

**ASSESSMENT OF THE CONTRIBUTION OF THE ANGLICAN CHURCH IN  
ADDRESSING THE BOY CHILD CRISIS IN THE DIOCESE OF EMBU,  
KENYA**

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Requirement for the Award of the Degree of Masters of Arts in Religious Studies  
of Chuka University**

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## DECLARATION AND RECOMMENDATIONS

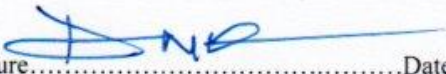
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### Recommendations

This thesis has been examined, passed and submitted with our approval as the University Supervisors.

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## **DEDICATION**

I dedicate this thesis to my beloved family: my wife, Ruth Mukami Kinyua, my son, Caleb Kirathimo, and my daughters, Natasha Wendo and Natalia Mumbi. Their unwavering support, commitment, and encouragement were instrumental in my success in completing this research work. I am deeply grateful to my parents, Robert Nyaga and Rachel Nyaga, for providing me with a strong educational foundation and for instilling in me the value of persistence, which motivated me to see this research through to completion.

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## **ABSTRACT**

Leaders from Embu County have raised red flags over the diminishing numbers of boys in some schools and involvement in crime as well as drug abuse. Within the Anglican Church of Kenya, Diocese of Embu boy child is rated behind in education, a situation that might lead to lack of male leadership in future. This has translated to gender imbalances at higher educational levels which in turns hinders social mobility. The impact of this neglect on the boy child's life is that; some have dropped out of school leading to high number of uneducated boys, others have joined outlawed sects, others have engaged into drugs and substance abuse, violence, manipulation by politicians in electioneering period among other criminal activities. The Church as a social institution is mandated to bridge gaps within the society. The purpose of this research was to access the ways in which the Anglican Church Diocese of Embu can address the boy child crisis. The objectives of the study were: to establish the nature and extent of boy child crisis in the Anglican Diocese of Embu; to investigate why there were no programs within the Anglican Church Diocese of Embu addressing the boy child crisis, and finally to suggest ways in which the Anglican Church Diocese of Embu can address the boy child crisis. This study was significant because it addressed the plight of the boys in Church and society. The study also contributed in the field of sociology of religion because it dealt with the role of religion in society. It adopted Structural Functionalism theory which addresses social interactions and relationships, and their role on development and growth of human beings in the society. The study employed cross sectional descriptive study design. The target population was 26108 men, women and boy child in ACK Churches in the Diocese of Embu. The study involved 50 Churches stratified into 7 archdeaconries and a sample of 254 men and women, and 73 boy child selected by Stratified Proportionate random sampling. The researcher purposively selected 21 Clergy and 35 Church elders. The total sample size for the study was 383 respondents, and questionnaires, interview schedules and focus group discussions were used to collect the data. Descriptive statistics (frequencies and percentages) were used to analyze the data. Analysis was done using Statistical Package for Social Sciences Version 26.0 computer software for Windows and then presented it in form of tables and charts form. The findings highlighted various challenges faced by boys, including risky sexual behaviors, involvement in crime, domestic violence, economic hardships, and mental health issues. Gender disparities in education contributed to lower academic performance and increased vulnerability. Barriers such as insufficient mobilization, financial constraints, lack of skilled personnel, and community reluctance towards church programs limited effective intervention. Additionally, pastoral efforts in schools and boy child-focused seminars showed promise. The study recommended enhancing community engagement and passion for the well-being of boys, along with further research on societal pressures, training needs for crisis management, and spiritual development.

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## **ACRONYMS AND ABBREVIATION**

<b>ACK</b>	:	Anglican Church of Kenya
<b>DYO</b>	:	Diocesan boy child organizer
<b>FBOs</b>	:	Faith Based Organizations
<b>FGD</b>	:	Focus Group Discussion
<b>GBV</b>	:	Gender Based Violence
<b>GoK</b>	:	Government of Kenya
<b>KAMA</b>	:	Kenya Anglican Men Association
<b>KAYO</b>	:	Kenya Anglican Boy child Organization
<b>MU</b>	:	Mothers Union
<b>NACOSTI</b>	:	National Commission for Science, Technology and Innovation
<b>NGEC</b>	:	National Gender Equality Commission
<b>NGOs</b>	:	Non-Governmental Organizations
<b>NIAAA</b>	:	National Institute on Alcohol Abuse and Alcoholism
<b>SPSS</b>	:	Statistical Packages for Social Sciences
<b>TVET</b>	:	Technical and Vocational Education and Training
<b>UNICEF</b>	:	United Nations International Children's Emergency Fund
<b>YEDF</b>	:	Boy Child Development Fund

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

A lot has been said and done, both locally and globally, to amplify the voice of the girl child. Numerous initiatives have been developed by organizations and activists worldwide with the goal of assisting the girl in breaking free from the restraints shackling her. But in all of this, the boy child has been left behind. In Africa, it is a common idea that men are good since they are powerful providers, leaders, and family protectors and that no one should need to give them a voice. However, girls are perceived as the weaker gender, making them more susceptible to danger and unable to stand up for them. This is why it's critical to give them a voice. During this period, the boy child has been vulnerable to the problems of contemporary life, including drug misuse and excessive social expectations (King'ori, 2022).

For example, a boy child is not allowed to cry, not even in extreme pain, as this is viewed as a sign of weakness and can lead to social scorn. When a 15-year-old girl from any town drops out of school to get married or become pregnant at a young age, it makes major news in the media, but when a 10-year-old boy from the same community drops out of school to herd cattle, no one seems to care. The girl kid has been garnering attention because it is believed that she lags behind in most areas because of how our African culture views her as an inferior being (King'ori, 2022).

Adolescence being the period that marks the boundary between childhood and adulthood world, there is always a very critical risk involved. This transition brings with it a lot of challenges ranging from identity searching, conflict with parents due to pressure, autonomy development, a claim of own niche in the society among others. If this conflict is poorly managed, there is a likely to be early school dropout from school by students. For the parent to provide the worthy parenthood, the Church comes in and provides them with ways of developing leaders who are holistically servants of the people (Bundi, 2018).

In the United States of America (USA), boys continue to commit offenses such as robbery, theft, abuse of drugs as well and vandalism (Robertson, David, & Rao, 2003). Some drop out of school, others are resistant to depression causing suicides rates to go high. It has become difficult in USA for some of the boys to transit to

adulthood. Some American boys become victims of crime or commit crimes themselves. Nelson (2014) state that abuse of drugs by boys start at very tender age and this has led to mental illness where some of these boys live a depressed life. Some perform dismally in schools while others choose to drop out of learning institution.

According to Barnert, Perry, Azzi, Shetgiri, Ryan, Dudovitz, and Chung (2015), a study on junior high school students in Washington found that religious participation plays a key role in controlling alcohol and drug use. They argue that the two are related. In 2015, they explored the issue of both direct and indirect impacts of the boy child religiosity in relation to that of parents. He made a point that parents, schools and teachers' attachment are crucial in the determination of those behaviors that are risky among them being drugs use and sexual exploitation. Chang'ach (2012) adds that the first aim of every family is to bring up productive and healthy individuals are developed psychologically, socially, mentally as well as physically. This is only achievable through guidance of the boy child through the help of the Church.

According to UNICEF, (2004), Ghana is among countries which have been reprimanded about abandoning boy-child training. Over concentrating on the education pertaining the girl child has led to the neglect of the boy child education. This has led to men feeling lonely, weak, miserable, and uncertain and as a result some of the boys have chosen to indulge into abuse of drugs and other substances. Some have opted to abuse sex abuse while others drop out of school at very young age (Finkelhor, 2008). The end results of this reflect in divorces, single parenthood, and meager priesthood, biting poverty, joblessness and increased dependency ratio. This has led to adverse effect on the economy and political patterns of the nations. Recent headlines show that there is a serious problem with the boy child; this has led to a huge gender gap.

Most of the students in secondary schools are in their adolescent stage. This is the period when girls and boys transit from childhood to adulthood; such changes expose them to several jeopardies (Kimanthi, 2014). According to the study by Barasa (2013), it was found out that there is a remarkable use of drugs among the boy child in Nairobi and Mombasa towns of Kenya. It was found out that (65%) of those involved in drug abuse were boys while only (35%) were girls. The study also showed that (75%) of the boys abusing drugs left schools. This explains why boys tend to seek for

other opportunities of backing and acknowledgment. The parents have a responsibility of helping children to develop self-reliance attitude and have self-control. Bornstein, Putnick, Lansford, Al-Hassan, Bacchini, Bombi, Alampay, (2017) adds that the Church ought to holistically reach out to people especially children that is taking care of their Spiritual, physical, social and economic challenges.

There have been an increased number of boys' school dropouts in Kenya (Moraa, 2013). In university campuses across Nairobi, most of those attending evening lectures are females (Njoroge, 2016). This leads to a query of the whereabouts of their male counterparts. To add on that, with the rise of crime rate, a big number of those behind bars turn out to be men in the middle age bracket. The level of abuse of drug and other substances has never been that high previously compared to the level it is today. All stakeholders in the society as a whole need to take control of the situation (Moraa, 2018). Failure to address the problems facing the boy child is apparently evident in various life situations including academic researches. More Attention has been directed to the girl child and is endangering the boy child and as a result it is risking the value of the boy child in the society (Robinson, 2009). National Gender Equality Commission report indicates that boy child is under siege. There was an assessment carried out in eight counties in Kenya to ascertain the validity of the perception of boy child's exclusion in gender equality and to identify the key reasons for this biasness. In these eight counties, a boy was largely found to be behind a girl child in the agenda of gender inclusivity (NGEC, 2015).

According to the United Nations Organization's report on Drugs and Crime (2012), Nairobi tops in crime rates committed by men who are very young. National Crime Research Centre (2012) reports that among 46 organized criminal gangs 16 come from Nairobi. Nairobi gangs comprises of *Taliban*, *Jeshi La Mzee*, *Kamjeshi*, *Mungiki* and *Al Shaba*. According to this report, the young males are the majority comprising of 60.8% in these criminal gangs. Thus organized crime is mainly presented more as a male issue as compared to the girl child.

The religious leaders must devise the most effective way of addressing this matter in primary and secondary schools as well as higher learning institutions like colleges and universities. It becomes more challenging to contain the behavior of the young men when they are out of the college given that there are dramatic changes that keep on

taking place in the life of young male child. The transformation of boys' faith in Jesus Christ can be complex, particularly in a setting where some are traditional followers, others identify as religious nones, and some consider themselves spiritual but not necessarily religious. For these young men, the challenge lies in reconciling their existing belief systems with the teachings of Christianity. Opportunities for engagement within the Church, such as mentorship, community outreach, and participation in church activities, are essential for nurturing their emerging Spirit-given gifts and passions. When these avenues are available, they can create a supportive environment that encourages faith exploration and integration, allowing boys to cultivate a deeper relationship with Christ while honoring their individual spiritual journeys. Wainaina (2021) contends that institutions of learning and religious movements should provide direction and counseling as well as to admit students to school after dropout to curb wastage of resources. Embracing and encouraging motivational talks would help counter poor participation (Wainaina, 2021).

According to Muyambiri, (2014), easy access to Miraa and poor leadership are the main factors that lead boys to consume Miraa in the Embu East district. The study recommended that parents be advised on the value of boy child education. The study suggested guidance and counseling to be empowered so as to help curb negative effect of Miraa on young boys. Makori (2014) bemoans the fact that, among other things, violence, imprisonment, political hooliganism, and militarism are targeting boys and men. This starts to show how the social structures that ensured boys were raised properly are collapsing. Boys seem to be wandering around or in a stupor at the perimeter while girls are busy at school, working hard, and making space for themselves. In its 2009 report on school enrollment, the World Bank noted that the number of girls enrolled was higher than the number of boys. According to Chege's (2011) research on primary school enrollment for both boys and girls between 2007 and 2011, this position appears to be supported. The high school graduation completion percentage is of relevance to Onsaringo (2013).

Table 1: Secondary School Completion Rate by Gender 1998-2009

	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Boys	45.7	46.4	44.7	44.5	44.6	43.0	45.1	46.3	46.4	47.7	48.3	52.5
Girls	40.5	41.6	48.2	42.2	43.0	42.1	43.5	45.8	48.1	47.8	49.5	52.6
Total	43.2	44.1	46.4	43.4	43.9	42.6	44.3	46.1	47.2	47.7	48.9	52.6

Source – Onsaringo (2013)

It is notable that before 2006, the boys always led in school completion rate, except 2000 when girls recorded 48.2(%) against boys 44.7(%). But from 2006, the girls consecutively lead the boys in completion. This could be attributed to affirmative action over the years in favor of the girl child. The boy child is currently experiencing low transition rates due to constant absenteeism, low expectation from the boy child and the general dismal performance at terminal examinations (Juma, 2009).

It's clear knowledge that the Anglican Church in Embu has many programs mentoring the girl child. There are girls' mentorship programs within the Mother's Union department. The Diocese has even gone to the extent of building a girls' hostel at the Cathedral to provide a nice environment for the girl child as they pursue higher education. There are also organized groups that go to Anglican-sponsored schools to address the plight of the girls and give them free sanitary towels in the process. These programs are done to address the issue of girl child but we have witnessed very little input concerning the place of boy child hence the emergence of boy child's crisis. The male child has been left alone thus operating under a great limitation, and this has created a very big gap between the genders as the boy tries to grow and transform to full potential in all aspects of life.

The Church plays a crucial role in addressing the boy child crisis; however, it is well-established that men are an endangered species (Long, 2011). The number of men keenly involved in the Church life is weakening at a very high rate, boys are neither active in Sunday school. There are articulate programs that support the girl child but none for the boys which is a big blow to addressing the boy child crisis. The reasons for the lack of programs supporting the boy child are as discussed in chapter five of this thesis. In the Anglican Church Diocese of Embu the boys are active at lower ages but the problem comes in at 9 years where the boy child now gets involved in other

negative vices. As the boys now graduate to teens the statistics show that we are losing a generation and something must be done (Embu Synod Diocese, 2022).

### **1.2 Statement of the Problem**

The boy child in contemporary society encounters significant challenges, yet there is a notable lack of focused attention and intervention aimed at addressing these issues. While many programs and initiatives prioritize the girl child, the distinct crisis facing the boy child often goes overlooked. Key issues affecting boys include drug and substance abuse, elevated rates of illiteracy, emotional distress, and alarming levels of suicide. In the Diocese of Embu, the Anglican Church, which holds an influential role in shaping societal values and community support, has been observed to have a disproportionate focus on programs for the girl child. This raises critical questions about the availability and effectiveness of support systems for boys during a formative period in their lives. With numerous initiatives designed specifically to empower and uplift girls, there appears to be a significant gap in programming that addresses the unique struggles facing the boy child. This situation underscores the urgent need to investigate and understand why the Anglican Church Diocese of Embu has favored the girl child in its programming while neglecting the pressing needs of the boy child. Such insights could inform more inclusive strategies that recognize and respond to the challenges faced by all children, thereby promoting a balanced approach to child welfare within the community.

### **1.3 Purpose of the Study**

The aim is to assess the contributions of the Anglican Church in addressing the boy child crisis in the Anglican Diocese of Embu.

### **1.4 Objectives of Study**

This study was guided by the following objectives:

- i. To establish the nature and extent of boy child crisis in the Diocese of Embu.
- ii. To investigate reasons as to why the Anglican Church has no programs addressing the boy child crisis in the Diocese of Embu.
- iii. To find what the Anglican Church Diocese of Embu should do to address the boy child crisis.

### **1.5 Research Questions**

The following research questions were used

- i. What is the nature and extent of boy child crisis in the Anglican Church Diocese of Embu?
- ii. Why are there no programs within the Anglican Church addressing the boy child crisis in the Diocese of Embu?
- iii. What are the suggestions in the Anglican Church in addressing the boy child crisis?

### **1.6 Significance of the Study**

This study is justified by the pressing need to address the boy child crisis, which has been largely overlooked in both societal and religious contexts. Understanding the challenges faced by boys within the Anglican Church of Kenya, Diocese of Embu, is essential for developing targeted interventions that promote their holistic development.

The findings of this study are expected to benefit the Anglican Church by highlighting the challenges faced by the boy child and suggesting effective interventions. By addressing the spiritual, physical, social, and economic needs of boys, the Church could cultivate well-rounded individuals who positively contribute to society. Additionally, policymakers at both county and national levels will benefit from the empirical evidence presented, which will inform the creation and implementation of policies aimed at supporting boys' welfare. Adequate attention to educational, health, and social services for boys can help mitigate issues such as drug abuse, school dropout rates, and mental health challenges.

Focusing specifically on the Diocese of Embu allows for tailored recommendations that address the region's unique socio-economic and cultural contexts. This study's insights can guide diocesan leadership in designing initiatives that enhance the Church's impact on the community. Moreover, this research contributes to the field of sociology of religion by exploring how religious institutions can address social issues. The findings may be valuable for scholars in sociology, theology, and related disciplines who wish to further investigate the intersection of religion and social welfare, especially in developing countries.

By examining the Anglican Church's response to the boy child crisis, the study aims to deepen the understanding of how religion influences social behavior and development. It underscores the Church's dual role in spiritual formation and societal transformation, contributing to broader discourse on the functions of religion in modern society. With an interdisciplinary approach encompassing sociology, psychology, education, and religious studies, the study offers insights that encourage an integrated approach to social development.

### **1.7 Scope of Study**

The scope of this thesis centered on assessing the contribution of the Anglican Church in addressing the boy child crisis within the Diocese of Embu, Kenya. The study was delimited to specific parameters to provide a detailed analysis of the Anglican Church's role in mitigating challenges faced by boys within the diocese. Geographically, the study exclusively focused on the Diocese of Embu, situated in the Eastern region of Kenya. This geographical limitation ensured a focused analysis of the local context and dynamics influencing the boy child crisis within the diocese. The primary population under scrutiny consisted of boys residing within the Diocese of Embu, spanning various age groups and socio-economic backgrounds. Additionally, key stakeholders such as clergy members, church leaders, community representatives, and parents/guardians of boys were included to provide diverse perspectives on the church's contribution. A comprehensive evaluation was conducted to assess the Anglican Church's interventions in addressing key challenges faced by boys. Barriers and challenges encountered in the implementation of church programs aimed at addressing the boy child crisis were identified and analyzed. This included resource constraints, cultural barriers, socio-economic disparities, and institutional challenges that hindered the effectiveness of interventions. The study focused on data collected within a specified time frame to ensure relevance and timeliness of findings. However, historical trends and longitudinal perspectives were considered to provide context and continuity in assessing the church's long-term contribution to addressing the boy child crisis. In summary, this thesis provided a comprehensive examination of the Anglican Church's contribution in addressing the boy child crisis within the Diocese of Embu, Kenya. By exploring various dimensions and stakeholders involved, the study generated valuable insights that could inform policy, practice, and

future interventions aimed at improving the well-being and prospects of boys in the region.

### **1.8 Limitation of the Study**

The following limitations were encountered in this research:

- i. In the Diocese of Embu, many youth leaders were men, and they had challenges in giving interviews due to various reasons, such as time constraints and reluctance to engage in research activities. Additionally, the bureaucratic structures within the Church posed challenges in accessing relevant information and obtaining necessary approvals for conducting the study. To address the limitation of potential challenges in obtaining interviews from male leaders within the Diocese of Embu, efforts were made to establish rapport and build trust with key stakeholders, including male leaders, through effective communication and collaboration. This facilitated access to information and ensured their participation in the study despite potential barriers. Furthermore, strategies were implemented to navigate the bureaucratic structures within the Church effectively. This involved establishing clear channels of communication, seeking appropriate permissions and approvals in advance, and engaging with relevant authorities to streamline the research process.

### **1.9 Assumption of the Study**

The study was based on the following assumptions:

- (i). There is a crisis affecting the boy child within the Anglican Church Diocese of Embu.
- (ii). The Anglican Church Diocese of Embu provided programs tailored for girls, while lacking equivalent programs specifically designed for boys.

### 1.10 Operational Definition of Terms

In this study the following terms were defined as follows:

- Archdeaconry** : An area within the diocese under which the archdeacon is responsible. It refers to an area served by senior Anglican clergy who serve under the Diocese Bishop.
- Boy** : A young male human, usually a child and adolescent. When he becomes an adult he is described as a man.
- Boy Child** : Boy child is defined as a male individual, typically between the ages of 6 and 18 years, who is navigating the developmental, social, and educational challenges within the framework of the Anglican Church of Kenya, Diocese of Embu. This definition encompasses not only physical and biological attributes but also incorporates socio-cultural dimensions that influence the boy child's experiences and opportunities.
- Boy Child Crisis** : The term "boy child crisis" refers to a perceived or documented set of challenges, issues, or disparities specifically affecting male children or adolescents within a given societal or institutional context. In the context of this study, the boy child crisis pertains to the various socio-economic, educational, health-related, and psychosocial challenges faced by boys within the Anglican Church Diocese of Embu in Kenya, including factors contributing to their vulnerability and potential interventions to address these issues.
- Counselling Programs in Church** : These are structured initiatives or services offered within religious institutions aimed at providing psychological, emotional, or spiritual support to individuals facing personal challenges or crises. Counseling programs in the Church often involve trained personnel such as pastors, counselors, or lay volunteers who offer guidance, mentorship, and pastoral care to congregants in need.
- Crisis** : A condition of concern that ought to be addressed with urgency to curb further damage.
- Diocese** : A territorial area administered by a bishop. In this study, it will involve archdeaconries and parishes that form the diocese
- Equality** : The state of being equal, especially in status, right or opportunities
- Focused Group Discussions** : Focused group discussions (FGDs) are qualitative research methods that involve facilitated group interactions among selected participants to explore specific topics, issues, or experiences in depth. FGDs typically consist of a moderator who guides the discussion, while participants share their perspectives, insights, and experiences related to the research topic. In the context of this study, FGDs were utilized to gather

rich qualitative data on the perceptions, attitudes, and experiences of participants regarding the boy child crisis within the Anglican Church Diocese of Embu.

- Follow-Ups in Boy Child Programs** : Follow-ups in the context of boy child programs refer to ongoing monitoring, support, or engagement activities conducted by religious institutions or community organizations to ensure the sustained progress and well-being of boys enrolled in specific programs. Follow-up efforts include regular check-ins, mentorship sessions, skills training, or referrals to additional support services to address emerging needs or challenges faced by boys participating in the program.
- Parish** : A number of congregations within an area coming together to make a parish whose pastoral care is entrusted to a priest.
- Priest** : This refers to ordained ministers who works in the Anglican Church and is in charge of a parish.
- Work Period** : Work period refers to the length of time an individual has been employed or actively engaged in a particular occupation, profession, or organization. It represents the accumulated experience and professional trajectory of an individual within their chosen field or industry. In the context of this study, work period was examined to explore the professional experiences and backgrounds of respondents, particularly clergy members within the Anglican Church Diocese of Embu, and its potential influence on their perspectives and responses regarding the boy child crisis.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Nature and Extent of Boy Child Crisis**

This section reviews literature on the boy child crisis, focusing on its causes, existing programs, the role of the Anglican Church in Embu County, and biblical justifications for addressing this issue.

The boy child has traditionally represented a source of emotional and societal stability within families and communities. Expected to emulate their fathers' roles, boys face challenges to these expectations in contemporary society. Research indicates that boys increasingly contribute to societal insecurity through involvement in drug and substance abuse. For instance, Farrington and Welsh (2007) found that interventions targeting at-risk youth are crucial for mitigating these issues.

Within the Anglican Diocese of Embu, boys exhibit signs of drug dependence, heavily influenced by peer pressure and a lack of internal motivation. While boys generally thrive in their early years, signs of drifting away from positive behaviors often emerge around the age of ten (Mumo & Nyakundi, 2014). Supporting this view, Muturi (2014) highlights the risks associated with alcohol consumption, specifically its detrimental effects on male reproductive health, emphasizing that alcohol undermines sexual energy and performance. The involvement of boys in negative behaviors such as fighting, stealing, and vandalism contradicts their expected role as providers of security in society (Omondi, 2018). This contradiction is alarming and underscores the urgency of addressing these issues through community and church initiatives.

Definitions of 'child' vary across legal and cultural contexts. In this study, a boy child is defined as a male under the age of 18, aligning with the broadly accepted African definition (Republic of Kenya, 2007). Gender equity refers to the fair and just allocation of resources, responsibilities, and opportunities regardless of gender, aiming to eliminate discrimination in all its forms. Unfortunately, many boys engage in menial jobs while failing to enroll in school, leading to forms of exploitation (Kenchappanavar, 2012). Within the Church, boys exhibit decreased participation in activities that could engage them constructively and demonstrate a noticeable

withdrawal from community life. Research has indicated that boys' involvement in church activities diminishes as they age, reflecting a concerning trend as they become increasingly distracted by external influences (Wamalwa, 2019).

The Constitution of Kenya 2010 provides security for children's rights. Article 53 of the Kenyan Constitution recognizes education, nutrition, shelter, and healthcare, and guarantees children protection from abuse, abandonment, harmful traditional practices, all forms of violence, cruel treatment, exploitative labor, and ensures the right to parental care (Constitution of Kenya, 2010). The Kenyan Constitution forbids the imprisonment of children except as a measure of last resort. Article 53(1)(f) of the Constitution states that a child should only be detained or imprisoned when absolutely necessary, and if imprisonment is unavoidable, the period should be for the shortest time possible (Constitution of Kenya, 2010). Boys are taught to be masculine however; they should not be controlled by their emotions or display any form of weaknesses (Edwards, 2015). In ACK Embu Diocese there is a neglect towards the boys and its necessitated by the lack of clear plans or programs that empower the boys. The constitution is not being empowered when it comes to boys thus in the Anglican Church we need to empower the boys through the available ways to achieve the boys' empowerment.

Different scholars, media and the public at large have noticed the challenges that boy child go through. According to recent theories, boys are facing significant issues, there is a boy's crisis, and there is a gender gap that is widening between boys and girls (US Department of Health and Human Services, 2008). But not everyone agrees. Some claim that only certain subgroups of boys—like African American and Hispanic boys—face the hardest issues. These include boys whose parents neglect them, use drugs or alcohol excessively, are unemployed, or have mental health issues. Boys who have mental health issues include conduct disorder, bipolar disorder, and attention deficit hyperactivity disorder (ADHD). With all these challenges affecting the boy child, the Church suffers the biggest blow in the long run. The boy child ministry is unable to deliver on its mandate to fellow boy child and to the general congregation which carries the community.

The ongoing challenges faced by the boy child in Embu present a pressing issue that requires urgent attention. Despite efforts by scholars and community leaders, significant gaps persist in understanding and addressing the complexities of this phenomenon. It is vital to recognize that boys need to be informed of their current challenges and supported in reclaiming their societal value. Key areas such as self-esteem, understanding societal roles, God's mandate of dominion, and recognition of personal potential require focused intervention (Muturi, 2014; Omondi, 2018). The exclusion of the boy child is particularly highlighted by rising conflicts with the law, illustrated by increasing cases of violence, drug abuse, and truancy (Mumo & Nyakundi, 2014). These issues have broader implications, resulting in unsuccessful marriages, dysfunctional families, and persistent gender-based violence, undermining women's rights despite governmental efforts for improvement (Republic of Kenya, 2007; Wamalwa, 2019).

This study assessed the factors contributing to the exclusion of the boy child in Embu and how this exclusion affects the broader societal dynamics. It identified several significant gaps in existing interventions and support systems. Notably, current educational programs often prioritize girls, insufficiently addressing the needs of boys (Kenchappanavar, 2012). This lack of support has been linked to increased truancy and poor academic performance, indicating a critical need for targeted educational strategies. Additionally, there is a chronic shortage of behavioral and mental health services specifically tailored for boys. This deficiency contributes to increased violence and substance abuse, as boys are often left without the necessary support to address their mental health and behavioral needs (Farrington & Welsh, 2007). Family and community support structures also fall short, failing to engage boys effectively and lacking positive role models who could guide their development (Omondi, 2018). Furthermore, existing national and local policies inadequately address the unique challenges faced by male youth, resulting in gaps in legal and social protections available to them (Sullivan, 2006).

By exploring these gaps, this research aims to provide a comprehensive understanding of how the exclusion of boys contributes to various social issues. It recommended strategies for more inclusive and effective interventions, emphasizing the need for targeted policies and programs that support the holistic development of all children.

Such efforts would contribute significantly to the stability and well-being of families and communities in Embu (Kenchappanavar, 2012; Wamalwa, 2019).

There are several socio and economic challenges that have distinguished traditional society from the modern one. Amid rapid urbanization there has been failure of traditional ethics. This is coupled with impacts of HIV/AIDS on children. The population of orphans is going up daily and at the same time there is very minimal family support. Ouma (2016) states the major cause of boy child indulging into drug abuse could be due to lack of sufficient support and as a result they end up becoming street boys. Over supporting the girl child is a disservice to the boy child and the boys lack role-modeling due to the perpetual absence of the father figure at home (Horvath Antonsson, 2017). Therefore the created relationship amongst the boys are a great necessity as it will ultimately help to nurture the physical, emotional and social development which will lead to great release of potential (King'ori, 2022)

This also leads to crime, and this is as result of the variable set commonly labeled as societal dysfunction. The rational solution to crimes thought to originate from societal dysfunction will include, but not limited to, programs that fight poverty, education backwardness and unemployment. This cause has faced great shake up from many individuals (King'ori, 2022). Everyone is prone to different emotional experiences. This may range from feeling of disappointment, anger, exhaustion among others. If these feelings are mixed with other life events, it can be the cause of tension and stress. Stress can be caused by five major situations which contribute to the state of crisis. For instance, we have family matters like child abuse, spouse conflicts, desertion by parents, unwanted pregnancies etc. There are also economic matters like job loss, financial constraints, theft of property, high medical expenses, losing money in gambling or in drugs etc. All these can be the cause of stress which in returns leads to family crisis. Others include community matters like neighborhood violence, in adequate social amenities and resources etc. There are also life situations like marriage, retirement, menopause onset, birth of a child, misconduct of adolescence etc. Natural situations can also be the cause of family crisis. These include calamities like earthquakes, floods, fires, hurricane among others (Bundi, 2018).

This study investigated the socio-economic challenges impacting children in Embu Diocese, examining whether these challenges aligned with those identified in broader literature. In Embu Diocese, rapid urbanization similarly led to a breakdown of traditional ethics. The erosion of these values contributed to social issues, including weakened community ties and increased vulnerability among children. The impact of HIV/AIDS in Embu Diocese significantly increased the population of orphans, mirroring national trends. These children often lacked family support, a factor highlighted by Ouma (2016) as contributing to issues like drug abuse and street life among boys. Locally, there was evidence suggesting that boys in Embu Diocese faced neglect similar to that described by Horvath (2017). The overemphasis on supporting the girl child left boys without adequate role models, often leading them to harmful behaviors and environments.

The rise in crime within Embu Diocese could be linked to societal dysfunction. Programs aimed at addressing poverty, educational backwardness, and unemployment, as suggested by King'ori (2022), were crucial for mitigating these issues locally. Families in Embu Diocese experienced significant stress due to a variety of factors. Economic hardships, community violence, and natural disasters contributed to family crises, aligning with Bundi (2018)'s findings on the causes of stress. By investigating these socio-economic challenges within the specific context of Embu Diocese, this study provided a detailed understanding of their impact and explored potential solutions tailored to the local environment.

## **2.2 Programs Addressing Boy Child Crisis**

This section seeks to review literature on the programs addressing boy child crisis in Kenya, the role and interventions of religious institutions in addressing crisis among the boy child and programs aimed at addressing challenges facing the young people in the Anglican Church of Kenya especially the boy child. (World Bank: 2005)

According to Moraa (2018), there are numerous worldwide programs aimed at empowering girls. The boy youngster suffers in silence as a result of being ignored. The Florence Nightingale International Foundation, the Women's Education Initiative, and many more are a few of these programs in Kenya (Moraa, 2018). The majority of them work to help orphan girls, but there are also plenty of orphan boys. The Kenyan constitution (2010) even makes reference to representation, particularly in the senate,

where women are represented by a woman representative position but men are not (Juma, 2009). In the education sector, substantial efforts have been made to guarantee that regional, special needs and gender inequity are all addressed however statistics from various counties in the country suggest that the girl child has been fore grounded at the expense of the boy kid (Bundi, 2018). According to the US Department of Health and Human Services (2008), boys are more likely to succeed if they have supportive peers, parents, teachers, and religious leaders in their lives. Mentoring is one technique to help young people recognize that adults care about them. Research indicates that male children who have mentors tend to have higher self-esteem and are less likely to use drugs (Erdem & Kaufman, 2020). Mentoring programs have been effectively utilized with various racial and ethnic groups, including White, African American, and Hispanic boys. According to Erdem and Kaufman (2020), the following strategies increase the likelihood that mentoring programs will benefit young people. Among the characteristics of successful mentoring programs, especially for males, are: pairing boys with male role models that are similar to them in terms of culture, color, ethnicity, or hobbies; having role models concentrate on imparting knowledge rather than merely fostering emotional bonds.

Targeting general audiences is a common strategy used by many initiatives and interventions designed to stop teenage substance use. Teachers can intervene in the classroom by planning lectures to challenge students' preconceived notions about smoking, drinking, and using drugs, as well as by facilitating class debates about these topics (Gizyatova, 2016). Including instruction on the short- and long-term health and societal consequences of alcohol, drug, and cigarette use and abuse. starting discussions in the classroom about the kinds of factors like peer pressure, media messaging, and internal pressures like feeling depressed or trying to fit in, that might lead to a boy child doing drugs. Educating young people to resist peer pressure, communicate clearly, and make wise judgments (Ondigo, Birech, & Gakuru, 2019). As noted by Jivetti, Njororai, and Simiyu (2016), empowerment plays a critical role in enhancing the talents and capabilities of individuals, enabling them to change circumstances such as poverty and overcome adversity. Access to political, economic, scientific, and cultural activities is encouraged, which raises one's capacity and standard of living (Nejati et al., 2013). At the local level, sports activities foster a sense of community, community identity, inclusion, and integration, which in turn

serves as a source of inspiration for young people and the building blocks of social capital.

Technical Vocational Educational Training (TVETs) have demonstrated efficacy in imparting skills and training that enable boys to pursue sustainable livelihoods (Hope, 2011). The development of boys depends on education, and for the country to effectively develop its human capital, appropriate policy frameworks on education and training are required. A good education turns boys into change agents during their developmental years. Getting a certain job of interest requires a variety of talents. This is essential to lessening the disparity in access to opportunities for boy children (Hope, 2012). In Kilifi and Kaloleni Districts of Kenya's coastal region, Woodcock, Cronin, and Forde (2012) investigated how moving the Goalposts (MGT), a sports project, aims to provide girls and women with essential life skills such as self-confidence, self-efficacy, and knowledge for accessing resources for boy child. Girls who took part in this program gained access to information and resources about small business, community, education, and health initiatives. Among the life skills acquired were those essential to female empowerment, such as organization, self-esteem, teamwork, leadership, and confidence (Woodcock, Cronin, and Forde, 2012).

Although there are still many obstacles facing boys, the Kenyan government has attempted a variety of boy-child interventions over the years (GoK 2006; Sulo, Chepng'eno, Chumo, Tuitoek, and Lagat, 2012). The Kenya National Boy Child Policy of 2006 recognized boys as residents with equal opportunities to engage in the political, social, cultural, and economic spheres of life, and it was aimed at those aged 15 to 30 (GoK, 2006). This policy specifically targeted male children and young people who were not in school, homeless, disabled, or living with HIV/AIDS. The main goals of this strategy were empowerment, empowerment through art and culture, sports, recreation, health, education, and training; and creation of employment. In order to enhance product promotion and create jobs, the Boy Child Enterprise Development Fund (YEDF) was founded in 2007 and is designed to lend money as well as draw in and assist micro, small, and medium-sized businesses (Hope, 2012). In 2009, another program Kazi Kwa Vijana (KKV) for anti-poverty and hunger projects was adopted by the Kenyan Government (Sulo, et al. 2012).

The Kenyan government still has a lot of work ahead of it when it comes to executing programs for boys, especially when it comes to timely allocation of funding. The boy child does not own the programs, and there is a lack of efficiency and openness in their implementation. For boy child initiatives to flourish in Kenya, three conditions must be satisfied thus, empowerment, education, and employment (Hope, 2012). Work is essential for achieving financial security as an adult, despite the fact that the majority of boys in both urban and rural areas do not have a job. Kenya must make investments in the development of jobs, which is reliant on economic expansion, and cultivate an atmosphere that encourages informal sector enterprise. While informal employment offers some alternatives, idleness, unemployment, and not attending school exposes boy children to marginalization and pessimism (Hope, 2012). In this context, a program is a collection of connected initiatives and activities that are organized and overseen by a framework that enables the delivery of results and advantages.

This study investigated whether the programs and interventions addressing the boy-child crisis in Kenya are effective in Embu Diocese. Despite national efforts, gaps remain in the implementation and impact of these programs locally. The study aimed to identify these gaps, particularly in mentorship, education, and employment opportunities, and to propose tailored interventions that address the unique socio-economic challenges faced by boys in Embu Diocese. By understanding these local dynamics, the study sought to contribute to more effective policy-making and program development that could better support the boy child in this specific context.

The Church has a very important role. As a constituent of the FBOs, the Church is viewed as a community healer and caregiver. As such, its contribution to alleviating the plight of boy children cannot be understated. The Church has put together initiatives designed to support the development and progress of boys. Among them are: Faith-Based Services and Programs: Religious counseling, support groups, study groups, education programs, and aid programs can all deal with GBV among their members or worshippers (Herstad, 2009). The majority of religions place a strong emphasis on tolerance and peace. Promoting awareness and conversation about GBV might be achieved, for example, by framing the issue in the perspective of religious principles. It might also be a means of locating and supporting victims who are

uncomfortable approaching a medical professional or law enforcement official. Herstad (2009) goes on to say that the Church may be very valuable in providing a safe atmosphere for boys who wish to gather and live a life that honors God. Parents will be free and inclined to let their boy kid attend worship services and events once they get a sense that the Church is up to its purpose. In this way, the boy child themselves become valuable to other boy children and the Church as a whole by participating in Church service projects so that they feel as though they are changing the lives of others (Nielson, 2016). The boy child needs to be actively involved in the Church and the community in order to stop boy child secularization rather than giving up on the boy child ministry (Nielson, 2016). The Church is increasingly going to have to acknowledge the existence of boy child service in the Church today.

The boy child ministry department in the Church is there to incorporate young people into godly fellowship, to inculcate discipleship and evangelism in order to equip them for future leadership in Church and society. They are also empowered socially, physically, economically as well as politically (Strong, 2014). This is achievable through programs like: Environment Program for Boy Children in Schools and Colleges HIV/AIDS programs, programs for boy children, Christian boy kid workers in the nation are the most qualified thanks to the Boy kid Training and Capacity Building, Boy Child Empowerment, Entrepreneurship, and Investment Program. The emphasis is on men actively supporting their relationships and being present in their children's lives, which helps to prevent violence (Barna, 2007). Being present in the lives of a child involves more than just physical presence. It calls for time commitment and active participation in the child's daily activities, such as playing games, reading aloud, watching over schoolwork, going to church, school, and community events, and keeping track of the child's movements. It involves keeping in mind that a child always follows a parent. Parenting that is more thoughtful is so encouraged. Furthermore, peer ministry in which teenagers mentor one another is promoted. This fosters an environment of trust and validation that helps youth understand and apply the gospel (Strong, 2014). The problems that today's youth face are distinct, necessitating distinct solutions. Approach relevancy is another essential component. The things we have to do have to fit the people we are doing them for.

In essence, a vibrant boy child ministry plays a vital role in the Church. It helps the Church focus on Jesus, which goes beyond tradition, dogma, and ritual ;resists the status quo, helping a Church stay relevant in a changing culture ;reminds the Church that teens are not marginalized members of the body but are co-creators and conspirators in the divine work of the Church, restoring life on earth as it is in heaven; helps the teens to integrate into the larger intergenerational community of the Church and focuses on inviting those not already part of the Church into God's plan for humankind into the deeper narrative (Baron, 2017).

A number of studies have shown that involving entire communities in recognizing, addressing and working to prevent GBV is one of the surest ways of eliminating it Cislighi (2019) agrees that community networks must bring together all of the responses outlined above, integrating members from all sectors of the community: families, businesses, advocacy groups/civil society, public services such as police, fire fighters and medical examiners, social services such as welfare, unemployment, public housing and health, education, the media and officials from national, state provincial and local/municipal governments. Community interventions must send a clear message about what gender-based violence is, the different forms it can take, why it is wrong and how to prevent it. The Church should in collaboration with the society address issues in life ranging from peer pressure, personality and looks, lack of enough advice in life, fear and shyness among members, life temptations, lack of strong faith, procrastination and lack of spiritual mentors through missions and evangelism. Changing times call for changed strategies; if we do everything as usual we will achieve usual results. Boy child evangelism must be creative and eye catching to achieve the desired outcome.

### **2.3 The Ways of Addressing the Boy Child Crisis in the Church**

When Christianity was introduced in Europe, Church leaders became responsible for parenthood practices (Hetherington and Park, 1986). The Church advocated that harsh discipline should be instituted in order to defeat the child's evil nature. Renaissance brought new parenthood practices about child rearing. Religion was carried out mainly within the family. The father presided over all religious ceremonies as the rest of the family participated. At the community level, a religious specialist presided over communal religious activities (Mbiti, 1992). The Anglican Church emphasizes

continuity through apostolic succession. It traditionally looks at the early events for its origins rather than to the changes brought about by the English reformation. These events are regarded as a continuation of the arrival of the one holy catholic and apostolic Church to Britain (Wanyoike, 2020). This traditional aspect of boys in the society will need to be reevaluated so as to assess and address today challenges facing the boy child currently. The Church must come up with definite strategies that will address the boys from where they stand today (Cook, 2015).

In the early Anglican Church, all baptized members, irrespective of age, were welcome in the Church. Later, instructions and understanding became important concepts in deciding who should receive Holy Communion. Children were prepared for this experience in collaboration with their parents. This was a process that put into account, the child's continuing growth in understanding. Children learnt more about God from their family than from the Church, at home, they learnt how to love others and share emotional moments, and asked deep questions.

The Constitution of Anglican Church adopted on 2002; Canon XXII, 12, of Christian instruction of children and young people assert that:

Every minister shall see to it that the children and young people within his/ her care are instructed in the doctrine, sacraments, and discipline of Christ, as the Lord had commanded and as they are received and set forth in this Church; and to this end he or she, or some godly and competent persons appointed by him or her shall regularly and diligently instruct and teach them. All parents and guardians shall cause their children to come to such instruction at the time and place appointed.

The ACK has various programs aimed at strengthening parenthood in the Church. They include, firstly, the Mothers' Union (MU) which aims at promoting stable marriage, family and parenting of children, and holds seminars and conferences for women aimed at empowering them on how to take care of their families. In the month of August, the department visits schools to advise children on the need to be responsible young people and support the unprivileged people in the society. They correct monies for the maintenance of the department. Secondly, is the Kenya Anglican Men Association (KAMA) which seeks to help men to have a living fellowship with Christ so that they can care for their families. It also organizes seminars and conferences for the purpose of equipping men with skills to enable them

be responsible fathers. In the month of November, they visit schools to guide children on the importance of growing and developing as responsible Christians. They also correct money to support the department. Thirdly, the Kenya Anglican Boy child Organization (KAYO) aims at helping young people to acquire Christian principles and apply them in their lives. The department also organizes seminars and conference for young people with the goal of guiding them on the importance of being responsible. In the month of December, the young people are engaged in the activities of serving. They visit the old and sick and their Churches, and give them gifts. Fourthly is the Sunday school, established on the basis that God values children, it aims at helping children know and love Jesus Christ. The department organizes seminars and conferences for teachers to equip them with skills which enable them to be competent teachers. During Palm Sunday week, the Sunday school teachers and children collect money for the department and lead the Palm Sunday service and other activities. This is more theoretical than practical; we see a Church with activities listed down but very little is happening on the ground. Child development and mentorship go hand in hand (Kingori, 2022).

During the baptism of children, parents and god-parents are encouraged to teach children Christian principles and take vows on their behalf. Parents and god-parents are informed of their obligation to take those children for confirmation service when they will be of age. Anglican Consultative Council (ACC) (2005) notes that before confirmation service, instructions include the explanation of the Ten Commandments these are divided into two sections (Book of Common Prayer 1662). The first four commandments deal with one's duty towards God: to believe in God, fear and love, worship and serve Him. The second section (six commandments) deals with one's duty towards his neighbor: to love the neighbor as oneself, love parents, honor and obey those in authority, to be true and just, not to eat too much, to be faithful, to work hard and to serve humanity. The Church plays an important role in equipping parents to parent their children. Though there are programs such as couples' fellowship and parenting seminars, he observes that there is still a problem (Wanyoike, 2020). Though there are several programs highlighted, it's important to note that very little is being done or achieved towards the boy child crisis, the plight of the boys is still hanging on a balance because the boys are still left to fate. We have workable programs which are working well for the girl child; any success with the boys must

now require a well-orchestrated plan that will address the boy child crisis. Advocacy must be done to appeal for the boys; we must have organized programs to address the plight of the boys. To be successful on this we must have passionate boys who are doing everything from an inner drive. Finding what our boys are good at and helping them to fulfill purpose is a critical component in the success (Kingori, 2022).

In this section, the Church in general has failed to address the boy child crisis in the country. The society is bleeding with issues of failed marriages, drug abuse, theft, school drop outs among others. These issues when not well addressed may result in a confused society and a lost generation. Embu Diocese has not been left out either. The boy child are still facing challenges more so the boy child despite efforts by various organizations and schools. The Anglican Church in Embu Diocese needs to take up the mantle of uniting the society by making sure that boy child is mentally, socially, economically and physically fit to play their rightful role of creating and sustaining healthy families. This will result in holistic growth of the society as well as the nation Men have been called upon by Seventh day Adventist Church to mentor boy child and to help in reducing alcoholism cases, drug and substances abuse as well as other lifestyle irresponsibility among them. Macharia John (East African Conference leader) spoke in an Adventist Men's organization tournament held in Nairobi. He said that men ought to take an active role in nurturing male children bringing them to God. He asserted that if men are not careful enough, the boy child will be lost since they have been left unattended. He therefore urged men to support and work towards shaping the boys today hence preventing risk of having irresponsible generation of men in the days to come. According to some experts the upbringing of children has been left to mothers and house helps and this is working as a disadvantage to boys. The boys crisis we have today is created by those who have refused to take a leading role on the boy child issues (Kingori, 2022).

Children are a true blessing from God, it is an honor and a tremendous responsibility to raise a child up in the way he should go. Proverbs 22 verse 6, "Train up a child in the way he should go; even when he is old he will not depart from it". What a privilege it is to guide a child in their walk in life. When we are raising boys there are areas we must address to help them have a focused and fulfilling life as the Church. We must model Godly character. Lead the boys to study the word of God are critical

in equipping them for their future. After this we need to show them love, they need to feel appreciated and loved to avoid distractions of life. We must also engage them as the popular saying goes an idle mind is the devils workshop, boys have lots of energy which must be tapped with the right things to avoid negativity among them. The Church must also seek male role models to impact the boys since they learn more on observation than instructions. The Church should also come up with boys programs that will address the issues affecting the boys in our society.

Sad incidences and distasteful experiences facing the boy child are becoming more rampant in our society in recent times. This calls for us to raise a collective voice to address the crisis of boy child (Chang'ach, 2012). As we navigate our world, we see a global crisis facing the boy child, and now is the time to pay attention to it. The social environment of the boy child today has become turbulent one; he is vulnerable to a myriad of negative forces and has no clue as to how to surmount them. Because society is predisposed to disregard boy children and does not support appropriate channels for their upbringing, it assumes incorrectly that boys do not require the same kind of nurturing to reach adulthood. By this neglect, we are putting a stop to the boy's complete growth, fostering a culture in which boys grow up to be difficult men, and ultimately constructing a dysfunctional society. It is obvious that a boy child rose in an environment of hate and violence will grow up to be a misguided and confused teenager." And it will be even harder to make the next big step into masculinity (David, 2018).

Despite various programs implemented by the Church, such as the Mothers' Union (MU), Kenya Anglican Men Association (KAMA), Kenya Anglican Boy Child Organization (KAYO), and Sunday school, significant gaps remain in effectively addressing the unique needs of the boy child. The study investigated whether these existing Church programs sufficiently cater to the boy child's specific challenges and found several critical areas of improvement. Firstly, many programs, though well-intentioned, are largely theoretical and fail to translate into practical, on-the-ground support for boys (Kingori, 2022). The study also examined the generalized approach of these programs, which do not adequately address the unique issues faced by boys, such as higher susceptibility to drug abuse, school dropouts, and social neglect.

Additionally, the study highlighted the insufficiency of dedicated mentorship programs specifically tailored to boys, which are essential for their holistic development. It investigated the extent of advocacy for the boy child and found it lacking, suggesting a need for more organized efforts to highlight and address the crisis effectively. The study revealed that existing community involvement efforts were insufficient in engaging boys in meaningful activities that could mitigate risks like drug abuse and school dropouts. By addressing these gaps, the study aimed to develop targeted interventions that provide practical support, introduce dedicated mentorship programs, enhance advocacy, and increase community engagement to ensure the holistic development and integration of the boy child into society.

#### **2.4 Theoretical Framework**

This study was guided by Structural Functionalism Theory by Emile Durkheim, this was part of his major works published between 1893 and 1912. He stated in his theory that individuals behavior is shaped via socialization. According to the Functionalist, any society is considered to be successful based on value consensus. People sharing some values and norms end up cooperating and work together with an aim of achieving the shared goals. To the functionalism a society is likened to living organism which has several parts which are interrelated in their functions. These parts co-function to build a society that functions well (Nickerson, 2022).

According to Durkheim, the society exerts a dominant potency on persons. Individual's philosophies, customs and ethics make a shared perception i.e. they have a common way of understanding and behaving in the world. Accord to him, this consciousness is important in explaining how society exists. It is the one that produces society and bides it together. He argues that this consciousness is created by individual's actions and interaction. His perception is that society is derived from individual actions and interaction which exerts a social force back on the same individuals. Through this collective consciousness, Durkheim says that humans become aware of each other's social being unlike animals. This implies that the Church has a role of helping the young people to overcome all the challenges that hinder their growth. This would in turn create a vibrant society that accommodates everyone regardless of their age, sex, economic and political status.

Durkheim offers two primary concepts. He argued that the truth of society transcends the individuals who comprise it. Society shapes individuals, who are restricted by social facts, or ways of acting, thinking and feeling which are external to the person and endowed with the power of compulsion, controlling the individual. Social facts encompass the common ideas, moral standards, and fundamental conventions and values that are transmitted over generations among the members of a community. In this situation, it is not the consciousness of an individual that controls human conduct, but common beliefs and sentiments that influence their consciousness (Pope, 1975). Second, Durkheim thought that people should not have too much freedom.

An excessive degree of autonomy or an absence of explicit moral guidance can lead to a state of perplexity and doubt over one's position in society, a state that Durkheim refers to as "anomie." In response, Durkheim contends that in order to offer its members a sense of direction and to teach them proper behavior, communities must foster social solidarity. Families, churches, companies, schools, and volunteer organizations are some of the institutions that foster social solidarity in society (Pope, 1975). According to him, the qualities that set societies apart are the so-called "features of collective experience," or traits that cannot be boiled down to the characteristics of the people who comprise them (Lukes, 2015). According to Durkheim, actors in society are subject to coercion as a result of the collective's ideas, customs, and consciousness.

According to Durkheim's structuralism perspective, social structures have a significant impact on social behavior. According to Durkheim, people don't behave only in their own interests. Rather, individuals have responsibilities and tasks, and they typically behave in ways that are heavily shaped by the institutions of which they are a part. Like the various parts in the body perform varied functions to maintain a human being healthy, so too do various institutions within a stable social structure contribute uniquely to the preservation of the whole in a successful society.

The Church has a mandate of creating a social solidarity in the society and helping the young people on how to behave as well as guiding them using the right principles that are acceptable in the society. Since the principles include people's norm and beliefs, it is expected that the Church involves institutions like family in shaping behavior among young people. People end up having a common goal and purpose. In the end,

they bind the individual together and bring about social integration. The social integration is paramount for the growth of the society. Structural functionalism theory will therefore emphasize the formal ordering of parts and their functional relations as contributing to the maintenance needs in a social system. Thus this is essential because it will ensure the boy child is well integrated in the society and their needs met and issues addressed.

Boy child in Embu Diocese especially boy child, are faced with a series of challenges and this has an overall negative effect on their growth and holistic development. When the boy child issues are not addressed, the whole society suffers since the society functions as one body will all parts working well. The Anglican Church has a role of uniting the boy child and helping them to behave as well as teaching them life skills that enables them conquer world challenges. Thus the structural functionalism theory works very well to address the boy child issues as it is seeking to achieve the boy child wellbeing and their integration in the society thus it will help them to overcome all the challenges of the boy child stage. The structural functional approach is a perspective in sociology that sees a society as a complex system whose work together to promote solidarity and stability. It asserts that our lives are guided by social structures which are relatively stable patterns of social behavior .Social structures give shape to our lives for example, in families, the community, and through religious organizations. Thus this theory is a definite tool in data collection.

The research investigated whether the existing Church programs, such as those organized by the Mothers' Union (MU), Kenya Anglican Men Association (KAMA), Kenya Anglican Boy Child Organization (KAYO), and Sunday School, adequately addressed the unique challenges faced by the boy child. The study discovered that many of these programs were largely theoretical and lacked practical implementation on the ground (Kingori, 2022). Furthermore, the research identified a gap in dedicated mentorship programs specifically tailored to boys, which are essential for their holistic development.

The study also explored the effectiveness of advocacy efforts for the boy child and found them insufficient, suggesting a need for more organized and passionate efforts to highlight and address the crisis effectively. By applying the structural functionalism theory, the research aimed to develop targeted interventions that provide practical

support, introduce dedicated mentorship programs, enhance advocacy, and increase community engagement to ensure the holistic development and integration of the boy child into society.

In conclusion, the application of structural functionalism theory in this study provided a comprehensive framework to understand and address the boy child crisis. It emphasized the importance of social structures and collective consciousness in shaping behavior and maintaining societal stability. The findings highlighted the need for practical, targeted interventions and enhanced advocacy to effectively address the unique challenges faced by the boy child in the Anglican Church of Embu Diocese.

This study is anchored in the concept of Structural Functionalism Theory as articulated by Émile Durkheim. Durkheim's work, particularly between 1893 and 1912, highlights how individual behaviors are profoundly shaped by socialization processes. Within the framework of structural functionalism, a successful society is characterized by a value consensus among its members, which enables cooperation toward shared objectives. Society is likened to a living organism composed of interrelated parts, each important for the overall health and functionality of the community (Nickerson, 2022).

Durkheim emphasizes the dominance of societal forces over individual will through the concept of collective consciousness. This notion refers to the shared beliefs, customs, and moral codes that bind members of society together, creating a unified approach to social norms that influences individual behavior. According to Durkheim, the absence of clear moral guidance can lead to a state of anomie, characterized by confusion and distress over individual roles and responsibilities. Accordingly, local churches play a pivotal role in establishing social solidarity, guiding young people, particularly boys, through challenges, and instilling communal values essential for their growth and development.

In the context of the Anglican Church, this framework underscores the importance of integrating insights from African traditional child-rearing practices. These practices often emphasize communal responsibility in nurturing children, instilling values, and providing mentorship. The incorporation of these traditional approaches into

contemporary church programs can highlight beneficial practices that the Anglican Church might adopt in addressing the boy child crisis effectively.

The study's objectives align with this theoretical framework in meaningful ways. First, it seeks to establish the nature and extent of the boy child crisis in the Diocese of Embu, utilizing structural functionalism to analyze how societal norms shape the experiences faced by boys. This analysis also investigates how changes in familial and community structures contribute to negative outcomes for boys. Second, examining existing church programs reveals a disconnect between current initiatives and the actual needs of boys in the community. The application of structural functionalism to this issue illustrates the necessity for targeted, inclusive programming that resonates with both contemporary challenges and traditional values. To further enrich the understanding of the boy child crisis, this study integrates theological principles alongside structural functionalism. Two primary theological concepts contribute to this understanding: Liberation. Liberation Theology, emerged in the late 1950s and 1960s, with significant contributions from theologians such as Gustavo Gutiérrez, Leonardo Boff, and Jon Sobrino. This theological framework emphasizes social justice and advocates for the marginalized and oppressed, making it particularly relevant to the boy child crisis. Liberation Theology provides a lens through which individuals are encouraged to critically examine systemic inequalities that adversely affect boys. A key tenet is the "preferential option for the poor," meaning that the Church has a special responsibility to uplift those who are disadvantaged. By aligning Church efforts with the principles of Liberation Theology, the Anglican Church can effectively address the injustices faced by boys, advocating for their well-being and ensuring their concerns are represented in community discussions. This perspective compels the Church to engage in actions aimed at promoting educational and social resources to support these young individuals.

Finally, Christian Nurture Theory, with roots traced back to notable educators like Johann Heinrich Pestalozzi and Friedrich Froebel in the 18th and 19th centuries, emphasizes the importance of nurturing faith and values in children and youth. This theory aligns closely with the Church's responsibility for moral guidance and character development. It posits that strong ethical foundations cultivated within

nurturing environments are crucial for the holistic development of youth. Nurturing involves not only spiritual formation but also emotional and social growth, promoting a sense of community where families and the Church collaborate in raising children. By reinforcing the principles of social cohesion discussed in Durkheim's theory, Christian Nurture Theory highlights the Church's significant role in shaping the values and behaviors of boys, guiding them toward becoming responsible and engaged members of society.

In conclusion, by synthesizing the principles of Structural Functionalism, Liberation Theology, and Christian Nurture Theory, the Anglican Church can adopt a comprehensive approach to address the challenges faced by boys in the Diocese of Embu. This integrated framework emphasizes the interconnectedness of social structures and theological principles, advocating for practical interventions that foster the holistic development and integration of boys into their communities.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Study Location

The study was carried out within the Anglican Church Diocese of Embu, involving Anglican Churches of Kenya. The Diocese is located in the Eastern province among the region referred to as the Mt Kenya Dioceses. The choice of Diocese of Embu is based on increased suicides rates, robberies, high rate of drop outs due to miraa farming, motorcycle accidents and increased drug use among the boy child (Njagi & Mwania, 2017). Embu region boasts being a middle economy county with large robust land for farming combined with a bigger population of boy child.

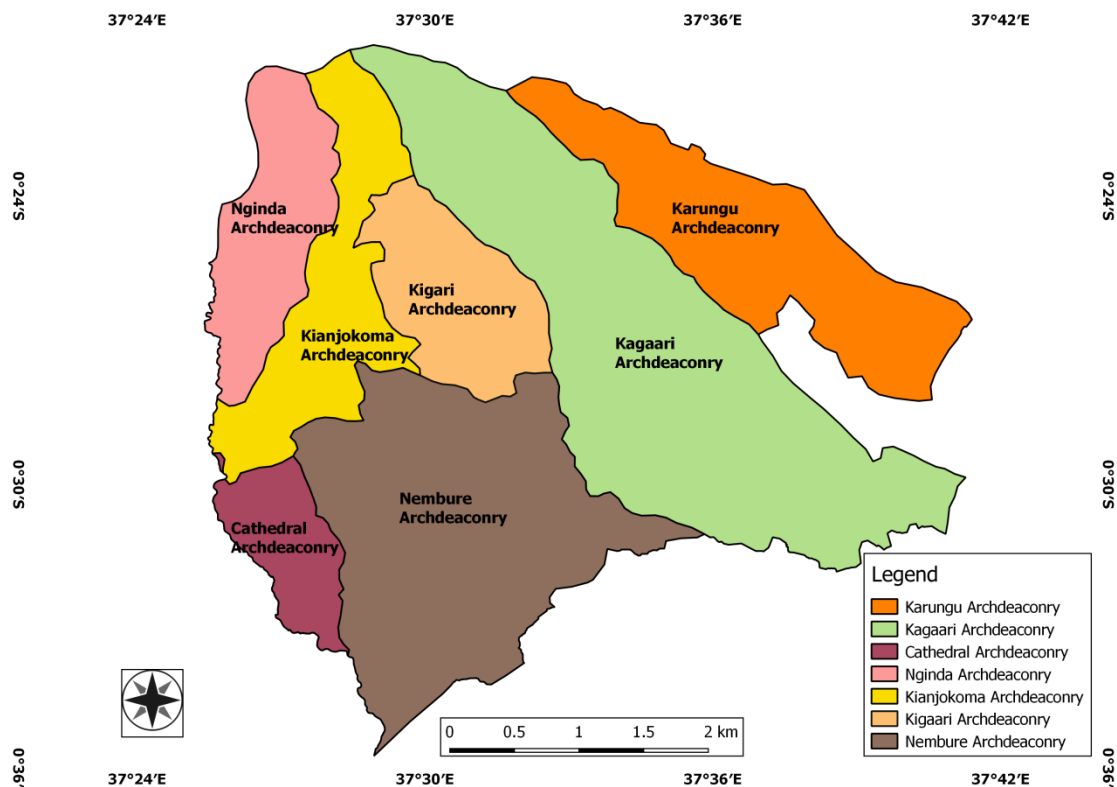


Figure 1: Map of ACK Embu Diocese Showing Archdeaconries

#### 3.2 Research Design

The study adopted a cross-sectional descriptive study scheme to assess the boy child crisis among the boy child of Embu Diocese and the role of ACK Church in addressing the crisis. Research design studies were aimed to collect defined data regarding the present standing of phenomena and be able come up with binding

inference from the facts learned (University of South California Libraries, 2016). The research design helped to provide an investigator to get numerical and qualitative data. This design is important in this study because it captures a specific point in time and contains multiple variables at the time of data collection. Therefore, the research design provided appropriate procedures for assessing the boy child crisis and the role of the ACK Church.

### 3.3 Target Population

Population refers to all participants of any distinct class of persons, happenings or things; it denotes players who have one or more shared features (Taherdoost, 2016). The target population for this research included members from the clergy, boy child men & women and church elders working with the Anglican Church in the Diocese of Embu, Kenya. The Target population of the study from 50 ACK Churches was 26,108. They included the various organs in the ACK Church such as Clergy members=63, Church elders=165, Boy Child=5994 and the Men & Women=20114 (Church Records, 2022).

Table 2: Table Showing Target Population of Men & Women, Boy child, Clergy and Church Elders.

Archdeaconry	Men & women	Boy Child	Clergy	Church Elders
Cathedral	2692	888	10	20
Nembure	2537	775	9	15
Kagaari	3161	1047	12	25
Kigari	1977	445	7	15
Kianjokoma	2932	879	8	30
Nginda	2519	686	6	25
Karungu	4296	1274	11	35
Totals	20114	5994	63	165

### 3.4 Sampling Procedure and Sample Size

In the context of this thesis, sampling represents a critical process for selecting a subset from a population or universe to adequately represent the broader group (Creswell, 2012). To determine the most suitable sample size for the respondents, a combination of probability and non-probability sampling techniques was employed. The research employed diverse methods tactic, that is, both quantitative and qualitative methods.

Table 3: A table Showing Sampled Population of Men & Women, Boy Child, Clergy and Church Elders (Church Records, 2022)

Archdeaconry	Men & Women	Boy Child	Clergy	Church Elders	Total
Cathedral	37	10	3	5	55
Nembure	34	10	3	5	52
Kagaari	43	12	3	5	63
Kigari	23	7	3	5	38
Kianjokoma	37	10	3	5	55
Nginda	31	9	3	5	48
Karungu	49	15	3	5	72
Totals	254	73	21	35	383

The research used systematic sampling techniques to group 67 parishes in 7 archdeaconries in the Diocese of Embu. From each stratum, one archdeaconry centre was chosen, and then the researcher employed quarter sampling to select 21 Clergy and 35 Church elders. In a population of approximately 20,000, an approximate sample of 380 is recommended (Kathuri & Pals, 1993). The researcher then applied stratified proportionate random sampling to select 254 men and women, and 73 boy child from the selected archdeaconry centres. Therefore, the total subjects for the study was 383 respondents as shown in table 2 above.

### 3.6 Research Instruments

These are tools used to collect data from the respondents of the research. The data collection instruments were questionnaire, interview schedule and focus group discussions.

#### 3.6.1 Questionnaire for Adult Christians

Questionnaires both open ended and closed questionnaires were used to help the respondents provide very accurate information. The items employed a Likert scale technique to help in the analysing stage. The questionnaire contained two sections: The first section contained general information of the respondents, and second section investigated extent of boy child crisis, reasons for unavailability of programmes in ACK Church addressing boy child crisis and the biblical justification in addressing the boy child crisis in the Diocese of Embu. Questionnaires were used on adult Christians since they were able to provide fast and effective huge amounts of data from sizeable sample volumes. The research employed the use of questionnaire to collect data. Roopa and Rani (2012) noted that the questionnaires are easy to use and

provide a platform for recording and making references during the process of analysing information. A total of 289 questionnaires were administered. The research was conducted in Embu County Kenya, encompassing the following Archdeaconries: Cathedral, Nembure, Kagaari, Kigari, Kianjokoma, Nginda and Karungu. The selection of the Anglican Church as the focal point of this research was due to its active participation in boy child initiatives and the implementation of programs promoting boy child. Embu County was chosen as the research location due to the evident and severe boy child crisis it has experienced. Regarding the data collection process, questionnaires were distributed to various segments of the Anglican Church community within the specified Archdeaconries. The total number of questionnaires distributed was 289, with each Archdeaconry being represented. The questionnaires were personally administered during visits to the respective Archdeaconries, ensuring that respondents had the opportunity to provide accurate information. These visits occurred at different times, considering the availability and schedules of the targeted groups. The objective was to gather data directly from individuals involved in boy child crisis efforts within the ACK community in Embu County.

### **3.6.2 Interview Schedule for Clergy**

Fox (2009) cited that interview is a technique that involves verbal communication between the correspondent and the researcher. The study utilized oral interviews to gather information from the clergy. These interviews were conducted in person at specific locations within the diocese, including the archdeaconry offices and Church premises. This method was chosen because it allowed for in-depth data collection, fostering a personal and interactive environment between the researcher and the respondents. Through the interviews the investigator and the interviewer shared more info since there was follow-up and clarifications to questions asked. The researcher used the interview schedule to collect data from the reverends to gain insight into the boy child crisis and the interventions of the ACK Church. Due to its flexibility, face to face interviews were used to gain the information required.

### **3.6.3 Focus Group Discussion for Youths**

Focus group discussions were an approach that aimed to give in depth understanding of social issues. These were beneficial because they uncovered ideas and issues that initially may have not been considered. Focus group discussions (FGDs) are manned

discussions, held in small group of people who have specialized knowledge or interest in a specific topics. (USAID, 2011). The researcher used the group discussions on selected group of boy child within the selected archdeaconry Centre to collect data on boy child issues and the preferred interventions by the Church. At total of 55 participants participated in the focused group discussions with the groups organized as follows. The participants were organized into seven distinct groups with varying compositions of males and females. The Nembure Archdeaconry group consisted of 4 males and 6 females, while the Cathedral group comprised 6 males and 4 females. The Kigari group had 4 males and 3 females, the Nginda group included 4 males and 5 females, the Kianjokoma group had 5 males and 5 females, and the Karungu group consisted of 6 males and 3 females.

### **3.7 Data Collection Procedures**

The data collection process employed a qualitative approach, involving the scrutiny, analysis, synthesis, and inference of both primary and secondary data sources. Primary data was collected through questionnaires and oral interviews, with utmost confidentiality maintained throughout the process. Additionally, a descriptive method was employed to gather relevant data and literature from published sources, enhancing the depth and breadth of the research. Comprehensive data gathering efforts included visits to various libraries, such as Nairobi, Nyeri National Library, St. Paul's Catholic University, KEMU, Karatina University Library and Chuka University Library. The primary and secondary data collected from these sources were compiled and analyzed to draw conclusive findings and generate recommendations for further research.

### **3.8 Data Analysis Procedures**

Data was entered, coded and analysed using the Statistical Package for Social Sciences (SPSS) program Version 26.0 for Windows. Data analysis was done using descriptive statistics; Data was summarized using frequencies and percentages. The researcher summarized data from open ended items by grouping them thematically depending on the responses. The Table 2 show the summary of the data variables and statistical approaches.

Table 4: Data Analysis Summary

Study Questions	Independent Variables	Dependent Variables	Statistical Measurement
What is the extent of boy child crises in the Diocese of Embu?	Boy child crisis	Personal growth and social outcomes	Frequency, percentages
Why the Church has no programs addressing the boy child crisis in the Diocese of Embu?	Programmes within the Church	Personal growth and social outcomes	Frequency, percentages
What are the suggestions in addressing the boy child crisis in Anglican Church Diocese of Embu?	Suggestions	Personal growth and social outcomes	Frequency, percentages

### 3.9 Ethical Considerations

Ethical consideration ensures that people who are subject of a study have their rights protected and guarded (pillay, 2014). Prior to commencing this research, permission was diligently sought and obtained from the relevant authorities, including the university. Clearances were secured from the National Council for Science, Technology, and Innovation (NACOSTI) (Appendix X). The researcher sought consent from the respondents before collecting any information from them. Throughout the research process, maintaining a positive and respectful relationship with respondents was prioritized. Confidentiality and privacy of participants were strictly upheld, and informed consent was obtained from all respondents in accordance with ethical guidelines. This research specifically focused on investigating the contribution of the Anglican Church in addressing the boy child crisis in Embu County.

**CHAPTER FOUR**  
**NATURE AND EXTENT OF BOY CHILD CRISIS IN THE DIOCESE OF**  
**EMBU**

**4.1 Introduction**

This chapter presents the findings related to the first objective, which aimed to establish the nature and extent of boy child crisis in the Anglican Diocese of Embu. Additionally, it outlines the response rate and demographic profile of the respondents.

**4.2 Response Rate**

Table 3 below shows the response rate to the tools used to collect data.

Table 5: Response Rate

Category	Targeted	Responded	Response Rate (%)	Non-response	Non-response rate
<b>Questionnaire:</b>					
Men & women	254	244	96.06%	10	3.94%
Church elders	35	30	85.71%	5	14.29%
Sub-total	289	274	94.81%	15	5.19%
<b>Interview:</b>					
Clergy	21	15	71.43%	6	28.57%
<b>Focused group discussions</b>					
Boy child	73	55	75.34%	18	24.66%
Grand Total	383	344	89.82%	39	10.18%

The data presented in Table 3 shows that out of the 289 questionnaires distributed, 274 were completed and returned, resulting in a return rate of 94.81%. This exceeded the recommended threshold of 70%, as advocated by Mugenda and Mugenda (2008) and Cooper and Schindler (2014), who suggest that response rates above 50% are satisfactory, with 60% being preferable and over 70% considered excellent. The high response rate ensured that the results accurately represented the target sample and enhanced the generalizability of the findings. The success in achieving a high questionnaire response rate can be attributed to thorough logistical preparation before data collection. Despite the overall high response rate, it is worth noting that 15 individuals, equivalent to 5.19% of the sample, chose not to participate. While the majority of respondents engaged positively with the survey, the non-response of these individuals warrants further examination. Potential factors contributing to non-

response may include communication challenges or logistical constraints. Additionally, the results reveal that out of the 21 Clergy scheduled for interviews, 15 participated while 6 declined, resulting in a response rate of 71.43%, which is also considered satisfactory. The non-response among clergy members may be attributed to their demanding schedules, as well as communication challenges in reaching out to the targeted individuals. Logistical issues such as distance or time constraints may have further contributed to the observed non-response. The study targeted 73 participants in the focused group discussions from seven archdeaconries; however, only 55 participants from 7 archdeaconries were able to participate in the focused group discussions. The failure to participate in the discussions by the 18 participants would have been due to personal responsibilities or logistical issues such as transportation problems or unforeseen emergencies may have led to non-participation.

### **4.3 Demographic Characteristics of the Respondents**

Church elders, adult Christians including comprising men and women, participated in the survey. Obtaining demographic information of the respondents was essential to comprehensively depict the sample composition across various genders and age groups. This demographic data is crucial for readers to grasp the profile of the sample population. The researcher aimed to elucidate the demographic traits of the participants, focusing on factors such as age bracket, gender, and level of education, marital status, and working period. Subsequent sections explore a detailed examination of the findings in these areas.

#### **4.3.1 Gender of the Respondents**

The research explored the representation and perceptions of various genders on nature and extent of boy child crisis in the Diocese of Embu, reasons as to why the Anglican Church has no programs addressing the boy child crisis in the Diocese of Embu and what the Anglican Church Diocese of Embu should do to address the boy child crisis. The gender of the respondents was important in this research because it allowed for capturing diverse perspectives and experiences related to the boy child crisis in the Diocese of Embu. Different genders had varying views on the nature and extent of the crisis, as well as different insights into why the Anglican Church lacked programs addressing this issue and what actions should be taken. Including multiple genders ensured a more comprehensive understanding of the problem and potential solutions.

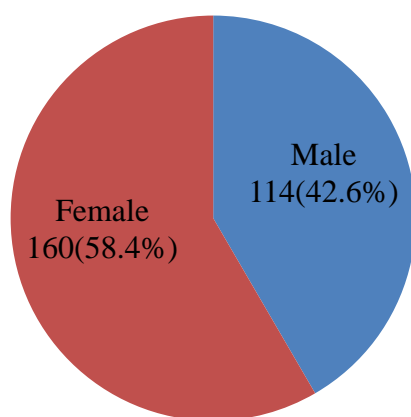


Figure 2: Gender of the Response

Findings revealed that 114 identified as male, representing 42.6 of the participant pool. This data highlighted a substantial presence of male viewpoints within the study cohort. The notable number of male participants indicates a significant engagement of men in discussions concerning the boy child crisis within the Anglican Church in the Diocese of Embu. Their active involvement signifies recognition of the importance of addressing gender-specific issues within a religious framework. This observation is in line with the findings of Brown (2016), who emphasized the growing involvement of men in dialogues surrounding gender imbalances within religious institutions. Brown, (2016) stressed the necessity of collaborative efforts, including male perspectives, in tackling gender-related challenges in religious settings. Research also indicated that 160 participants identified as female, representing approximately 58.4% of the total respondents. The higher representation of female respondents signifies a substantial engagement of women in discussions pertaining to the boy child crisis within the Anglican Church in the Diocese of Embu. Their active participation underscores the acknowledgment of addressing gender inequalities within religious contexts. This aligns with the research of Martinez (2018), who highlighted the proactive role of women in advocating for gender equality and social justice within religious communities. Martinez, (2018) work emphasized the pivotal contribution of women in shaping discussions and driving initiatives aimed at mitigating gender-specific challenges. The significant presence of female respondents underscores the necessity of adopting inclusive strategies that consider diverse viewpoints and experiences in addressing the boy child crisis within religious domains.

### 4.3.2 Age of the Respondents

The first objective of the study was to establish the nature and extent of boy child crisis in the Diocese of Embu. To accomplish this, an examination of socio-demographic characteristics, particularly the age distribution among Church elders, adult Christians including comprising men and women was conducted. By analyzing the age demographics of the participants, the study sought to gain insights into their historical background, experiences, and perspectives that may have influenced their understanding and approach towards boy child crisis. The assessment of socio-demographic factors such as age was crucial in evaluating how generational influences could impact the decision-making process related to the environment. This comprehensive approach aimed to contribute to a deeper understanding of the nature and extent of boy child crisis in the Diocese of Embu. The findings are presented in the table 4 below.

Table 6: Age of the Respondents

Age bracket	Frequency	Percent
25-35 years	15	5.5
36-45 years	67	24.5
45-50 years	105	38.3
50 years and above	87	31.8
Total	274	100.0

Research indicated that 15(5.5%) of the participants, fell within the age bracket of 25-35 years. This resonates with the research of Smith (2018), who emphasized the importance of incorporating the perspectives and experiences of young adults in discussions relating to religious and social issues within Church communities. Smith (2018) highlighted the unique insights that younger individuals can provide and underscored the need for their active participation in shaping conversations and initiatives within religious settings. Additionally, 67(24.5%) of the respondents were in the 36-45 years' age group. This age bracket's representation aligns with the research of Johnson (2019), who underscored the importance of engaging middle-aged individuals in discussions addressing social challenges within religious communities. Johnson (2019) work emphasized the significant role of this demographic in enacting tangible changes within Church environments, particularly related to gender issues and advocacy efforts. Furthermore, 105(38.3%) of the

participants, totaling 105 individuals, were between 45-50 years old. This age group's substantial representation is consistent with the research conducted by Garcia (2020) which highlighted the active involvement of individuals in this age bracket in advocating for gender equity and social justice within religious communities. Garcia's work underscored the crucial role of this demographic in shaping conversations and driving initiatives aimed at addressing gender-specific challenges. Notably, individuals aged 50 years and above constituted 87(31.8%) of the total respondents. This age category's representation aligned with the research findings of Thompson (2021) on age diversity in religious community engagement. Thompson emphasized the importance of incorporating perspectives from various age groups to ensure a comprehensive approach to addressing social issues within religious contexts.

### 4.3.3 Education Level

The dataset provided in the table 5 below highlights valuable insights into the distribution of education levels within the sample population. The data reveals a diverse representation of educational qualifications, with varying percentages across different levels. Assessing the education level of the respondents was important in this research because it provided insight into how educational background influenced perceptions and understanding of the boy child crisis in the Diocese of Embu. Different education levels could affect respondents' awareness of the issue, their ability to articulate concerns, and their suggestions for addressing the crisis. This assessment ensured that the research captured a wide range of perspectives and identified any correlations between education level and viewpoints on the boy child crisis and potential interventions by the Anglican Church.

Table 7: Education Level

Level of education	Frequency	Percent
Certificate	30	10.9
Diploma	97	35.4
Degree	105	38.3
Masters	35	12.8
PhD	7	2.6
Total	274	100.0

Research showed that the majority of individuals in the sample hold first degrees, comprising 105 respondents, which accounts for 38.3% of the total sample. This highlights a significant presence of individuals with formal higher education

backgrounds. Following degrees, diplomas emerge as the next most common qualification, with 97 respondents, representing 35.4% of the total sample. This suggests a substantial proportion of individuals with intermediate-level education. Moreover, 30 respondents, constituting 10.9% of the sample, hold certificates, signifying the inclusion of participants with entry-level educational qualifications. Additionally, research indicated that 35 respondents possess master's degrees, making up 12.8% of the sample, while 7 individuals hold Ph.Ds, reflecting 2.6% of the total. This showcases a smaller yet influential group of individuals with postgraduate qualifications within the surveyed population. This aligns with Thompson and Davis (2018) who assert that the prevalence of degree holders aligns with the growing emphasis on higher education as a prerequisite for professionals. This also resonates with Wilson (2020) who argues that the significant representation of diplomas and certificates indicates a diverse workforce with vocational backgrounds. Furthermore, Garcia and Lee (2022) suggest that the distribution of education levels reflects the diverse educational landscape in contemporary society, with varying levels of academic attainment contributing to the overall skill set of the workforce.

In the focused group discussions conducted for this study, participants were organized into several distinct groups. Research indicated that the educational backgrounds of participants within each group varied. In the Nembure group, 4 participants had completed secondary education, 3 had college degrees, and 3 held university qualifications. Contrastingly, in the Cathedral group, 2 participants had secondary education, 3 had college degrees, 3 held university qualifications, and 2 possessed other qualifications. The Kigari group exhibited different educational distributions across two sessions: in the first session, 2 had secondary education, 4 had college degrees, and 1 held a university qualification, while the second session had a similar educational breakdown. Additionally, the Nginda group had 3 participants with secondary education, 2 with college degrees, 3 with university qualifications, and 1 with another qualification. The Kianjokoma group included 3 participants with secondary education, 4 with college degrees, 2 with university qualifications, and 1 with another qualification. Lastly, the Karungu group had 2 participants with secondary education, 3 with college degrees, 3 with university qualifications, and 1 with another qualification. These detailed demographic and educational profiles provide valuable insights into the participant makeup and educational diversity

observed across the various groups involved in the focused discussions. Such information is crucial for understanding the perspectives and contributions of individuals within each group within the context of the study.

#### 4.3.4 Marital Status

The data present in the table 6 above provides a comprehensive overview of the marital status distribution within the sample population. The data highlights the varying percentages and distribution of different marital statuses among the respondents. Assessing the marital status of the respondents was crucial in this research because it shed light on how family dynamics and responsibilities may have influenced their perceptions and experiences regarding the boy child crisis in the Diocese of Embu. Married respondents might have different insights compared to single or divorced individuals due to their varying family structures and responsibilities. Understanding the marital status of the respondents helped in examining how these factors intersected with the boy child crisis and influenced their perspectives on potential interventions by the Anglican Church.

Table 8: Marital Status

Marital status	Frequency	Percent
Single	63	23.0
Married	83	30.3
Divorced	73	26.6
Widow/Widower	55	20.1
Total	274	100.0

Results showed that married individuals formed the majority group accounting for 83 respondents, which represents 30.3% of the total sample. This indicates a significant representation of individuals in a married status within the surveyed population. Following married individuals, the dataset indicates that 73 respondents are divorced, making up 26.6% of the total sample. This signifies a substantial proportion of individuals who have experienced divorce within the surveyed group. Additionally, 55 respondents identified as widows or widowers, representing 20.1% of the total. This demonstrates the presence of individuals who have experienced the loss of a spouse within the sample population. Research showed that 63 respondents, constituting 23.0% of the sample, identified as single. This category represents individuals who have never married or are not currently in a committed relationship,

adding further diversity to the marital status distribution within the dataset. This aligns with the work of Adams and Carter (2019), who emphasized the prevalence of married individuals within the workforce and its implications for family dynamics. Similarly, Davis and Lopez (2021) highlighted the significance of divorced individuals within the population and the challenges they may face, both professionally and personally. Furthermore, Smith and Wilson (2020) discussed the unique experiences and needs of widows and widowers in the context of workforce dynamics and social support.

#### 4.3.5 Work Period

The data present in figure 2 below provides crucial insights into the distribution of work periods within the sample population, illustrating diverse professional experiences among the respondents. Assessing the work period of the respondents was significant in this research because it provided insight into how professional experiences might have shaped their perspectives on the boy child crisis in the Diocese of Embu. Respondents with longer work periods might have encountered a broader range of societal challenges and observed trends related to the crisis, potentially offering more nuanced perspectives. Additionally, understanding the work period helped in exploring any potential correlations between occupational experiences and viewpoints on the crisis.

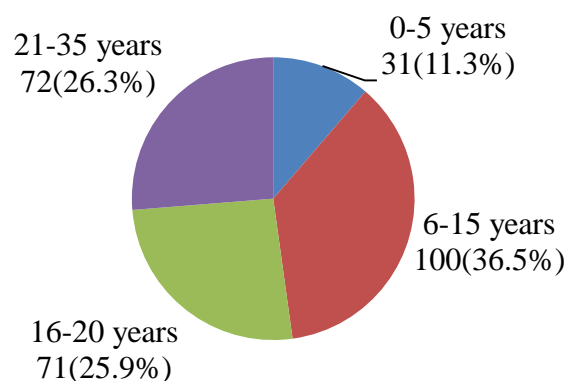


Figure 3: Work Period

Research revealed that the largest category of work periods falls within the range of 6-15 years, with 100(36.5%), indicating a substantial presence of individuals with mid-level professional experience in the surveyed population. Research indicated that

72(26.3%) reported work periods within the range of 21-35 years, signifying a significant representation of individuals with extensive professional experience. Additionally, 71(25.9%) indicated work periods within the 16-20 years range, contributing to the dataset's diverse professional tenure distribution. Findings further showed 31(11.3%), reported work periods within the 0-5 years range, highlighting professionals in the early stages of their careers and strengthening the overall distribution of work periods within the dataset. The research indicated trends consistent with prior studies in the field of professional development. For instance, Robinson and Clark's (2017) exploration of workforce longevity shed light on the prevalence of mid-level professional tenures and their implications for career trajectories. Similarly, the study by Kim, S., Park, H., & Lee, M. (2020) on extensive work experience provided insights into the transformative effects on organizational knowledge and individual growth. Furthermore, the work by Carter and Hughes (2019) on early career professional development offered nuanced insights into the challenges and opportunities faced by individuals in the early stages of their professional lives. Research showed a varied tenure among the clergy interviewed. According to Muchangi (OI, 2024), serving at Nginda Archdeconary, he has been a vicar in the Church for 5 years. In contrast, Munene (OI, 2024), the Cathedral Archdeconary, reported a tenure of 2 years. Research further showed that Manase (OI, 2024), also serving at the Cathedral Archdeconary, had served for a decade, echoing the sentiment of Wachira (OI, 2024), also serving in the same capacity. Ileri (OI, 2024), serving at Kianjokuma Archdeconary, noted a tenure of 4 years. Njiru (OI, 2024), serving at Kagaari Archdeconary, reported 4.5 years of service, while Gitonga (OI, 2024), serving in the same capacity, reported 3 years. Similarly, Kariuki (OI, 2024), serving at Kigari Archdeconary, and Njue (OI, 2024), also serving in Kigari, reported tenures of 4 and 2 years, respectively. Kariuki (OI, 2024), serving Karungu Archdeconary, reported 3 years of service, whereas Kithinji (OI, 2024), also serving Karungu, reported 2 years. Muriithi (OI, 2024) and Mutugi (OI, 2024), serving at Nembure Archdeconary, reported tenures of 3 and 5 years, respectively. These varied tenures reflect the diverse experiences of the clergy within the Church. The variance in the length of service among the clergy indicates that there was a diversity of tenure among the clergy interviewed for the study. This diversity implies that the clergy members have different levels of experience and length of service within the Church. The variation in tenure suggests that the perspectives, insights, and experiences of the

clergy may differ based on their years of service. This diversity of experiences among the clergy could provide a rich and multifaceted understanding of the boy child crisis in the Diocese of Embu, contributing to the comprehensiveness of the research findings.

#### **4.4 Influence of Money and Power on Boys' Involvement in Criminal Gang**

The data presented in table 6 below provides the level of agreement on into the influence of money and power on boys' engagement in criminal gangs.

Table 9: Money and Power on Boys' Involvement in Criminal Gang

Response	Frequency	Percent
Disagree	21	7.7
Agree	146	53.3
Strongly Agree	107	39.1
Total	274	100.0

Findings highlighted a troubling trend where 146(53.3%) agreed and 107(39.1%) strongly agreed that boys are easily enticed into criminal through the allure of money and power. This observation underscores a critical societal issue, emphasizing the susceptibility of young boys to external influences that may lead them down a dangerous path. In contrast, 21 respondents (7.7%) disagreed with this perspective, reflecting a minority viewpoint within the sample. The diverse range of responses signifies the complexity surrounding factors contributing to boy child engagement in criminal activities, warranting a nuanced and research-driven approach to address this pressing concern effectively. These findings are consistent with the findings of White and Mason (2020) who explored the psychological motivations behind boy child involvement in criminal gangs, shedding light on the behavioral patterns and cognitive processes that influence decision-making in vulnerable populations. Furthermore, Carter and Reynolds (2018) investigated the societal impact of economic disparities on juvenile delinquency, providing valuable insights into the intersection of financial inequalities and criminal behavior among young individuals. Understanding the underlying causes and consequences of boys' attraction to criminal gangs necessitates interdisciplinary collaboration and a holistic approach that considers psychological, sociocultural, and economic factors. By engaging with a diverse range of academic perspectives, we can develop comprehensive strategies to

prevent boy child involvement in criminal activities and foster a safer and more supportive community environment.

#### **4.5 Influence of Peer Pressure on Boys' Engagement in Drug Abuse**

The dataset presented the table 7 below examines the perceptions of the participants regarding the impact of peer pressure on boys' involvement in drug abuse.

Table 10: Influence of Peer Pressure on Boys' Engagement in Drug Abuse

Response	Frequency	Percent
Disagree	29	10.6
Agree	177	64.6
Strongly Agree	68	24.8
Total	274	100.0

Findings from the study revealed that majority 177(64.6%) of the participants agreed and 68(24.8%) strongly agreed that peer pressure played a significant role in influencing boys' engagement in drug abuse. Conversely, a minority of participants 29(10.6%) expressed disagreement. These insights provide valuable evidence of the substantial impact of peer pressure on boys' susceptibility to drug abuse, shedding light on the complex dynamics underlying this issue. These finding align with the findings of Simons-Morton (2004) who explored the prospective association of peer influence and its influence on drinking initiation, indicating the crucial role of peers in shaping adolescent behaviors. Additionally, the work by Keyzers, Lee, and Dworkin (2020) examined peer pressure and substance use in emerging adulthood, reinforcing the importance of peer dynamics in the context of substance abuse.

#### **4.6 Impact of Feeling Unwanted on Suicide Rates among Boys**

The data in the figure 3 below explores the relationship between boys' feelings of being unwanted and the resulting suicide rates. Specifically, the frequencies and percentages of responses indicate the varying viewpoints on this sensitive subject among participants.

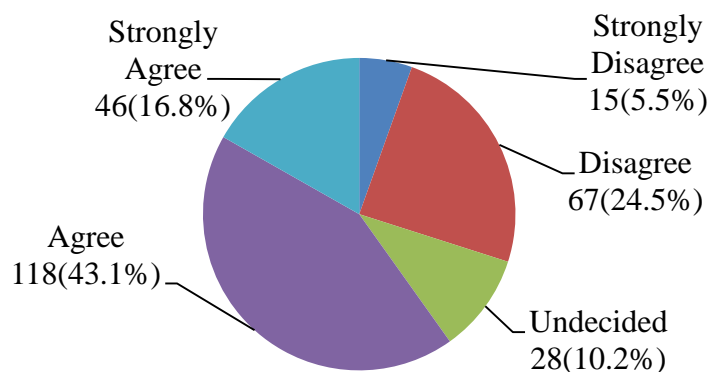


Figure 4: Impact of Feeling Unwanted on Suicide Rates among Boys

Research indicated that the majority of the participants, accounting for 118(43.1%) who agreed and 46(16.8%) who strongly agreed, recognize that the feeling of being unwanted has an impact on the higher suicide rates in boys. Additionally, 67(24.5%) disagreed, 28(10.2%) were undecided, and 15(5.5%) strongly disagreed. This underscores the recognition among the respondents of the potential correlation between feelings of being unwanted and elevated suicide rates among boys. The findings from the study by Chiodo, Wolfe, Crooks, Hughes, and Jaffe (2009) regarding the impact of sexual harassment victimization on adolescent adjustment and the study by Twenge, Joiner, Rogers, and Martin (2018) on depressive symptoms among US adolescents provide valuable insights that align with findings of this research work. Specifically, these findings agree with the recognition among the majority of participants that feelings of being unwanted correlate with elevated suicide rates among boys. These results are consistent with the emphasis by Chiodo, Wolfe, Crooks, Hughes, and Jaffe (2009) on the long-lasting effects of negative peer experiences on adolescents' mental health. Similarly, Twenge, Joiner, Rogers, and Martin (2018) underscore the influence of societal changes, such as increased new media screen time, on adolescent well-being, which resonates with the broader discussion on social factors shaping boys' experiences of rejection and alienation.

#### 4.7 Trend of Killings of Boys for Selfish Benefits

The data below sheds light on prevalent trend of killings of boys for selfish benefits, presenting the insights gleaned from 274 participants. The varying frequencies and percentages of responses ranging from strongly disagreeing to strongly agreeing provide a comprehensive understanding of the prevailing attitudes and beliefs within the societal context.

Table 11: Killings of Boys for Selfish Benefits

Response	Frequency	Percent
strongly disagree	21	7.7
Disagree	75	27.4
Undecided	50	18.2
Agree	58	21.2
strongly agree	70	25.5
Total	274	100.0

From the data above, it is evident that a significant proportion of respondents expressed agreement with the notion of killings of boys for selfish benefits. Specifically, 58 (21.2%) agreed, and 70 (25.5%) strongly agreed with this statement, indicating a shared perception among participants. Conversely, 75 (27.4%) disagreed, and 21 (7.7%) strongly disagreed, while 50 (18.2%) were undecided. These results align with the work of Stout (2013) and Farr (2018), who have explored the societal dynamics influencing boys' behaviors and attitudes. Stout's research on unintended behavioral consequences highlights the potential for external incentives, such as pay for performance, to drive individuals towards unethical actions. This perspective resonates with the idea that boys may resort to violence for selfish gains, as reflected in the respondents' agreement with the statement in Table 9. Similarly, Farr's (2018) examination of adolescent rampage school shootings emphasizes the role of failing masculinity performances in driving already-troubled boys towards violent behavior. Farr argues that societal expectations of masculinity can exacerbate feelings of marginalization and inadequacy, leading boys to seek validation through extreme acts of aggression. The findings from Table 9, particularly the significant percentage of respondents who agreed or strongly agreed with the statement about killings of boys for selfish benefits, support Farr's assertion regarding the influence of societal pressures on boys' behavior.

#### **4.8 Influence of Cheap Labor on School Dropouts among Boys**

The data presented delves into the critical issue of school dropouts among students, particularly examining the potential influence of cheap labor. This investigation aims to illuminate the insights garnered from 274 participants regarding the prevalent attitudes and beliefs surrounding the relationship between engaging in cheap labor and its impact on boys' decisions to discontinue their education.

Table 12: Influence of Cheap Labor on School Dropouts among Students

Response	Frequency	Percent
Strongly Disagree	21	7.7
Disagree	48	17.5
Undecided	13	4.7
Agree	140	51.1
Strongly Agree	52	19.0
Total	274	100.0

Research indicated that a substantial portion of respondents acknowledged the influence of cheap labor on school dropouts among students. Specifically, 140 (51.1%) agreed, and 52 (19.0%) strongly agreed with this assertion, indicating a prevailing recognition of this issue among the participants. Conversely, 48 (17.5%) disagreed, and 21 (7.7%) strongly disagreed with the statement, while 13 (4.7%) remained undecided. These results are consistent with the research conducted by Kaplan and Luck (1977) and Mueni (2015), who have explored the societal factors contributing to the dropout phenomenon among students. Kaplan and Luck (1977) address the dropout phenomenon as a social problem, shedding light on the various socio-economic factors that influence students' decisions to leave school prematurely. Similarly, Mueni's (2015) doctoral dissertation focuses on the socio-economic factors influencing boy-child dropout rates from public secondary schools, providing valuable insights into the specific challenges faced by this demographic. The findings particularly the high percentage of respondents who agreed or strongly agreed with the statement about the influence of cheap labor on school dropouts, resonate with the perspectives presented by Kaplan and Luck (1977) and Mueni (2015). These scholars emphasize the significant impact of socio-economic factors, such as the availability of cheap labor, on students' educational attainment and retention. By acknowledging the alignment between the survey results and existing research, this thesis contributes to a deeper understanding of the complex interplay between socio-economic conditions and educational outcomes among students.

#### **4.9 Gender Disparity in School Performance**

The data below examines the concerning trend of declining academic performance among boys compared to girls in school settings, reflecting the perceptions of 274 participants. This analysis aims to shed light on the prevailing attitudes and beliefs surrounding the academic achievement gap between male and female students. The

frequencies and percentages of responses varying from disagreeing to strongly agreeing provide valuable insights into the perceived differences in academic performance between boys and girls.

Table 13: Gender Disparity in School Performance

Response	Frequency	Percent
Disagree	21	7.7
Undecided	40	14.6
Agree	118	43.1
Strongly Agree	95	34.7
Total	274	100.0

Research findings indicated that a considerable proportion of respondents recognized gender disparity in school performance, as evidenced by the data presented in Table 11. Specifically, 118 (43.1%) agreed, and 95 (34.7%) strongly agreed with this assertion, reflecting a prevalent acknowledgment of the issue among the participants. Conversely, 21 (7.7%) disagreed, and 40 (14.6%) were undecided. These results align with the research conducted by Jelas, Salleh, Mahmud, Azman, Hamzah, Hamid, Hamzah, and Hamzah (2014) and Osman, Al Barwani, and Al Mekhlafi (2015), who have investigated gender disparities in school participation and academic achievement in various contexts where girls were found to perform better than boys. Jelas *et al.*, (2014) examine gender disparity in school participation and achievement, focusing on the case in Malaysia, while Osman *et al.*, (2015) explore patterns of gender disparity in academic performance in Oman. The findings particularly the high percentage of respondents who agreed or strongly agreed with the statement about gender disparity in school performance, resonate with the perspectives presented by Jelas *et al.*, (2014) and Osman *et al.*, (2015). These scholars highlight the pervasive nature of gender disparities in educational outcomes and underscore the need for targeted interventions to address these inequalities.

#### **4.10 Challenges that boys go through, Strategies that address them and the Role of the Church in Addressing the Challenges**

The data presented in Table 12 elucidates the challenges faced by boys, shedding light on various aspects of their experiences. From engaging in the preparation of illicit brews to facing rejection by society, the data reflects the hardships experienced by boys in various spheres of their lives. Understanding these challenges is critical for

developing targeted interventions and support systems to address the specific needs of boys and promote their well-being.

Table 14: Challenges Boy Child goes through

Challenge	Frequency	Percent
Mutiple Sexual Partners	76	27.7
Engage in Preparation of Illicit Brews	8	2.9
Engage in Domestic Violence	34	12.4
Long Periods of Joblessness	64	23.4
Mental Sickness	14	5.1
Low Motivation Levels	30	10.9
Anxiety Over Unmet Expectations	32	11.7
Rejection by the Society	16	5.8
Total	274	100.0

Results indicated that among the respondents, 76 (27.7%) reported that boys engage in multiple sexual partners, highlighting a significant concern regarding sexual behavior among boys. The observed prevalence of risky sexual behavior among boys within the studied population signals a pressing need for targeted interventions and support mechanisms aimed at mitigating issues concerning sexual health, education, and behavior among this demographic. This finding underscores the imperative for implementing comprehensive strategies that foster healthy relationships, emphasize consent, and enhance sexual health awareness specifically tailored to address the needs of boys. Moreover, it suggests the potential influence of societal norms, attitudes, and cultural factors on boys' sexual behavior, thus emphasizing the necessity for broader societal interventions and educational campaigns to effectively address these pertinent issues. Additionally, a smaller percentage, comprising 8(2.9%) of the respondents, indicated that boys are involved in the preparation of illicit brews, suggesting potential involvement in illegal activities. This implies that boys may be susceptible to exploitation or involvement in illegal activities, reflecting broader societal challenges such as lack of supervision, economic pressures, and limited opportunities for positive engagement. Addressing this aspect of the crisis requires holistic interventions that tackle underlying social, economic, and cultural factors while providing support and alternatives to prevent boys from engaging in risky behaviors. Research findings further revealed that 34(12.4%) respondents admitted to engaging in domestic violence, underscoring the complex dynamics of interpersonal relationships and aggression among boys. These results shed light on a concerning aspect of the boy child crisis, indicating a significant prevalence of domestic violence

perpetration among boys. This suggests underlying issues related to attitudes, behaviors, and socialization patterns that contribute to violence within interpersonal relationships among boys. Addressing this aspect of the crisis requires multifaceted interventions aimed at promoting healthy masculinity, teaching conflict resolution skills, and addressing the root causes of aggression and violence. Additionally, providing support services for both perpetrators and victims of domestic violence is crucial in mitigating the impact of this aspect of the crisis on individuals and communities. A substantial proportion, accounting for 64 (23.4%) respondents, reported that boys experience long periods of joblessness, indicating economic challenges that may affect their well-being and future prospects. In the context of the boy child crisis, this finding underscores the multifaceted challenges faced by boys, particularly in accessing economic opportunities and securing stable employment. Prolonged joblessness not only affects their immediate well-being but also has long-term implications for their socioeconomic status, mental health, and overall development. Addressing this aspect of the crisis requires comprehensive interventions that tackle systemic barriers to employment, provide skills training and education, and foster supportive environments conducive to boys' successful transition into adulthood and productive participation in society. In terms of mental health, 14 (5.1%) respondents reported experiencing mental sickness, this disclosure underscores a significant aspect of the boy child crisis, revealing a noteworthy prevalence of mental health issues among boys. It highlights the vulnerability of boys to mental health challenges, which can profoundly affect their overall well-being and functioning. Addressing mental health concerns among boys is paramount for mitigating the impact of the crisis and fostering their holistic development. This necessitates comprehensive interventions that prioritize mental health awareness, facilitate access to mental health services, and combat the stigma surrounding mental illness within the community. Moreover, providing robust support systems and resources to assist boys in coping with and managing mental health issues is essential for effectively addressing this facet of the crisis. Further research showed that 30 (10.9%) of the respondent indicated that boys struggle with low motivation levels, reflecting psychological and motivational barriers that boys may encounter. Moreover, 32 (11.7%) respondents expressed anxiety over unmet expectations, suggesting the pressure and stress associated with societal demands and personal aspirations. Lastly, 16 (5.8%) respondents reported experiencing rejection by society,

highlighting feelings of alienation and marginalization that boys may face within their communities. These findings underscore the complex interplay of social, economic, and psychological factors influencing boys' experiences and well-being. These findings resonate with the scholarly perspectives of Messerschmidt (2000) and Thomas & Stevenson (2009), who have explored the challenges of adolescent masculinity and the particular risks faced by boys in educational settings. Messerschmidt (2000) discusses the process of boys becoming "real men" and the various societal pressures they encounter, including experiences of sexual violence. Similarly, Thomas and Stevenson (2009) address the gender risks and classroom challenges experienced by urban low-income African American boys, providing insight into the intersection of gender, race, and education.

Muchangi (OI, 2024) pointed out the prevalence of low self-esteem and drug and substance abuse among boys. This indicates a concerning trend where boys may lack confidence and turn to substances as a coping mechanism. Additionally, Njiru (OI, 2024) mentioned the concerning trends of drug and substance abuse, indicating the urgency of intervention to prevent addiction and its associated consequences. On the other hand, Gitonga (OI, 2024) underscored the issue of low self-esteem prevalent among boys in the Kagaari Archdeaconry, emphasizing the importance of fostering self-worth and confidence. Moreover, Muriithi and Mutugi (OI, 2024) reiterated the prevalence of low self-esteem and drug/substance abuse among boys, emphasizing the urgent need for holistic support systems to address these issues effectively before they escalate. Conversely, Munene (OI, 2024) shed light on the issue of negligence towards boys in his area, suggesting a need for greater attention and support for their well-being. In a similar vein, Manase and Wachira (OI, 2024) identified gender discrimination and peer influence as significant hurdles encountered by boys, highlighting the importance of addressing social dynamics that can negatively impact their development. Ireri (OI, 2024) highlighted peer pressure as a prevalent challenge, underscoring the need for resilience-building strategies. Similarly, Kariuki (OI, 2024) and Kithinji (OI, 2024) highlighted peer pressure and the lack of role models as significant challenges faced by boys, calling for initiatives to promote positive peer relationships and provide mentorship.

From the focused group discussions held in this study, the Nembure archdeaconry group emphasized issues such as a lack of attention from parents, drug abuse, and

depression, suggesting a need for enhanced family support and mental health services. Conversely, the Cathedral archdeaconry group identified challenges like joblessness, drug abuse, lack of helpful skills, and a sense of societal neglect, underscoring the importance of employment opportunities, skill-building programs, and community engagement. The Kigari archdeaconry group addressed key concerns including joblessness, drug abuse, lack of governmental support, and absence of role models, indicating the necessity of economic policies, addiction recovery programs, and mentorship initiatives. Similarly, the Nginda archdeaconry group highlighted challenges such as joblessness, peer pressure, and drug abuse, signaling a need for employment opportunities, peer support networks, and substance abuse prevention strategies. The Kianjokoma archdeaconry group echoed similar sentiments regarding joblessness, drug abuse, governmental support, and role modeling, emphasizing the significance of economic empowerment, addiction interventions, governmental initiatives, and mentorship programs. Lastly, the Karungu archdeaconry group discussed challenges related to joblessness, drug abuse, lack of helpful skills, and societal inattention, pointing towards the importance of vocational training, addiction recovery support, educational programs, and community engagement to address these issues effectively. Research further indicated the Nembure Group highlighted the issues of gender discrimination and advocated addressing them through conferences, rallies, and engaging boy child in Church leadership roles. Likewise, the Cathedral, Kianjokoma, and Kagaari Groups noted problems related to lack of fair listening, unemployment, hopelessness, and peer pressure, proposing solutions such as organizing advisory events, activities to bring boys together, and conducting conferences, rallies, and workshops. Additionally, the Nginda Group identified the lack of father figures and peer pressure as pressing issues, emphasizing the Church's role in directing attention towards the boy child and speaking on their behalf to relevant authorities. Overall, the groups' combined efforts emphasize the multifaceted nature of the challenges faced by boys and the importance of diverse, active, and community-oriented solutions in addressing these issues.

#### **4.11 Engaging in Crime Results in Broken Families**

The data presented in the table below sheds light on respondents' perceptions concerning the assertion that engaging in crime precipitates familial disintegration.

Table 15: Engaging in crime results in broken families

Response	Frequency	Percent
Strongly Disagree	14	5.1
Disagree	75	27.4
Undecided	11	4.0
Agree	124	45.3
Strongly Agree	50	18.2
Total	274	100.0

Research showed that among the respondents, 14 (5.1%) strongly disagreed, while 75 (27.4%) disagreed with the assertion that engaging in crime result to instability of future families suggesting a substantial proportion who do not perceive weakly raised boys to lead to unstable families in the future. Additionally, 11 (4.0%) respondents were undecided on this matter. However, a significant majority of respondents, comprising 124 (45.3%), agreed, and 50 (18.2%) strongly agreed that engaging in crime result in unstable families in the future. This indicates a prevailing belief among a substantial portion of the participants regarding the potential negative consequences of inadequate upbringing on family stability. These findings resonate with the scholarly work of Lei and Lundberg (2020) and Grubb (2006), who have explored the long-term impacts of adolescent disadvantage and the inequitable effects of family background on schooling outcomes. Lei and Lundberg (2020) discuss the vulnerability of boys and the gender differences in the impacts of adolescent disadvantage, shedding light on the challenges faced by disadvantaged boys in their transition to adulthood. Similarly, Grubb (2006) addresses the influence of family background on schooling outcomes, emphasizing the importance of familial support and resources in shaping children's educational trajectories.

#### 4.12 Likelihood of Boys Ending Up in Juvenile Detention

The data presented in Table 14 provide insights into perceptions regarding the likelihood of boys ending up in juvenile detention.

Table 16: Likelihood of Boys Ending Up in Juvenile Detention

Response	Frequency	Percent
Disagree	82	29.9
Agree	174	63.5
strongly agree	18	6.6
Total	274	100.0

Among the respondents, 82 (29.9%) disagreed, while 174 (63.5%) agreed with this assertion. Additionally, 18 (6.6%) respondents strongly agreed that boys are likely to end up in juvenile detention. These findings align with the scholarly work of Barnert, Perry, Azzi, Shetgiri, Ryan, Dudovitz, and Chung (2015) and Gottesman and Schwarz (2011), who have explored the factors influencing juvenile offending and the juvenile justice system in the United States. Barnert et al. (2015) conducted a qualitative analysis of incarcerated boy child' perspectives on protective and risk factors for juvenile offending, shedding light on the lived experiences and perceptions of young individuals involved in the juvenile justice system. Similarly, Gottesman and Schwarz (2011) provide facts for policymakers on juvenile justice in the US, highlighting the challenges and complexities of addressing juvenile offending within the legal system.

#### **4.13 Victimization of Boys in Violent Crimes**

The data presented in the table below examines the likelihood of boys being victims of violent crimes, capturing the perspectives of 274 participants. This analysis aims to illuminate the prevailing beliefs regarding the vulnerability of boys to violent offenses

Table 17: Victimization of Boys in Violent Crimes

Response	Frequency	Percent
Disagree	63	23.0
Undecided	9	3.3
Agree	143	52.2
Strongly Agree	59	21.5
Total	274	100.0

Findings indicated that among the respondents, 63 (23.0%) disagreed with the notion, that boys are likely to be victims of violent crimes while 9 (3.3%) remained undecided. In contrast, a majority of respondents, comprising 143 (52.2%), agreed, and 59 (21.5%) strongly agreed with the assertion that boys are victims of violent crimes. These findings align with the scholarly works of AuCoin (2005) and Loeber, Pardini, Homish, Wei, Crawford, Farrington, and Rosenfeld (2005). AuCoin's study, published in the Juristat: Canadian Centre for Justice Statistics, likely provides insights into the prevalence and nature of violent victimization experienced by boys in Canada. Similarly, Loeber et al. (2005) contribute to the understanding of violence in

young men, emphasizing the prediction of violence and homicide, which may encompass victimization experiences.

#### **4.14 Risk of Family Violence Resulting from Untreated Crisis**

The data presented in Table 16 shed light on perceptions regarding the risk of family violence resulting from untreated crises.

Table 18: Risk of Family Violence Resulting from Untreated Crisis

Response	Frequency	Percent
Undecided	20	7.3
Agree	176	64.2
Strongly Agree	78	28.5
Total	274	100.0

Analysis showed that among the respondents, 20 (7.3%) remained undecided on perceptions regarding the risk of family violence resulting from untreated crises. In contrast, a significant majority of respondents, comprising 176 (64.2%), agreed, and 78 (28.5%) strongly agreed with the notion that untreated crises can lead to family violence. These findings are consistent with the comprehensive insights provided by Jackson (2007) in the "Encyclopedia of Domestic Violence." Jackson's work explores various aspects of domestic violence, including its causes, consequences, and potential preventive measures. The encyclopedia serves as a valuable resource for understanding the complex dynamics of family violence and its impact on individuals and communities.

#### **4.15 Escalation of Immoral Behaviors among Boy child**

The data presented in Table 17 illuminate perceptions regarding the escalation of immoral behaviors among boy child.

Table 19: Escalation of Immoral Behaviors among Boy child

Response	Frequency	Percent
Disagree	7	2.6
Agree	122	44.5

Strongly Agree	145	52.9
Total	274	100.0

Research findings showed that among the respondents, 7 (2.6%) disagreed with notion that immoral behaviors are escalating among boy child, while a majority, comprising 122 (44.5%), agreed, and 145 (52.9%) strongly agreed that immoral behaviors escalate among boy child. These findings align with the scholarly works of Henry and Thornberry (2010) and Pardini, Lochman, and Powell (2007). Henry and Thornberry's research, published in the *Journal of Studies on Alcohol and Drugs*, explores the association between truancy and the escalation of substance use during adolescence, shedding light on the pathways through which certain behaviors intensify over time. Similarly, Pardini *et al.*, (2007) investigated the development of callous-unemotional traits and antisocial behavior in children, providing insights into the predictors of immoral behaviors among boy child.

#### **4.16 Other Issues Affecting the Boy Child**

##### **4.16.1 Impact of Untreated Crisis on Self-Esteem and Self-Blame**

The data presented in the table below shed light on the potential outcomes of untreated crises on individuals, specifically in the context of self-esteem and self-blame. With responses from 274 participants, the analysis aims to illuminate the prevailing beliefs regarding the link between untreated crisis and its impact on self-esteem and self-blame

Table 20: Impact of Untreated Crisis on Self-Esteem and Self-Blame

Responses	Frequency	Percent
Undecided	13	4.7
Agree	165	60.2
Strongly Agree	96	35.0
Total	274	100.0

Among the respondents, 13 (4.7%) remained undecided on this matter. In contrast, a significant majority, comprising 165 (60.2%), agreed, and 96 (35.0%) strongly agreed that untreated crises have a detrimental effect on self-esteem and may lead to self-blame. These findings resonate with the research conducted by Webb (2019) on changes in depression, cognitive distortions, and self-esteem among adult male inmates. Webb's study, conducted at Trevecca Nazarene University, explored the

interplay between untreated crises, mindfulness, and mental health outcomes among incarcerated individuals. The research highlighted the negative impact of untreated crises on self-esteem and emotional well-being, particularly within the context of correctional settings.

The impacts of neglecting the boy child in the society, as identified by the participants in different focused group discussions, reveal critical repercussions that require immediate attention and intervention. The Nembure and Cathedral groups highlighted common impacts, including the increase of crime due to high levels of boy child unemployment and poor living standards. Additionally, the Cathedral group further noted the misuse of drug abuse and close relatives intermarriage as further repercussions of neglect. These impacts underscore the urgent need for employment opportunities, economic empowerment, and social welfare support to mitigate the negative consequences of neglect on the boy child population. Furthermore, the Kigari Group identified critical challenges affecting the boy child, including joblessness, drug abuse, lack of support from the government, and absence of role models. These challenges align with the identified impacts of neglect, emphasizing the interconnectedness of these issues and the need for comprehensive and targeted interventions. The Nginda Group's identification of the impacts of neglect, such as succumbing to drug abuse and mental health challenges like running mad, underscores the urgent need for mental health services, addiction support, and community-based interventions to safeguard the well-being of the boy child.

The Kianjokoma Group highlighted the impacts of neglect, such as succumbing to peer pressure, drug abuse, leading to increased poverty in the society and the potential loss of a generation. These outcomes amplify the urgency for boy child empowerment programs, community engagement, and substance abuse prevention initiatives to protect and nurture the younger generation effectively. The Karungu Group's identified challenges, including joblessness, drug abuse, lack of helpful skills, and zero attention from society, echo the need for comprehensive support systems, vocational training, and societal recognition to uplift the boy child and guide them towards a positive future. Similarly, the Kagaari Group emphasized the impacts of neglect, such as succumbing to peer pressure, drug abuse, leading to increased poverty in the society, and the potential loss of a generation. These shared concerns

further underscore the urgency for holistic interventions and community-based support systems to address the challenges faced by the boy child.

#### **4.16.2 Unmatched Sexual Satisfactions Lead to Cheating in Families and Prostitution**

The data below captures the varying perspectives of 274 participants regarding the potential correlation between unmatched sexual satisfactions and family-related challenges, such as cheating and prostitution. This critical analysis aims to illuminate the prevailing beliefs and attitudes toward the impact of unresolved sexual dissatisfaction on family dynamics and individual behaviors.

Table 21: Unmatched Sexual Satisfactions Lead to Cheating in Families and Prostitution

Response	Frequency	Percent
Strongly Disagree	32	11.7
Disagree	40	14.6
Undecided	29	10.6
Agree	134	48.9
Strongly Agree	39	14.2
Total	274	100.0

Analysis showed that among the respondents, 32 (11.7%) strongly disagreed, and 40 (14.6%) disagreed with this notion. Additionally, 29 (10.6%) remained undecided. In contrast, a significant majority, comprising 134 (48.9%), agreed, and 39 (14.2%) strongly agreed that unmatched sexual satisfactions may lead to behaviors such as cheating and involvement in prostitution within families. These findings resonate with the research conducted by Neuman (2008) which explores into the complex factors contributing to infidelity in relationships, including issues related to sexual satisfaction and their potential impact on family dynamics. The book may provide insights into the psychological, social, and relational aspects of cheating, including its implications for individuals and families.

#### **4.16.3 Effects of the Crisis Surrounding the Boy Child in Society**

The presented data delves into the diverse effects of the boy child crisis on society, capturing the perspectives of 274 participants. This analysis sheds light on the multifaceted impacts that this crisis has on various aspects of community life.

Table 22: Effects of the Crisis Surrounding the Boy Child in Society

Responses	Frequency	Percent
Killing of Boy Child Lead to Less Father Figures in the Society	14	5.1
Lower Academic Performance	59	21.5
Higher Risk of Mental Health Issues Such as Depression And Substance Abuse	110	40.1
Increased Crime Rates, Social Unrest, And Challenges in Community Relationships	67	24.5
Limit Boys' Personal Growth and Expression, Hindering Progress Towards a More Inclusive and Diverse Society.	7	2.6
Affect the Overall Well-Being and Cohesion Of Communities.	17	6.2
Total	274	100.0

The data presented in Table 21 above provide insights into the effects of the crisis surrounding the boy child in society. Among the respondents, various concerns were highlighted. Research findings showed that 14 (5.1%) respondents identified the killing of boy children leading to fewer father figures in society, while 59 (21.5%) expressed concerns about lower academic performance among boys. Research also indicated that 110 (40.1%) respondents indicated a higher risk of mental health issues such as depression and substance abuse among boys. Additionally, 67 (24.5%) respondents highlighted increased crime rates, social unrest, and challenges in community relationships as consequences of the crisis. Furthermore, 7 (2.6%) respondents mentioned that the crisis limit boys' personal growth and expression, hindering progress towards a more inclusive and diverse society. Lastly, 17 (6.2%) respondents emphasized that the crisis affects the overall well-being and cohesion of communities. These findings align with a review study by Jing, Lin, Yu, and Zhang (2021), presented at the 2021 International Conference on Public Relations and Social Sciences. The study explores the multifaceted challenges faced by the boy child in contemporary society, shedding light on the various implications for individuals, families, and communities.

#### **4.16.4 Boy Child Mentorship**

Boy child mentorship programs provide guidance and support to young individuals as they navigate challenges and pursue personal growth. Through mentorship, boy child gain valuable resources and experiences that empower them to achieve their goals and thrive.

Muchangi (OI, 2024) from Nginda Archdeaconry reported catering to 50 boys and 120 girls. This indicates a substantial commitment to both genders within the boy child community. Muchangi's approach suggests an inclusive strategy aimed at addressing the needs and challenges faced by both boys and girls. Munene (OI, 2024) serving the Cathedral Archdeaconry, indicated a different scenario, with a focus on a smaller number of boy child. He reported catering to 27 boys and 60 girls, suggesting a more targeted approach or potentially limited resources available for boy child mentorship and assistance. Research further showed that Manase (OI, 2024) also serving the Cathedral Archdeaconry, and Wachira (OI, 2024) both provided similar responses, indicating a narrower focus or limited engagement with the boy child community. They reported catering to only 3 boys and 10 girls each), implying a more constrained scope of mentorship and assistance programs compared to their counterparts. Ileri (OI, 2024) serving in the Kianjokuma Archdeaconry, reported providing mentorship and assistance to 23 boys and 32 girls. While these numbers are higher than those reported by Manase and Wachira (2024) they still represent a mid-range provision, suggesting a moderate level of engagement with the boy child community. According to Njiru (OI, 2024) serving in the Kagaari Archdeaconry, she indicated a substantial commitment to boy child mentorship and assistance, catering to 80 boys and 162 girls. Njiru's approach reflects a comprehensive strategy aimed at reaching a larger number of boy child, potentially leveraging the resources and support available within the archdeaconry. Gitonga (OI, 2024) serving in the Kagaari Archdeaconry, reported catering to 6 boys and 5 girls. Gitonga's response indicates a smaller-scale effort compared to some of his counterparts, suggesting a more targeted approach or potentially limited resources available for boy child mentorship and assistance within his archdeaconry. Findings also showed that Kariuki (OI, 2024) serving in the Kigari Archdeaconry, reported catering to 50 boys and 50 girls (Kariuki, 2024). Kariuki's approach suggests a balanced effort in addressing the needs of both genders within the boy child community, with a focus on equality and inclusivity in mentorship and assistance programs. Njue, (OI, 2024) also serving in the Kigari Archdeaconry, reported providing mentorship and assistance to 75 boys and 25 girls. Njue's response indicates a higher focus on male boy child, potentially reflecting specific challenges or priorities within his archdeaconry. Kariuki (OI, 2024) from Karungu Archdeaconry, reported catering to 20 boys and 60 girls (Kariuki, 2024). His approach reflects a commitment to addressing the needs of both genders,

albeit with a larger focus on female boy child within her archdeaconry. Results of this study further indicated that Kithinji (OI, 2024) also serving in the Karungu Archdeaconry, reported similar numbers, with 20 boys and 60 girls. Kithinji's response mirrors that of Kariuki, indicating a shared commitment to providing mentorship and assistance to both male and female boy child within their archdeaconry. Muriithi (OI, 2024) serving in the Nembure Archdeaconry, reported providing mentorship and assistance to 20 boys and 60 girls. Muriithi's approach aligns with the efforts of Kariuki and Kithinji, emphasizing an equal focus on addressing the needs of both genders within the boy child community. Mutugi (OI, 2024) also serving in the Nembure Archdeaconry, reported catering to 50 boys and 120 girls. Mutugi's response indicates a substantial commitment to providing mentorship and assistance to female boy child within his archdeaconry, potentially reflecting specific challenges or priorities in his community. Ileri (OI, 2024) serving in the Kianjokuma Archdeaconry, reported providing mentorship and assistance to 23 boys and 32 girls. While these numbers are higher than those reported by some clergy members, they still represent a moderate level of engagement with the boy child community within his archdeaconry.

#### **4.16.5 Beliefs and Practices**

Beliefs and practices are the fundamental principles and rituals that shape individuals' spiritual and cultural identities, guiding their behaviors and interactions within communities. They encompass core convictions about the world and spirituality, expressed through rituals, ceremonies, and customs, forming the basis of religious and cultural traditions.

Muchangi (OI, 2024), that in his archdeaconry they hold a belief that the boy child is the backbone of a stable society. Correspondingly, the Church in Nginda Archdeaconry focuses on empowering young males to navigate crises effectively. This belief reflects recognition of the importance of young males in shaping the fabric of their communities and ensuring their stability and growth. In line with this belief, the Church in the Nginda Archdeaconry has adopted a proactive approach to address crises affecting young males. Correspondingly, the focus of their efforts lies in empowering young males to navigate these challenges effectively. By prioritizing empowerment initiatives, the Church aims to equip young males with the necessary

skills, support, and resources to overcome obstacles and thrive in the face of adversity. Through mentorship programs, educational initiatives, and other empowerment activities, the Church seeks to foster resilience, self-confidence, and leadership qualities among young males, thereby contributing to the overall well-being and stability of society. This approach reflects a commitment to nurturing the potential of the boy child and harnessing it for the benefit of the community. Emphasize was made by Munene (OI, 2024) who echoed this sentiment, emphasizing the significance of the boy child as the backbone of society. Consequently, empowerment programs are implemented within the Cathedral Archdeaconry to support young males during times of crisis. In the perspective shared by Manase (OI, 2024) and Wachira (OI, 2024), the belief centers on the boy child as a leader within the family. This belief translates into practices of boy child empowerment within the Cathedral Archdeaconry, aiming to equip young males with the necessary skills and support to address crises effectively. Ireri (OI, 2024) echoed this notion by reporting that the belief centers on the boy child as the leader of the family. This belief is reflected in practices of boy child empowerment within the Kianjokuma Archdeaconry, aiming to provide young males with the necessary guidance and support during challenging times. Njiru (OI, 2024) acknowledged a looming challenge with the boy child and advocated for intervention to address it. Consequently, the Church in the Kagaari Archdeaconry implements boys' mentorship programs as a practice to offer support and guidance to young males facing crises. The belief that the boy child is tomorrow's leader was reported Gitonga (OI, 2024). While there were no specific practices mentioned, the acknowledgment of the boy child's leadership potential suggests a focus on nurturing leadership qualities within the Kagaari Archdeaconry. Kariuki (OI, 2024) emphasizes involving Church elders to train boys on life matters as a practice to assist the boy child in the Kigari Archdeaconry. Although no specific beliefs were mentioned, the involvement of Church elders indicates a collaborative approach to addressing the crisis affecting young males. Lastly, Kariuki (OI, 2024) from the Karungu Archdeaconry reiterates the belief that the boy child is the backbone of society. As a practice, home visits are conducted to understand the challenges young males face and offer support accordingly.

The data gathered from the various focused groups discussions provided a comprehensive understanding of the beliefs and practices of the Church in addressing the crises affecting the boy child. The consensus across the Kigari, Nginda, Kianjokoma, and Kagaari Groups underscored the pivotal role of boys in society. However, these groups did not explicitly outline specific practices. Conversely, the Nembure, Cathedral, and Karungu Groups emphasized the implementation of seminars as a key practice to address the crises affecting boys. Furthermore, the Cathedral and Karungu Groups emphasized the importance of actively listening and paying attention as practices aimed at providing support to the boy child during challenging times, reflecting a multifaceted approach within the Church community to nurture and empower boys.

#### **4.16.6 Type of Assistance**

Other Churches have been involved in assisting, as reported by Muchangi (OI, 2024) from Nginda Archdeaconry, indicating their engagement in boy child empowerment programs. Conversely, Munene (OI, 2024) from the Cathedral Archdeaconry stated that other Churches do not provide assistance. In contrast, Manase (OI, 2024) serving Cathedral Arch-Deconary, highlighted an evangelism partnership as a form of assistance provided by other Churches. Similarly, Wachira (OI, 2024) from the same archdeaconry mentioned evangelism partnership and training on the effects of negative influence. Ileri (OI, 2024) from Kianjokuma Archdeaconry stated that other Churches do not provide assistance. Njiru (OI, 2024) serving Kagaari Archdeaconry also reported no assistance from other Churches. Gitonga (OI, 2024) from Kagaari Archdeaconry echoed the same sentiment. Conversely, Kariuki (OI, 2024) serving Kigari Archdeaconry, Njue (OI, 2024) from the same archdeaconry, and Kithinji (OI, 2024) from Karungu Archdeaconry reported assistance from other Churches. Muriithi (OI, 2024) serving Nembure Archdeaconry highlighted presence of interdenominational forums that help bring together young boys from different Churches. Mutugi (OI, 2024) from the same archdeaconry emphasized on boy child empowerment programs.

#### **4.17 Conclusion**

In conclusion, the chapter highlights nature and extent of boy child crisis in the diocese of Embu. Research revealed significant challenges facing boys across various aspects of their lives, including concerning trends in sexual behavior, involvement in

illicit activities, and experiences of domestic violence. Economic hardships and mental health concerns were also prevalent, alongside feelings of societal pressure and rejection. These findings echo scholarly perspectives by Messerschmidt (2000) and Thomas & Stevenson (2009), emphasizing the nature of boys' experiences and the need for targeted interventions to address their diverse needs and promote their overall well-being. The research findings underscored a prevalent recognition of gender disparity in school performance, with a significant proportion of respondents expressing agreement or strong agreement. Further research offered insights into the multifaceted effects of the crisis surrounding boys in society. Concerns highlighted by respondents include the impact on father figures due to the killing of boy children, lower academic performance, and increased risk of mental health issues, heightened crime rates, and challenges in community relationships. Additionally, some respondents noted constraints on boys' personal growth and expression, hindering societal progress towards inclusivity and diversity. These findings are consistent with a review study by Jing, Lin, Yu, and Zhang (2021), which delves into the complex challenges faced by boys in contemporary society and their implications for individuals, families, and communities.

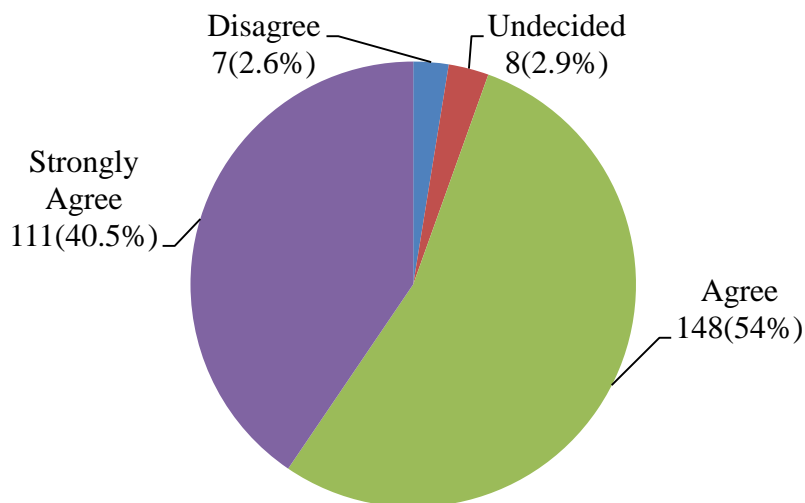
**CHAPTER FIVE**  
**REASONS AS TO WHY THE ANGLICAN CHURCH IN THE DIOCESE OF EMBU LACKS PROGRAMS THAT ADDRESS THE BOY CHILD CRISIS**

**5.1 Introduction**

This chapter showcases the findings related to the second objective, which aimed at examining the reasons as to why the Anglican Church in the diocese of Embu lacks programs that address the boy child crisis.

**5.2 Inadequate Finances Hinder Implementation of Counseling Programs in the Church**

The data provided in the figure 4 below examines the level of agreement or disagreement on the impact of financial constraints on counseling program implementation in Churches. Insights garnered will inform strategies to address this challenge and enhance accessibility to counseling support in Churches.



### Figure 5: Inadequate Finances Hinder Implementation of Counselling Programs in the Church

Research indicated that a significant portion of respondents, comprising 111 individuals (40.5%), strongly agreed that inadequate finances hinder the implementation of counseling programs in the Church. Additionally, 148 respondents (54.0%) agreed with this assertion, while a smaller proportion of respondents, 7 (2.6%), disagreed, and 8 (2.9%) remained undecided. The research findings, indicating that a significant portion of respondents strongly agreed (40.5%) and a majority agreed (54.0%) with the assertion that inadequate finances hinder counseling program implementation in the Church, indicates a widespread acknowledgment among respondents regarding the challenges posed by financial limitations in Church settings. However, a small percentage disagreed (2.6%), and some remained undecided (2.9%). This variability in viewpoints may have stemmed from differing perceptions or awareness levels regarding counseling program funding intricacies. Overall the data highlights the critical role of financial resources in facilitating effective counseling services delivery within religious contexts, emphasizing the need to address these constraints to adequately meet congregants' needs and provide essential support within the Church community. These findings align with challenges outlined by scholars such as Johnson (2017) who examined the implementation of counseling programs within Church contexts. Financial constraints often emerge as a barrier to the effective delivery of counseling services, limiting resources for training, staffing, and program development. This resonates with the broader literature on Church-based interventions and underscores the importance of addressing financial barriers to ensure accessible and effective counseling support within religious communities.

### **5.3 Lack of Skilled Personnel to Handle Crisis among the Boy Child Hinder**

#### **Development of Counseling Programs in Church**

The data presented below sheds light on a pressing concern within Church communities: the impact of a lack of skilled personnel to handle boy child crises on the development of counseling programs. This issue is explored through the responses of 274 participants, indicating varying degrees of agreement or disagreement with the statement. These findings provide valuable insights into the challenges faced by

religious institutions in effectively addressing the needs of young individuals amidst crises.

Table 23: Lack of Skilled Personnel to Handle Crisis among the Boy Child Hinder Development of Counseling Programs in Church

Response	Frequency	Percent
Disagree	17	6.2
Agree	71	25.9
strongly agree	186	67.9
Total	274	100.0

Research indicated that there is a significant concern among respondents regarding the hindrance posed by a lack of skilled personnel to handle boy child crises on the development of counseling programs in the Church. Specifically, 186 individuals (67.9%) strongly agreed with this notion, while 71 respondents (25.9%) agreed. In contrast, a smaller proportion of participants, comprising 17 individuals (6.2%), disagreed. These findings underscore a consensus among respondents regarding the critical role of skilled personnel in the effective development of counseling initiatives within Church contexts. These findings align with the perspective of Gootman and Eccles (2002) as presented in their work on community programs to promote boy child development. They emphasize the crucial role of well-trained personnel in addressing the diverse needs of young individuals. The data indicating a lack of skilled personnel hindering the development of counseling programs in Church settings resonates with Gootman and Eccles' viewpoint, highlighting the importance of investing in personnel training to effectively support boy child and address their crises within religious institutions.

#### **5.4 Limited Follow-Ups Hinder Growth among the Boy Child Programs in the Church**

The data presented above examines the critical issue prevailing within Church namely, the impact of limited follow-ups on the growth of boy child programs. The responses of 274 participants provide insights into the degree of agreement or disagreement regarding this matter, offering valuable perspectives on the challenges encountered in fostering the development of boy child initiatives within religious contexts.

Table 24: Limited Follow-Ups Hinder Growth among the Boy Child Programs in the Church

Response	Frequency	Percent
Disagree	25	9.1
Agree	156	56.9
Strongly Agree	93	33.9
Total	274	100.0

Research findings indicated that a significant proportion of respondents recognize the hindrance posed by limited follow-ups on the growth of boy child programs in the Church. Specifically 156 (56.9%) agreed, while 93 respondents (33.9%) strongly agreed with this assertion. In contrast, a smaller group of participants, comprising 25 individuals (9.1%), disagreed. These results highlight a prevailing concern among respondents regarding the adverse effects of inadequate follow-up mechanisms on the progression of boy child-focused initiatives within Church settings. The data underscores the significance of establishing robust follow-up systems to nurture the growth and sustainability of boy child programs in the Church. Limited follow-ups can impede the effectiveness of these initiatives by hindering ongoing support, guidance, and engagement with young individuals. This may result in missed opportunities for mentorship, spiritual development, and community involvement, ultimately impacting the overall success of boy child programs. The work of Otula, Ogal, Papu, Odhiambo, and Osei-Bonsu (2022) resonates with the findings, as they emphasize the importance of effective mentorship programs within the Church community. Their work on biblical-theological strategies for mentorship underscores the need for comprehensive follow-up mechanisms to ensure the successful implementation and sustainability of boy child initiatives. Otula et al., (2022) perspective reinforces the significance of addressing issues related to limited follow-ups to facilitate the growth and development of boy child programs in religious contexts.

### **5.5 Lack of Proper Communication in the Church Lead to Confusion among the Boy Child**

Effective communication is essential for the smooth functioning of any organization, including religious institutions such as Churches. The lack of proper communication within the Church can have significant implications for the boy child. When communication channels are ineffective or unclear, boys may struggle to understand

their roles, expectations, and place within the Church community. This can lead to feelings of confusion, isolation, and disengagement among boys, affecting their sense of belonging and spiritual development. The data presented in the table below present the perception of the respondents regarding the assertion that lack of proper communication in the church lead to confusion among the boy child.

Table 25: Lack of Proper Communication in the Church Lead to Confusion among the Boy Child

Response	Frequency	Percent
Disagree	66	24.1
Agree	168	61.3
Strongly Agree	40	14.6
Total	274	100.0

Results indicated that a significant proportion of respondents perceived communication challenges within the Church context. Specifically, 66 respondents (24.1%) disagreed with the notion that lack of proper communication leads to confusion, while 168 (61.3%) agreed, and 40 (14.6%) strongly agreed with this assertion. These percentages highlight a prevailing concern among Church members regarding the clarity and effectiveness of communication channels within their religious community. The high percentage of agreement and strong agreement suggests a consensus among respondents regarding the detrimental effects of inadequate communication. This sentiment likely arises from experiences of misinterpretation, ambiguity, or lack of information within the Church environment. Furthermore, the relatively low percentage of disagreement indicates that only a minority of respondents perceive communication within the Church as satisfactory or free from confusion. This minority perspective could stem from various factors, such as effective communication practices in specific Church departments or individual experiences that differ from the general sentiment. Overall, these findings underscore the significance of addressing communication challenges within the Church context. Effective communication is vital for promoting transparency, fostering a sense of community, and ensuring alignment with the Church's mission and values. By acknowledging and addressing these challenges, religious institutions can enhance organizational clarity, cohesion, and member satisfaction. In his work on becoming

conversant with the emerging Church, Carson (2005) emphasizes the importance of communication within evolving religious movements. His research underscores the need for effective communication strategies to navigate the complexities of contemporary Church dynamics. Aligning with Carson's perspective, the findings of this study underscore the significance of prioritizing clear and open communication channels within the Church to address confusions and promote organizational clarity and cohesion.

### **5.6 Lack of Mobilization among the Boy Child Encourage Laziness in the Church Programs**

The data presented in the table reflects the perceptions of individuals on the relationship between lack of mobilization among the boy child, and the perpetuation of inertia and inaction in Church programs

Table 26: Lack of Mobilization among the Boy Child Encourage Laziness in the Church Programs

Response	Frequency	Percent
Disagree	22	8.0
Undecided	9	3.3
Agree	91	33.2
Strongly Agree	152	55.5
Total	274	100.0

The data presented above indicates that a significant majority of respondents, comprising 152 individuals (55.5%), strongly agreed that lack of mobilization among boy child encouraged laziness in Church programs. Additionally, 91 (33.2%) agreed with this assertion, while a smaller proportion of respondents, 22 (8.0%), disagreed, and 9 (3.3%) remained undecided. These findings highlight a prevalent concern among respondents regarding the impact of inadequate mobilization among boy child on Church program engagement and productivity. Considering a significant majority (55.5%) who strongly agreed that insufficient mobilization contributes to laziness within Church activities, and an additional 33.2% who agreed, indicates a consensus among the surveyed population. However, a minority disagreed (8.0%) while a small percentage (3.3%) remained undecided possibly due to differing interpretations of mobilization effectiveness. Overall, the data underscores the importance of effective

mobilization strategies to enhance participation and productivity within religious communities. These findings resonate with the scholarly perspective presented by Njoroge (2015) in the doctoral dissertation on factors affecting boy child participation in Church programs within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County, Kenya. Njoroge explored lack of mobilization as a challenge and barrier faced by boy child and leaders in actively engaging with Church programs, shedding light on the implications of lack of mobilization for participation and commitment within the Church community.

### **5.7 Conclusion**

In conclusion research revealed significant challenges within Church communities, including issues such as inadequate mobilization among boy child and leaders, financial constraints hindering counseling program implementation, a lack of skilled personnel to handle boy child crises, limited follow-ups impacting boy child program growth, a lack of passion in addressing boy child crises, community reluctance towards Church boy child programs, and communication challenges leading to confusion. These findings collectively emphasize the urgent need for strategic interventions and proactive measures within religious institutions to address these issues effectively. By recognizing the consensus among respondents on these critical matters, it is evident that enhancing mobilization strategies, overcoming financial constraints, fostering skilled personnel development, implementing robust follow-up mechanisms, fostering passion for boy child well-being, encouraging community engagement, and improving communication channels are vital steps to ensure the holistic growth and support of young individuals within Church communities. Addressing these challenges proactively will not only enhance the effectiveness of Church programs but also foster a more supportive and engaging environment for boy child development and community involvement within religious contexts.

**CHAPTER SIX**  
**MEASURES THE ANGLICAN CHURCH IN THE DIOCESE OF EMBU**  
**SHOULD TAKE TO ADDRESS THE BOY CHILD CRISIS**

**6.1 Introduction**

This chapter showcases the findings related to the third objective, which aimed at examining the measures Anglican Church in the diocese of Embu should take to address the boy child crisis

**6.2 Pastors Should Carry Out Guidance and Counseling at Schools**

The data provided below delves into the role of pastors within the Church, specifically focusing on their involvement in providing guidance and counseling at schools.

Table 27: Pastors Should Carry Out Guidance and Counseling at Schools

Response	Frequency	Percent
Agree	113	41.2
Strongly Agree	161	58.8
Total	274	100.0

The research conducted revealed that a significant portion of the participants expressed support for pastors engaging in guidance and counseling activities at schools. Specifically, findings showed that 113(41.2%) of respondents agreed and 161(58.8%) strongly agreed with the notion of pastors carrying out such responsibilities outside of the traditional Church setting. These results indicate a noteworthy level of endorsement from the Church members regarding the involvement of pastors in educational environments beyond their usual pastoral duties. Further, these findings reflect a prevailing sentiment within the Church community, suggesting a widespread acceptance of pastors extending their pastoral duties beyond the Church premises to provide support and guidance in educational environments. These findings align with the evolving role of pastors as community

leaders and mentors, not confined solely to religious spaces but actively engaged in addressing the holistic needs of individuals within their congregation. Scholars such as Nickols (2019) emphasize the significance of equipping pastors to provide pastoral counseling and support to individuals, including children, within diverse settings. Just as pastors are equipped to offer support within the Church community, their engagement in schools reflects a proactive approach to meeting the needs of individuals beyond traditional boundaries. This holistic perspective aligns with Nickols' emphasis on the multifaceted role of pastors in providing guidance and care to diverse demographics (Nickols, 2019).

### **6.3 Parents and Clergy Should Have Talks on Child Development**

The data provided in the study showcases the frequency and percentage distribution of responses regarding the agreement of participants in the talks between parents and clergy on child development.

**Table 28: Parents and Clergy Should Have Talks on Child Development**

Response	Frequency	Percent
Agree	127	46.4
strongly agree	147	53.6
Total	274	100.0

Results indicated that among the respondents, 46.4% agreed and 53.6% strongly agreed that there should be discussions between parents and clergy on child development. These findings suggest a proactive engagement within clergy families in addressing matters related to the upbringing and development of their children. The high agreement and strong agreement rates signify a prevalent acknowledgment of the importance of integrating faith-based perspectives into discussions surrounding child development. This could reflect the unique position of clergy as spiritual leaders within their communities, influencing their approach to parenting and shaping their children's faith development. The findings presented in the data align closely with the insights offered by Tighe (2019) in "Raising Church Celebrities: A Study of the Faith Development of Clergy Children." The data indicating a high frequency of talks between parents and clergy on child development resonates with Tighe's exploration of the unique dynamics within clergy families regarding faith upbringing. Tighe's work highlights the central role of clergy parents in shaping the faith development of their children, emphasizing the significance of conversations and discussions within

the family unit. The agreement and strong agreement expressed by participants regarding the occurrence of such talks echo Tighe's observations on the intentional engagement of clergy parents in nurturing their children's faith.

#### **6.4 Organizing Boys Seminars on Boy Child Development**

The data presented in the table 19 below showcases the responses of participants regarding their agreement with the organization of boy's seminars on boy child development. The initiative to organize seminars focusing on boy child development, specifically targeting boys, is a critical endeavor in fostering positive growth and engagement among young individuals. This study aims to investigate the perceptions and attitudes of participants towards the organization of boys seminars on boy child development.

Table 29: Organizing Boys Seminars on Boy child Development

Responses	Frequency	Percent
Disagree	11	4.0
Agree	114	41.6
Strongly Agree	149	54.4
Total	274	100.0

Research showed that, 4.0% expressed disagreement with the idea of organizing boys seminars centered on boy child development. Conversely, a significant majority, with 41.6% in agreement and 54.4% strongly agreed, demonstrated substantial support for the initiative. This robust level of endorsement underscores a prevailing consensus among participants in favor of organizing seminars tailored to address the developmental needs of boys. The high rates of agreement and strong agreement indicate a widespread acknowledgment of the importance of organizing seminars specifically tailored to address the developmental needs of boys. These findings suggest recognition of the unique challenges and opportunities faced by boys in their journey towards positive boy child development. By actively supporting initiatives such as boy's seminars, stakeholders can create tailored interventions that cater to the specific needs and aspirations of young boys, ultimately contributing to their overall well-being and social engagement. These findings are consistent with Gomez-Baya, Reis, and Gaspar de Matos (2019), which underscores a prevailing consensus among participants in favor of organizing seminars tailored to address the developmental needs of boys. This alignment highlights the relevance of the current study in

complementing the broader understanding of boy child development, particularly in acknowledging the importance of gender-specific interventions as identified by Gomez-Baya et al. (2019).

### **6.5 The Church Should Involve Boy Child in Church Leadership to encourage Responsibility**

The data presented in Figure 6 pertains to the involvement of boy child in Church leadership and its potential impact on fostering a sense of responsibility among them. The responses are segmented into disagreement, agreement, and strong agreement, offering insights into the perceptions and attitudes of individuals towards the influence of engaging boy child in Church leadership roles.

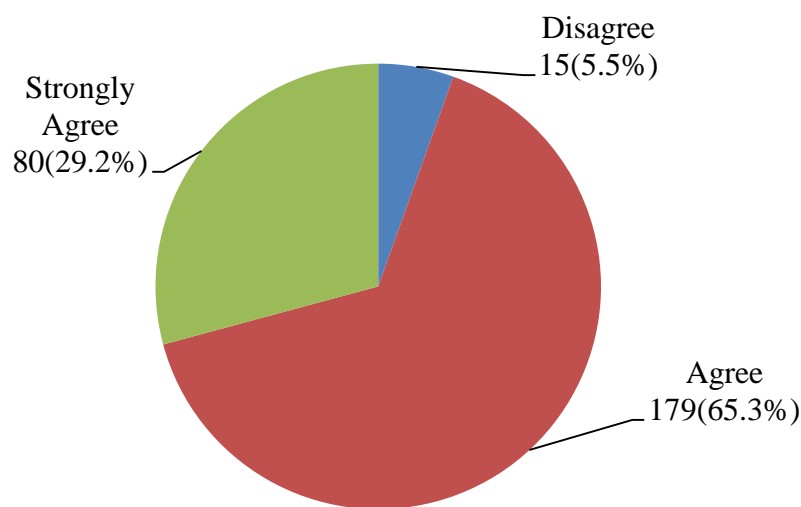


Figure 6: The church should Involve Boy child in Church Leadership Encourages Responsibility

Research indicated that 15(5.5%) of the total sample expressed disagreement with the notion that that the church should involve boy child in Church leadership in order to encourage responsibility. Conversely, a substantial majority of 179 respondents (65.3%) agreed with this sentiment, while 80 respondents (29.2%) strongly supported the idea. The data suggests a prevailing positive perception towards boy child engagement within the Church context, indicating recognition among respondents of the potential benefits of providing young individuals with leadership opportunities within religious settings. This implies a societal acknowledgment of the role that religious institutions can play in nurturing leadership qualities and instilling values of duty and commitment among the younger generation. The findings regarding the

involvement of boy child in Church leadership align closely with scholarly insights provided by Amankwa and Awuku-Gyampoh in their 2022 study "Building the Twenty-first Century Church: The Role of the Boy child" published in the 'Journal of Boy child and Theology.' The data indicating a prevailing positive perception towards boy child engagement within the Church context, with substantial agreement and strong support for the idea that involving boy child in Church leadership encourages responsibility, resonates with the significance attributed to boy child in the Church as advocated by the scholars.

### **6.6 Churches Should Undertake Common Rites of Passage for Common Values and Good Morals**

The data presented in the table 30 below relate to the Churches' involvement in common rites of passage for instilling common values and good morals. This table provides insights into the perspectives of respondents regarding the Churches' role in facilitating rites of passage.

Table 30: Churches Should Undertake Common Rites of Passage for Common Values and Good Morals

Response	Frequency	Percent
Disagree	23	8.4
Undecided	45	16.4
Agree	143	52.2
Strongly Agree	63	23.0
Total	274	100.0

Findings indicated that 23(8.4%) of the respondents disagreed with the sentiment that Churches should undertake common rites of passage for common values and good morals, further analysis showed that 63(23.0%) strongly agreed with this notion. Additionally, research indicated that 143(52.2%) agreed, and 45(16.4%) remained undecided concerning the Churches undertaking common rites of passage for fostering common values and good morals. These findings depict a range of attitudes towards the involvement of Churches in cultural rites, with a notable portion expressing agreement and strong agreement. The data suggests a varied stance among respondents regarding the involvement of Churches in common rites of passage. While a significant portion agrees with this notion, a notable proportion remains undecided or disagrees. This variability in responses may stem from diverse

perspectives within the community regarding the appropriateness of Church involvement in traditional cultural practices. These results align with the work of Mugambi (2023), who discussed how Churches engage with traditional practices such as male circumcision community. Mugambi's research shed light on how such engagement reflects efforts to bridge cultural traditions with religious beliefs, aiming to promote holistic development and moral values within the community.

### **6.7 Church Should Undertake Door to Door Mission to Attract Boy child to Ministry**

Table 32 below presents data on the practice of Churches undertaking door-to-door missions to attract boy child to ministry. The data provides insights into the perceptions of respondents regarding the effectiveness of door-to-door missions in engaging boy child in ministry activities.

Table 31: Church Should Undertake Door to Door Mission to Attract Boy child to Ministry

Response	Frequency	Percent
Undecided	17	6.2
Agree	130	47.4
Strongly Agree	127	46.4
Total	274	100.0

Research revealed that among the respondents, 17(6.2%) were undecided, 130(47.4%) agreed, and 127(46.4%) strongly agreed with the practice of Churches undertaking door to door missions to attract boy child to ministry. These frequencies indicate a substantial level of agreement among respondents regarding the effectiveness of this approach in engaging boy child in ministry activities. The data suggests a favorable attitude among respondents towards the practice of Churches conducting door to door missions to attract boy child to ministry. A significant proportion of respondents expressed agreement or strong agreement with this approach, indicating a perceived effectiveness in reaching out to boy child and involving them in ministry activities.

These results align with the insights provided by Barnes (2020), who emphasized the importance of innovative approaches, such as door-to-door missions, in reaching out to boy child and fostering their engagement in ministry. By actively engaging boy child through door-to-door missions, Churches can cultivate a sense of belonging and

purpose among young individuals, thereby revitalizing their enthusiasm for ministry involvement. From Barnes's perspective (2020), the practice of Churches undertaking door-to-door missions to attract boy child to ministry is a proactive strategy to address the challenges of boy child disengagement and disconnection from ministry.

### **6.8 Churches Should Participates in Drug Abuse Campaigns and Mentorship**

Table 33 presents data on Churches' participation in drug abuse campaigns and mentorship. The data in the table provides insights into the attitudes of respondents regarding the involvement of Churches in initiatives aimed at addressing drug abuse and providing mentorship for adolescents.

Table 32: Churches Should Participate in Drug Abuse Campaigns and Mentorship

Response	Frequency	Percent
Disagree	7	2.6
Agree	98	35.8
Strongly Agree	169	61.7
Total	274	100.0

The data indicated that among the respondents, 7 (2.6%) disagreed with the notion that Churches should participate in drug abuse campaigns and mentorship. Further results showed that 98 (35.8%) agreed while 169 (61.7%) strongly agreed with the sentiment of Churches participating in drug abuse campaigns and mentorship. These frequencies reveal a strong endorsement of the idea, with a significant majority expressing agreement or strong agreement. The data suggests overwhelming support for Churches' involvement in drug abuse campaigns and mentorship programs for adolescents. The majority of respondents either agreed or strongly agreed with this approach, indicating a perceived effectiveness in utilizing religious institutions to address issues of substance abuse and provide mentorship to young individuals. This aligns with the growing recognition of the role that Churches and religious communities can play in addressing social issues and providing support to boy child populations. These results are consistent with the findings summarized by Sipe (2002) which highlights the importance of involving Churches and other community organizations in addressing the complex challenges faced by adolescents, including drug abuse. By actively participating in drug abuse campaigns and mentorship

initiatives, Churches can contribute to the overall well-being and development of young individuals, as emphasized in Sipe's research. From Sipe's perspective, the strong endorsement of Churches' involvement in drug abuse campaigns and mentorship programs reflects a broader recognition of the potential impact of community-based interventions on adolescent health and well-being. These results align with Sipe's advocacy for collaborative efforts between religious organizations, health professionals, and community stakeholders to address the multifaceted needs of adolescents and promote positive outcomes.

### 6.9 Church Should have Strict and Tight Programs Aimed at Helping the Boy Child

The data presented in figure 7 below sheds light on the perception of the Church's implementation of strict and tight programs aimed at helping boy child.

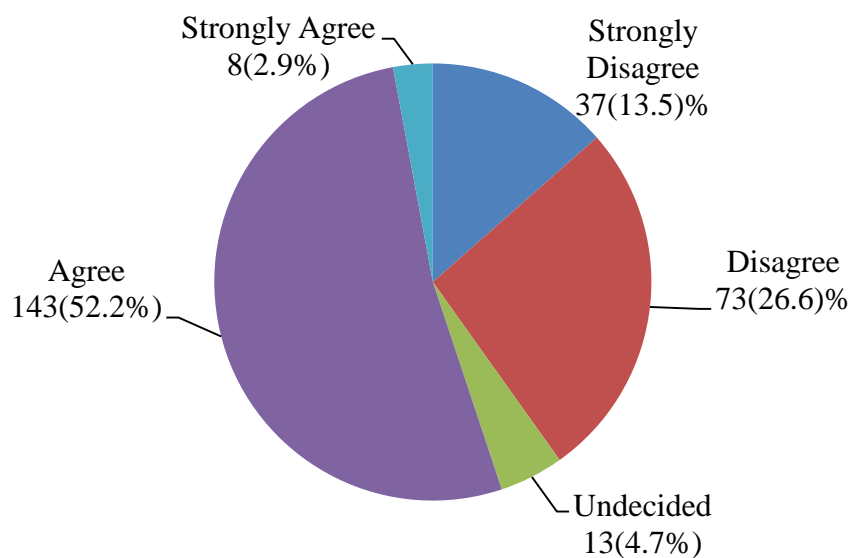


Figure 7: Church should have Strict and Tight Programs Aimed at Helping the Boy Child

Results indicated that among the respondents, 37 (13.5%) strongly disagreed, 73 (26.6%) disagreed while 13 (4.7%) were undecided concerning the notion of the Church having strict and tight programs aimed at helping boy child. A notable 143 (52.2%) agreed, and 8 (2.9%) strongly agreed with the sentiment that Church has strict and tight programs aimed at helping boy child. These frequencies reveal a diverse range of opinions, with a significant portion expressing agreement or strong agreement. The data suggests mixed perceptions regarding the effectiveness of the

Church's strict and tight programs aimed at helping boy child. While a substantial number of respondents agreed or strongly agreed with this notion, a notable proportion expressed disagreement or uncertainty. This variability in responses may reflect differing perspectives on the appropriateness and impact of strict programs within boy child development contexts. These results prompt consideration of the types of programs implemented by Churches and their alignment with the needs and preferences of boy child. While some respondents may perceive strict programs as beneficial for promoting discipline and structure, others may view them as restrictive or overly controlling. Understanding these varying perspectives is crucial for designing effective boy child programs that balance support and autonomy. These findings are relevant to McLaughlin's (2000) exploration of boy child organizations and their impact on boy child development. McLaughlin likely delves into the importance of creating supportive and empowering environments for boy child within community organizations, including Churches. The mixed perceptions regarding the effectiveness of strict programs underscore the complexity of boy child development initiatives and the need for careful consideration of their design and implementation. From McLaughlin's perspective, the data highlight the importance of adopting a holistic approach to boy child development within Church settings, one that emphasizes not only discipline but also autonomy, support, and empowerment. By incorporating diverse perspectives and engaging boy child in program planning and decision-making processes, Churches can better address the multifaceted needs of young individuals and foster their positive development.

**6.10 Church Should Inculcate Positive Moral Values despite the Broken Society among the Boy child People**

The data presented in the table below underscores the pivotal role of the Church in cultivating positive moral values amidst societal discord among young individuals.

Table 33: Church should Inculcate Positive Moral Values despite the Broken Society among the Boy child People

Response	Frequency	Percent
Undecided	9	3.3
Agree	159	58.0
Strongly Agree	106	38.7
Total	274	100.0

Research findings indicated that among the respondents, 9 (3.3%) were undecided, 159 (58.0%) agreed, and 106 (38.7%) strongly agreed with the notion of the Church inculcating positive moral values despite the broken society among the boy child. These frequencies highlight a significant level of agreement among respondents regarding the Church's role in promoting moral values. The data suggests a widespread acknowledgment of the Church's contribution to instilling positive moral values among boy child, even in the face of societal challenges. The majority of respondents either agreed or strongly agreed with this notion, indicating a perceived effectiveness of the Church in addressing moral concerns within the boy child population. These findings resonate with broader discussions on the role of religious institutions in shaping moral attitudes and behaviors. Amidst societal changes and modernization, the Church serves as a steadfast institution that provides moral guidance and support to young individuals navigating moral dilemmas and ethical challenges. Wachege and Rũgendo's (2017) study likely delves into the specific mechanisms through which the Church influences boy child morality within the context of Karũri Catholic Parish in Kenya. Their research may highlight the importance of religious teachings, community involvement, and pastoral care in fostering moral development among boy child amidst modern societal pressures. From the perspective of Wachege and Rũgendo (2017), the data reaffirms the significance of the Church as a moral anchor in the lives of boy child, particularly in the face of societal changes and challenges. By instilling positive moral values, the Church not only helps boy child navigate moral complexities but also contributes to the overall well-being and resilience of the community.

### **6.11 Church Should Merge Traditions and Modern Christianity among the Boy Child to Alleviate Crisis**

Table 35 illustrates the integration of traditions and modern interpretations of Christianity within the boy child demographic by the Church, with a view towards alleviating contemporary challenges.

Table 34: Church Merge Traditions and Modern Christianity among the Boy child to Alleviate

Response	Frequency	Percent
Agree	204	74.5
Strongly Agree	70	25.5
Total	274	100.0

A notable 204(74.5%) of respondents expressed agreement, while 70(25.5%) strongly endorsed this integration. These findings signify a widespread recognition of the Church's efforts to reconcile traditional values with contemporary realities, indicative of its adaptability to address evolving societal needs. Further exploration into the efficacy and implications of this merging process could offer valuable insights into its impact on boy child engagement and spiritual resilience. The high agreement percentages in the data suggest that the integration of traditions and modern Christianity by the Church was widely acknowledged among the boy child demographic. This indicates that the efforts undertaken by religious institutions to reconcile historical practices with contemporary interpretations have resonated with young individuals in addressing the challenges of their time. The findings imply that such integration has played a role in providing a sense of continuity with the past while offering relevance to the present context. Additionally, it is evident that this approach has contributed to fostering a stronger sense of identity and belonging among young Christians, as indicated by the positive responses in the survey. Moreover, the data suggest that the integration of traditions and modern Christianity has had tangible benefits in alleviating contemporary challenges faced by the boy child. By incorporating traditional values and teachings into a modern framework, the Church has potentially helped address issues such as moral disorientation, identity crisis, and social alienation among young individuals. This suggests that the adaptive nature of religious institutions in responding to changing societal dynamics has been effective in providing meaningful guidance and support to the boy child demographic. Furthermore, the findings underscore the importance of religious institutions in adapting to evolving cultural norms and technological advancements while maintaining doctrinal integrity. The successful merging of traditions and modern Christianity by the Church indicates a willingness to engage with contemporary issues while staying true to core religious principles. This suggests a potential pathway for religious institutions to remain relevant and influential in the lives of young individuals amidst societal changes. Overall, the data provide compelling evidence of the positive impact of integrating traditions and modern Christianity in addressing contemporary challenges and fostering a sense of belonging among the boy child. These findings highlight the dynamic nature of faith practices and the adaptability of religious institutions in meeting the needs of their congregants in changing times. The

findings discussed above align closely with the perspectives put forth by Gibbs and Bolger (2005) in their seminal work "Emerging Churches: Creating Christian Community in Postmodern Cultures." In their exploration of how Churches adapt to postmodern cultural contexts, Gibbs and Bolger emphasize the importance of integrating traditional Christian practices with contemporary expressions to effectively engage with evolving societal dynamics. The results of the present study, demonstrating the widespread acceptance and perceived benefits of blending traditions and modern interpretations of Christianity among boy child, resonate with the principles advocated by Gibbs and Bolger. This alignment suggests that the efforts of religious institutions to create relevant and meaningful Christian communities in contemporary contexts are indeed finding resonance among younger generations.

### **6.12 Church Should Give Unconditional Love to Everyone in Need**

The data presented in Table 38 explores the perception of whether the Church provides unconditional love to everyone in need, a topic integral to understanding the role of religious institutions in fostering compassion and support within communities. Grounded in both theological discourse and practical implications for individuals seeking spiritual guidance, this inquiry aims to explore respondents' attitudes and beliefs regarding the Church's capacity to offer unconditional love.

Table 35: Church Give Unconditional Love Everyone in Need

Response	Frequency	Percent
Undecided	8	2.9
Agree	126	46.0
Strongly Agree	140	51.1
Total	274	100.0

Research findings from the survey indicate that a significant majority of respondents, totaling 266 (97.1%), either agreed or strongly agreed with the notion that the Church should provide unconditional love to everyone in need. These results are consistent with scholarly perspectives on religious practices, particularly regarding the role of the Church in offering support and care to individuals (Barker, 2006). Scholars often emphasize the central role of unconditional love and compassion in Christianity, principles that are embodied by the Church community. A small minority of respondents, comprising only 8 (2.9%), expressed uncertainty regarding this assertion. However, the overwhelming agreement among respondents suggests a widespread

belief in the Church's capacity to offer unconditional love to those in need, aligning with scholarly discussions on the subject (Barker, 2006). Scholars frequently underscore the significance of the Church as a source of emotional and spiritual support for individuals facing various challenges in life. These findings underscore the perceived role of the Church in providing unconditional love and support to individuals, highlighting its significance within both religious and scholarly contexts. By acknowledging the depth of this sentiment, scholars and practitioners can further explore the implications of the Church's role in fostering compassion and care within communities.

### **6.13 Parents Have a Responsibility of Nurturing Children to Obedience and Independence as Christ Did**

The data presented in Table 38 delves into the perception of whether parents have a responsibility to nurture children to obedience and independence, akin to the model set forth by Christ. This inquiry is crucial in understanding the dynamics of parental roles within the context of religious teachings and their influence on child-rearing practices. Grounded in both religious doctrine and practical implications for parenting, this study aims to explore respondents' attitudes and beliefs regarding parental responsibilities in nurturing children.

Table 36: Parents Have a Responsibility of Nurturing Children to Obedience and Independence as Christ Did

Response	Frequency	Percent
Agree	146	53.3
Strongly Agree	128	46.7
Total	274	100.0

Analysis of the survey data reveals that among the respondents, 146 (53.3%) agreed that parents have a responsibility to nurture children to obedience and independence as Christ did. This indicates a significant portion of respondents who recognize the importance of parental guidance in aligning children's behavior with religious teachings, particularly regarding obedience and independence. Furthermore, 128 respondents (46.7%) strongly agreed with the notion that parents have this responsibility. This demonstrates a considerable alignment with the belief that parental roles should emulate Christ's model in nurturing children. Such strong agreement underscores the depth of conviction among respondents regarding the

significance of parental influence in shaping children's moral and spiritual development, drawing parallels with Christ's teachings. These findings resonate with perspectives found in religious literature, particularly within Christian teachings on parenting and child guidance (White, 2002). Scholars often emphasize the importance of instilling values of obedience and independence in children, drawing parallels with Christ's example of love and discipline. The overwhelming agreement among respondents suggests a widespread belief in the importance of parental guidance modeled after Christ's teachings, aligning with scholarly discussions on the subject (White, 2002). Scholars frequently underscore the significance of parental roles in shaping children's moral and spiritual development, emphasizing the need for a balance between nurturing obedience and fostering independence. These findings underscore the perceived responsibility of parents to emulate Christ's model in nurturing children, highlighting the intersection of religious beliefs and parenting practices. By acknowledging the depth of this sentiment, scholars and practitioners can further explore the implications of religious teachings on parenting strategies and familial relationships.

#### **6.14 Parents are to Model Forgiveness and Grace to their Children Just as Christ Did**

The data presented in Table 49 explores the perception of whether parents have a responsibility to model forgiveness and grace to their children, akin to the example set forth by Christ. Understanding this perception is crucial in comprehending the influence of religious teachings on parental roles and familial dynamics. Grounded in both religious doctrine and practical implications for parenting, this study aims to elucidate respondents' attitudes and beliefs regarding parental responsibilities in modeling forgiveness and grace.

Table 37: Parents are to Model Forgiveness and Grace to their Children Just as Christ Did

Response	Frequency	Percent
Agree	87	31.8
Strongly Agree	187	68.2
Total	274	100.0

Analysis of the survey data reveals that among the respondents, 87 (31.8%) agreed that parents have a responsibility to model forgiveness and grace to their children, following Christ's example. This indicates a significant portion of respondents who recognize the importance of parental behavior in embodying qualities of forgiveness and grace within the family dynamic. Furthermore, 187 respondents (68.2%) strongly agreed with the notion that parents have this responsibility. This demonstrates a substantial alignment with the belief that parental roles should emulate Christ's model in demonstrating forgiveness and grace. Such strong agreement underscores the depth of conviction among respondents regarding the significance of parental influence in shaping children's moral and spiritual development in accordance with religious teachings. These findings resonate with perspectives found in scholarly literature, such as Dollahite and Marks (2009), which conceptualizes family and religious processes within highly religious families. Scholars often emphasize the importance of modeling forgiveness and grace within the family unit, drawing parallels with Christ's example of unconditional love and forgiveness. The overwhelming agreement among respondents suggests a widespread belief in the importance of parental guidance modeled after Christ's teachings, aligning with scholarly discussions on the subject (Dollahite & Marks, 2009). Scholars frequently underscore the significance of parental roles in shaping children's moral and spiritual development, emphasizing the need for parents to embody qualities of forgiveness and grace. These findings underscore the perceived responsibility of parents to emulate Christ's model in modeling forgiveness and grace to their children, highlighting the intersection of religious beliefs and parenting practices. By acknowledging the depth of this sentiment, scholars and practitioners can further explore the implications of religious teachings on parenting strategies and familial relationships.

### **6.15 Parents and Church should Provide Spiritual Direction to Children for their Spiritual Growth**

The data presented in Table 41 explores the perception of whether parents and the Church play a role in providing spiritual direction to children for their spiritual growth. Understanding this perception is crucial for comprehending the influence of familial and religious contexts on children's spiritual development. Grounded in both theological and developmental perspectives, this study aims to elucidate respondents'

attitudes and beliefs regarding the roles of parents and the Church in nurturing children's spirituality.

Table 38: Parents and Church should Provide Spiritual Direction to Children for their Spiritual Growth

Response	Frequency	Percent
Disagree	15	5.5
Undecided	11	4.0
Agree	140	51.1
Strongly Agree	108	39.4
Total	274	100.0

The majority of respondents, comprising 108 individuals (39.4%), strongly agreed that parents and the Church have crucial role to play in guiding children spiritually. Additionally, 140 respondents (51.1%) agreed with this assertion, indicating widespread acknowledgment of the importance of parental and Church influence on children's spiritual development. However, a small percentage of respondents, 15 (5.5%), disagreed, and 11 (4.0%) remained undecided. These findings underscore the significant role of parental and Church guidance in shaping children's spiritual growth. The high percentage of respondents who agreed or strongly agreed highlights the perceived importance of familial and religious influence in fostering spiritual development. However, the dissenting views and the undecided respondents suggest that there may be varying perspectives on the extent of parental and Church involvement in this aspect. Further exploration of these discrepancies could provide valuable insights into the factors influencing individuals' perceptions of spiritual guidance from parents and the Church. Aligning with Nelson's (2014) research on the role of parents in the religious and spiritual development of emerging adults, the findings of this study underscore the significance of parental and Church influence on children's spiritual growth. Nelson emphasizes the crucial role parents play in shaping the religious and spiritual beliefs of young individuals as they transition into adulthood. This perspective aligns with the notion that parents and the Church are essential sources of spiritual guidance for children, contributing significantly to their overall spiritual development.

### **6.16 Problem Solving Measures**

In addressing the challenges faced by boys, the clergy members have implemented various problem-solving measures. These measures aim to mitigate the issues identified during the interviews and provide support to boys within their communities. Research indicated that Muchangi (OI, 2024), serving Nginda Archdeaconry, emphasized the significance of capacity building as a primary strategy. This approach suggests a focus on enhancing the skills, knowledge, and resources available to boys, empowering them to effectively navigate and overcome obstacles. Similarly, Munene (OI, 2024) from the Cathedral Archdeaconry highlighted the importance of rehabilitation, guidance, and counseling in addressing these issues. This approach suggests a more comprehensive approach, focusing not only on skill-building but also on addressing underlying issues such as behavioral patterns and emotional well-being. In the same vein, Manase (OI, 2024) and Wachira (OI, 2024), also serving the Cathedral Archdeaconry, underscored the role of guidance, counseling, and training in mitigating the challenges faced by boys within their communities. These approaches reflect a concerted effort by clergy members to provide holistic support and intervention for boys in need. Ileri (OI, 2024) from Kianjokuma Archdeaconry similarly emphasized the importance of guidance and counseling in addressing the problems faced by boys. This underscores the recognition of psychological support as a fundamental aspect of intervention strategies. Njiru (OI, 2024) serving Kagaari Archdeaconry highlighted the engagement of authorities for assistance and the implementation of mentorship programs. This suggests a collaborative effort involving external stakeholders and the establishment of structured mentorship initiatives to provide boys with positive role models and guidance. The varied approaches observed among different archdeaconries reflect the diversity of perspectives and strategies employed by clergy members to tackle the multifaceted issues affecting boys within their communities. Gitonga (OI, 2024) from Kagaari Archdeaconry mentioned the development of programs aimed at instilling values and life skills among boys. This approach suggests a proactive effort to equip boys with essential life skills and ethical principles, fostering their personal development and resilience. Kariuki (OI, 2024) serving Kigari Archdeaconry emphasized counseling and capacity building as key strategies. This indicates a focus on addressing both the emotional and practical needs of boys, ensuring they receive support to enhance their coping mechanisms and empower them to overcome challenges effectively. The

combination of these approaches reflects a comprehensive approach to addressing the multifaceted issues faced by boys, encompassing both personal development and practical support within their respective archdeaconries. Additionally, Njue (OI, 2024) from Kigari Archdeaconry mentioned the organization of seminars and mentorship sessions. This approach suggests a proactive effort to provide boys with educational opportunities and guidance from experienced mentors, enhancing their personal growth and development. Kariuki (OI, 2024) from Karungu Archdeaconry discussed the importance of conducting forums to address parents on effective parenting. Similarly, Kithinji (OI, 2024) from Karungu Archdeaconry highlighted the significance of parental engagement through forums. By engaging parents directly, this strategy aims to create a supportive environment for boys by equipping caregivers with the knowledge and skills needed to provide effective guidance and support at home. The combination of these approaches reflects a holistic approach to addressing the challenges faced by boys, encompassing both direct support for boys themselves and efforts to empower parents and caregivers in their role. Lastly, Muriithi (OI, 2024) and Mutugi (OI, 2024), both serving Nembure Archdeaconry, emphasized capacity building as a key strategy in addressing the challenges faced by boys. These diverse approaches reflect the concerted efforts of clergy members across different archdeaconries to provide comprehensive support and intervention for boys within their communities.

#### **6.17 External Assistance**

According to Manase (OI, 2024) and Wachira (OI, 2024), both serving in the Cathedral Archdeaconry, indicated receiving support from the National Authority for the Campaign Against Alcohol and Drug Abuse (NACADA). This assistance likely includes resources and programs aimed at combating substance abuse within their communities. In contrast, Njiru (OI, 2024) of the Kagaari Archdeaconry mentions receiving assistance from Technical and Vocational Education and Training (TVET) colleges. This support involves training boys in courses that directly utilize their skills, presumably helping them gain practical knowledge and employment prospects. Furthermore, clergy members like Kariuki (OI, 2024) and Kithinji (OI, 2024) from the Karungu Archdeaconry reported receiving aid from Compassion International. This assistance entails funding facilitators and programs aimed at addressing issues affecting young boys, potentially including counseling and material support. These

insights highlight the collaborative efforts between clergy members and external organizations, emphasizing the multifaceted nature of support aimed at addressing community needs. The partnerships between Churches and these bodies reflect a shared commitment to holistic community development, as evidenced by the diverse forms of assistance provided.

### **6.18 Community Response**

Based on the interviews conducted with clergy members across various archdeaconries, the community responses to the Church's assistance initiatives varied significantly. Muchangi (OI, 2024) from the Nginda Archdeaconry reported a positive response from the community, particularly highlighting their support for the Church's efforts in providing help (Muchangi, OI, 2024). Similarly, Munene (OI, 2024) and Manase (OI, 2024), serving in the Cathedral Archdeaconry, along with Wachira (OI, 2024), noted positive responses from the community, specifically acknowledging the Church's role in rehabilitating boys struggling with drug addiction. Conversely, clergy members like Ileri (OI, 2024) from the Kianjokuma Archdeaconry and Gitonga (OI, 2024) from the Kagaari Archdeaconry faced negative community responses. Ileri (OI, 2024) mentioned a lack of community willingness to support the boy child, while Gitonga (OI, 2024) noted insufficient community support for programs aimed at uplifting boys. In contrast, Njiru (OI, 2024), serving in the Kagaari Archdeaconry, reported a positive response characterized by community commitment to the Church's programs for the well-being of boys. Similarly, Kariuki (OI, 2024) from the Kigari Archdeaconry received a positive response, with community members showing up when called upon. However, Njue (OI, 2024) from the same archdeaconry noted a negative response, suggesting that the community had given up on matters concerning the boy child. Furthermore, Kariuki (OI, 2024) and Kithinji (OI, 2024) from the Karungu Archdeaconry, as well as Muriithi (OI, 2024) and Mutugi (OI, 2024) from the Nembure Archdeaconry, all reported negative community responses. They highlighted a lack of interest from the community in embracing changes related to how the boy child was handled or supported by the Church. The varied community responses reported by clergy members underscore the importance of understanding local dynamics and community perceptions when implementing Church-led initiatives aimed at supporting vulnerable groups, such as boys in need of guidance and rehabilitation. The positive responses noted by some clergy members, including Muchangi (OI, 2024), Munene (OI, 2024), Manase (OI, 2024), Wachira (OI, 2024),

Njiru (OI, 2024), and Kariuki (OI, 2024), highlight successful engagement and acceptance of the Church's role in addressing important social issues within their communities. Conversely, the negative responses reported by Ileri (OI, 2024), Gitonga (OI, 2024), Njue (OI, 2024), Kariuki (OI, 2024), Kithinji (OI, 2024), Muriithi (OI, 2024), and Mutugi (OI, 2024) reveal challenges and potential barriers that clergy members face. These challenges might include community skepticism, lack of active participation, or resistance to change in traditional attitudes towards addressing specific needs among boys. In summary, the community responses to the Church's assistance efforts were diverse, ranging from strong positive support and commitment to indifference or resistance. These responses reflected the complex dynamics and challenges faced by clergy members in engaging and mobilizing community support for programs aimed at addressing the needs of boys within their respective archdeaconries.

### **6.19 Guidance and Counseling**

Based on the responses provided by clergy members regarding the provision of guidance and counseling to boys, research showed that there exist a consistent effort to engage in supportive activities aimed at the well-being and development of young males within their communities. Muchangi (OI, 2024) from the Nginda Archdeaconry mentioned conducting guidance and counseling through a boys' mentorship program, highlighting a structured approach to providing personalized support and mentorship to boys in need. Munene (OI, 2024) and Manase (OI, 2024) from the Cathedral Archdeaconry indicated that they organize seminars and supply reading materials, respectively, to facilitate guidance and counseling sessions with boys. This indicates a commitment to offering educational resources and interactive platforms for discussions on relevant topics affecting young males. Similarly, Wachira (OI, 2024) emphasized the importance of one-on-one discussions and the provision of reading materials as essential components of guidance and counseling for boys. Ileri (OI, 2024), Njiru (OI, 2024), and Kagaari (OI, 2024) also highlighted the significance of personalized engagement through one-on-one discussions and mentorship programs to address issues affecting boys' well-being and development. Furthermore, Kariuki (OI, 2024), Njue (OI, 2024), Kithinji (OI, 2024), Muriithi (OI, 2024), and Mutugi (OI, 2024) emphasized the value of one-on-one sessions and dialogues as effective means of providing guidance and counseling to boys. These approaches highlight

personalized interactions aimed at building trust, addressing specific concerns, and empowering boys to navigate challenges and make informed decisions. In summary, clergy members demonstrated a proactive approach to supporting boys' well-being through various guidance and counseling strategies tailored to individual needs. These efforts reflect a commitment to fostering positive growth, resilience, and empowerment among young males within their communities. Moving forward, continued investment in these personalized initiatives is essential for nurturing healthy development and addressing the unique challenges faced by boys in different contexts.

### **6.20 Self-Reliance Measures**

Based on the responses provided by clergy members regarding measures to make the boy child self-reliant, it is evident that there are deliberate efforts to empower young males with skills and opportunities aimed at fostering independence and self-sufficiency within their respective communities. Muchangi (OI, 2024) from the Nginda Archdeconary highlighted the implementation of a boys' empowerment program aimed at unlocking their potential. This program likely involves targeted activities and training sessions designed to build confidence, competence, and resourcefulness among boys (Muchangi, OI, 2024). Munene (OI, 2024) from the Cathedral Archdeconary emphasized encouraging boys to engage in micro small business activities such as poultry and rabbit farming. This approach not only provides practical skills but also instills entrepreneurial spirit and financial literacy among young males (Munene, OI, 2024). Similarly, clergy members like Manase (OI, 2024), Wachira (OI, 2024), Ileri (OI, 2024), Njiru (OI, 2024), Gitonga (OI, 2024), Kariuki (OI, 2024), Njue (OI, 2024), Kariuki (OI, 2024), Kithinji (OI, 2024), Muriithi (OI, 2024), and Mutugi (OI, 2024) underscored the importance of equipping boys with life skills, encouraging entrepreneurship, and providing opportunities for personal growth and development. These measures collectively emphasize the role of clergy members in promoting boy child empowerment and preparing boys for future success by providing practical skills, mentorship, and opportunities for personal and economic growth. By focusing on self-reliance and empowerment, clergy members contribute to building resilient and resourceful individuals capable of contributing positively to their families and communities. Moving forward, continued investment in these initiatives is essential for addressing socio-economic challenges and fostering

inclusive development that benefits boys and the broader community. By prioritizing skill-building and empowerment, clergy members play a crucial role in nurturing the next generation of self-reliant and responsible young men.

### **6.21 Boy Child Programs Implemented**

Research indicated that Muchangi (OI, 2024) reported holding boy child seminars and rallies as part of the programs to assist boy child in the Church and the community. Muchangi's (OI, 2024) report underscores the proactive approach taken within his archdeaconry to engage and support boy child both within the Church and the wider community. By organizing boy child seminars and rallies, Muchangi demonstrates a commitment to providing platforms for young people to gather, learn, and participate in activities that contribute to their personal and spiritual growth. These initiatives likely serve as avenues for education, discussion, and fellowship, addressing various aspects of boy child' lives, including their faith, social interactions, and personal development. Munene (OI, 2024) emphasized the implementation of peer counseling, it's noted as a program aimed at supporting boy child in both Church and community settings. Munene (OI, 2024) prioritizes peer counseling as a program to support boy child in both Church and community settings. This approach offers relatable support systems, fostering empowerment and inclusivity for young individuals navigating challenges. By extending the program beyond Church boundaries, Munene ensures boy child receive assistance wherever they are, promoting holistic support across diverse contexts. Within the same archdeaconry, various social activities, including football games, Bible study, and fellowship gatherings, were highlighted as part of the efforts to assist boy child Manase (OI, 2024). These activities aim to engage boy child in meaningful interactions, spiritual growth, and community building. By offering diverse opportunities for involvement, Manase promotes holistic support for young individuals within the Church community. In the Kianjokuma Archdeaconry, boy child sports activities have been organized to engage and support young people within the Church and the community Ileri (OI, 2024). This initiative provides a platform for boy child to participate in recreational activities while promoting physical health, social interaction, and community cohesion. By integrating sports into boy child programs, Ileri (OI, 2024) facilitates holistic development and fosters a sense of belonging among young individuals within and beyond the Church context. Njiru (OI, 2024) reported holding boys' mentorship and boy child rallies as part of the programs

that assist boy child in the Church and the community. These programs provide structured guidance and opportunities for personal growth for young males, while boy child rallies serve as dynamic gatherings fostering community engagement and unity. Njiru's approach underscores a comprehensive strategy aimed at addressing the diverse needs of young individuals and promoting their holistic development within Church and community contexts. According to Gitonga (OI, 2024) fellowships have been organized as part of the programs to help boy child in the Church and the community. These fellowships likely provide opportunities for young individuals to come together for spiritual growth, mutual support, and community building. Kariuki (OI, 2024) mentioned seminars and fellowships with each other as part of the programs to assist boy child in the Church and the community. Seminars offer educational opportunities and discussions on relevant topics, while fellowships provide spaces for social interaction, spiritual nourishment, and mutual encouragement among boy child. Mentorship programs were highlighted by Njue (OI, 2024) as part of the programs implemented in his archdeaconry to support boy child within the Church and the community. These programs provide structured guidance, advice, and support to young individuals as they navigate various aspects of their lives. Kariuki, Kithinji and Muriithi (OI 2024) mentioned holding open discussions every Saturday to assist boy child in the Church and the community. These discussions offer opportunities for boy child to share experiences, seek guidance, and engage in meaningful conversations on topics relevant to their personal and spiritual development. Mutugi (OI, 2024) reported holding Boy child seminars and rallies. These events likely serve as platforms for education, inspiration, and community building among young individuals within the Church and the wider community.

From the focused group discussions held in this study, the initiatives highlighted by each group offered valuable insights into the support programs designed for boy child in both the Church and the wider community. The Nembure and Cathedral Groups identified computer classes as crucial initiatives aimed at assisting boy child in developing essential digital skills, acknowledging the importance of technological literacy for boy child empowerment and future opportunities. The Nginda Group's empowerment training focusing on talents and gifts seeks to empower boy child by nurturing their unique abilities and talents, fostering personal development, and enhancing their potential impact in the community. Both the Kianjokoma and Kagaari Groups emphasized the organization of outdoor activities, seminars, and rallies as

means to engage and uplift boy child, fostering social connections, skill development, and community engagement to enrich the overall well-being of the younger generation. Similarly, the Kigari Group highlighted outdoor activities, seminars, and rallies as avenues to support boy child, indicating the importance of interactive and participatory initiatives in promoting boy child development and engagement in the Church and wider community. The Karungu Group has implemented computer classes to assist boy child, demonstrating a commitment to equipping young individuals with essential technological skills that are vital for success in today's digital age. These diverse programs and interventions cater to various aspects of boy child development, ranging from digital to talent empowerment, outdoor engagement, and knowledge-sharing through seminars and rallies. Each initiative plays a vital role in supporting the holistic growth and well-being of boy child in both Church and community settings.

## **6.22 Other Ways the Church should Help the Boy Child in Addressing their Crisis**

Table 33 presents data on the various ways the Church helps male boy child in addressing their crises. This information is derived from responses collected in a study examining the Church's role in supporting male boy child, though the specific source is not provided.

Table 39: Other Ways the Church Help the Boy Child in addressing Their Crisis

Response	Frequency	Percent
Educational Support Such as Tutoring, Study Groups, and Access to Educational Resources	37	13.5
Providing Workshops and Training Sessions on Life Skills Such as Leadership and Communication	9	3.3
Encouraging Male Boy child to Participate in Community Service and Outreach Programs	29	10.6
Offering Spiritual Guidance and Teachings that Address Relevant Issues Faced by Male Boy child	31	11.3
Creating a Welcoming and Non-Judgmental Environment Within the Church	153	55.8
Facilitate Discussions on Mental Health and Provide Resources for Male Boy child	15	5.5

Total	274	100.0
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Research indicated that 37 (13.5%) respondents reported the Church should provide educational support such as tutoring, study groups, and access to educational resources. Further analysis showed that 9 (3.3%) respondents identified the need for the Church to offer workshops and training sessions on life skills such as leadership and communication. Additionally, 29 (10.6%) respondents mentioned the Church should encourage male boy child to participate in community service and outreach programs. Furthermore, 31 (11.3%) respondents highlighted the Church should offer spiritual guidance and teachings that address relevant issues faced by male boy child. The majority of respondents, 153 (55.8%), emphasized the importance of the Church creating a welcoming and non-judgmental environment. Results also indicated that 15 (5.5%) respondents mentioned the Church should facilitate discussions on mental health and providing resources for male boy child. The data reveals a variety of ways in which the Church is perceived to assist male boy child in addressing their crises. While creating a welcoming and non-judgmental environment within the Church emerged as the most prominent form of support, other avenues such as educational support, workshops on life skills, community service encouragement, spiritual guidance, and mental health discussions were also recognized. The emphasis on creating a welcoming environment aligns with the notion of the Church as a supportive community for individuals facing challenges. This suggests that a supportive and inclusive atmosphere is highly valued by male boy child in navigating their crises. While the data provides valuable insights into the perceived roles of the Church in supporting male boy child, further research could explore the effectiveness of these interventions and their impact on boy child' well-being and development. Understanding the experiences and perspectives of male boy child themselves could also inform more targeted and responsive approaches to addressing their crises within Church settings. In connection to the discussion above, Mishra's (2020) research on social networks, social capital, social support, and academic success in higher education offers valuable insights into the importance of supportive environments in facilitating positive outcomes for boy child. Mishra likely emphasizes the significance of social support structures, such as those provided by Churches, in promoting academic success and overall well-being among underrepresented students. The findings from Mishra's systematic review may further support the notion that creating

a welcoming and non-judgmental environment within the Church can contribute to the academic success and holistic development of male boy child. By fostering supportive social networks and providing access to social capital, such as educational resources and mentorship opportunities, Churches can play a crucial role in empowering underrepresented students to overcome challenges and achieve their academic goals. Moreover, Mishra's research may underscore the importance of recognizing and addressing the unique needs and experiences of underrepresented students within Church settings. By understanding the intersecting factors that influence academic success, including social support systems, Churches can better tailor their programs and interventions to meet the diverse needs of male boy child from marginalized backgrounds.

### **6.23 The Church should use Bible as a Manual and Guide for the Boy Child**

#### **Crisis**

The data presented in the table below investigates the perspective on whether the Bible serves as a comprehensive manual and guide for all earthly relationships. This topic holds significant relevance within theological discourse and has practical implications for individuals' understanding of their relationships. Through a survey-based approach, this study aims to explore the attitudes and beliefs of respondents regarding the Bible's role in shaping earthly relationships.

Table 40: Bible is a Manual and Guide For all Earthly Relationships

Response	Frequency	Percent
Strongly Disagree	2	0.7
Disagree	54	19.7
Undecided	38	13.9
Agree	96	35.0
Strongly Agree	84	30.7
Total	274	100.0

Research revealed that a substantial proportion of respondents, 180 (65.7%), either agreed or strongly agreed with the notion that the church should use Bible as a guide for earthly relationships. These findings align with perspectives found in scholarly discourse on theological matters, particularly regarding the enduring relevance of biblical teachings in guiding human behavior (Olesberg, 2012). Proponents of biblical authority often argued for the timeless wisdom and moral principles contained within its pages, emphasizing its applicability to various interpersonal dynamics. Conversely,

a notable minority, comprising 92(33.6%) of respondents, expressed disagreement or uncertainty regarding the Bible's efficacy in this regard. Such viewpoints also resonated with scholarly discussions that highlighted the diversity of interpretations of biblical texts and the challenges of applying ancient teachings to modern contexts (Olesberg, 2012). Critics within scholarly circles questioned the direct applicability of biblical principles to contemporary relationship dynamics, emphasizing the need for critical reflection and contextual understanding. These findings underscored the complexity of the issue and the diversity of perspectives within scholarly discourse. By acknowledging this diversity, scholars and practitioners could engage in meaningful dialogue and exploration of the intersections between faith, culture, and interpersonal dynamics.

#### **6.24 Conclusion**

Conclusively, from the results discussed above, it is evident that the Anglican Church in the Diocese of Embu plays a pivotal role in addressing the boy child crisis through multifaceted approaches. The measures highlighted in the study encompass a wide array of interventions, including pastoral involvement in schools, engagement in discussions on child development, organization of boy child-focused seminars, and the integration of traditional and contemporary practices within religious contexts. Moreover, the study underscores the significant role of the Church in providing unconditional love, spiritual direction, and moral guidance to individuals, thereby contributing to their holistic well-being. The data revealed a prevailing support for the involvement of the Church in addressing contemporary societal challenges, fostering positive growth, and providing essential support to the boy child. Furthermore, the intersections of religious principles and familial dynamics underscore the significant influence of parental guidance and the Church's role in nurturing children's spiritual development. The strong endorsement of integrating traditions and modern Christianity reflects the adaptability of religious institutions in addressing contemporary challenges and fostering a sense of belonging among the boy child. The study also emphasizes the multifaceted nature of faith practices, the adaptability of religious institutions, and the potential for significant impact on the holistic development of individuals. These insights provide a comprehensive understanding of the vital role of the Anglican Church in the Diocese of Embu in addressing the boy child crisis through a holistic and proactive approach. In conclusion, the findings

underscore the pivotal role of the Anglican Church in the Diocese of Embu in addressing the boy child crisis through multifaceted measures that encompass various dimensions of support, guidance, and engagement. The study sheds light on the importance of integrating traditional and contemporary practices, providing unconditional love and support, and nurturing spiritual growth among boy child.

## **CHAPTER SEVEN**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **7.1 Summary**

This section presents a summary of the findings of the three objectives of this study. The objectives of this study as stated in chapter one of this thesis were as follows: To establish the nature and extent of boy child crisis in the Diocese of Embu, reasons as to why the Anglican Church has no programs addressing the boy child crisis in the Diocese of Embu and what the Anglican Church Diocese of Embu should do to address the boy child crisis.

Chapter four of this research captures the nature and extent of boy child crisis in the diocese of Embu. Responses from 274 participants on societal perceptions and challenges related to relationships, sexual satisfaction, and the crisis facing young boys within the Anglican Church in the Diocese of Embu was been captured. The response rate to data collection tools was notably high at 94.81%, with balanced representation across genders and diverse age brackets, reflecting generational perspectives on the boy child crisis. Participants highlighted significant challenges faced by boys, including troubling trends in sexual behavior, involvement in illicit activities, experiences of domestic violence, economic hardships, mental health concerns, societal pressures, and feelings of rejection. Educational qualifications varied, with a majority holding degrees, and diverse marital statuses and work experiences were represented within the sample. The study underscores prevalent societal concerns, such as the impact of feeling unwanted on elevated suicide rates among boys, beliefs in killings of boys for selfish benefits, and the influence of cheap labor on school dropouts. Participants also acknowledged gender disparities in school performance and voiced concerns about neglected boy child contributing to family instability. Furthermore, the dataset discusses approaches to boy child mentorship within Church communities, emphasizing empowerment, leadership development,

and support for young males during times of crisis. Churches provide assistance through evangelism partnerships, empowerment programs, and interdenominational forums focused on supporting young boys. This research contributes to understanding societal attitudes, challenges, and initiatives aimed at addressing critical issues related to relationships, family dynamics, and boy child development. It highlights the urgent need for targeted interventions and support systems to nurture the well-being and resilience of young males in the diocesan community.

Chapter five explores the Reasons as to why Anglican Church in the Diocese of Embu lack programs that address the boy child crisis. Findings revealed significant barriers including inadequate mobilization among boy child, financial constraints hindering counseling program implementation, a lack of skilled personnel to handle boy child crises, limited follow-ups impacting boy child program growth, insufficient passion to address boy child issues, mixed community engagement with Church initiatives, and communication challenges leading to confusion within the Church. These challenges underscore the urgent need for strategic interventions to enhance mobilization strategies, overcome financial constraints, foster skilled personnel development, implement robust follow-up mechanisms, promote passion for boy child well-being, encourage community engagement, and improve communication channels within the Church community. Addressing these issues proactively will facilitate effective programs and initiatives aimed at supporting young individuals and fostering community involvement within religious contexts.

Chapter six of the thesis explored the measures that the Anglican Church in the Diocese of Embu should take to address the boy child crisis. The research findings reveal several key strategies: There is strong support for pastors to carry out guidance and counseling at schools, with a significant majority of respondents (41.2% agree, 58.8% strongly agree) endorsing this role expansion beyond traditional Church settings. This reflects an evolving view of pastors as community leaders. Discussions between parents and clergy on child development are encouraged, with a majority of respondents (46.4% agree, 53.6% strongly agree) acknowledging the importance of integrating faith-based perspectives into parenting. There is widespread support for organizing boys' seminars on boy child development, with 41.6% in agreement and 54.4% strongly agreeing. This reflects a consensus on the need for tailored

interventions to address the unique needs of boys. Additionally, involving boy child in Church leadership is seen as encouraging responsibility, with 65.3% agreeing and 29.2% strongly supporting this approach, highlighting the role of religious institutions in nurturing leadership qualities. Furthermore, Churches are recognized for undertaking common rites of passage to instill common values and good morals, with 52.2% in agreement and 23.0% strongly agreeing. This reflects efforts to bridge cultural traditions with religious beliefs. Moreover, door-to-door missions by Churches to attract boy child to ministry are well-regarded, with 47.4% agreeing and 46.4% strongly agreeing with this strategy, emphasizing its effectiveness in engaging boy child. Additionally, Churches' participation in drug abuse campaigns and mentorship programs is widely supported, with 35.8% agreeing and 61.7% strongly agreeing, highlighting the role of religious institutions in addressing social issues. There is a call for the Church to implement strict and tight programs aimed at helping boy child, with 52.2% in agreement and 2.9% strongly agreeing. However, this approach is met with mixed perceptions, reflecting differing views on program effectiveness within boy child development. The research findings underscore the pivotal role of the Church in cultivating positive moral values amidst societal discord among young individuals. The majority of respondents agreed or strongly agreed with the notion of the Church inculcating positive moral values despite societal challenges, indicating a perceived effectiveness of the Church in addressing moral concerns within the boy child population. Similarly, a notable number of respondents acknowledged the integration of traditions and modern Christianity by the Church, reflecting its adaptability to address evolving societal needs. These efforts have resonated with young individuals in addressing the challenges of their time, providing a sense of continuity with the past and relevance to the present context. Furthermore, respondents indicated a widespread recognition of the role of the Bible as a guide for earthly relationships, highlighting the enduring relevance of biblical teachings in guiding human behavior. Additionally, the majority agreed that the Church provides unconditional love to everyone in need, aligning with scholarly perspectives on the role of the Church in offering support and care to individuals. Regarding the role of parents and the Church in nurturing children, a significant number of respondents recognized the importance of parental guidance and the demonstration of forgiveness and grace, aligning with scholarly discussions on parenting strategies and familial relationships. The aspirations highlighted a collective desire to empower and uplift the

boy child, aiming to nurture responsible, self-reliant, and influential individuals who positively impact society. Moreover, the diverse programs implemented across different archdeaconries, including boy child seminars, sports activities, mentorship programs, and fellowships, demonstrated a comprehensive strategy to address the diverse needs of young individuals. These responses reflected the complex dynamics and challenges faced by clergy members in engaging and mobilizing community support for programs aimed at supporting vulnerable groups.

## **7.2 Conclusion**

In Conclusion, the research revealed the multifaceted nature of the boy child crisis within the Diocese of Embu and highlighted significant challenges faced by boys across various dimensions of their lives. The research exposed distressing trends in sexual behavior, involvement in illicit activities, experiences of domestic violence, economic hardships, mental health concerns, societal pressures, and feelings of rejection. These findings resonated with scholarly perspectives (Messerschmidt, 2000; Thomas & Stevenson, 2009), emphasizing the critical need for targeted interventions to address the diverse needs of boys and promote their overall well-being. Furthermore, the research underscored a prevalent acknowledgment of gender disparities in school performance and shed light on the complex effects of the crisis on boys in society, including impacts on father figures, academic performance, mental health, crime rates, and community relationships. Respondents also highlighted constraints on boys' personal growth and expression, hindering progress towards inclusivity and diversity, aligning with existing literature (Jing et al., 2021) that delved into the challenges faced by boys in contemporary society. Transitioning to challenges within Church communities, the research identified pressing issues such as inadequate mobilization, financial constraints hindering counseling programs, lack of skilled personnel, limited follow-up initiatives, and communication challenges. These findings underscored the urgent need for strategic interventions within religious institutions to address these issues effectively and foster holistic growth and support for young individuals. Moreover, the study emphasized the pivotal role of the Anglican Church in the Diocese of Embu in addressing the boy child crisis through multifaceted approaches. The Church's interventions, including pastoral involvement in schools, discussions on child development, boy child-focused seminars, and integration of traditional and contemporary practices, contributed significantly to

holistic well-being. Research findings underscored the vital role of the Anglican Church in the Diocese of Embu in addressing the boy child crisis through multifaceted measures encompassing various dimensions of support, guidance, and engagement. Integrating traditional and contemporary practices, providing unconditional love and support, and nurturing spiritual growth among boy child were essential components of addressing contemporary challenges and fostering holistic well-being within religious contexts. These insights highlighted the adaptability and relevance of religious institutions in addressing societal challenges and promoting positive boy child development.

### **7.3 Recommendations of the Study**

- i. **Community Engagement:** Initiatives should aim to strengthen community relationships and foster inclusivity to support boys' personal growth and expression.
- ii. **Fostering Passion for Boy child Well-Being:** Create a culture of enthusiasm and commitment towards addressing boy child crises and promoting their well-being within the Church community.
- iii. **Boy child-Focused Engagement:** Organize more boy child-focused seminars and discussions on child development, mental health, and life skills to empower and educate young individuals.

### **7.4 Suggestions for Further Studies**

- i. **Comparative Study on Societal Pressures:** Conduct a comparative study to examine societal pressures experienced by boys in different cultural and socio-economic contexts, highlighting variations and commonalities in challenges and resilience factors.
- ii. **Training Needs Assessment for Boy child Crisis Management:** Conduct a needs assessment to identify specific training needs for personnel handling boy child crises within Church communities, with a focus on developing targeted training programs.
- iii. **Qualitative Study on Spiritual Development:** Undertake a qualitative study to explore in-depth the role of the Church in nurturing spiritual development among boy child. Examine the experiences and perspectives of individuals benefiting from spiritual guidance within the Church context.

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## **APPENDICES**

### **APPENDIX I**

#### **LIST OF KEY INFORMANTS**

<b>Name of the Respondent</b>	<b>Contacted Respondent/Region</b>	<b>Interview Date</b>	<b>Designation</b>
Alex Mutugi	Kigari Archdeaconry	17/4/2024	Reverend
Alexander Njue	Kigari Archdeaconry	18/3/2024	Reverend
Ben Muriithi	Nembure Archdeaconry	22/3/2024	Reverend
Edward Gitonga	Kagaari Archdeaconry	16/4/2024	Reverend
Geoffrey Kariuki	Kigari Archdeaconry	20/3/2024	Reverend
Gladys Kariuki	Karungu Archdeaconry	15/4/2024	Reverend
Haran Munene	Cathedral Archdeaconry	26/3/2024	Reverend
Joyce Njiru	Kagaari Archdeaconry	18/4/2024	Reverend
Manase Ndwiga	Cathedral Archdeaconry	24/3/2024	Reverend
Reuben Njue	Kigari Archdeaconry	20/3/2024	Reverend
Risper Kithinji	Karungu Archdeaconry	27/3/2024	Reverend
Stephen Wachira	Cathedral Archdeaconry	4/4/2024	Reverend

**APPENDIX 11**  
**INTRODUCTORY LETTER**

Dear Respondent,

I am a student of Chuka University, pursuing a Masters Programme in Religious Studies. I am conducting a research titled:

**“An assessment of the Contribution of the Anglican Church of Kenya Diocese of Embu In Addressing the Boy Child Crisis”.**

With all respect, you have been acknowledged as a respondent in this study. Kindly deliver the info that has been requested. Any data given will be treated with utmost confidentiality.

Moses MurithiNyaga

**AM/16/29243/17**

(Researcher)

**APPENDIX II:  
CONSENT FORM**

**Dear Respondent,**

My name is Moses Nyagah, and I am a Master's student in Religious Studies at Chuka University. I am conducting a study on the contribution of the Catholic Church in addressing environmental crises in Chuka Igambang'ombe Sub-County, Kenya.

**Purpose:** The purpose of this study is to assess the contributions of the Anglican Church in addressing the boy child crisis in the Anglican Diocese of Embu. Your insights and experiences will contribute significantly to understanding how religious organizations influence boy child crisis efforts.

**Procedure:** You are invited to share your knowledge and experiences regarding the Church's boy child crisis initiatives through questionnaires and interviews. Please answer all questions honestly; there are no right or wrong answers. Your feedback is highly valued. For any questions or assistance, contact me at +254 723 429083

**Risks/Discomforts:** There are no anticipated risks in participating in this study. Your responses will remain confidential and used only for research purposes. Participation is voluntary, and you may withdraw at any time without consequence.

**Confidentiality:** Please do not include personal identifying information on the questionnaires. Responses will be anonymized, and your identity will not be revealed in reports or publications. Data will be securely stored and accessible only to the research team.

**CONSENT:**

I have read and understood the information provided above. I voluntarily agree to participate in this study and acknowledge that I can withdraw at any time without penalty.

Respondent Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Researcher Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Thank you for your participation and valuable contribution to this research.

**APPENDIX III:  
QUESTIONNAIRE FOR ELDERS**

Kindly spare some time to answer to the questionnaire provided. Your responses and ideas will be treated with strict confidentiality. Please answer all questions as we cannot use the questionnaire if it is incomplete.

**SECTION I: Demographic Information**

For each of the question below, please tick in the space provided for the answer that describes your opinion

1. Age: 13 – 18 years [ ] 19 – 30 [ ] 31 - 40 [ ] 41-50 [ ] 51-60 [ ]  
60 & Above [ ]

2. Gender: Male [ ] Female [ ]

3. Marital Status: Single [ ] Married [ ] Divorced [ ] Widow/Widower [ ]

4. Level of education: Primary [ ] Secondary [ ] College [ ] University [ ]

**SECTION 2: Boy child Crisis, its effects and Role of Anglican Church**

5. The following are issues that boys undergo through. Tick the appropriate choice using the scale [5–strongly agree, 4–agree 3-undecided 4–disagree 5-strongly disagree]

Statements	SA	A	U	D	SD
Boys are dropping out of school in high numbers					
Boys have higher suicide rates than girls					
Boys are lagging behind in terms of academic performance					
Boys are more likely to be involved in drug abuse					
Theft and crime by boys is on the rise					
Mental cases among the boys are on the rise.					
Gambling is on the rise in search of quick money					
Boys are resorting to manual labour in search of better livelihood					
Disoriented families cause boys to be disoriented and					

confused thus engaging in conflicts					
Boys are involved in bullying cases in schools					

State any other issue that boys undergo through

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6. The following are the effects of boy child crisis in the society. Tick appropriately

Statements	SA	A	U	D	SD
Boys are more likely to end up in juvenile detention					
Boys are far more likely to be victims of violent crimes					
Most boys end up being killed as a result of mistaken identity					
Low self-esteem and self-worth lead to depression					
Drug abuse may lead to conflicts and even deaths of the boy child					
Engaging in crime results in broken families					

State any other effects of boy child crisis in the society

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7. To what extent do I agree with the following statements. [5-strongly agree, 4-agree 3-undecided 4-disagree 5-strongly disagree]

Statements	SA	A	U	D	SD
Lack of mobilizations among the boy child and leaders encourage laziness in the Church programmes					
Inadequate finances hinder implementation of counselling programmes in the Church					
Lack of skilled personnel to handle crisis among the boy child hinder development of counselling programmes in Church					
Limited follow ups hinder growth among the boy child programmes in the Church					
Most people lack passion to handle the boy child crisis in the Church					
The community shuns Church programmes geared at					

helping the boy child					
The Church has strict and tight programmes aimed at helping the boy child					
Lack of proper communication leads to confusions in the Church					

8. Tick the appropriate choice using the scale on the Church programmes that are used to mentor the boy child. [**5–strongly agree, 4–agree 3-undecided 4–disagree 5-strongly disagree**]

Statements	SA	A	U	D	SD
Church Seminars and camps are good way of encouraging good morals					
Leading the Church services encourages leadership skills among the boy child					
Engaging in Church services in school promotes better discipline					
Participating in sports organized by the Church reduces anxiety and stress among the boy child					
Participating in door to door mission encourages accountability and promotes integrity among boy child					
Participating in common rites of passage promotes unity and sense of ownership among the boy child					
Boy child participating in drug abuse campaigns organized by Church enlightens the boy child					

State any other way the Church can be of help in addressing the boy crisis.

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9. To what extent do I agree with the following statements on justifications of the Church in addressing the boy child crisis. Tick appropriately.

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
The Church is expected to inculcate positive moral values despite the broken society among the young people					
The Church has a role of merging traditions and modern Christianity among the boy child to alleviate crisis					
The Bible is the only manual and guide for all earthly relationships					
The Church is expected to give unconditional love to everyone in need					
Parents have a responsibility of nurturing children to obedience and independence as Christ did					
Parents are to model forgiveness and grace to their children just as Christ did					
In time of trouble, everyone looks up to God for help and guidance					
Parents and Church to provide spiritual direction to children for their spiritual growth					
God promises abundance of life and joy by following His Commands					
Obedience to God brings joy and satisfaction to one's life					

**APPENDIX IV:  
ADULT CHRISTIANS QUESTIONNAIRE**

Kindly spare some time to answer to the questionnaire provided. Your responses and ideas will be treated with strict confidentiality. Please answer all questions as we cannot use the questionnaire if it is incomplete.

**SECTION I: Demographic Information**

For each of the question below, please tick in the space provided for the answer that describes your opinion

1. Age: 25-35 years  36-45 years  45-50 years  50 years & above
2. Gender: Male  Female
3. Level of Education: Certificate  Diploma  Degree  Masters  PhD
4. Marital Status: Single  Married  Divorced  Widow/Widower
5. Working Period: 0-5 years  6-15 years  16-20 years  21-35 years

**SECTION 2: Boy child Crisis, its effects and Role of Anglican Church**

6. The following are issues that boys undergo through. Tick the appropriate choice using the scale [5–strongly agree, 4–agree 3–undecided 4–disagree 5–strongly disagree]

Statements	SA	A	U	D	SD
Boys are easily lured to criminal gangs by use of money and power					
Boys engage in drug abuse due to peer pressure					
Suicide rates are higher in boys from them feeling unwanted					
Killings of the boys is on trend for selfish benefits					
Most school students drop outs in schools due to cheap labor					
Students performance in schools is declining as compared to the girls					

State any other issues that the boys go through

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7. The following outlines the effects of boy child crisis in the society. Tick appropriately.

Statements	SA	A	U	D	SD
Weak raised boys result in unstable families in future					
Boys are more likely to end up in juvenile detention					
Boys are far more likely to be victims of violent crimes					
Families are at risk of violence arising from untreated crisis					
There is increased immoral behaviours among the boy child					
Untreated crisis may lead to cases of low self-esteem and self-blame					
Breakage of relationships may lead to divorces and even death					
Unmatched sexual satisfactions lead to cheating in families and prostitution					

State any other effects of boy child crisis in the society

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8. To what extent do I agree with the following statements? [5-strongly agree, 4-agree 3-undecided 4-disagree 5-strongly disagree]

Statements	SA	A	U	D	SD
Lack of mobilizations among the boy child and leaders encourage laziness in the Church programmes					
Inadequate finances hinder implementation of counselling programmes in the Church					

Lack of skilled personnel to handle crisis among the boy child hinder development of counselling programmes in Church					
Limited follow ups hinder growth among the boy child programmes in the Church					
Most people lack passion to handle the boy child crisis in the Church					
The community shuns Church programmes geared at helping the boy child					
The Church has strict and tight programmes aimed at helping the boy child					
Lack of proper communication leads to confusions in the Church					

9. The role of Church in addressing the challenges male boy child undergo through. Tick appropriately.

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
Guidance and counselling to be carried out by pastors in schools					
Clergy to organize talks with parents on child development					
Seminars on boy child development to be undertaken on the boys					
Involving boy child in Church leadership encourages responsibility					
Churches undertaking common rites of passage for common values encourages good morals					
Churches undertaking door to door mission to attract boy child to ministry.					
Churches to participate in drug abuse campaigns and be mentors					

State any other ways the Church helps the male boy child in addressing their crisis \_\_\_\_\_

\_\_\_\_\_

10. To what extent do I agree with the following statements on justifications of the Church in addressing the boy child crisis? Tick appropriately.

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
The Church is expected to inculcate positive moral values despite the broken society among the young people					
The Church has a role of merging traditions and modern Christianity among the boy child to alleviate crisis					
The Bible is the only manual and guide for all earthly relationships					
The Church is expected to give unconditional love to everyone in need					
Parents have a responsibility of nurturing children to obedience and independence as Christ did					
Parents are to model forgiveness and grace to their children just as Christ did					
In time of trouble, everyone looks up to God for help and guidance					
Parents and Church to provide spiritual direction to children for their spiritual growth					
God promises abundance of life and joy by following His Commands					
Obedience to God brings joy and satisfaction to one's life					

**APPENDIX V:  
INTERVIEW SCHEDULE FOR CLERGY**

**Questions**

1. For how long have you been serving as a vicar in this Church?
2. How many boy child are you catering for in terms of mentorship and assistance?
  - a) Boys \_\_\_\_\_
  - b) Girls \_\_\_\_\_
3. What programmes have you put in place towards helping boy child in the Church and even in the community?
4. When did these programmes start?
5. What are the beliefs and practices of your Church towards helping the boy child address the crisis?
  - a) Beliefs
  
  - b) Practices
6. What are some of the problems do boys undergo through?
7. How are the problems solved?
8. Do other Churches assist? Yes [ ] No [ ]
10. In what ways do they assist?
11. State the problems you are facing in your endeavor to help.
12. What are your aspirations for the boy child?
13. Do you get any assistance from other bodies apart from the Churches?
  - a) Yes [ ] No [ ]
  - b) If yes, what are these bodies?
  - c) In what way do they assist?
14. What is the community response to the Church's help?

a) Negative [ ] Positive [ ]

b) Elaborate.

15. Do you provide guidance and counseling to the boys child?

a) Yes [ ] No [ ]

b) If yes, how do you provide the service?

16. What measures have you put in place to make the boy child self-reliant?

17. Any other comment\_\_\_\_\_

**APPENDIX VI:**  
**FOCUS GROUP DISCUSSION SCHEDULE FOR BOY CHILD**

**SECTION A: General Information**

1. Gender
2. Number of Males [ ] Number of Females [ ]
3. Highest level of education attained in numbers

Secondary [ ] College [ ] University [ ] Other qualification [ ]

**SECTION B: Interview Questions**

**Interview members of the Church**

1. What are the challenges affecting the boy child in the society?
2. Identify the impacts of neglecting the boy child in the society
3. What programmes have been put in place towards helping boy child in the Church and even in the community?
4. When did these programmes start?
5. What are the beliefs and practices of your Church towards helping the boy child address the crisis?
6. What are some of the problems do boys undergo through?
7. How are the problems solved?
8. How does the Church help in addressing the problems?
9. In what ways do they assist?
10. Do you feel the Church is very strict on boy child?
11. State the problems you are facing in your endeavor for help.
12. What are your aspirations for the boy child?
13. Do you get any assistance from other bodies apart from the Churches? If yes, what are these programmes and how do they assist?
14. What is the community response to the Church offering assistance to the boy child?
15. Do you provide guidance and counseling to the boys child?

## APPENDIX VII:

### REQUIRED SIZE FOR RANDOMLY CHOSEN SAMPLE

The table for determining the size of a randomly chosen sample for a given population of N cases such that the sample proportion is within  $\pm 0.05$  of the population within a 95% level of confidence.

<b>N</b>	<b>S</b>	<b>N</b>	<b>S</b>	<b>N</b>	<b>S</b>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377

Extracted from Kathuri and Pals (1993), Introduction to Educational Research, Njoro: Egerton University Press.

**APPENDIX VIII**  
**CHUKA UNIVERSITY ETHICS COMMITTEE APPROVAL**



**CHUKA UNIVERSITY INSTITUTIONAL ETHICS REVIEW COMMITTEE**

Telephones: 020-2310512/18

Direct Line: 0772894438

Email: [info@chuka.ac.ke](mailto:info@chuka.ac.ke)

P. O. Box 109-60400, Chuka

Website: [www.chuka.ac.ke](http://www.chuka.ac.ke)

27<sup>th</sup> November, 2023

**REF: CUIERC/NACOSTI/436**  
**TO: Moses Murithi Nyaga**

**RE: An Assessment of the Contribution of the Anglican Church in Addressing the Boy Child Crisis in the Diocese of Embu, Kenya.**

This is to inform you that *Chuka University IERC* has reviewed and approved your above research proposal. Your application approval number is *NACOSTI/NBC/AC-0812*. The approval period is 27<sup>th</sup> November, 2023 – 27<sup>th</sup> November, 2024.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by *Chuka University IERC*.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to *Chuka University IERC* within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *Chuka University IERC* within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to *Chuka University IERC*.

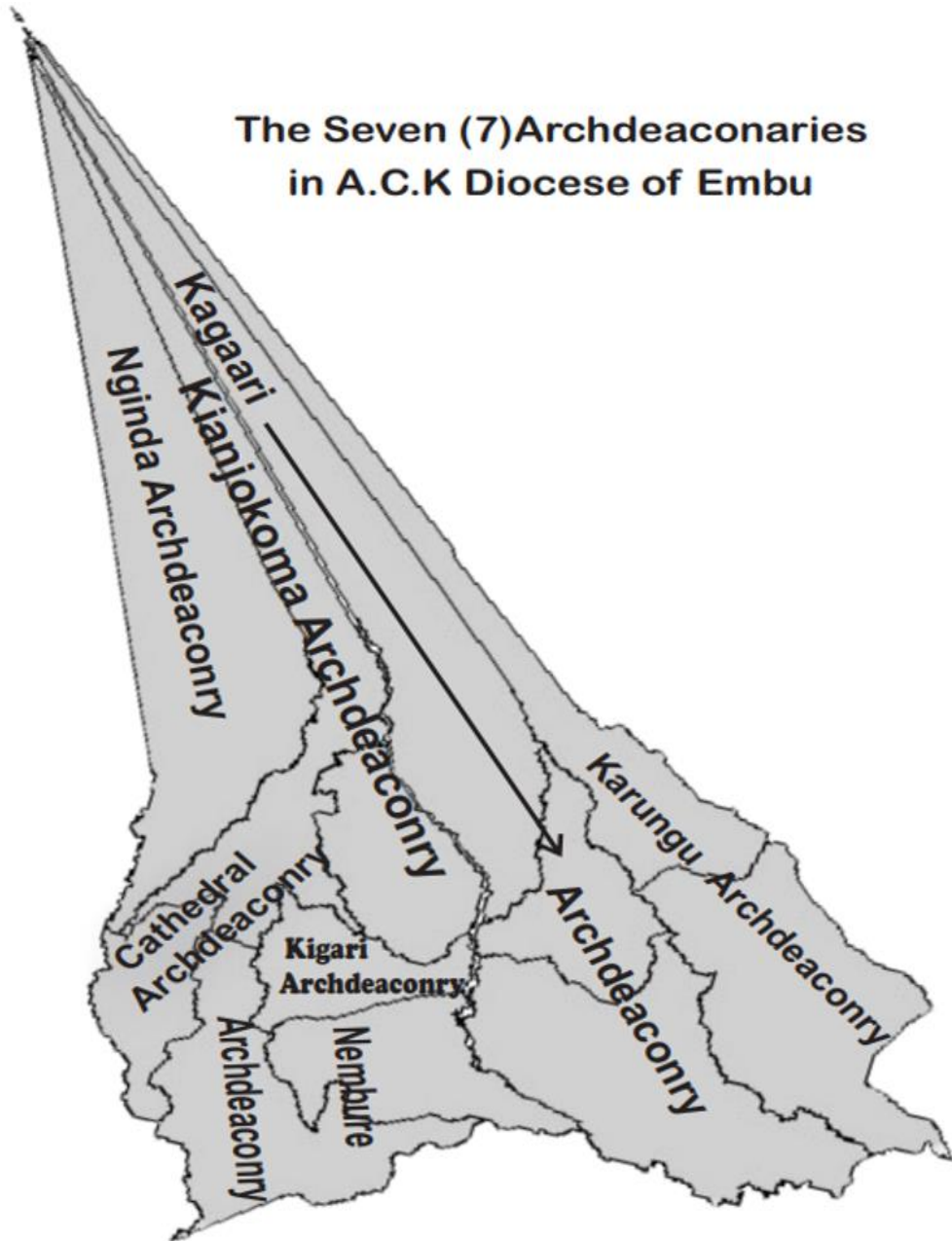
Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely


  
**Dr. Benjamin Kanga**  
**SECRETARY**

**APPENDIX IX:  
ACK DIOCESE OF EMBU**

**The Seven (7) Archdeaconaries  
in A.C.K Diocese of Embu**



**APPENDIX X:  
RESEARCH PERMIT**

  
**REPUBLIC OF KENYA**

Ref No: **608606**

**RESEARCH LICENSE**



**This is to Certify that Mr. MOSES MURITHI NYAGA of Chuka University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Embu on the topic: AN ASSESSMENT OF THE CONTRIBUTION OF THE ANGLICAN CHURCH IN ADDRESSING THE BOY CHILD CRISIS IN THE DIOCESE OF EMBU, KENYA. for the period ending : 15/December/2024.**

License No: **NACOSTI/P/23/31954**

**608606**  
Applicant Identification Number

**Walter Mburu**  
Director General  
**NATIONAL COMMISSION FOR  
SCIENCE, TECHNOLOGY &  
INNOVATION**

Verification QR Code



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