains of over a hundred years of evangelization among the Agikuyu are at risk and if effective mitigation steps are not taken, it will create room for syncretism. This study will inform religious leaders, academicians and the society on proactive and reactive measures to apply on the growing resurgence of traditional African cultural practices among Christians. The review of literature related to the problem of the study revealed that no detailed research had been carried out on the resurgence of Agikuyu traditional religious and cultural practices in Murang'a County. The study was guided by two theories; the power-knowledge theory by V. Y. Mudimbe and the Christ and Culture theory by H.R. Niebuhr. Descriptive survey design was used for the study, questionnaire, observation guide and interview guide were the main instruments for data collection. The target population was all the ACK members in Murang'a county. A sample of 267 participants was selected through probability and non-probability sampling. The research identified identity crises, socio-economic challenges, desire for religio-cultural knowledge, media, nationalism, desire for men to reassert their supremacy in the society, laxity in the Anglican church as some of the major causes of the resurgence of the Agikuyu cultural practices. Suspicion among worshippers, enfeebling of Christian faith on the blood of Christ and the shying away from testifying are some of the worship challenges brought about by the resurgence. Animal sacrifices, veneration of the ancestors, polygamy, wife inheritance, traditional marriage processes, use of traditional wine for blessings, traditional forms of worship in shrines facing Mount Kenya are some of the Agikuyu cultural practices that have resurged. Fear and respect of God, prayer, love for family, circumcision and marriage are cultural practices that do not contradict the Anglican Church dogma. Resultant data was analysed using the Statistical Package for Social Sciences (SPSS) and research findings presented in tables and charts with explanations

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 Introduction

This chapter presents a background to the Christian evangelization of Europe, America, Africa, Kenya and Murang'a county and the subsequent relapse of evangelized Christians giving room for the resurgence of traditional cultural practices. It also highlights the problem that arises from this resurgence on Christian worship. The chapter further explains the objectives of the study, the questions to guide the study, the research premises, justification of the study, significance, scope and limitations of the research which was carried out in the Anglican Diocese of Murang'a South are also explained.

1.1 Background to the Study

The fear of relapse of Christians is a constant threat to evangelists the world over (Gehman, 1993). The Bible records many instances of the people of God going back to their old ways even after God had redeemed them. In the Old Testament the Israelites turned to idols even after God had revealed himself to them in many mysterious ways. In Exodus 32 :14, after God had redeemed, protected and provided for the Israelites in the wilderness, they made a golden calf and worshiped it.

Gehman (1993) observes that for ages, Christian evangelists have been afraid of the decline or death of religious beliefs at the expense of scientific progress. However, the world seems to be becoming more religious than before. According to Moghadam

(2003) the secularization thesis which proposed a decline of religion at the expense of modernization and scientific progress has been challenged as resurgence of religions and the growth of religious behaviour is on the rise. Goodhew (2012) observes that the church in Britain grew tremendously between 1980 and 2010. According to him, the diocese of London, which is the biggest diocese in the church of England grew by 70% in the said period. He further observes the development of black majority churches that were estimated at over 500,000 by 2010 noting that they were almost non-existent in the 1950s. Hackett et al (2014) posits that the population of Christians has tripled from 600 million in 1910 to two billion in 2010. This is evidence that the church is not declining but growing.

This growth has ushered in a Christianity that appears to allow syncretic tendencies and other propensities that are divergent to Christian traditions. Goodhew (2012) notes that Christianity in Britain is adopting various forms of spiritualism at the expense of organized Christianity. In other parts of the West, Europe and the United States of America, the ordaining of gay and lesbian priests has been accepted although it is not in line with Biblical teachings, (Maina 2014).

Christianity from the beginning encountered many cultures as it spread from Rome to Europe, America, Africa and all parts of the world. Florovsky (1974) observes that in the process a new blend of Christianity emerged. Mugambi (1989) notes that both the Christian culture and the culture of the host community influenced one another. Christianity borrowed from the host community while at the same time influenced the culture of these communities culminating in a new blend of Christianity.

In England where the Anglican church would later be born, the conversion and relapse of the Anglo-Saxon formed the form of Catholicism that prevailed in England before the English reformation. According to Eakin (2013) Christianity was introduced in England around 312 AD by the Romans as this was a part of the Roman empire. It encountered pagan practices and the converts would revert to their pagan practices whenever the Roman army and missionaries would withdraw. The community chose the parts of the new religion they would want to incorporate in their worship (Eakin 2013).

With the arrival of the Anglo-Saxons the strife between the pagan practices and the Christian practices was so much that the religious men had to find out a way in which the two cultures could be fused to bring out a blend of Christianity that would allow lifelong conversion, (Eakin 2013). The Anglo-Saxons used the Old Testament to justify the inclusion of their pagan practices in the new form of Christianity. It therefore became necessary to incorporate pagan traditions to Christian worship. The Catholicism that evolved would survive as Christianity of England until the English reformation.

The revolt against the Roman catholic church brought about the protestant reformation which led to new Christian denominations like the Lutherans, Presbyterians and the Anglican communion. Thus, the Anglican church is one of the oldest protestant churches in the world having been born of the English reformation during the 15th century protestant reformation. It started as a political revolt against the papacy and grew into a coherent theology blending Catholic worship practices and reform teachings, (Moore, 2006).

King Henry VIII was an ardent proponent of the Roman Catholic Church. He was opposed to the views of reformers such as Martin Luther despite the extremes of the Church such as her extraordinary wealth, Simony, pluralism and absenteeism. The King's publication of the Defence of the Seven Sacraments in 1521 among other reasons made the Pope to declare him a "Defender of the Faith". His obsession with a male heir however, superseded all his other desires (Picton, 2015). A Papal dispensation in 1509 had allowed the king to marry his late brother, Arthur's widow. They only had one surviving child, Mary.

The King appealed to the Bible particularly Leviticus 18:16 which forbids a man from uncovering his brother's wife's nakedness and 20:21 which says a man who marries his brother's wife will remain childless. He was convinced that this was the cause of his childlessness and deserved that the pope would annul his marriage to Catherine so that he could marry his lover, Anne Boleyn. Pope Clement VII, would not give in because this would violate the principal of the infallibility of the pope as it would go against the Papal dispensation of 1509 which had allowed the marriage. It would also antagonize emperor Charles V, the Archduke of Austria and the King of Spain who was Catherine's nephew (Picton, 2015).

King Henry VIII was infuriated by the Pope's delay and lobbied parliament to pass the act of restrain appeals in 1533 and the act of supremacy in 1534. This gave the king the power over the church and all the affairs of the English people. It also denied the English people a chance of appeal to the pope, thereby effectively transferring all the powers of

the pope to himself. Consequently, monasteries in England were dissolved and church assets seized by the state.

William Tyndale translated the New Testament to English in 1525 and set the pace for the translation of the whole Bible which was published in English in 1539, (Lindberg, 2005). The English people were able to read the Bible by themselves. Cranmer developed the Book of Common Prayers in 1549. The book summarized the worship practices of the Church of England.

Among the notable changes in worship in the new church was the replacing of stone alters with wooden table in 1550, (Lindberg, 2005). This was an indication that the Holy Communion was not a sacrifice like the Catholics posited but a supper like the last supper, hence, it was a table not an altar. The second commandment was separated from the first giving room for the removal of all sculpture and images in the church. The church then settled for three orders to lead in Anglican worship; bishop, priests and deacons. These worship practices are observed the Anglican church to date.

The book of common prayers was revised in 1552. It formed the basis of the English protestants' liturgy avoiding the Catholic extremes in doctrine and producing a compromise between Calvinist and Lutheran theologies. It had 42 articles of faith which were later revised to the thirty-nine articles that form the basis of Anglican liturgy today, (Lindberg, 2005).

During the missionary activity, the church of England grew outside Europe into the new found land (America), Asia and Africa. This evangelical enterprise was marked by

increased intolerance on the cultures and worship practices of the host communities. There was a general feeling that these primitive communities could not understand God. According to Levy-Bruhl (1975) the primitive mentality lacks the capacity to understand that which is almost instinctive. The primitive man is in tandem with the environment never asking why things happen and is therefore not in a position to identify that which is godly. Such ungodly cultures had to be discontinued.

The missionary activity in America and particularly in Canada serves as an example of the brutality meted on the indigenous communities that the missionary perceived to be pagan. According Woods (2012) the missionary effort to civilize and Christianize the heathen-red-man took a very inhuman shape especially after the introduction of the Indian Residential Schools.

Woods (2012) affirms that Aboriginal children were forcefully taken to the residential schools where they were taught to hate the culture of their parents and embrace the Christian culture. They were allegedly being removed from salvage parents and being put under the care of civilized Christian educators. They were forbidden from speaking their language or practicing their culture. They were molested physically, emotionally and sexually and many of them died of communicable diseases and malnutrition. Upon death they were buried without their parents' knowledge in mass graves.

Although the Indian Residential Schools initiative was a government project, the Anglican Church played a vital role. However, it is only in 1993 that the church formally apologized (Woods 2012). The catholic church which was also a major player in the

indigenous schools also tendered an apology in 2022, (Harlan & Colleta 2022). This notwithstanding, traditional religious practices in America didn't die and have resurged. Zotigh & Gokey (2018) have documented the struggle by the American Indians to regain their cultural and religious practices that culminated in the enactment of the American Indian religious freedom act of 1978. That act quashed the 1883 code of Indian offenses. The code had made Indian dancing and feasting punishable by either imprisonment or denial of food rations. The 1978 act was amended in 1994 allowing the American Indian access to their sacred sites and the use of sacred objects for religious purposes.

The resurgence of traditional religions in America has resulted in Pentecostalism witnessed largely in Latin America where a large number of African Americans live. According to Moghadam (2003) the Pentecostals in this area increased by over 100 million people, growing from 4.4% in 1900 to almost 27% of Christians in the continent by year 2000. This rise could be attributed to the African Americans seeking their own religious identity as they resist the missionary Christianity brought to them during the era of slavery.

The search for social and religious identity is not limited to African Americans but the world over, communities that feel left out in social political systems of their countries tend to search and stand out for their recognition. Mugambi (1989) posits that renaissance in Europe was literally an effort by the people to 'rediscover and assert their identity over and against the decadent Roman empire'.

Nigeria is listed among the top ten countries with the highest number of Christians in the world at 80.5 million or 50.8% of the population, (Hackett et al, 2014). Most of the Christians in the country are Pentecostals whose rise is attributed to the inclusion of African traditional worship practices to Christian worship.

According to Amana (2014), African religions have always understood the negative power of witches and wizards which are remedied by positive sacrifices to positive spirits. These challenges are addressed through Pentecostalism and thus mission churches have adopted these practices. Amana (2014), argues that the Catholic church in West Africa accepted Pentecostalism for fear of losing her adherents to the Pentecostals.

Africa North of the Sahara presents a picture of evangelized Christians who gave up on Christianity and turned into Islam. Baur (1994) has documented the relapsing of Christians in this region despite the fact that Christianity had reached these areas as far as Ethiopia before reaching Europe and America, from where it was re-exported to Africa later on.

Gehman (1993) wonders why Christians go back to their traditional practices when they encounter difficulties, a question the Anglicans of Murang'a South Diocese should ask themselves. He wonders whether it is merely a relapse brought about by the devil or there is something that Christian evangelists can learn on self-needs that the church has not yet met with its present approach to ministry and teaching.

Petracek (2014) opines that the steps taken by the church at such trying times determine the outcome of the challenge. He argues that the inadequate, belated and unsuccessful, reaction of church elites on the crises around the reformation led to the split of the church and the secularization of European culture and society that followed. This should be a lesson to the leaders of the Anglican church in the diocese of Murang'a South.

The rise of African Instituted Churches in Africa further proves the pull of communities towards traditional customs they have discarded in favour of Christianity. Turaki (2006), posits that African Instituted churches and some new Christian churches have incorporated some traditional practices in their worship. This approach caters for the Africans thirst for spiritual and mystical powers. This raises the question whether mainstream churches like the Anglican church can incorporate some traditional practices that are central to the Agikuyu belief system and world view.

The Anglican church was introduced to the East African region by Ludwig Krapf of CMS who set camp in Mombasa in 1844. The church reached Kikuyu land, in 1900 with missionaries headed by Rev. Macgregor a member of the CMS (Gathogo nd). Here they found an already religious community that carried out all their activities from a religious perspective.

The Agikuyu religion was based on two supreme objects, God (*Ngai*) the supreme being and creator of the Agikuyu and their world and ancestral spirits. According to Kenyatta (1938) the Agikuyu used to beseech God and venerate ancestors.

As it was elsewhere in Africa the missionaries did not negotiate with the heathens (Mudimbe 1988). The missionary began converting the Agikuyu to Christianity by both convincing and coercing. Several methods such as appeal to the weak in the society, education, medicine and other merchandise were used to entice the targets. Karanja (1999) observes that the only people who remained in the mission institutions for a long time were the poor whose material gains superseded the losses, fugitives and people sent by the administration. The converts were therefore not joining the new religion purely for spiritual needs but material gains. Kibicho (1972) avers that the primary reason why the Agikuyu converted to Christianity was not in search for a new better God but education and social progress. Such background of conversion is rather shaky and can be easily destroyed once the goal is achieved or the convert fails to achieve it. Mathu (1980) notes that by empowering the poor dispossessed population of the Agikuyu, the missionary created a class that was against the traditional order of the authority. The poor hated the rich leaders and by the use of the power bestowed on them by the missionary they were able to hit back. This group hated their traditional culture and religion and were instrumental in the annihilation of the Agikuyu religion and culture.

With the impetus given by the local readers, the missionaries did their best to destroy the Agikuyu traditional practices and replace them with Euro-Christian traditions. Kimani (2010) argues, the missionary from the onset was out to annihilate the Agikuyu customs and the few they could not crush, to fashion in their own way. She cites the case of circumcision in Kiambu where the British came up with a policy to modify the rite to be performed under the guidance of the church. This trend was to go beyond

independence and has been very vibrant in the 21st century making circumcision one of the most contested rite between the Africanist Anglicans and the church leadership.

It is important to note that among the Agikuyu, there were political leaders who used the missionaries to advance their social and political influence. In Murang'a county the Church reached Weithaga in 1904 and then Kahuhia in 1906. This followed a request by Chief Karuri wa Gakure of Tuthu who wanted to utilize the missionary for economic, social and political gains. The Anglicans afraid that the Catholics would beat them in reaching Murang'a (then Forthall) gave in to Karuri's request, (Gitau, 1989).

Among the Agikuyu, the issue of reverting to their life style when Christianity fails to meet their needs has been recorded by various scholars. Peterson (2016) has documented the marriage crisis of 1915 to 1917 where young converts reverted to brewing beer for their marriage ceremonies on realizing that their fiancés were being married off for their lack of marrying the traditional way. They also married unbaptized girls despite being forbidden by the church. He also touches on the circumcision crisis of 1929. This was one of the greatest relapse of evangelized Agikuyu. A campaign by KCA saw many communicants abandon the church and by August 1929, Thogoto Station for instance had only 250 members out of the original 2,500 (Peterson 2016).

The onset of the Mau Mau rebellion, and throughout the war period saw many Agikuyu Christians revert to their traditional religious ways and take the oath the missionaries vehemently forbid. The missionaries felt that the oath and the revolution was a threat to the work they had achieved among the Agikuyu. To Leakey (1952), the Mau Mau revolution was violent, anti-white and anti-Christian and it threatened to wipe out all

gains made in Christianizing the Africans. This is affirmed by Gachihi (2014) when he states that the European colonizers reasoned that the Mau Mau was a cult that aimed at wiping out Christianity and modern civilization in Kikuyu land.

After independence, the Agikuyu traditional practices were suppressed. This could be attributed to political leadership that had been trained by Christian missionaries as Nthamburi (1995) observes the independent political leaders of Africa had gone through missionary school. Mathu (1980) posits that the missionary trained leaders who had risen from the lowest ranks in the society basked in the glory of their newly achieved social status and would do anything to ensure that there was no going back to the traditional social-cultural setup.

The freedom guaranteed by the Constitution of Kenya 2010, has allowed many communities to come out openly and practice their traditional religions. Some churches have accepted this cultural change but for the Anglican church of Kenya, it is tantamount to heathenism.

In Murang'a South Diocese, the re-emergence of Anglicans who practice the Agikuyu traditional religious practices has created a rift in the church. In weddings, bride wealth negotiations, circumcision ceremonies and other social activities like burials, men and women don brown regalia that are seen to represent the traditional skin clothes worn by the Agikuyu. It is important to note that the Agikuyu have for many years shied from public admission of affiliation to their traditional cultures preferring to display a European sophistication appearance in matters of dressing. While this costume appears

like a new fashion it implies that the wearer has embraced the traditional practices of the community.

Traditionally the Agikuyu religious practices are a way of life acquired naturally without formal lessons or evangelism (Kenyatta, 1938). However today calls for young boys and men to attend information seminars which train them on their role as Agikuyu men are advertised on the media. Many Agikuyu television stations have set aside enough airtime for the propagation of the Agikuyu traditional customs and are emphasizing the importance of participating in the same warning of the consequences, usually dire, for failure to adhere to some customs.

The Anglicans who partake in the resurged cultural activities have a feeling that they are Christians but Africans first, but the conservative Anglicans believe the church's doctrine is enough and there is no room for negotiation. This strife has affected the Anglican fellowship in Murang'a county particularly among the Kenya Anglican Men Association (KAMA). Most of the resurging cultural activities revolves around the men.

Whether these Africanist Anglicans are right to believe they can be Christians and lead in the traditional religious practices or Conservative Anglicans are justified to force the Agikuyu to discard their culture in total is what this research sought to establish.

1.2 Statement of the Problem

Christian missionaries and evangelists have for a long time evangelized among the Agikuyu and registered great success. Consequently, the community abandoned most of her socio-political affairs to the church. The church leads in birth ceremonies, naming (baptism), circumcision, bride wealth negotiations, marriages, weddings and burials. It therefore perplexes the church that the community can relapse to its traditional religious practices as it is being witnessed in the current dispensation. There has been a resurgence of traditional religious and cultural practices and many Agikuyu Anglicans are embracing traditional forms of worship.

Agikuyu elders are reclaiming their right to lead in worship, burial ceremonies, circumcision, wedding ceremonies throughout the Agikuyu land. Religious and cultural activities are being held the traditional way in broad daylight unlike in the past where utmost secrecy was maintained. The resurgence has attracted Anglican Christians and some church leaders have been drawn into the traditional religio-cultural activities of the Agikuyu.

The Anglican church on the other hand is invoking Christian traditions and like her predecessor the missionary, portrays the practices as retrogressive. The standoff between Anglicans who have joined traditional outfits and the conservative Anglicans who stand by the missionary teaching has caused tension in the Anglican Church.

In the Anglican diocese of Murang'a South, seminars targeting the Kenya Anglican Men Association (KAMA) have been organized under the leadership of the Diocesan bishop with a view of dissuading the men from going back to their traditional beliefs

and worship practices. The question is why after over a hundred years of embracing Christianity the Agikuyu Anglicans are going back to their traditional practices in large numbers just like they had joined Christianity in large numbers. This question has not been addressed by either the church or the Agikuyu cultural practitioners. This gap has created a rift between members of the same family, same church and the same community and needs to be addressed.

1.3 Objectives of the Study

The study was guided by several objectives;

1. Investigate the causes of the resurgence of Agikuyu cultural practices among Anglicans in Murang'a county.
2. Evaluate the challenges posed by the resurgence of Agikuyu cultural practices on Anglican worship in Murang'a county.
3. Assess whether the Agikuyu cultural practices that have resurged among Anglicans in Murang'a county conflict Anglican dogma.
4. Explore how the Anglican Church in Murang'a county can incorporate those Agikuyu cultural practices that are central to their belief system and world view and do not conflict the Anglican church dogma.

1.4 Research Questions

The research was guided by the following questions;

1. What are the causes of the resurgence of Agikuyu cultural practices among Anglicans of Murang'a county?
2. What are the effects of the resurgence of Agikuyu cultural practices on Anglican Worship in Murang'a county?
3. Are the Agikuyu Cultural Practices that have resurged among Anglican Christians in Murang'a County in conflict with the Anglican Church dogma?
4. Which way can the Anglican Church in Murang'a county accommodate the Agikuyu cultural practices that are central to the Agikuyu world view and do not contradict the Anglican Church dogma?

1.5 Research Premises.

The research was based on the following premises;

1. That the search for cultural identity has led to the resurgence of Agikuyu cultural practices among the Anglicans in Murang'a county.
2. Resurgence of Agikuyu cultural practices has had a negative effect on Anglican worship in Murang'a County
3. Some of the resurging Agikuyu cultural practices in Murang'a county conflict the Anglican Church dogma.
4. The Anglican Church in Murang'a South diocese can incorporate some of the resurging Agikuyu cultural practices that are central to the Agikuyu world view.

1.6 Justification and Significance of the Study

After more than a century of evangelization of the Agikuyu community, the resurgence of traditional religious practices is a matter of concern to the Anglican Church as it threatens her dogma. The Anglican faith is based on the teachings of Christ who embraced the Jewish culture. It therefore should be a matter of concern for the whole Christian community when other communities like the Agikuyu bring their culture into Christianity. The Agikuyu particularly the men and the youth have become susceptible to teachings that are not in line with the Anglican worship practices. This has led to outfits like the *Mungiki* in the name of reclaiming their traditions. It is important to note that dissenting voices have been labelled *Mungiki* by the Church and the government in an effort to criminalise resurging Agikuyu cultural practices. This however, hasn't arrested the resurgence of Agikuyu cultural practices among the Anglican Christians. It also doesn't change the fact that the Anglican church approach to crime and punishment has been unable to deter immorality among Agikuyu Christians. The idea of confession and forgiveness for crimes is insufficient in a community that believes that forgiveness can only come after punishment or reparation.

The challenge in the family where the man of the house is partaking in Agikuyu cultural practices and the wife in the Mothers Union (MU) further poses a danger to the stability of the family and the bringing up of children. Christians who have fellowshiped for many years can no longer confide in each other as the conservative Anglicans treat their counter parts in the *kiama* as backsliders while those in the *kiama* treat the conservative Anglican like pretenders. The concept of us versus them has been manifested. This

research was meant to unravel the reasons behind the resurgence of Agikuyu traditional worship practices and establish why Agikuyu Anglican Christians are going back to traditional practices they discarded over a hundred years ago. The study is significant to the Anglican Church of Kenya and the Christian church in general as it will elucidate the resilience of some Agikuyu cultural practices. The study will also contribute greatly to the academic world for it will add to the available literature on the Agikuyu religio-cultural beliefs in the 21st century. Most of the data available on the subject is on the precolonial belief systems of the Agikuyu. The study will also provoke studies on the resurgence of traditional religious practices in other parts of the world. The study was made necessary by the fact that culture is dynamic. The Agikuyu community cannot go back to all their cultural practices because the needs of the community, the environment and the laws of the land have changed greatly. The community will therefore benefit greatly as many of the people do not understand the cultural practices that are resurging in relationship with the modern-day dictates. Policy makers in other religions, the government particularly the ministry of sports culture and heritage will also benefit greatly from this research.

1.7 Scope and Limitations of the Study

The study was carried out in the Anglican Diocese of Murang'a South in Murang'a county, in Central Region of the Kenya. The Diocese covers three administrative sub counties, Murang'a South, Kigumo and Kandara. This area is mainly inhabited by members of the Agikuyu community. The community occupies several other counties in Kenya but only Murang'a county was chosen for the study.

Most of the people in the area are Christians who belong to the Catholic, Anglican, PCEA, AIPCA, ACC&S, Akorino and many other Pentecostal churches. Although the resurgence of cultural practices is an issue of concern in all churches, this study is limited to the ACK and other denominations were only included in the study for the purpose of comparison. The study also only focused on practicing Anglicans and those who had at one time been members of the ACK but relapsed to their cultural practices. Agikuyu who have gone back to their cultural practices but are not Anglicans were not considered.

Agikuyu traditional religious and cultural practices have permeated Murang'a county and there are many members of *Kiama kia Ma*, *Gwata Ndai*, Kikuyu welfare Association, Kikuyu Council of Elders, *Mihiriga Kenda*, and *Mungiki*. This research however focused on *Kiama kia Ma* only.

The study involved only a tiny fraction of both the Anglican Community in the world and the African population. However, the findings of the research are applicable to all Christians and all Africans who face similar religious challenges.

1.8 Chapter Summary

Religion and culture go hand in hand. People the world over practice religion within their culture and understanding of their immediate environmental. Culture becomes too intrinsic to people's life that they are not able to live without it. Culture is however dynamic; it adapts to prevailing conditions. Once faced by new cultures, individual societies pick up bits they feel are compatible to their own. This leads to the growth of culture. There is evidence that whenever two cultures interact, they borrow from one

another if they feel there are benefits to be derived from borrowing. Sometimes stronger societies attempt to forcefully instil their cultures into communities they deem inferior to them. This often fails because even with years of domination, subjugated cultures tend to re-emerge. The bible traces the history of the Israelites going back to their culture whenever they felt that their God, prophets or leaders were not meeting their needs adequately.

Christianity began as a religion of love but soon turned into a culture of dominion and violence. In Europe, America and Africa, missionaries applied great efforts to Christianise local communities. However, these communities have always found a way of getting back to their cultures. The red Indians were separated from their culture and religion but their culture didn't die even after years of domination. In Africa where the Europeans believed there was no religion; that only paganism, superstition and barbaric ancestral worship existed, Christian missionaries did their best to destroy African cultural practices but these cultural practices have refused to die. Among the Agikuyu, the Christian culture appeared to have annihilated most of their cultural practices and for 100 years, the community showed little signs of going back to their culture. The 21st century have proved that the cultural practices did not die, they have resurged with a force that has rocked the Christian church including the Anglican Church.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews the literature related to this study in accordance with the research objectives. It interrogates what other authors and scholars have written on the resurgence of cultural practices in the world. The literature review will help the research establish what other researcher have done in related studies to enrich the study and avoid duplication of researches done previously. The research was done thematically in line with the objectives.

2.1 Resurgence of Traditional Religions and Culture Among Christians

Scholars agree that Christianity as a religion has always been practiced in accordance with the culture it encountered. The language and practices of the host community always mingled, transformed or were transformed by the culture of the missionary (Mbiti 1970, Florovsky1974, Mugambi 1989, Judith 2002).

In the Middle East and in Europe where the modern form of Christianity developed, Christianity mingled with the culture of the host community and gradually transformed those cultures. Sometimes the culture of the host community influenced Christianity and resulted to a different culture altogether. Florovsky (1974) posits that Christian civilization emerged from the mingling of the religion with Hellenistic and Roman culture. This position is supported by Mugambi (1989) who observes that the Romans, Romanized the Christian culture while Christians Christianized the Roman culture. This

means that both the Romans and the Christians borrowed from each other's cultures which resulted to what is now referred to as the Christian culture.

Judith et al (2002) argues that the Christianity of the fourth century was totally different from that of the first century. This can be observed in cardinal changes like the change of Sabbath from Saturday to Sunday and the general leadership of the church.

Mbiti (1970) states that the Christianity brought from Western Europe and North America is simply not the New Testament Gospel. According to him European missionaries brought a form of Christianity that was guided by the social-economic and political philosophies of their countries.

In America and Africa however, the missionary arrived in the era of colonization where a puritanical approach was employed. There was little regard for the religion and culture of the host community; the "barbaric, superstitious, heretical and retrogressive" religious culture had to be exterminated. Mudimbe (1988) observes that the missionary did not dialogue with pagans. The Christian culture of their countries had to be taken as it was in total disregard of the prevailing religious background, environmental conditions and challenges faced and addressed through the host community's culture and religion.

The Arrival of Christopher Columbus in America in 1492 heralded untold suffering for the inhabitants of the continent. The Europeans originally accepted the Native Americans way of life and they continued worshipping in their traditional way until 17th century when greed among the Europeans forced them to colonize the Americans. To achieve this, they used the missionaries. The native Americans were coerced,

convinced, massacred and at times children distanced from their parents in an effort to kill their culture and heritage. However, the culture including religion refused to die and instead continued in the language of the colonists.

In Canada, the indigenous Schools were used to keep away children from their parents, culture, language and religion, (Woods, 2012). Many of these children died of poor sanitation, malnutrition or torture. They were socially, psychologically and sexually molested and it is only after the 1990s that both the Anglican and the Catholic Church who were party to this kind of missionary enterprise apologized. This notwithstanding the Indian American culture and religion was to resurface many years later. From the 1970s, the community campaigned for the legal status of their culture and in 1978, the American Indian Religious freedom act was enacted (Zotigh & Gokey, 2018). The act quashed the 1883 law that punished the American Indians for practicing their culture. They were now allowed to freely hold their cultural activities without interference. The amendment of 1978 Act in 1994 enabled the American Indians to use their sacred symbols and objects again and to pilgrim in their sacred sites, (Zotigh & Gokey, 2018).

A similar fate befell Africans. Though they were already religious before the coming of the European missionaries, the missionary disregarded every element of the African religion. Kibicho (1972) says that the missionary came to Africa with a predetermined mind that the African and his religion were at the lowest point of the civilization ladder which had the European at the top. Thus, the African religion and culture had to be discontinued and replaced. According to Githige (1980) the African was not ready for

the changes brought about by the missionary who had to enforce the changes because they were a part and parcel of western culture.

Mokkhoathi (2020) posits that African Religion was ridiculed as heathenism and the practitioners forced to accept the Christianity that had been brought by the colonizer. The missionary from the onset was determined to annihilate the African culture and religion. The missionary either persuaded or coerced the African to discard their religion and culture. Once converted into these new religions there was no room for the African religions which were seen as barbaric and superstitious (Mudimbe1988, Acquah 2011).

Even where the African embraced the missionary Christianity but tried to practice it in accordance with his understanding of the cosmos, the missionary would hear none of that. Nthamburi (1995) traces the development of Christianity in Zaire in the case of Church of Jesus Christ on Earth (Kimbanguism) who were harassed for trying to practice Christianity in an African way. They were arrested, distanced from their homes and families separated at the behest of the Catholic church. Despite the ruthlessness applied on Kimbanguism, the denomination survived because it embraced some elements of African culture that were central to the Africans world view.

Many Africans accepted Christianity for reasons other than the Christian salvation of the soul. Some were enticed by material gains mainly Wealth, power and status. Karanja (1999) observes that among the Agikuyu, early readers (*athomi*) defied the earlier order of rising to power and used the missionary route to supremacy. The down trodden (*ahoi*) who constituted the largest proportion of converts could join the missionaries, acquire

an education and become leaders. People who join Christianity with ulterior motives are likely to revert to their earlier status once their worldly goals are achieved or when hopes of the attainment of desired goals are elusive.

Kibicho (1972) states that the Agikuyu Christians are still in an untransformed indigenous world view and can't see and interpret the world through Christ. They continue to see calamities such as diseases and other misfortunes through their indigenous beliefs and practices. Once they are faced with challenges they cannot explain, they interpret it from a cultural perspective and are likely to result to their traditional remedies even when they are forbidden by the church. This could be the reason why Agikuyu cultural practices are resurging among the Anglicans of Murang'a South diocese.

There is evidence that in Africa a rigid form of the missionary Christianity was introduced with total disregard of the Africans needs, beliefs, customs, intelligence or environment, (Mudimbe 1988, Mugambi 1989, Nthamburi 1995, Acquah 2011). This encouraged dualism as converts would act like Christians during the day and revert to the comfort of their cultural heritage when nobody was looking as observed by Muraya (2013). He asserts that Christians sing and pray expressing allegiance to Christ but once out of the Christian visibility, they revert to witchcraft where their trust and beliefs are. Mokhoathi (2020) argues that due to the missionary pressure, the African deliberately juxtaposed Christianity and African Traditional Religion.

Nyahela (2015) posits that Christians secretly revert to their traditional religious practices when they encounter bewildering situations. Mokhoathi (2020) says that many Africans are Christians publicly but in private practice their traditional religions.

Europeans and American Christians who brought the current form of Christianity to Africa are quite flexible back home and have appealed to their traditions with reason. Today social aspects that were taboo in the Christian church like homosexuality have been accepted by the Church of England (Anglican Church) and gays and lesbians are ordained as bishops and priests (Maina, 2014). This is against biblical teachings such as Genesis 19, Leviticus 18:22, 20:13 and 1 Corinthians 6:9. Anglicans in African however have maintained the missionary rigidity and have formed the Global Anglican Future Conference (GAFCON). They have rejected everything that was not taught by the missionary. This rigidity could be a major contributor to the resurgence of the African culture in the church today.

Many African communities live in fear of the underworld. Wasike (1993) observes that, demons, angels and spirits of various categories are an integral part of the African psyche. Waweru (2011) supports this view saying that the Agikuyu strongly believe in the spirit world. Thus when the members of the community are faced with challenges that they cannot themselves address, there is always a temptation to seek answers from their traditional remedies.

Tempels (1959) observes that human beings including the civilized and converted Christians go back to their traditional behaviours when faced by danger or suffering because they inherited practical solutions to the challenges from their ancestors. Muraya (2013) avers that diseases, misfortunes, death to the Agikuyu are caused by forces from the spiritual realm and their solutions can only be found in the same way. The Agikuyu may be going back to their culture because of the challenges they are experiencing today.

Muraya (2013) further asserts that the Agikuyu system assumes that diseases and misfortunes have both physical and personalist causes. He cites witchcraft, breaking of taboos and violating ancestral spirits as some of the major causes. Tempels (1959) observes that civilized, evolved and converted Christians return to their former ways of solving problems whenever they encounter moral lassitude, suffering or danger because they inherited practical solutions of these problems from their ancestors.

When African Christians encounter challenges they cannot explain or solve, they revert to their ways of life and search for traditional remedies to their complications, (Gehman 1993, Turaki 2006, Nyahela 2015). Africans revert to their traditions to gain protection from witches and evil spirits or when they are faced with challenges, they cannot overcome by themselves like childlessness. They feel comfortable with their traditions because it is part of their culture, Akinmayowa and Rahman (2019).

Mudimbe (1988) argues that the missionary hat had three feathers as an agent of a political empire, a civilization and an ambassador of God. The missionary embarked on this enterprise with a religious zeal. The badge of colonialism has never left Christianity and as such with little provocations African's distrust of the Christianity introduced re-emerges.

The Agikuyu community was a religious community before the coming of the missionaries. They believed in a supreme God, *Ngai*, and venerated ancestral spirits, (Kenyatta 1938, Wa Mathai 1994, Muraya 2013). Their desire for growth however attracted them to Christianity. Growth through Christianity is no longer easier than taking the traditional route. This could be a major reason for the resurgence of Agikuyu traditional religious and cultural practices.

From the literature reviewed above, there is evidence that Africans' traditional religious practices were faced by a stronger force in the name of missionary and colonial enterprise. The African religions and cultures could not withstand this force that was out to annihilate them. Many Africans joined the new European culture and religion for reasons beyond conversion and faith in the new religion. The African religions and cultures however did not die but hibernate. With little provocation they will resurge as is being witnessed among the Agikuyu Anglicans of Murang'a County. It is important to find out what these triggers are, and if the resurged cultural and religious practices will hibernate again, die, transform Christian worship or entrench themselves into future Anglicanism.

2.2 Challenges posed by the resurgence of Agikuyu Cultural Practices on Anglican worship

Bauer (2009) observes that worship is most effective when conducted in a way that is culturally understood by the worshippers. People understand God when He comes in a way they can comprehend. From the onset, the early church allowed Christians to worship in their cultural context. In the council of Jerusalem (Acts of the Apostles:15) Gentiles were exempted from following the Mosaic Law. They converted to Christianity but did not change to the Jewish form of worship which was binding on Jewish Christians. Similarly, the Anglo-Saxon pagans in England accepted Christianity but still maintained some elements of their pagan culture. According to Eakin (2013), Christian converts picked which part of Christianity they would wish to incorporate into their worship. They were particularly comfortable with the Old Testament. Eventually they found out a way of incorporating the Anglo-Saxon pagan worship and the new Christian worship (Eakin, 2013).

In America and Africa however, the missionaries desired to implant their form of Christianity in total disregard of the host communities. It did not matter that the communities they encountered had their own modes of worship, they had to be converted into the European style Christianity (Mudimbe 1988). The European saw nothing of value in the American and African worship to Christianity. The American Indians were forbidden from worshipping in their traditional ways or visiting their traditional shrines. Children were forcefully uprooted from their families, homes, culture and environment in a bid to force them to worship in the Euro Christian way

(woods, 2012). This notwithstanding the red Indian worship practices still persists among the American Indian Christians.

In West Africa, the missionaries targeted the weak, particularly slaves and freed slaves or war refugees. The poor and desperate members of the community found refuge in church missions. According to Tidy (1980) these were people who felt left out by their communities and betrayed by their traditional God who had failed to protect them in their hour of need. These converts were expected to denounce everything pertaining their culture and religion in favour of Christianity. According to Tidy (1980) by 1900, Sierra Leone was more Anglican than England where the Anglicanism had been brought from. This may explain why after being emancipated from poverty and slavery, the African wants to go back to his traditional worship practices. Today African traditional religious practices have resurged in the name of Pentecostalism, (Bauer, 2009). He encourages mainstream churches to preach the Gospel in the language of the local community, using their songs, idioms and instruments. According to him it is through words and images moulded in the context of a communities, cultural meanings, values and feelings that people worship effectively (Bauer, 2009).

Swank (2009) posits that many African Christians are leaving mainstream churches like the Anglican church and joining Pentecostal churches and African initiated churches that have allowed African traditional practices in their worship. To him the African is not only concerned with heaven alone but salvation from the challenges he faces in the world today. Macharia (2021) posits that the African culture helps the African to naturally synthesize the material and the spiritual aspects of life.

The basis of the Agikuyu religion according to Leakey (1977) was on the beliefs in God and the ancestral spirits. The missionary found a community that worshipped a monotheistic God and at first found some semblance between *Ngai* and the Christian God. Kibicho (1980) confirms that many early missionaries found a lot of commonalities between the Christian form of worship and that of the Agikuyu.

The Agikuyu community itself found some similarities between the God they worshipped and the God that was introduced to them. Kibicho (1980) asserts that to the Agikuyu, there was only one God for all communities and only the rituals and ceremonies differed. The Dorobo, the Akamba, the Maasai all worshipped the same supreme God according to the Agikuyu and the only difference was in how the worship took place. It was common for neighbouring communities to even share the names of God. Peterson (2016) observes that the Agikuyu borrowed the name *Ngai* from the Maasai *Enkai*. According Kibicho (1980) when the Agikuyu traditional worship structures were destroyed by the missionaries and the colonialists, the only other alternative was to worship and beseech *Ngai* in the Christian structures.

Although the Agikuyu and The Christian religions were monotheistic, the mode of approaching God differed, according to Kibicho (1980), the Agikuyu God was so holy that he could not be worshiped directly. There was need for a mediator in the form of a priest, a medicine person, a seer or the ancestors who intervened on behalf of the living. Only during very serious need did the Agikuyu sacrifice to God and even then a specialist acted on behalf of the people. The Anglican God is approachable by individuals who even know the form of God as Jesus the son is recorded to have lived

among men. However, the Agikuyu do not imagine the form of God. According to Cagnolo (1933) Agikuyu did not even try to make a tangible representation of God or imagine His form, shape or features. Thus when there is a resurgence of Agikuyu worship practices among Agikuyu Anglicans then the Anglican worship affected.

The idea of an omnipresent God was also distant among the Agikuyu. According to the community God lived far away in heaven where no one could reach Him. He however made visits to the earth when necessary. He had special places on top of Mt. Kenya, Ngong hills, Mt. Kilimambogo and the Aberdare Ranges where he would rest during his tour of the earth, (Kenyatta, 1938). Mt. Kenya was the main centre of Contact and the Agikuyu who have embraced the resurging cultural practices pray facing Mt. Kenya. This is contrary to the Anglican teachings.

The missionary equated the Agikuyu veneration of the ancestors and the ancestral spirits to ancestor worship. This is negated by Kenyatta (1938) and Leakey (1977) who explain that the ancestors were never worshipped but venerated. Kibicho (1980) compares the veneration of Agikuyu ancestors with the Christian doctrine of the communion with saints. However, according to the Anglican church dogma not all ancestors should be remembered according to the Anglican Diocese of Murang'a South prayer book (2020) only faithful ancestors should be worshipped. Agikuyu ancestors are not in this category.

The Agikuyu offer animal sacrifice in their worship. According to Mugambi (1989) the effects of a curse can be neutralized by means of a sacrificial ritual. Sacrificing a ram

offers a person a chance to keep off challenges in life and also gives him an insight into the challenges that affect him in his daily life. This may include punishment from God and the ancestors as well as curses from other people. For the Agikuyu Anglican in Murang'a the blood of Jesus on the cross supersedes any other sacrificial blood. Karanja (1999) says that Christ's death on the cross obviated all sacrifices and sacrifice to God or the ancestors is idolatrous. Among the heavily contested cultural practice by the Anglicans in Murang'a South diocese is the sacrificing of the rams used in age grading, *mburi cia kiama*. Leakey (1977) says that for a man to upgrade in his social status, he must pay a fee in terms of goats. Wachege (1992) argues that offering goats to the elders is an important step in the social growth of a man as he prepares to become an elder. This creates a big challenge to the Anglican elders and leaders, should they excommunicate the men who are leading in age grading sacrifices or should they allow them to continue partaking in both?

A major doctrinal difference between the Agikuyu traditional religion and Christianity is their world views. To the Christian the world is a three-tier consisting of heaven above, earth where human beings live and hell below. The African has a mono-sectional world view. Mugambi (1989) argues the Christian three-sectional world view is strange and unacceptable to the African. He further says that educated Africans have challenged the three-sectional world geographically through the understanding of the galaxies and the solar system. This has created doubt on the Anglican church teachings. This could be a reason why Agikuyu Anglicans have resulted in worshipping the traditional way.

The assertion by Karanja (1999), that Anglican worship among the Agikuyu is home grown can be challenged by the facts that to date the Anglicans in Murang'a rely on the great creeds, the book of common prayers and the 39 articles of faith developed by Cranmer in 1549. The music used is mainly from the Golden bells and its Gikuyu translation, *Nyimbo cia Kuinira Ngai* or *Nyimbo Standard*. Anglican worship has always been practiced from the us versus them approach. According to Githige (1980) the missionaries believed everything in the Agikuyu religion was evil and needed to be abolished. The few converts who wanted to retain some of their traditional worship practices turned to Independent Churches in an attempt to indigenize Christianity.

From the above review, it is evident that both the traditional Agikuyu worship and the Christian worship are based on a monotheistic form of worship. It is also clear that the fear and adoration of this God is similar. However, the approach to God differs. Their forms of rituals and ceremonies are different and even the concept of God is different. If things were left as they are the resurgence of Agikuyu cultural practices will affect Anglican worship in that some of the Agikuyu practices may confuse the worshippers. There is a likelihood of syncretism among the Anglicans of Murang'a as some of these practices may appear obvious but have not been accepted by the Anglican Church. There are also those practices that the Agikuyu practice but are incompatible with Christian worship.

2.3 Agikuyu Cultural Practices that have resurged among Christians in Murang'a County.

The traditional Agikuyu community's life revolved around their religious beliefs. According to Leakey (1977), the Agikuyu religious beliefs and practices are so much intertwined with the community's social organization that they cannot be considered differently or in isolation. Every member of the family had to be a part of this religion and every member of the community had to adhere to this religion.

The interaction of the community with the Europeans who came as missionaries, colonialists and explorers disrupted the social harmony that existed among the Agikuyu in the guise of civilizing and Christianizing the community. The missionary viewed the African as barbaric and superstitious and therefore needed to be civilized and converted to the true God and religion, Christianity (Midimbe, 1988). To achieve this the missionary embarked on an enterprise to eliminate the Agikuyu cultural practices. Kimani (2010) says the missionary tried to destroy the Agikuyu cultural practices and the few that could not be eliminated immediately to style in a way he could control. Tshaka (2020) argues that when the African is continuously bombarded with the idea that white is good and black is bad they gradually emulate that which is believed to be normal.

Kivel (2013) says despite the efforts of Christians to destroy dissenting visions, the visions are intrinsic to human beings and therefore indomitable. They can only be suppressed but not eliminated even by centuries of domination. The Agikuyu cultural practice did not die completely. According to Githige (1980) Africans accepted

Christianity but beneath their new faith, their tribal life remained dormant but not dead. It is these cultural practices that remained dormant that have resurged among the Anglicans of Murang'a County.

Some of the most evident cultural practice that has resurged among Agikuyu is age grading. This is a process through which a man offers goats to be made an elder, *Muthuuri wa kiama*. This form of elder-hood has been dormant for many years and causes a strife between conservative Anglican Christians and the Africanist Anglican's face. Leakey (1977) observes that for a man to be a full elder among the Agikuyu, he has to offer three goats at intervals to be allowed to move up the ladder of elderhood, according to him, once a man is circumcised, he offers a goat to the elders to be initiated in the Junior elders' guild.

Wachege (1992) says that goats are offered in every stage of the man's progression into elderhood. From a junior elder immediately after circumcision, the young joins the council of elders by providing a second goat immediately after circumcision. He will be expected to provide a third goat to be initiated as a full member of the Agikuyu council once his firstborn is circumcised.

Circumcision has been a central cultural practice among the Agikuyu. An uncircumcised lad is looked at as a child irrespective of the age. Another cultural practice that has resurged is the traditional circumcision rites. Circumcision to the Agikuyu is a very important step in the upward progression of the individual. According to Leakey (1977) circumcision was the most important rite of passage as it marked the transition from childhood to adulthood. He was now a man. It is only after circumcision

that the boy could be given real duties. Kenyatta (1938) says that circumcision marks the beginning of the participation of the initiate in various social, governing and administrative duties of the society. Gatenjwa (1988) observes that without circumcision one remained a child. You could not own property or even marry. According to him even having sex before circumcision among the Agikuyu was considered taboo.

Mbiti (1970) emphasizes the importance of circumcision to the African as a way of ritually connecting the child to communal living. He argues that the seclusion of the initiates symbolizes the dying, going to the spiritual world and then being reborn. Circumcision therefore holds a pivotal part of a boy's life in the African society.

Circumcision was an elaborate activity that involved the whole community and took a long period (Gatenjwa, 1988). To him, circumcision and the accompanying rites and rituals had far reaching religious, social, moral and educational impact on the initiate. There was the preparation phase where the boys would dance and challenge the elders to be allowed to face the knife, (Wachege, 1992). The actual ceremony, seclusion, and the eventual re-welcoming of the initiates into the community were very intricate.

The missionary and the colonialist were not comfortable with this ceremony. According to Gathogo (nd) to the Europeans female circumcision was punitive, injurious, unChristian and medically unnecessary. They saw boy circumcision as psychologically harmful and a waste of valuable time.

Circumcision is biblical although it is not Christian. According to Genesis 17: 10, God commanded the Israelites through Abraham to practice it and it was the only way one could be counted as a member of God's chosen people. It was such a serious ritual that it could lead to dire consequences if one failed to observe it. In Exodus 4: 24-26 God almost killed Moses but his wife Zipporah, saved him by circumcising their son and touching Moses' feet with the foreskin.

Jesus was also circumcised on the 8th day according to the Gospels, Luke: 2: 21. This biblical background of circumcision denied the missionaries the authority to destroy circumcision completely although they succeeded in stopping critoridectomy. The Anglican teaching however on circumcision is guided by Acts: 15 which broke the barrier between the Jews and the Gentiles. From then on, circumcision was not a requisite for salvation and to date, from Anglican perspective circumcision is neither sacred nor profane. For this reason, therefore, the only way the missionary could handle circumcision is to fashion it in a way they could control. Kimani (2010) observes that in Kiambu, the British came up with a policy of a modified form of the circumcision rituals that was to be officiated by the church.

The Anglican Church in Murang'a has maintained that stance of guiding the circumcision practice of the Agikuyu, organizing circumcision camps in churches or church sponsored schools. This has not been challenged by the community for many years until now that the community has started organizing opposing camps. Today competing camps, the Christian camp and the Agikuyu camp, are both campaigning for candidates and it is causing strife among Anglican Christians. This strife has touched

the family where parents fail to agree on where to take their son and in the church where church elders are expected to take their children to the church camp but opt for the traditionalists camp. It was therefore urgent that this study is carried out to determine who between the Church and the Anglicans who partake in the Agikuyu cultural practices should lead in this central rite of passage.

Another Agikuyu cultural practice that has resurged among the Agikuyu Christians in Murang'a county is the use of *muratina*. Cagnolo (1933) says that most of the blessings of Agikuyu involved the use of beer. He observes that before and after circumcision, parents used beer to bless their children. During the marriage ceremonies, beer was used in all the stages of the marriage negotiations. This is affirmed by Kenyatta (1938) who asserts that the beer was offered to the ancestors during the Agikuyu rituals and ceremonies. Wachege (1992) notes that the use of ceremonial wine to bless the family and the community was mandatory among the Agikuyu. The coming of the missionaries and the suppression saw the repression of the practice, Peterson (2016) says the ban of use of *muratina* by the missionaries in Tumutumu created tension between the converts and the church. Young converts were forbidden from providing *muratina* during marriage rituals and asked to use tea instead. This infuriated the community and most families married off their daughters to those willing to abide with the custom. According to Peterson (2016) the converts brew beer for their marriage ceremonies and risked excommunication by the church rather than losing their fiancés.

The ban on the use of *muratina* did not go well with the elders because as Peterson (2016) says quoting Kikuyu Central Association (KCA) newspaper *Muiguithania*, the

ban made it difficult to distinguish men and women, adults and children in traditional ceremonies as they were all expected to drink tea. In Murang'a the missionaries did not only forbid the use of *muratina* but literally forbid the people from planting sugarcane because sugarcane juice was used for the production of the wine (Karanja, 1999). They failed to appreciate that the Agikuyu had special use of the sugarcane particularly during the birth of a child where the father would fetch four sugarcanes for a girl and five to signify a boy. The mother would chew the cane and attempt to give the baby the juice through the mouth in an elaborate ceremony as narrated by Cagnolo (1933).

The abhorrence of native beer drinking among the protestant missionaries made them to adopt the name *ndibei* (Kiswahili for wine) to replace the word *njohi* to portray the use of the traditional Agikuyu wine as primitive and unChristian practice (Gachihi, 2014). The missionary themselves according to her were wine drinkers. The church has continued to wage war against the use of alcoholic drinks and the use of *muratina* by Agikuyu Christians is a source of strife among the Anglican community of Murang'a county. These brings afore the question of whether the Agikuyu cultural practice of use of *muratina* can be practiced by Anglicans and whether the Anglican Christians using it for ceremonial purposes are in sin.

Another custom that has resurged among the Agikuyu of Murang'a is animal sacrifice. The Agikuyu use animals to beseech God, retribution, venerating ancestors and to connect to the supernatural world (Hobley, 1910, Kenyatta, 1938). The blood of the animal is poured on the ground to appease the ancestors while fatty meats are burnt to send the smoke to God. Cagnolo (1933) notes that a goat will be sacrificed when birth

is delayed, after child birth, during rebirth, circumcision, marriage and many other social occasions of the Agikuyu. Kenyatta (1938) insists that during sacrifices, animals are only sacrificed to God while for the ancestors, beer is enough. Mwangi (1970) asserts that the Agikuyu made sacrifices to the gods to avert calamities which were brought about by the evils committed by either the individual family or community. There are also animals sacrificed to put away diseases, evil spirits or ailments associated with curses and bad omen, (Peterson et al 1998, Muraya 2013). Animal sacrifice is not acceptable among Anglicans. According to Karanja (1999) Jesus was the final sacrifice and as such the resurgence of this cultural practice among the Agikuyu is sinful.

Veneration of ancestors of ancestors have also been reinvigorated. The Agikuyu have always named their children after their departed relatives except when the spirits reject a name, (Kenyatta 1938). There is a set pattern of naming children which is meant to keep the ancestors alive in the family. Cagnolo (1933) argues that the Agikuyu believe that every spirit that passes on joins others that had departed before and continue causing harm and revenge like it used to do when living. For this reason, therefore, the living must ensure they appease them and even those not consciously guilty of anything participate in propitiating them. Mwangi (1970) says that the Agikuyu maintained respect for the ancestors to avoid punishment which could come in the form of deformity, disease or even poverty. To maintain this respect, the Agikuyu continually venerate the ancestors. Turaki (2006) observes that the African strives to live in harmony with the spirit world. This is done through sacrifices and pouring of libations for the departed. The church only honours faithful ancestors unlike the Agikuyu who

honours all their ancestors. A few are remembered in churches. Whether Agikuyu Anglicans in Murang'a county should venerate their ancestors was a part of this study.

2.4 Agikuyu Cultural Practices that are Central to their Belief System and World View and do not Conflict the Anglican Church Dogma

The question whether one can be a Mugikuyu and a true Christian has been debated for a long time. Mathu (1980) opines that a person can remain a true Mugikuyu even after being converted to Christianity. He observes that there are some customs that are central to the Agikuyu community and are not easily discarded citing the Agikuyu marriage process. The view is supported by Gachihi (2014) when he says that the African Christian doesn't have to choose to be either Christian or African but can be both at the same time.

Adopting Agikuyu cultural practices into Anglican religious practices would not be new or unique to the church. The history of the Christianity in general and the Anglican Church in particular portrays an image of cultural combination. Jesus set his church on the Jewish culture and when the gospel spread outside the Jews, the council of Jerusalem in Acts 15: 1-31 accepted the Gentiles without demanding that they change their custom. However, in Africa the missionary condemned all aspects of culture that was not in line with his teaching. Mudimbe (1988) posits that the missionary does not discuss with the heathen. Everything that is prescribed by the missionary has to be taken as is. This is echoed by Mugambi (1989) who says that to the missionaries coming to Africa from America and Europe, evangelization was all about dismantling the barbaric and primitive traditions of the Africans whom they viewed as savage pagans. They did not

bother to check whether there were some of these customs they called heathen that were in line with the Christian doctrines like they had done elsewhere. Mugambi (1989) wonders why the African was expected to give up all his traditional customs while no one else in the world had done so. To him there was an interchange of Christianity and the host culture in Rome, Europe and America. This is why it is important to study whether the Agikuyu cultural practices that are resurging can be adopted into the Anglican church dogma particularly for the Agikuyu Anglican Christians.

Scholars have since taken time to compare the Christian religion and the African religion and found out that there are African cultural practices that do not conflict the Christian church dogma from which the Anglican Church dogma is founded. Kenyatta (1938) observes that the Agikuyu worshipped a monotheistic God. This is collaborated by Leakey (1977) and Waweru (2011). The Christian God is also monotheistic and thus the Anglicans being Christians worship a monotheistic God. There is evidence that from the onset that the Agikuyu believed that the missionary God was the same God they worshipped. Kibicho (1972) says that the Agikuyu believed that the Christian God introduced by the missionary was the same God they worshipped there before.

The Agikuyu God live in heaven (Kenyatta, 1938) and also on earth (Leakey, 1977). On earth He has special mountains like Mt. Kenya, Mt. Kilimambogo, Aberdare Ranges and Ngong Hills. The same can be said of the Anglican God who lives in heaven but has special Mountains like Zion, Mount of Olives and Sinai where he would meet with his special people, Exodus 19. He also lives on earth as he is omnipresent.

The Agikuyu God is the creator, protector and provider of the Agikuyu community. Leakey (1997) says the Agikuyu God created everything including mankind, animals and everything else that lives including plants. The same can be said of the Anglican God as stated in both Genesis one and two. He controls everything that is on the earth and even the spirit world. Worship is central among the Agikuyu community. whatever they did; plant, harvest, raid, marry, rites of passage, bear children, the aspect of prayer was key. Anglicans also pray for every activity they undertake.

The Agikuyu have no churches but they have sacred places, particularly under trees such as *Mugumo* (*ficus thonningii*) and *Mukuyu* (*ficus capensis*) (Kenyatta 1938, Leakey 1977, Karangi 2017). They also have special priests and assistants just like the Anglicans have bishops, vicars, deacons and ray readers. Another cultural practice among the Agikuyu that do not conflict the Anglican dogma is naming. The Agikuyu have a pattern that is followed in naming their children (Kenyatta 1938). There are also names given to children for various reasons, for instance if the child died after being named after a family member, the child born next might be given a name like Njoki (Who has come back) or Kariuki (who has resurrected). Anglicans also gives a person a new name when they join the congregation through baptism. The names are also supposed to have a name or purpose but as Macharia (2021) observes many African Christians today have copied western names that they cannot even tell the meaning.

Circumcision is one of the most important rites of passage for the Agikuyu According to Leakey (1977) a person can only be regarded as mature after having undergone the right. It is only then that he can be allowed to marry and own property, Kenya (1938),

Wachege (1992). The Anglican church does not forbid the right but desires to control and fashion it in their way. Kimani (2010) argues that the church did not forbid circumcision but tried to control the way it was carried out. The church had even at one time allowed the circumcision of girls but under the watch of the church. Karanja (1999) has documented the case in Kabare where two Christian women were chosen by the church to circumcise the girls under the patronage of the church. Female circumcision has since been banned by the Kenyan constitution and thus it has been largely discarded by the Agikuyu cultural practitioners. The boy circumcision however is still practiced both by the Anglican Church and the Agikuyu practicing their traditional culture.

Beyond circumcision, the Agikuyu value marriage. An unmarried male or female is regarded as an outcast and a disgrace to the family, Peterson (2016). He has documented the marriage crises of 1915 to 1917 where young Agikuyu converts engaged to unbaptized girls would not be allowed to marry. According to the missionaries, the men had to wait patiently for the time when there was a Christian girl who would make a worthy partner and helper in his life, Peterson (2016). They were also not allowed to give *muratina* during their bride price negotiations but eventually the young men preferred marriage to the church. Although for different reasons, the Agikuyu and the Anglican church both champion marriage as a gift from God and cherish it.

Patriarchy is a recognized part of the Agikuyu culture. The man is the head of his homestead and irrespective of his abilities and limitations, he is allowed to guide his family in the way he knows best. According to Wachege (1992), *mucii wa Kihii ndwathagwo*, (the home of a lad is not ruled from outside). This is an indication that

once a man establishes his homestead, he is the sovereign leader of the family. The Anglican on the other hand appreciates the role of the man in the family and he is regarded as the priest of the family. While the church assumes a non-gender orientation in the it's appointment of the clergy, it is important to note that despite her existence in Kenya for over 100 years, it was only on 18/01/2021, when Canon Emily Awino Onyango was ordained as the first female Anglican Bishop in East and Central Africa. (<http://www.anglicancommunion.org>)

2.5 Chapter Summary

The world over, the Anglican culture keeps on growing and it would be paramount for the Anglican Church in Murang'a County to look at the possibility of embracing some of the Agikuyu cultural practices that are central to the Agikuyu belief system. There are many of these cultural activities that do not conflict the Anglican church dogma but have not been documented and they need to be explored. Fernando (2007) argues that culture is protean and not static. Allowing some Agikuyu religio-cultural activities that do not conflict with the Anglican Church dogma would bring out a truly converted Mugikuyu Christian because as Mugambi (1989) puts it, Christ built his ministry on the background of the people he encountered in consideration of their faith, religiosity their experience and traditions. According to him, despite translated hymns and prayer books, architecture and ecclesiastical vestments, theological training in the missionary language among many other endeavours, Christianity has failed to produce a truly converted African Christian. Beneath is the African Christians who remain Christians and Africans at the same time. Mugikuyu has become an Anglican but still remains a Mugikuyu.

2.6 Theoretical Framework

Social scientists have used different theories to unravel the question of social change and the resultant human reaction. Some of the theories that appealed to this study include the deconstruction theory by Jacques Derrida (1976) which has been used by scholars like Mercec (2008) in trying to find a religious identity for Christians in a postmodern America, the evolution theory by Charles Darwin, propagated by scholars like Kakai (1992), the Power-Knowledge theory by Mudimbe (1988) and the Christ and Culture Theory by Niebuhr (1956). After a critical consideration of these theories, the study settled for the Power-Knowledge theory by Mudimbe and the Christ and culture theory by Niebuhr because the rest did not capture the objectives of the study. Mudimbe's theory helps in understanding why Africans discarded their culture in favour of the missionary Christianity culture. According to him, once a culture is faced with a stronger force from without, the culture will lie down in a pseudo surrender in an effort to preserve itself. Mudimbe (1988) says in that state the culture is in hibernation which directs us to the reasons of the resilience of the Agikuyu culture. The theory further predicts a possibility of the resurgence of the culture because the main reason for the surrender of the culture was survival. The theory addresses objective one of the study which seeks to establish the reasons for the resurgence of Agikuyu cultural practices. It explains how cultures are suppressed by other cultures and how the cultures react over time.

Niebuhr's theory addresses objectives two which looks at the effect of resurgence of the Agikuyu culture on Anglican worship. The Christ of Culture and the Christ against culture views ably addresses this objective. It points to the plight of culture in the face Christian worship. In his five points summary of the relationship between Christ and culture he forms a basis of interrogating culture from the perspective of Christ himself.

The Christ as the transformer of culture view in Niebuhr's theory address objectives three and four. Objective three seeks to determine whether the Agikuyu cultural practices that have resurged conflict the Anglican dogma while objective four explores how the Anglican church can incorporate some Agikuyu cultural practices that are central to the Agikuyu belief system. This idea should be looked at from the Christ against culture view which is against everything that the Agikuyu did was worldly. Issues such as whether their worship was worldly were looked at from this view.

Since the theory addressed the objectives, of the study it was deemed suitable for the research and therefore used as the main theory.

2.6.1 Power-Knowledge theory by Mudimbe

The Power – Knowledge theory by Mudimbe (1988) explains the breakdown or the recess of African traditional systems at the expense of the Western culture to the extent of even Africans seeing themselves from the eyes of the Westerners. According to the theory, the process of colonizing Africa reorganized the African's way of life and that Africa today is an invention of the Europeans.

The theory observes the attack on the African way of life by agents of Western powers who included the traveller, the missionary and the anthropologist. Mudimbe blames the missionaries for cultural propaganda, patriotic motivation and commercial interests of their mother countries in whose interest they appear to have worked with more enthusiasm than the spread of the Christian faith leading to the eventual collapse of African traditional spirituality and culture. Europeans equated the West with scientific knowledge while the African was viewed as primitive with no scientific knowledge. This resonates well with Levy-Bruhl's (1975) assertion that the primitive mind cannot view things from a rational perspective. They therefore cannot understand God or anything godly. Thus, the African religion and culture had to be discarded for the new western religion and culture which was served as Christianity. Mudimbe explains that the missionary does not negotiate with the pagans. This leads to the question whether there are African cultures that do not conflict the Christian dogma. The theory suggests that the missionary demonized the African religion and culture indiscriminately.

People who joined missionary schools and churches were socialized in line with the western culture and attained power. For the purpose of survival, the African had to find a way of being like those who had the power and the knowledge which means disregarding his home-grown value systems. This would explain why to some degrees the African discarded his culture and acquired the Christian culture. The Agikuyu who accepted Christianity and western education for instance defied the traditional ladder of raising into power and even the weakest in the society could rise to the highest office. This brought about rapid transfer of loyalty by some loyalists among the Agikuyu from

their own traditions and culture to the new Christian culture albeit on the wrong premise. These loyalists helped the missionaries in suppressing the Agikuyu culture.

The theory posits that the dominated tries in vain to protect themselves from this new aggression by the foreign forces that are usurping their world view including their culture and worship practices. This could be seen in the rise of the independent churches and schools among the Agikuyu as the community tries to incorporate their culture in worship. This struggle is frustrated by the new and immediate environment. As much as he tries to revolt against the Eurocentric literature he gets in school, he has no choice for these are the only available materials even after leaving school. This is evidence that the foundation of the African Christian religiosity was shaky. As such it might not withstand the challenges of time.

Eventually the African gives in hoping to gain by surrendering some or all their traditional structures. It ends up in an identity crisis especially for the Christians, the urbanized and the western educated stemming out from their ignorance of their religio-cultural history. This could explain why there is a resurgence of Agikuyu cultural practices among the educated Agikuyu Christians. They are going back to the traditional religion and culture they discarded many years ago. It could mean that this Africans are trying to reinstate their cultural identity which was a matter of interest to this study.

2.6.2 Christ and Culture Theory

The Christ and culture theory has five views of Christ and culture; Christ against culture, Christ of culture, Christ above culture, Christ and culture and Christ transforms culture view.

On the Christ against culture view, Niebuhr (1956) focuses on the people who endure physical and mental suffering for the sake of Christ such as the martyrs and other Christians who abandon all their earthly comforts including property and protection for the sake of the kingdom. These people believe that culture is sinful and as such if you ran away from culture, you run away from sin. They detest being bound by anything worldly on their journey to heaven. Niebuhr applies the teachings of the first letter of John to insist on Christians' total rejection of worldliness in favour of Christianity. He depicts culture and the world as incompatible with Christianity. This is the missionary view in Africa and America but not in Europe. ACK, possibly because of her European origin appear to have adopted this stance. The question whether the Agikuyu totally rejected their culture in favour of the Christian culture can answer the question why there is a resurgence of those cultures that were discarded by the Agikuyu.

On the Christ of culture Niebuhr (1956) centres on Christ as the Messiah of the society. This he says is the fulfiller of the societies' hopes and aspirations, perfecter of its true faith and the source of its holiest spirit. This view maintains fellowship with both the believers and the non-believers. Christ himself lived and worked in the Jews culture. He spoke their language, practiced their rituals, preached in their synagogues, and used the Jews Holy writings as the basis of his teachings. He can therefore be said to have been

comfortable with his culture. Paul also calls upon the Galatians to maintain their culture and not to be coerced in following the Jews culture and customs like circumcision or law. This view helped this research understand why even after the Gikuyu have converted into Christianity, their customs can resurge all over sudden with so much vigour. Niebuhr's portrayal of Christ as a champion of culture adds credence to the possibility of Christianity working hand in hand with culture. Thus, the Agikuyu Christians would feel safe in the hands of the Christ of culture. This would add credence to the possibility of the Anglican Church adopting some Agikuyu cultural activities that have resurged and are not in conflict with the Anglican worship.

On the third view, Christ above culture, Niebuhr (1956) looks at a Holy God against a sinful man. He sees God as the originator of culture thus culture is neither good nor bad but man rebels against God which now becomes sin. This view challenges the resurgence of culture in line with rebellion to the good cultures originated by God. God by his grace continues his union with man and continues directing culture, thus Jesus is in culture and outside the culture. This appears like a mediating position where Christ can work in the Agikuyu Culture though not at the same level. He is beyond culture thus cannot be bound by culture. Thus, the church must be the earthly guardian of divine law but function for a spiritual purpose. This view can support both Christian worship and the Gikuyu tradition as both agree on God being the creator of man thus God is above man. This view gives hope of a working relationship between Agikuyu Anglicans practicing their traditional religious practices and the conservative Anglicans who feel out of this world.

The Christ and culture view looks at man's loyalty to Christ and his responsibility. It highlights the conflict between Christ's holiness and grace with man's sin and righteousness. It also touches on God's mercy and wrath. Here, the Christian view of sin has been a difficult point for Africans to understand. Sins like the original sin are difficult for the African to understand which renders the Christian kind of salvation empty for as far as the African is concerned. For all the sins the African commits, there is a remedy and if it is not remedied, death is assured. This view can be said to be dualistic in that it posits that the law of Christ is supreme but culture is inevitable.

The fifth view, Christ as a transformer of culture perhaps is the most comprehensive, it traces God's constant interaction with man after creating him. The role of man in development of culture is seen as directed by God. We thus can't outdo sin by escaping from it but rather by working through God's guidance in doing what is right. God has never stopped working through his people, either in the Anglican context or in the Agikuyu context. He has continued correcting his people when they are wrong, sometimes painfully. Thus, when Christ comes to transform culture, all the people must follow the new direction. This view is essential for this study but there is an interrogative aspect that comes up when it addresses the situation in the Anglican Diocese of Murang'a south. There is need to establish whether the church's traditions are Christian traditions or European traditions. At the same time the Gikuyu traditions that are resurging must be tested to ascertain their compatibility with Biblical Christianity. This would be very instrumental for the study in proposing the way forward for the Anglican Diocese of Murang'a South.

2.6.3 Summary of Theoretical Framework.

Christ and Culture Theory by Niebuhr (1956) appealed to this research because its five paradigms address most of the challenges that come up when Christianity encounters culture. It ably guides us on the reaction of non-Christians communities on their encounter with culture. This was the focus of the study as it sought to understand the relationship of Agikuyu cultural practices and Christianity from the time of their first encounter. However, the theory failed to address the resurgence of Agikuyu culture among Anglican Christians in Murang'a county which was the main objective of the study. For this reason, the theory was blended with the Power Knowledge theory by Mudimbe (1988) which addresses the plight of overpowered cultures and their strategies for survival. The two theories systematically guided the research in formulating question, understand and analysing responses and proposing the future of the relationship between Anglican Worship and Agikuyu cultural practices.

Mudimbe's Power and Knowledge theory and Niebuhr Christ and Culture theory appreciate the relationship between religion and culture. All communities live within certain parameters and undertake activities that constitute their culture. While Niebuhr's Christ against culture paradigm provide for the separation of culture and religion, the others; Christ of Culture, Christ above Culture, Christ as above culture, Christ and culture and Christ as the transformer of culture portray Christ as an enabler of the perfect culture. Mudimbe brings out a missionary Christianity that is out to annihilate African culture and religion which they depict as sinful and devilish. There is no negotiation between the indigenous religion and Christianity according to the missionary. However,

despite the missionaries' efforts, African culture hibernates in pseudo-surrender and resurge when it is confident to withstand the Christian onslaught. This brings about an altercation that is detrimental to the social-spiritual wellbeing of the Mugikuyu Christian. These theories points at a possible understanding of African religion and Christianity. Instead of waging war on African culture and religion, an alternative where Christians would allow Christ to get into the Agikuyu culture and transform it to a culture commensurate with Christianity would be a better option. All cultures are directed by God including the Agikuyu culture and Christ has the ability to transform it. The end result would be a contented Mugikuyu Christian.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter deals with the research methodology that was used in carrying out the study. The chapter is divided into eight major subsections; the research design, location of the study, target population, sample and sampling procedure, validity and reliability of research instruments, and the data collection procedure, data analysis and ethical considerations of the study.

3.1 Research Design

Research design is the arrangement of conditions for the collection of data in a manner that aims at combining relevance with research purpose, (Kombo and Tromp (2006). This was an exploratory study that used a descriptive survey design to investigate the resurgence of Agikuyu traditional religious and cultural practices among Christians in Kenya, specifically among the Anglicans of Murang'a county. Descriptive survey designs are used in preliminary and exploratory studies to allow researchers to gather information. The research relied mainly on primary which involved probing participants' reasons for the resurgence of Agikuyu cultural practices. Descriptive survey design enabled the researcher to explore the phenomenon with ease. The researcher has summarized, presented and interpreted information for the purpose of clarification

3.2 Location of the Study

The study was carried out in the Anglican Diocese of Murang'a South in Murang'a County in Kenya (see Appendix V). The Diocese borders the dioceses of Mt. Kenya Central to the North, Thika to the South and Kirinyaga and Machakos dioceses to the East. It comprises of Kigumo, Kandara and Murang'a South sub counties, which are a part of Murang'a County, one of the 47 counties in Kenya. The Diocese has 168 congregations in 55 Parishes and 16 deaneries according to data obtained from the Diocesan registry. These deaneries are in 6 archdeaconries; Makuyu, Maragwa, Githunguri, Muruka, Kahumbu and Gatumbi. The area is mainly inhabited by the Agikuyu community settled in a rural agrarian setting.

3.3 Target Population

This is a specific group relevant to the study. According to Mugenda and Mugenda (2003), a target population is a group of individuals or objects that have the same form of characteristics. The target population of this study was all the ACK members in the diocese of Murang'a South numbering 12,000 according to the Administrative Secretary's records. They include the bishop, 67 vicars, 42 evangelists, 99 lay leaders, elders and the adherent. Members of *Kiama kia Ma* in Murang'a County were also targeted.

3.4 Sampling Technique and Sample size

Sampling techniques are methods that a researcher uses to select a smaller number from the target population because it would be impractical to study the whole population.

This subset of the population is referred to as sample size and is used to infer information about the targeted population.

3.4.1 Sampling Technique

A sample is a smaller number of the population selected systematically and used to make conclusions on the whole population. To select the sample, probability and non-probability procedures were used to select the participants. In probability sampling each member of the population has a known non-zero chance of being selected in the sample. In non-probability, a subjective method such as the judgemental sampling is used to select the population. This method was used to select the bishop and the six archdeacons and archdeaconries in the diocese. The Administrative Secretary provided a list of the names of each of the 6 archdeaconries and their archdeacons. From the archdeacons, a list of the parishes and the churches in each parish was requested. All the archdeacons and their Parishes participated in the study. The two vicars in the Cathedral were also selected through non-probability sampling. This method was also used to select the chairmen and secretaries of the *miaki*.

From the list of the parishes provided by the archdeacons, one parish was selected using the probability sampling method. The vicar of the randomly selected parish automatically qualified to participate in the study. The probability sampling method was also used to select MU representatives, adherents of the ACK, youth and the sages.

3.4.2 Sample Size

According to Mugenda and Mugenda (2003) when the study population is less than 10,000, 10 to 30% of the population should be considered adequate. The sample consisted of the bishop 100%, 14 vicars, 2 from each of the 6 archdeaconries and two from the cathedral out of the 67 vicars in the diocese, which translates to 20.9%. It also 14 lay leaders out of 99 representing 14%, 14 evangelists out of the 42 in the diocese representing 33.3% also participated. 28 women, 2 from each parish were selected to represent the Mothers Union, 28 men to represent the church elder, and 56 men who have joined the Agikuyu council, 56 participants represented the youth while 56 general adherents represented the general congregation. This added up to 267 participants. This information is summarized in Table 3.1

Table 3.1: Sample Size

Title	No of participants per parish	Number of Parishes	Total
Bishop			1
Vicars	1	14	14
Lay leaders	1	14	14
Evangelists	1	14	14
MU representative	2	14	28
Men (church elders)	2	14	28
Men (<i>athuri a Kiama</i>)			56
Youth	4	14	56
Adherents	4	14	56
Total			267

Table 3.1 shows the sample size selected for the participation in the study adding up to 267 respondents who include, the bishop, vicars, lay readerds, evangelist, Mother's Union, representatives, male church elders, general adherents, youth and Anglicans who have joined *Kiama kia Ma*.

3.5 Research Instruments

The basic instruments that were used for this study were questionnaires, observation schedules, Focus Group Discussions and interview guides as the main tools for collecting data. Mugenda and Mugenda (1999) notes that questionnaires enable the researcher to gather important data from many participants. Questionnaires also give participants freedom to express their views or opinion and also make suggestions. The questionnaires were designed to have simple closed ended items as well as open ended ones. There were different questionnaires for vicars, women and men participants.

Oral interviews were used to collect information from the vicars, the lay readers and the *miaki* leaders, a total of 35 oral interviews were conducted with the help of an interview guide. Oral interviews have better response rates and allow responses for participants who cannot read or write. The study included such participants which necessitated oral interviews. Such interviews according to Vogl (2013) allows for the observation of gestures and nonverbal clues which enriches the research.

Yin (2016) asserts that Focus Group Discussions (FGDs) are vital in soliciting participants' experiences, attitudes, knowledge and perception. FGDs were used to collect data from the sages, Mothers Union and KAMA members. The study conducted

a total of 9 FGDs; 2 with Mothers Union representative, 2 with KAMA members, 1 with youth representatives and 4 with *Kiama kia Ma* members of different *miaki*.

Orodho (2005) asserts that the status of phenomenon is determined not by interviewing participants but observing what is there currently. The observation guide therefore allowed for more objectivity in the research study. Since the research was phenomenological the observation guide was used when the Agikuyu traditional ceremonies.

3.6 Reliability and Validity of research Instruments.

Reliability is the degree to which a research instrument can be relied upon to produce results that a researcher can rely on while validity is the degree to which a research instrument fulfills its purpose.

3.6.1 Reliability

Reliability of an instrument is the consistency in producing a reliable result. It focuses on the degree to which empirical indicators are consistent across two or more attempts to measure a theoretical concept. Orodho, (2005) says reliability of an instrument concerns the degree to which a particular instrument can consistently yield a similar result over a number of repeated trials. To ensure reliability of research instruments, the researcher used the test-retest method which involved administering the same instrument twice to the same group of participants with a time lapse between the first and the second test. The instruments were administered in two churches in Anglican Diocese of Thika. The Diocese of Thika borders the Diocese of Murang'a South to the

North. After the initial administration of the questionnaire a second administering was done after a two weeks lapse time to check whether the same results could be obtained.

3.6.2 Validity

Validity is the extent to which an instrument achieves the purpose for which it was designed for. According to Orodho (2005) validity show the accuracy and meaningfulness of inferences which are based on the research results. Bajpai & Bajpai (2014) observes that validity explains how well the instruments measure the intended investigation. The research instruments were first piloted on a sample in two churches; ACK Trinity Church Kaguku in Ithanga parish and St. Thomas Anglican Church Mwitumberia, both in the Diocese of Thika to find out if everything worked well and detect any potential misunderstanding or biasing effects of different questions. It also helped test the feasibility of the study techniques and perfected the questionnaires and interview guide's concepts and wording. In addition, the pilot study helped the researcher to improve the face validity and content of the instruments. The content validity was also discussed with the supervisors and members of the department of humanities of Kenyatta University. Works of other researchers and authors on rejuvenation of culture were reviewed to enrich and inform the necessary adjustments.

3.7 Data Collection Procedures

Data was collected from the field using questionnaires, interview guides and direct observation by the researcher with the help of an observation guide. The questionnaires were administered physically to the participants after church service, during the miaki

as the sages performed their ceremonies but for the clergy they were presented in the vestries. The interviews were organized in halls and in the *miaki*.

3.8 Pilot Study

The researcher carried out a pilot study in two churches, in Thika Diocese; ACK Trinity Church Kaguku in Ithanga parish and St. Thomas Anglican Church Mwitumberia. The diocese was selected because her members are also affected by the resurgence of Agikuyu cultural practices. Christians from the diocese of Thika and the diocese of Murang'a south share *miaki* and therefore, the behaviour patterns of their Christians two dioceses correspond. The same instruments were administered twice on the same population at an interval of 3 weeks. A computation of the findings of the two administrations were computed using Pearson's correlation coefficient (r). Pearson's (r) is between +1 and -1, a coefficient of 0.7 was obtained for this study which is an indication of high reliability.

3.9 Data Collection Techniques

The data was collected from the field using questionnaires, interview guides and observation schedule. The researcher personally administered the instruments to all the selected participants. Confidentiality, anonymity and participants' consent were maintained as a requisite condition for the whole research process. In respect for the participants and in order to protect them, data was presented in such a way that it cannot be linked to individuals who gave it except by the researcher who might have required some clarification during analysis of data.

3.10 Data Analysis Procedures

Data analysis was based on the research questions. After collecting the questionnaires, the researcher analysed the data and the findings were presented using tables, charts, graphs and pictures with explanations. The researcher used inferential analysis to draw conclusions concerning the relations and differences found in research results. The researcher used the sample statistics to draw conclusions about the population from which the sample was drawn.

3.11 Logistical and Ethical Considerations

The researcher first obtained an introductory letter from Kenyatta University's Graduate School (see Appendix III) detailing his intention to carry out the study in Murang'a County. Thereafter, a research permit was sought from the National Commission for Science, Technology and innovation (NACOSTI) (see Appendix IV), as per the laws of the country. A letter of introduction was then obtained from the Bishop of Murang'a South, (see Appendix V) copies of which were given to the County Director of Education Murang'a County. The researcher presented these documents to all the relevant offices. Participants were informed of their rights before being interviewed and asked to fill in the consent form. The purpose of the study was to investigate causes of the resurgence of Agikuyu cultural practices and their effects on Anglican Worship in Murang'a County. Worship is a social phenomenon and therefore utmost care was undertaken to ensure that information sought did not impact negatively on the respondents whatsoever. All the answers given were treated with utmost confidentiality. The research process was conducted under the highest level of adherence to the laid down requirements of conducting research. All the participants were informed of their

rights before the research was conducted. The data obtained was treated with confidentiality and the identity of the participants was concealed.

3.12 Chapter Summary

The study adopted the descriptive survey design because it was an exploratory study that aimed at probing the participants for in-depth understanding of the reasons behind the resurgence of Agikuyu culture among Anglican Christian in Murang'a county and their effects on Anglican worship. A sample of 267 was selected using probability and non-probability sampling and 247 responded positively. The main tools for the research were the questionnaire which produced quantitative data (numerical) and an observation guide, interview schedule and Focus Group Discussions which returned qualitative data (verbatim). These data were analysed and the information has been presented in tables, graphs and charts with explanations.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter presents data on the resurgence of Agikuyu Cultural Practices and their influence on the Anglican Worship in Murang'a County. Data from various participants is presented, analysed and discussed.

4.1 Sampling Frame

Data was collected from nine categories of people, Bishop, Vicars, Lay Readers, Evangelists, Mother's Union Representatives, Church Elders, Agikuyu sages, Youth in the Church, and randomly selected Anglican Christians. The Agikuyu sages' clusters (*Miaki*) that participated were; *Mwaki* wa Thangira, *Mwaki* wa Karurumo, *Mwaki* wa Nyato, *Mwaki* wa Gituura, *Mwaki* wa Kionama, *Mwaki* wa Thangira Umoja, *Mwaki* wa Mukurwe wa Nyagathanga, *Mwaki* wa Makenji and *Mwaki* wa Makuyu. That was a total of 9 clusters. 4 sages, among them the chairman and the secretary were interviewed per cluster by both questionnaires and by oral interviews. Where the officials had never been Anglicans they chose representatives who had at least been baptized in the Anglican Church even if they no longer fellowshipped in the Anglican Church. There were also four FGDs that involved 9 members per cluster. The nine were the four who were interviewed and five other members. A total number of 56 sages were interviewed.

Two parishes each from six archdeaconries participated making a total of 12 parishes. The cathedral being the head of the diocese was also included and treated as an Archdeaconry. The Archdeaconries that participated were Muruka, Githunguri, Kahumbu, Gatumbi, Makuyu and Maragwa. This data is summarized in Table 4.1

Table 4.1: Sample Frame of Participants per Category

Category	Targeted participants	Number of Participants	Percentage (%)
<i>Kiama kia Ma Elders</i>	56	54	96.4%
Bishop	1	1	100%
Vicars	14	14	100%
Lay Readers	14	12	85.7%
Church elders	28	25	89.3%
Youth	56	56	100 %
Randomly selected Anglican Christians	56	48	85.7 %
MU representatives	28	26	92.8%
Evangelists	14	11	78.6%
total	267	247	92.5 %

From the above table, data was obtained from 247 participants out of the 267 targeted. This is a 92.5% response rate. According to Kothari (2004) a response rate of above 50% is average while that of 60 -70 % is adequate. Anything above 70% is excellent and thus 92.5 % was believed to be good enough for data analysis.

4.1.1 Demographic Data of the Agikuyu Sages

The members of *Kiama kia Ma* were among the targets of the study. The study targeted sages who had at one time converted to Christianity but still practice their Agikuyu cultural and religious practice. The target was 56 elders and 56 responded adequately making 100% response. However, two of the members had never at any one time been Christians. They had never been baptised and therefore didn't qualify for the research, thus they were excluded leaving 54 out of the 56, to make a 96.4 % response.

Table 4.2: Anglican Affiliation of *Kiama kia Ma* Elders Participants

Targeted Participants	Baptized in ACK	Never Been Christian	Practicing Anglican	Joined other Christian denominations	Quit Christianity
56	54	2	42	8	4

Table 4.2 shows that all the *Kiama kia Ma* elders who participated in the study had at one time been Anglicans and a majority of them are still practicing Anglicans.

Out of the 54 sages who participated in the study, 7 were chairmen of the miaki and 6 were secretaries. The guilds do not have other officials mainly because they do not engage in other activities although there is an inner circle of between six to twelve men

depending on the mwaki. All have a muthamaki (chairperson) who is the overall spokesperson of the group. He holds the muthigi (ceremonial power rod) in ceremonies but occasionally gives it to one of the members who officiates certain activities. The secretary is charged with the duty of communicating to the members when there is a function. He also keeps records of the newly inducted members, their sponsors or benefactors (aringi) and their contacts. There were 41 members of various guilds but with no specifically assigned roles. All the participants are or had at one time been Anglicans, were baptized and still retained their baptism name. Other than the questionnaires, the elders were orally interviewed as there were some who could not read and write well. Only the researcher took notes during the focus group discussions because note taking and recording of events is prohibited. The researcher also observed the elders as they prayed, sacrificed and inducted new members into their guilds.

All the members interviewed were above the age of 20 and only 3 were not married. On the level of education, 26 were KCSE certificate holders or equivalent, 11 had diplomas, 10 had attained a college degree while 7 had either not attended school or had dropped before acquiring any certificate. Table 4.3 summarises the education level of the Agikuyu sages interviewed.

Table 4.3: Elders’ Level of Education.

Level of Education	Number of Participants	Percentage
Primary School and Below	7	13.0%
KCSE Certificate	26	48.1%
Diploma	11	20.4%
Degree and above	10	18.5%

Table 4.3 shows that many of the Agikuyu sages interviewed had gone to school which negates the assertion by some Christians that *Kiama kia Ma* is composed of illiterate old men.

4.1.2 Demographic data of the Vicars

The study targeted 14 vicars, they were interviewed and all of them gave their views making a 100% response. Out of the 14, 4 (28.6%) were women while 10 (71.4%) were men. The discrepancy in gender balance was a reflection of the gender inequality among priests in the diocese. All the priests interviewed were above 20 years of age. Out of the 14 vicars, 13 (92.9%) were married while only 1 (7.1%) was single. The level of education is presented in Table 4.4

Table 4.4: Vicars' Level of Education.

Level of education	Participants	Out Of	Percentage
Certificate	5	14	35.7%
Diploma	0	14	0
Degree	5	14	35.7%
Masters and PhD	4	14	28.6%

Table 4.4 confirms that all the vicars interviewed were learned enough to understand the value of an educational research.

The vicars were all experienced in the ministry with only 3 (21.4%) having an experience of less than 5 years while 5 (35.7%) had been ministering in the Anglican Church for between 6 and 10 years. The rest 6 (42.9%) had ministered in the Anglican

Church for over ten years. This was an indication that these priests had a wealth of experience in the Anglican Church of Kenya Ministry and were therefore resourceful in matters of the Anglican doctrine. The vicar’s experiences are summarized in Table 4.5

Table 4.5: Vicars’ Experience in Pastoral Work

Experience in Years	No of Participants	Out of	Percentage
0 – 5	3	14	21.4%
6 -10	5	14	35.7%
Over 10	6	14	42.9%

Table 4.5 shows that vicar participants had experience in pastrol work which gave them insight on their work and congregation’s behaviour patterns.

4.1.3 Mothers Union (MU) Participants

The research targeted 28 women from the mother’s union. All were given questionnaires and some participated in Oral Interviews. All the 28 targeted participants returned their questionnaires but two were spoilt. As such the response level was 26 out of 28 making a response of 92.8%. The age of the MU participants is presented in Table 4.6.

Table 4.6: Age of Mothers’ Union Participants

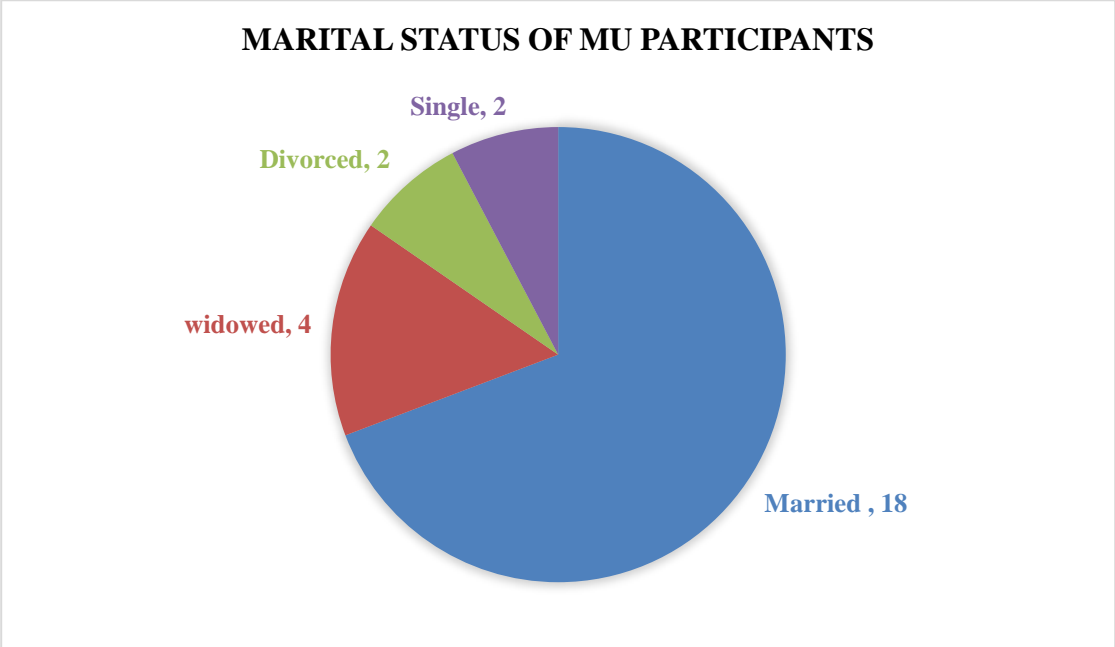
Age Bracket	20 -30	31- 40	41-50	Above 50	Total
No. of	2	8	9	7	26
participants					
Percentage	7.6%	30.8%	34.6%	26.9%	99.9%

The table above confirms that the MU representatives in the research were old enough to have witnessed the resurgence of Agikuyu kultural practices in Murang’a county.

On Marital Status 18 out of 26 (69.2%) were married, 4 (15.3%) were widowed 2 (7.7%) were divorced and 2 (7.7%) had never been married, all were mothers (had children).

For clarity the marital status of the Mother’s Union participants is presented in the Chart 4.1.

Chart 4.1: Marital status of Mothers’ Union Participants.



From Chart 4.1 we can tell that majority of the women, who participated in the research had an experience of family life as 69.2% were married while 23% were either widowed or divorced. Only 2 (7.7%) had not been into marriage and hence the mother’s union respondents were likely to have been affected directly or indirectly by the resurgence of Agikuyu cultural practices.

On the level of education of the Mother’s Union participants, 2 had not qualified for any certificate, ten had a KCSE certificate, 6 were diploma holders, 7 had degrees and 1 was above the degree level. This was evidence that the group could easily understand the

purpose of an educational research. Table 4.7 summarises the education level of the Mother's Union Participants.

Table 4.7: Education Background of Mother's Union participants.

Level of Education	Below KCSE Certificate	KCSE Certificate	Diploma	Degree	Master's Degree or Above	Total
No. of participants	2	10	6	7	1	26
Percentage	7.7	38.5	23.1	26.9	3.8	100

Table 4.7 shows that 92.3% of the MU participants had attained at least basic education. This means that they were likely to understand the importance of educational research. All the participants were baptised in the Anglicans church and had been enrolled in the Mothers Union. They were all born Again Christians.

4.1.4 Youth Participants

The study targeted 56 KAYO members, 4 from each of the 14 selected parishes were selected for the research. There were 16 youth from four parishes who were interviewed orally while 40 from 10 parishes filled in the questionnaires. The study sought the youth's views on resurgence of Agikuyu cultural practices particularly the rise of *Kiama kia Ma*, which is male outfit thus female youth were excluded. They were unlikely to interact directly with the *kiama*. All those interviewed were practicing Anglican members in the diocese of Murang'a South. They were aged between 18 and 35 years. Out of the 56 youth, 20 (35.7%) were working, 12 (21.42%) were school leavers who

had not joined college or work, 16 (28.57%) were university students while 8 (14.29%) were in secondary school. They were all baptised and only one was not confirmed. More than half of the population, 32 (57.14%) testified that they were born again while 24 (42.86%) were not saved. Table 4.8 presents the demographic data of the youth participants.

Table 4.8: Demographic Data of the Youth.

Category	Response	Out of	Percentage
Age	18 years to 35 years	56	100%
Working	20	56	35.7%
School leavers	12	56	21.42%
University students	16	56	28.5%
Secondary school students	8	56	14.29%
Baptized	56	56	100%
Confirmed	32	56	57.14%
Born Again	24	56	42.86%

From the table above we can confirm that all the youths interviewed were old enough to understand and participate in the research. They had all gone beyond primary school education and were practicing Anglicans. More than 50% were baptized and confirmed.

4.1.5 General Adherents

The research targeted 56 participants from the general Anglican congregation in the diocese. Out of this number 28 participants, 2 from each of the 14 parishes were selected

randomly when their parishes were visited. Questionnaires were administered and collected after the church service. Another 28 participants from 6 parishes were interviewed orally during FGDs at Kariguini and Makuyu parishes. Of the 56 participants 48 (85.7%) qualified for inclusion while 8 were incoherent or had most of the questions blank, two participants refused to answer the questions in the absence of the vicar. Of the participants 26 were men while 22 were women. Table 4.9 summarizes data of the General adherents.

Table 4.9: General Adherents Responses.

	No. of Participants		Percentage
Male	26	48	54.16%
Female	22	48	45.83%
Baptised	45	48	93.75%
Confirmed	36	48	75%
Born Again	19	48	39.58%
Married	33	48	68.75%
Had children	38	48	79.16%
Heard of <i>Kiama kia Ma</i>	46	48	95.83%
Participated in <i>Kiama kia Ma</i> activities	16	48	33.33%
Members of <i>Kiama Kia Ma</i>	10	48	20.83%

Table 4.9 summarises the information on the general adherents and their responses showing 93.75% were baptised in the Anglican Church and 95.83% were aware of

Kiama kia Ma. This qualifies them to participate in the research because they are likely to have information on the objectives of the research.

4.1.6 Lay Readers Participants

The research targeted 14 lay leaders one from each of the participating parishes. One lay reader was unavailable while one lady lay reader opted out in the process of the research leaving 12 (85.7%). Out of the twelve, 9 were men while 3 were women. They were all married and had children. They were all Anglican Christians, baptized, confirmed and born again. They all had a minimum of certificate in secondary education, two were graduates. All of them had been serving in the Anglican church for over 10 years. Table 4.10 summarizes the demographic data of the Lay Readers.

Table 4.10: Demographic Data of Lay Readers

Category	Number of participants	Out of	percentage
Male	9	12	75%
Female	3	12	25%
Married	12	12	100%
Baptized	12	12	100%
Confirmed	12	12	100%
Born Again	12	12	100%

From the above table, the lay readers interviewed qualified for the study because they had taken the Anglican sacraments as required by the church.

4.2 Causes of the Resurgence of Agikuyu Cultural Practices

The first research objective was to establish the causes of the resurgence of Agikuyu cultural practices among Anglican Christians in Murang'a county. The researcher therefore sought to know what the participants believed were the causes of these resurgence. This question was posed to all the participants.

4.2.1 Causes of Resurgence of the Agikuyu Cultural practices according to Agikuyu sages (Members of *Kiama kia Ma*)

The first objective for this research was to identify the causes for the resurgence of Agikuyu cultural practices in Murang'a county after over a hundred years of evangelization and conversion. For this reason, the study sought to know how the participants had joined the *Kiama kia Ma*. Out of the 54 members who participated, 31 representing 57.4% were introduced by friends or relatives, 12 representing 22.2% were introduced by the father who had offered the first goat (*mburi ya hako*) for them while 4 representing 7.4% were called into the *mwaki* by the *kiama* because of their expertise.

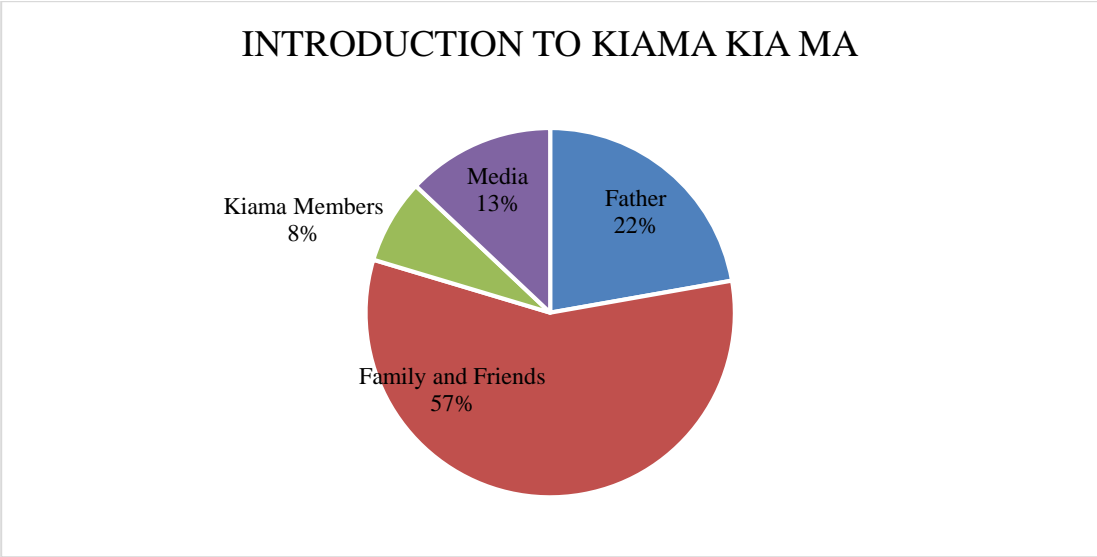
These 4 were old men who had participated in the cultural activities before independence. They therefore only required to offer one goat *ya kuhuha mwaki*, (to rekindle the fire). The other *miaki* members had offered the goat on their behalf. The rest 7 representing 13.0% had heard of the *kiama* from the media or from people and sought to join on their own. This information is summarized in Table 4.11

Table 4.11 Introduction to *Kiama kia Ma*

How they Joined Kiama	Number of participants	Out of	Percentage
Introduced by their parents (father)	12	54	22.2%
Family and friends	31	54	57.4%
Media	7	54	13.0%
Called by members	4	54	7.4%

Table 4.11 shows how Anglican Christians are introduced to *Kiama kia Ma*. There is evidence that more than half, 79.6%, of the people are introduced to *Kiama kia Ma* by people who are close to them including, parents, family and friends. For ease of interpretation, the above data is presented in chart 4.2.1.

Chart 4.2: Introduction to Kiama kia Ma



Source Primary Data

The participants were also asked why they joined *Kiama kia Ma*. The question was open ended and the members gave various reasons for joining. The most prevalent answers were; it is their tradition by 42 representing 81%, European traditions were discriminative 20 representing 38%, calamities and diseases in their home 41 representing 79%, to fit in the society 45 representing 86%, to learn their ways 50 representing 96%, to stop generational curses 47 representing 90%, to be assisted in social activities like bride price negotiations and circumcision of their children by 31 representing 60%. The reasons for joining *Kiama kia Ma* are summarized in table 4.2.2

Table 4.12: Sages Reasons for Joining *Kiama kia Ma*

Reason for Joining the <i>Kiama kia Ma</i>	No. of Participants	Out of	Percentage
It is my tradition	42	52	81%
To avoid discriminative European traditions	20	52	38%
Calamities and diseases at home	41	52	79%
To fit in the society	45	52	86%
Assert myself at home	28	52	54%
To learn the ways of our people	50	52	96%
Failure by the Church	45	52	86%
Stop generational curses	47	52	90%
To be assisted in social activities	31	52	60%

From Table 4.12 above, it is evident that most of the members of the *Kiama kia Ma* have been drawn to it for the desire to unravel the mysteries of their people. A majority, 81% said that it is necessary to join the *Kiama kia Ma* because it is their tradition. The Swahili saying “*muacha mila ni mtumwa*” (he who abandons his traditions is a slave) has been borrowed by the community and has been emphasized. Many believe that the challenges commonly faced by the community are a result of taking up other people’s cultures at the expense of their own. The Christ above culture in Niebuhr’s Christ and Culture theory avers that culture is directed ordered by God. The Agikuyu see their culture as having been ordered by God and thus desire to follow it so as to reap the blessings and protection of their God.

There appears to be an urgent need for the people to associate themselves with the Agikuyu traditional culture. For this reason, many have joined the *Kiama kia Ma* to

learn the ways of their people. This is supported by Mugambi (1989) when he says that people who have left their ways will later search for their identity as a way of asserting themselves.

A total of 52 members representing 96% of the participants have joined *Kiama kia Ma* to learn their traditions and customs. This group never had a chance of learning the ways of their people as they grew up. A chance has availed itself and they are not letting the opportunity to slip by. During the *miaki* attended, the conveners availed ample time to teach members the Agikuyu traditional ways of life. After the sacrifices were made and the initiates and their sponsors were busy roasting the meat for the members, the rest assemble in a group and the elders teach the rest of the members mainly on what was expected of the individual by the community.

Another reason for joining the *kiama* is misfortunes and calamities in families and desire to break generational curses as posited by 79% of the participants. They have experienced or witnessed calamities or misfortunes befalling members of their families or neighbours and fear that the same can befall them. The members believe that they have either as individuals or as families broken taboos and that is what is causing the misfortunes in their families. Muraya (2013) says that Agikuyu Christians still see and interpret challenges from an untransformed indigenous world view. They continue to view their challenges from their traditional beliefs and practices.

The elders were asked to name some of the misfortunes they have encountered as individuals and as families. They identified drunkenness, joblessness, jigger infestation, death of young people. Family breakdown and lack of marriage partner. The responses

on the challenges facing members of the Agikuyu community according to the elders are summarized in table 4.2.3

Table 4.13: Challenges facing Agikuyu Community according to the elders

Misfortune	Number of participants.	of	Out of	Percentage
Drunkenness	35		52	67.3%
Divorce	18		52	34.6%
Lack of marriage partners	15		52	28.8%
Joblessness	42		52	80.8%
Madness	8		52	15.4%
Jiggers	10		52	19.2%
Untimely Deaths (especially young members of family)	38		52	73.1%

From the above table, it's obvious that the members have challenges that they believe are unnatural and something should be done to prevent such calamities befalling them. Peterson et al (1998) and Muraya (2013) observes that religion dictates a certain way of actions for both the individual and the cooperate society and that often they find themselves in sin or error that needs to be resolved by an external force. This force can be approached in certain ways like sacrifices to bring the challenge to an end.

While some of these challenges like joblessness appear to be universal, many Agikuyu believe that there is a force behind every challenge. The people feel that it is a form of punishment from the supernatural, *Ngai* or the ancestors. They are being punished for

errors that they have committed. That the same is exemplified in the teaching by the elders who convince them that they need to revert to their ways if the hardships being experienced are to be averted makes things harder for those who are faced by the challenges.

Families that have children who don't get marriage partners, yet they are of age are assumed to be suffering from curses brought about by shortcomings in their parents or grandparents' marriages. In an FGD held at *Mwaki wa Karurumo* on 08/01/22, childlessness and divorces were attributed to curses brought about by breaking taboos related to marriages committed previously by members of the extended families of the suffering family.

Kiambati O.I (08/01/22) explained that if the dowry for the mother was not paid in full then it is likely that the girls will not have a happy marriage or they might not find marriage partners at all. The sons of a father who did not pay the bride price are also likely not to get wives. Kabetu (1947) collaborates this when he explains how an uncle buries bones in the homestead of a niece to block her from getting children if there are parts of the dowry that are unpaid on the part of the mother. To him, a sacrifice would be made with the help of a medicine man and the uncle in question would be called to remove the bones once the due bride wealth was paid.

During the FGD the elders explained that a father who takes the bride wealth of his daughter before he has himself paid the bride wealth of his wife welcomes a curse in his family. This curse affects not only the man but his children and grandchildren. It is also

taboo for a man may to take more “goats” for his daughter than he actually paid for his wife. The same curse affects his whole family.

Being unmarried, divorced or widowed among the Agikuyu people is attributed to curses. The circumstances are dreaded especially in the rural areas and therefore anybody who finds him/herself in such predicaments have reason to seek any remedy at his disposal. Over 50% of those interviewed could identify themselves with a family or families who have had to endure marital challenges. This is attributed to mistakes made by other members of the family.

Against this background the Agikuyu strive to establish their parents’ level of bride wealth in hope of neutralizing the curses if they suspect something is incomplete. Once the limitation is identified, the culprit with the help of the elders repay their debts and the curses are cleansed. According to the elders interviewed, once that is done, the healing is almost automatic.

Another common challenge the Agikuyu are facing, and which the participants attributed to the disregard of the Agikuyu culture is extreme poverty. People who are poverty stricken are assumed to have disregarded their traditions and customs. In an FGD at *mwaki wa Nyato 07/11/22*, extreme poverty particularly where members of a family are infested with jiggers is seen as an example of a cursed family. Relatives of people facing such predicaments are advised to intervene and assist their relatives either by advising them or offering them material support.

Among the challenges identified by the participants, untimely death was most prevalent at 73.1%. By untimely death the participants meant the death of a young man or woman.

There is a commonly held belief that a person should live to a ripe old age. When a youngster dies therefore, the people look for the causes or cause of death and it is often concluded as either murder through curses or punishment from the spiritual realm, “nothing dies for nothing”, meaning there is a reason for every death. When such a serious misfortune befalls a family, they can only counter it spiritually.

There is always a reason for these deaths and while they appear natural to the outsider, for the culprits they are not. Muraya (2013) avers that death among the Agikuyu comes from the spiritual realm. The Agikuyu elders are able to follow up such matters and come up with remedies that are believed to work. This is mainly by paying outstanding debts to the debtors and their families. It is important to note that these debts are not borrowed loans but offences committed against other people.

Another reason the participants identified for joining the *Kiama kia Ma* was the change in the church. A majority 45 (86.5%) of those interviewed said that the church had lost its traditional vigour and interest. The missionary trained vicars and evangelists who had the interests of the adherents at heart are no more. According to the sages in an FGD held at Mwaki wa Nyato on 7/11/ 2020, the focus of these earlier religious leaders was in the hereafter and there was very little emphasis on material world treasures.

This is in line with Ngugi (1965) when he explains the pain the missionary trained evangelists underwent to spread the gospel. The missionary trained clergy were focused on heaven for themselves and their adherents. This resonates well with the Christ against culture view which emphasizes the teachings of Jesus’ total rejection of the worldly materials in pursuit of heavenly treasures. The elders argue that the missionary trained

evangelists toiled in worldly labours like farming for their upkeep but when it came to evangelizing, they crossed rivers and valleys to preach the gospel. These kinds of evangelists according to the elders are missing in church today.

The elders further argued that the poor are discriminated in church. One elder from *mwaki wa Gituura* during an FGD held on 01/05/21 referred to an incidence during the laying of the foundation stone of St. Mary's church where a renowned politician in the company of the area Member of County Assembly (MCA) came in while the summon was in progress. Two people were asked to surrender their seats to the two politicians yet the congregants themselves are not allowed to make movements in church during summons. The elders also accused church leaders of greed in general, false teachings and immorality. Most vicars according to the elder's welcome politicians in their churches with prior knowledge of the source of the wealth they bring to church.

Mwangi O.I (06/02/21) cited the church involvement in the circumcision of Agikuyu boys as an example of the Church straying from her mandate for worldly treasures. The elder wondered why the church was organizing circumcision camps for Agikuyu boys yet the church doctrine has nothing to do with circumcision. Among the Agikuyu Circumcision is a very sacred practice as emphasized by Kenyata (1938) and Leakey (1977). The sages believe that they should be left to guide the practice because it has no meaning for the church. The elders argue that the church does not recognize circumcision in any of her pastoral activities. What happens when the circumcision is organized in a parish where the vicar is uncircumcised or is a lady? To them the church is organizing the camps for monetary gains and nothing spiritual. Kimani (2010) argues that the church has always tried to control the few Agikuyu cultural practices it accepted.

The issue of circumcision is very sensitive among the Agikuyu. It is one of the areas where the Anglican-Agikuyu rivalry is centred. In March 2022, Kariguini Archdeaconry organized a boy circumcision camp at Kariguini secondary school from 14th to 18th March 2022 at a cost of 6,500 Kenya shillings. At the same time *Kiama kia Ma* elders in Murang'a South liaised with Ruiru and Juja elders to have their boys circumcised at Gitothua in Ruiru, Kiambu county. At a cost of 8,500 Ksh. From 17th to 27th March 2022. This became a battle ground as the two camps attracted Anglican Christians.

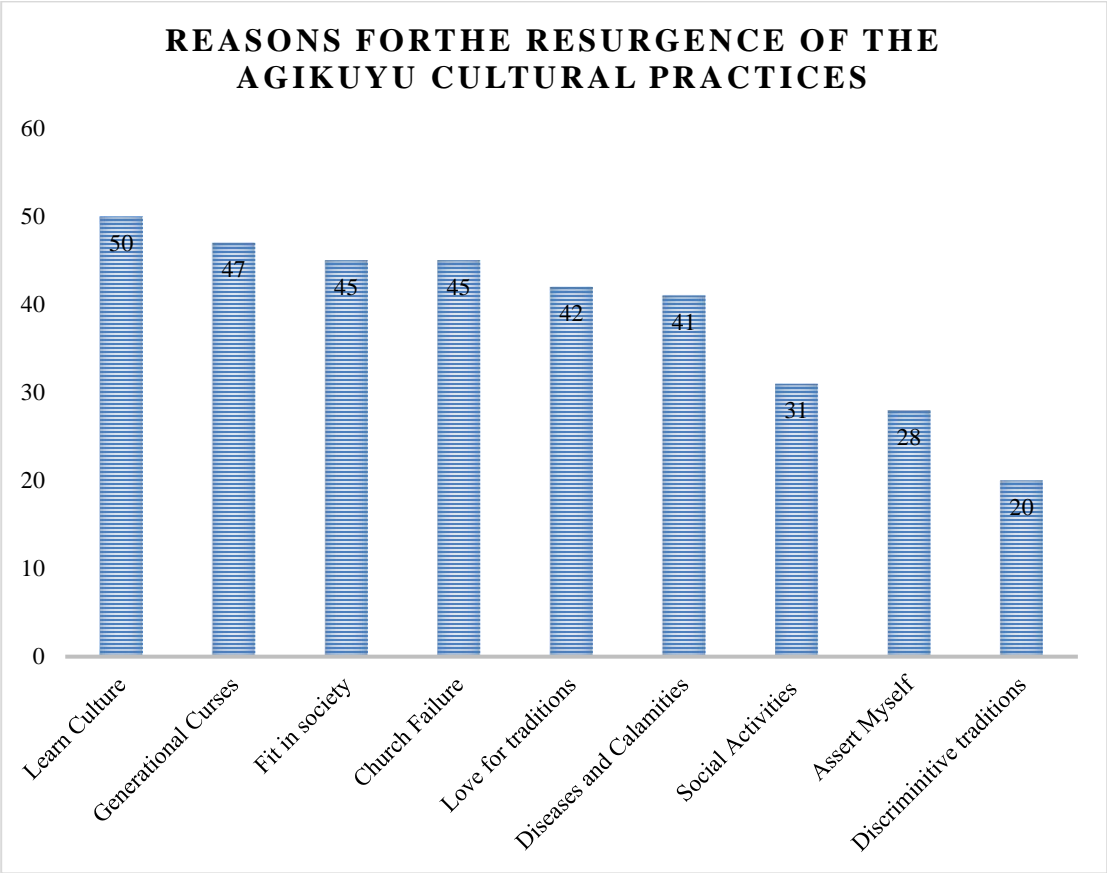
The elders accused the clergy of misinterpretation of the biblical teachings. The Anglican clergy according to the elders pick a few verses that they use to control the behaviour of the congregation. Leedom (2003) asserts that Biblical hermeneutics have throughout history been used as a tool of subjugation. There was evidence during the research that the elders had good knowledge of the scripture as they were able to quote various verses to argue their case.

It is evident that most of the Agikuyu Christians in Murang'a still harbour their traditional social cultural beliefs and practices. They have not been able to completely cut off their allegiance to their customs although from the outside they portray a picture of converted Christians. Once faced by challenges they will want to apply their traditional knowledge to salvage the situation. This is not unique to the Agikuyu because Nyahela (2015) observed that Luhya Christians secretly go back to their traditional practices when they encounter incomprehensible situations they cannot solve on their own.

The resurgence of Agikuyu customs and the presence of people who will propagate their teaching in outfits like *Kiama kia Ma* is seen to reinvigorate traditional practices that have hibernated for many years. The elders in such organized groups use their knowledge to cause fear and anxiety and the Agikuyu are easily lured to them groups. The language used is mainly esoteric and only those in the inner circle will understand. This draws other members to get in so as to acquire such knowledge. In such circumstances the resurgence of Agikuyu customs is unavoidable. Mudimbe's Power-Knowledge theory explains how those who gain knowledge will certainly use it to expand their power. This way the elders with their special knowledge are able to chart the direction to be followed.

The church has also not helped her Christians to cope or counter the resurgence. The contempt by which the church has taken this resurgence has not helped the Anglican Christians in Murang'a county. The church should relook at her strategies in addressing the resurgence. She must for instance handle the resurging activities such as the traditionally inclined circumcision ceremonies with caution. The reasons for the resurgence of the Agikuyu cultural practices according to Agikuyu elders are summarized in chart 4.2.2.

Chart 4.3: Reasons for the resurgence of Agikuyu Cultural practices according to the elders



Source: Primary Data

Chart 4.3 summarises the main reasons why people join Kiama kia Ma according to Agikuyu sages. The main reason is to learn the Agikuyu culture followed by fear of curses.

4.2.2 Causes of Resurgence of the Agikuyu Cultural practices among Anglicans according to the bishop.

The bishop attributed the resurgence of the Agikuyu cultural practices to the desire of adventure. According to him, many Anglicans are going back to their traditions out of

curiosity. The proponents of these cultural activities advertise themselves in a nice language and many people including Christians join the gatherings to find out what they are and if whatever they promise happens. The church has stood by the truth throughout and this truth has now become the norm. When people are promised new things that will bring them a more comfortable life, the spirit of adventure in them rises and it doesn't matter whether what they are being told is the truth or not, they will first rush into it.

Agikuyu Anglicans were not ready for women empowerment according to the bishop. The Agikuyu have for many years been patriarchal and do not envision a situation where they can be led by women. The leadership of women in church do not sit very well with them. That the women leaders in the church are referred to as men (*athuuri a kanitha*) in Murang'a South diocese is a challenge to men who feel that their space is being occupied by women. This is made worse by the fact that it is harder for men to qualify for positions in church.

The bishop lamented that the expectation of the church on men could be pushing the men away. He cited the denial of sacraments to men who have not solemnized their weddings, yet the same is accorded women as one of the churches strategy that might be working against the church. According to him, if a man converts the whole family converts and that is what informs the denial of the sacraments to men. He however said that this could be a major reason why men are going back to their traditions.

The devil was also accused of influencing the men in his war against Christ. According to the Bishop, the war against Christianity is an ongoing war and a little lapse gives the devil a chance to spoil and take away what has been won for Christ. To him Christians must for ever be alert. In the war against evil, the church will sometimes be bruised but will never fail. At the end there will always be triumph.

The rise of cultic Christian organisations and churches were also to blame for the resurgence of Agikuyu cultural practices. Religious leaders pretending to be apostles of Christ have taught people a gospel that is not in line with the true gospel of Christ. These leaders perform fake miracles of healing and exorcism and when eventually they are exposed, there is a blanket condemnation for all Christians. This has a direct effect on the faith of Christians. According to him, Christians must stick to the truth even when it is unpopular.

4.2.3 Vicars' Views on the Reasons for the Resurgence of Agikuyu Cultural Practices

The vicars were all interviewed individually. They were given the questionnaires to fill in which was followed by an oral interview. Due to the sensitivity of the matter in the diocese, the priests were assured of confidentiality and their names have not been disclosed in this research.

All the vicars interviewed were aware of the existence of members who partook in the Agikuyu traditional practices. They were also aware that there were members of their churches who had been conscripted into the groups practicing Agikuyu cultural practices. Although they knew that the traditional activities were taking place, none of

them (0%) had ever visited the elders in their shrines or witnessed first-hand as the sacrifices were taking place. Some of the reasons given for not attending these sacrifices are summarised in Table 4.13

Table 4.13: Vicars' Reasons for not Visiting Agikuyu Shrines

Reason for Not Visiting	No. of Vicars	Total Number Interviewed	Percentage
Not to confuse their congregation	6	14	42%
Could not be allowed (women)	4	14	28.6%
It is sinful	8	14	57.1%
Not worth Christian time	6	14	42.9%

Table 4.13 summarises the reasons why Vicars do not visit the Agikuyu Shrines to witness first hand what the sages are doing in the shrines. Of the vicars interviewed, 6 (42.9%) said that their visit to such shrines would have a negative effect on the congregation. The members of their churches who would see them visiting those shrines might be tempted to think that the vicar had either joined the outfit or was endorsing it. Mathew (OI 03/03/21) quoted Paul as saying that food offered to idols would not affect him but would erode the faith of a weaker brother. As such he had a duty to protect his congregation. Thus, he had never and would never visit such a shrine.

Another 4 (28.6%) were women and were therefore excluded as women were not allowed in the gatherings. They were aware of this and said as much. However, 2 said even if they were allowed into the gatherings, they would never wish to go in such

gatherings. It is always good to avoid the devil instead of leading yourself into temptation.

A majority 8 (57.1%) said that it was a sin. Jesus had been sacrificed and was the final sacrifice and participating in any other sacrifice was watering down the value of Christ's sacrifice. Mark O.I (10/03/21) said it was immoral in itself for someone who had seen the light to go back into the darkness. This is in line with the Christ against culture view where the priests would want the congregants to abandon their earthly practices in favour of what has been offered by Christ on the cross. Jesus paid the price for all and now assuming that the blood of goats can do better than the blood of the son of God is the highest level of ignorance.

According to 6 (42.9%) of the vicars, it was not worth. They said that the shrines were full of people who were against the light and therefore required no attention. Mark O.I (10/03/21) said any learned person who has been redeemed by Christ following old tobacco sniffing men is an example of the power of Satan. This group of priests believes that the activities of *Kiama kia Ma* are demonic. This again is on the Christ against culture view where the vicars view culture as sinful and something for the Christians to run away from.

The vicars were asked to opine why their members were joining groups that engage Agikuyu Cultural Practices after such a long time in the church and the most prevalent answers are presented in Table 4.14

Table 4.14: Reasons for Resurgence of Agikuyu Cultural Practices According to the Vicars

Reason	Number of Vicars	Out of	Percentage
Powers of darkness	11	14	78.6%
Popularity	10	14	70.4%
Skewed Media	8	14	57.1%
Weak Faith	6	14	42.9%
Nationalism	6	14	42.9 %
New Christian Faiths	6	14	42.9%

Out of the 14 vicars, 11 attributed the return to Agikuyu traditional practices to the powers of darkness. There was a general feeling that the devil was at work in the diocese and all over the world. Luke O.I (17/03/21) said that Satan did not convert to Christianity when the Agikuyu became Christians. He does not give in very easily and he will do everything to ensure that he gets his followers back. Mathew O.I(03/03/21) said the kingdom of God and the Kingdom of demons are ever at war and the church cannot afford to slacken because Satan might take over. John O.I (24/03/21) referred the researcher to the crucifixion of Jesus where Judas went back to earthly kingdom and desired to have Jesus wage a worldly war on the Romans. They were however quick to say that just as Jesus was victorious over Satan, so shall the church.

A wind of popularity was blamed by 10 (70.4%). They posited that it was currently fashionable to appear like a member of the Agikuyu community and to exhibit knowledge of the community's culture. James O.I (07/04/21) likened the activities of

Kiama kia Ma to a women gathering that had taken shape among the Agikuyu women to visit their parents in the guise of asking for blessings (*Kamweretho*). At the face value the women appeared to be going to visit their parents in the villages but it was a way of the single mothers paying their own bride wealth. This wind of *kamweretho* swept both the single and married women. According to him *Kiama kia Ma* will die a natural death just like *kamweretho* did.

The media was blamed by 8 (57.1%) for the Agikuyu Christians' return to the traditional practices. The vicars blamed vernacular radio and television stations for glorifying Agikuyu culture. The vicars said that even Christian radio stations gave airtime to the proponents of Agikuyu traditional practices. Luke O.I (17/03/21) said all Gikuyu Radio and TV stations popularized the Agikuyu traditional practices creating a desire to the audience to join Agikuyu Councils. They make the people feel that there is something missing in their life which can only be obtained through traditional remedies. These stations are the stations of choice among the people of Murang'a and like in every other sphere of life, they are able to sway the minds of the listeners. The stations are viewed or listened to in most of the homes in Murang'a County.

Weak or little faith among Christians was also seen as a contributing factor towards the return to discarded customs among the Christians by 6 (42.9%) of the participants. They said that many Christians were not firmly grounded in their faith. According to them, Christians of little faith are easily swayed by demonic waves. These are the Christians who come to church as a formality, simply because it is Sunday. They participate in all the church activities and at the face value are good Christians. This group is very volatile

and is easily led astray. Some church leaders are also in this group and fall with other members of the church.

Nationalism brought about by devolution was also mentioned as a contributor to the resurgence of Agikuyu traditional culture and religion by 6 (42.9%) of the vicars who attributed the return of cultural activities to the desire of Christians to associate themselves with their ethnic community. John O.I (24/03/21) said that the counties in Kenya are demarcated on tribal lines. Most Anglicans in Murang'a county for instance are Agikuyu. Devolution therefore reinforced the community identity which in turn brought in a form of nationalism where members of Murang'a county love their county. Since they are Agikuyu, they want to be real Agikuyu.

This spirit of nationalism was observed in *Kiama kia Ma* ceremonies in almost all the shrines that were visited. Before the opening prayers of the day, the members face Mount Kenya and confess that they are Agikuyu in a song known as *Ndi Mugikuyu* (I am a Mugikuyu). The song is close to an anthem as it was sang in all shrines visited. The leader asks the people to confess that if they were publicly asked whether they are Agikuyu and the people shout that they would raise up their hands and state that they are Agikuyu.

Fear of the unknown was also blamed for the relapse of Christians. The vicars said that Christians like all other members of the society are living at very uncertain times. There are diseases like cancer and COVID 19 that have claimed many lives after depleting families' resources. The Christians have prayed earnestly for healing but sometimes this

healing does not come. When now they hear it from the media or from friends that the suffering has been brought about by generation curses and omission by family members, they go to any extent to avert the challenges. This desire for healing sometimes supersedes the Christian loyalty. This view is expressed by Tempels (1959) when he says that Christians go back to their former ways when overtaken by danger or suffering.

New Christian denominations were blamed by 6 vicars (42.9%) for the resurgence of Agikuyu customs. According to them some Christian denominations have resulted to exorcism and miracle healing as a way of attracting followers. Christians who believe in witchcraft and curses are susceptible to any method that might be available to them for exorcism. When they see these miracles working Christian ministers exorcising demons, they take it that the problems they are experiencing can be solved through such acts. When they don't get such miracle healing in the Anglican church definitely will seek the remedy at home. Peter O.I (31/03/21) said that some of these Christian miracle healers have been proved to be liars and the consequence is the dilution of Christian faith.

4.2.4 Reasons for Resurgence of Agikuyu Cultural Practices According to the Lay Readers

The study sought information from 14 lay readers, one from each of the participating churches. One opted out of the research while another one relocated. A total of 12 lay readers participated. The lay readers were interviewed individually through oral interviews. They had all heard of the elders' council and 4 (33.3%) had participated or visited the members of *Kiama kia Ma* in their activities. Only 2 (16.7%) had joined by

giving the initial goat but were no longer active in the *kiama* activities. The 2 lay readers were asked why they had joined and one said it was natural to do so in their village as almost all men were joining immediately after the 2010 constitution. He didn't find anything to tie him to the *kiama* because there was nothing special about it.

The other one had joined during his bride wealth negotiations. According to him, his uncle and his in-laws refused to conclude his bride wealth negotiations before he had offered the initial goat. He did not follow the *kiama* after the marriage negotiations were concluded. According to him, there is nothing unique about the *kiama*, it is just a way of life and were it not for the misunderstanding between the church and the elders, it is harmless to Christianity.

The lay readers were asked why they do not visit the elders in their shrines during the ceremony. Their answers are summarised in table 4.2.6.

Table 4.15: Why Lay Readers do not Visit Agikuyu Shrines

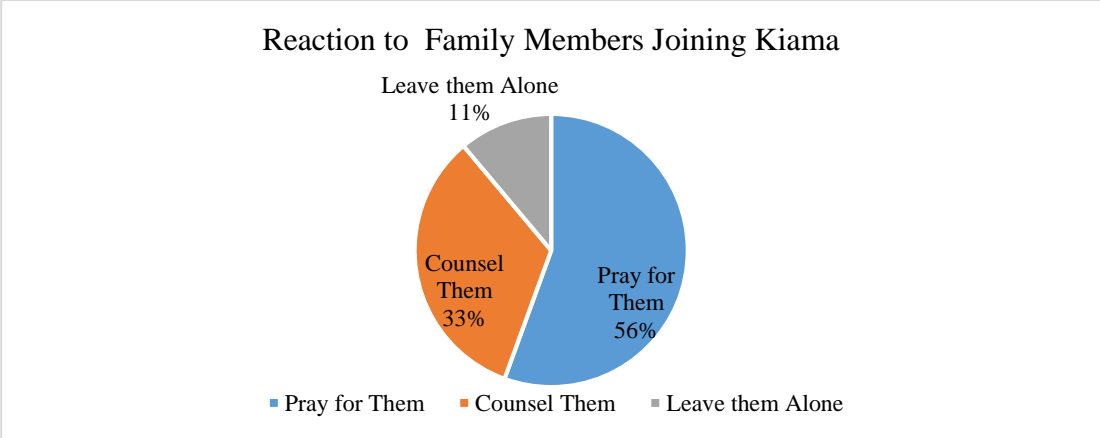
Reason	Number of Participants	Out of	percentage
It is anti-church	6	14	42.9%
Blood of Jesus is sufficient for salvation	10	14	71.4%
Its retrogressive	7	14	50%
It is for the illiterate and drop outs	3	14	21.4%
It discriminates against women	9	14	64.3%
The members drink <i>muratina</i>	8	14	57.1%
There is nothing unique in it	3	14	21.4%

Table 4.15 summarises the Lay Readers reasons for not visiting Agikuyu Shrines to witness what happens there with a majority 71.4% saying the blood of Jesus is sufficient.

Agikuyu cultural activities were seen as anti-Christian by 6 lay readers representing 42.9% while 57.14% found it wanting for the Agikuyu to use the blood of rams when already the blood of Christ has been offered for free. To them the blood of Jesus is sufficient to cleanse all their sins. Half of the lay leaders felt that the traditional practitioners were taking people back to the bad things they discarded. They felt that such retrogressive activities were for people who were not learned with 21.4% opining that the groups consisted of illiterate people and school dropouts. The Anglican Church of Kenya forbids the use of alcoholic drinks for her adherent. Another 57.14% would not visit the Agikuyu cultural practitioners because they use *muratina* while 64.29% said that the Agikuyu elders discriminated against women.

The Lay Readers were asked how they would treat members of their immediate families if they joined the *kiama*. The most prevalent answers are presented in Chart 4.2.3

Chart 4.4: Lay Readers reaction to their Family Joining *Kiama kia Ma*.



Source: Primary Data

Chart 4.4 summarises the Lay readers’ reactions to the members of their families joining *Kiama kia Ma*. The lay leaders would mainly pray for their kin if they ever joined groups of people who practiced Agikuyu customs according to 56%. Some 33% would also counsel their kin in a bid to show them the right way to follow while 11% said that only mature men join the kiama and as such they would have let them enjoy their right of choice.

The lay readers were asked to give reasons for the current resurgence of Agikuyu traditional worship practices in the church and they suggested laxity of the church, postmodernism, working of the devil and the media. These responses are presented in Table 4.16

Table 4.16: Reasons for the resurgence of Agikuyu cultural practices according to Lay Readers

Reason	Number of Participants	Out of	Percentage
Devils work	8	14	57.1%
Church discriminates against men	3	14	21.4%
Media	4	14	28.6%
Laxity of the Church	2	14	14.3%
Postmodernism	3	14	21.4%

Devil’s work was blamed by 8 of the lay readers representing 57.1%. According to them these were the last days and the devil was busy reaping from where he did not sow.

Mwangi O.I (07/04/21) said that the devil was using everything to confuse Christians. He said only the strong would withstand his onslaught.

Another 3 of lay readers representing 21.4% opined that the Anglican church discriminated against men and this forced the men to look for comfort elsewhere. Some cases of discrimination that were suggested include the administering of the Holy Communion. A couple that has not solemnized their wedding in church is regarded adulterous. However, the woman can still partake in the Holy communion but the man cannot. A woman divorcee can join the Mothers Union (MU) while the man cannot join Kenya Anglican Men Association (KAMA). This was observed during the research as seen in chart 4.3. A divorced woman can hold office in the Anglican church even after the second or third divorce. A man who is either divorced or polygamous cannot hold such positions. The children of single mothers are baptised as children but those of a man in the second marriage cannot be baptised until they are old enough to go through catechism on their own. These are some of the reasons according to the 3 lay readers were evidence of the discrimination that has continued in the Anglican church for many years and the men feel disadvantaged.

Mudimbe's Power-Knowledge theory posits that when people are overpowered, they will try to protect themselves. Sometimes they protect themselves by surrender hoping to gain by surrendering. In the modern-day Christian scenario, the men have lost their status at the expense of women in church. They are trying to protect their supremacy either by surrendering to the church or surrendering to the traditional outfit where they will acquire power or knowledge to regain their power.

Media was blamed by 4 lay readers representing 28.6% for the resurgence of Agikuyu cultural practices. They said the Agikuyu TV and radio stations broadcast programs promoting Agikuyu cultures and the guests in the studio scare the listeners into submitting to the traditional ideas they propagated but 2 lay readers representing 14.3% said that the church had not done enough to understand the need of men in the modern society, they argued that the church is reluctant to identify the reasons people were going back to their customs and devise ways of encouraging them to remain in Christianity.

Postmodernism was blamed by 3 lay readers representing 21.4% for the resurgence of the Agikuyu cultural practices. According to them, Christians have gained so much freedom in faith and they would want to believe only what they think is true. They will also doubt some doctrinal truths and form their own beliefs yet they still want to be called Christians.

4.2.5 Reasons for the Resurgence of Agikuyu Cultural Practices According to the Youth

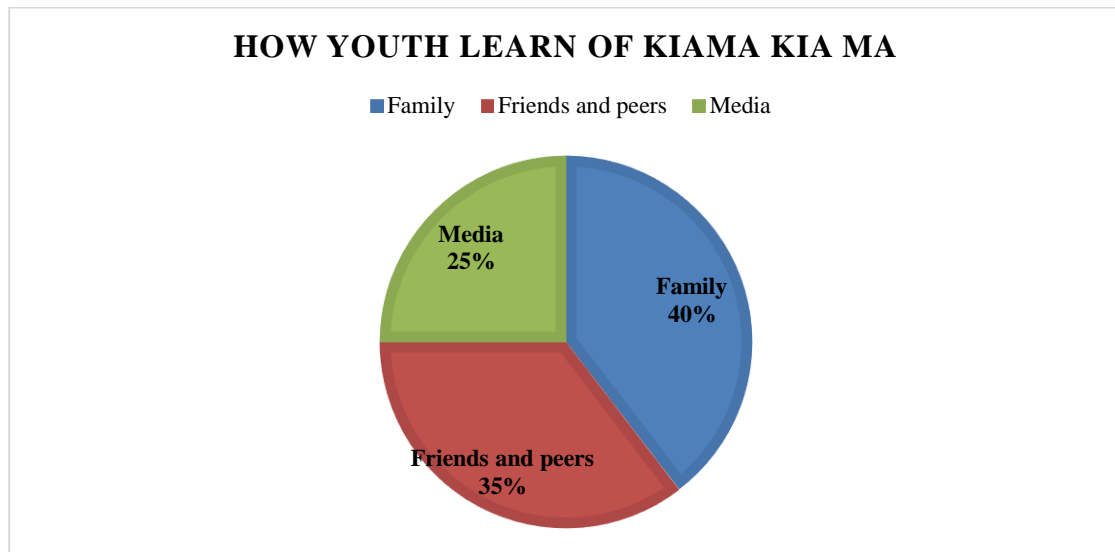
Four (4) youths from each of the participating parishes participated in the research making a total of 56 youth. They were interviewed through questionnaires and one FGD which was held at Githunguri Archdeaconry on Sunday 17/10/21. Out of the 56 questionnaires that were collected 6 were spoilt because they either had most of the questions left blank or were incoherent. A total of 48 responses were accepted in the study. The youth were asked whether they had heard of *Kiama kia Ma*, they all knew of its existence. They were asked how they learnt about it and their responses are summarized in Table 4.17.

Table 4.17: How Anglican youth learn about *Kiama kia Ma*.

How did you to Learn of <i>Kiama kia Ma</i>	Number of Participants	Out of	Percentage
Family	19	56	33.93%
Friends and peers	17	56	30.36%
Media	12	56	21.43%

From Table 4.17 above, 19 representing 33.93% were introduced through family members, 17 representing 30.36% through friends and peers while 12 representing 21.43% said that they had learnt of *Kiama kia Ma* through radio and television. These responses are represented in Chart 4.5

Chart 4.5: How Anglican Youths Learn of *Kiama kia Ma*.



Source: Primary Data

From the above chart it is clear that Anglican youths in Murang'a county are introduced to *Kiama kia Ma* mainly by people close to them including the family, friends and peers. This means that the people closest to the youths are the ones who introduce them to the Agikuyu cultural practices.

The youth were further asked whether they had ever participated in *Kiama kia Ma* activities. A majority 27 out of 48 youth representing 56.2% had participated in the *Kiama kia Ma* activities and 9 representing 18.8% had given the introductory ram, 3 representing 6.25% on their own while 6 representing 12.5% had the rams given by the parents on their behalf. The responses of the youth on membership of *Kiama kia Ma* is presented in in Table 4.18

Table 4.18: Anglican Youth Affiliation to *Kiama kia Ma*

Kiama kia Ma Membership	Number of participants	Out of	Percentage
Introduced by parent	6	48	12.5%
Joined Voluntarily	3	48	6.3%
Total Number	9	48	18.8%

From Table 4.18 we can see that 18.8% of the youth had already joined *Kiama kia Ma* either voluntarily or by being introduced by the parents.

A total of 27 youth (56.3%) had participated in the Agikuyu cultural practices propagated by *Kiama kia Ma*. This group was comfortable with being members of *Kiama Kia Ma*. They did not see any conflict between Christianity and *Kiama kia Ma*. Those youths who had participated in the *Kiama Kia Ma* activities were asked to give

reasons why they had participated. Out of the 27 youth who had participated, 24 (88.8%) said they did not see any reason for not joining their people in a community activity. They used biblical references to justify their participation in the activities arguing Jesus participated in cultural activities. Paul (OI 11/07/21) referred the first miracle Jesus performed at a wedding in Cana of Galilee where he made the traditional wine for people who were already drunk. Other defences were Jesus was circumcised on the eighth day according to the Jews customs while sacrificing during the Passover was a Jews' tradition in which Jesus partook to the last days of his life. Three youth representing (11.1%) went for fun, they enjoyed the activities, the meat and one of them took the wine.

Timothy (OI 04/07/21) said it was fallacious for people to accept that God was not present among the Agikuyu before the coming of the Christianity. According to him, if God is omnipresent, we must stop believing that he was introduced to Africa by Christian missionaries. He does not require to be introduced by anybody anywhere. The difference between the God of Israel and the God of the Gikuyu is the name which is brought about by the difference in language.

Asked whether they took the traditional wine during the ceremonies, 10 among the 27 who had visited the *miaki* representing 37.0% confirmed to have taken the wine while 17 representing 63.0% had not. The youth were asked whether they would encourage other youths to join *Kiama Kia Ma* and 20 representing 74.0% would encourage others to join while 7 representing 26.0% would not.

Of the 24 who had never taken any part in the Agikuyu cultural activities, 16 representing 33.3% would never join the group because their practices are not biblical. Drinking of *muratina* was particularly of concern because saved Anglicans do not take any other wine apart from church wine. Peter (OI 11/07/21) said he had never taken any intoxicant in his life and would never ever want to indulge. He therefore keeps away from areas that might lead him into temptations. Eight youth representing 33% of those who had never participated in the Agikuyu cultural activities were not sure whether they could join *the Kiama kia Ma* or not.

There was no value in joining the *Kiama Kia Ma* according to 16 representing (33.3%). They did not believe that there is anything that Jesus is incapable of doing. To them the salvation of Christ is enough to counter all the challenges they may encounter in life. To them with faith everything was possible. They referred to Jesus teaching that whatever you asked in faith would be granted.

There were 8 youth representing 16.7% who said that they would not go to the *kiama* because it mistreats people who have not paid the induction rams. According to James O.I (09/05/21) if you went to these people's gatherings, they would treat you like the uncircumcised lads in the group even when you were circumcised, married and even had children. They would categorise you with the young boys from the village and expect you to stay with them, eat with them and behave like them which is very demeaning.

4.3 Challenges Posed by the Resurgence of Agikuyu Cultural Practices on Anglican Worship in Murang'a

The study sought to evaluate the effects of the resurgence of Agikuyu cultural practices on Anglican worship in Murang'a county. As such the question on the effects of the resurgence on Anglican worship was posed to all the participants.

4.3.1 Challenges Posed by the Resurgence of Agikuyu Cultural Practices

According to the Agikuyu Sages

One of the objectives of this research was to find out how the resurgence of Agikuyu cultural practices had affected Anglican worship among Christians in Anglican Diocese of Murang'a south. The study interviewed 54 elders who were or had at one time been Anglicans but who had joined *Kiama kia Ma*. They were asked how joining *kiama* had affected their Christian life in the Anglican church and 28 representing 51.9% said nothing had changed. They continued to worship like they always worshipped in church. Another 26 representing 48.2% said family prayers in their households had stopped while 4 representing 7.4% said they never attend worship in the church. There were 8 sages representing 4.8% who had joined other denominations while 6 representing 11.1% had encountered social strife in the family where the wife or children refuse to eat meat slaughtered in their home because they believe it's a part of traditional sacrifices. another 24 representing 44.4% had lost the courage to testify in church while 8 representing 14.8% have lost friends they shared with in the church. The elders' answers are summarized in Table 4.19

Table 4.19: Effects of Joining *Kiama kia Ma* on Anglican Worship according to Agikuyu sages.

Response	Number of	Out of	Percentage
	participants		
Nothing has changed	28	54	51.9%
I don't attend church any more	4	54	7.4%
We do not hold common prayers in the house with my family	26	54	48.2%
I have joined a more accommodative denomination	8	54	14.8%
My wife does not eat the meat we slaughter in family get-togethers	6	54	11.1%
I do not give testimony in church	24	54	44.4%
I have lost some friends in church.	18	54	33.3%

From Table 4.19, it is evident that joining *Kiama kia ma* has had some effects on the Anglican worship in the diocese. At the extreme people who join *Kiama kia Ma* abandon the church and worship in the traditional way as 4 representing 7.4% of the elders interviewed had not been to church for worship and only go there for other ceremonies like burials and weddings of friends and families. Kangethe O.I (06/02/21) said that he has not been in church for the last 9 years. He has been within church compound for three times to attend a burial and two weddings but even then, he did not enter the church building. He is no longer comfortable in church.

In an interview with an official at *Mwaki wa Kionama* on 01/06/21, Kangethe O.I (06/02/21) said he had looked at Christianity and concluded that there is more godliness in the *Kiama* than in the church. To him most Christians are pretenders who want to hide something from the public. By the time of the interview, he had not been in church for 9 years. He however still retains the baptism name he was given in the Anglican church when he was baptized.

Some Agikuyu Christians who feel uncomfortable with the strife between the Anglican church leadership and the members of *Kiama kia Ma* join other denominations that are more accommodative to their world views as evidenced by 8 people out of 54 members making a 14.8% who had already joined churches that do not mind their members joining the traditional outfit. Irungu O.I (05/12/21) left the Anglican in 2018. He joined a Pentecostal church within Kenol town in Murang'a county and has since risen to the rank of a pastor. He has no problem in participating in the church and the Agikuyu cultural practices.

Anglicans normally hold fellowship at home as family. They pray before eating and before sleeping. The church insists on men leading in these prayers but according to data collected from the field 26 participants, 48.15%, said that they no longer hold family fellowships in the homes because they cannot agree on the form of worship. Kimemia O.I (07/11/20) said that he says prayers for his family to *mwenenyaga* every morning. These prayers do not require the participation of anyone else.

This view is contradicted by Leakey (1977) who posits that for the Agikuyu, a person who practices their religion is worth more than a relative who doesn't. If the family cannot worship together, then there is a likelihood of the family breakup where those worshipping the Anglican way will fellowship while those practicing Agikuyu cultural practices will fellowship on their own. Onzulike (2008) argues that where Christianity contradicts African culture, the African believer gets confused as he would wish to maintain some of his traditions.

Kiama kia Ma requires that a father offers an introductory goat for his son to introduce him to the elders. Ten elders representing 18.52% of the elders have introduced their sons to *Kiama kia Ma*. The number of children introduced by parents is likely to rise if that trend continues because there are some activities that cannot be led by people who have not introduced at least a son to the *kiama*. This challenges the men to offer a ram for at least one son.

The Anglican church in Murang'a is very opposed to any wine but alter wine and prohibits its members from partaking the same. According to Karanja (1999) the missionaries had even prohibited the Anglicans of Murang'a from planting sugarcane, a major ingredient in the brewing of the traditional wine. Some Christians would not touch anything associated with traditional wine. On the other hand *Kiama kia Ma* members use *muratina* to bless and to appease the ancestors. It is used in all ceremonies and it's unlikely that a member will not use it even if they do not drink it as 29.54% of those interviewed confessed to using *muratina* ceremoniously. This brings in conflict with the church.

Kiama kia Ma attempts to maintain the patriarchal traditions of the Agikuyu. The man is expected to be the head of his family. This according to the *Kiama* is not only traditional but also biblical. They quote Numbers 30 as the authority that allows them to guide their wives into their social life. Some women give in while others don't. Already from the data collected, 6 men said that their wives refuse to take the meat of the goats they slaughter at home during family gathering because the men utter words that justify the killing of the goat. This simple act causes strife in the family and directly affect Anglican worship for the man and the wife although according to the Anglicans, they become one being upon marriage.

The Anglican teach that those who confess Christ on earth will be similarly rewarded when Christ confesses them in heaven (Mathew 10:32). This is done through testimonies that are done during Anglican services. However, 44.4% of the members interviewed no longer confess either because they are afraid of fellow born again Christians who assume they have backslidden by joining *Kiama kia Ma* or they just feel that they are not good enough to confess. This is contrary to the Anglican teaching and thus the Anglican worship by these men is affected.

4.3.2 Worship challenges Brought About by Resurgence Agikuyu Cultural Practices According to Lay Readers

The research targeted 14 lay readers but 12 participated, they were all aware of the resurgence of Agikuyu Cultural practices and the existence of *Kiama kia Ma*. When the lay readers were asked how the resurgence of the Agikuyu cultural practices had affected Anglican worship in the diocese, 4 of the 12 representing 33.3% said that many

men are already running away from the church. This has left women to take over most of the leadership vacancies in the church activities. This according to them is not biblical as men are the priests in their families. As a consequence, men shy away from church activities including worship.

The election of women in leadership positions has also affected the family fellowship in that church leaders regularly hold meetings in the church after the Sunday service. When the woman is a church elder but the man is not, the services that women offer to their families after church are affected. The woman is left in the church while the man goes home to care for the children and other family chores. The men according to the lay readers blame the church for this situation and their participation in the Anglican worship is reduced.

Justus O.I (24/03/21) said that the policy assigning leadership to divorcees and single mothers was not in line with Anglican worship. According to him, Jesus equated divorcees with adulterous women and as such they do not qualify as worship leaders. He quoted Mathew 5: 31-32 which says divorcing a woman makes her adulterous and he who marries such commits adultery too. Prayer leaders must be clean as always repeated before taking the Holy Communion. God is holy and expects people to be holy. Such people should not be allowed to be the role models of the church because they will lead the youth and the children astray. “How can you explain Christian morality to Anglican youths if you are the youth chairperson as a single mother?” Justus O.I (24/03/21) asked.

Discrimination against men in the Anglican Church was identified by 2 lay readers representing 16.6%. They said that men should be given the same treatment given to the women. They cited holy communion, one of the central pillars of Christian worship as an avenue of discrimination against men. A man who has not solemnized his marriage cannot receive Holy Communion even if he is saved. If a man's wife and children can receive the same service calling him the priest of the family is mockery. The man cannot then lead his family in worship and this becomes a great challenge to family worship unless the man donates his priestly roles to the wife.

The children are also likely to view their father as a sinner and underrate his worship leadership in the family. There should be an urgent revision in such rules because it is not always that the man refuses to do a church wedding as the Anglican doctrine presupposes. Cyrus O.I (6/11/22) opined that at times women want a very elaborate wedding or the dowry required by the in-laws to allow a church wedding is so much. This inhibits the man's ability to do a church wedding and he should not therefore be punished for the same.

The lay readers were asked if they would support dialogue between the church and the members of *Kiama kia Ma* and 9 out of 12 representing 75% said they would support. According to them, failure by the church to engage these men would encourage more men to join other fellowships which are not necessarily Christian.

4.3.3 Worship Challenges Brought About by Resurgence Agikuyu Cultural Practices According to the Vicars

A total of 14 vicars participated in the research. They were asked whether the resurgence of Agikuyu cultural practices had affected Anglican worship in Murang'a County. A majority, 12 representing 86% said that the resurgence had affected Christian worship negatively while 2 representing 4% said that *Kiama kia Ma* activities had no effect on Anglican worship. The vicars were asked to identify specific worship challenges posed by this resurgence. They identified, dissension, flawed Christian fellowship, suspicion among Christians, desertion of the church, hypocrisy, mistrust and strife among youths circumcised in different camps. The vicars, responses are summarized in the Table 4.21

Table 4.20: Effects of the Resurgence of Agikuyu Cultural Practices on Anglican Worship According to the Vicars.

Reason	Number of Vicars	Out of	Percentage
Dissension	10	14	71.4%
Flawed Christian Fellowship	7	14	50%
Suspicion Among Christians	4	14	28.6%
Desertion of the church	8	14	57.1%
Hypocrisy among Christians	6	14	42.9%
Mistrust among Christians	5	14	35.7%
Strife among the youth after circumcision	6	14	42.9%

Table 4.20 identifies dissension among Christians as a major challenge on Anglican worship. A majority 10 vicars representing 71.4% said that the resurgence of Agikuyu cultural practice had caused disagreement among Christians in most of the social activities in church and at the community. The vicars said that this dissension had gone as far as the basic unit of the church, the Christian home. Simon O.I (14/04/21) brought up a case where a couple in his church could not pray together anymore over a disagreement on the marriage procedures for their daughter. Their daughter, a born-again Christian was getting married into an Anglican family. The husband is an official of *Kiama kia Ma* and wanted the bride wealth paid the traditional way which involves local brew for the blessing of the child. The mother and daughter objected but the man of the house was adamant and asked the wife to follow biblical teachings, wives be submissive to your husbands. The wife and daughter took the case to the church. This family can no longer pray together.

Half of the vicars interviewed, 7 representing (50%) said that Christian fellowship which is a major pillar in Anglican worship had been affected. They accused Christians who had joined *Kiama kia Ma* of trying to sneak their new teachings in the fellowship. This is not acceptable to those who do not subscribe to these new teachings. The strife between those who are practicing the Agikuyu cultural practices and those that do not has a negative effect on the Anglican Christian fellowship. Christians in general are unable to fellowship like they have always done because those who have joined the traditional guilds and those who haven't see religious matters differently.

Another 4 vicars representing 28.6% vicars said that there is growing suspicion between Christian which is draining trust among Christians, this reduces sincere worship

expected of all those who come before God. According to them Christians who have joined *Kiama kia Ma* feel like they are being attacked by the sermons in the church. As such they are more eager to hear what is being said about the *kiama* and not the gospel of Christ. Sometimes they misconstrue what is being taught in church and take offence on innocent teachings.

There is also the total desertion of some members from the church as 8 vicars representing 57.1% said some members desert the church completely. When men leave the churches, the effect of the family and the Christian worship in general cannot be ignored. Abraham I.O (7/04/21) said that the number of women in church is already higher than that of men and if the churches lose more men to *Kiama kia Ma*, most of the worship activities will be left to women.

Hypocrisy among the congregation is a recipe for sin and 6 vicars representing 42.9% identified hypocrisy as one of the worship challenges posed by the resurgence of the cultural activities in the church. According to Mathew O.I (01/03/21) men who partake in the cultural activities on Saturday and then come to church on Sunday never disclose that they are in *Kiama kia Ma*. They pretend to be like every other Christian in church and even partake in the Holy Communion. Yet when the vicar asks whether they are members of the outfit, they deny. Lying is a sin in itself. Julius O.I (17/03/21) said he tried to bring these men together for a meeting and less than 10% of those approached agreed to meet him. This means that the men are living hypocritical lives and prayers said in hypocrisy cannot be answered. This would also encourage insincerity among the Christians.

Anglican worship has also been affected by the discord between members of the *Kiama kia Ma* and those who were not. Five vicars representing 35.7% said that church activities are now conducted in a sensitive way to avoid hurting the worshippers. Some members particularly those that have joined the traditional outfits are wary of most of what is being said and done in the church. Some are keen to find fault in the preachers especially those that they have disagreed with on matters of customs outside the church.

Anglican worship involves many activities like singing, offering, naming and even other cultural activities like boy circumcision. The church has insisted initiation ceremonies be conducted by the church to protect the morals of the young boys but members of *Kiama kia Ma* organize their circumcision camps. Young Christians circumcised in the two groups are taught differently but when they come to church, they meet as the church youth. This was identified by 6 vicars representing 42.9% who said the youth were divided into the two circumcision camps. The different things taught at the two different camps come out when the youth are now expected to worship together in church. Luke O.I (17/03/21) said that you can identify youth that have been circumcised in the *Kiama kia Ma* camps because they don't clap their hands during praise and worship.

The church is sometimes faced with dilemma when confronted by unprecedented clash between the Agikuyu culture the Christian culture. Cyrus O.I (6/11/2022) recounted the events in a burial of one of the congregants of St. Mary's Church held on 26/07/22, and which was observed by this researcher. A standoff ensued when the vicar realized that he was expected to bury the divining tools with the body. Before the burial day the family had disclosed to the vicar that indeed the deceased practiced divination although

he was born again. He had retained his divining guard and the family wished he (the deceased) goes with it because they didn't know how to handle it after that. The vicar advised that they should burn it in a Christian ceremony before or after the burial. This would call for a public spectacle which the family desired to avoid.

The family therefore decided to put the paraphernalia secretly in the coffin. According to the first-born son, this would allow the old man to go with his things in the afterlife because if they burned them like the vicar had advised they would be left with ceremonial uncleanness and the spirit of the old man would continue to haunt them. According to him, the smoke would spread from the paraphernalia into the air and the deceased's spirit would not rest.

Because the deceased was a staunch Anglican, the church participated in the burial by buying the coffin and the clothes to be worn by the deceased. They also supervised the burial rites including the packing the body. It was difficult to stash the paraphernalia behind the church men and one KAMA leader alerted the rest that the family had managed to stash some objects in the coffin forcing a standoff. A church elders meeting was held at the mortuary for the elders present and it was agreed that the burial continue normally for the sake of other Christians.

The effects of the dent created by the episode are far reaching. According to Cyrus O.I (6/11/22) if the burial had been stopped, it would have had dire consequences on the Anglican faithful. On the other hand, if the church insisted on removing the

paraphernalia, it would have caused a spectacle. They avoided the spectacle but it might have set a bad precedence.

4.3.4 Worship Challenges Brought About by Resurgence of Agikuyu Cultural Practices in Murang'a County According to the Youth

The research targeted 56 youth, 4 from each of the 14 parishes that participated. Out of this, 48 met the required threshold and six did not. The research therefore worked with 48 youth making it a response rate of 84.7%. The youth were asked to identify Worship challenges that were caused by the resurgence of Agikuyu cultural practices. Among the challenges identified by the youth were, failure to testify in church, pride, poor participation in praise and worship, aloofness, worship of other gods and taking prohibited foods and drinks. Table 4.21 summarises the youth's response on worship challenges brought about by the resurgence of Agikuyu cultural practices.

Table 4.21: Youth's View on Worship Challenges Caused by Resurgence of Agikuyu Cultural Practices.

Challenges	Number of youths	Out of	Percentage
None	29	48	60.4%
Failure to testify in church	7	48	14.6%
Pride	9	48	18.8%
Poor participation in praise and worship	7	48	14.6%
Aloofness	5	48	10.4%
Worship of other gods	15	48	31.3%

Table 4.21 summarises the youth's views on the worship challenges posed by the resurgence of Agikuyu cultural practices. A majority, 29 representing 60.4% said the resurgence did not affect Anglican worship in any way. According to this group, the people who join *Kiama kia Ma* are Christians like all other Christians and worship normally like everyone else. Seven representing 14.6% said that people who joined *Kiama kia Ma* do not give testimony in church. Timothy OI (04/07/21) said that the youth who practice Agikuyu cultural practices do not give testimonies in church and in fellowships even when probed to do so. He said that testifying is a part of Anglican worship.

Nine youth representing 18.8% said that the youth who joined *Kiama kia Ma* and those who were circumcised in the *Kiama kia Ma* camps developed pride. They feel like they have something that only them have, it is like they are of a special class. The nine said that Christians must approach God in humility which is lacking among these people.

Seven youths representing 14 % said that the members who participate in Agikuyu cultural practices do not lead or participate in praise worship in church. According to them, the group appear like they are afraid of activities they have always participated in. In an FGD held at Githunguri Archdeaconry on Sunday 17/10/2021 with 8 youths, the participants said that once the youth start practicing Agikuyu traditional activities, they shy off from church activities.

Five representing 10.4% said that the members become secretive and mainly keep to themselves. They like hiding information and their language is esoteric. Paul O.I (11/07/21) said that when the group speak in Kikuyu, they use words that are not familiar. It becomes difficult to worship with them.

Idol worship was identified by 15 youth representing 31.3%. They said that members of *Kiama kia Ma* worship other gods in contravention of the first commandment. According to them, facing Mt. Kenya in prayers and sacrificing to other gods is a sign of idol worship. The one true God doesn't require animal sacrifice.

4.3.5 Worship challenges posed by the resurgence of Agikuyu cultural practices according to the bishop

The bishop was asked how the resurgence of Agikuyu cultural practices among the Anglicans of Murang'a South diocese had affected Anglican worship. According to him the greatest effect was diversion from Christian teachings. Anglican worship is Christian worship and Christian worship all about Christ who is in the New Testament. According to him, Christians who are going back to their culture centre their worship in the Old Testament and therefore cannot be said to be real Christians. A true Christian focus on Christ and without the New Testament the Christian is a lost Christian. The life and teachings of Christ are found in the New Testament and to be a Christian is to do what Jesus did and follow what he taught.

Another worship challenge is brought about by the disrespect of the people who have gone back to the cultural practices on other leaders including the clergy. These people assume that everybody else who has not joined their groups is naïve. As such these naïve

priests and elders cannot lead in prayers and other social ceremonies. That most of the people in these functions are Anglicans, their worship procedures and practices are affected.

The resurgence of Agikuyu cultural practices have also created fear in families according to the bishop. Mothers are afraid that their husbands will marry second wives or forcefully castrated them. This fear trickles down to the children and once the family harmony is destroyed, Christian worship both at home and in the church is affected,

Disrespect for elders by the people who have joined the traditional groups also had a direct effect on Anglican worship. The respect for older people in church has always been accepted but when people join the traditional gathering, it is a matter of how many goats you have offered but not your age and experience. Thus, a young man will be expected to guide older people in worship which is unacceptable.

The teachings of Anglicans practicing Agikuyu traditions sometimes are against Christian values. Citing Jesus teachings on the woman who had many husbands, the bishop said that the Agikuyu worship is very materialistic and focuses on worldly things. To him Christian worship is about the world to come where worldly properties will be immaterial.

4.4 Do the Agikuyu Cultural Practices that have Resurged Among Anglicans in Murang'a County Conflict Anglican Dogma?

There are many Agikuyu cultural practices that have resurged among the Agikuyu of Murang'a county. The resurgence of these customs has affected Christians in the county including the Anglican Christians of the Diocese of Murang'a South. This study sought to identify the Agikuyu cultural practices that have resurged in Murang'a county and assess whether these practices are in line with the Anglican dogma. To achieve this the research observed the activities of *Kiama kia Ma* in their shrines as the elders conducted their ceremonies. A total of 9 clusters were visited in the research with four members in each of the clusters being interviewed. There were also 4 FGDs in four different clusters, each with nine members. The nine members were the four interviewed with questionnaires and an additional 5 members. All the participants had to have at one time been baptized in the Anglican Church. The research also sought the views of the vicars and the lay leaders because the two are the best versed in the Anglican Church dogma.

Among the prevalent cultural practices that have resurged is the induction of men into the council of elders. Elderhood among the Agikuyu has for a long time been just an issue of age and the elderly were automatically viewed as elders. A resurged formula of determining elders has resurged where candidates are required to fulfil certain qualifications in order to be categorized as elders of a certain level. In all the *miaki* visited this researcher observed new initiates being inducted into the *kiama* by the elders. This is a process in which a man offers a goat to the elders so as to be allowed in the activities of the elders. The first goat is supposed to be offered by the father of

every boy in infancy but in the event that doesn't happen, a man may offer the goat on his own after circumcision.

During an FGD at mwaki wa Gitura, Kamuyu O.I (27/12/21) explained that the first goat is supposed to be offered by the father so as to introduce the son to the family. The goat is slaughtered and some blood let to drip to the soil to unite the child with ancestors. The meat is burnt and the scent goes to God while the meat is shared with elders and family members. This obliges every member of the family to take some responsibility over the child.

According to Kamuyu O.I (27/12/21) this practice was quashed by the Europeans and therefore many Agikuyu men did not offer the goat for their sons. This has been mitigated by either the fathers offering the goat for their sons late in life or the sons offering the goat for themselves. In the case of a man offering the first goat for himself, a sponsor is appointed by the father or the elders in the event the father has not offered a goat himself. In 7 out of the 9 clusters visited, the process of inducting new members into the council was observed. Table 4.22 presents the general schedule of the induction of a new member into the Agikuyu men into the order of elderhood as observed by this researcher.

Table 4.22: A General Order of Events in the Induction of Agikuyu Men into Elderhood.

Time	Event	Comment
8.00 -9.00 AM	Arrival	Initiates arrive with their sponsors, rams at hand
9.00 -9.30 AM	Prayers	Elders lead members in prayers, raising their hands facing Mt. Kenya. Only the ritually clean can raise their hands. Even having sex, the previous night disqualifies a man from raising hands.
9.30 – 10.00 AM	Offering rams to elders	Sponsors or fathers of initiates offering the 1 st ram (hako) offer the rams to the elders. Only the ritually clean can receive.
10.00 -11.00 AM	Sacrificing	The rams offered are sacrificed facing Mt. Kenya. The initiates if of age is shown how to name and number meat portions.
11.00 AM	Offering Rams to elders	Members offering the second ram (ndundu) do so, only elders who are beyond this stage and who are ritually clean can receive. NB. Only two stages can be held at a time. In some miaki it's a level at a time.
11.00 AM to 11.45 AM	Sacrificing.	The offering elders sacrifice their own rams with the assistance of the elders who received it
12.00 – 2.00 PM	Roasting	The meat is roasted
1.00 – 2.00 PM	Learning	Members have a learning session as they await the meat to roast.
2.00 -3.00 PM	Eating and teaching	All people present feast on the meat while the initiates are taken into seclusion for the actual induction and teaching.
3.00 PM	Offering of wine	The initiates offer <i>muratina</i> to the elders.
3.00 – 4.00 PM	Wine, dine and debate	The elders continue dining and debating on culture and current affairs as they sip their wine.
4.00 PM	Prayers	The final prayers are said. Elders leave at leisure and the initiates, sponsors and witnesses (<i>aringi</i>) burn the banana leaves and bones to clear the site.

Source: Primary Data

From Table 4.22, it is evident that inducting members into the Agikuyu Elderhood is not out rightly in conflict with the Anglican church dogma because the church herself inducts people into the Christian community. The process of doing it however can be in conflict with the Anglican Dogma because some of the activities are not acceptable to the church.

Animal sacrifice which is compulsory for age grading is prohibited by the Anglican church. According to Karanja (1999) the blood of Jesus on the cross obviated the need for any other blood for the Christian. On the other hand, the Anglican church replaced all stone alters in the church with wooden tables during the reformation to signify that there was no need for any other sacrifice and indeed the holy communion was not a sacrifice but a meal shared in remembrance of Christ, hence a table and not an alter (Maina 2014).

The research also observed the pouring of blood to appease the ancestors. This could be a contravention of the Anglican dogma because the Anglican Church does not recognize Agikuyu ancestors as godly ancestors. The revised book of common prayers specifies which kind of ancestors are remembered, Anglican Church of Kenya (2020). Only faithful ancestors are remembered and the Anglican church does not include Agikuyu ancestors in this category. All the churches visited are watched over by Christians saints such as St. Mary and St. Peter. None was found under the patronage on an Agikuyu ancestor.

The use of wine in the induction procedure is also in contravention of the Anglican church of Kenya dogma. From the observation after the men sacrificed and ate the goat the initiate presented the elders with traditional brew. An elder pours some into a horn and invites the ancestors by pouring some on the ground. He then blesses the initiate. The rest of the brew is shared among the elders. The Anglican church in Kenya prohibits all alcoholic drinks but for alter wine. Karanja (1999) observes the missionary abhorrence of *muratina* to an extent where growing of sugarcane was forbidden, despite the crop being used as both a food and cash crop. This is corroborated by Gachihi (2014) who says that the church changed the name *njohi* to *ndibei* to disassociate *muratina* with alter wine.

Another cultural activity that has resurged among the Agikuyu Anglicans of Murang'a county is age grading. This is a process in which elders are recognized in a hierarchical order. These groupings are observed in all the clusters and the level of an individual elder determines the duties he can be assigned. The research observed that to be an elder with a ceremonial rod you have to have sacrificed three goats. This is observed by Leakey (1977) when he says elders go through three levels each marked by a goat. The three-goats-stages to elderhood is what was observed in all the clusters but Wachege (1992) contradicts this in his elaborate route to elderhood. According to him the journey to elderhood begins at childhood and by the time one is an elder, he will have offered at least 7 goats. This therefore means that the modern-day age grading does not strictly adhere to the traditional form of elderhood.

The Anglican church is episcopal with her power coming from top to bottom. As such hierarchy of power should not conflict the Anglican church dogma. The book of common prayers (1552) settled on three hierarchical orders; the bishop, priest and deacon. For this reason, therefore, the hierarchical grouping of elders among the Agikuyu doesn't conflict the Anglican church dogma. The conflict can only be in that there is animal sacrifice when one is getting to a grade and the use of the traditional brew.

For one to be graded, he has to be circumcised. Kenyatta (1938) and Kabetu (1947) say that one is graded according to his age group which is determined through circumcision. Wachege (1992) holds a similar view. Circumcision among the Agikuyu was taken over by the missionaries (Karanja 1999 and Gachihi 2014). It later shifted to individuals in the community then later the church started organizing circumcision camps. Thus, circumcision among the Agikuyu is not a cultural activity that has resurged. What has resurged is the process through which the young boys go through before and after they are circumcised.

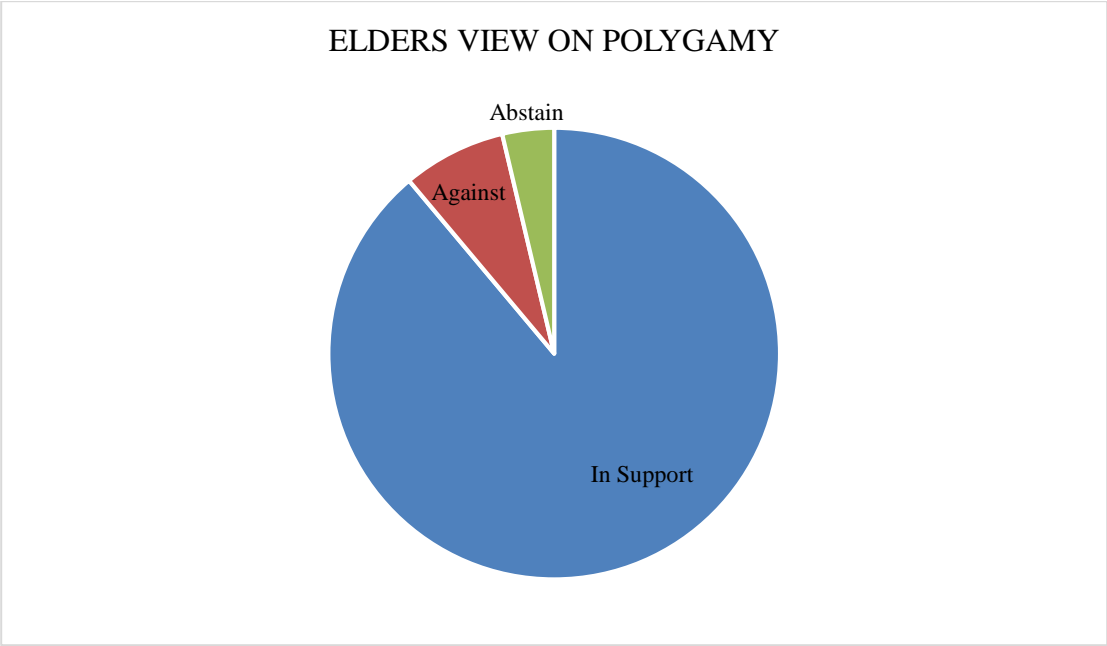
In an FGD at mwaki wa Karurumo on 8/01/2022, a discussion on circumcision brought out issues that have re-emerged among the Agikuyu Christians of Murang'a surrounding the practice. On that day 14 boys were being prepared for a circumcision camp scheduled for March 2022 under the auspices of *Kiama kia Ma*. The elders were adamant that the church has no duty or right to take over circumcision as Agikuyu circumcision is cultural and not Christian. A similar camp was being organized by the church and was to begin on 13/3/ 2022. The research followed up the process and both

the Anglican and the Elders camp circumcised Anglican boys in their respective camps. The issue of circumcision therefore doesn't conflict the Anglican church dogma. The challenge is the process and the patron of the event.

Another cultural practice that has resurged among the Anglican's of Murang'a county is polygamy. Traditionally the Agikuyu were Polygamous but in the advent of Christianity, the custom was repressed as the members accepted the one man one wife Christian teaching. The question of Agikuyu going back to polygamy was posed to all the elders who had joined Kiama kia Ma, the vicars and mother's union representatives. They were asked whether they supported the concept of polygamy and further asked to give the reasons for or against practice.

Out of the 54 Anglicans who practice Agikuyu cultural practices 48 representing 88.9% were in support, 4 representing 7.4% were against it while 2 representing 3.7% did not opine. The responses of the Agikuyu elders are represented in Chart 4.6

Chart 4.6: Agikuyu Elders View on Polygamy

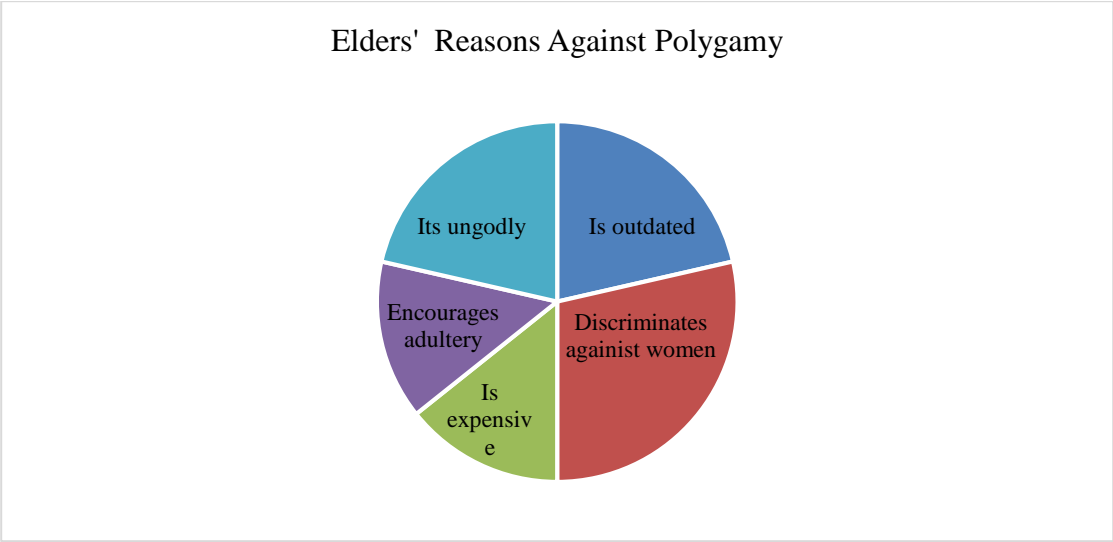


Source: Primary Data

Chart 4.6 Is evidence enough that Agikuyu elders support polygamy. This is likely to be an area of conflict with the Anglican church dogma which stresses on the one-man one-woman kind of marriage.

The elders were asked to give reasons for their answers, some of the prevalent answers among those who were against were; 3 (5.5%) polygamy was out dated, 3 (5.5%) it is ungodly, 4 (7.4%) it discriminates against women, 2 (3.7%) was expensive and 2 (3.7%) it encouraged adultery. These responses are presented in Chart 4.7

Chart 4.7: Elders' Reasons Against Polygamy.



Source: Primary Data

From Chart 4.7, there is evidence that not all the Agikuyu elders support polygamy. Warigi O.I (27/12/21) said God from the beginning created one man and one woman in both Christianity and the Agikuyu story of origin, citing Adam and Eve and Gikuyu and Mumbi respectively. He therefore had planned that every person should have one partner.

Those who supported polygamy were asked to give reasons why they supported polygamy, 30 representing 55.6% said that it was the Agikuyu culture, 28 representing 51.9% that it was God’s plan, 20 representing 37% said that it mitigates against childlessness, 25 representing 46.3% said it helps in the growth of the community, 16 representing 29.6% said it helps to cater for fatherless children, 27 representing 50% said it was a sign of wealth, 15 representing 27.8% said it reduces adultery, 19 representing 35.2% said it gives all women a chance to have husbands, 18 representing

33.3% said it restores dignity to widows. The responses of the elders on support for polygamy are summarized in Table 4.23

Table 4.23: Why Agikuyu Elders Support Polygamy

Reason	Number of respondents	Out of	Percentage
Its Agikuyu culture	30	54	55.6%
It was God's Plan	28	54	51.9%
Caters for fatherless children	20	54	37%
Sign of Wealth	27	54	50%
Reduces adultery	15	54	27.8%
Gives all women a chance to have their own husbands	19	54	35.2%
Restores dignity to widows	18	54	33.3%
Growth of family and community	25	54	46.3%
Mitigates against Childlessness	20	54	37%

From Table 4.23 we can tell that the elders have different reasons for supporting polygamy. More than half of the elders support the custom because they believe it was a part of the Agikuyu culture. Muchogu O.I (07/11/2020) said that the Agikuyu left their customs which were very beneficial and took up European customs that they do not understand. He wondered why the Agikuyu would give up polygamy and take up homosexuality like the Europeans. He said this would only bring curses to the Agikuyu and the country in general.

The elders said that God had created men and women differently but with a purpose. In an FGD held mwaki wa Gitura on 27/12/21, the elders said that God created the woman in a way to have some conjugal break such as abstaining from sex during menses and pregnancy. As such having a second wife will limit the chances of the husband going out of the wedlock. He will also not tire the wife when she needs rest. Cowives also help one another in such times and therefore polygamy had been well planned by God.

Restoring dignity to widows was also cited as one of the reasons for the support of polygamy. According to the elders, women who lose their husbands are susceptible to many social challenges such as approach by other men for sexual favours and physical harassment. Sometimes their properties are confiscated by male relatives and neighbours. They are also looked down upon in the community. As such it is important to have the widow adopted by the younger brother of deceased or his eldest son. She can also be married by someone else in the family for the sake of the protection of both the widow and her children.

Marriage among the Agikuyu is primarily for procreation. In the event of childlessness, the man should marry a second wife to propagate the family tree. This not only ensures that the family does not die off at the basic social level but also the community grows. Elders in an FGD at mwaki wa Karurumo on 08/01/2022 expressed concern that the Agikuyu population was dwindling with time and it was just a matter of time that they were overtaken by other communities in the country in terms of numbers.

The question of polygamy was also posed to the 14 vicars and all of them rejected the custom. They were asked to give reasons for not supporting polygamy and 9 representing 64.3% said it contradicts God’s plan for humanity, 8 representing 57.1% said it is against Biblical teachings, 7 representing 50% said it against the Anglican constitution, 6 representing 42.9% said it discriminates against women. Another 6 representing 42.9% said it is a cover up for adultery, 4 representing 28.6% said that it disrupts harmony in the family. The responses of the vicars are represented in Table 4.24

Table 4.24: Vicars’ Reasons for Rejecting Polygamy

Reason	Number of respondents	Out of	Percentage
It’s against God’s Plan	9	14	64.3%
It’s against Biblical teachings	8	14	57.1%
Its Against the Anglican Constitution	7	14	50%
It discriminates against women	6	14	42.9%
Cover up for adultery	6	14	42.9%
Disrupts family harmony	4	4	28.6%

From Table 4.24, we can tell that the vicars views which represents the Anglican view of polygamy is in conflict with that of the elders. None of the vicars interviewed

supported this custom and therefore this is a ground of conflict. Majority of the vicars, 64.3% opines that from the beginning God's plan for marriage was for one man one woman. They referred to the creation stories in Genesis 1 and 2, arguing that had God wanted marriage to be polygamous, he would have created many women for Adam but instead he only created one, Eve.

There were also references of the biblical teachings such as the Timothy 3:2 which says a church leader should be married to only one wife and 1 Corinthians 7:2 which says a man should have his own wife and a wife should have her own husband. This were used to justify that the bible teaches Christians to have only one wife.

The Anglican constitution was also used by the vicars as a tool against polygamy. According to the vicars all organizations have laws that govern them and as such you cannot go against the constitution of an institution and still be part of it.

Six vicars said that polygamy discriminates against women. God created man and woman as equal partners and therefore neither of the partners should entertain other parties in their marriage. The vicars equated polygamy to a cover up for adultery which is a sin. Abraham O.I (07/04/21) said that adulterous men hide their marital sins in polygamy. He cited the story of David and Bathsheba in 2 Samuel 11 and 12 where David commits adultery with someone's wife, impregnates her and then marries her. The vicar pointed out the evils that followed that sin including the killing of the woman's husband and concluded that people should not cover their sin of adultery with the sin of polygamy.

There were 4 vicars representing 28.6% who said that family bliss is disrupted by the coming of the second wife. According to them the happiness of married women is easily destroyed by the coming of the second wife and it is insensitive for men to destroy the happiness of their partners and the love in their families. Simon O.I (14/04/21) referred to the Story of Hannah and Peninnah in 1 Samuel chapter 1 to demonstrate the acrimony between two wives. The vicars concluded that polygamy should not be entertained in the church.

The lay readers were also asked of their views on polygamy and they all did not support it. Their reasons for rejecting the custom were similar to those of the vicars revolving around the Biblical teachings and the constitution of the Anglican church. Their responses reinforced the rejection of polygamy by the Anglican diocese of Muranga's south.

The bishop was also against polygamy. According to him, both the teachings of Jesus and the creation stories are a clear indication that monogamy is God's purpose for the family. According to him, God from the beginning created man to have a wife and not wives. Jesus endorsed these and the teaching of Paul in the New Testament clears any doubt of God's plan for the Christian marriage.

The clergy emphasized the constitution of the country on Christian marriage and said that it would not have been made monogamous if it was not in the interest of the people. The Anglican Church of Kenya constitution also envisions a monogamous Christian marriage. He however said there are some very rare occasions when polygamous unions can be accepted in the Anglican Church.

Traditional marriage process is another cultural practice that has re-emerged among the Agikuyu Anglicans of Murang'a county. For a long time, there has been a struggle between the church's idea on the process of marriage and that of the Agikuyu. The struggle is recorded by scholars like Peterson (2016) who quotes from *Muiguithania* magazine that Agikuyu elders felt like children when the missionary replaced *muratina* with tea in marriage negotiations, they felt like children and could not tolerate it. Eventually the missionary succeeded in suppressing the Agikuyu marriage process. Their marriage negotiation procedures were vacated and individuals were left either at the direction of the church or on their own.

The Agikuyu traditional marriage negotiation process has resurged and with it comes a strife within the Anglicans of Murang'a South diocese pitting the conservative Anglicans and Africanist Anglicans. According the Africanist programs an elaborate program of activities must be followed to ensure fecundity in marriage and to avert curses. In an FGD held at mwaki wa Nyato on 07/11/2020, the elders were asked to explain the Agikuyu marriage process. The process as explained by the elders is summarized in Table 4.25.

Table 4.25: Summary of Agikuyu Marriage Process

Steps	Process
1	Identification of the girl and consultation with the bridegroom's father.
2	Initial visit by the bridegroom to be to her suitor's home in the company of his age mates in an event called <i>kuhanda thigh (planting a branch)</i>
3	The couple to be's parents shares the local brew in either of the couple's home, the girl is asked in front of the parents to accept or reject the suitor. If she accepts the marriage negotiations will begin
4	The bridegroom's parents present two young female goats, an ewe and a she goat after which now the relationship has begun. The two goats cannot be sold or eaten before the bride gets a first born. In the event of the death of the goat, the father of the girl must remove the skin and take it to his in-law who will immediately replace the dead goat.
5	Bride wealth negotiation. This is in three categories <ol style="list-style-type: none">1. <i>Mugambo</i>, the number of goats to be offered2. <i>Muhiriga</i> number of goats for the clan3. <i>Maha</i> other commodities such as lesos, sufurias, walking stick, foodstuffs
6	The wedding. After about 50% of the bride wealth is paid the <i>ngurario</i> ceremony takes place which now allows the man to take her bride. The remaining part of the bride wealth will be given out in bits over a long period of time. According to the elders, it is expected to continue long after the in-laws have passed on.

Source: Primary Data

The elders explained the value of each step in Table 4.25. The first step is to allow the couple to be to make a choice driven by love. This ensures that the couple will harness their relationship on their own without pressure from anybody. The second step gives the parents, family and elders from both sides an opportunity to check out on the couple

to be and identify any possible hindrance to the intended union. This according to the elders include things like blood relationships between the suitors, bad blood between the families and possible handicaps in certain clans such as curses and general evil traits such as families that commit suicide, have a history of marriage breakages or madness.

In the third step the families share the local brew to cement friendship between the families. The long hours spent together sipping *muratina* gives the families time to learn one another. The wine also loosens the tongue and people are able to speak freely. *Muratina* is also used to bless the couple to be in the event that girl will accept to marry the young man. The elders were asked why they must use *muratina* to bless.

Kimemia O.I (07/11/2020) explained that unlike other drinks like tea and soda, *muratina* is made from natural ingredients given to the Agikuyu by *Mwene Nyaga*. The ingredients are untreated water from rivers, sugar cane juice as an example of how man can get sweetness from the soil, honey an example of how man should go out and search for his family just like the bee and the sausage fruit which transforms these ingredients into wine, an indication of the transformative nature of man. As a result, the Africanist Anglicans will not accept soda or tea to replace *muratina* to bless their children during their marriage negotiations.

The two virgin female goats signify the virginity of the bride. Traditionally virginity of the girl would be disclosed using goat droppings or charcoal in the local brew for the virgin and non-virgin respectively. This would determine who between the man's father and his in-law would give a goat to bless the new couple after they have copulated. It was also a wish for the productivity of the young couple as the animals would have to

be retained until the couple had been blessed with a child. In the meantime, the goats would have multiplied and it would be the beginning of the couple's wealth.

In step 5 the actual bride wealth was negotiated. Njomo O.I (08/01/2022) insisted that the Agikuyu bride wealth is not 100 goats. The value varies from family to family and it is equivalent to what had been offered for the bride's mother. The fattened rams for the clan were almost always 3 or 5 depending with the clan while the rest of the commodities depended on the family traditions. These is followed by the wedding which is signalled by the *ngurario* ceremony. Here the girl says ceremonial goodbye to her family by sharing a meal offered by the husband to her family and friends. Njomo O.I (08/01/2022) explained that in the modern-day scenario, these steps are usually followed by a church wedding which members of *Kiama kia Ma* do not object to.

The vicars were asked if they supported the Agikuyu marriage process and to give reasons for their answers. Out of the 14 interviewed 8 representing 57.1% said no while 6 representing 42.9 said they support. The most prevalent reasons for not supporting the Agikuyu marriage process were; 7 out of 14 said the use of local brew in the marriage process, another 6 representing 42.9% said the commodization of women which is disrespectful, another 6 said that the accompanying rituals are sinful, 4 said that the process is anti-Christian, 3 representing 21.4% said it is against the law and 3 said it is outdated. The responses are summarized in Table 4.26

Table 4.26: Reasons Why Vicars Don't Support Agikuyu Marriage Process

Reason	No. of Respondents	Out of	Percentage
Use of muratina	7	14	50%
Commoditization of	6	14	42.9%
Sinful accompanying rituals	6	14	42.9%
It is unChristian	4	14	28.6%
Its against the law	3	14	21.4%
Its outdated	3	14	21.4%

From Table 4.26, 7 out of 14 vicars representing 50% said that the use of muratina in the Agikuyu marriage process dilutes the sanctity of the marriage institution. According to them all decisions made under the influence of alcohol are questionable. Another 6 representing 42.9% said that commodization of women reduces their dignity. Luke O.I (17/03//21) said that you cannot equate the value of a woman to that of goats or a certain amount of money. According to him the bride wealth should be a token of appreciation and not the price of the woman.

Another 6 representing 29% said that there we accompanying rituals that were not in line with Christian teachings. They cited use of muratina, covering the bride for identification of the bride and the sacrificing of animals as some of the rituals that are not in line with Christian teachings. Four representing 28.6% said that it was unChristian as it creates obstacles to marriage which has been ordained by God. Jane O.I (04/07/21)

said that the obstacles created by the Agikuyu and the long period taken by the process has forced young couples to elope which has resulted to fornication and children born out of wedlock. There were 3 vicars representing 21.4% who said that it is unlawful to hinder a marriage because bride wealth had not been provided. Some of the commodities asked for including the local brew were said to be outlawed. Another 3 representing 21.4% said that the Agikuyu process of marriage is outdated. Abraham I.O (07/04/21) said that most of the activities in the Agikuyu marriage process are outdated. He cited closing the gate and carrying bananas on the backs of women as some of the things that should be discarded.

Of the 6 who said that they support the Agikuyu marriage process, the most prevalent answers were; 6 representing 29% said that it was in line with biblical teachings, another 6 representing 29% said that it brings families together, 5 representing 35.7% said it strengthens marriage ties, 4 representing 28.6% said it allows the families to assess each other while 3 representing 21.4% said it prepares the couples for marriage. The responses are represented in Table 4.27

Table 4.27: Reasons Why Vicars Support the Agikuyu Marriage Process

Reason	No. of Respondents	Out of	Percentage
It's in line with Biblical teachings	6	14	29%
It brings the families together	6	14	29%
It strengthens Marriage	5	14	35.7%
It gives families time to assess on another	4	14	28.6%
Prepares couple for marriage life	3	14	21.4%

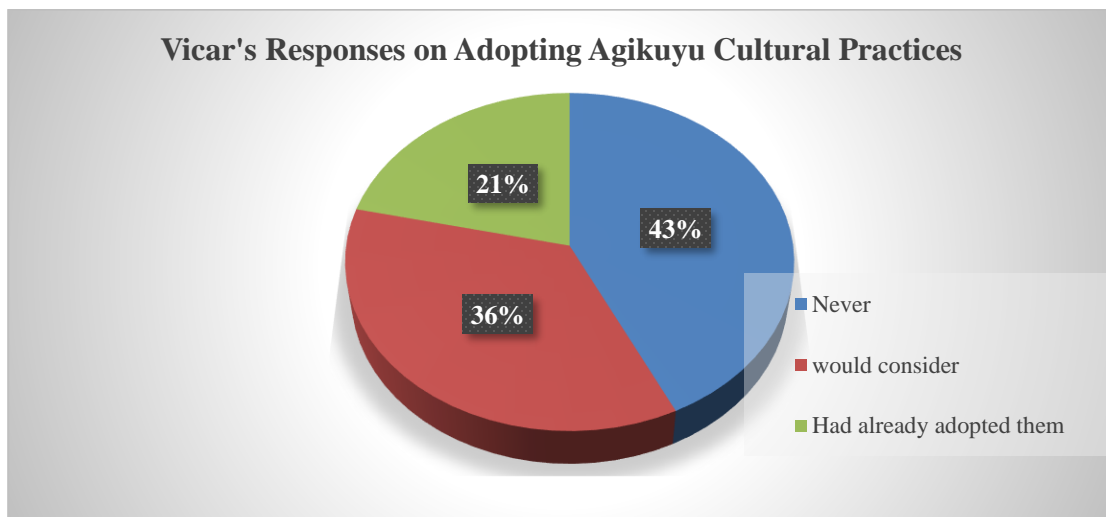
Table 4.27 shows that there are some vicars who find value in the Agikuyu marriage process. Among them, 6 (29%) said that they would lead in the Agikuyu marriage process because it was Biblical. The story of Abraham sending his servant to fetch a wife for his son Isaac in Genesis 21 and the subsequent offer of presents to the family of the bride to be was quoted by the vicars. Paul O.I (14/04/21) retold the story of Jacob working for 7 years and another 7 years to pay the bride wealth for his two wives Rachel and Leah. This happened after negotiations between Jacob and his uncle Laban. Another 5 representing 35.7% that the Agikuyu marriage process when properly followed strengthens family ties. According to them when the couple go through the steps, they learn about each other and their families and are unlikely to divorce like in “come we stay” relationships. There were also 4 representing 28.6% who said that the period of marital negotiations for the Agikuyu gave both families ample time to assess the suitability of the relationship. According to them, the process exposed the families that will be involved in the marriage to scrutiny and are likely to identify challenges that are likely to affect the marriage before the couple commits to wed. Another 3 representing 21.4% averred that the process prepares the couple for marriage and shows them avenues of addressing their marital challenges. The process details the responsibilities of each partner so that when they get into the wedlock, they will be responsible partners.

4.5 Can the Anglican Church Adopt Some of the Agikuyu Cultural Practices that are Central to Agikuyu World View

The strife between conservative Anglicans and Africanist Anglicans in the diocese of Murang'a South is troubling. The desire to have a cohesive Christian community is invaluable and efforts must be made to bring the two sides together. Thus, the question

of whether the Anglican Church in Murang'a County can adopt some of the Agikuyu cultural practices that are central to the Agikuyu world view was posed to the Anglican clergy in the diocese. Six vicars representing 42.9% said they would never support such an enterprise, 5 representing 35.7% said they would consider those that are biblical while 3 (21.4%) said they had already incorporated the good side of the Agikuyu traditions and philosophy into Anglican worship. Chart 4.8 summarises the vicars' responses on the church adopting Agikuyu cultural practices.

Chart 4.8: Vicars' views on Adopting Agikuyu Cultural Practices



Source: Primary Data

From Chart 4.8, we can tell that 43% of the vicars still feel that they wouldn't want to include the Agikuyu cultural practices in Anglican Worship. Another 21% percent feel that whatever would have been incorporated in the Anglican worship had already been done. A majority 64% of the vicar's therefore feel that there is nothing new from the Agikuyu cultural practices that should be added to the Anglican church dogma. The rest,

36% however feel that it is important to look at those that are Biblical and incorporate them in Anglican worship.

The 4 who said that they would never support the idea, representing 28.6%, argued that enculturation diluted the Christian faith. Their desire would be to maintain Christianity as it was from the beginning. Christianity is a perfect religion and there is no need to add anything to it. Salome O.I (03/03/21) said that Christianity was sufficient for salvation just as it is. She emphasized that nobody should add even a full stop to the word of God as it was divinely inspired by God Himself. What would happen if every community added a bit of their culture into Christianity? Would Christianity still be Christianity?

There were 3 vicars who said that Christianity should not be mixed with other religions because Jesus himself warned against it. Abraham O.I (07/04/21) referred to Mathew 9:16, “You cannot put new wine in an old wineskin”, to justify that Christianity was incompatible with traditional worship practices. This group of vicars are qualified by Niebuhr’s Christ and culture theory’s view of Christ against culture. This view maintains Christ’s authority over culture and everything that belongs to the world. The proponents of this paradigm see sin in culture and believe that by escaping from culture they are escaping from sin.

Two vicars opined that Christianity has redeemed the Agikuyu from a darkness they might have never been able to get themselves from. The Agikuyu had been enslaved by barbaric cultures and were redeemed by God’s mercy and would therefore never attempt

to go back there. According to them Christians should train their eyes on the cross and keep in mind the prize promised for their faithfulness in this world. The world is just a temporally passage for Christians in their journey to eternity.

Thomas O.I (10/03/21) a senior clergy in the diocese said that adopting Agikuyu culture into Christianity would make the community poorer. According to him missionaries who incorporated the African culture into Christianity are poorer even today than their counterparts who maintained a pure form of Christianity. He mentioned the Catholic church and the African Independent Pentecostal Church of East Africa (AIPCEA) as living examples of his position. On further probing, the vicar compared the Anglicans at Kahuhia and the Catholics at Ichagaki, both in Murang'a County. To him the people of Kahuhia have produced high ranking civil servants and politicians in the country, and the school they started, Kahuhia Girls, is a national school. At Ichagaki, there is nothing to show because the Catholics allowed the community to continue in their traditional culture including brewing and taking of *Muratina* and that has made the community poor. He concluded that it would be of great danger to allow the Agikuyu culture to spoil Christianity. Those who want to be traditionists should leave the church and feel free to practice their culture but those who want to remain in the church should stand firm and follow Christianity. You must either be hot or cold.

For the purpose of comparison, the research approached a Catholic priest and sought the views of the church on allegations that their allowing of the Agikuyu culture had made the people of their parishes poor. The priest said that the allegation was misplaced and in bad faith because St. Mary's Murang'a high school is a catholic sponsored school

and it is the best school in the county. Mangu high school has also produced some of the best leaders including former president Mwai Kibaki. According to him, the Anglican church preceded the Catholic Church in Murang'a and that the Anglican Church was the church of the government while the Catholic church was a church of the people. This is collaborated by Gachihi (2014) who avers that the Anglican Church had an advantage because it had strong ties with the political establishment. While the people in government were joining the Anglican church, the Catholic church evangelized and associated with the poor and that is why some very poor communities are Catholics. She didn't enjoy the political patronage enjoyed by the Anglican church. The priest retorted that the catholic approach in Murang'a was a reflection of Christ's life; he lived and worked with the poor but not the political and business leaders of his time.

Three vicars representing 21.4% said that from the time the Anglican church was introduced to the Agikuyu, the church has been adopting the Agikuyu culture and had taken up all the valuable cultural activities of the Agikuyu. The vicars identified Agikuyu tunes and rhythms that have been used in Christian's songs. There is also the use of instruments like drums in Christian songs. The church also uses the Agikuyu names, one is given one Christian name and retains his/her Agikuyu name. This is the argument propagated by Karanja (1999) when he says that the Anglican Church of Kenya in Kikuyu land has evolved into a distinct form of Anglicanism. According to him the Agikuyu adopted Christianity from the missionaries and developed a blend of Christianity that is suited for their cosmology.

Peter O.I (31/03/21) said that the Anglican church had welcomed all the necessary Agikuyu customs and social needs and there is nothing that can't be resolved through the Anglican worship. He particularly pointed out the special ceremonies like the cleansing ceremony in the new Anglican diocese of Mt. Kenya South prayer book.

The 5 vicars representing 35.7% who said that they would adopt those Agikuyu traditional cultures that were not against the Biblical teachings said that the only thing that can't change is the Bible. To them the liturgy of the Anglican church is dynamic and the church is always adopting positive things that can enrich Christian worship.

Luke O.I (17/03/21) referred to the ordination of women up to the level of a bishop as one of the strides the church has taken so as to maintain her relevance in the modern world. He said he would accept any Agikuyu cultural activity as long as it doesn't conflict biblical teachings.

The vicars said they had no problem with bride wealth negotiations among Christians and they attend and lead in such activities. They also supported naming of children after their departed or living relatives, circumcision and even elders sharing a goat as long as it was not a sacrificial goat. The vicars said that some of these cultural activities should be included in the Anglican prayer book so that anyone doing them be guided in a godly way.

This stand is collaborated by the Christ of culture paradigm of Niebuhr's Christ and culture theory. The theory has it that Christ is the Messiah of the society and through Him the hopes and aspirations of the society are fulfilled and perfected. The Agikuyu cultural activities can therefore be interpreted through Christ so that those that are Christ like be adopted by the church.

Luke O.I (17/03/21) said that in his parish, goat eating get together are organized every first day of June for KAMA members. The men slaughter and eat goats and share the challenges they are facing in their day-to-day life. He however said that they don't not allow alcoholic drinks and instead the men take soup, tea or sodas during the events.

4.6 Chapter Summary

Chapter Four confirms that there is a resurgence of Agikuyu cultural practices among the Anglican Christians of Murang'a County. All the categories of respondents confirmed knowledge of the existence of *Kiama kia Ma*. Anglican clergy also acknowledged that members of their congregations had joined Agikuyu groups that have embraced Agikuyu religion and culture. The reasons for the resurgence have also been looked at and their effects on the Anglican worship among other social spheres. This creates a need for a dialogue between the Agikuyu culture practicing Christians and the church.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

Chapter Five summarizes the entire research. It presents the main findings arising from the main objectives of the study and the recommendations of the study. The chapter ends with proposals for

The study sought to investigate the causes of the resurgence of Agikuyu cultural practices and their influence on the Anglican worship in Murang'a county, Kenya. The study objectives were to investigate the causes of the resurgence of Agikuyu cultural practices among Anglicans in Murang'a County, to evaluate the challenges posed by the resurgence of Agikuyu Cultural Practices on Anglican worship in Murang'a County, to assess whether the resurging Agikuyu cultural practices conflict the Anglican Church dogma and to explore how the Anglican Church can adopt some of the resurging Agikuyu customs that are central to Agikuyu world view. Data for the study was obtained through questionnaires, focus group discussions, interviews and direct observation. The data was categorized thematically based on the main objectives of the study.

The participants were members of the Anglican Church; the bishop, vicars, lay readers, evangelist, youths, Mothers' Union representatives and KAMA members, the general adherents of the Church and Anglicans who have joined *Kiama kia Ma*.

Niebuhr's Christ and culture theory and Mudimbe's power Knowledge theory were used to analyse the data. Niebuhr's theory's five paradigms include Christ against culture

which portrays a people who view culture as sinful and who would want to keep off all worldly ties for the sake of heaven. Christ of culture sees Christ as the ideal guide to the fulfilment of societies' hopes and aspirations and touches on both the believer and non-believer. Christ above culture shows a holy God and a sinful man who corrupts the culture God had originated. Christ and culture look at the conflict of God's holiness as seen from the view of man's sin as addressed by man's loyalty to Christ while Christ as a transformer of culture dwells on the constant presence of God in the development of culture concluding that we shall not achieve holiness by running away from sin but by working in God's holy direction. Mudimbe's power knowledge theory looks at how societies faced by aggression from stronger communities or ideologies struggle to survive and retain an identity applying all means of survival including surrender.

5.1 Reasons for Resurgence of Agikuyu Cultural Practices.

The study established that indeed there was a resurgence of Agikuyu cultural practices among Anglican Christians in Murang'a county. All the participants confirmed that they were aware of the resurgence of Agikuyu cultural practices in Murang'a. The research established that the Agikuyu culture has always been alive and some of the cultural practices have always been practiced together with Christianity. This is in line with the assertion by Mokhoathi (2020) that indigenous communities purposely and wilfully prefer juxtaposing African Traditional Religion with Christianity. Naming, circumcision, marriage, polygamy and bride price negotiations have always been practiced. However, the momentousness which these practices have been accorded is very different.

There are also those that have either not been practiced or have been practiced in great secrecy. Practices like animal sacrifices and age grading have not been witnessed in Murang'a county for a very long time. Among the members interviewed none had offered *mburi ya kiama* between 1965 and 1995. The three who had offered before 1965 had also not participated in any *kiama* activity within that period and had to offer *mburi ya kuhuha mwaki* to be readmitted to the *kiama*. This is evidence that the only Agikuyu cultural activities that have been practiced are those that the church felt were in line with Christian teachings. Kimani (2010) says that the missionary was out to wipe out the Agikuyu culture and those activities she could not destroy to fashion in the missionary tradition. Karanja (1999) argues that there was a blend of Anglicanism that grew out of the missionary teaching and the Agikuyu desire for Christianity. Those cultural practices that were not embraced by Christianity have resurged and those that had been fashioned in the Euro-Christian theme are now taking the traditional form.

Having established that there was a resurgence of the Agikuyu cultural practices among Anglican Christians in Murang'a county, the research sought to understand why this resurgence would occur after over a hundred years of evangelism in the county.

Mudimbe's power knowledge theory posits that when a weak community is dominated by foreign forces like the Agikuyu culture was dominated by the foreign Christian culture, it surrenders hoping to preserve its self. The theory argues that the dominated community would be annihilated unless they surrendered and once they have surrendered they design a non-combative comeback, which is the only way by which they can survive. Ngugi (1965) recounts that a Mugikuyu seer, Mugo wa Kibiru, had warned the Agikuyu that they would not defeat the European unless they learnt their

ways first. His message was that unless the hut at *Kiawairera* in *Githunguri* was complete, the Agikuyu would never defeat the intruders. The sages interviewed said that the seer meant a school when he referred to *thingira wa kiawairera* (the hut at *Kiawairera*). This was advice to the Agikuyu not to fight the Europeans but first learn their ways.

The Agikuyu surrendered to the pressure of the European missionary and colonialist. They took up their culture particularly education and the Christian religion. Having learnt the European way, they used it to fight and gain political independence. Even after gaining their political independence, they didn't regain their culture and religion because as Nthamburi (1995) observes, the first African leaders after independence were European-missionary-trained. The Agikuyu continued gaining knowledge of the dominant European culture and religion and now the Agikuyu Anglican Christians of Murang'a county are fighting for their religious independence.

The research established that the Agikuyu sages have learnt the Bible and Christian literature well. Throughout the research they referred to the Bible to justify their actions such as animal sacrifice, polygamy, use of *muratina* and bride wealth negotiations. Wa Mathai (1994) looks at the Akorino Christians in Murang'a county who interpreted the Old Testament as a message for the *Arathi*. They argued that the book of Joel for instance was the revelation God had revealed to their leader, Warii. The Agikuyu have now read and interpreted the Bible to fit their cosmology.

Through the learning and practicing of the European and Christian culture an identity crisis has hit the Agikuyu. This makes them desire to reassert themselves in order to regain their identity. This is seen in their effort to identify themselves as Agikuyu, to dress in attires that will depict them as Agikuyu and to perform cultural activities that have been disregarded for many years like praying facing Mount Kenya and performing animal sacrifices.

The power knowledge theory has it that Christians and the western educated feel left out due to their religio-cultural ignorance. These people want to get rid of this ignorance and this is the reason why evangelized and converted Agikuyu are embracing cultural groups like *Kiama kia Ma* who in turn are taking time to educate them on the cultural ways and values they have missed out. The research found out that one of the main activities of *Kiama kia Ma* is teaching. Every session has a special teacher (*mutonyi*) who takes the members through a learning session. Later the members congregate and have a learning session usually a question and answer method.

Christ as a transformer of culture explains that God is in constant interaction with humanity. He directs man in the development of culture but the Anglican missionary in Kenya ignored the culture that God had guided the Agikuyu in developing.

Mokhaoathi (2020) observes that the missionary forced the African to take up Christianity in place of their culture which the missionary ridiculed as heathen. The ideal in this situation would have been to allow Christ as the transformer of culture to transform the Agikuyu culture into Christianity. The missionary however used force to crush the Agikuyu culture and replaced it with European culture in the name of

Christianity. This contradicts Karanja (1999) assertion that Anglican Christianity in Kenya is home grown. It is still the missionary Christianity in both tradition and liturgy. Without the power to resist, the Agikuyu surrendered in the hope of survival but most of the European Christianity teachings were never understood by the Mugikuyu. It is still difficult for the Agikuyu to understand why for instance they should discard polygamy and take up homosexuality from both a biblical and cultural perspective.

Discrimination of men in the church was also established as a major reason for the resurgence of the Agikuyu religious and cultural practices. The elders, the bishop and the lay leaders all agreed that indeed there is a bias in the treatment of men against women. Women in unsolemnized marriages will receive the Anglican sacraments like Holy Communion but their husbands will not be accorded the same. Children of single mothers will also be baptised as infant but those in a polygamous union will have to wait for a time, they can learn catechism on their own. For this reason, men find an alternative in patriarchal cultural practices in place of the Christian church which belittles them.

The Agikuyu have been socialized into a patriarchal society for many years but the church has systematically reduced the power of men in the church, the community and the homestead. Anglican church elders in Murang'a are referred to as *athuri a kiama*. *Athuri* is the Agikuyu name for men yet there are more women church elders in some churches than men. An Anglican lady church elder will be left to serve in the church for the glory of God while the man goes home to cook for his children and self. In this helplessness the men are susceptible to any easy route of escape and the avenue has

been provided in *Kiama kia Ma*. Men would wish to go back to their traditional way of life where their position in the society is recognized. According to the sages interviewed, the man is culturally the head of his homestead irrespective of his social economic status in the society.

The fear of the unknown is also a reason for the Agikuyu reverting to their cultural practices. The social economic challenges facing the Agikuyu Anglicans in Murang'a such as diseases, poverty, drunkenness and moral decay has been a major reason for the resurgence of the Agikuyu cultural practices. The people have been made to believe that the challenges are brought about by breaking taboos, generational curses or failure by both the living and the dead to fulfil some cultural obligations. There is a desire to counter these challenges and many believe that the remedy is to be found in the traditional practices.

There is also the desire to fit in the society, the elders interviewed said that cultural matters like marriage negotiations, circumcision, and death rituals are best steered by the community. The Agikuyu Christians in Murang'a therefore revert to their traditional practices in order to be assisted by members when they are undertaking such activities. The youth also agreed that peer pressure has been a factor that has forced them into joining Agikuyu cultural groups.

Failure by the church has also contributed to the resurgence of Agikuyu cultural practices. Out of all the priests interviewed, none had ever visited *Kiama kia Ma* as they were performing their rituals yet some are just a few meters from the churches. The church here appears to take the Christ against culture paradigm by rejecting culture in

totality. They have drawn a clear line between the children of God and the children of culture. The church thus relies on heresy to condemn the activities of *Kiama kia Ma* and many times preach things that are not truthful. People listening to them and later visiting the clusters find a different scenario and conclude the church is at fault. It would be prudent for the church to invest on research on the activities of *Kiama kia Ma* or even pay them a visit and observe their activities. The Anglican Church appears to have taken the Christ Against Culture stance where assuming that by keeping away from culture you keep away from sin.

The church must keep in mind that the laxity of the Roman Catholic church during the protestant reformation and the belated and inadequate action resulted to the greatest split of the Christian church which continues to harm the Christian church to date. They should act now. The church has dismissed the traditional groups with disdain assuming that the members of these groups are old illiterate men or school dropouts. The research found out that members of *Kiama kia Ma* include professionals like engineers, lawyers, doctors, teachers, lecturers and many other professionals. These are people who can read and interpret the bible and history of Christianity and its relationship with the Agikuyu culture. This is the information they pass on to their members in a very systematic manner. Political leaders in Murang'a are also keen to be associated with the Agikuyu cultural practices and have brought in their followers.

The superiority depicted by the Anglican church in Murang'a South diocese keeps many men away. Accessing the church offices even on the designated days (Wednesday) is a challenge for the common Christian. In the *Kiama kia Ma*, you just need to visit a *mwaki*

when the activities are taking place and you can ask a question from anybody in the gathering. Your concern will be treated with dignity. When men are availed an avenue that will meet both their spiritual and physical needs like in *Kiama kia Ma*, they rush to it.

The rise of new Christian faiths also has a hand in the resurgence of Agikuyu cultural practices. Most of these churches profess miracle healing, exorcism and breaking of generational curses. Anglicans do not have such sessions and the faithful mainly rely on prayer. When people believing to be suffering curses or punishment from ancestors pray in church and their needs are not catered for by prayers, they look for remedy either in these pentecostal churches or in the cultures of their people. The research observed that there are many Christians who believe that the traditional remedies are fulfilling. Almost all challenges have a traditional remedy (Muraya 2013). The Agikuyu are convinced that at the cost of a sacrifice their problems will come to an end.

The clergy blamed the devil for the resurgence of the Agikuyu Cultural practices. According to the bishop and the vicars, Christianity is forever at war with the powers of the darkness. In every war there shall be some casualties and those advocating for the resurgence of Agikuyu cultural practices at the expense of Christianity are examples of the casualties.

The research also established that the financial demands of the church are pushing the men out of the church. Men are the backbone for these contributions because their wives and children look upon them for provision. The Anglican churches in Murang'a county have at least five major harambees per year. There are also other mini harambees, jambo

sales, greetings and other forms of fundraisings in between. Tithes and offerings are also almost compulsory for every believer. With the current financial challenges, some men shy away from church and have search for a more comfortable option to quest their spiritual thirst. This is found in the Agikuyu traditional practitioners.

In *Kiama kia Ma*, there are no tithes or offerings and contribution only happens when an individual wants special services like cleansing or to advance in status. It may also happen when a member encounters difficulties that requires assistance of the members but it is not compulsory. You can visit the shrines during any religious activity without paying anything but you can't visit the house of the lord empty handed.

The role of the media in introducing the Agikuyu to *Kiama kia Ma* was found to be real. Although only 13% of the members interviewed were introduced to *Kiama kia Ma* by the media directly, the number could be higher. Radio and television particularly were found to have disseminated Agikuyu cultural information to the Anglicans of Murang'a county creating thirst and curiosity for more information. The information sometimes create fear among the listeners and make them seek cultural materials. Social media has also made it easier for those propagating traditional ideas to reach each other. Some Agikuyu clusters have formed WhatsApp groups so as to easily reach their members and to address their concern.

5.2 Worship Challenges Caused by The Resurgence of Agikuyu Cultural Practices Among the Anglicans of Murang'a County

The research sought to evaluate the challenges posed by the resurgence of the Agikuyu cultural practices on the Anglican worship in Murang'a south diocese. It was established that the resurgence had a direct effect on the way the Anglican faithful worshipped both in the church and at the family level.

At the family level, the research established that family worship is at risk as the wives of members of *Kiama kia Ma* are expected to join their husbands in the *kiama*. The ram sacrificed by a man to be inducted into *Kiama kia Ma* is supposed to be shared with the wife and family later in the evening. He is supposed to explain to the wife why she is taking the meat and consequently explain to her how to behave in public gatherings. By the time the man is a full elder (*Muthuuri wa horio*) the wife is also a full elder (*nyakinyua*). The problem arises when the wife refuses to follow the husband. The family strife that ensues is usually so much that it sometimes escalates to the church. At this time, the family can no longer pray together. Leakey (1977) observes that a family member that does not worship with the rest of the family is deemed worse than a stranger who participates in family worship. The Christ of culture view which sees the need for fellowship of the believer and the non-believer is negated. According to the paradigm, there should be no tension between the church and the world.

Where the wife accepts to take up her role as demanded by the husband, then her position in church changes. She has either to reveal the matter to her fellow Christians

who will mostly treat her with suspicion or keep it to herself which lowers her spiritual esteem. Either way the lady's worship is affected.

It is not only women who conceal their membership of *Kiama kia Ma* in church. This research established that men have been able to conveniently conceal their membership to the church and maintain dualism. Such hypocrisy affects their worship directly as one component of Anglican worship is worshipping in truth. These men also have allegiance to worship in the Anglican and the traditional way. Mokhoathi (2020) observes that there are many people who are Christians in public but practice their traditional religion in privacy.

Some Anglicans confessed to shying away from public confession of their faith in church or social gathering. Public confession of faith is an integral part of Anglican worship. Mathew 10: 32 says that those who confess Christ to men will have Jesus confessing of them to God.

Suspicion in the Anglican church has also escalated, the church's tendency of attacking those men who have joined *Kiama kia Ma* has been so much that the men are always keen to hear whether the preacher or worship leader will attack them. The result is that the church leaders are forced to guard their speech when leading in worship. On the other hand, some men sometimes leave the church in anger and sometimes never come back because they interpret the sermon as being directed to them.

Men who have worshipped in fellowship for many years are no longer able to share in church. Those who have joined *Kiama kia Ma* are assumed to have backslidden while those who have not are assumed to be ignorant. Each of the two sides assume to be in the right and occasionally avoid one another.

This issue of us against them has played out among the youth. The ones who are circumcised by the Agikuyu and those circumcised in the church chide each other with each feeling they have done the right thing while the others are in the wrong. This is the stage at which the youth interact with the opposite gender and the way one underwent the ritual plays out before the girls. Eventually the group of youngsters who have always worshipped together is affected. This is against the Christ of culture view which portends that even those who believe differently should be accommodated in the fellowship as Christ is the perfecter of the truest faith.

Men are supposed to be the worship leaders in the church and at home. The number of male vicars is higher to that of lady vicars in the diocese. Among the worshipers however the number of women Anglicans in Murang'a outdo that of men. The vicars are forced to push men into leadership positions as the few remaining and who qualify for church leadership are overshadowed by women. The fact that the women church elders in the Anglican diocese of Murang'a south are still called men has an impact on the social order of the community. When a man's wife becomes a man, then there will be two men in the house. It could be time that the church leadership recognized women leaders as women.

Another major effect on worship is that the resurgence of Agikuyu cultural practices has diluted the Anglicans' faith in Christ. Traditionally, Anglicans believe that Jesus or the blood of Jesus are able to solve all their problems. This is however not the case today, there is a firm believe that there are some problems whose remedy lies in cultural practices and sacrifices. This has enfeebled the people's faith in Anglican worship. Africans still believe and trust in the remedies that they were shown by their ancestors. For many years, the Agikuyu have left the church to lead in all forms of worship and social activities. The resurgence of cultural practices has brought a standoff between church leaders and Agikuyu elders. When they meet in burials, marriage related ceremonies and other social functions, it becomes difficult to say who will go first and normally, the people who required blessings are the losers. Mostly one of the parties, the elders or the church leaves the function unhappy at the expense of the community.

5.3 Evaluating Whether Agikuyu Cultural Activities That Have Resurged Among the Agikuyu of Murang'a County Conflict the Anglican Church Dogma

This research sought to assess whether the Agikuyu cultural practices that have resurged among the Anglican Christians of Murang'a county conflict the Anglican church dogma. The research found out that there were indeed some cultural practices that had resurged and some that were prevalent but have been rejuvenated. Among those that had been relegated were age grading, animal sacrificing and traditional worship, both at the family and community level. Those that have been there but have been invigorated include circumcision, polygamy, wife inheritance and naming. We look at each of these practice from Anglican and Biblical point of view.

Age grading involves the promotion of an individual to an elder's status after the payment of a fee in terms of goats. There are three main grades, *hako* for a child, *kamatimu* for the circumcised and newly married and *horio* for an elder who has had his firstborn son circumcised or has a daughter who has attained the age of marriage. Such a man is expected to be a peacemaker rather than a warrior. This form of grading has for a very long time been moribund among the Agikuyu of Murang'a and many of those who have been graded have been graded at the wrong time. Old men were observed being inducted to the first grade while younger men were age grades ahead. This is not traditional but the age grade is playing a very important role in communal activities such as public prayers and bride price negotiations.

The Anglican Church constitution and tradition are silent on the issue of age grading. However, the Anglican church is episcopal. The bishop is the head of the dioceses and below him are vicars and deacons. As such grading elders and giving them certain powers is not in conflict with the Anglican dogma. The bible also states that a leader must be someone beyond reproach, self-controlled, respectable, sober and must be one who has been able to manage his own family, 1 Timothy 3: 1-10. The sages are required to have such qualities in order to be graded as elders. The idea of age grading should therefore not be of conflict with the Anglican Church dogma. Vicars interviewed however observed that the order used to promote eldership in *Kiama kia Ma* was wanting as younger men were expected to guide their fathers and instruct them into the *Kiama* activities. The members *Kiama kia Ma* must look at this as the issue of respect for elders and parents in particular cuts across the conservative and Africanist Christians.

The issue of animal sacrifice to appease God has resurged among the Christians of Murang'a county. All the people who join *Kiama kia Ma* must sacrifice a goat. There are also other instances of animal sacrifice in the social life of Anglican Christians in Murang'a county. This research identified different forms of sacrifices mainly for induction and age grading. There were also sacrifices to drive away calamities, evil spirits and diseases. Goats are also sacrificed to seal deals such as marriage and purchase of commodities. Others like *ngoima ya guthugumira itoka* (fatted ram for urinating on the beacons) are sacrificed to mark newly acquired land and to keep off the ancestral spirits of people who might have been killed or buried there. Such sacrifices had been shelved by the Agikuyu for many years.

Anglicans do not believe in animal sacrificing. They believe that Jesus Christ was the final sacrifice and his blood is eternal. Karanja (1999) says that the blood of Jesus obviates any other form of sacrifice. Thus, the issue of animal sacrifice is conflict with the Anglican church dogma. Animal sacrifice from a biblical perspective is mainly in the Old Testament. Jesus on whom Christianity is built also participated in it. Luke 22:7 says that the Passover Lamb had to be sacrificed and Jesus sent Peter and John to make preparation for the same. This Passover meal is what Jesus used to usher in the Holy Communion. However, Anglicans believe that the death of Christ on the cross brought an end to sacrificing. It is for this reason that the Anglicans have wooden tables in place of the stone alters. Animal sacrifice therefore is an issue of conflict between the Anglican church dogma and the Agikuyu world view.

The traditional worship facing or going around Mt. Kenya has also not been common among the Agikuyu Anglicans of Murang'a county. Today many of those practicing the Agikuyu cultural practices can be seen in shrines praying facing Mt. Kenya. Even where the mountain is not visible the local community can tell its direction. There are also pilgrimages that have not been practiced for a long time. Agikuyu traditional practitioners of different guilds go around Mt. Kenya annually specifically on 27th December. They also visit Mukurwe wa Gathanga on 31st December each year. This may not be in conflict with the Anglican church dogma but the Anglican leadership in Murang'a south diocese are against it. Anglican Christians in Murang'a face the ground when praying and the pilgrimage to Jerusalem has continued for many years. Biblically Jesus looked up to heaven when praying, Luke 9:16, John 17:1. The facing of Mount Kenya when praying has become a constant point of conflict between Conservative Anglicans and Africanist Anglicans in the diocese of Murang'a South and as the bishop says, it would be difficult for Christians living away from Mt. Kenya to pray because they will not be able to see the mountain.

Circumcision for boys is an age long practice and to date is among the most important rites of passage for the Agikuyu. It plays out in most social functions such as schooling and marriage. It is also used as a political tool by politicians. While this practice has been with the Agikuyu, this research identified the strife between the conservative Anglicans and the Africanist Anglicans as both desire to control the circumcision process. Both camps have their boys circumcised in their camps. Members of *Kiama kia Ma* are very much against the church taking up the practice but the church blames the *kiama* for not teaching the right morals to the initiates. Kimani (2010) argues that

the Church was out to annihilate the Agikuyu cultural activities and those it couldn't, fashion in a missionary way. Circumcision for a long time has been organized at family and church levels but now the Agikuyu traditionists want that left to them.

The Anglican Church dogma is not in conflict with circumcision. The bible is also in support of circumcision but for different reasons. In the Abrahamic covenant it was an outward sign of inner faith for the chosen race, Genesis 17:10. While this practice is not in direct conflict with the Anglican Church dogma, it is a point of conflict for the Anglican worshipers.

Naming appears to an outsider like a normal thing. Kenyatta (1938) explains how children among the Agikuyu are named. This research found out that the name given to a child carries with it some spiritualism and after the death of the person who a child is named after, the child takes over some responsibilities of the deceased. When paying bride wealth for instance, if the beneficiary is deceased, then a child named after him is sought to act on his behalf. This also happens when sacrificing to wade away evils in a family. Macharia (2021) observes that many Agikuyu have taken up names that they cannot pronounce and whose meaning they cannot tell. Proper naming is one of the cultural practices that have resurged. While the process of naming is not in conflict with the Anglican dogma, some members of the clergy insist on the use of English names in baptism. This is an idea that the Anglican Church in Murang'a county should look at for neither the Bible nor the Church constitution directly prohibits use of Agikuyu names in baptism.

Polygamy and wife inheritance are discouraged by the Anglican church. This research found out that the practice is being reinvigorated and members of *kiama kia ma* have no problem with it. Other forms of marriages that Christianity has discouraged such as woman to woman marriages, extra marital sex are some of the customs that have resurged. Leakey (1977) has documented 11 forms of marriages among the Agikuyu. All but monogamy are discouraged by the Anglican Church.

Polygamy is sometimes allowed by the Anglian church but under very exceptional circumstances. Still even those that have a blessed polygamous union are denied some sacraments like holy matrimony and holy communion. The issue of marriage relationships should be looked upon by the church so as to consider the unique situation that the Mugikuyu Christian man finds himself in.

5.4 Adopting some Agikuyu cultural Practices that are central to the Agikuyu world view but are not in conflict with the Anglican Church Dogma

The research also sought to explore how the Anglican Church in Murang'a county can adopt some cultural practices that are central to the Agikuyu world view but do not conflict the Anglican Church dogma. There was evidence that many of the Agikuyu cultural practices have no conflict with biblical teachings and the Anglican church dogma. However, the interpretation of these practices by the Anglicans creates a gap between Africanist Anglicans and conservative Christians.

The church insists that they have adopted those Agikuyu cultural practices that do not conflict the Anglican church dogma. The bishop and the vicars cited circumcision as one of the cultural practices that have been adopted by the church. According to them

the church herself organizes circumcision for boys and counselling for the girls at puberty. The church only disallows practices associated with the traditional rite. The elders on the other hand say that circumcision is not about the cutting but the process. According to them after circumcision a man must be taught who he is, who are his family, and his duties to the community as he is a part of the community and the morals and physical boundaries and the consequences of crossing the boundaries. These lessons are not taught in the Anglican circumcision camps. The elders attribute the moral decay among the Agikuyu to the failure to inculcate these vital lessons to the initiates.

Those three basic principles are in line with the biblical teachings in that the New Testament begins with the genealogy of Jesus in Mathew chapter 1. The boundaries of the Christian community are set in the first five books of the Old Testament while the duties of a Christian to the brother are spread throughout the bible. It is important that these teachings be taught to Christian initiates because they are central to the Agikuyu belief system.

Prayer is one of the things that the Agikuyu practice that is in line with the church doctrines. The Mugikuyu will open the day with prayers and end it with prayers. The elements of prayers are similar to those of the Anglican church. A common prayer will involve prayer for self, family, community and the nation. They pray for health and healing of the sick, good weather and good harvests. They pray for the increase in wealth particularly land and animals. In communal prayers held on 27th December 2021, this research observed that the prayers have seven elements; Self, family, community, nation, wealth, rain and peace. Each item is expounded as the prayer continue and the

prayer leader fashions it in the most appropriate manner. Mokhoathi (2020) avers that Christianity and African Traditional religion are compatible because their thoughts and practices are related. Facing Mt. Kenya can also be made compatible with Anglican practices because it is common for people to face a certain direction. The Agikuyu do not believe that God is on Mt. Kenya but it is a special place in their cosmology. Anglicans too make pilgrimages to Jerusalem not because Jesus is there but because it serves to enhance their faith.

Marriage is a paramount cultural practice among the Agikuyu, the church also encourages marriage among the congregants. The idea of marriage among the Agikuyu and the Church may differ but both strive to ensure that the practice of marriage is enhanced. The church has a problem with the process of marriage negotiation. However, these processes are meant to ensure fecundity in the marriage and cultivate cordial relationships between the marrying families. Such practices should be incorporated into the Anglican practices because they don't conflict the Anglican church dogma and are central to the Agikuyu beliefs. Some of the vicars confessed to have participated in the Agikuyu marriage practices and agree most of the activities are godly.

Bride wealth negotiations and payment are part and parcel of the Agikuyu cultural practices. The Anglican Church dogma has no objection to it and in Murang'a south, this research established that the Anglican Church plays a major role in the bride price negotiations. However, the church's idea is that a suitor should be allowed to give whatever he feels is adequate rather than being told what to offer. This to the Africanist Anglicans may lead to generational curses as the value of the bride wealth is set

according to the bride's family traditions and it cannot be broken. It would be paramount for the church to invest more on this custom to encourage more Christians to come out openly instead of doing things behind the church.

Naming is another cultural practice that can be adopted by the Anglican church. Names in the bible are given with a purpose. Prophets like Hosea gave their children names with special meaning relevant to his ministry. Christ means the anointed one while Moses means drawn from the water. The Agikuyu names have similar meaning and as such they should be adopted as baptism names instead of English names whose holders cannot pronounce and do not even understand the meaning. There are vicars in the Anglican diocese of Murang'a South that insist in the exclusive use of English or biblical names in Baptism.

The use of traditional wine in blessing is contested practice between the Africanist Anglicans and the conservative Anglicans in Murang'a county. Conservative Anglicans in the county do not take any other wine but alter wine. The Africanist Anglicans use wine in most of their traditional ceremonies. According to those interviewed, you can bless with muratina without drinking it. For the conservative Anglicans, even touching the local brew is sinful. The idea that wine is sinful is not an old Christian custom but an idea agreed upon by missionaries late in Christian history. Romans 14: 14 says the Kingdom is not all a matter of drinking and eating while Colossians 2:16 says man shouldn't be judged for the food or drinks he takes. Jesus himself started His ministry by a miracle of changing water into wine and ended by using wine to establish the Christian community.

The bible also says drinking can make you poor, foolish and it is not for kings. However, the Anglican church can consider allowing the use of ceremonial wine in order to accommodate her congregants who desire to bless their children using wine. This way the dilemma these Christians find themselves in would be taken care of.

5.5 Way Forward

Having established that the causes of the resurgence of Agikuyu cultural practices and their impact on the Anglican worship in the diocese of Murang'a South this research recommends that the church rethink her approach to the phenomenon. The research established that the idea of the church is that this is the work of the devil that will pass away through prayers and evangelism. There is also an assumption that *Kiama kia Ma* is an outfit of illiterate old men and school dropouts. They therefore see no threat to Anglican worship or membership. This is contrary to the truth and the church should consider the following.

The church should reach out to the men both in the church and in the community. Jesus teaches that when one sheep is lost, the shepherd will leave the ninety-nine and go out to look for that one missing (Mathew 18:10-14). The rate at which men are reverting to their traditional practices is alarming and the church has the mechanism to reach out to these men. It is not right that not a single vicar has ever visited the men in their shrines to understand what they do and why they do it.

Anglican dioceses are semi-autonomous and as such are able to change rules that are detrimental to the worship of their people. The laws discriminating men are outdated and need to be reviewed. It doesn't add value when the only family person who cannot be accorded holy communion in the church is the man while his wife and children are communicants in the same congregation. The Anglican Diocese of Murang'a South has already revised the book of common prayers to remove words like Catholic and *ngoma* from the Apostles Creed (ACK, 2020). *Ngoma* was deliberately misconstrued by the missionaries to mean Satan but with the resurgence of Agikuyu cultural practices the real meaning, ancestors, has resurfaced. This research holds that the onus is on the church to bestow the lost dignity in the men by changing the discriminative missionary rules. Women elders in church can be called women instead of calling them men and the rules that keeps away men from Anglican sacraments reconsidered.

The research established that there are many Agikuyu cultural practices that do not conflict the Anglican dogma, yet the church does not accept them and those that are accepted the church tries to fashion them in their way. It is time the church considered adopting these practices. Many Christians in Kenya for example have used Gikuyu names as their baptism names in the Anglican church. Some Anglicans in the diocese of Murang'a South have been denied the same privilege and forced to take up names they cannot pronounce well or explain the meaning.

Circumcision although accepted by the church should be fashioned in the Agikuyu style rather than the Euro-Christian style simply because one doesn't need to be circumcised to be a Christian, but they need to undergo the right if they are true Agikuyu. The lessons taught are also relevant to the Anglican church dogma.

The church must also consider the place of money in her evangelism. It is evident that money has become a basic requirement for pastoral care. This is not in line in Jesus' teaching on the poor widow's contribution in church (Mark 12: 41-44). The number of harambees should be reduced especially those that are meant for individual growth like buying cars for vicars. While the research established that the bishop has discouraged the same, it is evident that it is hurting the congregation but they are silent in fear of the power of the clergy.

Some activities of *Kiama kia Ma* are retrogressive. The church has a duty to enlighten the members in a positive way the value of discarding these practices. A practice like making a ram to pass urine (*guthugumithia mburi*) used to mark beacons and swearing by breaking a he goat's ribs (*kuringa thenge*) are very cruel practices to the animals. Such practices have no place in the modern world and some have even been outlawed by the constitution.

Others like paying bride price in forms of live goats and the curse of killing or selling the initial lamb and goat (*mwati na harika*) before the first pregnancy cannot work for people who do not live in a rural setting. Such people are later made to believe that all their marital challenges are borne of their failures to observe certain rituals. The church

should sit with these elders and find alternatives just like she has found an alternative in sharing the cup in holy communion following spread of communicable diseases.

The Anglican Church in Murang'a has given in to polygamy where a man was polygamous before converting to Christianity or where the church deems it unavoidable. The elders must avoid taking advantage of the situation to assume that the church allows polygamy but rather as way of accommodating Christians who have fallen. Christian marriages have no room for polygamy and wife inheritance. Those desiring to be Christians therefore must ascribe to the church dogma. Women empowerment as a process has given power to women and polygamy and wife inheritance are likely to break marriages to the detriment of the first wife and the children of the first family.

The church should also invest on outreach ministry. Normally Christians will see the church and the clergy for a maximum of 3 hours per week during the church service. After that the congregants are left on their own for another seven days. For those lads circumcised in church, they will see their sponsors for only 7 to 14 days after which they will never meet again. Their counter parts will walk the journey of maturing for years because the sponsors are usually neighbours or relatives. These sponsors act as guides when young adults are faced by life challenges. This should be a lesson for the church. They should choose appropriate mentors for the young lads.

The church leadership should borrow a leaf from Jesus himself who was comfortable with poor sinners and outcasts. They must come down from their high stand and live with the people they are ministering to. They must be reachable by the people because

like the Israelites rejecting theocracy for a monarchy, Anglicans want leaders they can see and touch.

5.6 Recommendation for Further Research

The research recommends further research on;

1. Comparative study on the social economic wellbeing of churches that blend Christianity with African cultural practices.
2. The relationship between exorcism and miracle healing in Christian churches and the resurgence of African cultural practices among Christians.
3. Further, a study could be done on the effectiveness of Church organized circumcision in the social upward movement of boys into morally upright adults.

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APPENDICES

Appendix I: Questionnaires

Questionnaire for the Clergy

My name is Patrick Maina, a PhD student in Religious Studies at Kenyatta University. I am carrying out a research on the resurgence of Agikuyu cultural practices and their influence on the Anglican Christians in Murang'a South diocese. This exercise is purely for academic purpose, am therefore requesting you to answer the following questions freely and accurately. No answer is wrong because it shows what you honestly feel. All information will be treated with utmost confidentiality. Please tick (✓) where appropriate or fill in the required information on the spaces provided.

Section A: Personal Data.

1. Age (a) 20 - 30 () (b) 31-40() (c) 41-50 () Above 50 ()
2. Sex (a) Male () Female ()
3. Marital Status: Married () Single () Divorced () Widowed ()
4. Pastoral Training.
Certificate () Diploma () Degree () Master's degree or Above ()

Section B: Information on Church.

1. For how long have you ministered in this church?
 - a. Below two years (), 2-5 Years (), 6 -10 years () Above 10 years ()
2. Do you think there are members of your church that practice Kikuyu Traditional Customs? Yes () No. ()

3. Do you participate in any Agikuyu religious or cultural practices? Yes__ No.

4. If yes to 8 above, mention them. _____, _____, _____,
_____.

5. In your opinion, why are people going back to the cultures they abandoned 100
years ago? _____

6. Have you ever tried to find out the activities carried out by these men in their
traditional gatherings? Yes () No. ()

7. If no to 11 above, please explain why _____

8. If yes to 11 above are there activities that are;
a. Biblical

b. Not Biblical

c. That are not Christian but can add social value to Christians in the
community,

9. Do you think the resurgence of Agikuyu cultural practices affect Anglican
worship in any way? _____ Explain

10. As a vicar, do you think these people should be;
a. Given duties in church Yes () No. ()

b. Expelled from the church Yes () No. ()

c. Availled pastoral services Yes () No. ()

11. Do you think the church should engage in a dialogue with these men? Yes ()

No. ()

a. Why? _____

Thank you very much for your cooperation.

Questionnaire for Men

My name is Patrick Maina, a PhD student in Religious Studies at Kenyatta University.

I am carrying out a research on the Resurgence of Agikuyu cultural practices and their influence on the Anglican Christians in Murang'a South diocese. This exercise is purely for academic purpose, am therefore requesting you to answer the following questions freely and accurately. No answer is wrong because it shows what you honestly feel. All information will be treated with utmost confidentiality. Please tick (√) where appropriate or fill in the required information on the spaces provided.

Section A: Personal Data.

1. Age (a) 20 - 30 () (b) 31-40() (c) 41-50 () Above 50 ()
2. Marital Status: Married () Single () Divorced () Widowed ()
3. Level of Education
Certificate () Diploma () Degree () Master's degree or Above ()

Religious Background.

1. Are you a Christian? Yes () No. ()
2. Are you an Anglican? Yes () No. ()
3. How did you become a Christian? Through parents () Personal Choice ()

4. Are you baptised () Confirmed () Born Again ()
5. Have you ever heard of *Kiama Kia Ma*? Yes () No. ()
6. Have you joined the Kiama? Yes () No. ()
7. Give reasons for your answer to 6 above;
- _____
- _____
8. Do you know the traditional practices carried out by *Kiama Kia Ma*? Yes ()
No.()
9. In your opinion which ones in 8 above are;
- a. Biblical
- _____
- b. Not Biblical
- _____
10. Are there things practiced by the Agikuyu that are not Christian but add value to
the social life of the community? Yes () No. ()
11. If yes, Mention them.
- _____
12. Are there practices held by the Agikuyu that you find completely against
Christian values? Yes () No. ()
13. If yes, mention them,
- _____
14. In your opinion, why do Christians go back to their traditions even after being
baptized of confirmed?

15. Do practicing Agikuyu cultural practices affect Anglican worship?

Kindly Explain_____

16. Do you think the church should dialogue with Agikuyu Council? Yes () No.
()

Thank you very much for your cooperation.

Questionnaire for Women

My name is Patrick Maina, a PhD student in Religious Studies at Kenyatta University.

I am carrying out a research on the resurgence of Agikuyu cultural practices and their influence on the Anglican worship among Christians in Murang'a South diocese. This exercise is purely for academic purpose, am therefore requesting you to answer the following questions freely and accurately. No answer is wrong because it shows what you honestly feel. All information will be treated with utmost confidentiality.

Please tick (√) where appropriate or fill in the required information on the spaces provided.

Section A: Personal Data.

1. Age (a) 20 - 30 () (b) 31-40() (c) 41-50 () Above 50 ()

2. Marital Status: Married () Single () Divorced () Widowed ()

3. Level of Education

Certificate () Diploma () Degree () Master's degree or above ()

Religious Background.

4. When did you become a Christian? As a Child_____ Youth _____ Adult_____
5. How did you become an Anglican? Through parents () Personal Choice ()
6. Are you; Baptised () Confirmed () Born Again ()
7. Have you ever heard of *Kiama Kia Ma*? Yes () No. ()
8. Would you encourage your spouse to join the Kiama? Yes () No. ()
9. Give reasons for your answer to 10 above;

10. Do you know the practices carried out by *Kiama Kia Ma*? Yes () No. ()
11. In your opinion which ones in 12 above are;

- a. Biblical

- b. Not Biblical _____

12. Are there things practiced by the Agikuyu that are not Christian but add value to the social life of the community? Yes () No. ()
13. If yes, Mention them.

14. Are there any Agikuyu practices that you find completely against Christian values? Yes () No. ()
15. If yes, mention them,

_____ Do you think the church should dialogue with Agikuyu Council? Yes () No. ()

Thank you very much for your cooperation.

Appendix II: Interview Guide for Men who have joined the Agikuyu council of elders.

1. When did you join the Kiama?
2. Why did you join?
3. Why had you not joined before?
4. Which cell (*mwaki*) do you belong to?
5. When did this *mwaki* begin?
6. Is it affiliated to any other *mwaki*?
7. Do you have officials? Who?
8. Are you registered as an organization?
9. Do you have rules and regulations?
10. Who introduced you to Kiama Kia Ma?
11. Do you encourage others to join?
12. What is the social value of joining Kiama Kia Ma?
13. Do you still participate in Christian activities? Which ones?
14. Are there any specific needs that the church has not met but can be solved traditionally?
15. Why don't you leave the church and worship traditionally?
16. Would you engage the church in a dialogue to chart the way towards a harmonious coexistence?

Appendix III: Focus group discussion

What are the Agikuyu traditional practices that have resurged among Anglican Christians in Murang'a County?

What has caused the resurgence of these practices after a long time of being dormant?

Do you think these activities affect Anglican worship in Murang'a whatsoever?

Are there things that Agikuyu people need that the church cannot provide?

Is it possible to discard Agikuyu practices completely?

In your opinion, what are some of the Agikuyu cultural practices that cannot be discarded?

Do you think they are in line with Christian teaching?

What are the effects of these activities on the; Family, Church, Community

Would it be prudent for the church and Kiama members to sit down and chart a common way for harmonious coexistence?

Appendix IV: Consent Form

I _____, a Kenyan citizen of sound mind and legal age do without persuasion or coercion willingly agree to participate in this research on the resurgence of Agikuyu cultural practices among Christians in Murang'a. I have been informed and understands the concept and purpose of the study.

I also understand that I can withdraw from the research and the information withdrawn at any time of the research without any consequences.

I have consciously allowed Patrick Maina to use the information I give him for the research and any consequent presentations and publications.

Signed _____ this day of _____ 2020.

Appendix V: Research Authorization by Kenyatta University



KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

OUR REF: CS2/25862/18

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Date: 4th February, 2021

The Director General,
National Commission for Science, Technology & Innovation
P.O. Box 30623-00100,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR KAMAU P. MAINA REG. NO. CS2/25862/18

I write to introduce Maina who is a Postgraduate Student of this University. The student is registered for Degree programme in the Department of Philosophy & Religious Studies in the School of Humanities & Social Sciences.

Maina intends to conduct research for project entitled, **Resurgence of Agikuyu Cultural Practices and their Influence on the Anglican Worship In Murang'a County, Kenya**

Any assistance given will be highly appreciated.

Yours faithfully,

PROF. ELASHIBA KIMANI
DEAN, GRADUATE SCHOOL


RM/cao

Committed to Creativity, Excellence & Self-Reliance

Appendix VI: Research Authorization by NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION
REPUBLIC OF KENYA
Ref No: **600659**

RESEARCH LICENSE




This is to Certify that Mr. Patrick maina Kamau of Kenyatta University, has been licensed to conduct research in Muranga on the topic: RESURGENCE OF AGIKUYU CULTURAL PRACTICES AND THEIR INFLUENCE ON ANGLICAN WORSHIP IN MURANGA COUNTY KENYA for the period ending : 30/March/2022.

License No: **NACOSTI/P/21/9765**

600659
Applicant Identification Number

Walter Wambui
Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

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Appendix VII: Research Authorization by the Church



Anglican Church of Kenya
DIOCESE OF MURANG'A SOUTH

Diocesan Bishop: Rt. Rev. Julius Karanu Gicheru – (MAL)
Office Tel: 0703 623 214
Email: a.c.k.murangasouth@gmail.com

Diocesan Office,
P.O. Box 414-01020, KENOL
Fax:

31st March, 2021

To the Archdeacons/ Rural Deans/ Vicars,
DIOCESE OF MURANG'A SOUTH.

RE: RESEARCH AUTHORIZATION.

This is to introduce you to Patrick Maina Kamau, a PhD student at Kenyatta University who is carrying out an academic research on the Resurgence of Agikuyu Cultural Practices and their Effects on Anglican Worship in our diocese.

The Bishop's office is aware, and has allowed the undertaking and kindly requests you to offer him any necessary assistance.

Yours in Lord's Service

Rt. Rev. Julius Karanu Gicheru (MAL)
BISHOP – DIOCESE OF MURANG'A SOUTH

DEPARTMENTS: K.A.Y.O.; Mothers' Union; D.M.A.; Sunday School/Brigade; K.A.M.A.; Education
DIOCESAN THEME: "Whom will you serve?" – (Joshua 24:14-15)