

Customary Rituals Influence of Adulthood on Successful Character Transformation of Youth in Pentecostal Churches in Migori County, Kenya

George Chacha, Mount Kenya University
Dr. Regina Kinuthia (PhD), Mount Kenya University
Dr. Kamwaria Alex (PhD), Machakos University

Abstract

Most of the Kurian Sub-tribe communities had always believed that rituals practices can sustain and improve the practices of succeeding traditional believes and customs which had not been confirmed. The purpose of this study was to analyze the influence of rituals on the character transformation of Christian youth a case of Pentecostal churches in Kuria West, Migori County. This study utilized the social action theory by Talcott Parson. Research Methodology was qualitative and quantitative while target population comprised of pastors, church leaders, youth leaders, church members and the youth in the selected Pentecostal churches in Kuria West Sub-county. Data was collected by use of Questionnaires for the youth, interview guides for pastors, church leaders, youth leaders, church members and focused group discussion for the youth. Random and stratified sampling was used. Data analysis was done by use of statistical package of social sciences (SPSS) The research findings were consistent all categories were interviewed where by the target group had 53% of the respondents the active age targeted for the traditional rituals 14-17yrs. The research findings were consistent whereby most respondents acknowledged that rite of passage had both positive and negative effects to the character transformation of Christian youths. It was also found that seminars, conferences and rallies are organized to pass the message of the effects of the rite of passage by the church leaders but it had yielded very little positive result towards the character transformation of youths. Youths had irregular attendance and were not actively participating towards the church programs developed. The five categories affirmed that the church has a role to teach the youth on the negative influence of traditional rituals as evidenced by 80% of the respondents who felt that Christian youth can be missionaries in a new way without leaving their land and reach more people than in traditional method. Therefore the findings of this study revealed that the youths to be taught by the church on the negative influence of traditional rituals to adulthood. The church leaders have a responsibility of educating the youth through seminars, rallies, and conferences as this will contribute to their character transformation.

Keywords: ritual, adulthood, transformation

Background to the Study

Syncretism being the global problem is the combining of different contradictory beliefs, while merging and analogizing of several originally discrete traditions, especially in the study of religion thus asserting an underlying unity and allowing for an inclusive approach to other faiths, syncretism also occurs commonly in expression of arts and culture. Overt syncretism in folk belief may show cultural acceptance of an alien or previous tradition, for example

some converses developed a sort of cult for martyrs – victims of the Spanish inquisition thus incorporating Catholicism while resisting it.

According to Kwegu (2015), religious Syncretism exhibited blending of two or more religious belief systems to a new system or the incorporation to a religious traditional beliefs from unrelated traditions, this could occur due to multiple religious traditions existed in proximity and function actively in the culture, this was the case with classical Athens which was exclusive in matters of religion. He noted that the Degree of Doperthes made the introduction of belief in foreign gods a criminal offence and only Greeks were allowed to worship in Athenian temples and festivals as foreigners were considered impure. On the other hand, Athens imported many foreign cults including those of Cybele and the Thracian goddess Bendis and in some cases this involved a merging of identities for example, Heracles who had traditionally being regarded as Mortal hero began here and elsewhere in the Aegean world to be identified as a divine (Olympian) figure perhaps under the influence of Eastern counterparts like the Tyrian Melgart. Syncretism functioned as a feature of Hellenistic Ancient Greek religion although only outside Greece. Overall, Hellenistic culture in the age that followed Alexander the Great itself showed Syncretist features, essentially blending of Mesopotamian, Persian, Anatolian, Egyptian and eventually Etruscan – Roman elements within an Hellenic formula. At Smiths (2013) affirms that in Latin American and Filipino Catholicism was pervaded by indigenous influences and it was amazing how American Christianity and American individualism had merged tounique form of religion. These Showed how deep Syncretism had permeated the world religion hence need to come up with a strategy to mitigate the two to the acceptable standards.

According to Taylor, rituals formed a significant part of the Kuria people rites of passage. For instance the rite of adulthood is accompanied by the killing of animals, killing of a person, scarifies to the gods of the water “Iresa” and accepting of demands from council of elders “Inchama”. The Kuria community had a lot of respect to their rites of passage to adulthood for both boys and girls. Christians and traditionalist’ alike were pre-disposed to these rituals after every three years when youths were passing over from childhood to adulthood. As such, these traditional rituals exposed Christians to syncretism. Among the Pentecostal Christians syncretism had contributed to moral loss and religious modification mainly due to increasing desire to adhere to the traditional cultural practices involving rituals accompanying rites of passage to adulthood. Therefore this study sought to analyze the influence of the rituals on transformational character of Christian youth among the Pentecostal churches in Kuria West Sub-county, Migori County.

Statement of the Problem

There had been serious religious syncretism among the Pentecostal Christians in Kuria. Christians who were custodian of the word of God surrendered their children to traditional rituals performed during the rite of passage into adulthood which included, suffocating of an animal, killing a person, drinking of the herbs, shaving of the hair, staying in seclusion, sleeping on the skin, staying without bathing and worshiping the gods of the water Iresa. This was a contradiction of the Christian mission and traditional identity, whose consequences was a fatal compromise of the Christian integrity. Christians chose, either to identify with the

sacredness of the traditional adulthood rituals or to carry out the great commission as given to them by Christ. It was against this background that the researcher sought to mitigate the influence of traditional doctrine and enhance the biblical doctrine on successful transformation of youth from childhood into adulthood among Pentecostal Christians in Kuria West Sub-County, Kenya.

Literature Review

Njogu (2011) argued that while the term ‘African’ is appropriate given that these Christian groupings formed in Africa, not all African Cultural systems were the same. Religions variations occurred among West, East and Southern Africans and the AICs was reflected these Africans tended to have in a common belief that ancestral Spirits interacted with the living (a belief also shared by many Asian people Ethiopian types) were not similar to Zionist types. Some had large numbers of affiliates located all over the country. The Zion Christian church of South Africa consisted only of an extended family and their acquaintances.

According to Njogu, the Principle of religious Syncretism held that when any two cultures met and interacted they were exchanging religious ideas with the dominant culture prevailing in the exchange this being in the case of Messianic and Kimbanguist church in Democratic Republic of Congo, the Nazareth Baptist Church of Isaih Shembe in kwa Zulu – Natal South Africa’s Limpopo province and the Aladura Pentecostal churches in Nigeria. According to

Eric O. Ayisi, (1979) he argued that, beliefs were essentially about a creator, Supreme Being and that rites of passage were means of establishing contact with this being.

Mbiti (1975) noted that Africans liked to celebrate life, they celebrated events in the life of the individual and the community and they included occasions like the birth of a child, the giving of names, circumcision and other initiation ceremonies, marriage, funerals, harvest festivals, praying for rain and many others, some of these rituals and ceremonies are done on family basis but others are observed by the whole community. They have a lot of religious meaning and through their observation religious ideas are perpetuated and passed on to the next generations. He further affirmed that African music and songs dealt with religious ideas and practices. The religious rituals, ceremonies and festivals were always accompanied by singing and sometimes dancing. Music gave outlet to the emotional expression of the religious life and it was a powerful means of communication in African traditional life. It helped to unite the singing or dancing group and to express its fellowship and participation in life. Many musical instruments were used by African people such as the drum, flute, rattle, whistle, guards, shakers etc. In each society there were individual men and women who had good knowledge of the religion of their people and others who were responsible for the performance of the religious ceremonies and rituals.

Muga (2013) asserted that Catholicism in Central and South America had been integrated with a number of elements derived from indigenous and slave cultures in those areas i.e the Caribbena and modern sections while many African initiated churches demonstrate an integration of Protestant and traditional African beliefs. In Latin American and Filipino Catholicism was pervaded by indigenous influences and it was amazing how American Christianity and American individualism had merged to a unique form of Asia the revolutionary movements of Taiping (19th Contrary China) and God’s army (Kanen in the

1990's) have blended Christianity and traditional beliefs. The Catholic Church allowed some symbols and traditions to be carried over from older belief systems so long as they were re-made to fit to a Christian Worldview Syncretism of other with Catholicism such as Voudun or Santeria was condemned by the Roman Catholic Church. The Egyptian god Amun developed as the Hellenized (Zeus Ammon), after Alexander the Great went to the desert to seek out Amun's oracle.

(Kauko, 2015) affirms that some religions such as Shito and Buddhism have embraced Syncretism or the amalgamation of Germanic and Celtic Pagan views to Christianity during its spread to Gaul, the British Isles, Germany and Scandinavia. Further, he observes that the Shite Islam had made a lot of influence in Trinidad though others had strongly rejected it as distinctions, examples of this include post-exile second temple Judaism, Islam and most Protestant Christianity Syncretism tended to facilitate coexistence and unity between different cultures and worldview (inter cultural competence) a factor that had recommended it to rulers of multi – ethnic realm. Conversely the rejection of Syncretism usually in the name of “piety” and “Orthodoxy” was well-defined minority or majority in India. According to Van Gennepe rituals practices was passive in all human societies and some they were observed in the everyday life of the individual and the group from cradle grave. According to these views, it was clear that Syncretism had penetrated the global religions; it was therefore wise to come up with acceptable innovative strategies to mitigate people's cultural beliefs to those of religious beliefs for co-existence and harmony in the society.

Research Methodology

The study was carried out in 10 Pentecostal churches in Migori County. The churches were found in Kehancha, Kuria West Sub County. The study targeted 10 pastors one from each church, 20 church leaders two from each church, 30 youth leaders, three from each church, 20 church members, two from each church and 90 youth, nine from each church. The sample of the study was identified using simple probability method where a simple random sampling technique was used

Findings

Data captured in this study was mainly on Strategies to mitigate the negative effects of rituals of passage to adulthood as indicated in table 1.

Responsibilities of the church to youth character transformation and Types of Traditional Rituals Performed during Rite of Passage

Table 1 : Views on the church meetings and the agenda

No	Response	Number	Percentages (%)
i.	Yes	6	60%
ii.	No	4	40%
	Total	10	100%

Source: Field Data (2020)

Most of pastors who were 6(60%) respondents among the ten pastors interviewed from the ten churches agreed that they usually hold youth meetings on weekly basis while 4 (40%) respondents said, youth meetings are not being held in their church. The 60% of the respondents said that the following topics had been proposed to be discussed in the coming youth conferences; factors that hinder youths from seeking God, health of the youth in

relation to the rite of passage to adulthood, challenges faced by youths in their life time, HIV, types of rituals performed during the rites of passage and their effects to the Christian youths and talent nurturing. During the youth meeting the following topics had been planned to be discussed by pastors from ten churches contacted; guidance and counseling on rites of passage to adulthood, identification of talents among the Christian youths, importance of marriage to the society, how to promote Christianity among the youths, how to cope with challenges as youth and F.G.M. Pastors and church leadership were asked to comment on whether the youths came with their bibles to such meetings and from the table 4.3.1 this was their response rates.

Table 2 : Rate of Youth who carried Hard Copies Bible to youth meetings

No	Participants	Number	Percentages (%)
i.	Yes	8	80%
ii.	No	2	20%
	Total	10	100%

Source: Field Data (2020)

Most of youth came with their bibles to churches as it can be depicted from the above table 4.3.2. 8 (80%) respondents said, youth go with their bible to church but only 2 (20%) respondents said, youth do not go with their bibles to churches. The respondents further said, most of the time the pastors and church leadership do discuss issues related to rite of passage and character transformation. Pastors and church leadership were asked to comment on what the churches are doing to guide youth on the rite of passage to adulthood. The following were the response from the 10 pastors and the church leadership; Advice youth to perform rites of passage in Christian way and observing the teaching of Christ, telling the youths the advantages and disadvantages of the rites of passage, organizing workshops on the rites of passage, educating on the importance of rites of passages, projecting for youth weekly activities that will help the youth on the rites of passage to adulthood and organizing seminars about rites of passage and Christian transformation. They were also asked to comment whether the following rituals during rite of passage among the youth affected the church programs. The response was analyzed and presented as shown below.

Views on whether Performed Rituals are known and affect the church programs

Table 3 : Knowledge of the rituals of rites by the respondents

No	Rituals	Yes	No	Total
i.	Shaving of hair	70	30	100
ii.	Sleeping on the skin	90	10	100
iii.	Suffocating of animals	20	80	100
iv.	Staying in seclusion	60	40	100
v.	Drinking traditional herbs	90	10	100
vi.	Killing of person	10	90	100
vii.	Wearing of charms	80	20	100
	Total			

Source: Field Data (2020)

From the table 3 above, it was realized that 70% of 63 respondents agreed that they have heard people shaving hair but only 10% disagreed. 90% who formed 81 respondents agreed to have heard of sleeping on skin after rituals of passage while 10% said that they have never heard. 20% of the respondents who were 18 participants said they have never heard of suffocating of animals but 80% (72) respondents have never heard of suffocating of animals. 60% (54) respondent said, in Kuria community youths usually stay in seclusion while 36 (40%) respondents said, they have never heard of seclusion as one of the ritual performed. 90% (81) respondents agreed, they have heard of drinking of traditional herbs while 10% (9) respondents had never heard. 90% (81) respondents have never heard of killing a person, only 9 (10%) said that they have heard. 80% (72) respondents have heard of wearing charms but 20% of 18 respondents have never heard of such rituals. In general most of the respondents are aware of rituals performed during the rite of passage.

From the participants contacted it was realized that 40 %(36) respondents had performed some of the rituals such as shaving of hair and drinking traditional herbs while 60 %(54%) of the respondents had not performed the above mentioned rituals. The above findings were presented in the table below;

Table 4 : Number of respondents already performed the said rituals

Respondents Who Had Performed The Rituals	Number	Percentages (%)
Yes	54	60%
No	36	40%

Source: Field Data (2020)

The following were some of the reasons given why they practiced the above mentioned rituals; drinking traditional herbs, staying in seclusion without bathing, wearing of the charms, shaving of hair. The main reason for practicing this rituals being treating stomach diseases, cleansing the body and keeping away evil spirits.

Effects of Rite of Passages among Christian Youths to Church Programs

Table 5 : Effects of Rite of passage to Church Programs

No	Response	Number	Percentages (%)
i.	EFFECTS	9	90%
ii.	NO EFFECTS	1	10%
	Total	10	100%

Source: Field Data (2020)

Most of the pastors contacted 9 (90%) agreed that rites of passage to adulthood among the youths had effects to church programs. Only 10% said that it had no effect to church programs. They further noted that, youth usually drop from church by ignoring church programs the moment they undergo the rite of passage to adulthood and follow traditional activities. When asked about the challenges that youths faced during the rites of passage to adulthood, these were their responses; fear of adulthood life, rebelled against church teachings, early marriage and school dropout, segregation and rejection from peers, some youths feel to have attained a special status than others. They were also asked to comment on whether the rite of passage to adulthood helped in transforming Christian youth character. From the table 6 the response was as shown below.

Table 6 : Effects of Rite of passage to youth's character transformation

No	Response	Number	Percentages (%)
i.	Transform	8	80%
ii.	Does not transform	2	20%
	Total	10	100%

Source: Field Data (2020)

It was noted that 80% of the respondents agreed that the rite of passage to adulthood helped to transform youth character either negatively or positively while 2 (20%) disagreed. They further commented that the rites of passage to adulthood made youth to assume leadership in the society and also take party in adulthood duties.

Youth leaders' response towards the influence of rites of passage to youth character transformation

Youth leaders were asked to answer on whether they usually organize and conduct bible studies. From the table 7 below the response was as shown below.

Table 7 : Organization and conduction of bible studies by the youth leaders

No	Response	Number	Percentages (%)
i.	Transform	18	90%
ii.	Does not transform	2	10%
	Total	200	100%

Source: Field Data (2020)

From the findings it was realized that 18 (90%) respondents agreed, bible studies are being conducted while 2 (10%) respondents said, there were no bible studies conducted. The respondents further said, very few youths usually come for such bible studies and the bible studies are not being carried out regularly. It was only being conducted during vacation. Topics were usually expected during these meetings which were sometimes organized as conferences. Some of the expected topics as given by the respondents were F.GM, growing in Christ as youth, circumcision, obedience of the church, rites of the passage to adulthood, type of rituals during rites of passage adulthood and their effects to Christian youth, Holy spirit, discipline, initiation, courtship and marriage. Program such as Christian foundation among the youth, HIV, moral values, duties of the church in youth development, Bible studies, youth counseling session, after group discussions conducted among the youth. From the 20 respondents contacted it was found that, these programs are conducted in groups of different ages and the effect of rites of passage to adulthood and positive character transformation among the youth was discussed. The discussions were usually in open forum where facts about the rites of passage to adulthood and positive character transformation were discussed. Sometimes video clips showing different programs in relation to rites of passage into adulthood and positive youth character transformation were played. All these programs were conducted during seminars of youth gatherings. Facilitators usually chose topics to present and during discussion youth were given time to participate and interact among themselves. As much as youth want to become leaders and guide their colleagues, There are some challenges that they face .The researcher sought to know some of the challenges youth leaders faced in their duties, most of the youth leaders said, they faced challenges related to finance for organizing seminars, wrong judgment from elderly leaders, catching attention of

many youth, lack of co-operation among the youth, lack of sincerity among the youth and discrimination from other leaders. Through these challenges it was realized that there is respect and development among youth. When youth leaders were asked the importance of bible studies, the response was; to understand the scripture well and practice good morals in relation to the rites of passage into adulthood and positive character transformation. Through studying the bible, the youth leader said, they were to understand the word of God, since God is the source of knowledge thus changing their characters.

Studying the scriptures also helped the youth to know the truth which set them free in all aspects and decide on how to cope up with life. Bible studying also enhanced Christian development.

Age group of the members’ children in the church.

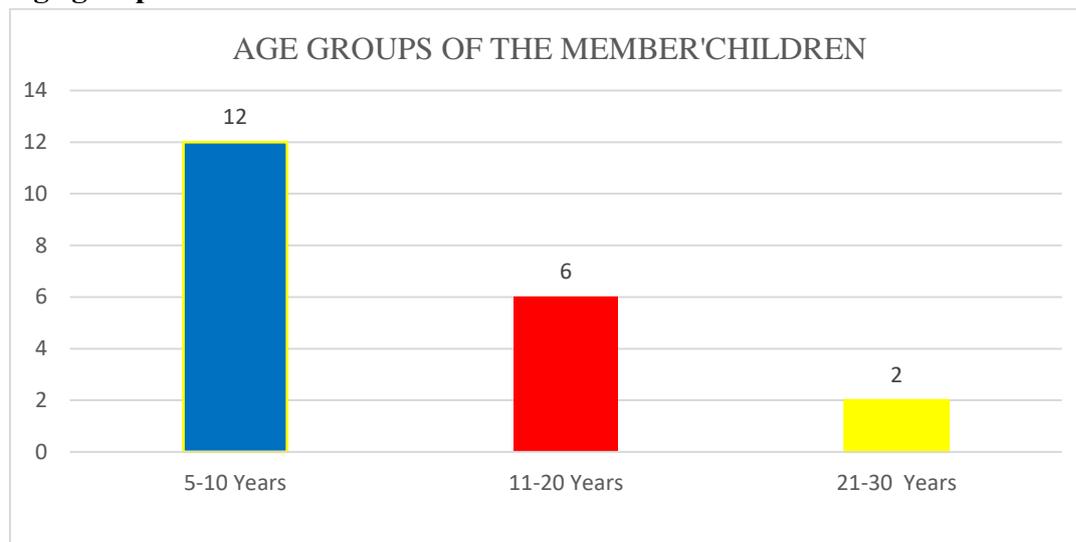


Figure 1 : Age group of the members’ children in the Church

From the members of the church interviewed, who were 20 respondent most of them (12) respondent had either son or a daughter aged 1-10 years who made up 60%.few of the respondent had children of age between 21-30 years who were 10%.At the age of 11-30 years there were 6 respondents who said that rite of passage has influence towards the youth character transformation and formed 30% of the respondents. They were further asked whether. Those sons and daughters actively participate in the church programs from the table below this was their response.

Table 8 : Participation of the church member’s children to church programs

No	Youth Response	Number	Percentages (%)
i.	Yes	18	90%
ii.	No	2	10%
	Total	20	100%

Source: Field Data (2020)

From the response 18 of 90% respondents agreed that their kids are actively participating in the church program while only 2 respondents of 10% said that they are not actively participating in the church program. They further noted that some of the kids do participate in singing in the church. When asked about the rite of passage to adulthood, it was realized that 15 respondents of 75% could not define the meaning of rite of passage while 25% who were

represented by 5 respondents defined the rite of passage rightly. The above figures were presented by the bar graph shown below;

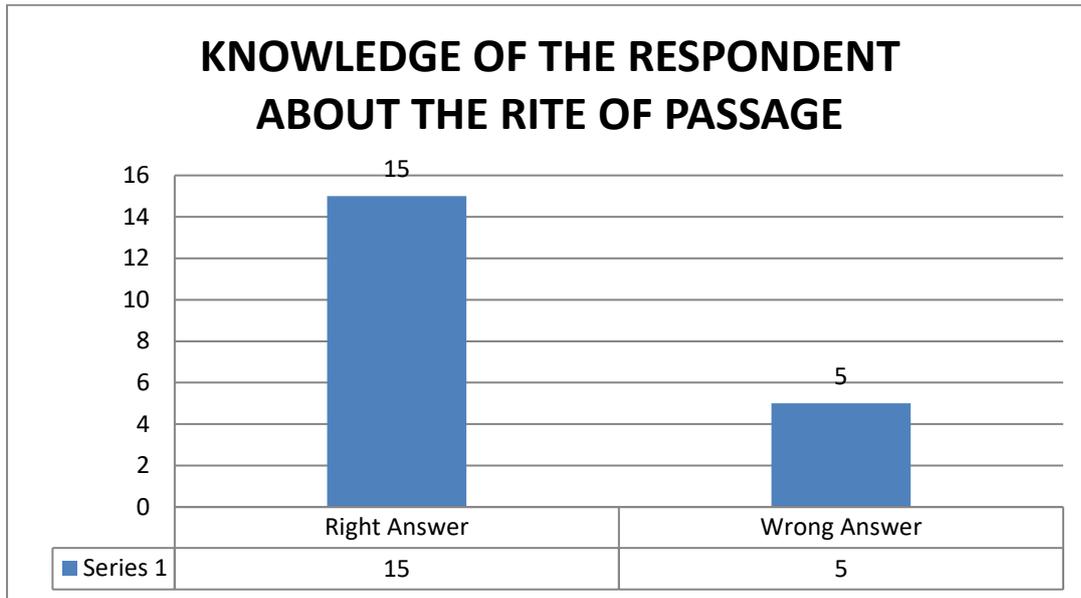


Figure 2 : Knowledge of the rite of passage by the respondents

They were also asked how their daughter and son could change their character after rite of passage. Their responses included being holy, observing respect to elders and church teachings, growth of faith, seeing himself or herself as an adult, being good models to young ones, assuming adulthood responsibilities. Generally the respondents admitted that their kids should have positive changes after undergoing the rite of passage to adulthood, however some respondents observed that they will acquire negative changes after observing the rituals accompanying the rite of passage to adulthood among the Christian youth. members were asked if such rituals usually affect the character transformation of the youths. Their response was as shown below.

Effects of Rituals Performed During Rite of Passage to Christian Youths

Table 9 : Effects of the ritual performed during the rite of passage

No	Response	Number	Percentages (%)
i.	Yes	15	75%
ii.	No	5	25%
	Total	20	100%

Source: Field Data (2020)

Most of the church members who were 15 respondents of 75% agreed that rituals performed during rite of passage to adulthood had effects towards the character transformation and further said that it affects the church attendance and result to wrong practices in the community such as FGM. To some extent, youths are taught the role of youths in the society. In conclusion it affects both negatively and positively. The following were suggestion that the church should do to guide the youth on the rite of passage to adulthood: open youth meetings to help and counsel them, act as the mirror to monitor the youth progress, have seminars on the rite of passage to adulthood, instill the religious teachings, spread gospel and word of God, teach on the negative effects of the traditional rite of passage to adulthood, developing mutual understanding and perfect upbringing of the youth and also integrate rite of passage to

adulthood in the Christian teaching, organize nurturing centers, came up with different church programs, have bible studies and lastly the church need to integrate the traditional rituals and bible doctrines.

Christian Youth Group Discussion about the Influence of the Rite of Passage to Character Transformation.

Youth were asked to respond to the effect of seminars they do attend during their group discussions, from the response, it was found that those seminars either affect negatively or positively towards the character transformation of youth. Most of the respondents who were 18 of 90% said, the seminars have positive effect to their life, they further said, and those meetings contribute towards youth transformation awareness and moral development among youths. The youths attain self-esteem and understand the importance of rituals performed during the rite of passage in their life. Discussion groups helped them to learn from each other and become responsible adults in future. Christianity nourishment is achieved and thus helps to enrich Christianity nourishment and development of wisdom. Very few respondents who were 2 of 10% said that those seminars have no effect on their life. The above analysis was presented in the form of a pie chart as shown below.

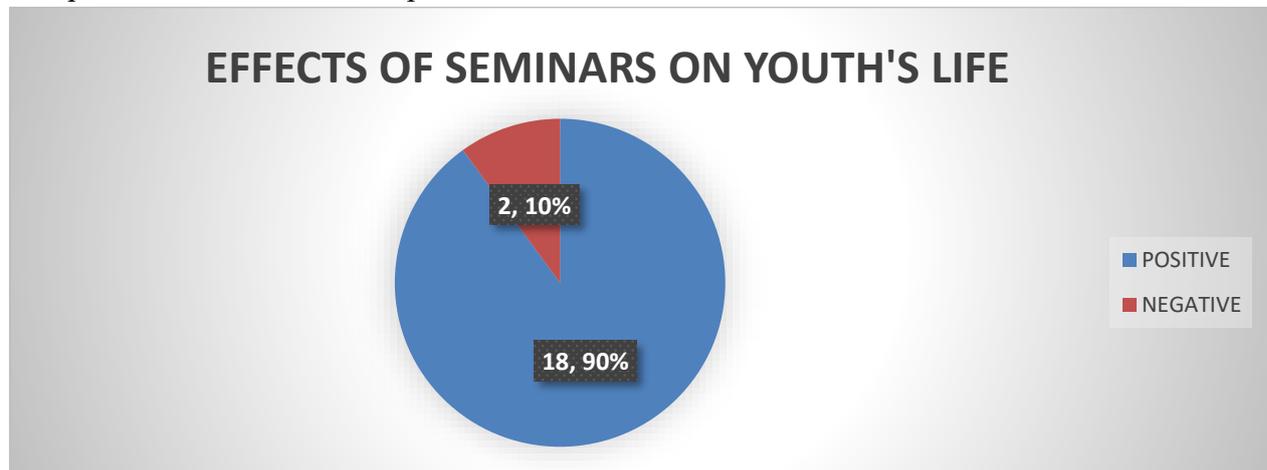


Figure 3 : Effect of Seminars on youth's life

During those seminars topics were presented in group discussion on positive youth's transformational characters. When data were collected it was found that the following topics were quoted to have been presented in the discussion; FGM, Christianity, HIV, marriage revelation, sex, media, money, career, rituals, lifestyle, drug and drug abuse and premarital sex, sex related issues and its effects to the young growing population. A few who were three respondents said, they know nothing about the question.

During the group discussion youths were asked to respond how rite of passage contribute to positive Christian youth character transformation and their responses were: to know the importance of the three rites of passage, contribute life transformation in the community, better family in future, Christianity nourishment, adopting and understanding traditional practices, one became responsible, self-understandings promoted and appreciated and realization of adulthood responsibilities. They also responded about the negative contribution of rite of passage to Christian youth character transformation and the following were there responses; many youths don't appreciate death as the rite of passage, rite of passage creates a gap among the youth and invites criticism, embracing of negative traditional practices,

avoiding church duties, it results to early marriage, youth engagement to ungodly activities due to the culture and adopting negative ritual practices. When asked the mode of the rite of passage preferred, most of the youths in their group discussion who were 6 respondents of 30% said that it is male circumcision and further emphasized that it should be done in hospitals 4 respondents of 20% said that it is marriage, 2 of 10% said birth, 2 of 10% said baptism, 3 respondents of 15% said that its FGM while 1 respondent of 5% said that it was death. The above findings were presented in a form of a bar graph as shown below;

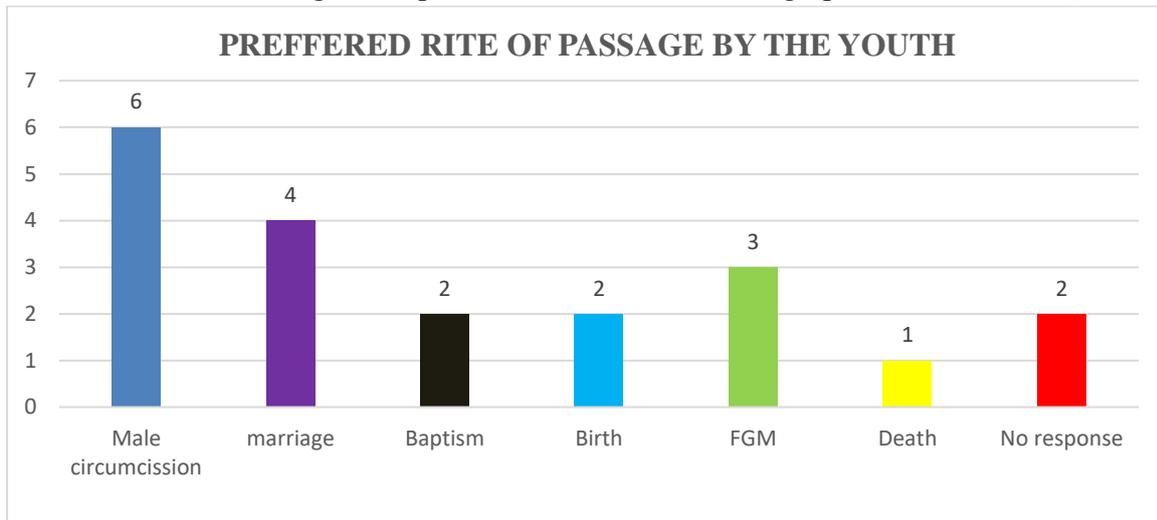


Figure 4 : Preferred rite of passage

The following issues related to rite of passage to adulthood had been discussed during free time among the youths as realized from the response from the distributed questionnaires. Initiation stage had dominated especially the FGM and male circumcision, marriage was another issue which had been covered. Lifestyle socially sex and youth relationship towards becoming responsible adults had also been discussed. Diseases especially STDs and HIV/AIDs had been discussed among the youth groups, rituals and their effects had also been discussed. Lastly ways of eradicating outdated culture had also been discussed.

Conclusion

Most of the respondents did not know the meaning of rite of passage. The respondents agreed that the rite of passage will help the youths to have high respect to elders . It will also help the youth to become adults in the society, assuming adulthood responsibilities and have increased knowledge for future life. Generally the respondent admitted that through the rite of passage, the youth will have positive changes towards the rite of passage and to know the importance of the rites of passage and contribute to positive life character transformation to community and have better families in future.

From the findings the traditional rituals performed during the rite of passage to adulthood, has both negative and positive effects to youth in character transformation. Cases such as school dropout, ignoring church programs and following the traditional way of life were among the negative effect faced by the youth. Early marriage and drug abuse leading to irresponsible sexual behaviors' were also mentioned. From the response, pastors agreed that rite of passage can make youth to become leaders in a society and also take part in adulthood duties. Church members agreed that rituals and rite of passage performed also affect church

attendance rates to the youth and this has resulted to negative practices in the community such as female circumcision.

During analysis it was realized that churches organized bible studies and were trying to integrate the rite of passage in the church programs. Conferences were organized by the church leaders' .Effects of the rituals performed and the rite of passage were discussed in the conferences. Topics such as effects of female circumcision, types of traditional rituals performed during the rite of passage to adulthood, and courtship were discussed. The youth leaders agreed that the bible teaching help them to understand the word of God because God is the source of knowledge hence changing the character. The bible studies also revealed the truth about the rite of passage. Awareness and moral development among the youth, Christianity nourishment and development of wisdom were among the achievement of church activities towards character transformation.

Organizing counseling and guidance, Organizing bible studies ,Video show on the effect on the rite of passage and rituals performed during that time , Organizing seminars where the rite of passage is being discussed, It was found that youth actively participated toward church program, The church should spread the gospel and, Teach on negative effects of the traditional rituals performed during rite of passage to adulthood. Developing mutual understanding and respect in upbringing the youth, Integrate rite of passage in Christian teaching, Organizing nurturing centers where some of the mitigation strategies proposed can be researched further and Coming up with different church programs.

Recommendation

Have regular meetings and seminars where the meaning of the rite of passage can be taught severally. The facilitators should be undergoing training on the meaning of the rite of passage. The importance of the church should be clearly taught and focused youth groups should be reminded on its importance. There should be well developed handouts which teach on the rite of passage so as to increase more avenues for understanding.

Pentecostal churches should increase the bible studies sessions instead of only during church sessions, vocations on more sophisticated ideas nourished should be created and presented to the youth when teaching on the effects of the traditional rituals performed during the rite of passage to adulthood. More and frequent conferences should be conducted by church where programs about the church are being taught. Youth should be taught on the negative effects of the traditional rituals and rite of passage by the church and community leaders

Many youth should be nurtured on how to become good leaders who can easily teach others on the effect of the traditional rituals performed during the rite of passage to adulthood.

Guidance and counseling centers should be opened and well maintained which should be used as research centers cum rescue centers that provide alternative mode of the rite of passage to adulthood devoid of the traditional rituals performed during the rite of passage to adulthood among the Christian youth. The church should be in the fore front and teach their members on the negative effects of traditional rituals performed during the rite of passage to adulthood .They should not also surrender their children to traditional mode of the rite of passage to adulthood The church also should not follow the traditional pattern where the circumcision ceremonies are conducted after every three years instead Christian youth should conduct the rite of passage to adulthood ceremonies yearly where medical personnel should be involved in the exercise. On the case of girl circumcision, the church should come up with

a clear program where girls should be taught on women responsibilities without being subjected to face the knife also it is advisable for the church and other members to avoid defaming names preferred upon the uncircumcised girls. Other organization agencies those campaigning on the abolishment of the traditional mode of performing the rite of passage to adulthood should develop programmers' that will highlight on the negative effects on the use of traditional rituals performed during the rite of passage to adulthood of passage to adulthood. More seminars and workshops should be organized to sensitize the community on the negative effects of traditional rituals performed during the rite of passage to adulthood and the need for having an alternative rite of passage for girls. The youth should be fully involved in the church programs and also in the decisions of having an alternative mode of circumcision for girls. Church programs should target the positive youth character transformation.

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