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## Parental Child Socialization and the Ecclesiastical Community:

A perspective from Embu Anglican Episcopate, Kenya

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### Abstract

The aim of the article is to evaluate the effectiveness of child socialization in the Anglican episcopacy of Embu, Kenya. The article delves into socialization in the ecclesiastical circles pertaining to integral development models for teenagers in terms of their physical (body), spiritual (soul), emotional (mind) and social values. In particular, the Anglican Church socializes her children in order to help them grow and become strong Christians; and this is ideally done to mould them from an early age in all dimensions of life, namely: morally, socially and spiritually. However, in spite of being socialized through different rites of passage, the youth members are battling with different forms of moral concerns. The article suggests that there is need for the Anglican Church to re-evaluate her socialization programmes in order to minimize moral decadency among the youth.

**Key words:** Churching, God-parent, Holistic, Morality, Socialization, Socialization programmes.

### Introduction

According to Adie (2002), socialization is the process by which we learn the ways of a given society or social group so that we can function within it. Globally, child socialization has been taken seriously both by the society and the Church. In her attempt to show the importance of socialization, Crispi (2004), argues that the way we are, behave and think is the final product of socialization. She further strengthens her argument by stating that since the time of our birth, we get shaped into being what the society wants us to be; and that through socialization, we learn what is appropriate and improper for men, women, boys and girls.

In his attempt to explicate why the Church has a role in child socialization, Mugambi (1995) asserts that the Church, as a social institution in Africa, remains the most accessible medium of communication because it serves as the bridge between the past and the future. Mugambi (1995) contends that the Church can bridge between the past and the present. Such bridging can be used to socialize children effectively in our contemporary society. Furthermore, the Anglican Church Christians can use religious convictions to socialize their children because religion has been considered as a force which regulates human behaviour throughout the human history. Socialization of children by the Anglican Church members is expected to be a continuous process. This view is supported by Donovan (1982) when he observes that Jesus learned about God every day in His lifetimes and He continued learning until the very end.

The Anglican Church has sacramental catechetical programmes such as churching in which dedication of children is carried out (Gitome 2011), baptism (Mbiti 2008) and confirmation (Hale 2000). After the birth of a baby, there is usually a churching ceremony which is carried out by the Anglican Christians within the first ninety days after childbirth. During the churching ceremony, Anglican Christians perform purification and thanksgiving rituals. In these rituals, there is purification of the mother and thanksgiving prayers for the baby's safe delivery (Anglican modern prayer book 1997).

After churching, some infant baptisms are done while others are done later. Mugambi (1989) explains that infant baptism is practiced as the wish of the parents that the children will grow up within the setting of the moral-ethical teachings of the church. "Godparents" are chosen who become the sponsors of the children at the ceremony and take the vows of initiation into the church on behalf of the children. Synman (2004) explains that Christian parents and godparents have an awe-full responsibility of bringing their children to baptism. He further notes that they undertake and guarantee that the baptized infant will be brought up in fear and nurture of God.

After attaining twelve years and above, confirmation as an initiation ritual is carried out among the Anglican children according to Hale (2000). Synman (2004) observes that confirmation is the completion of baptism and that both are initiation sacraments. During confirmation, the candidates affirm their faith and commitment to Jesus; promise to avoid sin and vow to become witnesses and workers for the Lord. According to Our Modern Services Anglican Church of Kenya (2017) before confirmation by the bishop, the candidates are taken through catechism by a catechist for a period of six months. The catechism classes' teachings include: Call of God, Christian Belief, the Church and Ministry, Christian Obedience, the Holy Spirit in the Church and the Christian Hope.

Apart from the Anglican Church's sacramental catechetical programs used to socialize children, the Anglican Church has other programs which it utilizes to socialize its children. One of them is the Sunday school. Megill (1981) observes that the Sunday school has been used as the primary means of Christian education within the Church and that almost 90% of adult members come from Sunday school. Cook (2013) posits that in the Sunday school, children are socialized into the knowledge of the fact that God loves and cares for them and He expects them to obey Him. In the Anglican Church, the Sunday school is used as a socialization agent. It ensures that in Anglican Church, there is socialization of children during their formative years. Anglican Church of Kenya Sunday school teachers' training manual (2012) states that in the Anglican Church, music is used as a media of communication in the Sunday school. It also observes that singing brings courage, encouragement and joy to a human spirit. Singing is an excellent socialization tool because many songs present a thought in a clearer and concise manner than any other form of presentation. Music is part of a children's life and reaches them in totality which includes mind, soul and spirit.

Children are also socialized through Boys and Girls' Brigade activities. Thungu, Wandera and Alumande (2010) study states that Brigade members are taught life skills which enable them to deal effectively with the demands and challenges of everyday life. The skills include knowing and living with oneself, living with others, and making wise decisions. They also acquire virtues such as honesty, patience and hard work.

According to Alexander (2007), in order to have effective parental child socialization, Mothers' Union (MU) and Kenya Anglican Men Association (KAMA) give teachings to the parents which help them to socialize their children to uphold God's principles who is the giver of moral virtues. Kagema (2008) argues that the Mothers' Union (MU) and Kenya Anglican Men Association (KAMA) have activities in which parents are taught socialization skills which they use in order to ensure children are brought up in fear of God who is the giver of moral virtues. KAMA aims at promoting family values while the Mothers' Union's objectives are to encourage parents in their role of bringing up their children in faith and life of the church as agents of child socialization.

According to Mugambi (1996), the Anglican Church of Kenya believes that children are the most energetic group both physically and emotionally but very delicate because they are the most vulnerable group whose energies can be abused. During her socialization forums, the Anglican Church uses the Bible because any form of theology has the scriptures as the primary material for each doctrine and plays a major role in the structure of every theologian according to Stephenson (2009). In the theology of the Anglican Church on child socialization, the Bible is used as her authority because she draws her teachings from the Bible and puts much emphasis on the principle of *sola scriptura* (The Bible as its own interpreter).

According to Mbiti (2008), the Bible is God's revelation concerning remedy for sin and it is the justification for the claim that one can know anything about God. Mbiti (2008) further avers that scriptures are the product of the creative work of

the Holy Spirit who gives it a divine quality that distinguishes it from all other literature. Waweru (2011) states that the Bible is the church's book and that it is the final authority in religious matters in Africa. Taylor (1992) is of the opinion that the Bible is an important tool of socialization. This because it not only provides a true understanding of people's basic needs but also gives the answer to these needs.

Intensive socialization of children in the Anglican Church needs to be carried out because Gecaga (2003) in her study reports that 24.7% of the youth respondents identified teenage pregnancy as a problem, 28.1% sexually transmitted diseases, 29.5% drug and substance abuse while 11.6% identified abortion. Moreover, the youth have problems such as promiscuity/illicit relationships and poor parental relationships (Mwiti, 2005; Oketch, 2018; Gathogo, 2011; Gathogo, 2001). Magesa (2008) states that incest is also a moral challenge facing the youth today. Bestiality as a challenge has been identified by Silberschmidt (1999) while homosexuality is cited by Gicho (2015). Besides the youth are afflicted with abuse of alcohol and drug substance as well as Sexually Transmitted Infections (STI) (Kunhiyop, 2008; Edward & Anif, 1990). Mwiti (2005) states that the clergy should guide the youth towards change and transformation especially in relation to God, self and others. They should use the word of God to "teach the truth, rebuke error, correct faults and give instructions for right living according to second Timothy chapter 3:16-17.

### **Theoretical frame work**

This paper was theoretically informed by Niebuhr's (1894-1962) Christ and Culture theory and Religious Socialization theory whose major proponents are Myer (1996) and Sherkat (1998). Niebuhr 's Christ and culture theory and religious socialization theory as advanced by Sherkat and Myer (1996) were used to show how religion shapes the contemporary youths' world view, behaviour and practice and also influence their attitude towards set up systems and laws, precepts, virtues and vices. Niebuhr's (1894-1962) Christ and culture theory was used to clearly bring on board the transformation Christ brings on culture and the contribution it brings on child socialization in church circles in as far as effective child socialization is concerned.

### **2.1 Methodology**

The researcher employed descriptive research design. This design was suitable because it allowed the researcher to use in-depth interviews, questionnaires and focus group discussions to gather factual information systematically.

### **2.2 Site of the research**

The article's findings were established from the Anglican church of Kenya in Embu County; Kigari Archdeaconry. Five congregations were used which included Kirigi, Kigari, Manyatta, Kairuri, and Mukangu. The area was purposively selected because CMS started their mission work at Kigari from 1909. It is therefore the cradle of Christianity in the Embu County of Kenya.

### **2.3 The research's data population**

The respondents were sages of Aembu people, Anglican Church Christians and the clergy in Kigari archdeaconry. The target population of Kigari Archdeaconry consisted of approximately 1729 people members who regularly attend Sunday Service in the selected areas (Mission Director 2019). The sample population consisted of 256 people.

## **3.0 The articles' findings on Anglican child socialization**

### **3.1 Churching and baptism**

Churching and thanksgiving were cited as important rites which are carried out in the Anglican Church after the birth of children. Gakiavi (O.I. 11<sup>th</sup>/2/2021) argued that children are prayed for and thanksgiving offered to God for safe delivery during mothers' churching as a sign of their parents' faith in God's power which they believe protects and cares for them. It is a demonstration of hope that children will grow under God's guidance. Wawira (O.I. 11<sup>th</sup>/2/2021) explained that the liturgy offered shows the element of cleansing. It makes a person to be accepted into the society. During labour pains, a person may curse the husband or God. Prayers offered during churching makes one to be cleansed from sins committed beforehand. Churching and cleansing are used to officially incorporate into the community the mothers while at the same time the new members of the community (babies) are introduced, welcomed and accepted as members (Mutembei, O.I. 11<sup>th</sup> /2/2021).

Churching is also important because it introduces the baby into the Church which is the community of God's people thus giving it an identity as a Christian.

On the other hand, Ngunguru (O.I. 11<sup>th</sup> /2/2021) explained that during churching, a mother is welcomed back to partake in the Holy Communion. He further explained that this is because if a person skips the Holy Communion for more than three times, he/ she is welcomed back officially. Sometimes infant baptism is carried out during the churching rite especially if the parents were wedded in the church. Wanjira (O.I. 18<sup>th</sup>/2/2021) stated that in baptism, new born babies acquire new names which give them a new identity. Baptism welcomes a child into the family of Christians as observed by Njoki (O.I.21<sup>st</sup>/ 1/2021).

Baptism is the gateway into Christianity. One becomes a soldier of Christ. Baptism is important because through it, Christians fulfil the command of Jesus according to Mathew 28: 19 which states, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

### 3.2 Socialization through naming

While evaluating the Anglican Church's child socialization programs, it was necessary to find out if Kiambu names are used to name children. Njue (O.I.21<sup>st</sup>/ 1/2021) stated that when giving children Kiambu names, some parents choose names with a meaning. These names depict the character of a person, economic stand of the person, religiosity or even political influence. Macharia and Kimanthi are male names which mean one who works very hard to get rich. Nyakio or Wakio are names given to a girl. It means a hard-working woman while Wamugunda, Murimi and Kirimi are used to describe a man who is a farmer by profession while Karimi is used for a woman.

Wakina (O.I.30<sup>th</sup> / 1/2021) on the other hand stated that in the Anglican Church, names such as Grace, Favour, Patience, Victor, Faith, Hope, Praise, Mercy, Innocent, Prosper, Peace, Joy, Angel, Charity, Gift and Happiness are becoming more popular than most of the Biblical ones. It was noted that Biblical evidence indicates that the meaning of names is very important. From the time of creation, Adam and Eve's names had meaning. Adam is a Hebrew word meaning life. There is also the evolution of names. This is backed by the fact that names found in the Old Testament are not used in the New Testament with the exception of some names such as Zechariah and Joseph which appear in both the old and New Testament. The new names imply new status. Appealing new names are chosen because they serve as a new identity in which a certain character or desired destiny is portrayed.

There is evidence that people are concerned about the character of the biblical name they give to their children because during the FGD held with parents, Marigu (O.I.18<sup>th</sup> / 2/2021) indicated for instance that parents do not name their children Judas because of his role in betraying Jesus or Nabal because of his foolish character. Thaara (O.I. 18<sup>th</sup> /2/2021) and Mugane supported this view and revealed that even a name like Cain is not popular because he is viewed as a murderer. From the youth respondents, the researcher sought to establish if children in the Anglican Church were told the meaning of their names as a way of socializing. The following were the findings.

**Table 3.1: Parents Who Explain Meaning of Names to Children**

Response	Boys		Girls		Total	
	F	%	F	%	F	%
Yes	4	4%	9	8%	13	12%
Sometimes	10	9%	16	15%	26	24%
No	32	30%	37	34%	69	64%
<b>Total</b>	<b>46</b>	<b>43%</b>	<b>62</b>	<b>57%</b>	<b>108</b>	<b>100</b>

According to the findings, 12% said children were told the meaning of their names, those who said children were sometimes told were 24% while the majority who were 64% said children were never told the meaning of their names. When children grow up, Njagi (O.I. 4<sup>th</sup> /2/2021) stated that they are the ones who look for the meaning of their names from the internet. They may also hear a discussion about the meaning of names and would want to find out the meaning of theirs. This

means the kind of socialization whereby a name gives identity and shapes the character as well as guides the destiny of a child is no longer in existence. This is risky because it can contribute to bringing up people who are not motivated, ambitious or who may have nothing to live for. This is because when a child wants to be like the person whose name he/ she bears, he/ she will work hard in school to achieve such an objective, try by all means to behave like that person and this may help such a name bearer to avoid negative peer influence because such child is already focused and knows the goals he /she wants and which dream he / she wants to fulfil.

**3.3 Sunday school and brigade as a socialization agent**

When children are able to talk, walk and respond to instructions, the Anglican Church hands them to Sunday school which is another socialization platform. Kiguru (O.I. 18<sup>th</sup> /2/2021) observed that the Anglican Church has Sunday school which socializes little children. Murugi (O.I.18<sup>th</sup>/ 2/2021) added that in Sunday school, children are taught about God. They experience the art of worshipping and learn Church traditions. She further argued that at the Sunday school, children learn to relate with others and they also get an identity. Moreover, they learn about their Sunday school which is an integral part of Christian community.

Children are taught responsibilities depending on their age and ability according to Kivunja (O.I.9<sup>th</sup>/2/2021). In the Church, children are taught to be concerned with one another. They are also instructed practically through paying home visits to their members who may be sick or an adult such as an elderly person who may be in need of help. Sunday school basically offers child socialization on African hospitality. Healey and Sybertz (1996) concur by explaining that hospitality is a very important cultural and social value in African society and that it is "a way of life" that is intimately bound up with personal relationships and community.

Kaari (O.I. 24<sup>th</sup>/1/2021) noted that although there are efforts to socialize children effectively at Sunday school level, socialization of children is not effective because some parents leave their children alone at home and when left without a responsible person to watch over them, they can do many destructive things. Mugane (O.I.19<sup>th</sup>/2/2021) during the FGD with parent respondents stated that when Sunday school children attain the age of seven to eleven years, they are enrolled as brigade members. Socialization on Christian virtues continues when those children join the brigade. Mugane further stated that the brigade members are taught to fear God, love their family members, desist from using abusive language, not to steal and to always speak the truth. Wangiri (O.I.19<sup>th</sup>/2/2021) argued that socialization is geared towards spiritual, physical, social and educational development. On spiritual development, children are taught Bible teachings, they memorize Bible verses and sing sacred songs composed by brigade teachers.

**3.4 Confirmation rite of passage**

Confirmation gives the candidates a chance to declare their faith personally because during their infant baptism, their godparents did it on their behalf. In his contribution towards Anglican Church catechetical rites of passage, Nyaga (O.I. 23<sup>rd</sup> /1/2021) said that confirmation is a way of showing that a person has become a mature Christian. He noted that after confirmation, people partake in the Holy Communion as way of being able to remember that Jesus died for them.

It was important to find out what the youth members were taught during catechism classes before getting confirmed. Below were the findings as shown on figure 3.1.



**Figure 3.1: Things Taught During Catechism**

When youth respondents were asked to indicate what they were taught during catechism classes, the following were the



responses; 20% said they were taught the Apostles creed, 19% said the Ten commandments, 24% mentioned obedience, 6% said they were taught forgiveness, 8% mentioned repentance, 7% noted purity while 18% said the Lord's prayer.

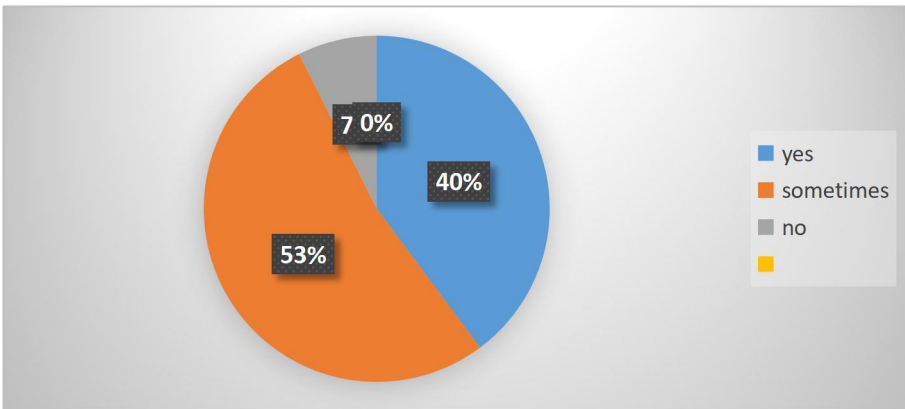
All the youth members were supposed to have been taught the Ten Commandments, Lord's Prayer and the Apostles' creed. The fact that they did not mention them only means that they did not pay attention when they were being taught. Therefore, it means the catechism classes may not have been motivating. This could be remedied by restructuring the classes so as to captivate the learners and make the teachings of tenets of Christian faith more effective.

### 3.5 Socialization through Kenya Anglican Youth Organization (KAYO)

When children attain the age of fifteen years, Kimoro (O.I .5<sup>th</sup> /2/2021) explained that they are enrolled as Kenya Anglican Youth Organization (KAYO) members. Before being enrolled as KAYO members, they are taught Christian tenets of faith. The researcher gathered from Mukono (O.I.4<sup>th</sup> /2/2021) that KAYO deals with issues of the Anglican youth ministry.

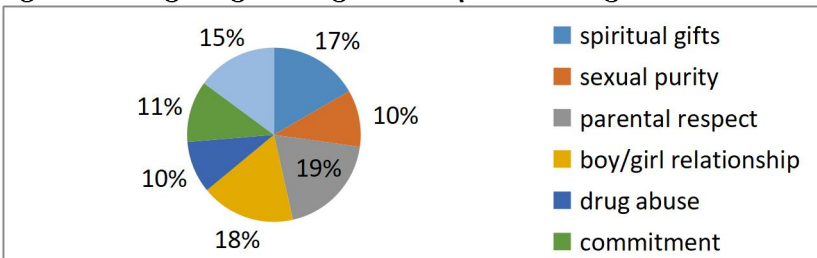
Njagi (O.I. 9<sup>th</sup> /2/2021) argued that the KAYO socialization is geared towards offering its members teachings on responsible behaviours which will lead to economic empowerment. Also, guidance on healthy living is taught to the KAYO members; this exposes them to HIV and AIDS awareness. Moreover, marriage guidance is offered. The youth are socialized with the objective of diverting their energy to more productive activities because "an idle mind is the Devil's workshop." When asked if there were secluded meetings for both female and male youth members during KAYO programs, the following were the responses from the youth respondents.

**Figure 3. 3: Socialization through secluded meetings**



The findings indicated that 40% said they had secluded youth meetings, 53% said they sometimes had such meetings while 7% said they did not have such meetings. The practice of Anglican Church of having secluded teachings for its youth members shows the importance of secluded teachings. On some occasions, Jesus would take his disciples to lonely places so that he could teach them on their own. Jesus was careful to teach them in such a way that they could remember what he had said. The researcher wanted to find out some of the things the youth members had been taught during secluded youth meetings. The following were the findings as shown on figure 3.4.

**Figure 3.4 Things taught during secluded youth meetings**

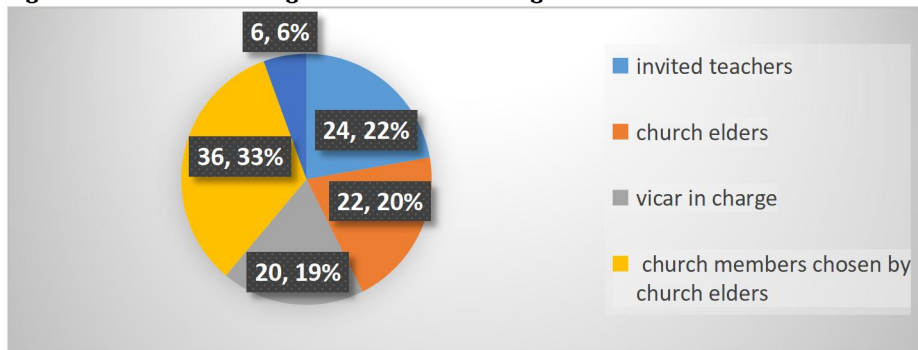


According to the findings, 17% of the respondents indicated that they had been taught a career choice, 10% had been given information on drug abuse, 15% mentioned Spiritual gifts, 10% stated sexual purity, 19% indicated parental respect, 18% indicated they had been taught about boy/girl relationship while 11% stated they had been taught commitment. The indication by 10% of the youth respondents that they had been taught sexual purity shows that the Anglican Church initiates talk about sex with youth members.

Igoki (O.I.13<sup>th</sup>/2/2021) observed that there are also youth seminars organized for the youth in the Anglican Church. During such seminars, the vicar organises teachers who teach the youth members different topics. Muthanje (O.I. 14<sup>th</sup>/2/2021) argued that sometimes the youth members are involved in topic selection before a seminar is held. She further stated that some of the recent topics they had requested to be taught during one of the recently held seminars include spiritual growth, technology, relationships, marriage, drug and substance abuse.

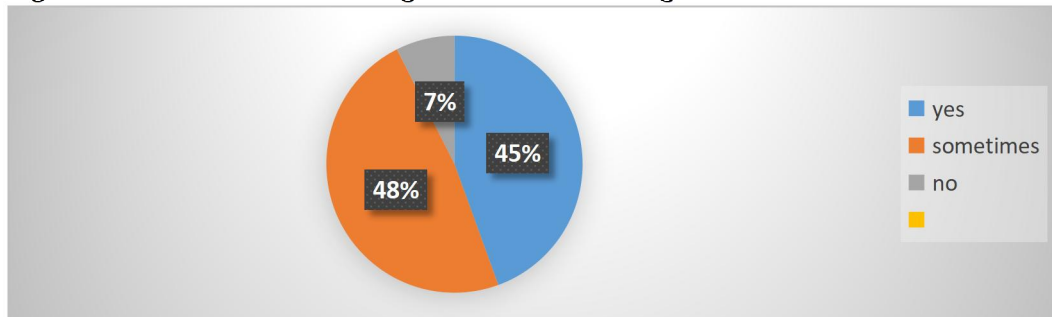
During data collection, when asked who teaches during the secluded meetings for the youth, 6 % of the youth members said they were taught by MU and KAMA members, 22% said they were taught by teachers invited by the Vicar-in-charge, 20% said the teaching was carried out by the church elders while 33% said it was done by some Church members chosen by the Church elders while 19 % explained they were taught by the Vicar-in-charge as shown on figure 3.5.

**Figure 3.5 Teachers during the secluded meetings**



The researcher notes that most of the teaching during secluded youth meetings is carried out by Church members chosen by church elders (33%), followed by teachers invited by the Vicar-in-charge (22%) while the vicar is seen to be actively involved in teaching during youth secluded meetings (19 %). However, 6 % of MU and KAMA leaders show there is need to involve them more because there are teachings which they are offered in their other forums in order to effectively carry out child socialization in the Church. It was necessary to find out from the youth respondents whether the teachings given during scheduled meetings were effective. The following were the findings.

**Figure 3.6: Effectiveness of Teachings of Scheduled Meetings**



From the collected data, 45% of the respondents indicated that the teachings they received during their secluded meetings helped them solve their personal problems, 48 % said they sometimes assisted while 7 % said they did not. The assertion by 7 % that whatever they are taught does not help them solve personal problems is an indication that the kind of

socialization offers perhaps is devoid of the power to change the mind-set of the children being socialized and therefore calls for an improved approach in order to achieve the desired results of offering a socialization which will prepare children for their future roles as adults.

During the FGD with parents, Marigu (O.I.6<sup>th</sup>/2/2021) explained that the vicar and the church elders are actively involved in teaching the youth members but they still have moral challenges. This suggests that the clergy and the laity need more training on how to socialize the youth effectively. This concurs with the views of Feltham (1996) who argues that it is necessary to train socializers so that they receive in-depth training in theory in order to get practical competencies which can be applied to their work.

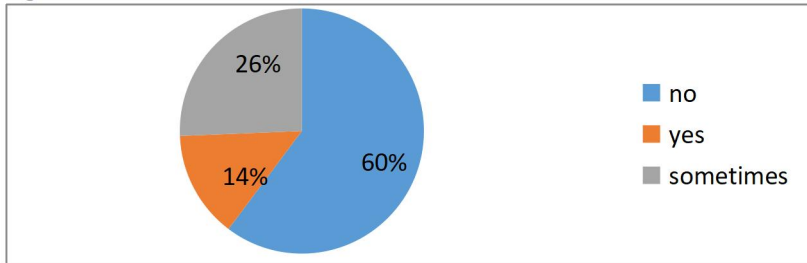
Muthoni (O.I.O.I.21<sup>st</sup>/2/2021) argued that Mothers' Union (MU) is actively involved in child socialization at the family level. The MU ensures their children are taught the fear of God even before they are taken to the Sunday School. They also teach their children moral virtues such as respect, obedience, honesty, hard work, trust in God, temperance, kindness, unity, love, hospitality and altruism from a tender age. Njue further (O.I.21<sup>st</sup>/2/2021) argued that there was a time the MU used to gather girls together and advised them accordingly. However, this has not been possible recently due to involvement in different activities by most of the MU members away from home. The above view contradicts the findings by Waimea (2007) that young parents are expected to parent their children yet they do not receive training on how to appropriate parent.

KAMA members also take part in the socialization of children in Anglican Church. Njiru (O.I.14<sup>th</sup>/10/2020) argued that KAMA is interested in positive socialization of children. They meet as KAMA members and discuss how the socialization can be made effective. They have noted that generally children are disobedient due to peer pressure. KAMA has also pointed out that the media affects children negatively by promoting immorality. Hence, engaging in sexual activities is no longer a sin in as far as media socialization on sexuality issues is concerned.

### 3.6 Parental home socialization

This article wanted to find out if during child socialization in the Anglican Church, children are taught tenets of Christian faith at home. The following were the findings from the parent respondents.

Figure 3.2: Child Socialization on Tenets of Faith



The parent respondents indicated that children who attended Sunday school, brigade and KAYO members had not been taught Christian tenets of faith by their parents and godparents as they had promised during the day of their baptism. This view was expressed by 60% of the respondents. 26% said they were sometimes taught while only 14% said they had been taught Christian's tenets of faith. The researcher observes that parents and godparents leave the work of socialization on Christian tenets of faith to the catechist who must do so while preparing candidates for confirmation. It can easily be concluded that at home, little time is available to teach children tenets of Christian faith. When children are not taught tenets of Christian faith thoroughly by their parents and Godparents, there is a knowledge gap left in their lives. This affects their general behaviour as evidenced by children in society who are ill-equipped with religious values.

There was need to establish the areas the parents had taught their children while at home to improve their moral values as well as social well-being and the following were the findings.



**Table 3.2: Areas the Parents Taught the Children while at Home**

Areas which the children have been taught by their parents while at home	Men Frequency	%	Women Frequency	%	Totals	%
Spiritual growth	2	6.25	5	10.87	7	8.97
Boy/girl relationship advice	5	15.625	7	15.22	12	15.38
refraining from drug and substance abuse	5	15.625	3	6.52	8	10.26
Interpersonal relationships	2	6.25	4	8.7	6	7.69
Academic achievement	4	12.5	7	15.22	11	14.1
Parental relationship	2	6.25	4	8.7	6	7.69
Health issues	3	9.375	5	10.87	8	10.26
Use of mass media	4	12.5	5	10.87	9	11.54
Church activities	3	9.375	1	2.17	4	5.13
Avoiding peer pressure	2	6.25	5	10.87	7	8.97
Totals	32	100	46	100	78	100

The findings indicated that, 8.97% (7) of parent respondents had taught spiritual growth while 15.38% (12) had handled boy/girl relationship advice. 10.26% (8) indicated they had taught the youth members at home refraining from drug abuse and substance abuse. On the other hand, 11.54% (9) had addressed the issue of use of mass media and 10.26% (8) had dealt with health issues. Academic achievement had been dealt with by 14.1% (11) of the parent respondents. It has been noted that interpersonal relationships 7.69 % (6) and parental relationship 7.69 % (6) had been handled by an equal number of parent respondents. 8.97% (7) stated they had taught the youth members at home the importance of avoiding peer pressure. The findings reveal that the least handled issue at home was Church activities which was dealt with by 5.13% of the parent respondents. The fact that 11.54% had addressed the issue of use of mass media shows that most of the parents are aware of the negative impact of social media on child socialization.

The findings support Ritzer’s (2008) study that globalization is the spreading of worldwide practices, relations, consciousness and organization of social life geared towards transformation of people around the world in some cases causing dramatic transformation. Cultural transformation which affects the cultural identity of people that are being transformed is evident.

**3.7 Sources of important information**

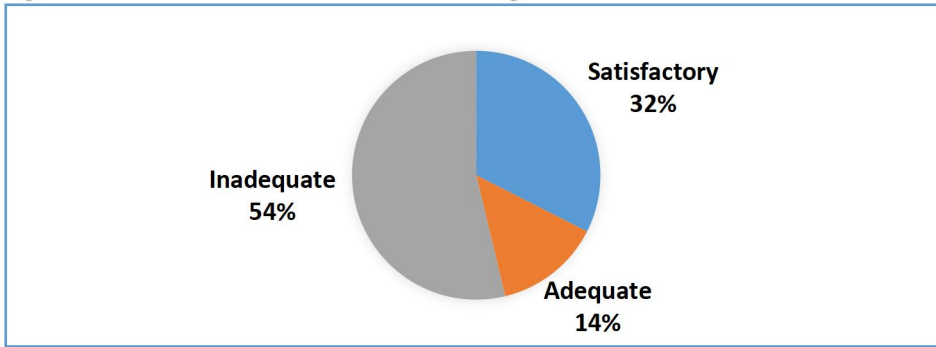
Youth members were interviewed to determine their source of information on different issues. The following were the findings; 14.81% (16) of the youth respondents stated they get most of the important information from peer group members and their friends. 7% (8) said they got from mass media advertisements, 5% indicated they got from movies, 7% (8) explained they got from other siblings. Majority who were 16% (18) indicated they got important information from their parents while 2% (2) stated they got it from novels. 10% (11) of youth respondents stated they got from browsing using a computer, while 12% (13) said they got while browsing with a mobile phone, 11% (12) stated they got from the church while 15% (16) indicated they got from school. The findings lead to the conclusion that the youth members get most of the important information from social media (mass media advertisement 7%, movies 5%, browsing with mobile phone 12% and 10% browsing with computer). It also shows most of the parents, 16%, do child socialization as well as the Church, 11% and schools, 15%.

The findings showed that 14.81% of the youth members got important information from peer group members and their friends. This finding supports the views of a study carried out by Mutule et al. (2020) that children seem to have more freedom discussing sex issues among peers. In that study, 35% of the youth respondents explained that they discussed sex issues with their friends. Muthanje (O.I.28<sup>th</sup>/1/2021) observed that when the youth are at home, they secretly view pornographic materials and practice what they see happening as they watch pornographic movies. They also experiment with their bodies after learning about human developmental stages. The aftermath of such engagement turns out to be unwanted teenage pregnancies. This makes the victims usually the girls to drop out of school or procure abortions. The above views support the findings by Lenhart (2015) that today's digital teenagers spend a lot of time online since the internet provides an instant source of a wide variety of information both negative and positive and a fast means of exchanging this information.

### 3.8 Church's Effectiveness in Enhancing Socialization of Children

The researcher wanted to establish how parents rated the effectiveness of church in enhancing socialization in children. The following were the findings.

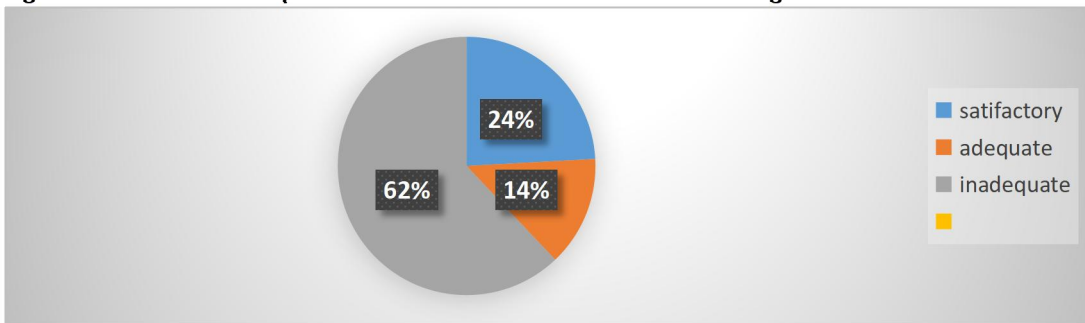
**Figure 3.7: Church's Effectiveness in Enhancing Socialization of Children**



From the results in Figure 19.4, majority 42 (54%) of the parents felt the church has not done enough in enhancing socialization of children while 25 (32%) said it was satisfactory. Only 11 (14%) said such programs are adequate.

The researcher sought the views of the godparents' concerning the efforts of Anglican Church in addressing socialization of children. The following were the responses as indicated on figure 3.8.

**Figure 3.8: Views of God-parents on Church Effectiveness in Enhancing Socialization of Children**



The researcher found that 14% of the godparent respondents found the Anglican Church's socialization of children adequate, 24% said it was satisfactory while 62% said it was inadequate. Mugo (O.I.19<sup>th</sup>/2/2021) felt that the Church is to be blame for its failure to effectively socialize children. The church leaders have no time to socialize children appropriately. They teach theology which is hardly grasped by most of the members of the congregation, especially the youth. Lack of parental supervision has also been blamed for lack of effective child socialization.

#### 4.1 Conclusion

The ACK is socializing her children through sacramental catechetical programs such as churching, baptism and confirmation. Socialization in the Anglican Church is carried out in the Sunday school, brigade, KAYO, KAMA and MU activities. However, we still have many youths' moral challenges in the Anglican Church. It has been noted that the socialization of children is affected by peer pressure and IT influence. This is because peer members and mass media give positive and negative socialization. Therefore, there should be filtering of information given to the youth through guidance and counselling. To address negative effects of peer and mass media, there should be training of the parents and Sunday school teachers through seminars and workshops.

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