

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: EFFECTIVE ADVENTIST PROGRAM FOR MALE INITIATION  
SCHOOLS, A CASE OF CHEMAMUL, KENYA

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In a Christian setting, initiation emphasis is on behavior change in the aspect of the attitudes of the heart taking a converted and a changed dimension. According to Paul, the essence of circumcision makes no difference between the uncircumcised and circumcised believer. The underlying factor is faith in Christ (Gal 5:6, NAS). Faith however comes through hearing from a teacher / tutor (Rom 10:17, NAS). Spiritual development is then the main aim in initiation schools during circumcision.

An investigation of circumcision process in the Bible, the writings of Ellen G. White, scholarly resources and the Kipsigis community as well as assessing the training programs available were done. On a survey of 70 participants, in a nutshell, they were pessimistic over the existing diversified program setting and recommended intervention through a better harmonious guideline to be put in place.

The researcher developed a guideline to aid in developing an effective training resource to be used at Chemamul district of Seventh-day Adventist Church; a program

that can be used during initiation training sessions normally done in December. The proposed program could be used for a period of three weeks. To effectively realize a desired outcome of behavior change among the initiates, the guideline proposes a pre, during and post initiation programs including monitoring and evaluation effects for one year.

The program is expected to improve on the spiritual levels, develop leadership skills, impact behavior change and inspire for mission involvement of youths. Youth ministry department will be the biggest beneficiary and is expected to revitalize its programs.

ADVENTIST UNIVERSITY OF AFRICA

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A project  
presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Pastoral Theology

by  
Chepkwony Paul Kipkorir

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## DEDICATION

I dedicate this work to my dear wife; Agnes and Children for continued social and moral support accorded to me for the accomplishment of my studies.

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## LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency syndrome
CRVC	Central Rift Valley Conference of SDA church
FBOs	Faith-Based Organizations
GOK	Government of Kenya
HIV	Human Immunodeficiency Virus
IEBC	Independent Electoral and Boundaries Commission
KU	Kenya Union of SDA church
NAS	<i>New American Standard (Bible)</i>
SDA	Seventh-day Adventist
STD	sexually Transmitted Disease
UN	United Nations
WHO	World Health organization
WKC	Western Kenya Conference

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Problem**

Male circumcision is a practice that transcends culture, race and religion across the globe. It is a practice that traces its roots back in the Biblical times of Abraham. God initiated circumcision Himself among His chosen people as sign of a binding covenant, Genesis 17.<sup>1</sup> There are reasons for practicing male circumcision. For Christians, it has religious, social and medical aspect; for traditional practitioners, it has cultural and social importance; whereas for contemporary society (Government, Kenya 2009)<sup>2</sup>, its significance is mainly attached to medical reasons as portrayed by numerous funded researches done (WHO, 2005)<sup>3</sup> and government's involvement in advocating the practice among communities which have not been doing so.

Circumcision in actual sense in biblical as well as traditional African settings has to do more with a binding social need than just an act contrary to the modern medical expectations. For the African way, it is a transition from childhood to adulthood. In some communities including the Kipsigis community in Kenya, the initiates used to be secluded for a specific couple of days to receive instructions and

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<sup>1</sup> Genesis 17 (Note: All scripture references in this study are from NAS unless otherwise stated)

<sup>2</sup> Government of Kenya, *HIV/AIDS Prevention Policy*, Nairobi, 2009. Accessed on 14 January 2014. <http://www.avert.org/hiv-aids-kenya.htm>.

<sup>3</sup> World Health Organization: *Research on Circumcision effectiveness in Prevention of HIV/AIDS*; [http://www.who.int/hiv/mediacentre/MCrecommendations\\_en.pdf](http://www.who.int/hiv/mediacentre/MCrecommendations_en.pdf).2005. Accessed 14 January 2013.

admonitions from respected elderly men of the society hence effecting behavior change and responsibility. Ceremonies of various activities accompanied with festivities were carried out rigorously and at the end of this period, the graduates were received with a joyous celebrity including disciplined drinking (the young people could not drink), feasting, dancing and ululation.

In some communities (ancient), initiates could marry soon after the passage from initiation schools. After circumcision, young men became members of the warrior class, and were free to date and marry. The graduates became a fraternity which served together responsibly in the society, and continued to have mutual obligation to each other for life.<sup>4</sup> Thus it was an avenue for acceptance to the society as a responsible individual. On the wake of Christianity therefore, male circumcision was encouraged but little or casual instructions were conducted to the initiates in trying to avoid tradition which instructed on mores, rules, customs of their society and duties or responsibilities of a mature man. Most Christian circumcision practices are mainly actual circumcision and celebrations. There seem to be little regard to the aspect of Pauline expectation of the circumcision of the heart. (Rom 2:17-29)<sup>5</sup>

Though there are various groups organizing for these events, most of them are just fulfilling a practice that must be done anyway. Casual programs are carried out with basic Bible teachings. A concern for facilitation also is a major challenge

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<sup>4</sup>History of Male Circumcision: accessed on 21 February 2014.  
[http://en.wikipedia.org/wiki/History\\_of\\_male\\_circumcision](http://en.wikipedia.org/wiki/History_of_male_circumcision).

<sup>5</sup>Timothy Wayne, Berkley, "From a broken covenant to circumcision of the heart: Pauline Inter-textual exegesis in Romans 2:17-29," PhD Dissertations, *Marquette University*, Wisconsin 1998. In Research space: A Digital Library for MU scholarly Research, <http://epublications.marquette.edu/dissertations/AAI9842427>. Accessed 13 February 2014.

whereby any person knowledgeable in Christian basic precepts is bestowed upon such programs. There has not been a common and consistent guide to aid them so far.

### **Statement of the Problem**

There are a number of reasons that led to this study on the state of initiation schools and programs in Chemamul. First, there is a tendency to conduct initiation activity to just fulfill a traditionally found situation though in a Christian context. Secondly, the impact desired from a Christian initiation program in place of existing traditional practices is minimally felt by the community and even the initiates themselves. This is portrayed in a scenario whereby after initiation process, some initiates are intimidated by their counterparts from the traditional background that they have not accomplished full process of adulthood activities and some have since been tempted to compromise their faith and seek to undergo the practices that accompanies circumcision through some price. The eagerness show that they lack something in the program thus they are not proud of what they have gone through. This is because there is lack of a serious program that gives them a reason to go through the Christian process. For any serious life changing program, there must be some guidelines that help in coming up with formidable results and expectations. However, so far very little has been done to develop a curriculum for this important event in the lives of the youth, a practice that is being implemented across cultures and communities. Although there are some Christian programs offered, most do not harmonize with the Adventist teachings.

## **Purpose of the Study**

The main objective of this research is to come up with an Adventist program for initiation schools. This program will be offered to counter the existing traditional practices and to ensure effectiveness on the lives of the initiates socially, morally, and spiritually. The program will endeavor to propose a model curriculum guideline for Adventist initiation training schools in Chemamul; a holistic-based Christian program which would counter the challenge of postmodernism facing the young people today.

## **Delimitations of the study**

The project will cover Kipsigis community and propose a guideline that will include Adventist teachings. The project likewise targets mainly male initiates.

## **Limitations of the Study**

At the time of the study, there are no clear written programs specifically used for teaching during circumcision period for boys especially by Adventist although there are programs undertaken without any formal guideline. Also those programs that are recorded by some religious groups (FBOs) are a variety with diverse teaching lessons in that there is no consistency, therefore impossible to get a clear harmonized instrument for reference (See Appendix D).

## **Methodology**

In order to articulately meet the purpose of the study, quantitative research described in more details in chapter three was applied. The essence of the quantitative research was to obtain data through questionnaires dispensed to 70 respondents randomly sampled to make up a sample to include 31 male, 9 female adults, 22 male

youths and 8 female youths drawn from all churches in the district. The study took into consideration the prevailing traditional practices which can be wooed to embrace the improved alternative programs. Those who were interviewed were knowledgeable on passages of rites practiced by Kipsigis community. Selected participants answered structured questionnaires and data gathered were computed for analysis and interpretation. The assumption here was that all the respondents selected were expected to participate and were available at the time of interview. Along with the primary data, the researcher also uses secondary sources and scholarly articles from various published literatures to enhance results.

In his thesis 'Making Disciples of Christ', Kamau asserted, "The age group principle can be used in making disciples of Jesus Christ among the young people, mostly between the age of twelve years and thirty years"<sup>6</sup>. The main idea is to provide them with a space where they can belong.<sup>7</sup> In Kipsigis community, age set within an age group is paramount and is always adhered to for purposes of society structure and belonging. The scenario is best placed to transform into small group for discipleship and instill Christian virtues among young people which will eventually impact the society for mission.

The study was guided by the following five research objectives

1. Identify the current Christian initiation training programs being implemented in initiation schools in Chemamul District (CRVC).
2. How the programs are implemented?

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<sup>6</sup> John K. Karanja, "Making Disciples of Christ," (Nairobi: 2007), 58. [http://www.johnkaranjakamaurev.com/pcea/kigumo/church/pioneer/christian\\_leaders](http://www.johnkaranjakamaurev.com/pcea/kigumo/church/pioneer/christian_leaders). Accessed 25 December 2013.

<sup>7</sup> John Lonsdale, "Kikuyu Christianities," *Journal of Religion in Africa*. 29 no2 (1999): 206-229.



3. Effectiveness of the programs.
4. Challenges facing these programs currently practices in the district.
5. Suggest a model initiation school program for Adventist church members in Chemamul district.

### **Definition of Terms**

**Uncircumcised lips** - A term used by Moses to refer to inferiority and unchanged heart.

**Programs** – A systematic character building and behavior change operational tool / course or curriculum undertaken on an action-based follow-up plan for sustainability.

**Initiates** – refer to young people who are undergoing circumcision stage.

**Curriculum** – a set of training series aimed at attaining a certain goal for a given period.

**Kipsigis**– is a sub-tribe of Kalenjin tribe in Kenya an ethnic community occupying the South Rift part of Rift-Valley covering Kericho County, Bomet County, Part of Nakuru County and part of Narok County.

**Moranic**– a term use for kalenjin initiates who have passed through circumcision rite and is brave enough as one trained for war.

**Kalenjin** – Is a tribe in Kenya occupying most parts of Rif-Valley.

**District** – Is a term referring to a number of churches in a territory assigned to a Pastor by the Adventist Church.

**botum** - a kipsigis name for age set group circumcised together

**Ngetet** – a kipsigis term for the uncircumcised boy

**Tardemah** – sleep (Hebrew)

## CHAPTER 2

### LITERATURE REVIEW

Before going into the specific themes, it is important to note that circumcision can be defined as an act of ‘ritual’ practiced in a certain age of life to fulfill certain requirements of a society. However in the Bible, it was meant to Abraham and descendants as a covenant of relationship binding between God and the nation of Israel (Gen.17:1-10). In his definition of ritual, Durkheim explains that behind an outward act (i.e circumcision) there lies a mental mechanism which gives meaning and moral significance<sup>1</sup>. Ritual is defined as a way in which members of a society communicate values and ways of living through psychological, social and symbolic interactions and teachings according to Stinson.<sup>2</sup> Traditional male circumcision consist of three distinct phases: separation, transition and incorporation<sup>3</sup>, which currently are being imitated by most Christians when practicing circumcision on their young boys. Although elements of traditional ritual practices are not done, the alternative seem to be done partially or lack efficiency expected on the lives of the initiates.

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<sup>1</sup> E. Durkheim, *The Elementary Forms of Religious Life* (London, Hollen Street Press Ltd. 1976), 348.

<sup>2</sup> Kathryn Stinson, “Male Circumcision in South Africa. How does it Relate to Public Health,” (2008), <http://www.isixhosa.co.za/culture/circumcision>. Accessed 25 January 2014,

<sup>3</sup> L.S. Funani, *Circumcision Among the Ana-Xhosa : A Medical Investigation*, (Braamfontein, SA: Skotaville Publishers,1990), 108.

## Understanding Circumcision

The biblical understanding of circumcision, societal concept and spiritual growth of an initiate forms the basis of building a formidable curriculum model that impacts them throughout the rest of their lives. The Bible, Social Constructive Theory by Lev Vygotsky<sup>4</sup> and the theory of Reason Action<sup>5</sup> are briefly explained in this section in relation to the understanding of initiation process as an aspect that affect holistic life of an individual. Moses complained, “I am of uncircumcised lips, how can He heed me” Exodus 6:12 (NAS). Circumcision is not an outward importance. Moses complained to God when sent to deliver the Israelites of his inability to express himself well though as a Hebrew, he was circumcised as a societal norm. Cognitive aspect is the determining factor in dealing with issues of behavior change to impact on the life of an individual; whether practicing circumcision or not. On commenting on spiritual understanding of circumcision from New Testament Paul’s epistle, E.G White states,

“For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcised keeps the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”<sup>6</sup>

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<sup>4</sup> Lev Vygotsky, “Social Constructive Theory,” accessed 25 January 2014, <http://viking.coe.uh.edu/~ichen/ebook/et-it/social.htm>.

<sup>5</sup> Martin Fishbein and Icek Ajzen, *Predicting and Changing Behavior: The Reasoned Action Approach* (Manila, Italy: Addison-Wesley, 2010), 28-57.

<sup>6</sup> E. G. White, “Our Failure to Fulfill the Saviour’s Commission,” *Review and Herald*, January 7, 1902.

Most communities in Kenya do practice circumcision. This practice has gained momentum as several studies conducted have portrayed it as a protective measure for HIV/AIDS.<sup>7</sup> HIV/AIDS is a killer pandemic and the best way to deal with it is to address a holistic human development that caters for moral, social and spiritual behavior rather than dealing with health measures mainly to address the disease. Though some researchers bring in the idea of behaviour change in their work, most of them do little to articulate on real measures on holistic behavior change as a paradigm shift in combating not only the pandemic but also affecting morals and spirituality of an individual as an inward development explicit in character. In his study, Wambura emphasized the need to involve the traditional practitioners in Tanzania in campaign for male circumcision<sup>8</sup>. He did not indicate the effectiveness and importance of the practice socially; spiritually and morally instead he inclined his study to medical line. People are turning Christian in large numbers and are surpassing tradition but practice circumcision hence the need to have effective Christian programs on circumcision.

### **Bible and Circumcision**

According to Scriptures, Abram, the father of the nation of Israel, at age 99, circumcised himself and all males in his household (Genesis 17:10). He had left his

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<sup>7</sup> Bailey C. Robert, Plummer A. Francis, and Moses Stephen. Male circumcision and HIV Prevention: *Research Article on Circumcision effectiveness in Prevention of HIV/AIDS*: (Lancet Infectious Diseases; University of Hawaii, 2001): 223-229, <http://www.hawaii.edu/hivandaids/MaleCircumcisionandHIVPrevention>. Accessed 25 January 2014,

<sup>8</sup>Mwita Wambura, Joseph Mwanga, Jackline Mosha, Gerry Mshana, Frank Mosha, John Changalucha, "Situation Analysis for Male Circumcision in Tanzania: National Institute for Medical Research in Mwanza, TZ, 2009," Accessed 17 February 2014.[http://www.malecircumcision.org/programs/documents/TanzaniaMaleCircumcisionSituationAnalysis\\_September\\_09.pdf](http://www.malecircumcision.org/programs/documents/TanzaniaMaleCircumcisionSituationAnalysis_September_09.pdf).

birthplace in Sumer. The Egyptians, Amorites and Hittites around him were practicing circumcision too (Gen14). The practice at these times had little celebrations and activities. Abram's circumcision was preceded by a temporary sleep (*tardemah*) and later after circumcision acquired a new name, 'Abraham' and as well got a new role as the founding father of the nation of Israel. (Gen 15:11-21). Any uncircumcised male was cut off (Gen 17:14). Interestingly, demons and death is featured in Israel and many old orthodox communities of Israel. Verses were posted on the walls in the rooms like psalms number 91 which were read during the all night vigil prior to circumcision. During operation, the father prays for the life of the son<sup>9</sup>. The Book of Ezekiel associates death with circumcision for those who had died by the sword as 'avelim' (uncircumcised) (Ezekiel 28:10, 32) Circumcision also was a requirement for anyone who eat of the pascal lamb had to submit for circumcision (Exodus 12:44-48). Meals (*seudah*) were part of the ritual. During sacrifices too, circumcision (*milah*) was regarded as a symbol of commitment. When faced with demons, circumcision were the casting power (Exodus 4:24-26); and finally, circumcision connotes a sign of relationship with Yahweh (God) (Exodus 34; 13), mark of identification (Gen. 45:4) Joseph says to his brothers, 'come near to me' (meaning come, let me show you evidence of my circumcision), and a sign of kingdom of priests and a holy nation of God (Exodus 19:6)

Moses complained, "I am of uncircumcised lips, how can He heed me" Exodus 6:12 (NAS). Circumcision is not an outward importance. Moses complained to God when sent to deliver the Israelites of his inability to express himself well though as a Hebrew, he was circumcised as a society norm. Cognitive aspect is the

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<sup>9</sup>Charles Weiss, "Motives for Male Circumcision among Preliterate and Literate Peoples," *Journal of Sex Research*, Vol. 2 No.2, (July 1966), 77.

determining factor in dealing with issues of behavior change to impact on the life of an individual; whether practicing circumcision or not.

## **Social Life and Circumcision**

The social constructive theory by Lev Vygotsky, while emphasizing social context of learning states that ‘.... Culture gives the child cognitive tools needed for development including history, social context and language (1992). In his thesis, Vardanyan states “social constructive looks at the ways social phenomenon are created, institutionalized and made into custom by humans”. He affirms that “social reality is a dynamic process whereby reality is reproduced by people acting on their perceptions and their cultural knowledge of it” (2009)<sup>10</sup>. In Dyal’s thesis while quoting Taylor’s *Theory of Reason Action* states “People’s intentions determine their actions”, a notion that a person’s behavior is determined by what information the person gets and the decision made; behavior change is the ultimate result of change in beliefs. Dyal also in reference to Ajzen and Fishbein’s study, wrote ‘In order to influence behavior, we have to expose people to information which will produce changes in their beliefs’ (1980)<sup>11</sup>. Peltzer et al in a study pointed out that male circumcision is ‘a holistic concept with multiple and interconnected dimensions; religious, spiritual, social, biomedical, aesthetic and cultural’<sup>12</sup>.

The above reasoning entails a holistic paradigm for initiation purposes especially the rite of passage in circumcision among many ancient societies. It is in

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<sup>10</sup>N. AstrikVardanyan, “An Anthropological Inquiry” (MA Thesis. California State University; Northridge, 2000), 13.

<sup>11</sup> M. Fishbein and I. Ajzen, *Attitudes and Voting Behavior: An Application of the Theory of Reasoned Action. Progress in Applied Social Psychology*, (Addison-Wesley Pub. Co: Manila, 1980), 95-125.

<sup>12</sup> K Peltzer, CI Niang, AS Muula, K Bowa, L Okeke, H Boiro, C Chimbwete, “Male Circumcision, Gender, and HIV Prevention in Sub-Sahara Africa,” *A Journal on Social Aspects of HIV/AIDS* 4 (2000): 658-667.

the above context that the purpose and motive of Kipsigis community perception in the dispensation of circumcision among the young males, a transition from childhood to adulthood and the initiates are expected to have a paradigm shift on their way of life. The warrior attitude (protection) among the initiates was upheld in line with the disciplines of responsibility and respect among other expectations. All these were to show peculiarity and maturity against the uncircumcised. However in Christian perspective, it is to make spiritual warrior against evil and as well make warriors for mission, disciplined disciples for Jesus. In this regard, notwithstanding the traditional motive of discipline and community responsibility as those elements that can be integrated into the Christian teaching schedule to make sure a dynamic aspect of mission is achieved. Other concerns that are related to the traditional motive and even Biblical teachings are social issues like marriage and family are vital in initiation schools. At this stage, they are industrious and eager to know about the how, what and why of relationships especially family. Dobson, (2001)<sup>13</sup> gives a simple analysis of different roles played by men and women. These roles are necessary to instill on the young ones especially during the years of transition to adulthood. According to him, women are privileged to bear children because they are inclined towards practicability, stability, security, caution and steadiness. Most of them do value friendships and family above accomplishments or opportunities. Dobson put female temperament to nurturance, caring, sensitivity, tenderness and compassion. He put men on the other hand designed to value change, opportunity, risk, speculation and adventure. Dobson on his book *Bringing up Boys*, two challenges can be derived.<sup>14</sup>

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<sup>13</sup>J. Dobson, *Bringing up Boys*. Practical advice and encouragement for those shaping the next Generation of Men. (Illinois, CA: Tyndale House Publishers, 2001), 27.

<sup>14</sup> Ibid., 53.

There are family weakening and the absence of caring fathers<sup>15</sup> as the primary reasons why boys are in trouble today through two powerful forces that has taken the world by storm; sexual revolution including homosexuality. Boys are losing on almost every front because the system is stacked against them and radical feminism (feminist ideology) whereby some issues associated with maleness are subjected to scorn; secondly is the emotional problems. Boys even those thought to be doing fine are struggling with identity and meaning dilemma.

Men are designed to provide for family physically and protect from harm and danger (1 Pet. 3:7). This is a divine assignment for them. Men are also ordained for leadership in their homes, to express within the family framework a servant hood leadership. Most men (not always) are less emotional in a crisis and more confident when challenged than women. A world without men would be more static and uninteresting and a world without women would be more cold, legalistic and militaristic. However, this does not mean that men are better than the women; instead different roles from the creation of man are stipulated by God Himself (Genesis 2:18, 22-24, Ephesians 5:22-23, 33, I Tim 5:8). Initiation schools are best fit to teach and create this awareness on young men to be ready to lead and take their positions as men. Without which we are faced with feminist ideologies which are slowly eroding our values and God's order of responsibilities. Thus there should be a set of curriculum which are need and nurture based, equipping and empowering young men for service to God and humanity.

## **Teenage Psychology and Development**

Erlark, while quoting Father Amor's Draft Report, 29 Oct 1938 states, "Adolescence is the period then with which this part of inquiry and recommendations

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<sup>15</sup> Ibid., 161-162.



most greatly concern us..... during this period, the man-that-is-to be is molded in character and so in habits.... Sex instinct is developed”<sup>16</sup>. This molding is now casually done that is why we find various immoral behaviors among some young adults and this is not because they choose, but the mentors have neglected their duty to help them in times of need (during initiation school period). Dobson states that around age 10, boys are at an angelic loveable stage where cooperation and obedience are at the peak.<sup>17</sup> This therefore indicates an opportunity for instituting instruction for their wellbeing as responsible adults in future. A serious program development therefore is inevitable to help gather for their need. It is of no importance to have the initiates secluded in a place for a period of a month and fail to impact them in a responsive manner through a well structured curriculum.

Developmentally a child learns differently in different age bracket. Dobson while quoting Barna, a researcher in his findings on age factor and boys’ upbringing, confirmed that it is difficult to influence children spiritually as they grow<sup>18</sup>. In his findings which were based on a nationwide representation sampling of more than 4,200 young people and adults, he found of those who are probable of accepting Christ as their personal savior, 32% of age 5-13 years, 4% of ages 14-18 years and 6% of ages 19 and above.<sup>19</sup>In the actual sense it has come to be a disappointment to many that a significant number of youths who have passed through the Christian way

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<sup>16</sup>Natasha Erlank, 'Plain Clean Facts' and Initiation Schools: Christianity, Africans and 'Sex Education' in South Africa, c. 1910-1940, No. 62, African Feminisms Volume 2,1: Sexuality in Africa (2004): 76-83, accessed 17 February 2014. <http://www.jstor.org/stable/4066681>.

<sup>17</sup> J. Dobson, *Bringing up Boys: Practical advice and encouragement for those shaping the next generation of men* (Illinois: Tyndale House Publishers, 2001), 240.

<sup>18</sup> Ibid., 251.

<sup>19</sup> Ibid., 252

mainly are more less the same as they were before or even worse in morals, hence portray a missing link at some point of time. Why do this happen? The understanding of circumcision especially when presenting the gospel is becoming a problem. The behavior that has been portrayed by some youths is questioned in every facet of the society. In his book, Dudley, on handling reasons for teens' rejection of religion, states; 'Parent, teacher or spiritual leader who build positive attitudes toward religion in the teenagers with whom you have to do....., be sure not to be autocratic, rigid and harsh in the way you behave toward young people'<sup>20</sup>. The question lie on why do most youths out of these schools seem reluctant on matters of religion. Dudley seems to suggest the way handlers and mentors of these young ones relate to them when offering the programs. E.G White asserts, 'too often, parents and teachers react to youth misbehavior with harshness and punishment'<sup>21</sup>. Therefore teen development needs to be taken with great care by exemplary mentors who understand them well.

## **Circumcision and HIV/AIDS**

### **HIV/AIDS Factor in Circumcision**

Contemporarily, there is a concern from many stakeholders in every society to contain HIV/AIDSs problem<sup>22</sup>. The world now is crying of the pandemic HIV killer and through junks of research many are now turning to circumcision for solution.

Many researches done so far on HIV/AIDSs are mainly on preventing the pandemic through circumcision<sup>23</sup>. Although it has been anonymously agreed by most

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<sup>20</sup> Rodgers L. Dudley, *Why Teenagers Reject Religion and What to do About it*. (Hagerstown, MD: Review and Herald, 1978), 146.

<sup>21</sup> E.G White. *Education* (Nampa, Idaho: Pacific Press, 1980) 288-289.

<sup>22</sup>Raymond A. Smith, *Global HIV/AIDS Politics, Policy, and Activism: Persistent Challenges and Emerging Issues* (Geneva: ABC-CLIO, 2013), 24, 42).

studies to have significant reduction on HIV/AIDS infection through the practice, moral aspect as well as the spiritual aspect may not be fully addressed. This is so because circumcision is an outward physical procedure but due to decaying morals among many young people, behaviour that brings about AIDS pandemic may be affected. Therefore there is need to seek to address the root cause of the pandemic, hence the reason for the development of a program that assist not only those who practice circumcision but even those who don't. The National Academic Press in Washington which deals with HIV/AIDS program in Sub-Sahara Africa concur that health based prevention of the pandemic alone is not enough to combat the disease but need other behavior change approach to objectively effect total war on the disease as a lasting solution; and has this to say,

‘Why is it that thousands of people are still being infected every day with the HIV virus even though national AIDS control programs worldwide have conducted extensive information and education campaigns to teach people how to avoid infection? ....., a decade of HIV/AIDS-prevention work in sub-Saharan Africa and elsewhere has demonstrated that while information and education about how to prevent transmission of HIV are necessary for inducing behavior change, such an approach by itself has been unable to induce sufficiently widespread behavioral change to alter significantly the course of the epidemic. Planners and policy makers must be cognizant of the societal context, and attempt to modify it in ways that are conducive to and supportive of change. From this perspective emerges a distinction between proximal interventions that attempt to interrupt HIV transmission directly and contextual or indirect interventions that attempt to change the environment in which the HIV/AIDS epidemic and many other communicable and non-communicable diseases are deeply rooted (Mann et al., 1992). Empirical evidence accumulated during more than a decade of prevention work indicates that both proximal and contextual interventions are necessary to reduce the spread of HIV, as well as to mitigate its impact (Mann et al., 1992). It is difficult to overemphasize the importance of contextual intervention as a weapon against HIV; policy makers simply must begin to consider reform of

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<sup>23</sup> East & South Africa Faith-Based Organizations ‘Male Adolescent Circumcision for HIV Prevention and as an Entry Point for Sexual and Reproductive Health, The Role of FBOs; Brakenhurst Conference Centre, Limuru, Kenya 20-21 September, 2007, [http://www.cmmb.org/pdfs/male\\_circumcision.pdf](http://www.cmmb.org/pdfs/male_circumcision.pdf). Accessed 17 February 2014,

laws and policies outside the health sector as legitimate AIDS-reduction strategies<sup>24</sup>

In a summary given in a meeting in Limuru, Kenya during FBOs conference on male circumcision and HIV, it was confirmed through the evidence and recommendations from WHO and UNAIDS in a trial made in South Africa (2005) and in Kenya and Uganda (2007) for implementation of male circumcision as part of the measure in fighting HIV infections<sup>25</sup>. The programs that are implemented nowadays seem to be an attempt to fulfill a certain requirement in the bible, society and personal worth. Curriculums mainly are lacking or are randomly assigned as a formality. Apparently this trend cut across all faiths and consistency seem to be wanting. Erlark wrote; 'there is a cry concerning Christian initiation schools that they no longer exist nor provide suitable instructions on a range of matters including sexuality'<sup>26</sup>. A report on teaching activities sponsored by FBOs in Kenya in 2006, indicates that most of the main denominations in Kenya are conducting male adolescent circumcision and are having teaching schedule (appendix attachment) but are lacking mostly in gathering for holistic approach and also the schedule for

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<sup>24</sup> B. Cohen, J. Trussell, "Research & Mitigating AIDs in Sub-Saharan Africa; A Commission on Behavior & Social Sciences and Education National Research Council," (National Academic Press: Washington, 1996), 57.

<sup>25</sup> East and Southern Africa Faith Based Organization, Male circumcision Consultation; Male Adolescent Circumcision for HIV Prevention; Limuru, Kenya, 2007.

<sup>26</sup> Natasha Erlank, 'Plain Clean Facts' and Initiation Schools: Christianity, Africans and 'Sex Education' in South Africa, c. 1910-1940, No. 62, African Feminisms Volume 2,1: Sexuality in Africa (2004): 78, accessed 17 February 2014, <http://www.jstor.org/stable/4066681>.

Adventist church in the study is lacking, showing there may be lacking a teaching aid or is unidentified.<sup>27</sup>

## **Circumcision and Pain**

In a study done by American medical professionals, they recommended use of analgesia for pain relief<sup>28</sup> to avoid child suffering. This also has been a practice by medical doctors performing such circumcision surgery among many Kenyan communities. However some do not use pain relief measures as the study shows which is a concern attributed to social and regional variation<sup>29</sup>. This though is slowly diminishing due to much hygienic recommendations from government and health practitioners.

## **Initiation Process and Training Instruments in the Christian Era**

In most of the African societies, it has been ascertain that circumcision period is mainly accompanied by a need for training, counseling and orientation for adulthood norms. For instance in a study published on HIV prevention in 2009, most

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<sup>27</sup> J. Brown & K. Michemi, *Male Circumcision Education Programs of Kenya Churches*. International Conference on AIDs and STDs in Africa, Abstract 659716, (Nairobi, 2003).

<sup>28</sup>Lannon M. Carole, "Circumcision Policy Statement: Task Force on Circumcision." *Journal of the American Academy of Pediatrics* 103 (March 1999): 686-693, <http://pediatrics.aappublications.org/content/103/3/686.html>. accessed 5 October 2013,

<sup>29</sup>Sarah E. Waldeck, "Social Norm Theory and Male Circumcision: Why Parents Circumcise," *The American Journal of Bioethics Volume 3, Number 2*, (2003): 56-57.

of the circumcision practices are education oriented although they vary from one country to another by societies.<sup>30</sup>

In Malawi, counseling on hygiene and good behavior are reportedly taking place during the period of seclusion after circumcision.<sup>31</sup> These include sexual reserve and control, sex education and guidance concerning marriage and relationship with women. In Kenya, especially in a study carried out in Meru<sup>32</sup>, peer education is taught whereby newly circumcised boys are encouraged to have sex after the procedure to prove their manhood especially from other senior youths.

Other suggested package of lessons accompanying circumcision include information on various topics such as STIs, genital anatomy and physiology; skills including gender norms, healthy relationships, respect for women, practicing ABC of HIV prevention, avoiding alcohol and substance abuse and strengthening health-seeking behaviours. Others include gender-based violence concerns and reproductive health, religion, culture and society.<sup>33</sup> These lessons mostly takes 1 to 2 weeks are simply carried out having in mind the expectations of the community and the desire of the initiates to be taught.<sup>34</sup>

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<sup>30</sup>Kenneth H. Mayer and Hank F. Pizer, *HIV Prevention: A Comprehensive Approach* (Burlington, UK: Academic Press Publications, 2009), 167-203.

<sup>31</sup>Ngalande RC., Levy J, Kapondo CP, Bailey RC, "Acceptability of male circumcision for Prevention of HIV infection in Malawi, AIDs Behaviour" (2006), accessed 25 January 2014, <http://www.ncbi.nlm.nih.gov/pubmed>.

<sup>32</sup>Elizabeth Grant, Judith Brown, Kenneth Michen, Angus Grant, Evans Manuthu, Jane Njeru, "Seizing the day, Right Place and Right Message for adolescent male reproductive sexual health: Lessons from the Meru of Eastern Province, Kenya," *International Journal of Men's Health* 3 (2004): 189-196.

<sup>33</sup>Brown J. *Male adolescent Circumcision in Kenya*; Teaching Activities sponsored by FBOs in 2006, a report to the CMMB in 2007.

<sup>34</sup>Magoha A. George, "Circumcision in Various Nigerian and Kenyan Hospitals," *East African Medical Journal* 76 (Nairobi University, 1999): 583-586.

However on a report compiled by WHO (2009)<sup>35</sup>, these initiatives had no monitoring and evaluation measures to know change in initiates' attitudes and behavior change after they had received instructions in the initiation schools. In this report, it proposes that for effectiveness purpose, group sessions and varied strategies like community companies, mass media, individual counseling; participatory sessions including real life and skill building activities are key to attaining desired outcome for behavior change and not merely theoretical approaches.<sup>36</sup>

In a report submitted to International workshop UNAIDS department of policy, strategy and research at Geneva, it was noted: 'The UNAIDS framework calls for refocusing communication interventions on the basis of five key contextual domains: (1) government policy, (2) socio-economic status, (3) culture, (4) gender relations, and (5) spirituality. These contextual domains, while they lie outside the control of individuals, have a significant influence on their HIV/AIDS-related health behaviors'.<sup>37</sup> Hence they concur that fighting HIV involve not only medical approach but also other aspects of life.

## **Adventists and Circumcision Process**

Christian homes and churches form the basis for which values and teachings are enacted before children. Parents and church leadership are to play a vital role in placing truths before family members especially children. E.G White has this to advice churches and parents especially fathers on their role for boys,'

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<sup>35</sup>WHO, "Traditional Male Circumcision Among Young People; A public health perspective in the context of HIV prevention," (WHO Printing Service, Geneva, November 2009): 34.

<sup>36</sup>Ibid., 47.

<sup>37</sup> International workshop UNAIDS Department of Policy, Strategy and Research; 'HIV/AIDs and Communication for Behavior and Social Change, Program Behaviour, Example and Way Forward'; Geneva, Switzerland, July 25-27, 2000.

“The church here on this hill is a responsible church. It is connected with outside influences. These influences are constantly brought in to testify of us. The question is, Shall it be united, and shall it, if it is necessary, prepare a room--which won't cost everlastingly too much--a room that these children should come to and have discipline, and have a teacher, and get brought up where they are prepared for the higher school?”<sup>38</sup>

There should be special attention for boys on their nature and role in a society. Parties concerned with mentoring boys are called upon to do their part.

‘Take Special Interest in the Boys.--The father of boys should come into close contact with his sons, giving them the benefit of his larger experience and talking with them in such simplicity and tenderness that he binds them to his heart. He should let them see that he has their best interest, their happiness, in view all the time.’<sup>39</sup>

Christian Psychologist V.B Gillespie states that adolescence is an age of formation, age for the development of belief system and for adoption of a personal set of values. They see meaning behind faith issues. They develop physically, emotionally, cognitively and morally. Therefore it is imperative to guide them through these stages in a better way. Small group ministry is better placed in initiation schools. They are small group ministry for boys in action. It is therefore to be planned well and gathered for the adolescent youths to realize and make decision for Christ and service. Small group ministries do not develop on their own<sup>40</sup>. The church needs to deliberately create and manage adolescent small groups - carefully identifying community needs, selecting and supporting leaders, materials, and monitoring group progress. ‘There are many lines in which the youth can find opportunity for helpful effort. Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary

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<sup>38</sup> E.G. White, *Selected Messages Book 3 Complete* Published Ellen G. white Writings (CD ROM) (Silver Spring, MD: Ellen G. White Estate, 2009).

<sup>39</sup> E.G White, *Adventist Home*, Complete Published Ellen G. white Writings (CD ROM) (Silver Spring, MD: Ellen G. White Estate, 2009).

<sup>40</sup> B.V. Gillespie, *The Experience of Faith*. (Birmingham, AL: Religious Education Press, 1988), 69.



evangelists'<sup>41</sup>. Here lies the essence of incorporation into the wellbeing of the initiates in their training schools readily available in Kipsigis setting whereby these measures can be implemented and fostered in their lives for a better spiritual nurture and growth.

Young people even if born in Christian environment need guidance for salvation. Christianity is grown and imparted to an individual including young generation. We cannot assume that children born to believing members are by virtue Christians, a situation which seems to be prevailing when stakeholders do not plan for a system of nurturing the young ones especially during the critical moments of child development. Grautsein and Jacobsen have this to say concerning our children; “The most significant danger church kids face is false assurance of salvation assuming that we are saved even when we are not..... we grow up in a Christian culture with Christians all around us – family, church friends... we tend to assume that we are Christians too. But just as standing in a wheat field doesn’t make someone wheat, being raised in a Christian environment doesn’t make someone a Christian”.<sup>42</sup>

### **Summary of Literature Review**

Adventist Christians embrace unity in diversity based on the Biblical teachings and norms. The gospel strongly admonish on the need to have a changed heart; whether circumcised or not (1Cor 7:19) (NAS). In his dissertation for Doctor of Philosophy, Kaleli asserts that God’s written word must enter the different worlds where people live. He states that, “ biblical hermeneutics that takes a society’s worldview seriously will produce a version of Christianity which, while maintaining

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<sup>41</sup> E.G White; *Counsels to Teachers*, (Pacific Press, 1913), 546.

<sup>42</sup> Karl Graustein and Mark Jacobsen, *Growing up Christians: Have You Fallen Ownership of Your Relationship with God*. (New Jersey: P & R Publishing Company, 2005), 33.

allegiance to the one gospel, will bear outreach cultural expressions which differ from society to society. Thus the unity in diversity is expanded best in diversity” (1985)<sup>43</sup>. This explains the real meaning of understanding culture for evangelization and opportunity for spiritual nourishment.

Traditionally, many initiates were taught tyrannically and *moranic* attitudes. These are terrorizing lessons which portray a harsh environment. Incidentally, this attitude may have been intrinsically used while guiding them through Christian initiation schools unknowingly simply because of lack of proper guidelines and in an exclusive environment void of main stakeholders especially church leaders and trained tutors. The legalistic approach of teaching is of this type and youth are inclined to reject though not explicitly. Most of the moral issues were punishable in traditional society and even untenable in Christianity. But culture has now changed. Modernization and post-modernistic attitude in the current liberal society where most things are individually relative may have contributed to the erosion of the spirit of loyalty among young people. Take for instance the caning in primary schools, a teacher will be in trouble if he/she canes a pupil. So the effectiveness of dos and don'ts in initiation schools are at stake. There must be a review of handling it. Dudley (1978)<sup>44</sup> confirms that guardians have to employ reflective listening whereby a young person owns a problem when solving it. They have not to be judgmental on any matter pertaining youth hence making them formulate their own values, and hence have positive feelings towards religion. Unfortunately the existing curriculum programs have had little so far on the lives of young people, on missions and as real

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<sup>43</sup>Jones Kaleli, *“Theoretical Foundation of African and Western Worldview and their Relationship to Christian Theology, an Akamba Case Study,”* PhD Dissertation, Fuller Theological Seminary, 1985), 51-52, accessed 23 June 2013, [http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1027&context=fac\\_dis](http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1027&context=fac_dis).

<sup>44</sup> Rodgers L. Dudley, *“Why Teenagers Reject Religion and what to do about it.”* (Hagerstown, MD: Review and Herald Publishing Association, 1978), 146, 150.

alternative to counter the traditional programs. Therefore this study looks into an accommodative guidelines which gathers for the postmodern young person as well as those inclined to conservative nature of dealing with the young so that there will be an effective impact for all.

Researchers have really tried to help society to prevent the HIV infection, but on the other hand moral issues which is mainly the root cause of STDs will have been neglected and hence spirituality and believe in God will be affected in a way. This belief has narrowed down the concept of personality development during circumcision period.

Age of taking the boys to initiation schools differs from one family to another although they all want to undertake the same programs to all ages. There is also little involvement of the church on the issue of training and programs. The programs have been mostly done by parents, family members and friends. Well-developed systematic teaching aids and programs have been a challenge to develop or have to be given meaning to the initiation rite; otherwise it will be seen by relativists and postmodernists as just a societal outward sign, hence becoming irrelevant and may not impact the lives of the initiates. Just as Dr. Myles Munroe stated in his book<sup>45</sup> citing three main things that cause problems in life as pertains priority, position and role of male in a given society when analysing Psalm 85. These are lack of knowledge, misunderstanding and lack of spiritual sight by the stakeholders especially fathers in moulding boys' character.

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<sup>45</sup> Myles Munroe, *The Fatherhood Principle*. (Lancaster, WI: Whitaker House, 2008), 18.

### CHAPTER 3

#### DESCRIPTION OF THE LOCAL SETTING

The study was carried out in Kenya, an east African state. Kenya lies across the equator on the East Coast of Africa. It borders Tanzania to the south, Uganda to the west, South Sudan to the north-west, Ethiopia to the north and Somalia to the north-east.<sup>1</sup>

Kenya covers an area of 225,000 square miles. Previously Kenya had eight provincial administration but lately when the new constitution was adopted, the country now have 47 county governments in a devolve system of governance. The climate is always moderate with rainfall distributed throughout the year in some parts of the country while almost half of the country experience less rainfall or even in some cases miss for several months. However, the country has a favourable plenty of sunshine throughout the year. Kenyan population is estimated to be 40 million as per 2010 census report. Most of the country population are religious; 40% protestant, 30% Roman Catholic , 6% Muslim and 23% other religions. Kenya has 42 tribes among them are the Kalenjin where Kipsigis sub-tribe belong.

The study was carried at Chemamul district in Kericho County, CRC. The locality is dominated by Kipigis community of the Kalenjin tribe in Kenya. There are other significant ethnic individuals who may be studying or pursuing their carriers in various institutions in the area. Kispigis is a sub-tribe of Kalenjins largely covering most parts of the vast Rift Valley. Chemamul district is located to the southern part of Kericho west district, bordering Nyanza province along river Kipsonoi/Sondu, lake

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<sup>1</sup>Kenya: [http://en.wikipedia.org/wiki/East\\_Africa](http://en.wikipedia.org/wiki/East_Africa). accessed on 22 Feb 2014

Victoria main feeder to the west and Bureti district to the south. The district is a section of Kericho west district and is 64 km<sup>2</sup> with a population of 150,000 (2009 GOK census). Kipsigis community is the largest sub-tribe among the kalenjins (4,967,328) with a population of 1.8 million. They occupy Kericho county, Bomet county, part of Narok county, and part of Nakuru County<sup>2</sup>. Chemamul district of SDA church is one of the 19 districts of the southern station of Central Rift Conference in Kenya union, East Central Africa Division.<sup>3</sup>

The Adventist church in Chemamul dates back to 1930s' when the first missionaries to the area came to Kebeneti from Kabokyek, the first Adventist mission centre in Kipsigis territory. Kebeneti in Chemamul district is the second mission centre after Kabokyek. It was from here where the Adventist message spread to Bureti and the larger Belgut area leading to the establishment of several churches and companies across Kipsigis territory. Those who led this great work were the late Pr.Bartai and elder J.Telo from Kabokyek, elder Benjamin Ngetich from Kebeneti among several others who contributed to the growth of the church in the area. Since then, there are now more than 10 church districts have since been organized. Currently Chemamul district has 10 churches and 12 companies with 1,190 baptised members and more than 3000 Sabbath-school members. The churches include Chemamul, Kebeneti, Mwebe, Kapriro, Kamaas, Kapkures, Chepnagai, Kapkitony, Kapchebet, and Kapcheluch. The district have an Adventist Health Centre, an academy and in the process of constructing a secondary school facility.

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<sup>2</sup>Kericho county: [http://en.wikipedia.org/wiki/Kericho\\_County](http://en.wikipedia.org/wiki/Kericho_County). accessed on 22 Feb 2014

<sup>3</sup>East African union of Seventh-day Adventist Church: <http://www.eau.adventist.org>. accessed on 24 September 2013

## **Circumcision in Kipsigis Community**

Africans seem to have some similar cultural activities during these periods of circumcision. For those who circumcise, they do it for tough cultural reasons. What takes place during these times, are issues of life and death. So they were taken seriously by respected personalities associated with a respective culture. In Kipsigis community too, boys ranging from 7-15 years (previously even upto 20) are taken to a secluded place preferably a forest or bush away from their normal environment, females, boys and homes. This period normally takes a month. They are instructed in the techniques of sex life, arts and crafts, secrets of their tribe, rituals, myths, dance, songs, totems and taboos.<sup>4</sup> An age set in a particular age group refers to one another as '*botum*' a name for those circumcised together. They exercise a bonded relationship that can never be broken in any circumstance. They exercise social control over women and regard uncircumcised male as 'déclassé' (*ngetet*) or infant, non-fertile or unsuitable for coitus. They are given new names, assume new roles and wear masculinity clothes of respect as they portray and command behavioral norms.

### **Research Design**

In the study, quantitative survey and qualitative ethnographic study were used. Descriptive research method was employed so as to identify history, present situations and way forward for the programs being carried out in the Christian initiation schools during the time of this research. The researcher preferred this method in consideration of the objective to obtain first hand information from the respondents as data. The descriptive survey is flexible to use in either quantitative or qualitative data or both thus enabling the researcher access a variety of options in selecting data collecting

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<sup>4</sup>Charles Weiss, "Motives for Male Circumcision among Preliterate and Literate Peoples," *Journal of Sex Research* Vol. 2 No.2, (July 1966), 71.

instruments. Quantitative survey help establish specific research problem and come up with a detailed description of the study objectively, while qualitative survey allow presentation of the study a holistic approach and is more flexible in enabling unforeseen findings on the study.

### **Population of the Study**

The main target group was Adventist Christians from all 10 churches in Chemamul district.

### **Sample and Sampling Procedures**

The target population was largely heterogeneous. Adults both male and female, and youths participated in the survey. The sampling method was used where each member of the church had an equal opportunity to become part of the sample. Since the membership is large, stratified proportional sampling were randomly done to ascertain representation of both adults and youths were well represented in respect to male and female proportion accordingly from every geographical church setting. The entire respondent number was accumulatively obtained at 10% of the entire membership. Since initiation deals with male in this research, there was also a purposeful sampling whereby male were deliberately given a larger proportion of selection, thus male were more than female in the sampling process.

### **Description of Data Collection Instruments**

The data for study was collected using questionnaires, observations and focus group discussions. The questionnaire was divided into two main parts: adults and youth sections (Appendix A). In each section, it contains demographic characteristics of the respondents and the main survey part. The survey put into consideration inquiry of the knowledge of the study among the respondents, their observations, challenges of the problem of the study, as well as seeking their input to come up with a program.

The questions were structured in such a way that each has varied choices to address each of the objectives laid down on this study.

### **Description of Data Collection Procedures**

This research was carried out by the researcher himself and where possible involved some church leaders who were conversant with the study. A total of 70 respondents who were asked to participate were oriented on the study before engaging respond. To obtain valid information, certain guidelines were followed. Participants were to be mature Christians who understood the subject well and must be members of the Adventist church. Respondents were equitably drawn from 10 Adventist churches across Chemamul district. All their responses were positively appraised and kept confidential. Respondents' identification remained anonymous.

### **Data Analysis**

Statistical data analysis techniques were applied by use of tables. Explanations and discussion analysis was applied. Quantitatively, a number of interviews were conducted and numeral data obtained and analyzed using tables per response, interpreted the findings and conclusion drawn on all items.

### **Ethical Consideration**

This study put into consideration a professional treatment for any negative eventuality that may happen in the course of this study. Customary values and the existing Christian programs that may not be effective as expected are considered as due to ignorance and lack of informative programs. There was no demonizing or incriminating of any kind of practice that may had come because of the data collection. Participants' privacy was highly esteemed and there will be no names to be identified with any response. The social affairs of the community were not underrated in any case. In case some questionnaires in the instrument pose a threat to the



respondents, community ethics or discovered to be unnecessary due to situations on the ground, the questions affected were not used. In this study, much effort was exercised to avoid plagiarism of any kind.

### **Data Collection and Analysis**

In this section, the data collected took into consideration the research questionnaires which comprise of assessment of the existing programs, how they are implemented, effectiveness and challenges facing them. The arrangement of the survey was made whereby invitations were sent to the elders from all the ten churches including youths, Adventist men and women; among them one was a leader and at least two members from each department. The meeting took place at the district headquarters specifically for the purpose of the study. They were informed of the intention of the survey, purpose and expected programme. Questionnaires were distributed to all of them whereby 70 members who attended were individually required to answer the questions whereas 20 were organized to two small groups of 12 for adult group questionnaire and 8 for youth questionnaire. The individual questionnaire was divided into two parts; part A for adults (40 of them) and part B for youth (30 of them). The questionnaires were formulated to help the respondents to analytically think and give a real picture of the programs effected in initiation schools around them, effectiveness of those programs, how they are carried out, challenges facing the programs and how to come up with ways of improving them for the betterment of the spiritual welfare of the church and its members as well as its sustainability. They were expected to answer according to their views and experience in the area of spiritual growth and leadership towards young people especially young male upbringing into adulthood.

*Table 1. Respondents' Demographic Description*

	Male	%	Female	%	Total	%
Adults	31	44.3	9	12.9	40	57.1
Youths	22	31.4	8	11.4	30	42.9
Total	53	75.7	17	24.3	70	100

Table 1, there were 53(75.7%) male respondents and 17(24.3) female respondents who participated in this study. Table 1 further indicates that 30(42.9%) youths participated, 22(31.4%) male and 8(11.4%) female participants. This implies that most of those who participated were male due to the nature of the study targeting boys' initiation process. Data on education background of the respondents were obtained and analysed as can be seen in Table 2.

*Table 2. Education Background of Respondents*

	Graduates	Diploma	Certificate	Secondary	Primary	None	Total
Adults	3	6	9	8	6	8	40
Youths	1	3	5	19	2	0	30
Total	4	9	14	27	8	8	70
Percentage	5.7	12.9	20	38.6	11.4	11.4	100

Table 2, shows that there were 4 (5.7%) graduates, 9 (12.9%) with diploma, 14(20%) with Certificates, 27 (38.6%) with secondary education, 8 (11.4%) with Primary education and 8(11.4%) without any education. Table 2 shows that most of the respondents were literate and fully understand a study and are able to analyse. However the significant illiterate were all adults. This indicates that most of the respondents can comment reasonably on the study as portrayed in Table 3.

*Table 3. Reasons for Circumcision*

Reason	No	%
Hygiene	45	64
Religious aspect	65	93
Societal aspect	37	53
Ethical aspect	26	37
Moranism	8	11
Prestige	2	3
Tradition norm	24	34
Marriage factor	19	27
Other	4	6

Table 3, 45 (64%) marked hygiene as reason for circumcision, 65 (93%) marked Religious aspect, 37 (53%) marked societal aspect, 26 (37%) marked ethical aspect, 8 (11%) marked moranism, 2 (3%) marked prestige, 24 (34%) marked tradition norm, 19 (27%) marked marriage factor, while 4 (6%) had other unspecified reasons. Table 3 indicates that most respondents prioritize religion, hygiene and societal fulfilment as key to circumcise. However moranism and prestige seem insignificant when it comes to initiation ceremonies. With these reasons, most respondents suggest circumcision a mandatory process as seen in Table 4 next.

*Table 4. Boys must be Circumcised*

	Number	Percentage
Yes	69	98.6
No	1	1.4
Total	70	100

Table 4, 69 (98.6%) of respondents felt strongly that boys must undergo circumcision while only 1 (1.4%) felt circumcision relatively not a mandatory process. This shows that the community do not compromise circumcision and thus it is a mandatory procedure for male boys to undergo as portrayed in Table 5 pertaining the existing programs.

*Table 5. Presence of Initiation Schools in Chemamul*

	Number	%
Yes	38	95
No	2	5
Total	40	100

Table 5 indicates that 38 (95%) concur the presence of these schools but 2 (5%) do not. This shows that initiation schools are common in the area and that there are activities going on in these schools as shown in Table 6..

*Table 6. Availability of Curriculum Guidelines*

	Number	Percentage
Yes	22	55
No	18	45
Total	40	100

Table 6, 22 (55%) of respondents agree that the schools have some curriculum follow, while 18 (45%) do not. This shows that there exists curriculum in these schools which are conducted though mostly in just oral form as indicated in Table 7.

*Table 7. How the Programs are Conducted*

	Number	Percentage
Seriously	12	30
Laxity	24	60
Not at all	4	10
Total	40	100

On Table 7, 12 (30%) of respondents observe seriousness in conducting the existing programs, 24 (60%) do see laxity, while 4 (10%) do see no concern for them. This indicates that there may be a problem with facilitation as depicted in Table 8.

*Table 8. Presence of Trained Personnel*

	Number	Percentage
Yes	18	45
No	22	55
Total	40	100

Table 8 show that 18 (45%) responded presence of trained personnel and 22 (55%) responded absence of trained personnel. This indicates that the reason for having alternative to the traditional practices may not be achieved as shown in Table 9.

*Table 9. Existing Program as An Alternative to Traditional Practices*

	Number	Percentage
Yes	17	42.5
No	23	57.5
Total	40	100

Table 9 indicates 17 (42.5%) of respondents agree that the existing program have met the needed alternative to the traditional practices while 23 (57.5%) do not agree that they have met the alternative standard expected. This shows that facilitation needs a reformation to attain the best outcome of the programs. Data on holistic and sustainability of the programs were obtained and analysed as can be seen in Table 10 next.

*Table 10. Holistic and Sustainability of the Programs*

	Number	Percentage
Yes	16	40
No	24	60
Total	40	100

According to Table 10, 24 (60%) of respondents do not realize the holistic and sustainable element in the existing program while 16 (40%) do realize. This means that the curriculum needs to be improved and revised and to ensure it is sustainable over time. This call for an all-inclusive aspect and thus data were obtained and analysed to know how the church has been involved in these programs as shown in Table 11.

*Table 11. Church involvement*

	Number	Percentage
Yes	18	45
No	22	55
Total	40	100

Table 11 indicates that 22 (55%) of respondents do not see church involvement while 45% indicates church involvement. This shows that the church is somehow involved in the programs and data was then obtained and analysed to know how the existing Christian programs have since affected spirituality of the youths as in shown Tables 12 and 13.

*Table 12. Behaviour Change Witness among Initiates*

	Number	Percentage
Yes	14	35
No	26	65
Total	40	100

Table 12 shows that 26 (65%) of respondents do not witness behaviour change among initiates whereas 14 (35%) do witness. This indicates that the real change expected is dismally realized. Data on initiates' church activeness was analysed as in Table 13.

*Table 13. Initiates' Activeness in Church*

	Number	Percentage
Very active	12	30
Relatively active	17	42.5
Not active	11	27.5
Total	40	100

Table 13 shows that 12 (30%) of respondents said initiates are very active, 17 (42.5%) said they are somehow active while 11 (27.5%) said they are not active. This indicates that passiveness is more observed by respondents among initiates, i.e they are neither active nor inactive.

Data and analysis on how the programs are carried out was done as in Table

14.

*Table 14. Performance of the Existing Program*

	Number	Percentage
Not serious	28	70
Somehow serious	10	25
Serious	2	5
Total	40	100

Table 14, 28 (70%) of respondents agree that the existing programs are performed in a non-serious mode, 10 (25%) somehow agree while 2 (5%) agree as a serious endeavour. Therefore most respondents observe a fulfilment of a tradition in the programs rather than a serious process. Spiritual influence and impact are key to knowing this trend as analysed in Table 15.

*Table 15. Initiates' Spiritual Influence on Others*

	Number	Percentage
Yes	12	30
No	28	70
Total	40	100

Table 15 indicates that 40 (70%) of responses do not experience any spiritual influence among the initiates and 12 (30%) do experience. This implies that most initiates may have not been spiritually mentored and nurtured. Hence program may have been having problems on various aspects that need to be addressed as responded and analysed in Table 16.

*Table 16. Program Challenges*

Area	No challenge (Excellent)	Minimal challenge (Fair)	Challenge (Need improvement)
Implementation	7	13	50
Curriculum objectives	9	16	45
Facilitation	13	13	44
Need-based program	5	18	47
Emotional care	20	20	30
Social wellbeing	29	11	30
Physical care	22	35	13
Mental care	11	25	34
Spiritual care	11	18	41
Parental care	17	21	32
Church heritage	5	24	41
Personality development	13	28	29
Counselling	9	30	31
Lifestyle issues	4	22	44
Career objectives	0	4	66
<b>Total</b>	<b>175</b>	<b>298</b>	<b>577</b>
<b>Percentage</b>	<b>16.7</b>	<b>28.4</b>	<b>54.9</b>

Table 16 shows focus group discussions on the assessment and challenges facing the existing programs in Christian initiation schools. Most respondents cited challenges that need to be addressed; 577 responses (54.9%) while 298 responses (28.4%) accumulatively see relatively few challenges but 175 responses (16.7%) do not see any problem with the existing programs. Therefore most of the areas indicated on Table 16 need to be improved in the existing programs. However the strength of the existing programs as responded was found in areas such as social wellbeing and physical care. Even young people who were interviewed agree with adults' observation as shown in Table 17.



## Youth Respondents

*Table 17. Evaluation of Existing Programs*

		Number	Percentage
Satisfaction	Yes	14	46.7
	No	16	53.3
Outstanding experience	Yes	15	50
	No	15	50
Understand why initiation schools	Yes	24	80
	No	6	20
Need for better curriculum	Yes	29	96.7
	No	1	3.3
May volunteer if needed	Yes	26	86.7
	No	4	13.3
Relevance of existing schools	Yes	14	46.6
	Somehow	8	26.7
	Not	8	26.7
Expectation for change from the schools	Yes	25	83.3
	No	5	16.7
Parents influence	Yes	24	80
	No	6	30
Youth influence	Yes	30	100
	No	0	0

Table 17 shows that majority of youths do acknowledge that there is a problem in the existing program and need for a better curriculum and need trained personnel and youth involvement and need for a sustainable effective ways of handling the program. Data and analysis was carried out to know who the youth recommend to facilitate in the improved program as shown in Table 18.

*Table 18. Preferred Teachers in these Schools*

Facilitator recommended	Number	Percentage
Pastor	16	53.3
Counsellors	16	53.3
Elders	5	16.7
Trained personnel	20	66.7
Clinical officers	1	3.3
Parents	10	33.3
Youth leaders	15	50
AMO leaders	15	50
Other	2	6.7
Total	30	100

Table 18 shows that out of 30 respondents, most of them recommend pastor 16 (53.3%), counsellor 16 (53.3%), trained personnel 20 (66.7%), youth leaders 15 (50%), and AMO leaders 15 (50%). However a few recommend elders 5 (16.7%), clinical officers 1 (3.3%), parents 10 (33.3%) and others 2 (6.7%). These responses show an urgent need for diverse facilitators of different professions and religious leaders as well and call for training of tutors to handle the program effectively. This is because young people face varied challenges that need attention of all stakeholders and dynamic program. Some of those challenges are analysed as responded in Table 19.

*Table 19. Challenges Faced and Taught in Initiation Schools*

Issue	Strongly agree	Agree	Somehow	Disagree	Total
Career choices	21	9	0	0	30
Drug abuse	25	3	2	0	30
Pornography	10	6	14	0	30
Secular music	23	4	3	0	30
Dress	17	8	5	0	30
Jewellery	10	12	8	0	30
Sexual immorality	21	6	3	0	30
Alcohol	12	10	8	0	30
Total	139	58	43	0	240
Percentage	57.9	24.2	17.9	0	100

Table 19 indicates that 139 responses (57.9) strongly agree for a need to address the challenges through initiation schools, 58 (24.2%) agree, 43 (17.9%) somehow agree while none disagree. It worth noting that all respondents strongly recommend all challenges to be address at the initiation stage except jewellery and pornography which were recommended by significant respondents 10 in each challenge. Table 19 indicates that youth recommend most of the above challenges to be included in the curriculum for the initiates' schools. The challenges of pornography and jewellery were sparingly recommended assumedly because they have not been major challenges in the targeted population but all in all it may be of great help for a larger context. Although these social challenges are to be addressed

the knowledge of Biblical doctrines is of vital importance for one to overcome most of these challenges, therefore data were obtained and analysed from the youth themselves to ascertain their acquaintance with the main pillars of the Adventist Church as in Table 20.

*Table 20. Awareness of the Main Pillars of the Adventist Church*

Pillar	Yes	Percentage	No	Percentage	Total
1. Angels' message	10	33.3	20	66.7	30
2. Sabbath	23	76.7	7	23.3	30
3. 2 <sup>nd</sup> Coming of Christ	16	53.3	14	46.7	30
4. Remnant church	3	10	27	90	30
5. Spirit of Prophecy	9	30	21	70	30
6. Sanctuary	5	16.7	25	83.3	30
Total	66	36.7	114	63.3	180

Table 20 indicates that 66 (36.7%) responses are conversant while 114 (63.3%) responses are not conversant with the main pillars of Adventist church. However only two (the Sabbath and the 2<sup>nd</sup> coming) pillars are better known by the respondents, 76% and 53.3% respectively. This implies that at this age, most youths are not aware of some Biblical principles of their faith and in this transition needs to be addressed seriously to give the initiates a sense of belonging to the Adventist church.

Along with the basic biblical principles to be taught, data on other areas of concern to be included in the initiation curriculum development were collected and analysed as shown in Table 21.

*Table 21. Lessons Recommended by the Youths for Initiation Schools*

	Necessary	Somehow necessary	Unnecessary	Total
Health & temperance	21	7	2	30
Sex education	19	10	1	30
Society and culture	22	8	0	30
Adolescent development stages	28	2	0	30
Marriage sanctity	15	7	8	30
Peer pressure and friendship	26	4	0	30
Self reliance	24	5	1	30
Basic skills	16	8	6	30
Honesty and respect	27	3	0	30
Stress and stress management	20	8	2	30
Relationships	27	3	0	30
Opposite sex relationship	23	5	2	30
Leadership	27	3	0	30
Team building	24	4	2	30
Drugs and abuse	20	7	3	30
HIV/AIDs	28	2	0	30
Stewardship	27	3	0	30
Adulthood / manhood	26	4	0	30
Total	420	93	27	540
Percentage	77.8	17.2	5	100

Table 21 shows that 420 (77.8%) respondents on the need to accommodate most of the above lessons in initiation school curriculum as necessary, 93 responses (17.2%) say they are somehow necessary while a significant number 27 (5%) say they are not necessary. This indicates that many of the respondents are aware of the challenges they face in life and need to be addressed in the early stages of one's life, especially at initiation period.

In Appendix 3, we find program schedule for lessons taught by various Christian groups that were found. However, as indicated by the survey, most activities are not recorded in any form. They are just following an impromptu schedule as time for initiation approaches. A group of believers gather together and strategize on a religious prospect by consultation and implement them as they wish. Initiation for boys in many African cultures cuts across religion and tradition as earlier seen from

the literature review. The reason to have initiation schools varies from one culture to another in practice and program but same intention, setting and procedure. Most Christian groups have tried to come up with supplementary schools in place of the traditional schools. However most have not attained the standard that really impacts the life of the young person in a unique way, very few have tried with an unidentified success

### **Analysis of the Data**

The outcome of the –survey as shown indicates that there are major concerns in almost all areas surveyed. Data collection can be categorised into five key areas as initially stated in the objective and purpose of this study as and can be summarized as follows:

- a) Most respondents concur that the existing programs and practices offered are not sufficient enough to spur spiritual growth among young people and may not effectively bring about behaviour change attitude among them.
- b) How the existing programs are conducted also was realized through responses that they are done as a formality because it should be done anyway. Schools are established without proper plan for the welfare of the initiates. However most of those interviewed agree the presence of some personnel conducting these program but what he is carrying out, how he carry out and who else is involve is not a big deal for the stakeholders. Therefore lives of these young ones may be tempered with or just unattended fully. Most trainers are left in a laizes faire kind of leadership to decide on their own what to do.
- c) Effectiveness of the existing programs and how they have countered the traditional practices were doubted by a sizable number of respondents. Most of them were in agreement that the impact of the schools minimum or

wanting. The traditional practices really have been abandoned but supplement for the Christian school remain unattended.

- d) These programs offered faces a lot of challenges as portrayed in a number responses. Only a significant number of respondents were satisfied that things are well with the existing programs. Through the findings, several problems facing them were realized as follows:
- i) The programs lack holistic approaches and may not be sustainable. For those interviewed, 27 out of 40 acknowledged lack of a holistic aspect in the existing programs
  - ii) There was also the element of how they are prepared and implemented. Most respondents, 24 out of 40 observe casual approach to the dispensation of these programs.
  - iii) Facilitation is another problem which respondents almost anonymously accepted as a challenge. Personnel handling them are untrained, uninformed and even unbaptized persons handling spiritual matters for the initiates. Most of them may not be conversant with the problems facing young people and even not fully understand Bible doctrines to be taught in such occasions.
  - iv) Even though these programs are carried out in the name of the church and Christianity, there seem to be less church involvement in such matters or is left to some few individual church members or parents of the initiates who happen to be church members. The church leadership are rarely involved in the process of tutoring and counselling but mainly involved when passing out on a ceremonious day.
  - v) Through the survey, most responded that there is a problem in behaviour change impact. They allays fears on the trend of spiritual deterioration of

the young boys immediately after passing out of the initiation schools and a small number of them remain in church and are active in church activities. Instead there is a cry from all quarters for the rampant character problems both in initiates from traditional background and Christian background alike. 30 out of 40 of those interviewed which is 75% observe this problem.

- vi) On the part of youths interviewed, 16 out of 30 are not satisfied with the current programs offered and are proposing for a radical change in soliciting for formulation, facilitation and implementation. For these reason they are the ones to be affected and can lose faith in them thus impacting church growth.
- vii) Bible reading interest from youths interviewed was an alarming scenario whereby most of them demonstrated that the initiates immediately after passing out leave the Bible but may be in church but do not bother to read and are not interested.
- viii) There is a problem also in the knowledge of the church main pillars especially those that differentiate the Adventist church from other faith groups. This is so because there is no clear distinction between Adventist teaching especially in initiation schools and those for other religious groups. They seem to be more less the same hence affect witnessing as well.
- ix) No relevant and harmonious curriculum followed in these schools. Every one to his own formulation.

In summary, the postmodernism and its challenges is posing a threat and more injury to decaying morals as well as inconsistent behavior change programs.

Relativism is taking shape; especially a typical Kipsigis as usual cannot dare to

rebuke or correct an initiate as soon as he passes out from circumcision rite, he is regarded as a man fully trained to behave responsibly. So a partially trained young man out of the initiation school feels free to do anything and is exposed to danger of any kind as well as a crooked peer group tend to do contrary to societal norms and become used to this situation into adulthood. Education also has taken most of the time since childhood. There has been no parental care for the young ones; they meet late in the evening and part early at dawn; parents to work and children to school. Employment especially when working upto late evening or overtime to better their pay on the part of parents has robbed them of the integral part to play in enhancing spiritual and social requirement to their young ones. Most mentors / guardians who are assigned to teach and counsel the initiates are unskilled in Biblical insights. Another challenge is the modern confusion of spiritualism. Most young people do not however understand biblical issues to counter this confusion. Most church leaders have not emphasized the need to equip the young people on major pillars of Adventist faith, hence grow up armless. These and many other challenges have since not been addressed and thus remain, therefore this study is carried out to explore ways of dealing with emerging challenges for the initiation process.



## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

This study has the objective of developing guidelines on programs for Christian initiation schools among Adventist church members in Chemamul district. The research was carried out to improve on spirituality of youths towards a holistic and sustainable life changing behaviour and attitudes; hence improving on witnessing activities among Adventists.

The guidelines will effectively assist on instilling Christian values on young people and counter mockery from rival traditional initiation schools which after conversion, Christians came up with own schools but may have failed to develop a curriculum that guide them. Paul's instruction to Timothy (1Tim 4:12-16) to let no one despise his youthfulness but be an example in conduct, word and purity; adhere to the gift in him and to also heed to doctrine for his own benefit and also for those who hear him. This is a sample pattern for developing spirituality among young people especially as from initiation stage. The survey conducted shows that most respondents concur that when a curriculum is developed in the program and fully implemented with devotion needed by the concerned parties, youth spirituality will definitely be improved as well as their involvement in ministry be improved hence church growth enhanced. Youths are the potential gospel partners and when their spiritual gifts are aroused, through life impact training, they can do a tremendous work to bringing others to the gospel truth.

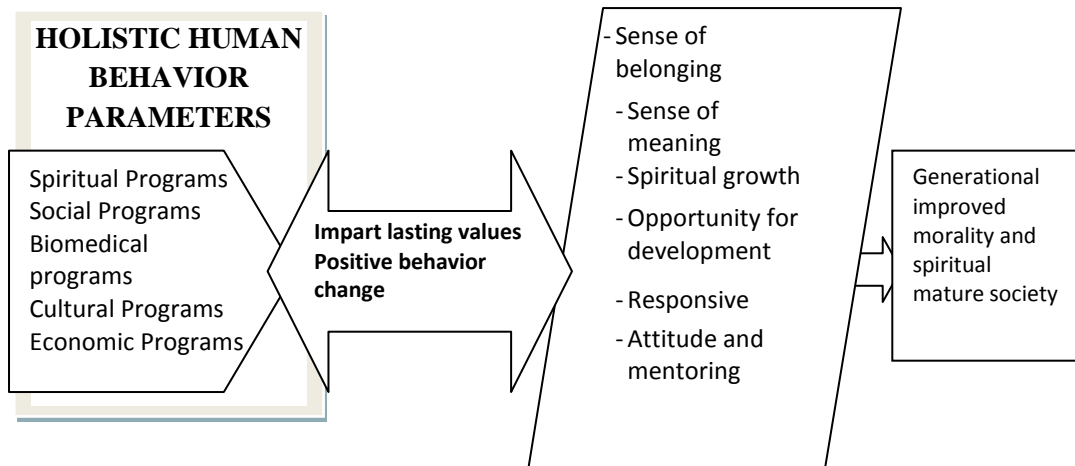
Initiation ceremonies for boys are the integral part of Kalenjii tribe; a rite of passage mainly considered to be a transition from childhood to adulthood. Many important societal norms are instilled and expected to impact them through behaviour change. Even the initiates do expect great things to happen to them thus every male boy look into this important event enthusiastically to be considered a man in the society. A study was conducted through a questionnaire throughout ten churches whereby respondents were sampled through three leading departments of Adventist men, youth and women ministries. A survey was conducted in the district level whereby leaders of these departments were invited for the awareness of the intention to carry out the study in their churches. Leaders were drawn from all churches for briefing, seminar and importance of the program. Among them were church elders. The church leaders responded positively for the study to be carried out in the district.

### **Program Design**

The main concern for a successful program development for initiates largely lies with facilitation as the core interest in which all other activities that accompanies initiation session revolves and can be summarised in the figure below.

Conceptual Framework of the program

Figure 1 shows how programs taught to young people during circumcision at the rite of passage schools can bring about a lasting perception and attitude in improving spirituality and growth throughout generations.



*Figure 1: Conceptual framework*

Figure 1 shows the Biblical Pauline perspective and the theories of social constructive (cognitive) and Reason Action (belief) articulating the mind set in a particular aspect which can be a measure of behavior for the rest of a young man's life. When the programs in box 1 are well implemented to be the guidelines for youth development during circumcision, they will have received lasting values and positive behavior change, and hence will have a sense of belonging both in church and society, sense of meaning (leadership roles and self respect), spiritual growth (determines their gifts and talents), opportunity for development (empowered for active service and innovations), responsive (can act responsibly as grownups being accountable in all things), attitude and mentoring (relate well with others, having a better understanding of life and destiny and living exemplary life); therefore will have an improved, God fearing society. This model also prepares a teenager for effective youth ministry program in the church.

The theories above as well scripture explanations give meaningful implementation of behavior changed aspect while programming for initiation schools

for male young people. They also help build consensus on social needs of the society and the young people. On the other hand, young people are effectively reached with the Christian doctrines which can be practiced for the rest of their lives. Likewise, initiates will fill a sense of belonging to the church and the community as well. The understanding of the behavior change theories consequently benefit also those who don't practice circumcision hence bring harmony among communities and especially the Christian community where all are equal before God (Galatians 3:28). Whereas the community may see as if the much emphasis by the church on the above theories as a compromise to the act of circumcision as well to mean less important, and also may be seen by those who don't practice who may be living among the community as if we are trying to force them to circumcise; these theories if well understood are lifelong processes which impact lives of people across age, culture, religion, status and any other facet if truly applied. So it is imperative that the church adopt the proposed consensus stimulus program to satisfy all in implementation and impact. This is thus the basis for undertaking this study.

Table 22 shows the proposed daily timetable on lessons and activities to be covered during the period (Appendix B). It is guided by the content in the following Table 23.

Table 23: Curriculum Guidelines Summary

Program	Areas of concern
Fellowship programs (practical-initiates and the church)	Small group Bible study discussions Sharing experiences and challenges Encouragement in times of despair Power of praying together Care for the needy Church meetings Relationships
Worship programs (Initiates and God)	Singing / praise Reverence to God Prayer lessons Church services
Nurture programs (spiritual personal growth of the initiates )	Pillars of faith Stewardship and self-reliance
	Memory verses and Bible games Christian lifestyle Victory and temptation Major Bible themes History of the Adventist church
Mission programs (initiates and community)	The great commission Leadership skills Community service and social life Adulthood and maturity Society and culture Circumcision process Relationships
Health: (Initiates and health)	Environment Body health Drugs and drug abuse Temperance Personality development

Daily Time schedule:

5.30-7.00: morning preparation and breakfast

7.00-8.00: personal / social / recreation time

8.00-8.10: devotion by an initiate

8.10-8.45 – song service

8.45-9.00 – break

9.00-9.15 – Daily Bible reading (done by initiates themselves).

9.15-9.30 – discussion on what they have learnt from the reading (may be in group or learn together)

9.30-10.30 – Day's lesson

10.30-11.00 – break

11.00-12.00: Group work / interactive session -: To pick a topic of interest or designated by tutor

12.00-1.30 Lunch time

1.30 – 2.15: Song service

2.15-3.00: 2<sup>nd</sup> lesson of the day

3.00-3.10: break

3.10-4.00: group discussion

4.00-4.30: Bible study / topic of concern / sermonate (by a tutor / or counselor)

4.30-5.00: social activity favorable to the condition of the initiates

5.00-6.30 : super time

6.30-7.30: prayer bands and personal study (guardian to organize them into small prayer bands)

7.30-8.30: song / choir preparations

8.30-9.00: Bible study / sermon (by either a tutor or designated initiate)

9.00-9.05: prayer

9.05pm – 5.30 am: silent night.

A Bible reading plan for the entire 21 days was identified by the tutors whether to adopt the usual quarterly lesson for teens or to devise a new reading plan. These reading are to be distributed to initiates, each reading each day's text or passage. For devotion, each initiate will identify his own text. However the first days that is day 1 to day 5 in this case will be taken by tutors for the initiates to know how to present a short devotion of 10 minutes.

On formation of small groups for discussion, each group is to appoint group leader, secretary and coordinator; who will in turn assign each group member a role to

play for example prayer leader, time keeper, discussion leader, disciplinary leader and many other roles depending on the number of group members. That is in this proposal, there should not be left any member who do not have any role to play. This will make the group work effectively. The proposed group will function for the next one year under youth ministry small group activities to be overseen by youth department leaders.

### **Post Initiation Programs**

#### **Implementation**

As per the survey carried out, most respondents were mainly concerned with building a moral and spiritual character, an understanding that is associated with initiation rite of passage among the Kipsigis people. Establishment of initiation schools therefore is an opportunity for teaching young people major areas affecting their lives now and in the future; a solution to moral problems; an opportunity for conversion and conviction for Christianity; a solution to spiritual problem; an opportunity to reduce HIV infection, a solution to physical problem. Christian initiation schools are also an opportunity to help do away with unsanitary traditional way of circumcision hence less risky procedures, an opportunity to establish a social network that not only prevail non-moranic attitude and help the initiates reach out to others of different culture for cohesion and outreach programs in the church. The program guidelines attempts to provide relevant participants with a useable and sustainable process. Most of those who have been participating as portrayed in the survey usually teach a range of important information but seemingly have been performing dismally in providing for the practice of critical thinking and problem solving in the context of a holistic paradigm. The program goal is to bring the initiates to a literacy level at which they can retain their acquired training experience and

improve them over time through life experience and encounter. Several processes need to be put in place for a successful result oriented adventure. Materials, instructional designs must be tested and revised severally to ascertain its relevance and meet the needs of a particular group and community. A comprehensive program is scheduled with the goal of making the participant initiates leaders and role model to take the role of taking up the task of teaching others. The graduation (passing out of the initiates from the school) ceremony can be of great help to certify their ability to implement their training experience to impart to others through various involvement in the community work through a monitoring process that are led by the youths themselves. This can be realized if the whole process of training is integrated into the church youth ministries department as a long term process. The problem with the current programs is the detachment from the main stream church programs of the church especially youth ministries. This gap can be bridged with the proposed system of curriculum development.

#### Duration of the Program

Usually the initiation period takes 2 to 3 weeks but this proposal recommends 3 weeks in order to realize full implementation of the curricula. For this case, December is ideal for it is normally a long holiday for many school going students for many of 18 years and below of the targeted age bracket.

#### Targeted age

Age of prospective initiates targeted by the program is at age of 12 to 16 years. In his thesis 'Making Disciples of Christ', Kamau asserted, "The age group principle can be used in making disciples of Jesus Christ among the young people,



mostly between the age of twelve years and thirty years. The main idea is to provide them with a space where they can belong” Kamau (2007)<sup>1</sup>.

#### Program committee

Program committee of between 10 and 15 members was formed by the church to oversee the process. They include pastor, elder, men leader, youth leader, women leader, a nurse identified to perform the circumcision, a counselor, two parents/guardian representatives and three other members appointed by the church, and two other church members (preferably youth sponsors). Frequency of the program is intended to be annually

#### Pre-initiation Activities

1. An elder in charge of youth ministry appointed by the church board and the youth leader to identify young boys of age 12-16 who are ready for the program in consultation with their parents/guardians.
2. The youth leader to propose names and seek for the formation of program committee through the church board at least one month before the initiation period.
3. The first task of the committee is to make announcement to the church and the community informing them of the program dates and seek for the enrolment of prospective initiates.
4. Committee members are to assign themselves roles including chairperson and vice chairperson to oversee committee meetings, secretary who is to take records of the committee and to record names of those seeking to enroll their young boys both from the church and from the general society,

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<sup>1</sup> J. Karanja, *Making Disciples of Christ*, (Nairobi, April 2007), [http://www.johnkaranjakamaurev.com/go\\_making\\_disciples\\_of\\_jesus\\_christ\\_from\\_all\\_nations](http://www.johnkaranjakamaurev.com/go_making_disciples_of_jesus_christ_from_all_nations). Accessed 25 July 2013.

communication / campaign leader, a tutor coordinator in charge of initiates Bible class group, a leader in charge of accommodation, venue and gathering for the program, a 5-member sub-committee appointed by the church board to be in charge of budgeting, and two spiritual leader in charge of devotion /prayer co-ordination and another in charge of lessons to be covered during the period.

5. The program committee to meet the prospective initiates for pre-initiation counseling and seek their consent to voluntarily participate in the process, clearly articulating to them the reason for the Christian reasons for undergoing such events and why not the traditional way. They are to give them biblical understanding of the process, what the church and the society expect them to be.
6. During the one month period prior to the initiation process, the prospective initiates are to be formed into a special Bible class by a tutor in charge to undergo biblical teachings in preparation for baptism immediately after the initiation process for whoever will have made a decision to believe.

#### Proposed Participants

1. Committee – to oversee the entire program success
2. Parents / guardians – those in charge of initiates who provide for the wellbeing and resources needed in the program.
3. At least 4 tutors: they are to facilitate the lessons required. They are to distribute the lessons among themselves evenly and among them is an overall tutor who will supervise the dispensation of the lessons effectively and ensure all requirements are met. This leader will be a committee member.

4. Counselors: at least 2 counselors who are experts in youth affairs appointed by the church board through youth department and are acquainted with various problems affecting youth. They are to consult with tutors in allocating time on specific days of counseling.
5. Mentors: these are post initiation advisors assigned by the youth leader to each initiate in collaboration with his parent / guardian to enable the initiates implement their newly acquired knowledge and effect behavior change. They are to report to youth sponsor and youth leader on progress for a period of at least one year or until he is sure the initiate has established a clear line of faith formation.

Rules of engagement by all participants:

1. Tutors and counselors to go through a 2 to 3 days seminar / training / orientation by the pastor and expertise in the area of Christian youth issues who are identified by the church leadership through the conference youth department.
2. All participants to sign a commitment form voluntarily formulated by the pastor / church board to secure their consent to serve.
3. The content of the commitment form may and not limited to: Name, time period of the program, incentives allocated if any, outline of conduct of a particular participant, discipline and appearance, desired outcomes, participants expectations from the church leaders.
4. Cost effect – the committee are to determine the cost of the process that which can be contributed by the parents / guardians of the initiates and what will be contributed by the church.

Initiation Period

**Day 1:** meeting in a designated venue for the process. Those to attend are the committee planners, parents/guardians, initiates, tutors, counselors, doctor, church leaders and invited guests. A short program is planned for the occasion as: introduction of participants, devotion, reading of circumcision passages from the Bible, prayer, doctor's time for circumcision session, and prayer.

**Day 2and 3:** healing period – doctor and spiritual leader to oversee

**Day 4:** introductory meeting between initiates, counselors and tutors who will take them through the schedule lessons and activities of the program. They are to inform of the timetable, lessons, and requirements and be acquainted with one another. On this day, they are to present circumcision concept in relation to spirituality.

**Day 5 to day 20:** lessons and activities as in the daily timetable.

**Sabbath days:** identified youths and men to attend worship services with the initiates at the initiates' residence.

**Day 21:** passing out ceremony and baptism day.

#### Sustainability of the Program

Though the program is a onetime event in the lives of the initiates, the programs offered are life changing tools. During the survey, a number of issues facing the youth especially in the transitional period from initiation stage which they recommend to be considered when formulating curriculum for the initiates. Because Kipsigis community normally circumcise their boys at ages between 10 and 15, this age is adolescence period and boys are now starting to explore into life issues. These challenges are peer pressure, career choices, drug and drug abuse, pornography, secular music, dress, use of jewellery, sexuality, HIV/AIDs, alcohol and stimulants

and lack of core Adventist teachings and values among others. Most of the lessons and areas recommended can be summarized into four main categories drawn from the book of Acts 2:42-47. They include fellowship programs which is a relationship between the initiates and the church, worship programs which is a relationship between the initiates and God, nurture programs gathering initiates' personal growth and spirituality, mission programs for a relationship between initiates as Christians and the community. The following model figure summarizes how the mechanism for sustainability can be arrived at.

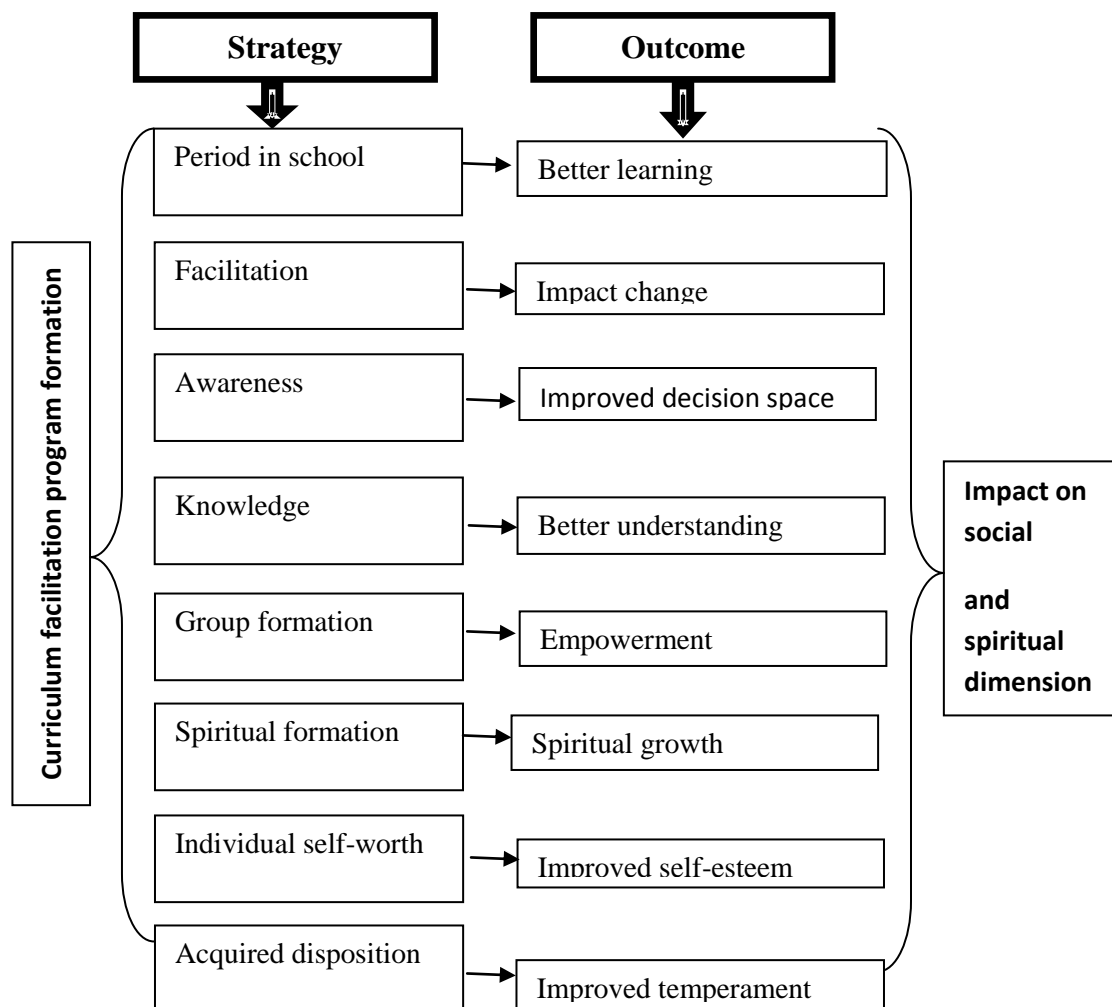


Figure 3. Objectives in Developing a Curriculum

Figure 3 is a catalyst for other life educational process and personal development aspect. The figure is an assessment tool to evaluate the success of a given program.

The proposed program took into consideration the elements in all areas in the figure. In reality the ultimate goal is an improved behaviour changed population in a larger context for in reach and outreach activities

## **Evaluation**

### **Elements of Successful Program**

The following are some of the outstanding elements for a successful initiation school's curriculum impact:

- a. Timing and duration of the program
- b. Instructional materials
- c. Tutor recruitment and training
- d. Participation motivation
- e. Supervision and monitoring
- f. Connection to other human development activities
- g. Collaboration with other stakeholders and programs
- h. Post initiation activities

These elements are briefly discussed below:

### **Timing and Duration of Program**

The most effective program time placement for initiation schools are mostly on school holidays especially December recess which has been traditionally the norm in the area. This is the time for many celebrities taking place and a conducive environment for an effective training schedule. Initiation schools normally embrace grouping a number of young boys for the program and especially from a Christian background although of late there has been an increase on the need from non-Christians as well to join the Christian program setting. The group setting created here

is a great opportunity for implementing small group ministry, an element that is nowadays effective in imparting teachings even in schools and churches.

Davis<sup>2</sup> while elaborating on rules for students learning in higher education institutions to improve on better teaching methods and teaching to increase the likelihood that the time students spend working in study groups will be educationally valuable, it is helpful to:

1. Limit group size to no more than five members<sup>3</sup>
2. Create group tasks that require interdependence
3. Assign tasks that are integral to the course objectives
4. Create assignments that fit the students' skills, interests, and abilities
5. Assign tasks that allow for fair division of labor
6. Explain to students why group work is important

Mostly three to four weeks has been usually the time most Kipsigis community initiates take in the schools and it is big enough to gather for the instruction needed. However this time schedule has been underutilized whereas other existing schedule normally takes some 2 weeks while others even a week (appendix3) which is limited to implement the proposed program. But the proposed program fits well on a 3 to 4 weeks period.

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<sup>2</sup> Gross, Barbara Davis, *Tools for Teaching*. (San Francisco, CA: John Wiley & Sons, 2009), 193.

<sup>3</sup> L.J. Cooper, P.Robinson, D. Ball, *Small Group Instruction in Higher Education: Lessons from the Past, Visions of the Future* (Stillwater, OK: New Forums Press, 2003), 45.

## **Instructional Materials**

In addition to other activities of concern with the circumcision process, the most vital part is a well laid down instructional materials handled by trained personnel. These materials provide the focus for initiates learning as well as the knowledge and skills units of the curriculum. The instructional materials provided are built around a coherent approach to teaching basic skills, contain sufficient material, cover content of interest to the participants with a good set of materials, teachers and stakeholders can still work out a way to enhance them. These materials can be revised from time to time.

## **Tutor Recruitment and Training**

Even if a well-designed and proved set of materials is crucial for a good program, success cannot be assured without a teacher. The main challenge that faces the existing program is not mainly lack of teachers but qualified teaching force. The acceptable level of success is teacher identification, incentives for them, monitoring and encouragement including participation and concern of all stakeholders. The behaviour and attitude of the tutors towards the initiates also affect success. Their treatment, knowledge, handling capacity for different temperaments among the initiates and parents, church and society expectations in harmony with their professional and Christian ethics are determining factors for any achievement attained. There was also a proposal for the need to improve on handling of the entire program by all stakeholders. They are to own the program themselves for it is a character building process which may affect individual future relationship, the church and the community at large in one way or the other either positively or negatively. That is to say they are to be left in the safe hands not to thrust in hand of the inexperienced or those who may mistreat or lack role model aspect. Great care to be



taken to include in the curriculum building the main pillars of the Adventist church including salvation by faith, 2<sup>nd</sup> coming of Jesus, 3 Angels' message, Sabbath, state of the dead, remnant church and mission, Spirit of Prophecy, and sanctuary which form the integral part of a defining boundaries between God's church and other religious groups, hence rooted in the Adventist belief and mission endeavour. Trainers are to make all they can to enable Bible interest environment among the initiates development as individual responsibility just as they are encouraged to work hard in secular education system and other community commitment.

### **Participation and Motivation**

The success of a program upon the initiates who in turn become example to others in implementing the training, provide a model of success and motivation to the next initiates and stakeholders to embrace it and participate in opinion and decision making. The initiates after sometimes can be involved in the next initiation process as part of the team to participate in tutoring others along with experts. Consultation is key to acquiring good facilitation. The church and parents are to agree on modalities for the whole process to succeed. The church through the youth ministry department to make sure there are persons trained specifically for the programs. Professionals are mainly preferred for they have some added advantage by virtue of the status and specialization. These are talents that can be utilized to assist in such occasions. These Adventist professionals are such as academic teachers, health practitioners, counsellors in various fields, and any other of relevance to the success of the curriculum. These individuals must be of Christian good and regular standing who are also respectable in the community. When the initiates see such involvement they take teachings and programs prevailed seriously and of great importance unlike when it is in the hand of person of no reputation and untrained. This is not to say all others

cannot do anything towards the success of the program but everyone is to be given opportunity for what he can do best. They too have a great work to do in proclaiming the great commission of the advent message to humanity in line with the call of the church, “ in times like this a remnant has been called out to keep the commandments of God. This remnant announces the arrival of the judgement hour. Proclaim salvation through Christ and herald the approach of the approach of His second coming”<sup>4</sup> And through moral support and company, they are also of great importance as was observed through survey. Among those who were proposed to be part also are pastor, Adventist men leaders, youth leaders and elders.

### **Supervision and Monitoring**

Supervisory and monitoring committee to be formed by the church board involving elders who can give an informed report and assessment to ensure that curriculum schedule is fully conducted according to plan and implemented in a conducive enabling environment both for the tutors and the initiates. They ensure that teachers receive the necessary support needed for their effectiveness and also for all stakeholders to each play their respective roles. Teachers, initiates and parents can benefit from support and advice during the program. Supervisors need training by the pastor and experts in the field of management to be done annually to be effective mentors, spiritual guardians and counsellors.

### **Connection to other Human Development Activities**

With a deliberate integrated program, the welfare of the initiates during and after the period can be achieved for the success and continued education and spiritual nurture. The best chance of success is connecting participants to other activities that may

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<sup>4</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Believe*. (Nampa, ID: Pacific Press Publishing Association, 1988).

improve their livelihood. To be fully holistic, professionals from different works, that is health, family issues, entrepreneurship, education, farming, community service, pastorate, and counsellors may be invited by post-initiates' mentors through the church youth ministries to make presentations and participate in follow-up activities; as a long term process of ensuring success. To motivate the young people, the church should always consider involving as many youths as possible in the church leadership and programs. Even after the initiation process, the initiates can be made useful in church activities to enable them practice and feel accepted as part of the church community. Most initiates are eager to be recognized in to a community and their first place of acceptance should be the community of believers. They are now in the transition from childhood and adulthood hence if they are neglected they may be disappointed and take a passive stage in the church and open room for peer influence especially from non-Christians. Some initiates who have not been baptized can be encouraged to make a decision for baptism during this period and immediately after passing out, they can be baptized as a sign of belief and adherence to the Christian values learnt from the initiation schools. Baptism has been one of the major practices that have been overlooked by the existing schools and when the initiates have graduated, they cannot be involved in any church activity unless baptised. Therefore it is imperative for the initiation school be made a decision making point for prospective church members through baptism. For the sustainability and long term solution to backsliding due to unmanaged mentoring, youth department to have a special counselling sessions and involving programs for the young people including initiates themselves. Mentors can be assigned to every individual to closely monitor progress and maintain progressive spiritual growth and maturity among them.

## **Collaboration with other Stakeholders and Programs**

Initiation program cannot be an isolated case as per this study. It is a process that needs an all-inclusive atmosphere contrary to what is happening in the current program. The attention of the parents, trainers, health practitioners, church leadership, community and any other relevant party to nurturing the youth is needed. Without regular church program involvement, the program may be a onetime isolated case. Many of the initiates may feel lonely after the program. A program that is under youth department is to be formed to gather for the welfare of the newly formed group. The advantage here is that they are bonded together as an age-group within an age set defined by the Kipsigis tribe to a particular age for a specific period, usually 10 years. Small group ministry is more effective to gather for their spiritual and social needs of these youths. They can be incorporated into various groups within the youth ministry.

Any good and well-articulated program can remain just a program unless it has the needed backing from the main stakeholders for implementation and evaluation to meet the expected outcome. For any event to succeed, it needs some form of campaign to create awareness on specific need-based programs to meet the many challenges facing young people especially boys. Only a small percentage of the participant population on Christian initiation programs among the initiates retains a useful level of program skills; however, the acquisition and retention of useable programs offered is sometimes a secondary goal even among the main stakeholders such as parents, church leaders and initiates themselves. For instance, a paid trainer may use a program primarily to demonstrate his commitment to facilitate the entire laid down syllabus for the sake of covering particular areas and as a formality norm. But if a program is designed in such a manner that it has several objectives and receives a special attention desired by most stakeholders, it may attain an acceptable

level of impact and success to many. A mechanism has to be in place to counter check the outcome of a particular program to identify areas to be improved and areas to confirm as effective. Appraisals and commendations are to be done to give the parties concerned a motivational spirit to endeavour to do their best. Both the tutors, parents, leaders concerned and initiates who portray exemplary impact on the programs are identified and appreciated for others to emulate and hence improve on the desired outcome.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### SUMMARY

The study as has been noted attempted to identify various challenges and areas of improvement on the existing circumcision practiced by Adventist members. This situation can be well addressed when the proposed program is followed especially by those who are qualified to do so. Historically, the practice of circumcision is Biblical and is a practice that has transcend all cultures as noted in this study. Also according to various literatures, church counsel from the study of E.G White writings and other relevant resources studied, a great concern for the holistic development of young people into a responsive and mature people in any given society and especially the Adventist setup is greatly desired. The suggested initiation school program is mainly in the context of Adventist holistic expectations including spirituality and church growth. The study had explicitly shown the involvement of youth themselves who have been trained and are spiritually mature as part of the tutors pursue youth ministry agenda. This can be done through integration with the youth ministry program not as an occasional event but a process in part during the life stages of the youth. And initiation school is better placed to accommodate most of the youth programs and when rightly conducted will impact youth ministry to a greater heights of spiritual maturity and sustainability not only at the youth stage but even importantly to adulthood for spiritual leadership and stability. Also development of holistic and sustainable curriculum program through an all-inclusive process is paramount in attaining a desired outcome. This includes structured lessons as formulated in

harmony with the needs of the initiates, development of a curriculum programs to be carried out as a requirement in unison and regularly reviewed to suit the needs for a particular group in a particular time period but also to ensure the spirit and Christian principles are upheld, ascertain facilitators in any given period. The implementation of the curriculum and the whole program will eventually have a lasting impact on the initiates and the society in general hence enhancing outreach activities of the church.

### **CONCLUSION**

As it has been summarized, there are five key components in regard to the research questions administered that can solve the existing dilemma in the initiation schools. These are:

- i. Endeavour to make programs that are holistic and sustainable and that meet social, moral, physical and spiritual expectations of the initiates, the community and the church
- ii. Have programs that are properly planned and are facilitated by trained and exemplary leaders. A well laid down strategy is required to govern the program and that is easily implemented.
- iii. To have effective process there is need for a follow-up stimulus and assessment fully integrated into the Adventist youth ministry programs. People are in need for a result oriented program. Some of the practices that may directly counter the traditional practices that were out rightly realized in the process of analysing data from the survey when dispensing alternative Christian programs are as follows:
  - a. Tutoring by religious leaders and trained personnel.
  - b. Health issues are seriously adhered to i.e the use of operators (no sharing)

- c. Non-moranic training that is geared towards spiritual growth for change.
  - d. Adventist training content to be used.
  - e. Counselling sessions in attitudes, gender issues, legal issues, family issues, culture and taboos, lifestyle and psychological issues among others
- iv. The main aim is to impart values and positive changes on the future lives of the initiates. By doing so, there will be reduced negative effects of traditional circumcision, improved societal harmony, health, morality, spirituality and self-worth among others. Measures are to be in place to ensure this is achieved through monitoring and evaluation process that is an act of concern by all stakeholders. And when this change is achieved, the challenges that faced the existing program are minimized.
- v. A program that is dynamic is subject to improvement. Handling of the programs is mainly expected to be a collective responsibility of respected spiritual leaders and parents. The program also is to form part of the church activities every year as a long term process that can be maintained and followed up to ensure sustainability and impact instead of a onetime event. Biblical motive and understanding of circumcision is to guide in the process. Pauline concept as key to instil in the minds of the initiates and the stakeholders the inward upbringing that emanate from a relationship between an individual and Christ. The heart and not the physical is the intention of curriculum development. One way of doing away with the traditional moranic (superiority and mockery over the uncircumcised) is to come up with a curriculum program that deals with heart circumcision and once this is achieved even if one is uncircumcised (physically), as long as there is a



good relationship with Christ (heart circumcision), they are all the same as Paul puts it, ‘whether circumcised or not, before God, we are all equal and the same’.

That there is need for a spiritual program handled by trusted tutors for a better results and impact, there is need therefore to avoid laxity, abandonment or negligence as it is in the existing programs as were responded during survey. A combined effort especially from parents to support the church in implementing formulated program for their teens. David Tripp has this to say concerning parents’ involvement, “As parents, all of us need to bring two things into every stage of parenting; Biblical goals and Biblical strategies for accomplishing those goals”<sup>1</sup>. Biblically, Christian conversion is a process that is constantly in conversion (Hebrews 3:12-13). Parents, church leaders, counsellors and any other mentor that shape the life of a youth are to set an example. ‘...we need to be students of our teenagers’ inner worlds’<sup>2</sup>

## **RECOMMENDATIONS**

From the study, any program that can be developed for Christian initiation schools, recommendations therefore are derived in summary in the following areas that can lead to a better assessment of a given proposal. These are principles that guide a curriculum development as per the five research objectives as follows:

1. Whenever a program is implemented, it must contain supplement for the current programs to address current needs of the young people.
2. They can be implemented by trained personnel easily and coherently. It is a tool that oversees all aspects of human development.

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<sup>1</sup> Paul David Tripp, *Resource for Changing Lives Age opportunity*. A Biblical Guide to Parenting Teens (New Jersey: P & R Publishing, 2001), 214.

<sup>2</sup>Ibid., 242.

3. Its effectiveness is reflected by its holistic dimension connecting the initiates with God, community and addresses their self-esteem component. Therefore they are to be included together with dynamic post initiation programs for continuity and follow up.
4. Though challenges cannot be evaded, they can be addressed easily by the proposed laid down strategy unlike the existing situation where there are no explicit mechanism for dealing with the emerging challenges.

Although this is an initial study, it is subject to correction, adjustment and further investigation. The strategy may be changed or adjusted due to any social setting; times change, people change and style of presentation may change as well but the principles and underlying truth in each aspect and objectives in such a practice abounds.

## **APPENDICES**

## APPENDIX A

### QUESTIONNAIRES

Thank you for agreeing to help in this survey. The researcher is undertaking a study to ascertain on ways of enhancing spiritual nurture guidelines on programs in Adventist Christian initiation schools during circumcision period for boys among the Kipsigis Adventist Christians sub-tribe of Kalenjin tribe in Chemamul district of SDA church in Kericho County, Kenya. The researcher would like to know more of the programs presently offered, how they are conducted, effectiveness, challenges and your observations on ways of improvement. The interview will last for about 20 minutes per respondent. There are no right and wrong responds to any question. The researcher would like to learn about your personal views and attitude. Ask wherever you don't understand and can further give additional information at any stage. Your answers will be kept confidential. Your responses are only seen by the researcher concerned as well as your will not be used nor published in the research material. Welcome.

#### Part A – Questionnaire for Adults

1. Preferred identity – Name: \_\_\_\_\_ (i.e can use one, part or all)  
Code no. \_\_\_\_\_  
ID \_\_\_\_\_  
Tel. \_\_\_\_\_
2. Age: \_\_\_\_\_ Male: \_\_\_\_\_ Female: \_\_\_\_\_
3. Married : Yes No
4. If Married, do you have children\_\_\_ (optional) Boys\_\_\_ (optional) Girls \_\_\_(optional)
5. Level of education : Graduate \_\_, Diploma \_\_, Certificate \_\_, Secondary \_\_, Primary \_\_, None \_\_\_\_\_
6. Residence: \_\_\_\_\_ (Village / sub-location)
7. Denomination / religion: SDA \_\_\_\_, Other \_\_\_\_\_
8. Circumcised? Yes \_\_\_\_, No \_\_ (male only)
9. What do you think male circumcision is for? (tick as many as you wish)  
Hygiene \_\_, Religious reasons \_\_, Societal relevance \_\_, Ethical reasons \_\_, Moranism \_\_, Prestige \_\_, Tradition \_\_, Marriage factor \_\_\_\_\_ Other \_\_\_\_\_, \_\_\_\_\_
10. Are there initiation schools in your area? Yes \_\_\_\_, No \_\_\_\_.
11. Are there curricula guidelines for the programs? Yes \_\_\_\_, No \_\_\_\_.
12. Is it a must that a boy must be circumcised? Yes \_\_\_\_, No \_\_\_\_
13. If one decide not to circumcise, what will there be a problem? Yes \_\_\_\_, No \_\_\_\_.  
Reason: Alienation \_\_, Curse \_\_, Diseases \_\_, Unexplained fact / norm \_\_,

Other: \_\_\_\_\_

14. Are the Christian programs and practices offered a better alternative to the traditional? Yes\_\_\_, No\_\_\_
15. Are these programs holistic and sustainable throughout one's life? Yes\_\_\_, No\_\_\_
16. How are the existing programs carried out? Seriously\_\_\_, casually\_\_\_, Not at all\_\_\_.
17. Do the initiation schools have specialized trained personnel to dispense these programs? Yes\_\_\_, No\_\_\_,
18. How many trainers have you witnessed? More than 2\_\_\_, 1\_\_\_, none\_\_\_
19. Is the church fully involved? Yes\_\_\_, No\_\_\_\_. (If not, why? ( uninformed of involvement\_\_\_, no trained personnel\_\_\_, no curriculum\_\_\_, Other \_\_\_\_\_))
20. In your opinion, have you witnessed behavior change attitude among the initiates generally? Yes\_\_\_, No\_\_\_.
21. For the last, say five years, among the youths who passed through the Christian initiation schools, what percentage are vibrantly active in church and are baptized? 100%\_\_\_, over 50%\_\_\_\_, less than 20%\_\_\_\_. None\_\_\_\_\_.
22. Do you think circumcision practices nowadays are more of a formality than personality upbringing? Absolutely\_\_\_, Somehow\_\_\_, Not at all\_\_\_
23. Do you agree that the spirituality of the initiates have been taken care of fully? Yes\_\_ No\_\_.
24. Do you think the intention of the society to circumcise has been met? Yes\_\_\_,No\_\_\_.
25. Apart from attending church, do you witness young people who went through the Christian initiation schools influencing non-Christian peer group to church? Yes\_\_ No\_\_.

**Focus Group Discussion**

26. Evaluate the existing situation in the following table.  
Tick 1, 2, 3; where 1- Excellent, 2- Fair, 3- Need improvement.

	<b>Program</b>	<b>1</b>	<b>2</b>	<b>3</b>
1	Implementation			
2	Curriculum objectivity			
3	Facilitation			
4	Need-based program			
5	Emotional care			
6	Social care			
7	Physical care			
8	Mental care			
9	Spiritual care			
10	Parental concern			
11	Church concern			
12	Personality development concerns			
13	Counseling programs			
14	Lifestyle issues			
15	Career objectives			

27. Which ones do you think are most vital in formulating a strong curriculum  
State by priority:
28. Do you think these (nos in 28) can solve the present problems facing initiation schools? Yes\_\_\_ No\_\_\_\_\_.

29. Spiritual implementation programs evaluation sheet (indicate 1 – excellent, 2- Fair, 3- no mark)
30. Whom do you think should be involved in these initiation schools?

Pastors, Counselors, Elderly, Trained personnel, Clinical officers, Teachers, Parents, Church youth leader, AMO leader, Other \_\_\_\_\_

**Part B: Questionnaire for young Adventist Christian males who went through Christian initiation schools**

1. Name: \_\_\_\_\_ Code \_\_\_\_\_, Tel: \_\_\_\_\_
2. Which initiation school did you pass through? Christian \_\_\_\_, Tradition \_\_\_\_
3. Were you satisfied with the programs covered? Yes\_\_\_\_, No\_\_\_\_
4. Do you have any outstanding experience in your life from the school? Yes\_\_\_, No\_\_\_,
5. Do you understand why there should be Christian initiation school? Yes\_\_\_, no\_\_\_
6. Do you think there should be a paradigm shift in formulating a holistic curriculum for these schools? Yes\_\_\_, No\_\_\_.
7. If asked, are you ready to volunteer yourself to assist in coming up with a need-based program? Yes\_\_\_, No\_\_\_.
8. Do you expect parents, elderly and your senior to be exemplary to the young ones? Yes\_\_\_, No\_\_\_.
9. Do you opine that they teach them? Yes\_\_\_, No\_\_\_
10. As per what is happening now, is there any outstanding relevance of Christian initiation schools over traditional ones? Yes\_\_\_\_\_, Somehow\_\_\_\_\_, No\_\_\_\_\_.
11. Who do you recommend to teach these schools? (tick one, part, or all):  
Pastors, Counselors, Elderly, Trained personnel, Clinical officers, Teachers, Parents, Church youth leader, AMO leader, Other \_\_\_\_\_
12. If you were a parent would you endeavor to influence your boys for Christ?  
Yes\_ no\_
13. Do you think you have a part to play now to influence others for Christ?  
Yes\_\_\_, No\_\_\_.
14. Who influence you much; parents\_\_\_\_, church leaders\_\_\_\_, church friends \_\_, non-church friends\_\_\_\_, School teachers\_\_\_\_, none\_\_\_\_
15. Do you agree that the following issues challenges you as a youth and you need the church to come up with a way of solving them? (Tick 1-Strongly agree, 2- Agree, 3-Somehow agree, 4- Disagree)

Issue	Strongly agree	Agree	Somehow agree	Disagree
Career choices				
Peer pressure				
Drug abuse				
Pornography				
Secular music				
Dress				
Jewelry				
Sexual immorality				
Alcohol				

16. Do you enjoy going to church on Sabbath? Yes\_\_\_, No\_\_\_\_. (If no, Why \_\_\_\_\_)
17. Do you sincerely pray personally or communally? Yes\_\_\_, No\_\_\_\_.

18. How often do you personally read your Bible: Frequently\_, occasionally Not at all\_.
19. Which of the following main pillars of Adventist church are you well conversant of and belief? (Indicate 1- Very Much, 2- somehow, 3- No idea.)  
 3 Angels message \_\_\_\_\_ Sabbath \_\_\_\_\_ 2<sup>nd</sup> coming of Jesus \_\_\_\_\_  
 State of the dead \_\_\_\_\_ Adventist church and remnant \_\_\_\_\_  
 E.G White and Spirit of Prophecy \_\_\_\_\_ Sanctuary and 2300 days \_\_\_\_\_
20. Do you think the following lessons are necessary in initiation school's curriculum?  
 Tick 1-very necessary 2- somehow necessary 3- unnecessary
- |   |   |   |   |
|---|---|---|---|
| a) Health and temperance  | 1 | 2 | 3 |
| b) Sex education  | 1 | 2 | 3 |
| c) Society and culture  | 1 | 2 | 3 |
| d) Adolescent development stages                                  | 1 | 2 | 3 |
| e) Marriage sanctity  | 1 | 2 | 3 |
| f) Peer pressure and friendship                                   | 1 | 2 | 3 |
| g) Self Reliance  | 1 | 2 | 3 |
| h) Basic skills   | 1 | 2 | 3 |
| i) Honesty and respect  | 1 | 2 | 3 |
| j) Stress and stress management                                   | 1 | 2 | 3 |
| k) Relationships (parents, friends, girls, teachers, elderly etc) | 1 | 2 | 3 |
| l) Relationship with the opposite sex                             | 1 | 2 | 3 |
| m) Leadership   | 1 | 2 | 3 |
| n) Team building  | 1 | 2 | 3 |
| o) Drugs and abuse  | 1 | 2 | 3 |
| p) HIV / AIDS   | 1 | 2 | 3 |
| q) Stewardship –(talent, time, treasure and body)                 | 1 | 2 | 3 |
| r) Adulthood  | 1 | 2 | 3 |

**Thank you**

APPENDIX B

Table 22. Proposed Daily Lessons and Activities during Initiation Period

Day(s)	Lesson /activity	Objective	Facilitator
Day 5	Devotion	learn how to give a brief Bible talk	Tutor in charge
	Morning: Reference to God	To know who God is and how to relate to Him	
	Afternoon: Prayer	Purpose of prayer and modalities of prayer	
Day 6	Morning: devotion		Initiates
	Morning: Praise and singing	Understand the importance of songs and praises and how to compose a song	
	Afternoon: Church services	Learn importance of church services and how best to be involved	
Day 7	Morning: The Bible	Awareness of authorship	
	Afternoon: Major Bible themes	Composition of the Bible and purpose	
	Career objectives	Empowerment	
Day 8	Morning: Main Pillars of Faith (part one)	To understand Bible doctrines	
	Afternoon: Temperance	Learning to be contented in all things	



	Spiritual gifts	Know their abilities and utilize them	
Day 9	Morning: Major Pillars of Faith (part two)	To understand Bible doctrines	
	Afternoon: adulthood and maturity	To instill behaviour change and personality development	
Day 10	Morning: Community service	To mentor for mission and volunteer work	
	Afternoon: self-reliance	To motivate on innovation and industriousness	
	Group activity: teacher's own choice topic / activity	To assess understanding and develop their spiritual gifts	
Day 11	Morning: the great commission	To prepare them for witnessing	
	Afternoon: society and culture	To make them understand the society norms, practices in view of shunning what is unchristian and how to reach them for gospel and live with them harmoniously	
	Group session: teacher's choice	To assess understanding and develop their spiritual gifts	
Day 12	Morning: Church history	To make them know how the church came to be and the dynamics of diversity of denominations	
	Afternoon: health	To inform of the necessity of physical, mental, and spiritual health	
	Group session: teacher's choice	To assess understanding and develop their spiritual gifts	

Day 13	Morning: Leadership skills	To enable them know how to lead / empowerment	
	Afternoon: Health	To inform on body health and better food for the body	
	Group session: teacher's choice	To assess understanding and develop their spiritual gifts	
Day 14	Morning: Christian youth lifestyle	To know how to live a Christian life in a secular setting and how to face life challenges	
	Afternoon: drugs and drug abuse	To learn how to avoid them, how to assist one quit the problem of drug engagement.	
	Group session: teacher's choice	To assess understanding and develop their spiritual gifts	
	Evening assignment: on area(s) taught and to be chosen by the teacher	To make them remember teachings for practical life application	
Day 15	Morning: Memory verses learning and recitation	Help them acquainted with Bible verses	
	Afternoon: Relationships	Help them know how to relate to one another, opposite sex and with people of all status and age in a respectable way.	
	Group session: teacher's choice	To assess understanding, develop their spiritual gifts and encourage fellowship and empowerment	
Day 16	Morning: Victory and temptation	Know how to overcome spiritually any challenge that may affect their faith	
	Afternoon: life stages	Help them know major events that happens to human being like childhood, youth stage, adult stage and all that accompanies those stages	

	Group session: teacher's choice	To assess understanding and develop their spiritual gifts	
Day 17	Morning: Interactive session with a counselor	(Topic and objective- Counselor's volition)	
	Afternoon: Group session: teacher's choice	Interactive session with counselor- concerns, questions and discussions	
Day 18	Pillars of faith revision	To prepare for decision making	
	Afternoon: assignment on pillars of faith	To know their knowledge of the main topics taught.	
Day 19	Morning: Personality development	To make them embrace their individual self-worth	
	Afternoon: basics of Christianity	To inform of the process of being Christ's follower: to know the word believe in the inspired word of God and be Baptized.	
	Healthy foods	Know what is healthy and recommended for food	
Day 20	Morning: HIV/AIDS/STDs	To enable them know of the pandemic and preventive measures	
	Afternoon: Pastor / elder time: interactive session for decision making	To enable each one after going through all the training to voluntarily make informed choice for baptism	

Day 21	Passing out	The church, parents/guardians and invited guests celebrate the passing out event in a designated place to receive and graduate the initiates for successfully completing the training. Each initiate is to receive an award and the tutors to propose names of those who have made a decision to be baptized. The pastor then take them through baptismal commitment vows and baptize them	
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APPENDIX C

MAPS

Kericho County Map



No.	Name	Population (2009 National Census)	Area (Sq. Km)	Description
1	958 Kabianga	35,091	68.70	Mobego, Kiptome, Kapkitony, Chebirirbei, Koiwalelach, Kapcheluch, Chemalul and Kabianga Sub-Locations of Kericho County
2	962 Sigowet	36,175	72.80	Sigowet, Kaptebengwo, Kamaget, KebenetiMindililwet, Kiptere, Kakeburu and Cheptuiyet Sub-Locations of Kericho County

The table show areas which Chemamul District covers in the County.

APPENDIX D

FBOS PROGRAMS IN KENYA

ID no.	Sponsoring organization	Who are taught?	Teachers & teaching materials	TOPICS TAUGHT			
				Health	Adolescence	Religion	Culture & society
03 *	Catholic Nazareth Hospital	Boys	Counselors Teachers Elders Specialists  A 50-page booklet for the boys, " <u>Stepping into Manhood: Shoulder to Shoulder</u> " covers all the topics	Teenage sexual behaviour Drug & substance abuse Human sexuality HIV/AIDS	Self-awareness Peer relationships/ friendships High school challenges Peer bullying Relationships with teachers Relationships with parents Goal setting	Boys' booklet Includes scripture or religious teaching throughout (on about half the pages)	Environment Culture & Christianity (circumcision)
04 *	Catholic Riara Parish	Boys	Educators from Nazareth Hospital	STIs Drug abuse		Christianity	Environmental care Kikuyu culture
05 *	Catholic St. Charles Lwanga Parish, Kamarithu	Boys	Parish priest Hired counsellors	STDs HIV		Christianity	Manhood
06 *	Catholic St. Joseph Loreto Parish, Limuru, Christian Men's Association	Boys & girls	Parish catechist School counsellors Psychiatrist	Behavior change Human sexuality Reproductive health HIV-AIDS, STIs Chemical dependence	Relationships with older students Unrest & discipline in school Study techniques Leadership Team building	Spiritual awareness Bible study & discussion Prayers	Initiation in Kikuyu context
07 *	PCEA Githunguri Presbytery, Men's Fellowship	Boys & girls	School teachers School counsellors Recent graduates Religious leaders Some well-versed in Kikuyu traditional values	Drugs & abuse Sexuality HIV/AIDS	Challenges of adolescence Peer pressure Adjustment in secondary school Self discipline		Traditional values

ID no.	Sponsoring organization	Who are taught?	Teachers & teaching materials	TOPICS TAUGHT			
				Health	Adolescence	Religion	Culture & society
15	PCEA Chogoria Hospital	Boys	Church leaders Chiefs Local leaders Peer counselors  A 20-page booklet for the boys, " <u>Climbing to Manhood</u> ", covers some of the topics	Good mental health Malaria STIs HIV&AIDS – available services, opportunistic infections Substance abuse & alcohol	Changes & choices Relationships with parents, friends, girls Stress & stress management	Christian maturity What does it mean to be a Christian man?	Violence What does it mean to be a traditional man? Requirements of the law Community expectations Meru traditions
17	Catholic St. Camillus Hospital at Tabaka	Boys	Catechist Medical staff Elderly men	HIV/AIDS		Christianity	Kisii traditions
19	African Gospel Churches (AGC) & Tenwek Hospital	Boys	Field health educators Hospital chaplains	HIV/AIDS	Adulthood	Religion	
21	AIC Litein Hospital	Boys & girls	AIDS coordinator	Health		Religion	
22	AIC Kapsowar Hospital	Boys	Counselling department Health workers Pastors	HIV/AIDS		Spiritual matters	
24	Inter-Christian	Boys	Health workers	HIV/AIDS		Biblical principles	Community responsibility

ID no.	Sponsoring organization	Who are taught?	Teachers & teaching materials	TOPICS TAUGHT			
				Health	Adolescence	Religion	Culture & society
08 *	PCEA Lay Training Centre at Kikuyu	Boys & girls	Pastors Teachers Clinical officers Counsellors Specialists  A 20-page teaching manual <u>"Speed Governor Age Group"</u> covers most of the topics, some in outline only.	Chemical dependence Female reproductive system Human sexuality STDs HIV/AIDS	Life skills Adjustment in secondary school Home as a school Adolescent stress Self esteem Understanding your potential Pornography in schools Girls in a mixed school Youth & crime Boy-girl relationships Time management Child/Parent relationship	Spiritual initiation  Christian integrity  Specific scripture or religious teaching on a few pages of the manual	What is a rite of passage? African traditional values Leadership formation Female abuse Adulthood Manhood Womanhood Lesbianism
09	Catholic St. Martin's Parish, Nyahururu	Boys & girls	Church & community adults	Drugs HIV	Preparation for Form One (secondary school)		Community & family responsibilities
10	PCEA Tumutumu Hospital	Boys	Medical workers Church leaders Community leaders & elders	HIV/AIDS		Christian teaching	Kikuyu tradition
11	Catholic Chaaria Cottolengo Hospital	Boys	Student doctors COs Male nurses				Adulthood Manhood
13	MCK Kaaga Synod, Men's Fellowship	Boys & girls	Trained counsellors Pastors Local leaders Meru elders Medical personnel	Health issues		Christian maturity	Responsible manhood Meru tradition



**TOPICS TAUGHT**  
**IN MALE CIRCUMCISION PROGRAMS SPONSORED BY FAITH-BASED GROUPS IN KENYA**  
 2006

NOTES: \* indicates a site visit  
 Sponsoring organizations abbreviated in table: **ACK** = Anglican Church of Kenya, **AIC** = African Inland Church,  
**MCK** = Methodist Church of Kenya, **PCEA** = Presbyterian Church of East Africa

ID no.	Sponsoring organization	Who are taught?	Teachers & teaching materials	TOPICS TAUGHT			
				Health	Adolescence	Religion	Culture & society
01	Catholic Archdiocese of Nairobi	Boys & girls		Sex AIDS	Boy-girl relationships Life skills		
02 *	ACK Diocese of Mt. Kenya South	Boys & girls	Clergy Lay persons Specialists Both men & women	Human sexuality Drug dependance	Parent-child relationships Student-student relationships Self-control Challenges of adolescence Self-reliance How to make it in life Adjustment to see own self	Cults Spiritual initiation Christian maturity Christian integrity	Kikuyu traditional values Dangers of secular music

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