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ABSTRACT

AN ADVENTIST FUNCTIONAL SUBSTITUTE FOR
INITIATION RITES OF PASSAGE FOR
KIKUYU BOYS AND ABAGUSII
GIRLS IN KENYA

by

John Macharia Gichuri

Adviser: Bruce L. Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN ADVENTIST FUNCTIONAL SUBSTITUTE FOR INITIATION RITES OF
PASSAGE FOR KIKUYU BOYS AND ABAGUSII GIRLS IN KENYA

Name of researcher: John Macharia Gichuiri

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Date completed: October 2014

Problem

Many boys who undergo circumcision as a rite of passage in the Kikuyu community in Kenya are secluded for two weeks while they heal. During this period their parents are barred by the culture from seeing their sons and the boys are left entirely to the influence of their peers, who introduce them to all manner of vices like smoking tobacco, *bhang*, drinking alcohol, taking drugs of addiction, chewing of *miraa*, pre-marital sexual activities, and recruitment to illegal gangs. These vices negatively affect the boys' spiritual growth and expose them to physical, mental, social, and emotional health risks. An initiation rite of passage is a ceremony performed on boys and girls at the puberty stage of their development which is meant to mark a significance time in the

child's life as they transition from childhood to adulthood. This traditionally involved circumcision of both boys and girls and mentoring of the initiates.

The Abagusii girls are subjected to the old unbiblical and even outlawed cultural practice of Female Genital Mutilation (FGM) in this 21st century.

Method

The project sought to create and implement a strategy to provide a functional biblical substitute for initiation rites of passage for Kikuyu boys and Abagusii girls and thus reduce the number of boys and girls who undergo these rites in the traditional ways which are harmful and unbiblical. A functional biblical substitute for initiation rites of passage is one that combines the good values of the communities involved with the biblical principles and thereby contextualizing the process and improving on it.

Results

The Adventist functional substitute for initiation rites of passage was developed and implemented and many boys and girls were protected from the traditional practices. Church members were encouraged to consider the alternative strategy for their boys and girls as they transition into adulthood. A training manual was developed which was used to mentor the initiates and which shall also be used to train Trainers of Trainers (ToTs) to open up many centers for mentorship during the initiation rites of passage in the future.

Conclusions

The idea of developing functional substitutes to address the traditional practices in Africa is paramount. If this is not done the diehard, harmful, and non-biblical cultural traditions will persist even in those communities which are perceived as being Christian.

The strategy that was developed has provided an excellent substitute for the traditional practices during the initiation rites of passage among the Kikuyu boys and Abagusii girls. The boys and girls who would have been negatively impacted during these rites of passage have been spared the torturous and harmful traditions and will continue in their health spiritually, mentally, physically, socially and emotionally.

Andrews University
Seventh-day Adventist Theological Seminary

AN ADVENTIST FUNCTIONAL SUBSTITUTE FOR
INITIATION RITES OF PASSAGE FOR
KIKUYU BOYS AND ABAGUSII
GIRLS IN KENYA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
John Macharia Gichuri

October 2014

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Jiří Moskala

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Date approved

DEDICATION

I wish to dedicate this work to all those interested in seeing the next generation thrive, for the continuity of the church and the nation, and also to all young people whom I love dearly and would wish to be there for them.

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LIST OF ABBREVIATIONS

AAIM	Adventist Aids International Ministry
AIPCEA	African Independent Pentecostal Church of East Africa
ATN	Angaza Television Network
AUA	Adventist University of Africa
AWR	Adventist World Radio
DMIN	Doctor of Ministry
ECD	East-Central Africa Division of Seventh-day Adventist Church
FGM	Female Genital Mutilation
GC	General Conference of Seventh-day Adventist Church
LMS	Literature Ministry Seminary
MAPS	Maxwell Preparatory School

ACKNOWLEDGMENTS

When I embarked on this project four years ago, I started all alone but in the course of my labor I have met many people who have contributed to this project. I would wish to take time to acknowledge a number of those people. I would wish to state here and now that I may not be able to enumerate all of those who have in one way or another contributed to the success of this project. The ones that I will name here are only a representation.

I would wish to acknowledge Andrews University for giving me an opportunity by admitting me for this Doctor of Ministry Program which has given me a chance to make a small difference in the lives of young boys and girls whom I love dearly and also my professors from Andrews University led by Bruce L. Bauer for the excellent guidance throughout this course. Their patience with me cannot be equaled to any other.

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My wife Mary who was one of the facilitators and our four children and especially David our last born who was very handy in helping me.

I wish all these people and institutions God's continued blessings.

CHAPTER 1

INTRODUCTION

Background

The cultural traditions practiced by the Kikuyu and Abagusii communities during the initiation rites of passage for boys and girls call for a serious study and the development of a biblical-based functional substitute so as to protect the young boys and girls from the destructive practices they are exposed to during these rites of passage. The Kikuyu and Abagusii communities practice these rites of passage as a general rule and Christians, including Seventh-day Adventists who are members of these communities, are also involved in these.

Due to a lack of an alternative Bible-based rite of passage developed by the church the cultural traditions have continued to persist with all the negative results they have on the boys and girls from these two communities. Again because of a lack of providing functional substitutes by the first missionaries who brought the gospel to these communities, the non-biblical cultural practices have persisted to harm the lives of the boys and girls for the many years of a Christian presence among the two communities.

Problem

The problem that was investigated was twofold. Many boys who undergo circumcision as a rite of passage in the Kikuyu community in Kenya are secluded for two weeks while they heal. During this period their parents are barred by the culture from

seeing their sons and the boys are left entirely to the influence of their peers, who introduce them to all manner of vices. These vices negatively affect the boys' spiritual growth and expose them to physical, mental, social, and emotional health risks.

The Abagusii girls are subjected to the non-biblical and even outlawed cultural practice of female genital mutilation (FGM) in this 21st century. By developing an Adventist functional substitute for this rite of passage I hope to help eradicate this practice among this community and in other communities in Kenya.

Significance of the Study

The Seventh-day Adventist Church is losing far too many boys from the Kikuyu community because of the impact of going through the cultural traditional rites of passage during their initiation into adulthood. These boys are introduced to self-destructive habits such as smoking tobacco and or *bhang* (cannabis), drinking alcohol, taking hard drugs, chewing *miraa*, engaging in illicit sexual activities, delinquency, and viewing pornography. Many girls of the Abagusii community are still subjected to the cruel cultural practice of FGM with all its negative effects.

This project will help the Seventh-day Adventist Church retain its boys from the Kikuyu community even after they undergo the rite of passage which is required by the culture and also minimize and/eradicate the risk of exposing young boys to destructive vices they are exposed to during the traditional rites of passage. This project will provide an alternative rite of passage for girls among the Abagusii community and save them from the trauma of having to undergo the cruel FGM. This project will inform those members of the church who have boys and girls that there is an alternative service for their children during the crucial time of passage that is carried out in a way that supports

the principles of the Seventh-day Adventist Church. This project will help develop a program to address the issues connected with rites of passage which up to this time have not been adequately addressed. This project will also provide an avenue to reach out to the surrounding community.

Purpose of the Project

The purpose of this project is to develop and implement an Adventist functional substitute for the rites of passage for Kikuyu boys in Nairobi and Kiambu counties and for Abagusii girls in Nyamira County.

Delimitations of the Study

This study will be carried out in Nairobi and Kiambu counties for the Kikuyu boys and Nyamira County for the Abagusii girls.

Personal Basis for Ministry

Self-knowledge and self-assessment are crucial and form a biblical basis for ministry. Every spiritual leader should have a good self-knowledge or what McNeal calls self-awareness for this touches all the other disciplines because it is foundational to every other element of leadership (2006, p. 11). McNeal goes on to state that “the most important piece of information a leader possesses is self-awareness” (2006, p. 10). A leader should intentionally want to have self-understanding for the hazards for leaders of not being self-aware are serious and can be deadly (p. 11). McNeal has given examples of what could happen when a leader is not self-aware. Leaders could become subject to unknown or underappreciated forces that influence their actions and that can sabotage their work, hidden addictions or compulsions may guide leaders to behaviors that create

huge problems and may dismay, exasperate, and bewilder those that they lead (McNeal, 2006, p. 11).

The leaders in the Bible frequently reflect a high degree of self-understanding. The three leaders McNeal chose to illustrate this point are David, Paul, and Jesus, who all show a very high level of self-awareness. As spiritual leaders of today we need to take seriously this discipline of self-awareness and learn from the biblical leaders. McNeal has given very vital suggestions to leaders on how to improve their self-awareness. He says that a leader should dig into his/her life to understand the sources of their own identities, particularly their family of origin and its legacy and the significant personal experiences that have marked and shaped them.

Such leaders should know their hidden addictions and compulsions such as drugs, alcohol, sex, lust for power, compulsive eating, adrenaline addiction, cravings for approval, and if they are workaholics, etc. They need to know their boundaries so that they can avoid psychological, emotional, and spiritual distress. Leaders should set personal boundary markers, as McNeal calls them, which could have both positive and negative effects in shaping them. Leaders need to be aware of their call because that frames the central story line in their life drama. While doing the self-awareness exercise, leaders need to be aware of their God-given talents; they need to know what they are good at and what they are not good at. The leaders' personal traits are important and so they should be aware of them. They should know their family relations, temperament, personality, passions, and values. Leaders ought to recall key events in their lives for such can help them to connect the dots, and recognize God's providence over the years.

Leaders need to be aware of their dark side and come to grips with this reality of

themselves so that they can take responsibility for it and learn to manage it. I have labored to share the information on self-awareness so as to bring the point home of just how important this discipline is in the lives of all leaders.

After explaining the need for self-awareness or assessment, I will be personal in the following part of this chapter and give my own self-assessment so as to bring to light and show the impact of the findings of this assessment on the project I am intending to do.

General Background

Biography

I was born in a non-Christian home as the second born in a family of seven other siblings. My elder sister died at infancy leaving me as the first child in the family. I grew up with a lot of challenges for the family was quite poor. My father was working for European settlers as a grounds man earning very little. My mother was working for people as a casual laborer to support the family. I started my formal education in 1964 in a small school near where my father was working in Kiambu County. One year later my mother and the three siblings I had at that time moved to our original home in Muranga County. I continued my education and in 1971 I did my standard 7 national examination and passed and entered secondary school. I went through my secondary school with a lot of financial difficulties, but passed my examinations. I would have gone to higher education but poverty forced me to drop out of school and seek employment at a very tender age. I worked for a flour milling manufacturing company in Nairobi for about one year as a casual laborer.

While working there I applied for a primary teacher training course and was

admitted. I joined Meru Teachers College in Meru County in 1977 and graduated in 1979. I started working as a teacher in Nakuru County and worked for 14 years after which I became a full-time gospel minister.

My Christian experience started when I was 11 years old when a Christian revival came through our village in 1968 and in the excitement I accepted Jesus Christ as my personal Savior and gave my life to Him. This was not to continue for long because of lack of support and guidance from my parents who were not yet Christians. I became discouraged by a catechist who was our instructor in religious matters in the Anglican Church. This led me to leave the church for many years.

It was in 1982 when I returned to the Anglican Church and got serious with things of God. In 1985 I recommitted my life to Jesus Christ again and got involved in ministry as a volunteer in my church. I served in several capacities and was happy. In 1985 I met a Seventh-day Adventist Church member who came to teach in the school I was teaching at and with whom I developed a friendship. He gave me Bible studies and introduced me to Adventism.

In 1988 after many Bible studies and having many of my questions answered by the Bible, I made up my mind to join the Seventh-day Adventist Church. This move was strongly resisted by my family members, our parents, siblings and friends, but I was so convinced that I had done the right thing that I kept going and by God's grace I have come this far. After joining the Adventist Church I became very interested in God's work and was motivated to tell everyone the message I had received in my new found faith. I felt so cheated by my former church that I wanted to be a pastor to share the good news and liberate many who are not well informed by the religious systems they might have

found themselves in. I felt that it was evil for those who are trusted with leading people to the truth and who for reasons known only to them keep some truth away from their innocent members.

In 1990 I heeded God's call to be a full-time gospel minister and joined the University of Eastern Africa, Baraton for my ministerial training. I graduated in 1994 and started my pastoral duties in the Githunguri District in Kiambu County. I ministered there for about three years and was requested to serve the Kibera District in Nairobi County. I served there for just eight and half months and was transferred to Nairobi Central Seventh-day Adventist Church where I served for slightly over two years. I was then called to the Central Kenya Conference to serve as its Executive Secretary, a position I held for about one year. During the church sessions held in December of 2000, I was asked to serve as the president of the conference. I served in that capacity for five years after which I was deployed back to the Ongata Rongai District in Kajiado County. I served that district while studying for my MA program with the Adventist University of Africa. I graduated in 2009 and soon after my graduation I was called to serve as the promoter and coordinator for the University of Eastern Africa, Baraton in Nairobi. I was in a contract with the university for 14 months and in January 2011, I went back to the Kenyatta National Hospital District in Nairobi. While serving in that district I was admitted to the Andrews University Doctor of Ministry program. I served in this district for a very brief time of only eight months and was transferred to Nairobi South District where I served until the end of 2013 when I was called to serve as the Education Director of the newly formed East Kenya Union Conference.

The Lord is gracious for almost all my family members have become Seventh-day

Adventist church members. I mean my own family, my wife and four children are all members and both my parents and six of my siblings are members of the Seventh-day Adventist Church.

Six Sub-plots That Shape a Spiritual Leader

In my ministry, I have come to realize that the work of spiritual leadership is the work of the heart and that before I can do anything for others in the spiritual arena I must be personally shaped. I wish to inform my reader that my heart, like every other spiritual leader's heart, is undergoing a shaping process and this is happening in six significant areas as identified by Reggie McNeal in his book, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. These six significant areas or sub-plots are culture, call, community, communion, conflict, and commonplace (McNeal, 2000, p. xiv). I wish to look at these sub-plots to briefly demonstrate how they have contributed in shaping my ministry.

Culture

Looking at how culture has contributed to my shaping in the ministry, I wish to point out one particular thing that I picked up from the culture of my people and which has greatly helped to shape my ministry. This is the culture of hard work. My people are very hard working and this has influenced me to put much effort in my ministry. This is a good thing, but it also causes me to overwork. This is confirmed by good results that I get in my work. Culture has also given me a lot of determination and this has also contributed to my ministry.

Call

When I consider how I was called into the ministry, I am fully persuaded that the Lord Himself was involved. I can trace my call back to my childhood when an old lady came to us as boys while we were playing. She wanted help to get out an insect out of her eye. All the other boys ran away laughing but I remember getting offended by my peers, so I stopped and removed the insect from her eye. I accepted the Lord Jesus Christ as my Savior and Lord at the age of 11, which shows that the Lord was with me at a tender age. Although I had challenges and left church, I can still see God's calling in my life. How the Lord brought James Mbugua, an Adventist and fellow teacher who introduced me to Adventism, helps to explain my calling to the ministry. Later I left my teaching career to take up full time ministry, which is another evidence of my calling. It is very clear in my mind that I received a call from God and I can see that it is divinely orchestrated (McNeal, 2000, p. 95). The realization that I was called has helped me face a lot of challenges without giving up on the ministry. The going has been really tough but the call has made it possible to bear it.

Community

Spiritual leaders are not shaped in isolation. They are shaped in community and by the community. They cannot be separated from the community. McNeal states this fact. I am being shaped by the people I have associated or are associating with every day. What I am is a result of what the community I have interacted with has made me. From my own family and especially my mother, I have been socialized to be committed to any task I undertake and to be diligent. The idea of wanting to improve myself was also put in my life by my mother who wished to see her children improve in their lives from the

poverty level we lived at. The intimate relationship I enjoy with my wife and the support I get from her has made me the minister I am. I learned the importance of being open and willing to learn from others and this allowed me to learn about the Advent message which has impacted my life. People around us, and especially friends are important as they are used by God to sculpt our souls (McNeal, 2000, p. 127).

Communion

McNeal has observed that leaders neglect communion more than any other heart-shaping arena (McNeal, 2000, p. 138). This is a challenge in my life. I am doing the best I can in this area but I must be quick to say that a lot needs to be improved. I need to make more time to be with my God in communion and prayer. I agree with McNeal when he says, “Leaders in touch with heaven can move earth. As spiritual leaders come to know the heart of God in communion, their own hearts begin to beat with His (p. 153). I have time every day when I commune with my Lord. These are good moments and I get energized spiritually as I meet my Lord.

Conflict

I have had my share of conflicts in my ministry and these have helped to shape my heart. As spiritual leaders we cannot escape conflict entirely as is well observed by McNeal, “No amount of leadership skill can enable one to avoid conflict entirely. The presence of conflict does not necessarily signal the displeasure of God with the leader. Sometimes leaders encounter conflict precisely because they are doing the right thing” (p. 156). The conflicts I have had in my ministry came from within the church and from my colleagues in ministry. This was quite unfortunate but I thank God for He saw me

through and He healed me and gave me the power to forgive. I hold no grudges with anyone.

Commonplace

The realization that God is with me in every situation and everywhere and that the ordinary commonplace can be extra-ordinary if taken seriously is important in the shaping of the heart. What seems ordinary should not be taken lightly. There is sacredness in the ordinary. The Lord has helped me to serve Him wherever I am sent with joy and gladness. I am able to seize any opportunity that comes my way to talk about God, even with strangers. I have also deliberately used the commonplace to bring out spiritual lessons. There are a number of programs that I do that are ordinary but which teach deep spiritual realities. The initiation rites of passage for boys and girls, grief relief, young adults' fellowship, and other ministries which I have started are good examples of how I have used the commonplace or the ordinary to teach important lessons. I have cultivated the following four habits which McNeal has identified in his book in my life and I can confidently say that I have seen the hand of God in my life. These are looking for God, keep learning, saying yes to God, and staying grateful (McNeal, 2000, pp. 179-186).

Specific Personal Assessments

Conversion and Assurance of Salvation

I trace my conversion in two ways. The first time I accepted Jesus Christ as my personal Savior was when I was 11 years of age. This happened during a spiritual awakening in our village in 1968. There was talk all over the village about Jesus and His

saving power. As a small boy I felt impressed to accept Jesus. I was taken through the rite of baptism as practiced by the Anglican Church which was the only church in our village. I lacked any guidance and support from my parents who were not Christians. I did not have any model Christians in my extended family and then the catechist who was giving us religious instructions denied me the opportunity to be confirmed just a week before the scheduled event on the basis that I was not 12 years of age. I was so disappointed because this had not been communicated to me while we were preparing for this occasion. I slipped back into my old life and I left the church and stayed away for many years. This was a very unfortunate thing that almost cost me eternal life.

In 1982 I returned the Anglican Church and started attending regularly. Then in 1985 I experienced conversion for the second time. I still have vivid memories of what happened on that night when I was mourning with family friends who had lost their baby boy. After this experience I became a lot more serious with things of God and served in several capacities in the church. I became so involved that all my weekends were fully booked with church meetings. This devotion to the work of God led the leadership of the Anglican Church to approach me and promised to sponsor me for theological training. I declined the offer since I had certain reservations on the way the Anglican Church was dealing with the remuneration of their clergy.

That same year (1985) I met an Adventist who taught in the school I was teaching in and we became very good friends. This teacher gave me Bible studies and friendship. I was also convinced that he had more information than what I had as an Anglican and that the facts he shared were Bible based and true. The study went on for about three years. In 1988 I made up my mind to accept the new truths I had received from my friend so I

joined the Seventh-day Adventist Church. I felt such a peace that I had not had before in my life. I also felt assured of my salvation in a very big way and all the fear I had disappeared. It was not easy to share this new found faith with my family members, my parents, and siblings for they thought that I had lost my mind and some became very angry with me. I remember that I lost almost all the friends I had in the Anglican Church but I was fully convinced that the decision I had made was the right one. I was baptized and started my ministry in my new church almost immediately. I was encouraged by my wife who thought I had made a good decision. I joined the local church that was close to where we used to stay. This church had very few members and my joining them was highly appreciated. I continued to grow in the new church and my decision was being confirmed every week. Later when my wife decided to join the Seventh-day Adventist Church, I was so encouraged and this helped me confirm my decision even more.

The assurance of salvation that I have gained in my Christian experience has led me to share the same with my family members and friends, and I am happy to say that I have led a good number of them to Jesus Christ and even to His church.

Time and Resources

Reading through the book *Margin* by Richard Swenson in which he dealt with very important issues on how to restore emotional, physical, financial, and time resources, I was informed of my condition in all these areas and realized that I need to do much more in these areas to improve. I realized that I was living a very marginless life and this needs to change if I am to continue living a healthy and productive life, in my personal life as well as in my ministry. After going through the book I wish to write what

I found out about myself in the following four areas under consideration: Emotional, Physical, Financial, and Time Resources.

Emotional Resource

Concerning my emotional energy, I realized that I am doing fairly well to balance my engagements and still have a reserve. I am a multitasked person and one who wants to see results in whatever I endeavor to do. I like to accomplish things. There are times I overdo it and I get emotionally fatigued, but generally I cope fairly well. I wish to thank God for enabling me to forgive those who wrong me and this has kept me emotionally healthy. I am able to meet my deadlines and to complete my assignments most of the times. However, being the human person I am I need to learn from Swenson and improve on my emotional reserve. I like the prescriptions suggested by Swenson in his book on pages 86-94 to help deal with restoring emotional energy. He suggests 14 things which I believe will work for me and for the people of God that I am serving. I found out that I was already using some of these prescriptions even before I knew about them. I am one person who likes fellowship and social support. I buy into Swenson's mental health slogan which says, "Good friends are good medicine" (Swenson, 2004, p. 86). I like reconciling with people I differ with on issues for that makes me feel good. I agree totally with Swenson when he says, "True reconciliation is one of the most powerful of all human interactions" (p. 88).

Physical Energy

Concerning my physical energy, I wish to say that so far the Lord has helped me maintain good health. I am not suffering from any serious ailment. I usually get enough

sleep, and I have chosen a lacto-vegetarian diet that is doing me good. I occasionally visit the gym and I need to do more in this area to get enough exercise. In general I am doing fairly well in this area. I need to improve though for there is always room for improvement. I agree with Swenson when he says that “the body is a miracle of complexity and sophistication that exceeds comprehension. . . . God gave us an amazing gift and all we need to do is feed it, water it, rest it and move it. Yet it needs to be the right food, water, rest, and movement” (2004, p. 108).

Finances

I must admit that I have a real challenge in the area of finances. I seem to be out of margin in this area and I need God’s help. I got myself into two major debts which I am servicing. I hope to be out of debt once I clear these two. I have promised myself that I will be more careful before entering into any further debt in the future. I am praying that I can find some way of making extra shillings without being in conflict with my ministry. I am the first born in the family and this puts a lot of burden on me from my family members who are still poor and who think that I am the blessed one and therefore they require so much from me. This puts so much pressure on me. I seriously need to vent and not keep this inside. I also need to go back to making a serious budget and strictly follow it. I have been too relaxed on this important principle. I hope to follow the 16 suggestions Swenson has given in his book on pages 139-148 to restore my financial margin.

Time

The last resource that Swenson discussed is time. My own assessment on time is that I am doing my best to manage it. I like making the best out of the time I have. I

always make a detailed itinerary which shows how I hope to spend my time for a given period, then I strictly follow it. This makes me account for every hour. I have time for personal devotion, Bible studies, visitations, time off, and for leisure. I must admit that sometimes I have real challenges coping and I need to improve in this area. The counsel I have received in this book by Swenson will go a long way towards helping me.

Spiritual Path

While I evaluated my spiritual style using the instruments provided by Dick and Dick (2011, pp. 31-52) I would say that my dominant style is Scripture driven. I like thinking correctly about God, applying the Word of God, and sharing the same with others. Perhaps that is why I find myself getting involved in so many Bible studies in my ministry. I have a structured devotional life that I follow every day for my own spiritual edification. This is working well for me now but I hope to keep improving on it as I continue growing in my Christian experience.

Overview of the Project

The following is an overview of the whole project as I undertook the process. In Chapter 1 I offer the background of my project and state the problem which I saw in the lives of young boys and girls as they went through the traditional initiation rites of passage. I gave the significance of my study and the purpose of the project. I stated the areas where I was going to do the project and limited myself to Nairobi, Kiambu, and Nyamira counties in Kenya. I then went ahead and stated my personal basis for ministry where I gave my general background and used the instruments provided by McNeal and Swenson to assess myself.

In Chapter 2 I did a literature review of the Bible, Ellen G.White, and other Christian writers so as to establish biblical and missiological principles to guide my project.

In Chapter 3 I did a contextual study of the three counties where the project was carried out. I analyzed the geographical, historical, social, political, cultural, and religious contexts within which the project happened.

In Chapter 4 I used a logframe and Gantt chart to develop a strategy for substitute initiation rites of passage for Kikuyu boys and Abagusii girls.

In Chapter 5 I made a report on all I had done in the project. I made my observations, evaluations, and also indicated the lessons I had learned during the process. I made recommendations to various people, churches, institutions, and organizations concerning what I had learned and wished to see happen as a further implementation of the developed strategy so as to reduce the number of boys and girls who go through the traditional initiation rites of passage.

CHAPTER 2

INITIATION RITES IN CHRISTIAN SOURCES AND MISSIOLOGICAL IMPLICATIONS

Initiation in the Bible

In Chapter 1 I explained the project I am undertaking to develop a strategy that will provide an Adventist functional substitute for the initiation rites of passage for Kikuyu boys and Abagusii girls so as to help these young people have alternative ways of transiting from childhood to adulthood. The goal I gave for this project is to prevent young boys and girls from getting initiated in the traditional way which puts them at risk. The traditional ways of initiating these young boys and girls cause many to go against spiritual norms and expose the Kikuyu boys to vices like smoking tobacco and *bhang*, taking drugs, drinking alcohol, chewing *miraa*, engaging in premarital sexual activities, dropping out of school, joining outlawed gangs, and many other vices. Abagusii girls are subjected to FGM.

The initiation into adulthood is an important stage in the lives of Kikuyu boys and Abagusii girls. It is mandatory for all members of these two communities. Christians are not left out in this requirement and that is why it is important to develop a strategy to provide a better way of doing these initiation rites of passage without contravening the biblical principles and also not ignoring the cultural values attached to these rites by the communities involved. In the traditional Kikuyu and Abagusii communities the initiation

rites of passage followed three steps: preparation, circumcision, and then follow-up.

With this background information, I wish to use the Bible as the basic source book for my reference as I commence the journey into this study of Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls. I wish to start by looking at the Old Testament.

Circumcision in the Old Testament

The Old Testament talks about circumcision of male children as an important part of the initiation rites for boys in the traditional systems and which is also practiced among many communities in Kenya where this project takes place. The first time circumcision is mentioned in the Bible is in Genesis 17 when God instructed Abraham to circumcise all the male children in his household as his part of entering into the covenant that God made with him (vv. 1-12). All the male children were circumcised on the same day along with Abraham, the head of the household (vv. 23-27). After this initial ceremony, which must have been quite a spectacle, the instructions were that all male children were to be circumcised on the eighth day after birth (v. 12). This practice was to be an everlasting covenant among the descendants of Abraham. We see Abraham following the instructions from God and he circumcised his son Isaac when he was eight days old as God had commanded (Gen 21:4).

It is important to note that God gave clear instructions as to what part of the body was to be circumcised (v. 11). This is important because people have done other things to other parts of the body other than the foreskin of the male sex organ. For example, there are communities which remove six front teeth of the upper jaw in the name of circumcision; others have had their bodies tattooed as a sign of initiation.

As far as is known this practice of circumcision originated with God Himself and so it can be concluded that all the communities which practice circumcision must have received the idea from God. A lot of perversion has been done in connection with this important rite in terms of practice and even motive. It has been so perverted to even include young females who were never intended to have such a rite performed on them.

According to the Bible, circumcision was intended to indicate the covenant that God had made with Abraham and which was to be continued throughout all generations. It did not have the meaning that has been added to it by many African communities. In the Bible circumcision was to be performed on the eighth day of a male child's life. This did not have any lasting significance on the child because the child was not conscious of what was happening. The parents alone were the ones who understood the significance of the ceremony.

Circumcision continued to be practiced by the descendants of Abraham and became a significant identification mark for the children of Israel, indicating that they were the children of God. They took such pride in this practice that they considered everyone who was not circumcised as unholy and unworthy of God's favor. In Genesis 34, for example, there is the sad incident that happened to a whole community who were tricked by the sons of Jacob into being circumcised, and then were all murdered on the third day. This was done in revenge by the sons of Jacob because their sister Dinah had been defiled by Shechem, the son of Hamor who was uncircumcised.

In 1 Samuel 17 the story of David and Goliath the Philistine tells how David could not take the reproach directed to the Israelites from Goliath, the uncircumcised Philistine. The fact that Goliath was not circumcised caused David to look down upon

him even though he was a man of such great stature. David considered Goliath as one who could not defeat him because he was not a man of the covenant and because he was uncircumcised.

In the Old Testament the actual circumcision is what is going to inform my study into this project. There was no preparation of the child psychologically since the child was only eight days old; neither were there any follow-up activities in the Old Testament.

Circumcision in the New Testament

Circumcision was also practiced in New Testament times. The word circumcision or circumcise is mentioned 31 times in the New Testament. Jesus Christ Himself, who was born in the Jewish culture, was circumcised on the eighth day (Luke 2:21).

Circumcision was a mark of Jewish separation from the Gentiles. Jesus' disciples, who were all Jews, and therefore circumcised, had difficulty mingling with those that were not circumcised and whom they referred to as Gentiles. The differences were so sharp that they did not consider uncircumcised people as deserving of salvation. They also required the Gentiles to be circumcised as a requirement of salvation (Acts 15:5). This indicates how important the Jews viewed circumcision.

Circumcision and other traditions practiced by the Jews were considered so important by them that they formed ideologies around them that led them to think that they were more important than all the other people. This resulted in cultural pride that alienated them from the very people God wanted them to reach with the message of salvation. This narrow view the Jews had of God and the hatred they had for other people was corrected by Jesus Christ when He came to this world. Jesus led the early church to understand that all the people God had created were important and of equal value before

Him. Gal 3:26-29 says that all people are the children of God by faith in Christ Jesus and that there is no distinction between Jews or Greeks, bond nor free, male or female.

The apostle Paul, who was a very staunch Jew and also a Pharisee and who had undergone all the Jewish ceremonies and rituals, wrote extensively to correct the wrong views Jews had about God and other people. Paul had this to say:

For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he keeps the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God. (Rom 2:25-29)

This passage of Scripture notes that God requires something more than the physical act of circumcision, which the Jews were used to undergoing and which made them arrogant and proud. In another passage the Scripture admonishes all to let God circumcise their hearts (Deut 30:6). The apostle Paul, in a number of verses, emphasizes that circumcision of the body, important as it is, is not an end in itself. He says in 1 Cor 7:19 that “circumcision is nothing and uncircumcision is nothing but keeping the commandments of God is what matters.” In Gal 5:6 Paul makes this profound statement in an attempt to teach the Jews what is really important in regards to circumcision, “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.”

In Eph 2, Paul continues the discussion on this issue of circumcision and says that those Gentiles who were uncircumcised in the flesh, who were without Christ, who were aliens from the commonwealth of Israel, and strangers from the covenant of promise and

who had no hope, had changed their status in Christ Jesus and were now brought near by His blood. Such were to live in peace with the Jews for the middle wall of separation was broken down by Christ.

Circumcision was a rite performed on males only. There is no single text in the Bible which suggests that circumcision was also for females. What we find in the New Testament is the circumcision process itself which does not have preparation or follow-up aspects.

Baptism as a Rite of Passage

The rite of baptism in the New Testament will inform the project I am undertaking a lot because it has three steps and also marks a transition in a person's life. Jesus commanded His disciples in Matt 28:19-20 to go and teach all nations, then baptize them in the name of the Father, and of the Son, and of the Holy Ghost, and then teach them to observe all things as He commanded them. It requires preparation of the person being baptized, then the actual baptism which is by immersion in water, and then follow-up for the person who has been baptized. Baptism is a rite that is used to mark the transition of an individual from a sinful life to life in Jesus Christ. This rite follows after one is taught and is led to make a decision to accept Jesus Christ as Savior and Lord. Further instructions continue even after the actual rite of immersion in water is performed and should continue as long as the person is alive. For the purposes of this study, which is comprised of instructions, then an actual act that is performed (circumcision for boys and an alternative rite of passage for girls), then follow up activities that are planned for the initiates, baptism provides a model to learn from.

The rite of baptism in Scripture is first mentioned in connection with John the

Baptist. He declared God's message of repentance to the people of Israel and all those who heeded it were baptized (Matt 3:1-6). John the Baptist continued instructing the people even after he baptized them and told them that the baptism he performed was a means to an end and that another one would come after him who would baptize them with the Holy Spirit. John meant Jesus Christ (Matt 3:11). Jesus Christ went to John at the River Jordan to be baptized by him. Although Jesus did not have to repent of any sins since He had not committed any, He underwent the rite so as to demonstrate to all people in all times the importance of baptism and the correct mode of baptism. This is highly commendable for it removes all discrepancies in the way this important rite should be performed (Matt 3:13-17).

There is a parallelism between baptism as a rite of passage from sinfulness to Christianity and the traditional rite of passage practiced by most communities in Kenya, which marks the passage of boys and girls into adulthood. There are instructions given to the baptismal candidates prior to and after their baptism. A similar exercise was given to those boys and girls who were candidates of initiation in the traditional setting. Just as it is a must for one to be baptized into Christianity it also is mandatory for boys and girls to undergo the traditional rites of passage among many communities in Kenya for them to be accepted as full members of those communities.

Mentoring in the Bible

Although mentoring is not a rite of passage, it is an important component of the strategy that I am researching on and therefore an observation from the Bible would be helpful. There are a number of examples of mentoring recorded in the Bible where older men took time with younger men for mentorship so as to hand over leadership to them.

Moses mentored Joshua (Deut 34:9), Eli mentored Samuel (1 Sam 1:24-28), Elijah mentored Elisha (2 Kgs 2:1-14), Paul mentored Timothy (1 Tim 1:1-2). These are just a few examples from which observation is made of the importance of mentoring in the lives of young people. Jesus Christ set a wonderful example of mentoring when He chose the twelve disciples whom He mentored for three years and then handed the leadership of His church to them (Luke 6:13). Due to the societal changes which have occurred in our African communities where family members, who were entrusted to mentor their young are not doing that anymore, the church needs to take this opportunity and fill that gap.

The substitute initiation rites of passage which this project is providing will replace the traditional ones which lack a proper mentoring component and which subject the girls to gruesome and humiliating female genital mutilation. The boys will undergo circumcision in a healthy environment in health care facilities performed by health professionals and in that way they can avoid the risk of contracting HIV/AIDS and other diseases which happens when circumcision is performed in the traditional ways. The boys will be mentored and given values to guide them in life. They will be kept away from the vices that are introduced to boys during the traditional rites of passage.

Ellen G. White's Contribution to Mentorship

Though not much is found in the writings of Ellen G. White on circumcision per se as practiced by the Kikuyu community, she has written a lot on mentoring, which forms the other critical part of the initiation rites of passage strategy envisioned by the project leader. She talks a lot about the power of influence and how people in positions of influence can contribute so much in the shaping of the those who are looking up to them. Such people provide an example which young people can emulate in words and deeds.

She says the following in one of her books to show that no matter what time we may be living in, the influence of a consistent example will be a power for good, “Hard and dark as the world is, the influence of a really consistent example will be a power for good” (White, 1948b, 4:286). This is crucial in the times people are living in for the influence towards evil is so strong that unless something is done for our young ones to influence them positively, they may all be lost.

Ellen White continues to say that “a godly example will tell more of the truth than the greatest eloquence, unaccompanied by a well-ordered life” (1948a, p. 104). This statement stresses the need for people with well-ordered lives to set godly examples for the young who are looking for models to emulate. It is for this reason that this project hopes to develop such a forum for mentoring young people before, during, and after the initiation rites of passage. This idea of mentoring is valuable for it will influence many young people for the better. The good example that mentors set for young people during the mentoring period they have with the boys and girls during and after the initiation rites will go a long way in exerting a great influence in the lives of many others. Ellen White comments on this idea, “If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence” (White, 1923, p. 421).

The parents and the guardians of the young boys and girls need to be deliberate in leading their children in choosing their associations. While it is true that young people desire companionship, it is important that parents take care and guard every influence of association. During the traditional ways of initiation rites the young boys and girls form

very strong bonds with their peers. The kind of associations they are subjected to during this time often do not add positive value to them. It is in these times that the boys especially are introduced to vices like smoking, drinking, taking drugs and also involvement in illicit sexual behaviors. They also develop disrespectful traits and attitudes towards their parents, teachers, and others in authority. Some drop out of school and join gangs and enter into criminal behaviors. That is why this Adventist functional substitute for these initiation rites of passage will bring a drastic positive change in the lives of these young boys and girls and bring blessings to the church and the community as well. During their time of seclusion, all the boys are left under the influence of their peers and other mentors who do not have the Christian values which God desires. The influence is so strong that otherwise good Christian boys are so adversely affected that they end up losing their Christianity. Ellen White made the following statement to impress on the minds of parents the need for them to get involved and assist their children to form correct associations.

Young people desire companionship, and just in proportion to the strength with which their feelings and affections upon those whom they associate, will be the power of those friends to be either a blessing or a curse to them. Then let parents beware. Let them guard every influence of association. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. Proverbs 13:20. The youth will have associates and will feel their influence. (1967, p. 172)

This program is meant to provide an opportunity for parents to bring their children who are ready for these initiation rites of passage to a Christian setting so that the bonding they form during this time will be positive. “The influence they form is often silent and unconscious, nevertheless it is strong and impressive “(White, 1967, p. 17). She continues to counsel,

The only safe course for the youth is to mingle with the pure, the holy, and thus the

natural tendencies to evil will be held in check. By choosing companions for their companions such as fear the Lord, they will seldom be found disbelieving God's Word, entertaining doubts and infidelity. The power of a truly consistent example is very great for good. (White, 1967, p. 172)

Mentors are in great demand in our times to influence the youth. As has been said earlier, the church needs to be ready to provide what is missing in society. Christians are to be the mentors, to guide our youth in the correct ways. There are so many discordant voices which are calling our young people and it would only be prudent to combat them firmly and decidedly. An Adventist functional substitute for initiation rites of passage will meet this need by training mentors who will fill this gap. The following words of counsel from Ellen White are very vital and encouraging to all Christians who would do well if they became mentors to guide the young ones:

Every Christian who is happy in the Lord will work zealously to bring the same into the heart and life of one who is in need and affliction. Followers of Christ will produce their own happiness in the hearts of others by performing Christ-like works. They will diffuse an atmosphere which is pure, peaceful, and Christ-like. They will act out heavenly attributes, and will produce fruit after the heavenly kind and quality. (White, 2008, p. 185)

Many of the young boys and girls who undergo the initiation rites of passage are going through a crisis in their own lives. It is in this time they are experiencing body changes, emotional changes, and peer influences where they are looking for identity, and so they need the assistance of Christian mentors. It is for this reason that this program will be useful. Such mentors are described by Ellen White in these words: "There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts" (1944, p. 59). Mentors should be sought and found for as Ellen White continues to say in her writing:

Children and youth need the influence of a cheerful example. They need pleasant instructions. . . . By example of patience and forbearance, the Christian parent is to teach that evil temper and harshness have no place in the life of the believer in Christ, that these qualities are displeasing to God. As your children see you bringing into your lives principles of truth, they too will be led to fight against wrong habits and practices, and with you will reflect the goodness and love of God. (White, 1985, p. 186)

Commenting on the same issue of providing a model in another of her writings,

Ellen White says:

When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom or the vine its purple clusters. (1896, pp. 127-128)

Important as mentoring is for the young boys and girls who undergo the initiation rites of passage, it should not be done in such a way that removes the individuality of each of these initiates. The initiates should be trained in such a way as to learn the best from the mentors, make it their own, and use it for their growth in the areas intended. The mentors need to be careful not to overstep their mandate even as they labor to mentor the young initiates during the period of seclusion that they undergo. They need to be aware that there are rights that belong to every individual and such should be guarded jealously by each individual. Ellen White noted and recorded this in her writings,

There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. (1923, pp. 422-423)

To emphasize the same point of the importance of individuality, I refer to another quote from Ellen White in *Signs of the Times* in which she says, “God permits every

human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to man, but to the divine Example” (White, 1902, Sept. 3). The mentors should be careful to lead the young boys and girls they volunteer to mentor to the chief mentor—Jesus Christ the one who Ellen White affirms, “The work of Christ in the heart does not destroy man’s powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with Him that we become qualified to represent His character to the world” (1979, p. 219).

Contributions of Adventist Authors to Mentoring Concept

After studying what Ellen G. White has to say on mentoring I went on to study what the Adventist Church and its authors have to say on this matter of mentorship. I found some information on the web which is encouraging. I came to know that the Seventh-day Adventist Church in the North America Division has a program run by Adventist Community Services (ACS) on tutoring and mentoring. I was encouraged to learn that the work they are doing can help form a base for my study and project as it says:

ACS Tutoring & Mentoring Program provides early intervention in the lives of disadvantaged children and youth who face learning challenges by supplying individual support, care and guidance that can help them achieve academic success. By cultivating trustworthy relationships, the tutor and/or mentor serves as a medium for the child to receive the resources necessary for their physical, mental, emotional and spiritual growth (Tutoring & Mentoring, n.d., para. 3).

I was encouraged to get important information from the Tullahoma Seventh-day Adventist Church in the United States of America on the good program they have for

mentoring or discipling kids. They say this which I found to be helpful information for my project:

The Tullahoma Seventh-day Adventist Church believes that children are the important future of our church. Therefore, we are embarking on a journey to instruct and train our children to become committed followers of Jesus Christ. KIDs in Discipleship is a mentoring experience that gives families practical ideas for spiritual training. It teaches parents, grandparents, and spiritual mentors how to engage their children in spiritual conversations as well as emphasizing family worship and personal time with God. The mentoring program consists of a series of small group studies for parents and mentors entitled *Footprints in the Sand*. In these studies, parents and mentors will learn the basic skills necessary to be the spiritual guides their children desperately need. Following this series, a second small group study, *Footprints for Kids*, includes the entire family in Bible-study, prayer, and engaging activities that foster spiritual growth. (KIDs-in-Discipleship, 2014)

I became interested in another Seventh-day Adventist Church in Arlington, Virginia in the United States which specializes in young people. They refer to their church as a Younger Generation Church which focuses on young people between 13-30 years. In this church they have a slogan that says: em2: EVERY MEMBER A MENTOR.

Every believer can pour a bit of goodness into the next generation. At Arlington Seventh-day Adventist Church we're committed to life-change fueled by life-exchange. Mentoring is our relational commitment to empower new generations by sharing GOD's wisdom and resources intentionally. (Rojas, 2014)

Colette Toach in her book entitled *Mentorship 101: Bringing Out the Treasure in God's People* has suggested an important point regarding mentorship:

For indeed mentorship is not just about imparting knowledge, but about being a vessel for the Holy Spirit. So that He can flow through you to mold and shape your disciple. Mentorship costs a price, for both the mentor and disciple, but it is what will bring fruit that truly remains. (2014, p. 1)

I find this important for I will be involved in mentoring young boys and girls as they transition into adulthood. This thought will contribute immensely to my understanding of what mentoring entails.

Contributions of Other Christian Authorities to the Need of Functional Substitutes

In my search for information on the rites of passage and also on developing a functional substitute for such rites as are performed by the Kikuyu and Abagusii communities, I began reading what other Christian authors have written on this subject of initiation rites of passage and was excited to read the numerous ideas that have been written on the subject. Most African scholars regret the way the first missionaries dealt with the cultural practices they found among the host cultures. They felt that the missionaries were not sensitive to the cultural values that were being inculcated by the cultural practices they were engaged in. Africans were notoriously religious as John Mbiti states in his book *African Religions and Philosophy*, for all they did in their daily lives was governed by religion (1969, p. 15). The initiation rites of passage which most African communities engaged in had very significant values and were meant to mark very important stages in the development of the youth in those communities.

I only wish that the missionaries had been more patient with the host cultures and had taken time to understand the cultural practices they found them practicing and then had chosen to incorporate the good values with Christianity, and had provided functional substitutes instead of condemning such practices wholesale. Because of the mistakes the missionaries made in condemning the African cultural practices without taking time to understand them, there are missiological implications that I found in my search that this project will endeavor to address. The Africans felt that the new religion the missionaries were introducing was alien and did not address their felt needs. As a result, Africans accepted Christianity half-heartedly and lived dual spiritual lives. They would be Christians for convenience and would return to their traditional beliefs and practices for

other areas. This explains why many African Christians are still engulfed in deep cultural practices, which are in direct and clear opposition to biblical norms even when Christianity has been on the continent for over a century. A person only needs to observe how some African Christians respond to bereavement and there will be agreement with what has been said. The issue of FGM which I am grappling with among the Abagusii community of Kenya is another clear example of how Christianity, in the way it was introduced to that community, did not address this cultural practice adequately, otherwise there would not be any discussions on this cultural practice which is not biblical and which also causes serious health and social problems among the community for more than 100 years of Christianity in the region.

The way the Kikuyu boys undergo the cultural initiation rites of passage today and the cultural teachings they receive during the time they are secluded leaves a lot to be desired and this informs my study with a view of introducing a functional substitute and the need of doing things differently to rescue the many boys who get lost during this transitional period.

I wish that the lessons the missionaries are learning now had been learned many years ago before they ever landed in Africa with the gospel. Things would have been a whole lot different. Christianity would have been more readily accepted and fully appreciated by the local people and would have been inculcated into the day-to-day life of the people. I like what Duane Elmer observes in his book, *Cross-Cultural Servanthood* about the importance of people's cultures and the need to take such cultures seriously when introducing the gospel to them.

People usually don't act randomly or stupidly. Those from other cultures may think it random or stupid, but from the local people's perspective, they're thinking or acting

out of a larger framework that makes sense to them. People's behavior generally fits within a cultural pattern that works for them and gives them meaning and control in their lives. Too often we assume others are foolish or illogical simply because their reasoning is not self-evident to us. (Elmer, 2006, p. 126)

In my study I wish to move out of lamentations over what was not done right by the missionaries many years ago and focus on what can be done now to redeem the young people who are living in the 21st century. An Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls is a way of contextualization in which an effort is made to bring Christianity into the cultural values attached to these rites of passage by the communities referred hereto. I agree with Paul G. Hiebert and his co-authors when they say,

Contextualization must be an ongoing process in the life of the church. On the one hand, the world is constantly changing, raising new questions that must be addressed. On the other hand, all human understandings and obedience to the gospel are partial. Through continued study and response, all Christians should grow in spiritual maturity. (Hiebert, Shaw, & Tienou, 1999, p. 98)

Commenting on this same idea of missionaries being sensitive to the host cultures for effective evangelization, Alan Hirsch says:

By way of contrast we have distorted the meaning of incarnational mission when as Western missionaries we have fledged denominational templates on Third World nations. Not only does this diminish the validity of local culture, but alienates the local Christians from their cultural surroundings by transposing a Western cultural expression in the place of local ones. The net result is a poor black man in the middle of the bush in Africa, dressed in robes and standing outside of a gothic style church building, calling people to worship in ways that barely make sense even to the cultures that started them. In these cases no attempt is made to contextualize (localize) either gospel or church, yet we wonder why these have little lasting effect on the surrounding populations. While the error is easier to spot in the middle of Africa, we do the same thing all across the now highly tribalized West. (2006, p. 137)

In pursuant of this very idea of being sensitive to other peoples' cultures and values, which some scholars call contextualization and others call acculturation for proper and meaningful evangelization, I became encouraged by such scholars like

Stephen Grunlan and Marvin Mayers who say that “whereas enculturation is the learning of the appropriate behavior of one’s culture, acculturation is the learning of appropriate behavior of one’s host culture.” They further stated, “Effective acculturation allows one to maintain his principles, and thus his self-respect, and yet cope with all the challenges and opportunities of the new culture” (1980, p. 85). This is to say that as a missionary enters a new culture he or she will inescapably be confronted with new challenges in the way people live, dress, eat, in their customs, their religion and its practices, their rituals, etc. This should not make the missionary discouraged but rather should provide different opportunities by which to do service to the host people

Contextualization is dynamic and should always look out for the best ways to make Christianity come alive to the people in order to have a long-lasting effect on them without compromising the gospel of Christ, which is the ultimate goal that all mission activity should strive to attain. This is made clear by Hesselgrave and Rommen when they define what they call authentic contextualization.

Authentic contextualization is always prophetic, arising always out of a genuine encounter between God’s word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment. It is therefore clear that contextualization is a dynamic not a static process. It recognizes the continually changing nature of every human situation and of the possibility for change, thus opening the way for the future. . . . Yet contextualization does not imply the fragmented isolation of peoples and cultures. While within each diverse cultural situation people must struggle to regain their own identity and to become subjects of their own history, there remains an interdependence of contexts. Contextualization thereby means that the possibilities for renewal must first of all be sensed locally and situationally, yet always within the framework of contemporary interdependence which binds both to the problems of the past and present and to the possibilities for the future. Contextualization, while it stresses our local situation concerns, draws its basic power from the gospel which is for all people. Thus contextualization contributes ultimately to solidarity of all people in subordination to a common Lord. (2000, pp. 31-32)

In my endeavor to contextualize the initiation rites of passage for Kikuyu boys

and Abagusii girls in the Seventh-day Adventist Church in Kenya, I wish to borrow the seven-dimension paradigm suggested by Hesselgrave and Rommen where they say:

In order to understand what is involved in communicating the Christian gospel to respondents in their cultures, consider the following seven-dimension paradigm:

1. Worldviews—ways of viewing the world
2. Cognitive processes—ways of thinking
3. Linguistic forms—ways of expressing ideas
4. Behavioral patterns—ways of acting
5. Communication media—ways of channeling the message
6. Social structures—ways of interacting
7. Motivational sources—ways of deciding” (2000, p. 203)

It is my belief that proper use of these seven dimensions will make this functional substitute I am developing useful and viable in the Seventh-day Adventist Church as the church as a whole embraces authentic contextualization.

The cultural forms employed by the Kikuyu and the Abagusii communities during the initiation rites of passage for the boys and girls respectively communicated certain truths which were held very dear by these communities. It would have been appropriate for the Christian missionaries to have been motivated to understand those truths in those cultural forms of circumcision and to have struggled to know how God could use such forms to communicate His eternal truths through them. I agree with Charles H. Kraft on this point when he says that

Christianness lies primarily in the ways in which people use and interpret the meanings of the cultural forms employed, not in the forms themselves... God seeks to work in terms of the cultural forms (which are relative), it is for the purpose of leading people into a relationship with himself. For that message, while appropriately expressed in terms of those forms, transcends both the forms themselves and the meanings previously attached to those forms. That is, God seeks to use and cooperate with human beings in the continued use of relative cultural forms to express absolute supracultural meanings. The forms of culture are (like water pipes) important not for their own sake but for the sake of that which they convey. And an appropriate fit between form and content is all-important. (2005, p. 78)

It is to be understood that God is the originator of culture for He created human beings with a capacity of producing culture. There has been no human being who is not totally immersed in and pervasively affected by some culture. Culture is an inescapable part of human existence and therefore it is only wise to understand it and then seek to understand the meanings attached to the forms employed by the culture to communicate certain truths. When the gospel is introduced to a community it should be born in mind that such a community has a culture which they hold very dear; therefore, careful consideration should be used when dealing with them if the gospel is to make sense to them. I resonate with Lesslie Newbigin when he gave good counsel to missionaries who go out for missionary work.

The gospel is addressed to human beings, to their minds and hearts and conscience, and calls for their response. Human beings only exist as members of communities which share a common language, customs, ways of ordering economic and social life, ways of understanding and coping with their world. If the gospel is to be understood, if it is to be received as something which communicates truth about the real human situation, if it is, as we say, to “make sense,” it has to be communicated in the language of those to whom it is addressed and has to be clothed in symbols which are meaningful to them. And since the gospel does not come as a disembodied message, but as the message of a community which claims to live by it and which invites others to adhere to it, the community’s life must be so ordered that it “makes sense” to those who are so invited. It must as we say, “come alive. (1989, p. 141)

Some churches developed programs to contextualize the initiation rites of passage for boys and girls and are to be commended. There were a few missionaries, who from a very early stage of their ministries, noted the importance of contextualization and took the cultural practices seriously and developed programs to address those felt needs. Van Rheenen, who served as a missionary for many years among the Kipsigis community in Kenya in the 1980s, has some words to say on the issue of contextualization:

Some local churches in Kipsigis have created viable Christian alternatives to traditional rites. Christian blessings are used. The purity of a Christian life style is

taught. How a Christian should function in an animistic world is communicated. Where a cultural equivalent is devised, it is frequently accepted by the village and the churches are strong. Where a cultural substitute is not devised, reversion to paganism is extremely high and the local churches are weak. (Van Rheezen, 1991, p. 37)

The realization that has come my way about the importance of contextualization has led me as a Seventh-day Adventist minister to want to develop a functional substitute for the initiation rites of passage for Kikuyu boys and Abagusii girls in Kenya with a view of providing a better way of doing these rites as required by the communities and also in a manner that does not contravene the Christian values which are eternal. I wish to take up the challenge that has been presented to us as African scholars and leaders by Bruce Bauer when he says:

African leaders must also accept that they are now the ones who will shape and form the way the church deals with the challenges of the continent. Church leaders in Africa can no longer blame the missionaries of the past for the problems the church faces. Instead, Adventism in Africa must take the initiatives to provide biblical answers to the unique problems and challenges of the continent. (2009, p. 3)

In my search for information in the Internet, I found out that the Jewish community all over the world practices similar programs for their boys and girls at the age of 13 and 12 respectively known as Bar and Bat Mitsvah. I will borrow some ideas from these rites to include in the project I am planning. For example, they had preparation for the boys and girls before the actual ceremony which they called pre Bar Mitsvah and then the actual ceremony and follow-up later (“Bar & Bat Mitsvah,” 2012, para. 1-16).

The success of the Jewish people should be an encouragement to Adventists in Kenya that these rites can be done in a biblical manner. I have come to know that the two functions of mentoring and initiation can be blended and achieve much for the mission of

the church without putting culture and biblical principles on a collision course, as is often the case now.

There are rites of passage for birth, circumcision, marriage, death, and each of these are performed differently to achieve specific objectives of the community. The communities concerned attach a lot of importance to these rites for they give the group identity and meaning of life. It is for this reason that the church needs to work with the said communities to devise functional substitutes for the various cultural practices so as to accommodate the good values they are meant to teach. In so doing the church will be relevant to such communities and Christianity will be taken as a way to a better life for them.

Initiation Rites of Passage: Their Origins and Meanings Among the Kikuyu and Abagusii Communities

Initiation rites of passage for boys and girls were among other rites practiced by many societies in Africa. Hiebert and others have written, “The main rites of passage celebrated by many societies around the world include birth, initiation, marriage, and funerals, but there are many others specific to different societies. For example, in the West, baptism, graduation ceremonies and retirement parties mark transition from one stage of life to another” (Hiebert, Shaw, & Tienou, 1999, p. 98).

Kikuyu Boys’ Circumcision History and Meaning

Finkey has written extensively on this subject of circumcision among the Kikuyu community and has traced the history of this cultural practice and its significance and meaning as perceived by the community. He has said,

It is thought that the system of circumcision was borrowed from Cushitic and Nilotic

peoples by the early Thagicu, one of the ancestral groups of the Kikuyu. . . . Circumcision was adopted some five centuries ago. . . . Of all the Kikuyu life stages, circumcision (irua) was and remains by far the most important, signifying not only a child's passage into adulthood, but a whole wealth of other significant means and assumptions of responsibility. For both boys and girls, initiation into adulthood through circumcision or clitoridectomy—marks their admission into full membership of the Kikuyu society, and thus a momentous occasion, both socially and individually. Through circumcision and the period of initiation and instruction that accompanied it, an individual became a full participant in society as a whole, beyond the scope of the village (itura) and their families. Their responsibilities, therefore, extended not just to their family group, but to the Kikuyu as a nation. Outwardly a relatively simple physical act, circumcision is in fact of crucial social importance, with complex meanings that affect the entirety of society. On its most basic level, circumcision marks the passage of a child into adulthood. The cutting of a foreskin marks the cutting away of childhood. What is certain is that the responsibilities that accompany this rite of passage are extremely complex, and cannot simply be dismissed as being “primitive” or “barbaric” without a deeper understanding of their significance. The same source continues to say that circumcision symbolizes a person's assumption of adult responsibilities both social and cultural and the individual's acceptance as a full member of the tribe. . . . Circumcision therefore was necessary for maintaining relations with ancestors and God. (Finke, 2000-2003b, under “Traditional Music and Cultures of Kenya,” para. 1-4)

Circumcision among the Kikuyu people as said earlier has been there from time immemorial. It used to happen for both boys and girls but for some time now, about 50 years or so, the one for girls has almost been fully abolished. I can recall that the last public circumcision for girls that I witnessed in my village was in 1966. It was such a horrific scene which really annoyed me. Much of it I did not fully understand because I was a small boy, I think what I am now doing to help eradicate this menace among the Abagusii girls is being informed by that experience.

Finke in his article continues to write this information which explains the importance of the Kikuyu boys' circumcision,

Traditionally, there was a circumcision ceremony for boys organized by age-set of about five-year periods. Although boys could be circumcised throughout that period, they would become part of the same age-set, and all the men in that circumcision group would take an age-set name. Times in the history of Kikuyu society could be gauged by age-sets names. Circumcision was traditionally a public affair, which only

added to the anxiety and determination of the boys to pass the ordeal without showing the slightest trace of fear. The practice of circumcision is still followed, although is nowadays likely to be performed in hospitals. (Finke, 2000-2003a, under “The Meaning of Circumcision”)

Traditionally the boys used to go for circumcision at a very advanced age of over twenty years and would be in seclusion for over a month. In that time they would be taught many things about the Kikuyu community and would be inducted into full responsibility in the community affairs.

What the Adventist functional substitute initiative is hoping to achieve is to have the Kikuyu boys undergo the actual circumcision in good health facilities by competent surgeons and that during the time they are secluded in a separate place, they be taught by experienced mentors valuable skills and information that will go a long way in equipping them for the times we are living in today. By so doing the boys will be protected from the harmful practices that have been happening among Kikuyu boys during the initiation rites of passage and therefore have these boys continue on their Christian journey and be responsible citizens of our nation and the world at large.

Abagusii Girls Initiation Rites History and Meaning

The Female Genital Mutilation (FGM) among the Abagusii community is an old traditional practice and has been with the community as long as it has been in existence. This used to be done on girls over fifteen years of age by traditional circumcisers. World Health Organization defines FGM/C as “the partial or total removal of the female external genitalia or other injury to the female organs for cultural or other non-therapeutic reasons” (UNICEF, 2005, p. 1). They go ahead to give the four different types of FGM there are as follows:

1. Excision of the prepuce [the fold of skin surrounding the clitoris], with or without excision of part or entire clitoris
2. Excision of the clitoris with partial or total excision of the labia minora [the smaller inner folds of the vulva]
3. Excision of part or all of the external genitalia and stitching or narrowing of the vaginal opening (infibulation)
4. Unclassified, which includes pricking, piercing, or incising of the clitoris and/or labia, stretching of the clitoris and /or labia, cauterization by burning of the clitoris and surrounding tissue, scrapping of tissue surrounding the opening of the vagina (angurya cuts) or cutting of the vagina (gishiri cuts), introduction of corrosive substances or herbs into the vagina to cause bleeding or to tighten or narrow the vagina and any other procedure that can be included in the definition of female genital mutilation. (UNICEF, 2005, p. 1)

The Abagusii, whom I am dealing with in my research and project, practice the second type of FGM. I found out from my research that the community has reasons for continuing this practice of FGM as outlined by Njue and Askew in their report of their research. They say,

Interviews with service providers and their clients revealed an overwhelming belief that FGC fulfils a traditional cultural obligation among the Abagusii, and that it limits a woman's sexual desire and confers respect on girls. Interviewees felt that it would be difficult for a girl to get married if she had not been cut, thus FGC also enables the girl's family to negotiate a better bride price. (Njue & Askew, 2004, p. iv)

There is another more subtle reason and one which may not be widely known by most of the community members and which could be the same purpose as the Kikuyu had, that of connecting the initiates with the departed ancestors and as a way to continue communication with them. Finke in his article has written the following to explain the deeper meaning of circumcision for boys and FGM for girls.

Outwardly a relatively simple physical act, circumcision is in fact of crucial social importance, with complex meanings that affect the entirety of society. On its most basic level, circumcision marks the passage of a child into adulthood. The cutting of a foreskin or clitoris marks the cutting away of childhood. Psychologists and others variously ascribe all manner of additional interpretations to the act: it could be a breaking of innocence, or of purity; it is a cleansing; it marks the difference between rational man and animal-like childhood, and so on. Whatever the truth of these additional meanings, what is certain is that the responsibilities that accompany this

rite of passage are extremely complex, and cannot simply be dismissed as being “primitive” or “barbaric” without a deeper understanding of their significance.

Circumcision symbolizes a person's assumption of adult responsibilities—both social and cultural—and the individual's acceptance as a full member of the tribe. Among peoples who practice it, an uncircumcised person, no matter how old he or she might be, will generally be regarded as a child, or else will be seen as inferior or lacking. If a person who is not circumcised has children, the act is believed to anger both God and the spirits of the ancestors, and the whole community will suffer in consequence.

There would be a drought, for example, because someone who was not circumcised had made a child. Circumcision, therefore, was necessary for maintaining relations with ancestors and God. In consequence, many societies the Kikuyu included - have a taboo against an uncircumcised man or woman bearing children. (Finke, 2000-2003a, under “The Meaning of Circumcision”)

Willcox, writing on this same idea of the reason for FGM says, “Sometimes this reason is also a way of saying that the ancestors desire it and that they will be upset if the people stop” (2005, p. 56).

This reason, in my view, could be the one that makes this cultural traditional practice almost impossible to stop even with all its negative effects on the girls and even when it goes completely against the Scriptures among Christians. Unfortunately I tend to think that this is one of the animistic practices that has refused to die among Christians in the Abagusii community. In *Medicalization of Female Genital Cutting Among the Abagusii in Nyanza Province, Kenya* by Carolyn Njue and Ian Askew, they describe how the practice is carried out and why it is done, the age at which the girls are cut, which has been drastically lowered to age six when these children unfortunately have no power of choice and are not aware of their rights. In this report they describe the type of cut, the persons who perform the cut, the time the cut is done, and the place for the procedure, the procedure itself, the instruments used during the procedure, price charged for the procedure, the social perception of uncut girls (Njue & Askew, 2004, pp. 3-17). The trend to use modern medicine for this procedure is worrying because this will

perpetuate this dangerous cultural practice for a long time. I share these sentiments with Njue and Askew when they say:

With medicalization of the procedure, FGC has become a business involving several different cadres of health staff, although most circumcisions are undertaken by nurses or midwives. To these health staff, FGC has become a popular means of economic gain. Some health providers take leave during the August and December school holidays to open temporary “clinics” for FGC, apparently seeing as many as 50 girls per day.

The trend towards medicalization, however, is condemned by traditionalists in the community because it is seen as a violation of the cultural value of the ritual and meaning associated with the practice. Understandably, traditional circumcisers were also opposed to medicalization, because they fear losing prestige. Some saw medicalization as an impediment to the abandonment of FGC as it has created confusion in the community about what is and is not acceptable. Some service providers and community leaders indicated an interest in taking a role in fighting medicalization of FGC and in promoting its total abandonment. (Njue & Askew, 2004, p. iv)

The big question that still lingers in my mind and which disturbs me is why this unbiblical practice should continue in the church in the 21st century? Cannot something be done to eradicate it? I want to join others of the same mind to do something towards eradicating this menace. I believe that the change we desire to see in our church and society at large starts with us. This is what motivates me to undertake this project that goes against strong cultural traditions. I have chosen to speak for the innocent girls and hope to make a difference in the lives of these victims of circumstances.

Ephigenia Gachiri points out that

FGM is practiced (99.9%) in the African continent, and more recently because of the migration, it has become more prevalent in Europe and North America. Traditionally, circumcision was a social transitional stage from childhood to adulthood. The initiates were taught how to behave in society. The period of seclusion after FGM brought a sense of belonging to the groups. FGM created ‘age-sets’ and helped develop courage in the individual. Part of the initiation was the education of the group. FGM is opposed today because of the many harmful consequences for the girls. By participating in the Christian Rite of Passage (CROP), the positive points of the traditional rites that are in line with modern Christian culture are experienced. The girls or initiates benefit from the positive points of the

tradition and learn Christian and scientific facts about changing from childhood to adulthood. (Gachiri, 2011, p. 48)

Gachiri further mentions about myths which every society has and which play an important part in its social and religious life. She cautions though that such myths should be scrutinized to find out which ones are true and which ones are not true (Gachiri, 2011, p. 51). By saying this she prompts us to consider the reasons advanced for the perpetuation of harmful traditions like FGM. Some communities cannot clearly explain some of the traditional practices they still hold on. UNICEF has this to say on this, “As with many ancient practices, FGM/C is carried out by communities as a heritage of the past and is often associated with ethnic identity. Communities may not even question the practice or may have long forgotten the reasons for it” (UNICEF, 2005, Acknowledgements, para. 1).

For Willcox, “The mutilation of woman’s sexual organs is an abuse of what God intended for women, their husbands, and the process of conceiving and bearing children” (2005, p. 38). It does not matter what reasons the cultural traditions give for FGM. It is against the Bible and constitutes an abuse to the girls and women who are subjected to it.

Willcox further states that

The instructions for the circumcision were very specific. Boys were to be circumcised. They were to be circumcised on the eighth day. Boys and men older than eight days could also be circumcised. A failure to be circumcised excluded the person from the blessings of the covenant. Circumcision and the blessings that went with it were to be extended to all those who became part of the household of Abraham. (2005, p. 47)

Willcox has made very profound statements in her book which in my view summarizes what should be done when considering the cultural practices and the biblical norms among Christians. She says,

But all people are sinful and therefore all cultures also reflect this sinfulness. Where cultural customs are not in conflict with God's command, such customs are good and should be encouraged. However, when a cultural norm is prohibited by a command or by a clear principle in the Bible, then it is a sin to continue to practice the custom. Even if it seems almost impossible to change the custom, it is still sin. We cannot hide behind our culture and pretend that it is not wrong. We must promote what is good and Godly and try to change customs that are clearly harmful and wrong.

If we remove, destroy, or harm a part of the body in such a way that it can no longer function the way God intended it, we are sinning against the Almighty, Holy, Creator God. Every person in the community who promotes such a practice is committing sin. Many people are guilty. These include: Children and young people who tease others because they have not been cut, mothers who bow to pressure and take their children to the circumciser, fathers who want the prestige of a community feast, circumcisers who cut and benefit materially from the deed, young men who say that they will only marry a 'circumcised' woman, families that will not pay a full bride price for an uncircumcised girl, medical workers who do this to prevent the possibility of infection and pain that accompanies the procedure when it is not done in a hospital or clinic, family members who betray trust by circumcising girls in their care or tricking girls into going to the circumciser, people who say that a child's bad behavior is because she has not been cut or who say that she drops things because she is not cut, girls who go secretly to the circumciser against their parent's advice. (Willcox, 2005, pp. 109-110)

I fully appreciate what Willcox concludes about FGM when she says:

When we cut a flower we can enjoy it for a while in our homes. When we cut a small girl or woman we destroy a beautiful part of God's creation forever. But even more than this we destroy part of the Church of the Lord Jesus Christ. The Bible says that the church is the body of Christ and the temple of the Holy Spirit. When we destroy this the Lord Jesus Christ weeps. We should too. (Willcox, 2005, p. 112)

Having established some biblical and missiological principles to guide my project, I am convinced that what I have engaged to do will go a long way in redeeming our young boys and girls from the many vices that are going on in our church and community as these young people get initiated into adulthood. The church is going to retain its youth in the church even after going through the initiation rites of passage as required by the various communities in Kenya. The Adventist functional substitute for the initiation rites of passage for boys and girls will be the preferred option for Seventh-day Adventist church members when they have to take their boys and girls for the rites of passage and

will also serve as an avenue to contact the community around the church.

With the biblical and missiological understanding of my project in place, the next chapter describes the geographical, historical, political, social, cultural, and religious contexts where the project will take place.

CHAPTER 3

GEOGRAPHICAL, HISTORICAL, POLITICAL, SOCIAL, CULTURAL, AND RELIGIOUS CONTEXTS OF NAIROBI, KIAMBU, AND NYAMIRA COUNTIES IN KENYA

Introduction

The dissertation project I am working on is entitled, “An Adventist Functional Substitute for Initiation Rites of Passage for Kikuyu Boys and Abagusii Girls of Kenya.” It is important to do a contextual analysis in order to develop a suitable strategic plan to address the problems that exist in the two communities, the Kikuyu and the Abagusii. The traditional cultural practices during these crucial transition periods, for the Kikuyu boys and Abagusii girls, as they are initiated into adulthood, call for an Adventist intervention. The Seventh-day Adventist church members who are also members of the society and who are subjected to the same cultural practices deserve a better way of performing the important rites, but in biblical ways that preserve valuable practices in society and discard the unbiblical ones.

In this chapter I will analyze the Nairobi and Kiambu counties, where the project involving the Kikuyu boys will be carried out and Nyamira County in the western part of Kenya where the project involving Abagusii girls takes place. The analysis will look into the geographical, historical, political, social, cultural, and religious contexts of the three counties in relation to the project. I will take each of the counties at a time and analyze

them in relation to the problem I am dealing with.

Geographical Contextual Analysis of Nairobi, Kiambu, and Nyamira Counties

Before I get into the actual development of the strategy for an Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls, I will do a geographical contextual analysis of the three counties mentioned above where the project will take place. I will indicate how the context relates to the project.

Nairobi County

Nairobi County is also the capital and largest city of Kenya. The city and its surrounding area also form Nairobi County. The name Nairobi comes from the Maasai phrase *Enkare Nyrobi*, which translates to cold water. The phrase is also the Maasai name of the Nairobi River, which in turn lent its name to the city. However, it is popularly known as the Green City in the Sun and is surrounded by several expanding villa suburbs. Inhabitants of Nairobi are referred to as Nairobians. The city is governed by a county government led by a governor since the general elections held in 2013.

Nairobi is the most populous city in East Africa, with a current estimated population of about 3 million. According to the 2009 census, in the administrative area of Nairobi, 3,138,295 inhabitants live within 696 sq km (269 sq mi). Nairobi is currently the 12th largest city in Africa, including the population of its suburbs (Nairobi County, 2013, para. 1). Nairobi is home for many Kikuyu community members who practice the traditional rites of passage for boys. The map of Nairobi as shown in Figure 1 gives the reader an appreciation of the county.

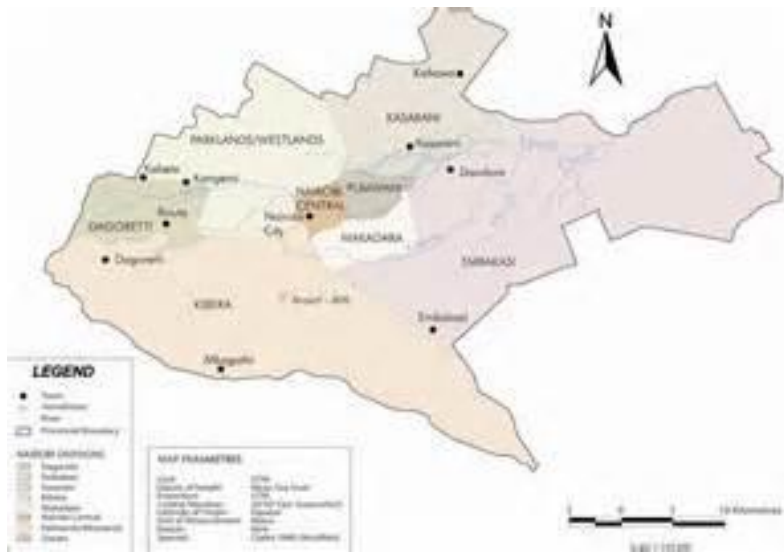


Figure 1. Welcome to Nairobi County. (2012). Kenya county map. Retrieved June 9, 2014 from <http://www.kenyampya.com/index.php?county=Nairobi>

Kiambu County

Kiambu County is significant in my study because of its close proximity to Nairobi and because it is almost fully inhabited by Kikuyu people. It is in this county where the five Seventh-day Adventist churches that will be considered for the project are located.

Kiambu District is in Kiambu County which is one of 47 counties in Kenya. Kiambu District is located to the north of Nairobi with an elevation of about 1,720 m above sea level. The whole county has a population of 744,010 with about a half living in Kiambu District alone and only 13,814 people living in urban settings. The district is predominantly rural, but its urban population is increasing. Kikuyu is the dominant community in the county.

In 2007, Kiambu District was subdivided in two: Kiambu East and Kiambu West. Kiambu West District took Limuru, Lari, and Kikuyu divisions, with Limuru as its

district capital. Most of the people in the District are farmers growing cash crops like coffee and tea as well as food crops like maize, beans, vegetables etc. Because of their proximity to Nairobi they have a ready market for vegetables and fruits. They also do dairy and poultry farming (Kiambu County, 2013, para. 1). The map of Kiambu County shown below gives the reader an appreciation of the county.

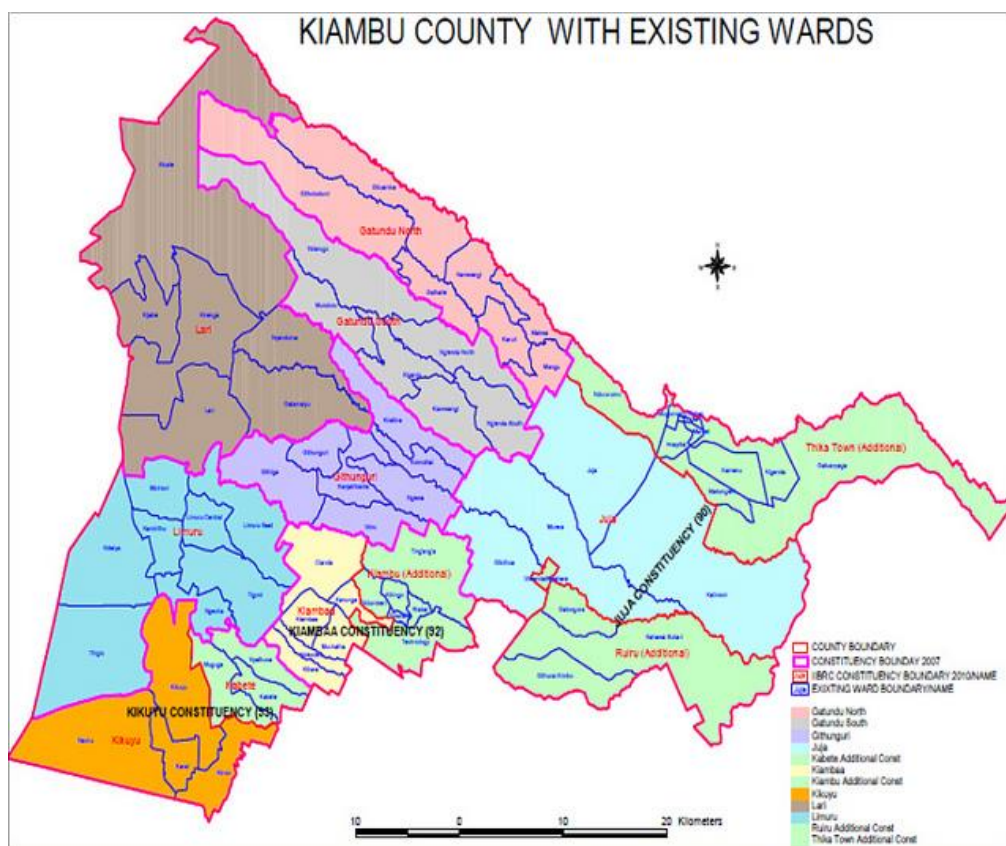


Figure 2. Kiambu county map. (n.d.). In *Wikipedia, the free encyclopedia*. Retrieved September 2014, from http://en.wikipedia.org/wiki/Kiambu_County

Nyamira County

Nyamira County is a county in the former Nyanza Province of Kenya. It was formerly part of Kisii County when Kisii County was a district, and is sometimes called

North Kisii County. The county has a population of 598,252, (131,039 Households) and covers an area of 899.3 sq km. The population density is 665 people per sq km and 46.6% of the population live below the poverty line. Its capital and largest town is Nyamira, with an urban population of around 41,668 (Nyamira County, n.d., para. 1). This is an important county for this project because over 90% of the girls are subjected to the traditional rite of FGM. Figure 3 is a map showing Nyamira County.

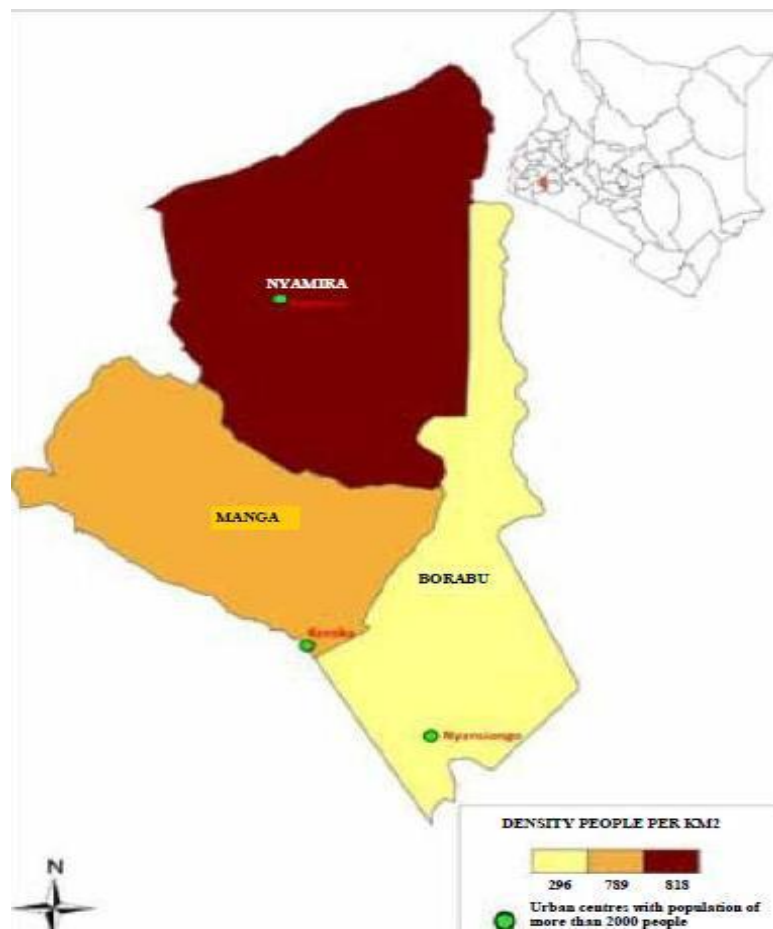


Figure 3. Nyamira County map. (2013). In Wikipedia, the free encyclopedia. Retrieved from <http://www.kenyampya.com/index.php?county=Nyamira>

Historical Context of Nairobi, Kiambu, and Nyamira Counties

This section will discuss the historical context of the three counties as it relates to the project. I shall begin with Nairobi.

Nairobi County

Nairobi was founded by the British in 1899 as a simple rail depot on the railway linking Mombasa to Uganda. The town quickly grew to become the capital of British East Africa in 1907, and eventually the capital of a free Kenyan republic in 1963 (Nairobi county, n.d., para. 2). The British colonialists affected the Kikuyu traditional rites of passage for boys and this did not augur well with the Kikuyu community. The Kikuyu felt that the dominant culture of the British was insensitive of their culture and this contributed to their misunderstanding. When Kenya gained its independence in 1963 the Kikuyu were free to carry on with the initiation rites of passage for boys as they had done before.

Kiambu District

Kiambu District has a long history in Kenya. It was the home of Kenya's freedom fighters like the first president of Kenya, Mzee Jomo Kenyatta, the late James Gichuru and Koinange among others. These leaders advocated for the rites of passage for Kikuyu boys and even girls in those days and made sure that they were handed over to the coming generations.

Nyamira County

Nyamira County was carved out of the larger Kisii area and the county has been

practicing FGM as a rite of passage for girls from time immemorial. The following background information which Njue and Askew wrote in their report is important for this study

Female genital cutting (FGC), also known as female genital mutilation (FGM) or female circumcision, is practiced in over half of the districts in Kenya, with 34 percent of all women aged 15-49 years reporting being circumcised according to the preliminary results from the 2003 Kenya Demographic and Health Survey (KDHS 2003). This represents a slight decline from the 38 percent reported in the 1998 KDHS. As can be seen in Figure 1, FGC is nearly universal among certain ethnic groups such as the Somali, Kisii, and Maasai, and is highly prevalent among the Taita Taveta, Kalenjin, Embu and Meru groups, and is practiced to a lesser extent among the Kikuyu and Kamba. There are also some ethnic groups, notably the Luo, Luhya and Mijikenda, who do not practice FGC. Clitoridectomy (type 1) and excision (type 2) are the predominant types of cutting practiced, although the Somali, Borana, Rendille, and Samburu practice the more severe (type 3) form of infibulation, which is virtually universal in those cultures and is practiced on girls at pre-puberty and younger ages. (Njue & Askew, 2004, p. 1)

Political Context of Nairobi, Kiambu, and Nyamira Counties

Politics play a major role in Kenya. It shapes the thinking of the people. It is therefore important to do a brief political contextual analysis of the three counties and appreciate how politics influence the initiation rites of passage for Kikuyu boys and Abagusii girls.

Nairobi County

The City of Nairobi enjoys the status of a full administrative county. Nairobi County differs in several ways from other Kenyan regions. The county is entirely urban. It has only one local council, the Nairobi City Council. Nairobi Province was not divided into districts until 2007, when three districts were created. In 2010, along with the new constitution, Nairobi was renamed a county. Nairobi County has 17 constituencies (Nairobi county, n.d., para. 4).

The politics in Nairobi affect the Kikuyu boys in that they are recruited into the gangs that are used by politicians to push their political agenda. This recruitment is done during the time the boys are secluded as they go through the healing process after circumcision.

Kiambu County

Kiambu County is a former administrative district in the old Central Province of Kenya, comprising 12 constituencies and 60 county assembly wards. Adjacent to the northern border of Nairobi and with a population of 744,010, Kiambu County is fast becoming a popular cosmopolitan hub, with some of its urban centers like Kikuyu, Limuru, Ruiru, and Thika providing excellent commercial opportunities to both Kiambu residents and non-residents.

Kiambu County has an abundance of skilled labor, the highest ranking educational institutions in the country, quality lifestyles, health care facilities, and a very supportive local government.

Kiambu County remains one of the fastest growing in Kenya, with a governor and county administration poised to grow the economy and significantly boost the standards of living of county residents (Kiambu County, n.d., para. 3).

Nyamira County

Nyamira County has four constituencies: Borabu, Kitutu Masaba, West Mugirango, and North Mugirango. It has 20 county wards namely: Mekenene, Gachuba, Bosamaro, Manga, Bogichora, Rigoma, Bokeira, Nyamaiya, Magombo, Magwagwa, Nyansiongo, Kiabonyoru, Kemera, Bomwagamo, Gesima, Bonyamatuta, Township,

Itibo, Ekerenyo, and Esise. The governor has a cabinet which sits in Nyamira Town which is the headquarters of the county.

Nyamira County is divided into three local authorities: Nyamira Town, Nyansiongo, and Nyamira County. Administratively Nyamira is divided into five divisions: Borabu Ekerenyo, Manga, Nyamira, and Rigoma.

The politics in Nyamira County affect the girls in that the politicians and the opinion leaders in this county are not willing to address this traditional cultural practice adequately and precisely because they fear they would lose popularity and votes. They therefore have let the old cultural practice persist with its bad effects on the girls.

Social Context of Nairobi, Kiambu, and Nyamira Counties

The social contexts of the three counties where the projects are carried out are crucial to an understanding of many issues surrounding this project.

Nairobi County

Nairobi is a cosmopolitan and multicultural city. The names of some of its suburbs, including Hurlingham and Parklands, reflect Nairobi's early history. By the mid twentieth century, many foreigners had settled in Nairobi from other British-occupied regions, primarily India and parts of present-day Pakistan. These immigrants had arrived to construct the Kampala-Mombasa railway and who settled in Nairobi after its completion, and merchants from Gujarat. Nairobi also has established communities from Somalia and Sudan. There are a number of churches, mosques, temples, and gurdwaras within the city. Prominent places of worship in Nairobi include the Cathedral Basilica of the Holy Family, All Saints Cathedral, Ismaili Jamat Khana, and Jamia Mosque.

Nairobi has two informal nicknames. The first is The Green City in the Sun, which is derived from the city's foliage and warm climate. The second is the Safari Capital of the World, which is due to Nairobi's prominence as a hub for safari tourism. There are a number of shopping malls in the Nairobi area including West Gate Mall, Prestige Plaza, the Village Market, the Sarit Center, and the Junction. A variety of amenities are provided at these malls and include cinemas, fashion and apparel retailers, bookshops, electronics and grocery stores, coffeeshouses, restaurants and bars (Nairobi County, 2013, para. 17). These amenities lure young people into many temptations which makes the program for mentoring Kikuyu boys important in Nairobi.

Nairobi is a city with many young people. Due to the many educational institutions in the city many of the youth find their way into the city in search of education which is another reason a serious mentoring program is needed. The many Kikuyu people who have migrated to Nairobi and who have sons who go through the traditional rites of passage need the Adventist functional substitute.

Kiambu District

Kiambu District is a rural district but one that has been adversely affected by Nairobi city. Its close proximity to Nairobi is changing the district as it becomes more and more urban. Many people spend their day time working in Nairobi and then retire to their homes in Kiambu at night. This reality causes the people of Kiambu to struggle to accommodate the modern challenges of life in the city.

There are many young people in Kiambu, with 60% of the population being youth. A number of young men are hooked on alcoholism and drug addiction that has led them into criminal behaviors. They have also forgotten their role as men. This has caused

a lot of frustration among the women in Kiambu and they have sometimes gone public to demonstrate in the streets about their dissatisfaction with their sons' and husbands' behaviors.

Nyamira County

Nyamira County is almost entirely inhabited by the Abagusii people with only a few people from other communities in the main towns of Nyamira, Nyansiongo, and Kibirigo who run some businesses there. Because of the lack of people from other communities who could have helped the Abagusii community to change their traditional circumcision of girls, they have continued this cultural practice.

Cultural Contexts of Nairobi, Kiambu, and Nyamira Counties

The cultural context of Nairobi and Kiambu Counties is analyzed for the Kikuyu boys' program and Nyamira County for the Abagusii girls' program to better understand what informs the Kikuyu and Abagusii communities in performing the initiation rites of passage for their boys and girls.

Nairobi County

Nairobi County is cosmopolitan where all types of people from the country and the world dwell. Many cultures are found in Nairobi with the people co-existing in harmony. People are engaged in various activities, with some employed by the many sectors in the government and private establishments while others are involved in running their own businesses. It is evident that even when people are educated they still are involved in cultural practices. The initiation of Kikuyu boys into adulthood is a common practice among the Kikuyu community and one the community regards very highly.

Boys, after completing their primary school education which happens at standard 8 at the age of between 13-15 years, and before they join secondary schools are taken through the circumcision rite. The way this is done is so destructive that many of the boys end up losing their Christian values and getting involved in many self-defeating habits.

Since Nairobi is a melting pot of many cultures from varied communities, the problem of peer influence plays a significant role in the shaping of the young boys. They adopt many practices that negatively affect their spiritual lives. This is the challenge that the Adventist functional substitute desires to address.

Kiambu County

In Kiambu County the cultural context is such that almost all the people in that county practice circumcision for boys since that county is inhabited by the Kikuyu community. This rite of passage is largely done in the cultural ways which are destructive. A few Christian churches like the Presbyterians, Anglicans, and Roman Catholics have started alternative rites of passage to help the boys as they transition into adulthood. The need for more churches getting involved in this kind of program is huge and that is why this project will assist Adventist church members. This project will also serve as an evangelistic avenue to reach boys from other religious persuasions with the gospel as understood by Seventh-day Adventists.

Nyamira County

The Abagusii community who live in Nairobi take their girls for the rite of passage to their rural homes and the girls' grandmothers' homes. This is because they wish to do it secretly since FGM is an outlawed practice in Kenya. Because it was

difficult to work with girls in Nairobi, I decided to take the project to Nyamira County which is inhabited by the Abagusii community. I was accepted in the Matutu District to do the project and also to receive permission from the local conference to do the project.

Female Genital Mutilation is practiced by over 90% of the Abagusii community in the Nyamira County where I did my project. The culture is so demanding that almost all the girls have to go through this practice. A study was carried out in 2004 by Njue and Askew among the Abagusii community and came up with the following findings

This study from 2004 set out to look at the role that health care providers play in the medicalization of FGM among the Abagusii community of Kenya [1]. The Abagusii live primarily in the three districts of Nyanza Province in western Kenya, and FGM is almost universal among Abagusii women. In recent years, trained health care providers have been replacing traditional practitioners in carrying out FGM in the community. (2004, p. 2)

It is evident from the findings that Nyamira County, where this study was done, is doing FGM in a big way. What makes this practice even more complicated is the fact that it is being done by medical personnel nowadays.

Religious Context in the Three Counties

In this part of the dissertation I briefly analyze the religious contexts of the three counties to help the reader appreciate how this context affects Kikuyu boys and Abagusii girls. Each of these counties have their own unique religious contexts.

Nairobi County

Nairobi has a diverse and multicultural composition; there are a number of churches, mosques, and temples within the city. All the main world religions are found in Nairobi, including Christianity, Islam, Hindu, Judaism, Buddhism, and African Independent churches. Most Christian denominations are found in Nairobi as well.

Prominent places of worship in Nairobi include the Cathedral Basilica of the Holy Family, All Saints Cathedral, Nairobi Seventh-day Adventist Central Church, St. Andrews Presbyterian Church of East Africa, Ismaili Jamat Khana, the Jamia Mosque, and several Hindu Temples. The main religion in Nairobi is Christianity. Kenya is predominantly a Christian society. About 45% of Kenyans are Protestants and about 33% Catholics. About 10% of the population adheres to indigenous beliefs while Muslim adherents account for about 10%. Hindu, Sikh, and other religions account for about 2% (What is Nairobi's main religion?, n.d.).

Kiambu County

Kiambu County has a diverse and multicultural composition. There are a number of churches that carry out their varied ministries in Kiambu. The Anglican, Presbyterian, and the Roman Catholic are the dominant main stream denominations found in Kiambu. The African Independent Pentecostal Church of East Africa (AIPCEA) has quite a following in Kiambu considering that the founders of this denomination were originally from this district. All the other Pentecostal denominations and Independent churches also work in Kiambu. The Seventh-day Adventist Church has made a significant entry into this county. The Anglicans, the Presbyterians, and Roman Catholics have done some work on alternative rites of passage, so it is hoped that this project will add to the already existing intervention by these other churches.

What came out in my research as mentioned earlier is that the circumcision of boys among the Kikuyu and girls among the Abagusii have religious connotations. The communities believe that the rite of passage connects the young people to their ancestors and that this is good for the wellbeing of the communities. This is a tradition held this far

and which is against the clear teachings of the Bible. A proper understanding of what is really at stake needs to be communicated to the Christians in these communities so that the practice especially among the girls is eradicated completely.

Nyamira County

Nyamira County is predominantly Seventh-day Adventist. There are a few other denominations in the county like the Pentecostals and Roman Catholics of which the latter is the second largest denomination after the Adventists. Since the Seventh-day Adventist Church has the largest following I have chosen to discuss it in more detail later in the paper. What is interesting and even shocking is that FGM is still rampant in this county despite a Seventh-day Adventist presence for more than 100 years.

Seventh-day Adventism in Nairobi

There is no written information on how Seventh-day Adventism started in Nairobi. I was lucky to meet Fredrick K. Wangai, a retired minister whom I interviewed and who provided a lot of valuable information. I interviewed him on September 25, 2013 and he told me the following:

The Seventh-day Adventist Church came in Nairobi in 1933 and the first church was organized at Karura which is in the suburbs of the city. A missionary by the name W. W. Armstrong, who came from Kanyandoto Mission in South Nyanza where the first missionaries landed in Kenya in 1906, was the one who started the work in Kikuyu land and Nairobi. He came to Karura on advice from his doctor who advised him to relocate from the malaria infested area he had been working in. The first Kikuyu convert was a leader of a political party, the Kikuyu Central Association (KCA), by the name Justus

Kangethe. He was baptized in 1933/34 and became the first teacher of the newly started Karura church school in 1934.

Missionary work in Nairobi expanded soon after the Second World War when the colonialists started the Highlands Church which is now the Nairobi Central Church. In 1957 a major evangelistic campaign was conducted in the Kaloleni Social Hall in the Eastlands and resulted in a major breakthrough. A number of Africans of varied communities accepted the message. The first church to be organized a year later was Shauri Moyo with 27 members. The late pastor Phamenas Nduke was the first pastor of this new church. In the same year the Nairobi Central Church was also organized. This was exclusively for white people due to the colonialist mind set which prevailed at that time. Since then Adventism has grown to over 300 churches which form the larger Nairobi station with a total membership of over 62,000 members. The headquarters of the Kenya Union Mission is situated in Nairobi on Milimani road. On the same compound there are a number of other institutions: Maxwell Adventist Preparatory School (MAPS), Nairobi Central Church, Adventist Television Network (ATN), Adventist World Radio (AWR), Better Living Hospital, and the Literature Ministry Seminary (LMS), and guest house.

The church in Nairobi is composed of young people with over 70% of the membership being below 35 years of age. The church is made up of many tribal groups and is very cosmopolitan. The youth are challenged by city life and that is why this program can contribute to the well-being of young boys and girls as they transit from childhood to adulthood. Considering that the traditional and family fabrics have been adversely affected by the city life, the church will do well to fill this apparent gap and

conserve the good and valuable cultural practices while at the same time discarding those that have been overtaken by time and do not add any value anymore to the young people.

Seventh-day Adventist Church in Kiambu County

The Seventh-day Adventist Church began its ministry in this area in the early 1930s at a place called Karura where they began a church and a school and where they ran a Bible Correspondence School. The correspondence course was known as *Mugambo wa Urathi* in Kikuyu which is a translation of the English for Voice of Prophecy. Later they started a health clinic to serve the community and its surroundings. Since then the Adventist work has expanded to other areas around Karura and there are approximately 44 churches and 28 companies with a total membership of about 4,000 (Information derived from Pastors George Kathurima of Kingero Church District, Julius Mbirithu of Muguga Church District, Robinson Njuguna of Karura Church District, and Stephen Mugo Gakono of Githunguri Church District).

The Karura School has grown and is able to accommodate close to six hundred students both in Primary and Secondary levels. This school will serve as a center for mentoring Kikuyu boys and other communities who live in Kiambu County. Girls also will be included in this mentoring program. There is a small clinic in Karura which was started a long time ago and which has since grown into a big hospital which is nearing completion now. This will serve as the medical facility where the boys will get the circumcision procedure done. The Central Kenya Conference headquarters is accommodated in this area. I served for one term of five years as the president between 2000 and 2005.

The area in which I am carrying out my survey has a youth population of about

70% of the church members and these youth are affected by the cultural ways of initiating the boys into adulthood. I strongly believe that an alternative program will provide the right substitute for these boys that will save them from the many evil behaviors they are introduced to during the traditional initiation rites of passage.

The rite of passage for Kikuyu boys in Nairobi and Kiambu counties mainly affects Christians. Most of the Kikuyu community in both Nairobi and Kiambu practice Christianity. While this is true, something happens when it is time for this initiation rite of passage. People tend to lose their grip on Christianity and engage in self-defeating cultural practices which go against Christian principles.

Seventh-day Adventist Church in Nyamira

The Seventh-day Adventist Church was first introduced in Kisii in a place called Nyanchwa in 1912 by missionaries from Kendu Bay where the first missionaries arrived in 1906. In 1995 the Nyamira Conference was organized after being split off from the larger Kisii area and moved to its current location. The Nyamira Conference has 509 churches with a total membership of 113,473 (Pastor S. Ngoko, personal communication, September, 2012). FGM is performed on girls in this predominantly Seventh-day Adventist County and this is a challenge that requires consideration.

I have chosen the Matutu Pastoral District for my study and project implementation. I was introduced to this Pastoral District by a friend in 2010 when I was invited to officiate at a wedding. I took the opportunity to introduce the subject of FGM and to request them to work with me to try stopping this cultural practice.

Matutu District is situated in the southern part of the county in the rich highlands of former white settlers. The main occupation of the people in this area is farming. They

grow tea as the main cash crop. They also do subsistence farming and they grow a variety of food stuffs such as maize, beans, millet, bananas, and a variety of vegetables and fruits. They also do dairy farming.

The Seventh-day Adventist message reached Matutu in 1972. The church district has 11 local churches with a total membership of 2,500. The district has a primary and a secondary school and one health facility. The ratio of Seventh-day Adventist church members as compared to the general population in Matutu is 1:3. The children in the church are about 40% of the church members (E. Mochengo, personal communication, May, 2014). The percentage of girls who undergo FGM every year is about 90%. This is to show that this cultural practice is still alive in this area today despite all the information on the dangers of this practice. It is worthy to note that this cultural practice is being done even by Seventh-day Adventist church members and leaders. This is a matter worthy of researching to establish why this practice is still persisting irrespective of it being in direct contravention with biblical principles and even health principles.

The reasons given by the girls and the women I interviewed for the FGM or cut as the community like to call it cannot stand up to any scientific test. The girls are told that the clitoris will grow and become like the boys' penis, that they would have difficulties giving birth if they are not circumcised, that they would be loose in their morals and would be harlots, and that they would not find suitors to marry them. All these reasons are misconceptions and are just not true. A way therefore must be found to abolish this practice. That is why the Adventist functional substitute will provide correct information to this community and provide an alternative to the traditional practice of FGM.

Missiological Implications

The traditional initiation rites of passage for Kikuyu boys and Abagusii girls have adverse effects on spiritual, physical, mental, social, and emotional wellbeing in the lives of young boys and girls. It is during these times that the Kikuyu boys are introduced to vices that take them away from Christian values and Abagusii girls are subjected to the unbiblical and unhealthy cultural practice of FGM which affect their lives for as long as they live.

These important rites of passage have not been addressed before by the church so members were left to do what they wished with their children during this important time of transition into adulthood. Because of lack of an Adventist functional substitute to address the cultural practice in an open, candid, and biblical manner, the cultural practices have persisted and great harm has resulted among the innocent boys and girls in the name of initiation. This project will fill a gap that has existed in the church for a long time and will hopefully reduce the number of boys and girls who undergo the initiation rites of passage in the traditional way.

Having described the context where the project will take place in this chapter, I will show in the next chapter the strategy that I shall use in providing an Adventist functional substitute for the initiation rites of passage for Kikuyu boys and Abagusii girls.

CHAPTER 4

A STRATEGY TO DEVELOP AN ADVENTIST FUNCTIONAL SUBSTITUTE

Introduction

Chapter 3 described the context where the project for the initiation rites of passage for Kikuyu boys and Abagusii girls will take place. This chapter will develop a strategy to provide an Adventist functional substitute for the traditional rites of passage. This project is meant to address the challenges young Kikuyu boys and Abagusii girls undergo during traditional initiation rites of passage which are practiced even by members of the Seventh-day Adventist Church in Kenya. The strategy seeks to deal with these rites in a biblical and healthy way. Using the Logical Framework Approach, this chapter outlines a strategy in a step by step manner to address the problem.

General Methodology: Logical Framework Analysis

Logical Framework Analysis

Among the many tools designed for planning and managing development projects the Logical Framework Approach or analysis has proven to be excellent because of its logical basis, robust and coherent structure, flexible nature, and comprehensive outlook (Takyi, 2011).

To understand a Logical Framework Approach it is important to understand the

definitions given to it by various writers. *Wikipedia* defines a Logframe as “a management tool mainly used in design, monitoring and evaluation of International development projects” (“Logical Framework Approach,” 2011, para. 1). Another source defines the logical framework or logframe as “an analytical tool used to plan, monitor, and evaluate projects” (Logical Framework (LogFRAME) Methodolog, n.d., para. 1). *The Beginners Guide to Logical Framework Approach* states that a logframe is simply “a tool for planning and managing development projects” (2007, para. 1). Wageningen UR Centre for Development Innovation (2004-2010) defines a Logical Framework Approach (LFA) as

an analytical, presentation and management tool which can help planners and managers to: analyze the existing situation during project preparation; establish a logical hierarchy of means by which objectives will be reached; identify some of the potential risk ;establish how outputs and outcomes might best be monitored and evaluated; and present a summary of the project in a standard format. (para. 1)

Meg Gawler adds that the “Logical Framework Analysis or the Logical Framework Approach (LFA) is an analytical process for structuring and systematizing the analysis of a project or program idea” (Gawler, 2005, p. 1). This is echoed by Evans, Meyers, and Llfeld (2000) in their book *Early Childhood Counts: A Programming Guide on Early Childhood Care for Development*.

History

“The Logical Framework Approach was developed in 1969 for the Agency of International Development (AID) by Leon, J. Rosenberg” in the United States and has since that time been adopted in many countries around the world (“Logical Framework Approach,” 2011, para. 2).

Structure

The logframe matrix is comprised of four lines and four columns. These four columns present the intervention logic, the objectively verifiable indicators, the sources of verification, and the assumptions behind the intervention logic on all four levels of the hierarchy of aims as defined in the vertical axis. (Schlielfer, 2001, p. 78)

The LFA is described by Taylor as “the Narrative Summary which has four main components: Goal, Project Purpose, Outputs or Results, and Inputs/Activities in the first vertical column and the Objectively Verifiable Indicators in second column, the Means of Verification in the third column and assumptions in the last column” (Taylor, 2003, p. 2).

Significance

A logframe brings together in one place a statement of all the key components of a project. As the name suggests this process follows a systematic, concise, and coherent way and therefore clarifies and exposes the logic of how the project is expected to work. “The elements in this process are connected together in a coherent and intricate manner. The function of one results or leads on to the other” (Takyi, 2011). Linda G. Morra in her book *Road to Results: Designing and Conducting Effective Development Evaluations* lists a number of purposes of the logframe,

It improves the quality of a project, program, or policy design by requiring the specification of clear objectives, the use of performance indicators, and the assessments of risks; It summarizes the design of complex activities; It assists the staff in preparing detailed operational plans; It provides an objective basis for activity review, monitoring, and evaluation. (2009, p. 168)

Bamberger, Rugh, and Marby in their book *Real World Evaluation: Working under Budget, Time, Date and Political Constrains* say that “the logframe analysis translates program theory into a series of monitorable indicators so that progress can be tracked and factors determining achievements or non-achievement of outputs and impacts

can be assessed” (Bamberger, Rugh, & Marby, 2006, p. 182). Another purpose of the logframe is that it helps to “structure existing information to facilitate decision-making and not necessarily generating new information” (Schubert, 1991, p. 1). Two words IF THEN are very important in the way linkages are connected. There is logic in the way the linkages are reached. It is like conditional sentences which suggest that for one thing to happen another must have happened (Schmidt, 2009, para. 1).

Description of Mission Strategy: Application of the Logframe

The Seventh-day Adventist Church has developed a variety of children’s and youth ministry materials for many or most of the activities that are adoptable and adaptable for most parts of the world. However, there is not much material that addresses the initiation rites that are part of the culture for the youth in Africa as they transition from childhood to adulthood. This is a unique and localized challenge that calls for well thought-out and tailor-made programs. This deficiency in the church has allowed many young boys and girls to get into trouble during the time of transition and after the rites of passage.

The proposed Adventist functional substitute will seek to provide a solution to this unique need by developing a program for boys in the Kikuyu community and girls in the Abagusii community and which will serve as a pilot project which will be recommended to other communities that practice similar rites of passage in Kenya and beyond.

Application of Logframe

Overall Goal

This project endeavors to reduce the number of Adventist young people joining traditional rites of passage. The project will focus on Kikuyu boys and Abagusii girls in Nairobi, Kiambu, and Nyamira Counties respectively as a pilot project that will hopefully spread to other parts and communities in Kenya who practice these rites of passage.

Measuring the effectiveness of this project will be based on checking how many of the churches in Nairobi participate in sending their boys, in establishing the percentage of boys who participate, and the percentage of girls in Nyamira County who also join the program. This will be verified by ascertaining the number of boys and girls for the two areas where the project is designed to take place.

Project Purpose/Specific Objective

The purpose of the project is to develop an Adventist functional substitute for initiation rites of passage for Kikuyu boys in Nairobi and Kiambu counties, and for Abagusii girls in Nyamira County. The measurable indicators which will indicate this has been achieved is when 20 mentors have been trained to carry out the functional substitute and when at least 300 boys in Nairobi and Kiambu Counties and 200 girls in Nyamira County have joined the program by 2013.

Outputs

To achieve the above objectives, five major outputs must be produced by the project as enumerated below. The first output will be a diagnosis of the current traditional rites of passage for Kikuyu boys in Nairobi and Kiambu Counties and for Abagusii girls

in Nyamira County so as to establish the depth of the challenge that these traditional rites of passage pose. This will be achieved by conducting interviews with 20 selected members of each community and one Presbyterian pastor who has engaged in alternative rites of passage for boys and girls in the Kikuyu community for a long time.

The second output will be to develop an Adventist Christian functional substitute for these rites of passage. A training manual will be developed to help explain this strategy to other interested people by August 2013. The third output will be to conduct seminars for the 60 mentors that are expected to be trained for this project as they interact with the 300 boys expected to be enrolled in Nairobi and Kiambu Counties and the 200 girls expected to be enrolled, some from Nairobi and others from Nyamira County for these trainings by December 2013. The fourth output is the follow-up programs which are expected for these boys and girls. We expect some baptisms to result from this program each year. Follow-up rallies are expected to take place every year on the last Sabbath in August from 2012 onwards. The last output expected in this project will be monitoring and evaluation which will be carried out by the project coordinator as well as the Youth and Personal Ministries Directors of Central Kenya and Nyamira Conferences. A tabular representation of the logical flow of the components of the project are shown in Figure 4.

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p>GOAL: To reduce the number of Adventist youth joining traditional rites of passage in Nairobi, Kiambu and Nyamira Counties</p>	<p>30% of the districts in Nairobi adopt the Christian model of initiation rites for boys and girls by 2013</p>	<p>Reports from districts showing the participation of the boys and girls in the Christian model</p>	<p>There are functional substitutes for the traditional rites of passage The church and its leaders will adopt these alternative rites</p>
<p>PURPOSE: Adventist functional substitute for initiation rites of passage for boys and girls developed in Nairobi, Kiambu and Nyamira counties in Kenya</p>	<p>20 mentors trained to carry out the functional substitute program by November 2011 300 boys and 200 girls initiated in the Christian way by 2013</p>	<p>Teaching materials used by the mentors in instructing the initiates who participate in the program Registration records of boys and girls enrolled</p>	<p>Mentors will be found and boys and girls will be willing to participate in the program Parents will support the program</p>
<p>OUTPUTS: Diagnosis of current traditional rites of passage for boys and girls done</p> <p>1.Christian functional substitute for the traditional rites of passage developed</p> <p>2.Seminars on new functional substitute for passage rites for boys and girls run</p> <p>3.Follow up programs conducted</p> <p>4.Monitoring and evaluation</p>	<ul style="list-style-type: none"> •100 questionnaires administered by Nov. 2011 •20 selected members interviewed by November 2011 • One Senior Presbyterian Church Pastor interviewed by November 2011 •First draft of a training manual developed by November 2011 •20 mentors trained and 300 boys and 200 girls enrolled for three years (2011-2013) 50 boys and 30 girls are baptized each year 	<ul style="list-style-type: none"> • Interview questions • Journal reports • Report from Presbyterian Pastor • Copies of the manual • Seminar evaluation reports <p>Testimonies from boys and girls who attend seminars</p> <p>Baptismal records</p>	<ul style="list-style-type: none"> • Permission will be granted by local conference • Church members will be willing to participate in the program • Presbyterian pastor will volunteer information required

ACTIVITIES	INPUTS		
1.1. Review literature	Personnel:		
1.2. Administer questionnaires	• 10 Donors/sponsors	Vouchers	
1.3. Interview 20 selected members	• 20 Mentors		
1.4. Interview Presbyterian pastor	Funds:	Receipts	
2.1. Study the Bible	• \$4000 per year	Vouchers	
2.2. Review the Spirit of Prophecy writings	Equipment:		
2.3. Review other Christian literature	• 1 laptop,	Invoices	
2.4. Develop a teaching manual	• 1 LCD projector,		
3.1. Select the mentors	• 1 digital camera		
3.2. Train and assign mentors to roles	Materials:		
3.3. Advertise for mentoring seminars	• 1,000 brochures per year		
3.4. Conduct mentoring seminars	• 5,000 fliers per year		
3.5. Make recommendations and share them with local conference, union and division	• 250 T-shirts per year		
4.1. Plan follow up	• 250 caps per year		
4.2. Conduct follow up	Stationary:		
4.3. Document findings	• Foolscaps		
5.1. Do monitoring	• exercise books		
5.2. Do evaluation	• notebooks		
	• pencils		
	• files		
	• certificates		
	Media		
	adverts/coverage		
	• Radio		
	• TV		
	• print media		

Figure 4. Logframe.

Practical Steps Taken in Preparation for the Implementation of the Strategy

The following are the steps that I will take to prepare for the implementation of the strategy that will be developed:

The first step will be to seek the necessary approval letters from the Central Kenya and Nyamira local Conferences to allow me carry out the project in the two areas I have chosen and where I have been conducting this program for a number of years but

not in an official way. This permission will be sought in the first year of the study, in 2011.

The second step will be to do a diagnosis of the traditional rites of passage that are being performed by the two communities under review. This will be done through reviewing various literature, administering questionnaires to a number of parents who allowed their sons to go through the traditional rites of passage in the recent past among the Kikuyu community in the church, and to several members among the Abagusii community. Valuable information will also be found by interviewing a pastor from the Presbyterian Church who has done a lot in this area of alternative rites of passage for boys. This is expected to be completed in the second year of the project (2012).

After this step I will study the Bible and Ellen G. White literature and other Christian writers who have written on circumcision and mentoring to establish a theology which can be used to develop my Adventist functional substitute. Then I will develop a manual that will be used to mentor the young boys and girls while they are secluded during the rites of passage. This is expected to be completed by July of 2013.

By December 2013, I expect to open the program in 10 additional centers to increase the influence to other needy areas. This will call for training of other trainers to assist in this ministry by September 2013. A total of 60 members will be trained to make this mission possible. Even as these activities will be going on, there will be advertising of the program from August of every year for the program held in November and December starting in 2011. This will require the production of brochures, handbills, and flyers.

Implementation of Strategy

The implementation of the strategy proper is expected to take place from August 2011 with the diagnosis of the traditional rites of passage as planned in the Gantt chart, the advertisement for the program in December at the one site in Ongata Rongai in Nairobi, the training of the trainers, and the mentoring of the boys and girls. The other program for girls in Nyamira County is expected to start in November of 2011.

Similar ways of implementing the strategy will be carried out for the other activities in the next two years (2012 and 2013) as laid out in the Gantt chart in Figure 5.

ACTIVITIES	YEAR 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1 Diagnosis of traditional Rites done												
Activity 1.1 Review literature												
1.1.1 Review anthropology literature												
1.1.2 Review sociology literature												
1.1.3 Review African writers												
Activity 1.2 Administer questionnaires												
1.2.1 Administer 100 questionnaire												
1.2.2 Gather information												
1.2.3 Tabulate results												
Activity 1.3 Conduct interviews												
1.3.1 Interview the focus group												
1.3.2 Interview a Presbyterian Pastor												
Output 2 Functional substitute developed												
Activity 2.1 Review literature												
2.1.1 Review the Bible												
2.1.2 Review Spirit of Prophecy												
2.1.3 Review other Christian books												
Activity 2.2 Develop a teaching manual												
2.2.1 Gather information												
2.2.2 Write a draft manual												
Output 3 Seminars conducted												
Activity 3.1 Select mentors												
Activity 3.2 Train mentors												
Activity 3.3 Assign roles to mentors												
Activity 3.4 Advertise mentoring seminars												
Activity 3.5 Conduct mentoring seminars												
Activity 3.6 Make recommendations												

Output 4 Follow up program													
Activity 4.1 Plan follow up program													
Activity 4.2 Conduct follow up program													
Output 5 Monitoring and evaluation													
Activity 5.1 Monitoring program													
5.1.1 Quarterly reports													
5.1.2 Two reports annually													
Activity 5.2 Evaluations													
5.2.1 By participants													
5.2.2 By parents and sponsors													
5.2.3 By the church leadership													

Figure 5. Gantt chart for year one.

ACTIVITIES	Year 2				Year 3				ONE IN-CHARGE			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1 Diagnosis of traditional Rites												
Activity 1.1 Review literature												
1.1.1 Review anthropology literature												
1.1.2 Review sociology literature												
1.1.3 Review African writers												
Activity 1.2 Administer questionnaires												
1.2.1 Administer 100 questionnaires												
1.2.2 Gather information												
1.2.3 Tabulate results												
Activity 1.3 Conduct interviews												
1.3.1 Interview the focus group												
1.3.2 Interview a Presbyterian Pastor												
Output 2 Christian functional substitute												
Activity 2.1 Review literature												
2.1.1 Review the Bible												
2.1.2 Review Spirit of Prophecy												
2.1.3 Review other Christian books												
Activity 2.2 Develop a teaching manual												
2.2.1 Gather information												
2.2.2 Write a draft manual												
Output 3 Seminars conducted												
Activity 3.1 Select mentors												
Activity 3.2 Train mentors												
Activity 3.3 Assign roles to mentors												
Activity 3.4 Advertise mentoring seminars												
Activity 3.5 Conduct mentoring seminars												

Evaluation of the Project

An evaluation will be needed to gauge the success of the project. This will involve the participants or initiates of the program, the parents and guardians of the initiates, the facilitators of the program the donors, the youth departmental directors from the two local conferences and the East-Central Africa Division Women and Health Ministries Directors.

The evaluation will be conducted by administering questionnaires at the beginning and the end of the program each year to the participants and their parents. The donors and the church leaders will be free to make their own assessment of the project and give their opinion and counsel.

The results of the evaluation will give me added insight and will help me improve on this project to reach more people and create more impact on the boys and girls in Kenya. These results will help me make the recommendations to the church in the Central Kenya and Nyamira Conferences to have this program included in the youth ministries program so as to affect many more boys and girls in the union, thus saving them from the traditional cultural practices that often lead to destructive activities.

The next chapter focuses on the project implementation report, conclusion, and recommendations.

CHAPTER 5

PROJECT IMPLEMENTATION REPORT, RECOMMENDATIONS, AND CONCLUSION

This chapter will give the project implementation report, recommendations, and conclusion.

Report of Implementation

The project began in the mind of the project leader who had a burden for Kikuyu boys and the Abagusii girls for the difficult and destructive traditional and cultural rites of passage they face as they transition into adulthood that are required by their communities. I then went ahead and carried out research through reading the Bible, the writings of Ellen G. White, and other Christian authors to understand biblical principles and mentoring in order to come up with alternative rites of passage. I asked for permission from the two local conferences in Kenya where the research was to take place. Permission was granted and letters were issued to that effect.

The next step was to carry out a survey in the selected local churches in the Kiambu District to ascertain the effect of the traditional cultural practices of initiation rites for boys. I was able to survey three local churches: Githunguri, Kingero, and Kikuyu. I also carried out a similar survey in the Matutu District to better understand the extent and prevalence of FGM and the reasons why this unbiblical, unhealthy and even outlawed cultural practice is still alive among the Abagusii community.

The 36 respondents who were parents of the boys from the Kikuyu community participated in the interview and confirmed what I had observed and agreed that a change was desirable. Figure 7 summarizes the responses from three local churches.

Question	Responses
1. Son's spirituality before the cultural rite of passage	8% Excellent; 28% Very Good; 36% Good; 25% Average; 0% Below Average
2. Son's spirituality after the cultural rite of passage	0% Excellent; 11% Very Good; 19% Good; 38% Average; 25% Below Average
3 Foreign behaviors noticed after the cultural rite of passage	Hardened, smoking, drinking, withdrawal, moody, laziness, dancing, hypocrisy, lack of concentration in church, lack of interest in clubs in the church, bad friends outside of church, secretive, avoiding house chores, demand for money, listening to ungodly music, very selective, change of character, bad company, ignoring advice, lack of cooperation, stop attending church, refuse to take any instructions, bossing around in the home, late in attending church, rudeness to parents
4 Whether the parents wished their sons would have gone through the rite in a different way	All of those who had taken their sons through the cultural rite of passage wished they had gone through it in a different way.
5 Whether the Adventist Church should develop an alternative program for the rites	All of the respondents thought that the SDA Church should develop a program for boys for initiation rites of passage.
6 Whether the cultural rites of passage should be continued	All the respondents said that they would not wish the current way of rites of passage to continue.
7 Whether they would recommend an Adventist substitute for the cultural rites	All the respondents recommended an Adventist functional substitute for the current traditional initiation rites of passage
8 What would they wish to see in the new program that would be developed	The respondents wished to have the following activities included in the church program: counseling, relationship with friends, follow up programs, preparation of the boys before the ceremony, love, sex, career choosing, how to have these boys in church for ever, spirituality, dangers in the life we are living in, Adventist beliefs, Adventist professionals involvement, drugs of addiction, alcohol, tobacco, choice of friends,

Figure 7. Githunguri, Kingeero, and Kikuyu Seventh-day Adventist Churches Responses.

All the parents interviewed in the Kikuyu community indicated that they desired to have an alternative to the traditional way of initiating boys into adulthood. They said that the current traditional and cultural ways were putting their sons in danger of smoking, drinking alcohol, using drugs of addiction, chewing of *Miraa*, premarital sexual involvement, HIV/AIDS, delinquency, rudeness, abusiveness, being recruited by gangs, and other bad behaviors which their sons were introduced to by their peers during the time of seclusion that is part of the initiation period.

For the Abagusii community the research was conducted in two places in Nyamira County and it indicated that up to 90% of the girls undergo FGM with the negative consequences notwithstanding. This affects both Christians and non-Christians, the learned and the unlearned, the rich and the poor in the same way. This calls for serious intervention from all those who love children. The reasons innocent girls are forced to undergo this practice are false but nevertheless those cultural reasons have sustained the practice this far. It is also likely that FGM will be perpetuated far into the future unless serious intervention is done. The girls told me that they are told that their clitoris would grow to the size of the boys' penis if they were not cut, that they would not get husbands if they were not cut, that they would have difficulties giving birth if they were not cut, and that they would be considered social misfits and that they would have problems associating with the community members.

Bad and untrue as these myths may seem, they have put such fear in these young girls that they volunteer to have the cut done on them, oblivious of the consequences that would come later in their lives. The other thing I discovered is that the community is targeting very young girls as young as five years of age before they are old enough to

refuse to go for the cut due to civic education given by the government and NGOs that seek to stop this menace. Another way this is being perpetuated is that it is being performed by medical personnel secretly at a price.

The research also indicated that the community has put a very high value on the celebrations that follow these initiations that they are not ready to stop the cut. The celebration popularly known as *chai ya muliro* which literally means “hot tea” is so valued that parents do not think that ending this cultural traditional practice is an option.

The results of the research indicate that the cultural norms that were meant to be inculcated in the lives of the young boys and girls are no longer viable. The changes in the society which have been brought about by modernism, interaction with different communities, technology, and other factors render these initiation rites of passage less effective and therefore needing re-evaluation and the crafting of other alternatives which would address the current needs and situations.

Having established the challenges that exist in the two communities under review as it relates to the initiation rites of passage for Kikuyu boys and Abagusii girls, the second step in the implementation of the strategy was the development of a training manual that we could use to mentor and train young boys and girls during the time of initiation. As observed earlier, these young boys and girls used to be secluded while the cultural traditions were taught and the circumcision performed. This worked well in the olden days but not anymore. The dynamics have changed so much and the communities have changed that to imagine that all is well is to deny reality and this leads to the many woes that are being experienced by these two communities in regard to their boys and girls.

The 277 page training manual that we have developed and written has everything we consider to be important for these boys and girls to know and to be taught during this time of initiation. This manual was used in the training of the boys and girls in 2013 when it was fully completed but was used in parts as it was being developed in 2011 and 2012. It will be available for use by other interested mentors.

Once the manual was finished I was ready and confident to carry out the training for the Kikuyu boys and Abagusii girls. I established two training centers in 2011. One in Nairobi County mainly for boys but also accommodating a few girls who cared to come and the other in Nyamira County for girls alone. The one in Nairobi took care of the boys from Kiambu County as well since it is just next to Nairobi. The Nairobi one ran for the first two weeks of December each year from 2011-2013 to allow time for the boys to heal from the minor operation on their private parts and to give the mentors ample time to instill much needed values. The one in Nyamira County for girls took four days in the last week of November each year from 2011-2013.

As part of the process I took time to recruit a very experienced and professional team of men and women who shared with me a love for working with young people. I had 42 in number (see Appendix C for the full list of these facilitators and their positions).

Each of the mentors was assigned an area of their expertise and interest. I chose areas that are pertinent to the young boys and girls and which I consulted with the mentors and other friends and parents. The courses that I introduced to these boys and girls are all in the training manual with the names of the facilitators for both centers (see Appendix C for the list of the facilitators, the subjects they handled, and the main

ideas/concepts intended for young people to understand and change their lives for the better).

These mentors did not require training for they are professionals in their own right and delivered what they were well versed in. This took off a huge burden from my shoulders, for which I was grateful.

After the recruitment of the facilitators, I looked for donors who would help in funding some of the various activities of the project. The project required funds or it would have been too expensive for the initiates to meet the full cost. We needed brochures to advertise the programs in August of each year to give parents and their sons and daughters ample time to prepare. We needed funds to cover travel costs for the facilitators who needed such assistance. Most of the facilitators donated their time to mentor these young boys and girls. We also needed quite a bit of money to make branded T-shirts, caps, and certificates for the graduation ceremony. In an attempt to contextualize the traditional values we chose names for the age-group each year and had a slogan that they would remember for the rest of their lives. The names and slogan appeared on the T-shirts, caps, and certificates. I chose an important occurrence in the year for the age-group's name. In 2011 we named the age-group, *South Sudan Independence*, to mark the attaining of independence in South Sudan. The Slogan was, *God Sets Free*. In 2012 the name was, *Judith Thomas Library*, to remember a lady by the name Judith Thomas from the United States of America who donated the seed money for the construction of the library which is named after her at the Adventist University of Africa in Nairobi. This library was opened officially in 2012 by the President of the Republic of Kenya and the President of the General Conference of the Seventh-day Adventist Church. The slogan

was, *A Sharpening Tool for African Leaders*. In 2013 we named the age-group, *Jubilee Age-group*, to mark the fiftieth year of Kenya's independence. The slogan we gave was *God with Kenya this Far*.

When I found that this program was being appreciated by church members and other community members, and considering that this is not a part of the normal youth activities of the Seventh-day Adventist Church, I approached an NGO by the name of Turning Point Counselling Solutions, for support. The Health Ministries and Women and Children's Ministries Departments of the East-Central Africa Division of the Seventh-day Adventist Church have also rendered very important financial and human support. The Women Ministries Department of the East-Central Africa Division was able to receive donations from the Women Ministries Department of the General Conference of the Seventh-day Adventist Church for this project. Through the treasurer of Turning Point Counselling Solutions we were able to partner with an NGO from Germany by the name of Pendakenia. The Women's Christian Temperance Union (WCTU) and Adventist Aids International Ministry (AAIM) have also supported this program for the past three years. Laiser Hill Academy has been providing its facilities for almost free of charge for the Nairobi venue and St. Paul's Girls Nyandoche Ibere Secondary School in Nyamira County was the other venue. In addition, a few individuals gave personal donations to help with the program.

The next step in the strategy was the actual functional substitute. The program for girls in Nyamira County took four days from November 25-30, 2011 in St. Paul's Girls Secondary School. We arrived at the center on Friday November 25, 2011. On Saturday we had worship in the Nyandoche Ibere SDA Church where we seized the opportunity to

advertise the program. The church attendance that Sabbath was so poor for it rained heavily for the better part of the morning. On Sunday we went to St. Paul's Secondary School, where we waited for a long time before any girls came to register for the program. That is when it became clear that we were dealing with a very difficult community who were resisting this idea of trying to stop FGM. Classes began late in the afternoon with ten girls and we continued for the following two days. The total enrollment was 15 girls of whom 3 had already gone through FGM. We were able to rescue 12 girls whom we believe will never undergo FGM. We had six facilitators who took these girls through the various subjects in the program. We had a graduation on Wednesday, November 30, 2011. We bought some fabric for the girls to wear as a uniform during the graduation, which we call *kanga* to help the girls realize they had achieved something in their lives worthy of recognition and to also help them feel they had a uniform to bind them together. We issued certificates to these girls in the presence of their parents and the community members who graced the occasion. Mrs. Gladys Burk from Germany and a director of Pendakenia that donated funds for the program was our guest of honor. The graduation attracted the local media and was featured on television, radio and newspapers.

The program in Nairobi took place at Laiser Hill Academy. The parents of the boys attended a briefing session on Saturday afternoon on December 3, 2011 so we could share with them what the program entailed and what was expected of them. They brought their boys the next day, Sunday December 4, 2011 for the start of the program, which lasted two weeks. We prepared the boys psychologically for the minor operation that was going to happen on the following day and also taught them what the program was all

about and what we hoped to achieve. On Monday December 5, 2011 the boys were transported to the clinic for the operation and taken back to the school. They rested for two days and classes started on Wednesday December 7, 2011. A schedule of the program is in Appendix D. The few girls who registered in this center reported on Wednesday December 7, 2011 and joined the boys. We had some classes together with the girls and others in separate places. We had a total of 68 boys and 6 girls. All the subjects that were listed earlier in this paper were taught by 33 facilitators. They were also introduced to the Voice of Prophecy Bible Correspondence School (VOP). The graduation for the boys and girls took place on Sunday December 18, 2011. The parents, relatives, and friends attended the ceremony. We had branded T-shirts and caps for the occasion for each of the initiates and facilitators who attended with the name and slogan for the age-group. *South Sudan Independence* was the Age-group and *God Sets Free* was the slogan. Professor Z. Mathema of the Adventist University of Africa was the guest of honor. After the graduation the parents took their sons and daughters to their homes.

On September 1, 2012 we had a rally for those who had attended at the Advent Hill Primary School which was attended by 41 initiates and 27 parents. We spent a whole Saturday with them, their parents, and siblings. We had lunch together, heard their testimonies, and learned how the program had been of help to them.

We had similar arrangements for 2012 in both centers. The dates for Nyamira County were November 23-28, 2012. We had a tremendous increase of participants from 15 for the previous year to 44. We had 9 facilitators who took the girls through all the subjects in the program. We had Pastor John Nyabuto the Station Director of Matutu Station of the Seventh-day Adventist Church as our guest of honor. We gave the girls

branded T-shirts and caps with the name and the slogan of the age-group.

For the Nairobi center the dates were December 1-16, 2012. We had 63 boys and 6 girls who attended the program. The minor operation for the boys was done at Wama Nursing Home which was closer to the school where they were staying. There were 30 facilitators who attended to these young people. The graduation was on Sunday December 16, 2012. The guest of honor was Ms. Catherine Mogaka the Deputy High Commissioner of Kenya to Zambia who had brought her two daughters to the program. The graduation ceremony was covered by the local media and was given ample air time during the prime time news that evening.

In 2013 we held two programs for the girls in Nyamira County. The first one met from April 29 to May 2 in Nyatieko and from November 23-27 in the usual place. The additional center came about when we were invited to conduct the program by a church member who had heard what we were doing and got interested. In this center we served 29 girls. This was an eye opener for the Kisii County which is next door to Nyamira County and which had never had such a program before. We hope to continue in that county later as we expand the program. We had 39 girls in the other center in November. We had the same facilitators who took the girls through the course. We had the Nyamira County governor's wife Mrs. Naomi Nyangarama as the guest of honor during the November graduation, which was a real honor for us and a big break-through for the program. To have a leader of Her Excellency's status speak for the program and encourage her subjects to consider the program as a better option for their girls was a delight and a great encouragement for me.

The Nairobi center had 57 boys and 5 girls. The boys came for the program on

December 1-15, 2013 and the girls joined them on December 4, 2013. We ran the program as in the two previous years, with the graduation on December 15, 2013. Pastor Jean Pierre Mulumba vice president of the East-Central Africa Division was the guest of honor. We had another follow up rally on August 31, 2013, also at Advent Hill Primary School with 22 initiates and 14 parents in attendance. This was another exciting moment to meet and remind the young people of what they had learned during the initiation program in their different years and to also hear how they were doing.

In total we have taken 188 boys and 144 girls through the alternative rites of passage in the three years we have been working on this project. I have been doing these programs since 2007 but not for an academic purpose.

The last step in the implementation of the strategy was the evaluation of the program. For this step I asked the participants, the parents/guardians, the facilitators, and the organizations which I worked with to give their evaluation. I employed different methods to do this. I used oral questions to get the feedback from the participants, I used some written questions for the parents and guardians and requested the facilitators and the organizations to send me their evaluation through e-mail.

I interviewed several boys to know what they had to say about the program. I got encouraging reports. One boy, now a third year student at the University of Nairobi, told me that he was not going to smoke or take alcohol as most of his friends in the campus were doing and he attributes his conviction to the program he attended in 2009. Another boy told me that in his village he stands alone among his peers as one who does not smoke tobacco or *bhang*. He told me that a number of his peers, who followed the traditional cultural ways of initiation, had dropped out of school and were involved in

many vices like smoking tobacco and *bhang* and taking drugs. Another boy told me that he had decided to accept Jesus as his Lord and Savior and was baptized and that he wishes to train to become a pastor after his secondary school education.

I was told by another boy that he helps in house chores which is quite contrary to most boys who undergo the initiation rites in the cultural ways where they are taught to believe that domestic chores are for women and girls. Another boy who attended our program testified how he was peddling drugs and how he became convinced that that was not good and he decided to stop and get serious with his studies. He is in form 2 in secondary school this year and doing well. He was elected as the age-group president in 2012.

What excites me is when I meet with these young people later and they greet me with enthusiasm and joy and they tell me that I made a difference in their lives. Many other boys told me that they still go to church and that they developed self-confidence and self-worth during the program. They also told me that they had respect for girls and did not indulge in premarital sexual activities.

Several girls expressed their joy for helping them escape the circumciser's knife. They told me that their lives will be better in the future than if they got the cut. Some of the girls whom we sponsored to come to Nairobi for the yearly rally last year in August were excited to visit the capital city of Kenya. They said that if it was not for this program, they would not have had an opportunity to come to Nairobi. For girls coming from rural settings this is a great achievement and one that they will cherish. They also said that they would be ambassadors in their rural villages campaigning against FGM. The girls told me that they had acquired high self-esteem and were more assertive and

were able to say no to the boys who sought to have premarital sex with them.

The parents' response to the questionnaire is listed in Table 1. The options were Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD). The responses indicate that the majority of the respondents were happy with the program.

Table 1

Parents Responses

Questions	SA	A	N	D	SD
1. The program met expectations	14	9			
2. The participant will be able to apply the knowledge learned	15	8			
3. Program objectives for each topic were identified and followed	19	4			
4. Content was organized and easy to follow	16	6			
5. Materials distributed were pertinent and useful	15	8			
6. Facilitators were knowledgeable	19	6			
7. Quality of instruction was good	19	4			
8. Program met the training objectives	20	4			
9. Staff, parents, and initiates participation and interaction encouraged	20	2			
10. Adequate time was provided for questions and discussions	19	3			

The evaluation from the facilitators was encouraging and their continued services over the years in this program is a clear indication of their support. I have received a few e-mails from some of them giving their evaluation which is encouraging. The donors were happy with the project and they continue to give funds for the program.

Recommendations

Having developed an Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls, I have the following recommendations to make to

various people, churches, schools, and conferences so as to help assist many young boys and girls during initiation rites of passage within our union and beyond:

1. To the researcher, I recommend that this project is not be left at the academic level but that it be taken to all parts within the East Kenya Union Conference territory and beyond so as to help as many young boys and girls as possible to go through the important rites of passage advocated by culture but in safe ways in the case of boys and eradicate the FGM practice for girls and also provide valuable mentorship for them.

2. To those who would implement a similar project, I recommend that they use the manual that has been developed and make needed changes as necessary.

3. To the East Kenya Union Conference, I recommend that this strategy be adopted and adapted for use throughout the entire union and that the manual be adopted as part of the materials for this particular program.

4. To the churches in the entire union, I recommend that they promote this program among their members and in the communities around their churches as a better alternative to the cultural traditional initiation rites of passage.

5. To all the church maintained schools and even those schools owned privately by church members, I recommend that they make this program a part of their annual activities and use the manual developed.

6. To all people of good will and those who would wish to see the next generation protected from the harmful cultural traditions that go with the initiation rites of passage, I recommend that they donate their time and resources to keep the cost as low as possible so as to encourage as many boys and girls get access to this important service.

Lessons Learned

Most of the steps I had proposed to follow in my strategy to develop an Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls worked well. I learned several lessons as I went through the process of developing this strategy:

1. I have learned to be patient with people and their cultural traditions. I remember in 2011 when I first went to Nyamira for the girls' program and had to wait for hours for the community to allow their daughters to come for the program. I almost lost patience and were it not for my wife, I was going to give up on the project in that area. It was difficult to convince the Abagusii community to work with me on this project which is infringing on their cultural traditions considering that I am not from the Abagusii community.

2. I have also learned a lot from these young people. They have so much information that I did not know. They have made me feel younger than my years and have helped me to know how to interact with them in a manner acceptable to them.

3. When looking for donors to support my project, I learned to be bold as I knocked on many doors and receiving no favorable responses but kept going until I got what I needed for the project. Since the vision I had was so clear in my mind I could not let any obstacle hinder it.

4. I have also learned to be persistent in life and to keep pushing until I achieve what I want. Now the issue of FGM among the Abagusii community is being discussed freely among themselves. This is a big step in the right direction and I am fully convinced that with time this cultural practice shall be eradicated.

5. I have learned to accommodate variance in life and not be discouraged when things do not all go as anticipated. Due to time constraints I was not able to physically interview the Presbyterian pastor but I was able to access their DVD which gives most of the information I had wanted to get from him through my interview. I was not able to follow up on the initiates to encourage them to be baptized for they came from different parts of the country and follow up proved difficult. I learned though that a number were baptized as a result of the program but I do not have the exact number. I was not able to train the ToTs I had wished in September of 2013 due to lack of funds to facilitate their transport from the various parts of country and other logistical issues.

Conclusions

With an Adventist functional substitute for the Kikuyu boys' and Abagusii girls' initiation rites of passage in place, I have the followings conclusions to make:

1. This will bring a difference in the way the initiation rites will be done in the future for the boys and girls in the Seventh-day Adventist Church.
2. With this substitute we have a program that combines the good traditional cultural values in the rites of passage as practiced by the Kikuyu community for their boys with biblical truths and that will nurture their boys and retain them in the church even after their initiation.
3. For the Abagusii girls we have broken the silence which has prevailed in the community and which perpetuated the cultural practice of FGM.
4. A better option of transitioning the girls into adulthood without physically abusing them has been provided.

5. With the developed Adventist functional substitute for these initiation rites of passage the church has now have addressed the challenge that many of the young boys and girls in these two communities face during the transition from childhood to adulthood.

6. With the manual developed, the church now has a tool to use to address these challenges in many other parts of the country and among other communities who face the same challenge.

Now that I have developed a strategy to provide an Adventist functional substitute for initiation rites of passage for Kikuyu boys and Abagusii girls and a training manual for the same, I will replicate the strategy in as many parts of the country as possible where there is the need. Providence has it that I am now the Education Director of the East Kenya Union Conference of the Seventh-day Adventist Church (a region covering 32 counties out of the 47 in the country) and I will therefore spread this strategy to as many of our schools in the union and make them centers of mentorship during the school holidays. I will train a number of people for every church school and also private schools that are owned by church members whom we are partnering with in the education sector and give them the training manuals to enable them carry out the strategy. I wish to submit that this project has contributed a lot to the overall goal of providing an Adventist functional substitute for initiation rites of passage for boys and girls.

APPENDIX A

LETTERS

The President
Nyamira Conference
P.O. Box
Nyamira

Dear Sir

Re: Permission to carry out a project on alternative rite of passage for girls in Matutu district as a partial fulfilment for my doctor of ministry program on November 23-28, 2012

Christian greetings,

I am writing to inform you that I am a Doctor of Ministry candidate with Andrews University in its Adventist University of Africa cohort. My dissertation project is entitled: *Adventist Functional Substitute for Initiation Rites of Passage for Kikuyu Boys and Abagusii Girls*. This project has led me to your Conference where I have established some good relationship with some members of Matutu District who are willing to work with me on this noble project.

Kindly consider this request and grant me the permission to enable me carry out my research and training. I believe that your church and the community will stand to benefit from this project.

The project will involve taking girls of ages eight (8) and above through training in various fields of life as is indicated in the copy of program attached to this letter. The willing girls will register with KSH. 500 which will enable me to know the interested girls and to meet some of the expenses that will be incurred to run this program. You realize that this amount is minimal considering the expenses involved and therefore I have to look for donors to support me in this noble venture. The program will be residential from Sunday to Tuesday and the girls will leave at 1.30 PM on Wednesday 28th November 2012 after their graduation. Thanking you in advance I wish you all God's continued blessings as you continue being a blessing to others. Attached is a copy of my letter of approval from Andrews University Doctor of Ministry Department.

Yours in the Lord's Service

Pr. John Macharia Gichuiri DMin. Candidate Andrews University
Nairobi South Church- Central Kenya Conference
CC. The Executive Secretary,- Nyamira Conference
CC. The Treasurer, - Nyamira Conference



**SEVENTH-DAY
ADVENTIST
CHURCH**

Central Kenya Conference
Executive Office

August 14, 2012

Pr. John Gichuiri Macharia,
Ongata Rongai District,
NAIROBI.

Redhill Road
P.O. Box 41352
00100-GPO
Nairobi, Kenya
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020-7121254
020-7121388
020-7120201/2
Fax: +254-020-7122714
Email:sdackc@yahoo.ca

Dear Pastor,

RE: PERMISSION TO CONDUCT RESEARCH IN CENTRAL KENYA CONFERENCE (CKC)

Christian greetings!

Following your request, the CKC ADCOM voted to authorize you to do a research in Central Kenya Conference on the topic "Initiations/Rites of Passage on Abagusi girls and Kikuyu boys" effective August 2012 to enable you fulfill your academic requirements at Andrews University.

May the Lord bless you as you strive to acquire more knowledge to serve Him better.

Yours sincerely,

Pr. Franklin Wariba
EXECUTIVE DIRECTOR

cc: Officers – CKC

APPENDIX B

RESEARCH QUESTIONNAIRE FOR PARENTS

This questionnaire will help understand what happens to the Kikuyu boys who go through the traditional rites of passage. This questionnaire will be administered to parents who have had their sons go through the rites of passage during the last five years. I would like to survey four pastoral districts: Karura, Kingero, Kikuyu, and Riruta. In each church I will have the district pastors help me choose 20 members from among the Kikuyu community church members in their district. I will apply the questionnaires personally.

The questionnaire

Kindly answer the following questions to the best of your knowledge.

1. When did your son go through this rite of passage? (2006), (2007), (2008), (2009), (2010),
2. How old was your son when he went through this rite of passage?.....
3. How would you rate your son's spirituality before he underwent the rite of passage?
(a). Excellent (b). Very good, (c). Good, (d). Average, (e). Below average
4. How would you rate your son's spirituality after he underwent the rite of passage?
(a). Excellent, (b). Very good, (c). Good, (d). Average, (e). Below average
5. Which foreign behaviors have you noted in your son since he went through the rite of passage?
6. Do you wish that your son had gone through the rite of passage in a different way?
7. Do you think that the Seventh-day Adventist Church should develop a program to take care of these boys during this time of rites of passage?

8. Would you recommend the current way of taking boys through the rite of passage to continue?
9. Would you recommend an Adventist functional substitute for the current traditional initiation rites for boys? Yes or No
10. What would you wish to see in a new program that the church would develop?

Thank you for your participation.

II. INTERVIEW WITH ABAGUSII CHURCH MEMBERS

The set of interviews conducted with about twenty members of the Abagusii community in Nyamira County composed of men, women, male youth, and female youth.

Interview Questions

The following are the questions that will be asked to the Abagusii community church members to determine what they feel about the female genital mutilation and what they would wish could happen in the future concerning this cultural practice.

1. What can you say about female genital mutilation practice which is still live in the Abagusii community?
2. According to your culture, why is this practice necessary?
3. Are you aware of the proven problems posed by this practice? Do these issues frighten you?
4. Would you desire to see an alternative rite of passage to substitute the traditional one which is in force now? Why?
5. Do you think that the church has a role to play in the eradication of this practice? How?

APPENDIX C

LIST OF FACILITATORS/MENTORS, SUBJECTS AND IDEAS/CONCEPTS TAUGHT

Dr. Omoke of the University of Nairobi, Dr. Robinson Ocharo-Chair Department of Sociology University of Nairobi, Dr. Ibrahim Muraya- Clinical Counsellor and retired Seventh-day Adventist pastor, Professor Gichuki Muchiri University of Nairobi, Dr. Esther Mbithi of Kenyatta University, Professor Z. Mathema- Adventist University of Africa, Mrs. Mathema of Adventist University of Africa, Mr. Kepha Pondi-former Deputy VC Finance-Adventist University of Africa, Mrs. Margret Mwangi- Assistant to the Vice Chancellor Adventist University of Africa, Dr. Andrew M. Mutero- Education Director East and Central Africa Division of the Seventh-day Adventist Church, Dr. T. Fesaha- Health Ministries Director East and Central Africa Division, Mrs. Debbie Maloba- Women and Children Ministries Director of the same organization, Mrs. Tabitha Mwaniki-State Counsel in the republic of Kenya, Mrs. Sarah Serem- Chair Salaries and Remuneration Commission of Kenya, Pr. Jacob Laichena-Associate pastor Nairobi South SDA Church, Dr. Tabitha Muchee-Principal University of Eastern Africa, Baraton Nairobi Campus, The Late Dr. Maragia Omwega, Dr. Oscar Giordano- Director Adventist Aids International Ministry(AAIM), Dr. Shadrack Kahindi, Dr. Wangombe- Wama Nursing Home Surgeon, Mrs. Asenath Ongeri- High Court Judge in Kenya, Mrs. Florence Onsando- Treasurer of Turning Point Counselling Solutions an NGO based in Kenya, Mr. Douglas Nyandoro- CEO of the said NGO, Mrs. Lois Wanyoike- a retired educationist and counsellor, Pr. Shadrack Kamundi- Education Director Central Kenya Conference of the Seventh-day Adventist, Mrs. Joy Butler- 4th Vice President of WCTU in the world, Mrs. Knollene Gai, Renee Mwamakamba, Mrs. Dr. Yetunde Tayo and Stella K. Nyambane of Womens Christian Temperance Union(WCTU) Kenya Chapter, Ms. Barbra Parkins of Australia, Mrs. Margret Onsando- Teacher Onsando Girls High School, Mrs. Wilkster Onsando- Nominated County Representative Nyamira County, Pr. Evans

Mochengo- District pastor Matutu District of the Seventh-day Adventist Church, Mr. Paddy Mwangi- a successful young business man, Esther Oloo- a recovered drug-addict, Mrs. Mary Macharia- Teacher and Guidance and Counselling master, Pr. Francis Njau-Retired Minister of the Seventh-day Adventist Church, Mr. Sam Okello- Sahel Publishers, Mrs. Helen Okello- Sahel Publishers, Mrs. Wilkester Orange–Principal St. Paul’s Secondary School Nyandoche Ibere, Mr. David M. Macharia- Peer counsellor, Several Government of Kenya administrators who handled the subject on patriotism, among others.

Subject	Name of facilitator	Objectives
<i>Now That You Are a Man</i>	Dr. Kennedy Omoke	To become aware of expected standards of behavior
<i>SDA Fundamental Beliefs</i>	Pr. John Macharia	To introduce basic Christian Beliefs on which to base their faith in God
<i>Christian Education</i>	Dr. Andrew Mutero	To introduce Christian Education as a better choice
<i>Money Matters</i>	Kepha Pondi	To introduce knowledge of money issues
<i>Guidance and Counselling</i>	Mary Macharia	To provide relevant information and counsel the participants in life.
<i>The Role of a Woman</i>	Debbie Maloba	To help girls appreciate their role in society
<i>The Kenyan Constitution</i>	Tabitha Mwaniki	To understand the constitution of Kenya in relation to children
<i>Types of Governments</i>	Prof. Gichuki Muchiri	To help participants appreciate the types of governments there are
<i>Social Concepts</i>	Dr. Robinson Ocharo	To introduce social concepts
<i>Biblical Counseling</i>	Dr. Ibrahim Muraya	To help participants appreciate the Bible
<i>Health Issues</i>	Dr. Tesgaye Fesaha	To teach awareness of health issues
<i>Tips on Self-Reliance</i>	Paddy Mwangi	To help participants acquire self-reliance skills
<i>Life Skills/Choices</i>	Florence Onsando Lois Wanyoike	To introduce life skills
<i>Drug and Substance Abuse</i>	Esther Oloo	To create an awareness of the types of drugs and substances abuse
<i>Nutrition</i>	Dr. Tabitha Muchee	To help participants appreciate proper nutrition


<i>Patriotism</i>	Government Officer	To help participants appreciate national values and embrace unity, love, and peace
HIV/AIDS	Dr. Maragia Omwega Dr. Oscar Giordano	To inform concerning HIV/AIDS challenges
<i>Study Habits</i>	Dr. Esther Mbithi	To introduce good study habits
<i>Integrity</i>	Asenath Ongeru	To inculcate the value of integrity
<i>Words of Wisdom</i>	Pr. Francis Njau Wilkister Onsando	To help the participants appreciate words of wisdom from elderly people
<i>Christian History</i>	Pr. Shadrack Kamundi	To develop appreciation for the history of the Christian church
<i>Communication</i>	Douglas Nyandoro	Concepts of communication
<i>Action Planning</i>	Douglas Nyandoro	Teaching skills for planning
<i>Basics of Growing up- Understanding Adolescence</i>	Margaret Mwangi Counselor/Psychologist	Adolescent self-awareness
<i>Relationships</i>	Florence Onsando Douglas Nyandoro Sarah Serem	To empower for positive relationships
<i>Self Esteem</i>	Barbara Parkins Douglas Nyandoro	To empower for self esteem
<i>STI's</i>	Dr. Shadrack Kahindi	To inform concerning STI's and how to prevent infection(s)
<i>Writing for Publication</i>	Sam Okello Hellen Okello	To introduce writing for publication
<i>Hygiene</i>	Margaret Onsando	To empower body and environmental care

Figure 8. Subjects taught, names of facilitators, and objectives targeted.

APPENDIX D

SEMINAR MATERIALS

**ALTERNATIVE
RITE OF
PASSAGE FOR
BOYS AND GIRLS**




Turning Point Counseling Solutions is proudly sponsored by:

Penia Xania
Laise Hill School

For further information please contact
Fr. John Macharia
0722769397
Douglas Nyandoro
0720097804
or
Email:
turningpointcounseling@yahoo.com

Come visit us at
Emmanuel House, Suite B14
Magadi Road, Ongata Rongai



About Female Genital Mutilation
Female genital mutilation (FGM) includes procedures that intentionally alter or injure female genital organs for non-medical reasons.

Key terms
Circumcision— A procedure, usually with religious or cultural significance, where the prepuce or skin covering the tip of the penis on a boy, or the clitoris on a girl, is cut away.
Clitoridectomy— A procedure where the clitoris and possibly some of the surrounding labial tissue at the opening of the vagina is cut away.
Infibulation — A procedure where the tissue around the vagina is sewn shut, leaving only a small opening for the passage of urine and menstrual blood.
The procedure has no health benefits for girls and women.
FGM is internationally recognized as a violation of the human rights of girls and women.
It is mostly carried out on young girls sometimes between infancy and age 15 years.
In Africa an estimated 92 million girls from 10 years of age and above have undergone FGM.
Procedures can cause severe bleeding and problems urinating, and later potential childbirth complications and newborn deaths.

Research questionnaire for parents.

TRAINING MANUAL



Now That You Are **BECOMING**

A Training Manual For The Alternative Initiation Rites Of
Passage For Boys And Girls

Pr. John Macharia & Douglas Nyandoro

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A Sahel Book

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Printed in U.S.A

I have put in this appendix the title of the manual and the table of contents. For the full document which has 286 pages, use my Email address machariagi@gmail.com to make a request of the same.

SAMPLE PROGRAM FOLLOWED DURING THE TRAININGS

PROGRAMME				PROGRAMME			
11/12/2013	8:30-9:00am	Retire for the Night	All	Allrighty	 <p style="text-align: center;">pendakenia e.v.</p> <p style="text-align: center;">A TURNING POINT COUNSELLING SOLUTIONS INITIATIVE</p> <p style="text-align: center;">ALTERNATIVE INITIATION RITES FOR BOYS AND GIRLS PROGRAMME</p> <p style="text-align: center;">DATES 1ST – 15TH DECEMBER 2013</p> <p style="text-align: center;">VENUE: LAISER HILL ACADEMY</p> <p style="text-align: center;">GOLDEN JUBILEE AGE GROUP:</p> <p style="text-align: center;">God with Kenya This Far!</p> <p style="text-align: center;">Vision: individuals and families living soberly and in unity forever</p> <p style="text-align: center;">Mission: To offer the highest quality professional solutions to individuals, families, communities and institutions for holistic growth, development and recovery.</p>		
	9:00-9:30am	Personal Devotion	All	Medical team			
	9:30-7:00am	Procedure/Clean-up	All	Kitchen staff			
	7:00-8:00am	BREAKFAST	All	Pr. J. Macharia			
	8:00-9:00am	Christian Beliefs	All	Mr. Omur All			
	9:00-10:00am	Participation	All	TBA			
	10:00-10:30am	HEALTHCARE	All	Dr. Esther Mbithe			
	10:30-11:30am	Study Habits	All	Kitchen staff			
	11:30-12:30pm	LUNCH BREAK	All	Kitchen staff			
	12:30-2:00pm	Integrity	All	Mrs. A. Ongori			
	2:30-4:00pm	All	All	All			
	4:00-5:30pm	Staying Together Respectably	All	Mrs. S. Senem			
	5:30-6:00pm	All	All	All			
	6:30-7:00pm	SUPPER	All	Kitchen Staff			
7:30-8:30am	Video/Video Show	All	Pr. J. Macharia				
8:30am-9:00am	Retire for the Night	All	Allrighty				
12/12/2013	6:00-9:30am	Personal Devotion	All	Medical team			
	6:30-7:00am	Procedures/Clean-up	All	Kitchen staff			
	7:00-8:00am	BREAKFAST	All	Pr. J. Macharia			
	8:00-10:00am	Christian Beliefs	All	Kitchen staff			
	10:00-10:30am	LUNCH BREAK	All	Pr. F. Mbu			
	10:30-11:30am	Words of Wisdom	All	Esther Oko			
	11:30-12:30pm	Addiction Challenges	All	Kitchen Staff			
	12:30-2:00pm	LUNCH BREAK	All	Mrs. Tanyi Kenya			
	2:00-4:00pm	Resilient Tips	All	St. JANET Oyudo			
	4:00-5:30pm	ALIVE	All	Staff			
	5:30-6:30pm	Graduation Rehearsal	All	Kitchen			
	6:30-7:00pm	SUPPER	All	Pr. J. Macharia			
	7:30-8:30pm	Video/Video Show	All	Allrighty			
	8:30am-9:00am	Retire for the Night	All	Allrighty			
13/12/2013	6:00-9:30am	Personal Devotion	All	Medical team			
	6:30-7:00am	Procedures/Clean-up	All	Kitchen staff			
	7:00-8:00am	BREAKFAST	All	Pr. S. Kamundi			
	8:00-9:00am	Christian History	All	Pr. J. Kamundi			
	9:00-10:00am	Christian History	All	Kitchen staff			
	10:00-10:30am	HEALTHCARE BREAK	All	Ken. D. Nyandoro			
	10:30-11:30am	Talk from the Big Brother	All	TBA			
	11:30-12:30pm	TBA	All	Kitchen Staff			
	12:30-2:00pm	LUNCH BREAK	All	Staff			
	2:00-4:00pm	Graduation Rehearsal	All	Staff			
	4:00-5:30pm	Recreation	All	Staff			
	5:30-6:30pm	Sabbath Preparation	All	Kitchen Staff			
	6:30-7:00pm	SUPPER	All	Pr. J. Macharia			
	7:30-8:30pm	Friday Vespers	All	Allrighty			
8:30am-9:00am	Retire for the night	All	Allrighty				
14/12/2013	6:30-7:00am	Personal Devotion	All	Kitchen staff			
	7:00-8:00am	BREAKFAST	All	Chantlers			
	8:30-9:00am	Prayer & Worship	All	TBA			
	9:00-10:00am	TBA	All	Pr. J. Macharia			
	10:00-10:30am	BREAK	All	Kitchen staff			
	10:30-12:00pm	Sermon	All	Parents/Guardians			
	12:30-2:00pm	LUNCH BREAK	All	All members			
	2:00-3:00pm	Family Moments	Young men/Women	All members			
	3:00-4:30pm	Workshops	All	All members			
	4:30-6:30am	Free Interaction	All	Kitchen staff			
	6:30-7:30pm	SUPPER	All	TBA			
	7:30-8:30pm	Dedication	All	Allrighty			
	8:30pm-9:00pm	Retire for the Night	All	Allrighty			
	15/12/2013	6:30-9:30am	Personal Devotion	All	Staff		
6:30-7:00am		Clean-up	All	Kitchen staff			
7:00-8:00am		BREAKFAST	All	Staff			
8:00-9:00am		Graduation Rehearsal	All	Staff			
10:00-12:30pm		GRADUATION	All	Staff			
12:30-1:30pm		SEREMONIES	All	Staff			

CERTIFICATE AWARDED TO INITIATES



BRANDED T-SHIRTS AND CAPS USED DURING GRADUATIONS



2011 T-Shirt and Cap used for graduation



2012 T-Shirt and Cap used for graduation



2013 T-Shirt and Cap used for graduation

PLEDGE CARD SIGNED BY THE INITIATES



Website: www.turningpointcounselling.org

TURNINGPOINT COUNSELLING SOLUTIONS
MEMBERSHIP PROMISE

By the grace of God, I pledge:-

1. Never to smoke tobacco, drink alcohol or take any drug not prescribed by my doctor.
2. Never to engage in any form of pre-marital sexual activities.
3. Never to undergo female genital Mutilation in any form.
4. To do all in my powers to eradicate FGM in my Community.

.....

My Signature	Board Chair	CEO
--------------	-------------	-----

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