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## **Ecclesial-Indigenous Paradigms of Nurturing and Growth in African Context Engaging Aembu and the Anglican Church's Rites of Passage for Child Socialization**

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### **Abstract**

The aim of this research article is to draw a comparative analysis of Aembu and the Anglican Church's rites of passage for child socialization. This is geared towards bringing forth responsible people in the society. Its main objective is to interrogate the relationship between African and Anglican Church's rites of passage for child socialization. The overall goal is to come up with Afro-Christian mores for instilling moral virtues in children, and eventually prepare them for their future roles as adults. In the indigenous society, transitional rites of passage served as important tools for child socialization. This was meant to instill moral values among the Aembu youths. In our contemporary society, some adolescents face moral issues which often call for intensive child socialization from home and Church circles, hence the justification for this research article.

**Keywords:** Adolescents, African rites, Christian rites, culture, moral values, socialization.

### **Introduction**

Future custodians are indisputably today's children. A society's ability to have a continuous existence depends on its ability to socialize its children in the art of survival and its resultant cultural perpetuation, and the much needed creativity that goes with it. As Adie (2002) notes, socialization is the process by which we learn the ways of a given society or social group so that we can function within it. Adie (2002) further observes that the long process of Socialization is formed by a practical purpose of preparing an individual to function appropriately within specific social groups and generally within the society. Sincere (2011) explains that there are five types of socialization, namely: primary, secondary, developmental, anticipatory and re-socialization. Sincere (2011) further posits that primary socialization occurs when a child learns the values, norms and behaviours that should be displayed in order to live according to a specific culture. On the other hand, secondary socialization takes place when a person learns an appropriate behaviour that is displayed within a smaller group that is still part and parcel of the larger society. Sincere (2011) further contends that developmental socialization involves a learning process in which the focus is on developing our social skills. Anticipatory socialization is the process of socialization in which the

person practices or rehearses for future social relationships. Re-socialization involves rejecting previous behaviour patterns and accepting new ones so that the individuals can shift from one part of their life to another.

In his contribution towards socialization in medieval Europe, Gennep (1960), states that the Church solemnized the occasions of birth, marriage and death by providing appropriate rites of passage aimed at emphasizing their social significance. Ampim (2004) observes that the transition from childhood to adulthood in western societies are exceedingly difficult because there are no systems of adulthood rites to systematically guide and direct the young people through this important stage in their life cycle. Mwaniki (1974) and Mbiti (1975) posit that socialization in Africa was done in order to shape individuals to fit into the society as responsible members of the community, and with adequate survival skills. Among the Hofriyat of Northern Sudan, there were rites of passage that were observed by the family and the society at large. They included birth, adolescents' puberty rituals, marriage and death rites (Lancaster and Leonardo 1997). Ruyema (1983:82) posits that the social life among the Bakiga of Southwest Uganda was governed by taboos, rites and regulations. They had socialization rites of passage after the birth of a child and during naming rituals.

In Kenya, Mbiti (1977) avers that the Akamba carried out rites of passage which were used to socialize children. With reference to the Kikuyu of Kenya, Kenyatta (1938:99) contends that socialization begins at birth and ends at death. A child passes through various stages of age-groupings that are tagged with their appropriate tools of socialization. Certainly, urbanization is hurting, or has been hurting, some of these socialization paradigms, as this article will strive to demonstrate. Nevertheless, since *wega umaga na mucii* (every good tidings is bestowed by one's kindred), Kenyatta (1938) states there was teaching of children on the family and clan traditions (*kirira kia mucii*). Before the introduction of Christianity in Embu there were rites of passage which were used to socialize children. These rites of passage included birth, naming, puberty rituals, marriage and death rites (Karanja 1999). Mwaniki (1974) and Mwaniki (1985) contend that initiation into adulthood provided special opportunities for focused teachings on matters of family life (FL). Muoki (2008), states that rites of passage helped to uphold morality in the society. Before the introduction of Christianity and later the Anglican Church (AC), Embu diocese and Kigari archdeaconry, there were rites of passage that were religiously observed in the region where Embu County is located within.

Njoroge and Bennaars (1986) observe that traditional African socialization was a moral enterprise whose main concern was the promotion of virtues. Kinoti (1983), Nasimiyu and Waruta (1993), Wandibba (2003) and Idang (2015) contend that African values were transmitted during the rituals that went hand-in-hand with the respective rites of passage. They include values such as: kindness, generosity, reliability, honesty, wisdom, justice, temperance and courage. Rwiza (2001:65) argues that the foundation of moral formation has to do with teaching children to restrict themselves in obedience to moral rules and to dedicate themselves to the goals of the society.

Studies carried out by scholars such as Nandwa and Bukenya (1983), Gathogo (2001, 2011), Gecaga (2004), Mweru (2005) and Gitome (2011) indicate that as children grew up, they were socialized into the society using lullabies, narratives, proverbs, songs, dances, legends, myths and tongue twisters as teaching media. Wandibba (2003) contends that moral values formed the bedrock of the socialization which was given to children as they grew up. Guissani (2001) states that the family as an institution is charged with the responsibility of socializing its children well. Buchanan et al (1976) and Giddens (2005) posit that parents and elderly persons, in both nuclear and extended families, have a responsibility to form solid foundations for physical, emotional, moral and intellectual education. Kabira and Mutahi (1988) aver that children, in the indigenous society, were told stories by their mothers and that these stories were simple, and had straight forward moral teachings unlike in the so-called modern society. Furthermore, they state that the emphasis on those stories was on obedience and respect to parents and older members of the society. They contend that theft, deceit and greed were discouraged.

At birth, Muguna (2014) explains that a child was welcomed with much jubilation and festivity. There were five ululations for a boy and four for a girl. The rite of birth according to Nasimiyu (1986:189) comprised ceremonies that protected the mother as well as the child because they were both considered as mystical beings. There were ceremonies of consecration, incorporation and becoming new persons. Muga (1975:60) contends that a naming ceremony introduced a baby into the family. Prayers were said to God in which credit was given to him/her for blessing the family with the new-born baby. Lukwata (2003:6) posits that naming is an act of worship and that many people give their children names which are a recognition of divine blessing or thanksgiving for productiveness. Megill (1981:19) observes that even in breastfeeding, children were taught to look for food when hungry through causing them to reach out for the breast. Besides this, Mbiti (1990) explains that the after-birth shaving of the mother and the baby's hair, in the indigenous society, was (and remains) an act which symbolizes the death of one state and subsequently rising again of another. The hair according to Mbiti consequently represents the woman's pregnancy but after the delivery, the old hair has to be shaved off to give way to new hair, a phenomenon that symbolises new life. The cutting of the child's hair shows that it has been delinked with its mother; and now, "scattered hair after shaving" belongs to the whole community. Hence the mother is equally welcomed back to the community as well. She now has no exclusive claim over the child, as he/she also belongs to the community. It thus belongs to the *mugongo* according to Mwaniki (1974).

Mugambi and Kirima (1976:33) state that from the family, the infant learnt customs and rules of the community with regard to dress, personal hygiene, food and drink. They further argue that older brothers, sisters, parents and grandparents all contributed to this early socialization. At infancy, a child learns to talk by imitating parents, brothers and sisters. Mweru (2005:37) observes that when children begun to talk, they were taught the correct manner of speech through mimicking, repetition and practicing. She further contends that children learnt important names in the family's past and present from their mothers. When they started walking, they were taught how to walk and sit properly by observing and practicing. They were also taught how to use their hands. As boys grew, Kenyatta (1938:103) states that fathers taught them through observation and practice. They learnt things such as grazing, classification of different trees and plants, hunting and digging. Mwiti (2005; 96) notes that girls were taught by their mothers through practice; babysitting, cooking, grinding flour, fetching water and firewood among other things. She adds that a girl was expected to be respectful, humble, welcoming, hardworking and chaste. A girl was would not be arrogant, irresponsible, abusive, lazy or untidy. Maillu (2004) contends that it was the responsibility of mothers, aunts, grandmothers and other responsible women in the society to socialize girls while boys were socialized by their fathers, uncles, grandfathers and other responsible men.

When boys and girls attained puberty, their socialization was intensified. Meekers et al (1995) state that in the traditional African societies, the extended family, together with kinship systems, took the responsibility of transmitting important information to adolescents, which was usually done through initiation ceremonies. Muga (1975:59) contends that the African religious practice of initiation was a very important tradition in religious belief. He further posits that initiation was one of the greatest occasions of life which brought in transition from childhood into manhood or womanhood thus bringing forth physical maturity. Muga (1975) notes that the pain that both boys and girls experienced during initiation was intended to prove they were brave enough to face the responsibilities of manhood and womanhood.

Njau (1992) contends that rites of passage had their value of impressing on, the growing youth, and the desired qualities that should accompany natural growth. On the other hand, Rukungah (1993) posits that rites of passage served as psychological messages of change of status from childhood to adulthood. On the other hand, Karanja (2003: 38) posits that courtship was taken seriously as a way of educating girls on fidelity. He further notes that it was a serious offence for a man to impregnate a girl. Both culprits were consequently stigmatized and ostracized by their age mates. Rander (1991) notes that the Western missionaries of the 19<sup>th</sup> century were convinced

that the African way of life was depraved had to give way to that of the Western-minded missionaries. He further explains that the aftermath of the missionaries' rejection of tribal institutions was creation of "cultural voids" within the society. Consequently, the functions served by the prohibited social customs were no longer fulfilled.

According to Mbula (1977) and Mugambi (2002), when Christianity was introduced in Africa, the Church took over the role of the indigenous family. The center of authority changed from the family leaders to the Church leaders. That is way, the Church is now tasked with the responsibility of socializing children. The Anglican Church like the African indigenous society has her own rites of passage which serve as child socialization tools. The Anglican Church (AC) has sacramental catechetical programs used to socialize children. Kagema (2008:211) observes that in the AC, there is Children's Ministry, Kenya Anglican Men's Association (KAMA), Mothers' Union (MU) and Kenya Anglican Youth Organization (KAYO) whose teachers are trained in theological institutes of learning as the taskforce which is used to socialize children.

Alexander (2007:84) contends that in order to have effective parental child socialization, Mothers' Union (MU) and Kenya Anglican Men Association (KAMA) give teachings to the parents which help them to socialize children in fear of God who is the giver of moral virtues. Megill (1981:96) observes that the Sunday school has been used as the primary means of Christian education within the Church. Music is used to socialize children in the Anglican Church because it is scriptural. This has theological backing found in Colossians 3:16, when Paul says, "let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your heart to the Lord.

In the Anglican Church after the birth of a baby, there is usually a dedication ceremony. During the dedication ceremony Anglican Christians perform purification and thanks giving rituals. In these rituals, there is purification of the mother and thanks giving prayers for the baby's safe delivery (Anglican modern prayer book 1997). Gitome (2011) states that with regard to birth, Christian parents are tasked with the responsibility of taking their newborn baby to the Church for thanksgiving to God for the mother's healthy condition and baby's safe delivery. During this thanksgiving rite the baby's dedication ceremony is carried out.

After dedication, a baby is usually baptized. Mugambi (1989:97) explains that infant baptism is practiced as the wish of the parents that the children will grow up within the setting of the Church. "God-parents" are chosen who become the sponsors of the children at the ceremony and take the vows of initiation into the Church on behalf of the children. Mbiti (1986:137) contends that during baptism, children are given names of saints or Biblical characters with the hope that as they grow up they will manifest Christian virtues as maintained by the previous bearers of those names.

Confirmation according to Hale (2000:3) as a socialization tool is carried out when the Anglican children attain twelve years and above. Kagema (2008:255) contends that baptism and confirmation makes a person to be a full member of the Anglican Church. He explains that candidates are confirmed after being carried through catechism classes where they are taught ecclesiastical issues such as the Church doctrines, the Lord's Prayer and the Ten commandments. According to the 39 articles of Anglican Church's faith, baptism and the Lord's Supper are recognized as the two sacraments instituted by Christ Himself.

Both African and the Anglican Church's rites of passage have a relationship. Crispi (2004) contends that in the African and Anglican rites of passage, children get moulded into being what the society wants them to be. They also learn what is appropriate and improper for boys and girls. Waweru (2011) clearly shows that there is a relationship between the African and the Anglican Church's rites of passage because both instill moral values in the society. He further notes that the Bible and the African culture promote *Umundu* (humane-ness). *Umundu* means a display of accepted value systems like hospitality, sharing, empathy, respect of kinship and relationships, compassion, humility and cooperation. He strengthens his argument by contending that *umundu* means what is morally good and brings dignity, contentment, respect and prosperity to self, others and the community at large.

## Theoretical framework

This research article utilizes Niebuhr's theory on Christ and culture in its conceptualization of the subject under consideration. Christ and culture theory has five views which include: Christ and culture; Christ against culture, Christ of culture, Christ above culture, and Christ as the transformer of world cultural views. As African Christians, Christ against culture is seen when African Christians at the AC (now ACK) Kigari, of the present day Embu County, said No to Female Circumcision. This about-turn and/or turning point came about after it was rediscovered that the rite had a negative impact on the health of the critoridoctomised girls, especially after the dialogue between Christianity and the indigenous cultures. Another turning point is seen in the case of stopping the ritual killing of twins and children who started teething with the upper teeth. Christ and culture view is portrayed in the AC/ACK Embu Diocese especially when members dedicate their infants, just as Jesus was dedicated in the Temple of Jerusalem (Luke 2:21-40). His parents ensured that he was circumcised after one week so as to fulfil the Jewish culture as in the case of AC/ACK members circumcise their boys according to their Aembu culture. Paul also calls upon the Galatians to maintain their culture, and resists coercion in following the Jewish cultures and customs such as circumcision or observance of the law.

Christ above culture is understood when there is the working grace of making one a member of the body of Christ and gaining entry into the priesthood through baptism. The fifth view, Christ as a transformer of culture is perhaps 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. Christ the transformer of culture can be understood in terms of what his redemption on the cross did in as far as taking away the curses caused by sin and breaking of taboos is concerned. Jesus transforms culture in that according to culture, there is consequence for every sin committed and every broken taboo but when Christ comes in, all are forgiven when they turn to Christ with true repentance.

### 2.1 Methodology

This article utilizes a descriptive survey design to explore the socialization of children in the Anglican Church of Kenya, Embu Diocese, and with reference to Kigari Archdeaconry which covers the larger part of the area that was initially evangelised by the Anglican missions, the Church Missionary Society, since 1910 when their activities began. Descriptive survey design was preferred because when used in preliminary and exploratory studies, it allows researchers to gather information systematically and economically. The researcher summarized, presented and interpreted information for the purpose of clarification.

### 2.2. The area under consideration

The data was collected in the Anglican Church of Kenya in Embu; Kigari Archdeaconry. The Churches which were first started by the Church Mission Society (CMS) were sampled due to the fact that they were the first Churches to abandon *irua* (circumcision) which was a very effective tool of child socialization. Data collection was restricted to Christians who were in the Anglican Church of Kenya in Embu, Kigari Archdeaconry. Five congregations were used which included Kirigi, Kigari, Manyatta, Kairuri and Mukangu. The area was purposively selected due to a number of reasons: Firstly, when the CMS started their mission work at Kigari from 1909; there was controversy because of the Aembu norms and values which were termed as incompatible with Christianity by the early missionaries. Therefore, the study hoped to understand what the Anglican Church is doing to put in place compatible norms and values, in her bid to restore social order and eventually help the Aembu to live as truly African Christians. Secondly the researcher's Knowledge of culture and local language of the area was an added advantage.

### 2.3 Article's data population

During the data collection, the total population included the Anglican Church Christians in Embu Diocese which has an approximate population of 31, 889 people (Mission Director 2019). A target population is a large population from which a sample population is selected according to Borg & Gall (1989) and Orodho (2005). The target population used during data collection was the membership of the five congregations in Kigari archdeaconry. The Anglican Christians of Kigari archdeaconry and their leaders were used to get the target population. The target population of Kigari archdeaconry consisted of approximately 1729 people members who regularly attend Sunday Service in the selected areas (Mission Director 2019). The sample population consisted of 256 people.

## 3.0. The Article's Findings

### 3.1 Aembu child socialization

From Focus group discussions and oral interviews, the researcher gathered the following information. Gatavi (O.I.7/8/2020) posits that when a Muembu woman gave birth other women brought *mavivio* to her. She would be in confinement depending with how fast she would recover from child birth. In most cases, it was after one week. A woman was shaved after giving birth (*kwenjwa kiria*). A new born baby was shaved one week after birth. An old woman conducted that ceremony. Nyamindigi (O.I.7/8/2020) explained that after the birth of a baby, a woman was shaved to signify beginning of new life and that in some cases, if a woman lost many children at infancy, she would be shaved to imply beginning of another new life in which *rukuo* (death effect) would be removed from her home. She further contended that if a woman lost many children, a medicine man was called to treat her. If children died consecutively after birth, a mother would give the next child an ugly name in order to survive. Such names included among others names such as *Kiura-frog*, *Karengé*- a small pumpkin. Naming was very important because it gave an individual personality. It had the role of ensuring immortality for the ancestors who were being named.

Kivuti (O.I.12/9/2020) averred that a father had his own *garu* where he sat with the boys in the evening while a woman had her *ngucu* where she stayed with her adolescent daughters. At the *garu* and *ngucu*, children were thoroughly socialized. During the interviews, Karimi (O.I.12/9/2020) noted that stories were narrated during the night because during the day, most of the people were busy in the fields. Stories had a lot of moral teachings for the children. Proverbs (*nthimo*) were used to teach moral values. Kivuti (O.I.7/8/2020) explained that before circumcision, an adolescent had to go to his/her maternal uncle to ask for permission to be initiated. A goat known as *ndonyera matu* was given to the maternal uncle. He then blessed the nephew or the niece. During the circumcision festivities, Wambura (O.I.12/9/2020) noted that a parent chose a *mutiri* (sponsor) for the child. After initiation and during marriage, the *mutiri* continued to advice the sponsor. She became the second parent and was thus respected. In marriage, the *mutiri* kept advising the sponsor on marital issues. According to Marigu (O.I.12/9/2020), the adolescent after that was then initiated and joined the company of other initiated youths. It was a great offence to get pregnant before getting married. A young woman had to avoid *ivu ria riko* (premarital conception). It was very shameful to get pregnant before marriage. Such was shunned by every member of the community.

### 3.2 Anglican child socialization

The researcher wanted to find out whether children in AC Kigari archdeaconry are socialized through naming. The following were the findings:

**Table 4. 4 Parents use biblical names in naming children**

<i>Respo nse</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	F	%	F	%	F	%
Yes	6		15		21	
somet imes	12		29		41	
No	28		18		46	
Total	46	100	62	100.0	108	100

**Table 4.5 Parents use any names when naming children**

<i>Respon se</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	F	%	F	%	F	%
Yes	25		44		69	
someti mes	10		13		23	
No	11		5		16	
Total	46	100	62	100.0	108	100

**Table 4.6 Parents explain meaning of names to children**

<i>Respon se</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	F	%	F	%	F	%
Yes	4		9		13	
someti mes	10		16		26	
No	32		37		69	
Total	46	100	62	100	108	100

The researcher wanted to find out whether god-parents teach children tenets of faith, results shown indicated that 44 (56%) of the parents said sometimes, 25(32%) said No while 9(12%) said Yes.

While enquiring what the youth were taught during catechism classes; 94% said they were taught the Apostles creed, 82% said The Ten commandments, 76% mentioned obedience, 72% said they were taught Forgiveness, 88% mentioned Repentance 68% said Purity while 97 said the Lord’s prayer. When asked if there where secluded meetings for both boys and girls, the following were the responses from the youth respondents.43% said there were, 57% said sometimes they were conducted while 8% said they were not conducted. The researcher also wanted to find out if the teachings they received during their secluded meetings assisted in solving their personal problems, the following were their responses; 48% said they assisted, 52% said they sometimes assisted while 8% said they did not.

**During data collection:**

Responding to the question on the person who teaches during secluded trainings for the youth, 62 %, of the interviewed youth explained that they were taught by teacher-invitees of the local Priest (the Vicar). Further, 10 % posited that they were taught by the Vicar-in-charge, while 7 % said the teaching was carried out by the Church elders. Besides this, they reported that 21 % was done by some Church members.

The researcher was interested in finding out the areas which parents were helping children during socialization at home. The following were the findings shown on the table below.

Areas which children have been helped by parents	Men frequency	%	Women frequency	%	Totals	%
Spiritual growth	2		5		7	
Boy/girl relationship advice	5		7		12	
refraining from drug abuse and substance	5		3		8	
Interpersonal relationships	2		4		6	
Academic achievement	4		7		11	
Parental relationship	2		4		6	
Health issues	3		5		8	
Use of mass media	4		5		9	
Church activities	3		1		4	
Avoiding Peer pressure	2		5		7	
Totals	32	100	46	100	78	100

The researcher wanted to find out where most children get important information from. It interviewed the youth members to find out where they got most of the information about different issues from. The following were the findings:

Source of important information	boys		Girls		Totals		
	F	%	F	%	F	%	
Peer /friends	6		10		16	15%	
Mass media advertisement	4		4		8	7%	
Movies	3		3		6	5%	
Other siblings	4		2		8	7%	
parents	8		10		18	16%	
6.novels	1		1		2	2%	
Browsing with computer	5		6		11	10%	
Browsing with mobile phone	6		7		13	12%	
The Church	4		8		12	11%	
The school	5		11		16	15%	
Totals	46		62		108	100%	

Gakii (O.I. 2/8/2020) averred that most of the youth get information about sex, reproductive health and STDS from their friends and peer members. Their parents do not offer them such information because the Aembu culture does not allow parents to talk about sexuality especially with their children. Instead, the Aembu culture had forums



in which girls talked issues on sexuality with their aunts and grandparents while boys had them with their uncles and grandfathers. The sponsors of both boys and girls used to teach them about human sexuality. Gakono (O.I. 2 /8/2020) posits that children get information from social media. This information is usually not filtered like it used to in the Aembu indigenous community in which different age groups were offered information according to their physical and psychological needs. The unfiltered information from social media has negative influence on children. In schools, children are taught reproductive health. This creates curiosity in them. The Aembu children never used to know how a baby was conceived before they were mature enough to know there were responsibilities which come with parenthood.

### 3.3 Common problems among poorly socialized Anglican Church youths

The researcher wanted to find out, from the youth respondents, some of the common problems the youth are battling with in the Anglican Church Kigari archdeaconry when not socialized properly. The following were the findings: 62% of the youth respondents said School dropout can be a problem for youths not properly socialized. However, 48 % felt it would not be a problem. Negative media influence was rated as a problem by 73%, while 27 % indicated it was not. Abortion was mentioned by 51.4% as a problem while 49.6 % said it was not considered a problem. 84 %, found poor parental relationship a problem among youth members who are not socialized effectively while 16 % indicated it was not. Drug and substance abuse was mentioned as a possible problem by 87.4% while 12.6% felt it was not. 43.8% mentioned early marriages as a possible problem. However, 56.2 % said it would not be. The respondents who stated that incest could be a problem if not well socialized formed 23.9% but 76.1% were of a contrary opinion. Homosexuality was viewed as a problem by 14% while 86 % indicated it was not. 63.2 %, stated STIs would become a problem while 36.8% said it would not be. Promiscuity as a possible problem was stated by 60.5 % while those who felt it would not be a problem were 39.5 %, Peer pressure as a problem was mentioned by 81.3% but 29.7% stated they did not consider it a possible problem.

The researcher corroborates studies carried out by Waruta (1995), Gecaga (2003) and Gitome (2011) which observe that the youth have issues which need to be addressed effectively. Gecaga (2003) reports, in her study, that 24.7% of the youth respondents identified teenage pregnancy as a problem, 28.1% sexually transmitted diseases, 29.5% drug and substance abuse while 11.6% reported abortion. On the other hand, Oketch (2018) notes that the youth are having challenges such as Peer pressure, promiscuity, illicit relationships, poor parental relationships, masturbation, early marriages, school dropout and negative media influence. During the time of collecting data, the youth respondents were asked whether they had mentors and the following were their responses; 25% said their school teacher was their mentor, 5% mentioned their Sunday school teacher while traditional rite of passage sponsor was given as a mentor by 2% of the respondents. Most of the respondents stated their own parents were their mentors. They formed 42% while those who were mentored by their relatives were 4%. family friend mentors formed 3%, fellow peer members as mentors were mentioned by 7%, god-parents were mentioned by 2% of the respondents while those who contended they did not have any mentors were 10%.

#### Effectiveness of Church in enhancing socialization in children

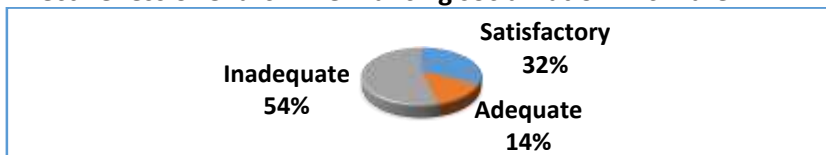


Figure 4.6 Effectiveness of Church in enhancing socialization in children

From the results in Figure 4.6, majority 42(54%) of the parents felt the Church has not done enough in enhancing socialization of children while 25(32%) said satisfactory. Only 11(14%) said such programs are adequate.

During the FGD with parents of the youth respondents, (O.I. 10/8/2020) Kivetu, one of the men respondents said there was mothers' union which met severally in which forum women were taught how to socialize children and bring them up as Godly and God fearing children. However, Muthoni (O.I. 2/8/2020) informed the researcher that the teachings which were being offered during the mothers' union meetings dealt mostly with marital challenges and offered very little on information on child socialization.

### 3.4 Youth mentorship in the Anglican Church

The AC/ACK has introduced mentorship programs which are organized for the youth ones per year during the December holiday. In Kigari archdeaconry boys spend fourteen days in the mentorship camp because they are taught different lessons then later initiated into manhood while girls spend seven days because their initiation does not involve physical body cut. Among the Aembu, that is *kugimaria airitu akiri* while for boys it is *kugimaria anake akiri na mwiri* which literally translated means moving from childhood to adulthood intellectually for girls while for boys it is moving from childhood to adulthood intellectually and physically. Ciarunji (O.I. 2th /8/2020) informed the researcher that the Church is committed to offering a kind of socialization through mentorship programs aimed at achieving holistic growth for its youth members. She notes that most of the time, children are in school where teachers are committed to syllabus coverage at the expense of socializing them with the aim of making them knowledgeable in all areas of life not only academically but also morally. Ciarunji concludes that because teachers are engaged in academic issues aimed at academic excellence, the Church and families should shoulder the burden of socializing children holistically.

Wangai (O.I. 2th /8/2020) explained that children are not respecting their parents because of not being their role models. She notes that among the Aembu, there were no single mothers because even the widowed were inherited so that they would have a father figure who assisted in socializing children. Some single mothers have different male lovers whom they show their children. This makes those children to react to their mothers with no respect. Macaki (O.I. 2th /8/2020) observed that some parents who abuse alcohol and drugs teach children bad behavior. They may abuse their spouses verbally or physically thus showing children violence can be tolerated. Rwamba (O.I. 2th /8/2020) explained that it is difficult to correct some children in school because some parents confront teachers who try to discipline their children. Kaari noted that socialization of children is not effective because some parents leave their children alone and when left without a responsible person to watch over them, they can do many destructive unacceptable things.

Gakiavi (O.I. 2th /8/2020) informed the researcher that children are dedicated to God as a sign of their parents' faith in God's power which they believe is able to protect and care for their children. It is a demonstration of hope that their children will grow under God's guidance. Parents hope that the omnipotent God will watch over their children shielding them from every form of danger. Mukui (O.I. 2th /8/2020) posited that the liturgy offered shows the element of cleansing. Among the Aembu, there was cleansing. It made a person to be accepted into the society. During labour pains, a person may curse the husband or God. Dedication makes one to be cleansed from sins of thoughts.

Wanjovi (O.I. 2th /8/2020) averred that dedication is also called Churching. The AC Christians practice dedication as a Church service for a new born baby because Jesus himself was taken to the temple according to the Jewish culture on the eighth day. Dedication has the element of thanksgiving. In the early Church, there was dedication of children. During the dedication, God's are appreciated; child, mother's health. During the FGD (O.I. 2/8/2020), Wanjira contended that in baptism, a newly converted Christian acquires a new name which gives him or her new identity. On the other hand, Ileri contributed in the discussion by explaining that confirmation is an important rite of passage for a Christian because it is equivalent to the traditional rite of initiation in which a person moves from childhood to adulthood. The behaviour of the initiate changes and new responsibilities are acquired. In

the same way, once a Christian has been confirmed, he or she can now participate in Church activities which include taking the Holy Communion.

#### 4.1 Conclusion

The research article findings are that the Aembu and the Anglican Church are keen to socialize their children as a ritual-cultural and as Biblical-Christian continuity that is rooted in the duo constituencies. In the Aembu and AC/ACK rites of passage, similar virtues are taught when socializing children. For example, the Aembu teach their children not to steal, not to disrespect parents, to respect life, not to engage in immorality among many other things. All those things which the Aembu warn their children against are the same ones forbidden in the Bible such as found in the book of Deuteronomy chapter twenty. Among the Aembu and the AC members. There are both reward for obedience and punishment for disobedience. The only difference is that the Anglican Church members have the written documents from which they can read what is expected of them while the Aembu got and passed on any teachings they had orally. The Anglican Church has programs for initiating boys into adulthood. During such programs, they are taught many things concerning physical growth. However, only a few are able to meet the cost. Girls are also taken for counselling without being clitoridectomised. Unfortunately, it is for those who can afford but not for all the adolescents. This is contradicting the practices of the Aembu who used to initiate and socialize the adolescents accordingly without leaving anybody un-socialized for lack of socialization fee. Socialization should strive to address problems that the youth may encounter and make it an incarnation of courage, love and hope which will enable them to live in wholeness. Some problems can bring about distress, contempt, guilt, shame, anguish, rage, anger, fear or terror.

The youth are taught by their peer members to avoid destructive things such as drug abuse and substance, alcohol abuse and human sexuality. Therefore, Parents should ensure the godparents teach the godchildren tenets of Christian faith by ensuring they choose the ones who can be available but not very busy people who may not get time to attend those children. Parents should be involved in teaching the youth during the youth seminars. Boys can be taught by men while girls can be taught by men. During the Kenya Anglican Men Association (KAMA) and Mothers' Union (MU) programs, men should be taught their responsibilities as fathers while women should be taught theirs as mothers. This will help them to socialize children effectively. The preacher should plan sermons well to be effective in child socialization. From the Aembu culture, teachings on obedience, respect, hard work, generosity, team work, chastity and temperance can be integrated into the Church's child socialization programs so as to come up with Afro-Christian mores which may be used as socialization tools for effective child socialization. The ripples are that a morally upright society will emerge in an island of corruption, confusion, and identity crisis. Certainly, an emphasis on Afro-Christian mores will redeem the twenty-first century African society.

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The researchers concedes that they are the sole authors of this article that creatively contributes to the world of academia.

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