

Implications of Luhya Birth Rituals on Christian Worship in the Baptist church in Vihiga County, Kenya

¹Dr. Jared Aineah Ngutu, ²Dr. Antony Ichuloi Oure, ³Dr. Maurice Ogolla

¹ Department of Religious Studies Mount Kenya University

^{2,3} Department of Religious Studies, Kisii University

ABSTRACT: African Christianity remains sandwiched between the western - prejudiced Christianity and traditional positioned Christianity. Western Christianity condemns and opposes Christian involvement in African rituals in the rites of passage lead to syncretistic. African Theologians and researchers affirmed that African Christian worship should be blended with people's cultural values and practices founded on diversities of faith, religion and humanity that punctuate aspects of African life intrinsically intertwined in the African context. These ritual practices particularly birth cannot be divorced from religious perspectives of the Abaluyia tribe of Kenya. The general objective examined the implications of Luhya birth rituals on Christian in the Baptist church in Vihiga County, Kenya. The researcher employed descriptive research design with qualitative approaches in examining Luhya birth rituals in the Baptist church. Random sampling procedure was employed to sample 183 Lay Christians while purposive sampling was sampled 16 Pastors and 22 Church Leaders making a total of 221 respondents. The study was informed by animism and sociological theories of religion. Qualitative data from questionnaires was thematically coded, cleaned, analysed, and tabulated into descriptive statistics presented frequency tables, pie charts and bar graphs hence documented. The study recommended the need for improving worship in African Christian churches particularly the Baptist church to benefit the church leadership, worshippers and stakeholders in solving challenges of inculturation theology in African Christian worship. The insights gained from this study contributed to the broader understanding of how Christianity interacts with local cultures, providing valuable knowledge for church leaders, researchers, and practitioners working in multicultural and multi-religious settings. By delving into the specific context of Vihiga County, Kenya, and examining the inculturation, the study aims to provide valuable insights into the complexities and dynamics of integrating Christian worship within the Baptist church. The findings birth revealed that Christians in the Baptist church in Vihiga blend Luhya traditional birth rituals of their new-born children with Christian values during worship. There are significant levels of cultural inclusivity, acceptance and coexistence of Luhya cultural traditions practiced by both clergy and Lay Christians. Rituals of preservation, seclusion, protection from witchcraft, malevolent spirits, cutting of the umbilical cord and secret burial and purification of both the mother and the child are given prominence by professing Christians in the church. These aspects tend to conflict hence creating a gap for theological inquiry to harmonize worship and to foster compatibility with both Luhya and Christian Values in the church. The findings also revealed that there were salient levels of inculturation or integration of Luhya birth rituals in rites of passage performed by Christians in the Baptist church. The study will help the Church leadership to review its position in inculturation of relevant practices to enrich liturgical worship. The study will also help Christian scholars in establishing a scholarly nexus between culture, Christian faith and worship in the church worldwide.

KEY WORDS: Naming rituals, Level of inculturation, Christian Worship, Christian message, Veneration of saints, Prayer, Scripture, Offering, Church traditions, Contextualization

I. INTRODUCTION

Background to the Study : Birth rituals as a rite of passage is common practices among people in various religious communities across the globe. The practice of rituals creates conflicts to African Christians on whether to discern traditional birth and naming process or adopt missionary Christian approach. A study by Batkalova & Galieu (2016) on the rites of passage in Japanese traditional culture revealed that Japanese birth is rich in magical and rational components that include praying to ancestors and wearing of artefacts for safe delivery of the child. Prayer to God of birth (*Yama*) brought protection to the soul of the child on delivery. The mother delivered in the birthing hut (*Ubu*) where she stayed for thirty days before being allowed to mix with members of the community. The new-born was dressed in white clothing as a sign of purity and cleanliness. This was followed by first celebration (*Obii-iwai*) of the mother's band. From the Biblical Texts were see Mary and Joseph celebrating the birth of Jesus,

They thanked God for renewal of His mercy on the people of Israel, for his faithfulness to Abrahamic promise (Luke 1: 55, 73). The songs focused on the salvation and restoration of Israel significantly manifested the birth of Jesus Christ. We also witness the account where Simon took the infant Jesus in his arms that fulfilled that the name Jesus meant the Lord is salvation (Luke 2: 29-32). This implied that the Jews recognized and practiced their traditional heritage of rites of birth and naming their new-born children (ibid). According to Psalms 127:3 children are a heritage of the Lord, the fruit and reward of his womb hence accepted with thanksgiving. Every kid in India, according to Gatrad, Jjhutti, & Sheikh (2004), was said to contain a divine spark from the creator. When performed within the boundaries of a marriage sanctified with the Guru Granth Sahib, conception was a spiritual act that symbolized the soul's entrance into the physical world. A kid was nourished from the moment of conception since it was believed to be a gift from God. For the sake of the mother's and the foetus's health, pregnant Sikh women were encouraged to avoid consuming meat and eggs. Among the Seri Indians of Mexico traditional birth attendants buried the placenta after the baby has been born. The Seri Indians of Mexico elderly women particularly the grandmother salted the placenta and the buried it at the base of the cactus plant together with five small plants of other species then ashes were put on top of the burial site to keep the coyotes from locating it (Maxwell, 2009). Thereafter a ritual of postpartum was conducted to mark the end of labour and successful delivery of the baby. The ritual involved the midwife escorting the mother and the baby outdoors, this involved carrying the baby outdoor, mother walking around the house in counter clockwise direction while stopping at four corners symbolize the wind. In some cases, there was a ritual of the mother carrying a thimbleful of water around her home then drank the water signifying incorporation of the child into the family and community (Maxwell, 2009). The purpose of these rituals was for thanksgiving to God for safe delivery and protection of the mother as well as the child.

Throughout the history of the church God's worshipping people have sought to give a shape to worship faithful to the biblical tradition (Weber, 1994). The Barotse made offerings to God by an elderly person placing a wooden plate full of water in the cattle shed every morning as a reflection of Africans worship for invoking God's. In the bible the concept of sacrifice was central and key in every worship, hence set a stage for Jesus Christ as a new propitiation (Romans 3: 25). He stood between God and the covenant people as a living sacrifice. The early Christians took their sacrifices in the Tabernacle where the general rules governed the offering of the victim by placing hands on the victim, slayed the victim, sprinkled blood on the altar and burnt the sacrifice for consecration and fellowship with God (Weber, 1994). Sacrifices marked the visible signs for relationship between God and his people of Israel. Mbiti (1990) asserted that sacrifices and offerings were made to the Living as a sign of community, to acknowledge the deceased as members of human families, and as gestures of respect and remembering.

Families, groups, and homes offer sacrifices and offerings to the Living Dead, God, and national and regional spirits, respectively. Western tradition and local tradition that embed the people's cultural practices possess their own regard on religious practices and rituals on birth of children. The western tradition was embraced by white mainstream affiliated churches particularly the Baptist church that subscribe on pure Christianity without trait of African cultural influences. This missionary theology condemns Christian involvement in traditional rituals related to cult of ancestors, spirits, rituals, and traditional practices. Those in this group include the African Independent Churches (AIC) and the Catholic Church (Ntombana, 2015). To them, culture and cultural practices contribute to a large extent to the relevance and contextualization of faith, particularly Christian liturgical worship. Kasiera (1981) indicated that for Christianity to be African cultural elements like (Luhya) religious symbolism, worship and philosophy are fundamental. According to John Paul II (1982), the synthesis of culture and religion was not only a demand of culture but also a faith that was completely received, thoroughly reasoned out, and faithfully lived. Kayeli (2012) affirmed that birth ritual have an immense importance since they form a background through which cultural and religious values are cherished and imparted onto future generations. However, some ritual practices contained in them tend to conflict with Christian worship and believe in the supremacy of God the goal of the Christian faith.

A study by Nwandiokwu, Favour & Okwuazum (2016) in Delta state found that in most African society pregnant women observed certain taboos and regulations for the purpose of protecting themselves and the child from witchcraft and malevolent spirits. Some of the taboos included wearing of protective amulets for preventing evil spirits and witches as well as helping in the delivery. Nwandiokwu, *et al* (2016) affirmed that pregnant women avoided certain foods, especially meat from animals killed by arrows believed to interfere with the health and safety of their lives and the child yet to be born. Pregnant women among the Abaganda of Uganda were encouraged and instructed refrain from various activities, follow laid down taboos such as avoiding salt in meals because it affected the baby's skin, eggs and pork for protection of the child's shape and

Appearance as well as taboos involved personal religious and sexual behaviour habits (Lugira, 2009: 66). For instance, among the Akamba tribe of Kenya, expectant mothers were not allowed to eat beans, meat of animals killed by poisoned arrows during the last three months of pregnancy. Women continually observed taboo and regulations immediately they conceive for good health; wear protective amulets and charms for protection from the evil eye or witches (Nwandiokwu *at el*, 2016). All farm implements that included jembes, hoes, pangas, shovels, spades, and sickles were removed from the house of the expectant mother before birth took place for fear of attracting lightening that pose danger to the life of the expectant mother. In African communities like Akamba, Agikuyu, Luhya, Igbo expectant mother's body was smeared with white chalk and obliged to wear protective amulets against evil witches to avoid abortion. In the article by Nwandiokwu, *et al* (2016) on rites of passage African traditional religion brought out the point that the Mao tribe of Ethiopia were never allowed pregnant women to speak directly to their husbands but only through intermediaries that prevented them from being unclean, free from physical, psychological and ritual harm. According to Khan (2019), sacrifices made during pregnancy rituals aid in childbirth and shield the mother and child from evil spirits and malicious people. It is a ritual that marks the child's entry into the community and separation from the world of the ancestors. In order to help the community understand the message the child has brought; the oracles were consulted shortly after a lady became pregnant. Avalogoli clan among the

Luhya offered prayers, solemn to ancestors and Nyasaye (God) to ensure a smooth delivery process in the inner room of the house with empowered women attendants (Kayeli, 2012). During the process women with bad omen were kept off, at the same time birth attendants forced the woman to name the father of the baby for easy delivery (*ibid*). the announcement of the baby was done by the elders by putting a ring of a banana fibre (*engata*) on the head of the cushion at the door front if it was a girl while a male goat skin (*mkuva*) for a boy was hung at the front door (Kayeli, 2012). The purification rituals begun immediately the woman gave birth; the umbilical cord was cut as a sign of the incorporation of the child into the community. This was accompanied with prayers, sacrifices and offerings led by elders in appeasing the ancestral spirits for protection of the mother and the new-born baby. Among the Igbo of Nigeria pregnancy purification rituals were highly observed for the good health of the mother and the child. During this occasion the head of the husband's kindred offered prayers using seed-yam by drawing straight lines down the expectant woman's forehead and abdomen for protection and deliverance by ancestors and the Supreme God (Adamo, 2011). A Christian birth rite was celebrated in the church in which parents handed over the new-born baby to the priest who prays for the child against evil powers making a sign of a cross on the child's head using oil or pouring water three times, lightening a candle symbolically for purification, baptism and acceptance as a believer (Kayeli, 2012 & Gehman, 2007).

Lugira (2009) observed that the expectant mother was assisted by traditional female birth attendants who counselled and encouraged her spiritually and materially before and at the time of delivery of the new-born. Child birth was not a single event among Avalogoli for it was characterized by ritual ceremonies, prohibitions and observations of taboo. In instances where there is difficult in birth the family used birth attendants or consulted ancestral spirits with the help of diviners (Nwandiokwu *at el*, 2016). Kayeli (2012) also affirmed Luhya performed pregnancy rituals were not only for the expectant mother but also for other members of the community. Mbiti (1969) reckoned that the Nandi tribe of Kenya pray for expectant mothers for protection while among the Bambuti it's the expectant women who offer thanksgiving to God after delivery. Aziato, Odai & Omenyo (2016) pointed out that during pregnancy women intensified their prayers to God for protection, safe delivery and blessings. They sought both spiritual traditional options for a spontaneous delivery. Pregnant mothers among Avalogoli were allowed to drink sorghum porridge, restricted from eating fillet streaks and the cow's heart since they impaired the lives of the mother and the foetus. She was restricted from shedding blood of any animal, holding sharp tools, lifting heavy loads, splitting firewood and bathing in the open (Akaranga, 1986). Among the Ika of Nigeria, Akamba and Agikuyu of Kenya pregnant women were taught by elders and midwives to avoid doubtful foods for fear of interfering with her health and safety of the child. Expectant mothers kept a sharp sorghum stalk blade near her sleeping mat for cutting the umbilical cord after delivery (Akaranga, 1986). This was a secret and sacred practice that was veiled to the birth attendants only at the time of birth for the protection of the new-born from evil powers and witchcraft.

In Africa the birth of a new-born baby was symbolically welcomed by cutting of the umbilical cord of the new-born baby that was buried, smoke or burnt, cleansing with cold water, throwing the placenta into a river. According to Lugira (2009) the umbilical cord was believed to a protective spirit among the Igbo people of Nigeria hence immediately it dropped off, the mother wrapped it in a bark cloth unlit the time of child naming. The mother or midwife (grandmother) cut the child's umbilical cord, cleaned with cold water and clothed the child. This ritual is explicitly explained by Akaranga observed that a mid-wife cut the umbilical cord of the child

with a sharp sorghum blade then tied both ends with a banana fibre to stop bleeding. If a woman delivered unaided, she cut the umbilical cord or sermon her mother -in-law to perform the task (Akaranga, 1986). In this respect young women were trained by elderly women how to manage deliveries, cut the placenta and dispose them under laid down taboo and regulation in accordance to ATR. Among the AVALOGOLI of Kenya the cutting of the umbilical cord was followed by a ritual of disposing the umbilical cord significantly indicating the state of separating the new-born child from pregnancy to another state of existence in the community. The after-birth items were gathered and buried near the banana stem or covered with rubbish in the banana grove to avoid being tempered witches, being eaten by dogs and wild animals (Akaranga, 1986). The delay in extraction of birth items were corrected by the herbalist administering concoctions and if it failed the father-in-law flattened a roaster on her body to offer a blessing for the mother and the foetus. The child's legitimacy was tested immediately after delivery using a special banana (*endalulwa*) suspended on ceiling pole (*mwamba*) directly vertical to where the new-born baby has been laid. If the sap from (*endalulwa*) oozed or dropped on the body of the baby of adulterous conception it died immediately the ritual was performed, that which was faithfully conceived survived.

This was followed by the mother given a dish with small porridge to drink (Akaranga, 1986). The baby was washed by the grandmother on a clay basin (*Lubaago*) with water mixed with herbs to for protection from ailments and covered with a cow's skin. The ritual water was poured in the parent's bedroom or the sort where the baby was born (Akaranga, 1986). Traditional birth practices seem to have had negative implications on the Christian church in which many of the converts come with background world-views influences with animism which tend to militate against the search for the Christian truth. Opoku-Boateng (2010) asserted that some Christian converts are so preoccupied by lingering fear of gods that block their sensitivities to the teachings of the Gospel truth. In this respect he suggested that Christian teachers and Gospel workers have the obligation of helping both new and old converts to encounter the Gospel truth with regard to God, His word and the redemption plan. Kayeli (2012) alluded to the fact that the failure of the Baptist Society Missionary (BSM) in Congo to dialogue and integrate African culture specifically birth and naming rituals into worship and teachings was the reason why Christian worship encounter conflicts the gap for redress by the study. Kayeli depicts that Missionaries made little efforts to make Christianity at home among Africans especially on the rituals, the reason why the church face syncretism.

African Christians resorted to worship of God as well as veneration of ancestors during pregnancy, child birth and naming of periods. This kind of practices included sacrifices of atonements, offerings and rituals directed by diviners or native doctors to find solutions to the concerned families and the community (Adamo, 2011). An example of Igbo Christians of South-East Nigeria (ICSEN) offered sacrifices directly to God through to lesser spirits during such ceremonies. Adamo emphasized and confirmed that the Igbo undertake sacrifices as acts of worship and appeasement rather than at one certain time to worship a single being according to the Christian paradigm. It's indeed true that Africans worship God indirectly whom they see as so good that he never inflicts misfortune or illness to the people. Prayers and sacrifices were offered for safe delivery of the child. The Head of the kindred of the husband's family performs birth rituals after which the church priest works out the Christian worship. In the African context prayers were relayed through a stream of ancestors to God the creators. Conteh (2018) observed that Africans worship their ancestors through prayers, sacrifices, libation, divination, sooth saying and rituals during birth and naming occasions in the family and the community. In contrast Christian missionaries an exclusive and intensive approach to African culture and religiosity. The offerings and sacrifices that include cattle, sheep, goat and chicken vary according to the purpose of the sacrifice (Conteh, 2018).

The church seemed to demand for abandonment of African culture in adherence to a total Christian theology, this goes in line with the rational choice theory that propounds that in every society there was a fixed quota of religion that allowed believers to gain high benefits but where the choices were limited then secularization was the most evident. The Abaganda of Uganda treat the birth of twins by the mother wrapping the placenta in the banana leaves then burying it at the foot of a banana tree to protect the new-born. These rituals had the concepts of belief in the high and supreme God as well and the afterlife of the departed ancestors the subject of redress in this study. The birth of a child was a great event in many parts of Africa, sacrifices of thanksgiving were performed to the Supreme God and ancestors, taboos and regulations were strictly followed at the same time giving medical attention the mother (Acquah, 2011). During this time God was beseeched to bring the desired social and physical religious need of the people that resonate in ATR (Kosomo, 2009). According to Ndemanu (2018), one part of traditional African religion involves praying to God through ancestors (gods) and offering sacrifices to him.

He connected these to Mircea Eliade's Deus Otiosus theory, which contends that praying to God through ancestors was predicated on the idea that God, after creating the world, retired to heaven and gave His followers or ancestors the task of caring for humanity and the world as intermediaries between human beings and God. Nwadiokwu, *et al* (2016) found that among the Udhuk of Ethiopia the woman delivered on the grinding stone alone in the bush then returned home with the new-born child. Among the Agikuyu of Kenya a woman screams five times when she gave birth to a boy and four times to a girl. According to Mbiti (1999), after a baby was born, the placenta was either burned in a nearby field for religious purposes or dried up and saved for subsequent rites. This placenta was thought to represent a spiritual connection between the mother and her ancestors. In this respect African communities marked the birth of new-borns with purification, protection against magic, sorcery, witchcraft, evil eye, disease, malicious spirits and harm. This exercise of worship was performed by medicine men or diviners who invited the ancestral spirits to partake in the sacrifices and offerings during the ceremony. At the end of the speculation period a large gathering of relatives, friends and neighbours attended in celebrating the new life in the community accompanied with feasting, dancing, rejoicing and congratulations. The Shona of South Africa disposed the placenta and the umbilical cord to symbolize that the child has died to the state of pregnancy hence becoming alive in another state of existence. The Abaganda of Uganda treated the birth of twins by making the mother wrap the placenta of the baby in banana leaves which was latter burnt at the foot of a banana tree to protect the child from attacks by wild animals. The banana tree had a sacred significance of which its ripen fruits were picked by the child's paternal grandmother for preparation of a feast during the consecration of the new life (Lugira, 2009). Lugira observed that at the time of child naming the umbilical cord was preserved and then dropped by the mother of the new-born baby into a container of banana wine, milk and water and if it floated the naming proceeded and if it sunk the child was considered illegitimate and the mother was punished (Lugira, 2009). Bailey, Egesah & Rosemary (2006) reiterated that the Bukusu of Kenya during the rites of birth elders celebrated the occasion by drinking wine, sharing food and pouring some to ancestral spirits was an act of worship.

In return the ancestors kept watch over the people and also reincarnated in new-born babies. The birth of a child called for village celebrations for ancestors were said to have come back to life through the new-born. This type of present African traditional style of worship linked ancestors with the community and God the creator. The Kono people of Sierra Leone ancestors have a vital role in all aspects of the child's life than religiosity. They believed ancestors were intermediaries between the living and God who was superior with supernatural powers beyond humankind (Conteh, 2008). He affirms Africans worshipped their ancestors as they did their divinities. The worship consisted of prayer, sacrifices and divination on communal occasions or prayer and distinctions on private occasions. This implied that African acts of worship linked spiritual and physical worlds together, putting the invisible in touch with the visible hence strictly observed by African communities in adoring to God. (Mbiti, 1991) compared African way of worship with Christian worship practices that recognizes Christ's role in the Christian history and the church as the body of Christ working through people during worship services that enhanced spiritual growth and edification of believers.

Through African worship man became the intelligent bridge between the Creator and creation in which priests, diviners and medicine men were given prominence in birth ceremonies and worship. Elders performed rituals and sacrifices particularly to venerate ancestral spirits in mountains, animals, rivers, wells, trees and springs for protection of the new-borns, the family and the community, he also argues that the element of spirits and spiritual forces are found in all religions and cultures (Bonsu, 2016). In explaining the religious worldview of African traditional society, Mbiti (1969:75) stresses the fact that African people believe in spirit beings and the living-dead or ancestors with who they perform their rituals. In the biblical perspective the Book of Leviticus 12:2-8 talked of birth defiling mothers hence required cleansing sacrifice before being allowed to enter in sacred spaces in the church. This was a requirement of Mosaic Law (Torah) and rabbinic sources of sins committed by the mother before the child was circumcised on the 8th day (Luke 2:20). Silverstein, Stroumsa & Blidstein (2015) observed that a Jewish child was circumcised on the 8th day in a purification ritual that cleansed the child from impurity as well as liberation from the original sin. The Christian rite of passage endows children with blessing and confirmation on their role in faith and marked a very significant step in their Christian lives (McBride, 2011). Fofile-Nimoh (2014) reiterated that rites of passage become an essential ingredient of religion. Citing the Catholic Church in which sacraments of baptism, confirmation and the Holy Communion are foundational elements of Christian teachings. The church believed that elements found in the sacraments that included baptism, confirmation, the Holy Eucharist, Penance, anointing of the sick, Holy orders and Holy matrimony nourished and strengthened the faith of the recipient and the union with Christ. Okafor (2014) said that indigenous African spirituality was built on a variety of worldviews that included spiritual entities that were impersonal spirit forces with the ability to influence human affairs in the community. These worldviews also

included deeper human values, attitudes, beliefs, and practices. These indigenous religious practices are in opposition to Christian doctrine and church liturgy (Kalu, 2008). Acquah reckoned that many Christian cultures in Africa, Asia, Latin America and elsewhere were religiously animistic in the sense that they were centred on the spiritual world view as pointed out by Taylor (1832-1917). Opoku-Boateng (2010) reiterated that many believes in the church have a background of animism that affected Christian worship. Kayeli (2012) concluded by stating that despite the Catholic Church continually condemning traditional practices in the church the members' first complete birth and naming traditional rituals before going for the sacraments of baptism, confirmation and the Eucharist. The scenario has persisted to date despite the influence and penetration of the Baptist church in Vihiga County setting a gap to be filled by this study on Luhya birth rituals and their implications on Christian Worship in the Baptist Church of Vihiga County, Kenya.

Statement of the Problem : Despite the fact that Luhya Baptist church members profess their faith in Christ as the saviour their worship practices remain influenced by traditional practices particularly birth and naming ritual ceremonies. These ceremonies are accompanied with customs and rituals that tend to undermine Christian worship. These performances of rituals occupy a large space of the Christian. The Luhya people give reverence to ancestors and God for the needs hence practice dual worship during birth and naming of the children. The church membership seems to conform to both traditional Luhya practices and the Christian worship that in not checked may lead to syncretism. Cultural practices contribute to a large extent contextualization of faith practiced and expressed through Christian liturgical worship. Rituals, particularly birth and naming have profound religious and spiritual implications that help people to get in touch with real life happenings of the believing community. African religious rituals particularly Luhya rituals enrich Christian worship; however, there were other birth and naming rituals such as offerings, sacrifices to spirits, ancestors, libations and other practices that undermine Christian worship (Kayeli, 2012). The celebration of these cultural practices and rituals lay emphasis on animal sacrifices, libation, taboos, offertory, prayer, music, overt dances and rituals expressed through verbal and non-verbal language This ritual practise is not acceptable to Christian faith and worship that emphasizes the centrality of Jesus (Bonsu, 2016; Nyahela, 2015). The integration of traditional rituals into Christian worship tends to lead to syncretism that causes opaqueness of the Christian faith. However, among the Luhya community of Wwestern in Vihiga County of Kenya, there are cultural practices and rituals when celebrating birth and naming of children that negatively affect the structure of worship in the Baptist church. The Baptist church has remained reluctant in addressing existing conflict between Luhya traditional birth and naming rituals and Christian worship among her congregation. Kayeli (2012) depicts that many Avalogoli Catholics in Vihiga practice both traditional rites and Christian rites without finding any fault. This affirmed by Appiah & Gates (2010) who denoted that 94% of the Luhya profess Christianity blended with indigenous beliefs and traditional practices calling for a theological inquiry. Africans Christians in the Baptist church tend to live a dual religious life in connection to birth and naming of children creating gaps to be filled by the study hence setting the background of studying the implications of Luhya birth rituals on Christian Worship in the Baptist Church in Vihiga County, Kenya.

General Objective of the Study: The objective of the study was to examine the implications of Luhya birth rituals on Christian Worship in the Baptist Church of Vihiga County, Kenya.

Justification of the Study: Rites of passage and religious faith practiced through rituals punctuate all aspects of African religious life (Lugira, 2009). This made Africa a meeting place for fundamentally two different Christian traditions: Western prejudiced Christianity and African tradition-positioned Christianity (Matobo *et al*, 2000:105). Each of these two traditions possesses its own regard of African traditional religious practices and rituals that should be researched. The former is today taken up by white Mainstream churches (Baptist church) and Pentecostal churches, which subscribe to pure Christianity without any trait of African cultural influences. This group opposes and condemns the involvement of Christians on traditional rituals related to cult of ancestors, spirits rituals, and so on while the latter does not perceive any of the conflicts between Christian worship and African traditional rite of passage and the entailed rituals and ceremonies particularly birth and naming. Those in this group include the AIC and the Catholic Church (Ntombana, 2015). This study takes the position that African religious rituals, particularly Luhya rituals on birth and naming enrich Christian worship; however, there are other birth rituals such as sacrifices to spirits, ancestors, libations and other practices that undermine Christian worship the study intends to examine. In relation to the Luhya community, a study by Appiah & Gates (2010) observed that 94% of the Luhya people profess Christianity blended with indigenous beliefs and traditional practices, which should be re-looked at since they tend to introduce religious syncretism and other elements like the cult of the spirits that tend to dissipate Christian liturgical worship of the true God. In other words, uncritical incorporation of Luhya religious traditional beliefs, particularly those associated with

the rituals and other related practices into Christianity tend to undermine or impact negatively the Christian rite of worship in the Baptist church. This was because the celebration of Luhya rites of passage was done through reverence to mystical spiritual powers and officiated by religious specialists that were taken to have powers to control and have powers beyond the Supreme Being. The mainstream churches, including the Pentecostal churches were silent on this critical issue, thereby leaving space for individual Christians to decide on whether to combine African rituals with Christian worship or not. This sometimes generated to serious religious syncretism that damage the faith of Christians in those churches. Besides, there seems to be avalanche of literature regarding life and practices of African Independent Churches while the life experiences of African Christians living in this syncretic doubt within the mainline Churches are under recorded and its implications on the development of their faith has not been researched (Ntombana, 2015). A study by Nyahela (2015) holds that Luhya communities value their traditional beliefs and practices more than any power subscribed by Christians. This gap leads to this study on the implications of Luhya birth rituals on Christian worship in the Baptist Church in Vihiga County of Kenya.

Significance of the Study : The study findings are to assist Baptist churches, religious groups, the government and stakeholders as follows: First, the study benefitted the Church leadership in reviewing its position on Luhya birth rituals in relation to Christian worship and inculturation of relevant practices into Christian worship in Africa, particularly in the Luhya community of Western Kenya. In this case cultural practices that contradict the Gospel, Christian principles and values should be discarded, while those that agree with the Christian Biblical message infused in Christian worship. This implied that the Baptist church leadership and theologian are challenged to re-look at her ecclesiology and liturgy in order to accommodate positive Luhya rituals celebrated during birth other than condemning them out rightly. Secondly, the study should benefit Christian scholars in establishing scholarly nexus between culture, Christian faith and Christian worship. It has been emphasized that the mainstream churches are silent on syncretism and virtually no recorded experiences on traditional practices in the Christian liturgy. The available literature fails to relate the cultural religious life of Christians and their cultural manner of expressing their Christian faith. Further, the study's potential research gaps might be of interest to other academics, forming the basis for additional study on factors relating to African rituals and worship practices in the Baptist church hence recommend an additional study to close this knowledge gap.

The Scope of the Study : This study tried to fill gaps created by birth and naming rituals on worship in the Christian churches. Thus, the study limits itself to implications of Luhya birth rituals on Christian worship in the Baptist Church in Vihiga County of Kenya. It did not intend to study worship in general but rather specific Christian perspectives by critically looking at the indicators of both independent variables were Luhya birth, levels of inculturation and dependent variables was Christian worship comprising Christian worship, liturgical worship, Christian message, veneration of saints, baptism ritual, prayer, scripture and an offering while the intervening variables comprised Christian traditions, Christian theology, contextualization and syncretism. The study addressed the implication of Luhya birth and naming rituals on Christian worship by critically examining thematic issues raised by the study objectives.

Limitations and Delimitations of the Study : Every study has limits in data collection, analysis, and presenting processes. Despite being bad, they are a necessary component of study and always improve it. In order to achieve the goal of the study on the consequences of Luhya birth rituals on Christian liturgical worship and its encompassing indicators, restrictions in the framework of this study forced the research to “look outside the box.” Some of the predictable limitations in the course of the study included: literature that links Luhya birth rituals and Christian liturgical worship. There was avalanche of literature on Christian worship but very little on African (Luhya) rituals on birth. The mainline churches have remained silent on this critical issue, thereby leaving individual Christians affected to decide on whether to combine African rituals with Christian worship or abandon them altogether. To mitigate this limitation, the study relied on credible empirical literature in the field. The conservative position of the Baptist Christians, the mainline and Pentecostal churches who subscribe on pure Christianity without any trait of African cultural influences that oppose and condemn Christian involvement in cultural rituals related to cult of ancestors, spirits rituals, and malevolent powers. There was a likelihood that some church leaders and conservative members may likely refuse to cooperate in giving needed data for the study. To mitigate this challenge, the research relied on educated respondents that have a theological base of information to respond to the research instruments. Sensitivity surrounding African culture and religious issues: Inculturation of the Christian faith was a very critical and emotive issue whereby Christians are resistant to embrace because some informants may not want to be recounted to have participated in the study. To scheme this reality for the realization of the study objectives, research assistants were trained on how to handle the respondents with best approaches, customer care and due caution. To create confidence and overcome

challenge, the researcher obtained permission from the Baptist church leadership. Because of the sensitivity of the study and stigma associated with those regarded to be outside the church teachings, informants may be unwilling to disclose some of the sensitive information for fear of being stigmatized hence this limitation was managed by clarifying and assuring them of the purpose of the study, which was purely academic. These limitations do not imply that this study was not meet the demands of objective and scientific judgment, but rather have a critical look on the issue of African rituals that are not compatible with Christian liturgical worship and the church's efforts to adequately address the problem of the study.

Theoretical Framework : The study was enucleated by animism theory of religion by Edward Burnett Taylor (1832-1917) and sociological theory of religion by Emile Durkheim (1858-1917). The two theories are deemed appropriate as they enucleate the discussion on African Luhya traditional rites of passage in relation Christian worship practices.

Animism Theory of Religion : Animism theory of religion was advanced by Edward Burnett Taylor (1832-1917) who analysed religion as a belief in spirits, totems, fetishes and taboos that governed human spirituality. Taylor pointed out that religion originated when humans started to worship spirits, constructed cults in which they believed and practiced rituals centred on spirits as agents to the Supreme. From large-scale industrial societies to small-scale hunter-gatherer societies, these fundamental beliefs are shared by all major world religions. They hold that spiritual beings are an outgrowth of the human soul and are responsible for the existence and proper functioning of the human body, projecting their nature and causes as spiritual beings. He concentrated on the cultural postulation of cosmic personal powers through which humanity engaged with natural phenomena, anthropomorphic gods ruling the cosmos, and ethereal spirits without bodies. He hypothesized that spirits from the hereafter were waiting for the soul of a person. He posted that people have relationship with objects and environmental forces around them to which they bore reverence and worship. This brings about the doctrine that human beings have a soul which survives after death and the doctrine of spirits (Opoku-Boateng, 2010). These spirits are invisible beings that possess powers for good or evil, are grand and powerful, associated with physical features such as mountains, animals, rivers, wells, trees, springs and are personified with inanimate parts of nature significantly applied during worship (Harvey, 2005). Animism brings up the belief of spirits dwelling in rivers, lakes, rocks that take care of the mundane affairs of people. These supernatural mystical powers exercised through magic, witchcraft, sorcery, rainmaking, mediums, diviners, sorcerers, magicians and witches believed to influence the course of human life. People therefore worship and control spirits through magical powers in order to accomplish their religious rituals in the community the study discussed. Mystical powers are either positive or negative, good or evil, harmful, malicious, capricious or benevolent to humankind. It on this accord religious rites and rituals pertaining to birth and naming are addressed in addition to their implications on Christian worship in the Baptist Church of Vihiga County. Luhya birth and naming rituals marks the independent variable that tends to look at the role played by ancestors in celebrating worship and traditional practices by church members. The Luhya people impress the vividness of spiritual powers of ancestors that influence their lives and expand their religious doctrines. This leads to syncretism that tend to weaken Christian worship, theology, inculturation and contextualization of the gospel message among Baptist Christians.

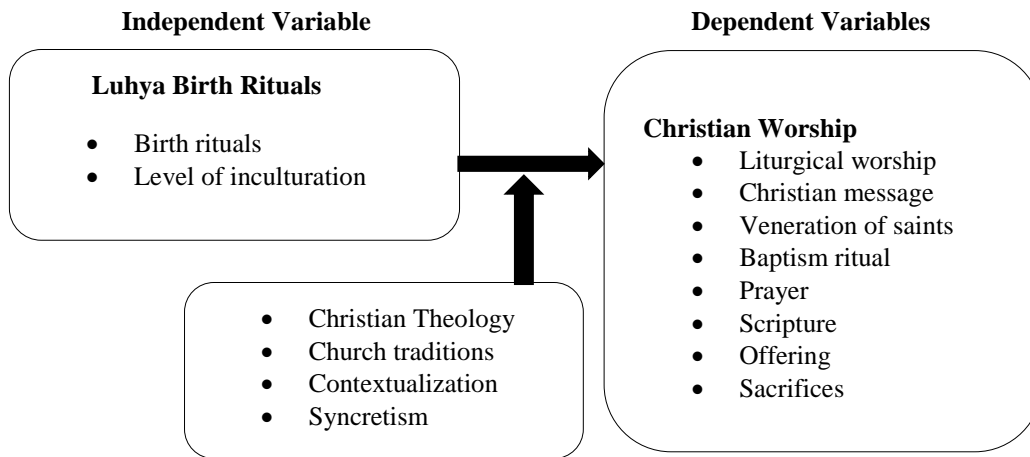
The theological implication is that Christian worship is subordinated by Luhya cultural-religious practices, specifically birth and naming rituals celebrated within the umbrella of Christian religious faith. In the celebration of birth and naming rites of passage, practices of rituals, prayer, offerings, sacrifices and purification rituals associated with spiritual beings and powers are carried out with greater participation than Christian rituals of baptism and dedication. Bonsu (2016) points out that the offerings and sacrifices associated with the spirits of the dead occupy a central place in traditional African societies. In this respect the Luhya revere and believe in the worship of ancestors where they enjoy divine and special religious powers believed to be beneficial to the society. The theory was instrumental in preparing research instrument, data collection, analysis and compilation of the report on the implications of Luhya birth rituals on Christian worship in the Baptist Church of Vihiga County. Christian worship as the dependent variable entailed the liturgical worship, Christian message, and veneration of saints, baptism ritual, prayer, scripture and offering. The theory also guided in tabulation of intervening variables that included Christian Theology, Church traditions, Contextualization and Syncretism as key elements in Christian worship. However, the limitation of the theory was that it undermines the universality of religious experience and the power of one universal God proclaimed by Christians in their worship. Furthermore, traditional religious specialists believed to have control of spiritual powers undermine power of one God (Jason, 2017). The theory tends to propagate polytheistic religious culture while undermining

monotheistic idea of Christian message and faith. These gaps in animism theory were filled by sociological theory of religion discussed below.

Sociological Theory of Religion : The theory was advanced by Emile Durkheim (1858-1917) who viewed religion as Sacred and profane in which religion was a reflection of the concerns of the society. He propounded that the sacred (religion) reinforces group interests that very often clash with individual interests. The religious groups are linked with classical symbols like religious rites and rituals that express sacred and profane beliefs. Sacred things were symbols of society or collective representation attached to Holiness whose prohibitions protect and separate human beings. He held that the central features of religion are the distinction between things understood as sacred and profane be they are moral (licit or illicit), spatial (holy or unholy), temporal (special or ordinary) functional (priestly or lay), relational (believer or unbeliever). The concept of the sacred and profane emphasizes the worship of God to be practiced more than the worship of society. Religion as a belief system and practice should be unified to cater for sacred things in society. The sacred and the profane are opposite to each other. These grain parts of social phenomena should never be allowed to meet. He propounds that man has equal morale towards both society and God in which there is awakening of consciousness of divinity in the minds of its members. He advocated for moral authority for awakening selfless devotion and self-sacrifice in religious engagements. He analysed totemism religion of the Aboriginal Arunta tribe of Australia from which he developed a sociological theory of religion which he considered to be formative in the history of sociological engagement. According to him the society is populated by naturally self-interested individuals with human traits, creativity and self-expression. To him religion is a unified system of beliefs and practices that relate to the sacred based on the phenomenon of totemic ideals of the Aborigines. He propounded that each clan have different objects, plants or animals that are sacred symbolizing a simple form of religion which generated more complex religions in society.

He argued that human sociality comprises symbols and rituals that express social dynamics that make human society. He believed that indigenous cultures are living laboratories of social and religious evolutions that religion emerges as a symbolic preservation of societal dynamics. Emile looked at religion to encompass greater powers which he called supernatural forces that form humankind morality. Additionally, he pointed out that the true importance of religion rests in providing society with enough moral authority to carry out the essential social integration, value transmission, deviance minimization, and structural reproduction functions. According to his belief, religion serves to sanctify societal structures by fostering communal solidarity through personal rituals, obligations, and concessions. The rituals possess supernatural powers derived on unwritten or command by divine powers. He asserted that religion affords the social systems as God given hence relativizes humankind, natural individuality, claims, demands and sanctions which elicit cooperation, compromise or individual sacrifice. This implies that religion has to establish moral unity among social groups, churches, Temples where people follow the rule of God and practice beliefs. He also asserted that religious group meeting provided a special kind of energy that made group members to lose their individuality and to feel united with the gods and the groups. In this respect religion sustains unity through its ceremonial operations and ritual reinforcement during religious practices in society. Religion also provides opportunities for establishment of moral unity among social groups that include temples, churches and mosques where people worship and belief in God. The theory was instrumental in reviewing literature, analysing data and documentation of the report on the implication of birth and naming rituals on Christian a worship in the Baptist Church in Vihiga County of Kenya. Criticism of the sociological theory of religion is its rudimentary application, use of statistics and questionnaire provenience for field data upon which he withdraws the ideals of religion. His theoretic approach that society is autonomous from human occupants, over-emphasizing on social order, and detriment of social dynamism and transformation of religion marks the limitations of the theory.

Conceptual Framework :The conceptual framework will focus on the independent variable that comprise Luhya birth and naming rituals which included birth rituals, naming rituals, and level of inculturation. The dependent variable comprised Christian Worship that focus on Christian message, veneration of saints, baptism ritual, prayer, scripture and offering while the intervening variable will comprise Christian theology, Church traditions, contextualization and syncretism. The conceptual model was useful in reviewing the literature, theories and generation of the study findings on the implication of Luhya birth and naming rituals on Christian worship in the Baptist Church in Vihiga County.



Intervening Variables

Figure 1 Conceptual Framework (Researcher, 2022)

II. RESEARCH METHODOLOGY

The chapter discussed the methodology of the study in which various steps that included the study area, research design, target population, sample and sampling techniques, instruments of data collection, validity and reliability of research instruments, data collection procedures, data analysis methods, and ethical considerations.

The Study Area : The study was undertaken in Vihiga County of Kenya. The choice of this study was because of its rich religious history. According to Nyahela (2015) Vihiga County is a cradle and headquarters of several European Missions and African initiated churches massive spread across the region. The mission churches comprised Friends African Missions (FAM), African Pentecostal Missions (APM), and Church of God (COG), Church Missionary Society (CMS)-Anglican Churches, Catholic Church, Baptists Churches, Seventh Day Adventist (SDA), Jehovah’s Witness, Apostolic Church, Crisco and Christ churches. African Initiated Churches such as African Israel Church Nineveh (AICN), African Interior Churches (AIC), African Divine Churches (ADC), Dini ya Musambwa, Roho (Holy Spirit) Churches, Revival churches and other mushrooming New Religious Movements (NRM). All these missionary, African initiated churches and (NRM) are spread across the County. See Figure 2 below:

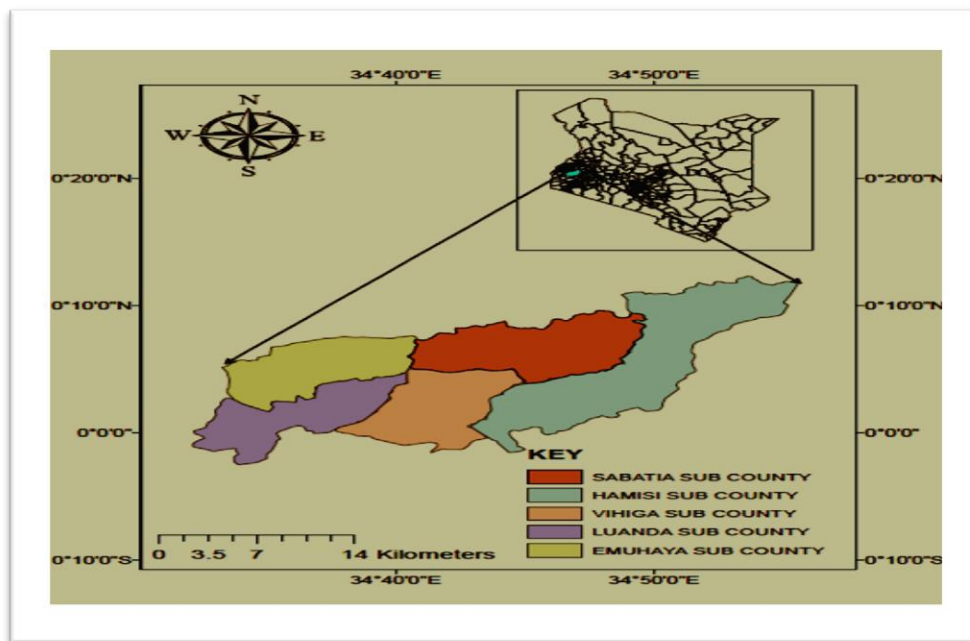


Figure 2: Vihiga County Map (2022)

Research Design

The study employed descriptive research. The choice of this design was because it allowed the research to collect and analyse non-numerical data in order to understand concepts, opinions and experiences of the respondents on church worship and consequently facilitated in-depth data that gave insight to the study problem and generate new ideas for research (Bhandari, 2020). It further gave room to thematically analyse and describe the causes of recourse to Luhya birth and naming rituals in relation to Christian worship in the Baptist church and re-look on the strategies put down by the church to ensure that these practices are in tandem with the Gospel message. The study also opted for descriptive research design because the church's policies on worship cannot be quantified, but can be examined and described. Thus, the descriptive design was appropriate in answering profound and pertinent questions regarding the study problem (Migiro & Magangi, 2011), that in the context of this study tends to adversely affect the authenticity of Christian worship and reverence to God.

Target Population : The study population comprised 2288 members of Baptist Church in Vihiga County. The population data of the members was derived from 22 Baptist churches spread across the Vihiga County through the Kisumu Regional Baptist office. Baptist churches are sparsely located in Vihiga with a massive Christian religious denomination. The coverage of these churches was to come up with an equal representative sample for the study on the implications of Luhya birth and naming rituals on Christian worship in the Baptist Church for objectivity and generalization of the findings (Mugenda & Mugenda, 2003). The target population for the study was clustered as follows: Pastors, Lay Christians and Church Leaders. The target population is summarized in table 2 below:

Table 2 Summary of Target Population of Baptist Churches in Vihiga County

Category/Name of Church	Target Population	Lay Christians	Pastors	Church Leaders	Percentage
Mbale Baptist Church	200	188	2	10	8.7
Gemende Baptist Church	50	38	2	10	2.1
Kapsotic Baptist Church	75	63	2	10	3.2
Chavakali Baptist Church	250	235	2	10	10.9
Fundumi Baptist Church	60	48	2	10	2.6
Soliani Baptist Church	100	88	2	10	4.3
Hamisi Baptist Church	180	168	2	10	8.8
Jeprok Baptist Church	120	108	2	10	5.4
Maganyi Baptist Church	65	53	2	10	2.8
Demesi Baptist Church	55	43	2	10	2.4
Jepkoyai Baptist Church	120	108	2	10	5.4
Grace Baptist Church	130	118	2	10	5.6
Luanda Baptist Church	110	98	2	10	4.8
Mahanga Baptist Church	35	23	2	10	1.5
Simbi Baptist Church	58	45	2	10	2.5
Magui Baptist Church	40	28	2	10	1.7
Light house Baptist Church	380	368	2	10	16.6
Faith Baptist Church	120	108	2	10	5.4
Maseno Baptist Church	55	43	2	10	2.4
Illungu Baptist Church	35	23	2	10	1.5
Tambua Baptist Church	50	35	2	10	2.1
Total	2288	2026	42	220	100

Source: Researcher, 2020

Sample and Sampling Techniques : The study used simple random and purposive sampling techniques to recruit informants for the study. Simple random sampling was applied to sample the Laity who formed the larger proportion and also as a unit of analysis for the study. Purposive sampling technique was mainly used to sample the pastors and Church Leaders as the experts on the theological baseline of the churches and Christian faith. The choice of these sampling techniques was determined by the various demographic outlined in the target population. The choice of these groups was based on their direct experience and knowledge in regard to church theology and Christian worship. Simple random sampling was employed to gather data from lay Christians hence formed the unit of analysis for the study; and was applied to ensure appropriate and representative sample of respondents from all clusters for the study (Oso & Onen, 2005).

Sample Size : The determination of the sample size was guided by Mugenda (2009) who explained that a sample size of 10% was suitable for a population exceeding 1000; whereas a sample size of 30% was suitable for a population of less than 1,000. However, for a population of 100 and below the researcher should take 100%. Thus, this study adopted the sample of 10% for Lay Christians. This category was sampled as key informants particularly on collection of data on the implication of Luhya birth and naming rituals on Christian worship in the Baptist of Vihiga County, Kenya. These participants were sampled from the 21 Baptist churches in the five sub counties comprising Luanda, Hamisi, Sabatia, Vihiga and Emuhaya of Vihiga as shown in table 3 below:

Table 3 Sample Size

Target group	Target Population	Sampling procedure	Sample size	%
Pastors	42	Purposive	16	6.7
Church Leaders	220	Purposive	22	9.2
Lay Christians	2026	Random Sampling	202	84.1
Total	2288		240	100

Source: Researcher (2020)

The sample size of 240 was deemed suitable for the study, which was in accordance with Devi (2017) who asserted that a good sample must be representative of the entire population. The sample size for the unit of analysis for the questionnaire was 202 Lay Christians respondents, while a total sample size of 38 for other clusters comprising the 16 pastors and 22 Church leaders responded to interview schedules.

Data Collection Instruments : The choice of data collection instruments was informed by Kumar (2014) and Mugenda & Mugenda (2003) who stated that qualitative studies employed mainly questionnaires and interview schedules for data collection. While Cohen *et al* (2007) maintained that the use of more than one instrument avoids bias, as it helped to cross-check the authenticity of data gathered and maximizes the validity and reliability of the study. In support to these researchers, the study used two data collection tools: the questionnaire and interview guide.

Questionnaire: The study employed a questionnaire with both open and close-ended questions. The questionnaires were distributed to lay Christians, who were the unit of analysis. Respondents were requested to fill the questionnaires, which was later be collected for analysis. The closed-ended questions limit the informants in terms of what they should respond to because of the pre-defined responses required. The questions were standardized to ensure that they were the same for all respondents who participated in the study. In essence, the use of a questionnaire gave respondents a free hand to share what they thought or opted about the subject matter of the study. These types of questions helped the research to generate varied data from the respondents. They also assisted the study in establishing opinions and attitudes that respondents may have on Luhya birth and naming rituals and how they affect Christian worship in the Baptist church.

Interview Guide : The study employed interview schedules as informed by Cozby & Bates (2012) who observed that qualitative research works best on collecting in-depth information from relatively smaller but focused strata samples. In-depth interview schedules were handled by pastors and church leaders who formed the key informants of the study. The choice of this tool for these clusters of respondents was informed by Johnson (2017), who explained that interviews were primary means of acquiring information in many qualitative studies; for this study, they were particularly useful in church-based qualitative research (CBQR). Thus, the goal of the interviews was to identify and obtain participants' views about Luhya cultural and religious practices that undermine the Baptist church liturgical worship. The interview schedules were planned

for meeting with key informants; they were executed using semi-structured interview guide to capture the experiences and qualitative data to complement the information from the questionnaires (Kombo & Tromp, 2006).

Validity and Reliability of Instruments

Validity of Research Instruments : The study questionnaire and interview schedule questions were subjected to validation process to determine their ability to measure the content of the data on the implications of Luhya birth and naming rituals on Christian worship in the Baptist church. They were to measure what they were required to quantify in the study objectives (Kothari, 2009). This was meant to ascertain whether the results obtained were accurate, correct, believable, meaningful and in order. It gave appropriateness and adequacy of the instruments in giving accurate information required by the study. Validation was done prior to employing the study tools in the final research qualitative procedural test for the objectivity of the findings. In the validation process, copies of the study questions were given to experts in the field of religion and culture. They went through them and highlight possible errors that could affect the findings (Heale & Twycross. 2015). This process remedied possible ambiguities and vagueness in the implied research instruments, thereby increasing the cogency and weight of the information that was gathered and analysed.

Reliability of Research Instruments : Reliability was meant to measure the degree to which the data collection instruments under the same conditions produced dependable outcomes after repeated trials on the same study variables (Heale & Twycross, 2015). In this study the reliability of the items was carried out using Cronbach's alpha technique (SPSS version 21) to test for the validity of questionnaire on the Luhya rituals and their implications on Christian worship in the Baptist church. Alpha (Cronbach) is a form of internal consistency, based on the average inter-item correlation. Kline (1999), noted that a standard value for Cronbach's alpha was between 0.7 and 0.9. A large value of alpha (preferably greater than 0.7) in this study designates high level of consistence of the instruments in measuring the study variables on parents' involvement in Christian character formation of their children. That means values above 0.7 indicated presence of reliability, while values below implied lack of reliability of the research instrument. A pilot study of 30 participants from 47 items ascertained a reliability of Cronbach's Alpha at 0.980 indicating a greater internal consistency. The value of Cronbach's Alpha ranging between 0 and 1 show a higher value indicates greater internal consistency. In this case Cronbach's Alpha coefficient of 0.980 indicated there was a high level of internal consistency for the research instruments and constructs as indicated in table 4 below.

The Cronbach's Coefficient Alpha (K-R 20) was as follows:

$$KR_{20} = \frac{(K)(S^2 - \sum S_2^2)}{(s^2)(K-1)}$$

Where:

- KR₂₀ = Reliability coefficient of internal consistency
- K = Number of items used to measure the concept
- S² = Variance of all scores
- s² = Variance of individual items

Table 4 Reliability Statistics

Cronbach's Alpha	No of Items
0.980	47

Field Data, 2023

Data Collection Procedures : Data collection procedures concern a series of activities that is done prior to the actual collection of data for the study. The research first obtained an introductory letter from research and extension of Kisii University and then made a formal application to National Commission for Science Technology and Innovation (NACOSTI) for a research license. Upon receiving permission from NACOSTI, the research sought for permission from the leadership of the Baptist church, Vihiga County Director of Education, and Vihiga County Commissioner. After getting the necessary permits, the researcher booked appointments with the various target clusters of the study before making a formal visit to them on the agreed day of the appointment. Upon the procurement of requisite permits the researcher inducted research assistants for collection of data; the induction ensured efficiency and quality of the collected data. Finally, the assistants, together with the researcher administered the questionnaires to the intended informants. However, interviews with key respondents comprised pastors and church Leaders was conducted on different agreed days.

Data Analysis and Presentation : Since the study employed a descriptive research design, the researcher analysed the content of the themes specified in the study objectives as presented in the content of the questionnaire and the interviews questions (Kumar, 2014). This was done in order to pinpoint the key ideas that came through in the responses. Its primary goal was to develop ideas and perspectives on inculturation, Christian worship, and birth and name in the Baptist Church. After analyzing the salient content of the themes in the objectives, the researcher analyzed the findings qualitatively and presented them in descriptive statistics. This enabled the evaluation and description of the study variables on Luhya birth and naming rituals and their implications on Christian worship in the Baptist church with special focus on content analysis on the emerging themes related to the study. The analysed data was presented in forms of narration or verbatim, tables, graphs, pie charts, bar charts for easier interpretation.

Ethical Considerations: The study guaranteed the frame of sound ethical standards (Blaxter *et al*, 2010; Kumar, 2014). First, the researcher informed to the informants the intent of the study; they merit in telling the truth and giving facts about the research so as to make an informed decision about participating or not. Participating in research was not only voluntary, but also without compensation (Seale *et al*, 2004). The researcher tried to inform the participants that their participation was voluntary, and the study's only intention was academic. The assurance was hoped to assist in involving the informants in the research in order to win their confidence and trust, particularly when the respondents are found to be part of the solution to the problem affecting the church. This was deemed important because the informed consent included making sure that the participants were given all the information about the study, particularly on the purpose and aim of the research and also how such information affected them in their setting (Kumar, 2014). Voluntary and informed consent of the respondents was an essential component of research ethics, which also translates to the objectivity of the data collected. Second, the participants were informed that the study was secret and that their identities would not be revealed in the final report or other communications created throughout the research process unless they had given their prior written agreement. No pressure or inducement of any kind was used to get a person to agree to participate in the study. The respondents had the option of dissociating themselves from the data they provided. This was done in order to build strong working ties with the study participants. Before disseminating data collection tools and recruiting participants for the study, the study obtained legal licenses in accordance with the ethical department's guidelines and NACOSTI's approval.

III. DATA ANALYAIS, FINDINGS AND PRESENTATION

This chapter presents the results and findings of the study on the implications of Luhya birth and naming rituals on Christian worship, specifically focusing on the Baptist Church in Vihiga County, Kenya. The primary objective of this research was to explore, understand how the traditional Luhya birth and naming rituals affect and intersect with Christian worship practices in the Baptist Church setting. By examining the perspectives and experiences of Pastors, Church Leaders and Lay Christians on Luhya traditional practices and ceremonies related to birth and naming tried to fill study gaps. The study aimed to shed light on the unique dynamics that emerge from the inculturation of Luhya cultural traditions and Christian faith. The findings significantly show a connection or sharing of Luhya birth and naming rituals with Christian worship in the Baptist Church of Vihiga County.

Socio-Demographic Data of Participants : Figure 3 represents socio-demographic data of the respondents who comprised Lay Christian, Pastors and Church Leaders from the Baptist Church discussed below:

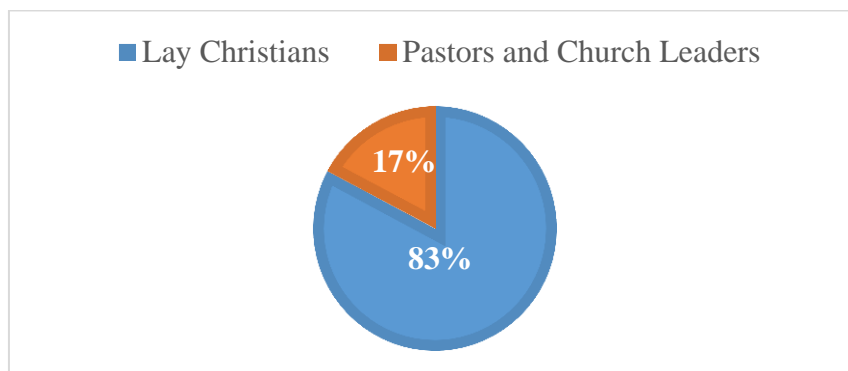


Figure 3 Socio-demographic Data of Participants (Field Data, 2023)

The research instruments were particularly the Likert Scale questionnaire was issued to 202 Laity and interviews schedules to 38 Pastors and Church Leaders collectively. The response rate for the questionnaires was 183 out of 202 (90.5%) Lay Christians completed and returned the questionnaires for analysis and documentation in the report. All the 38 Pastors and Church Leaders cumulatively responded to the interview schedules resulting to 38 out of 38 (100%) success rates. These shows the participants were willingness and committed in contributing to the study. Moreover 100% participation rate for the pastors and church leaders on interviews highlights their interest and cooperation in sharing their expertise that influenced the validity and reliability of the study findings. The total participants were 221 (183 Lay Christians and 38 pastors and Church Leaders) computed as 92.1% forms the recommended percentage for the study. It's on this total of (221) participant the findings were tabulated. These show a balanced distribution and return of data instruments for analysis and documentation. The sample was in tandem with Mugenda & Mugenda (2003) who affirmed that sample of 80% was appropriate and recommended for analysing data for valid findings hence qualified 221 out of 240 (92.1%) to be appropriate for this study on the implications of birth and naming rituals on Christian worship in the Baptist Church in Vihiga County, Kenya. Kurgat (2009) asserted that the role of the church was to bring about the kingdom of love, unity, freedom and justice as announced by Christ by giving a greater attention to educate her faithful against ignorance, struggle for their rights for liberation from oppressive structures in the congregation.

Gender of Participants : The section discusses the analysis on socio-demographic data of participants who comprised Lay Christians, Pastors and Church Leaders as tabulated in figure 4 below:

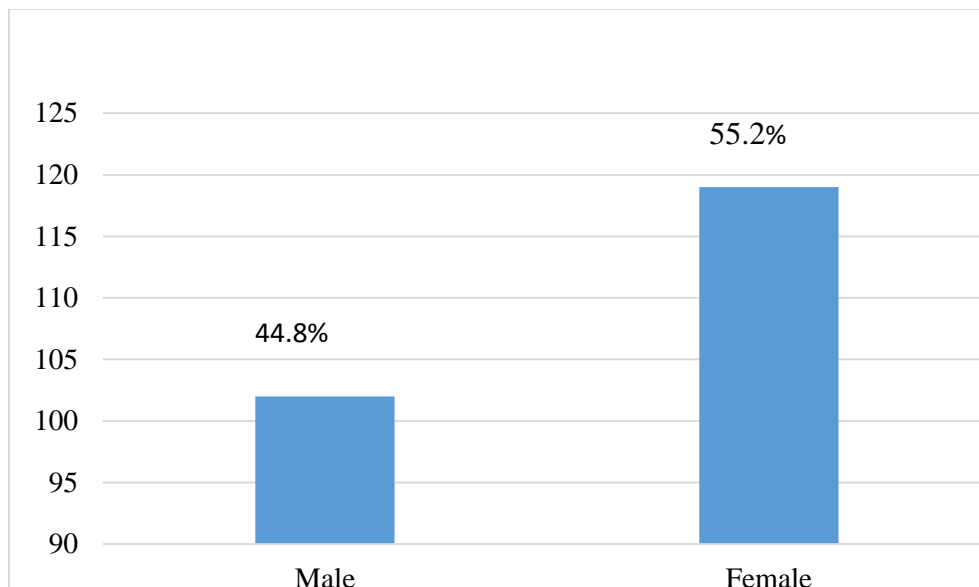


Figure 4 Gender of Participants (Field Data, 2023)

The research results presented above show the distribution of participants based on gender. The study comprised a total of 221 participants (183 Laity and 38 Pastors and Church Leaders) in which, 102 (44.8%) were female. On the other hand, 119 (55.2%) participants were male, making up of the total sample. These findings indicated a relatively balanced representation of gender within the research sample with a slightly higher percentage of male participants compared to female participants. By including both male and female participants in the study, the research endeavours to capture diverse perspectives and experiences related to birth and naming rituals and their implications on Christian worship in the Baptist church. These gender-diverse samples contribute to a comprehensive understanding of the research topic and the findings. Kaye (2006) pointed out that gender construction between men and women mainly relate to their identity, values, roles and responsibilities in society hence the church. Kurgat (2009) denotes that the church as a business family of men, women and the youth are the backbone of the Christian faith. Hence the researcher banked his findings on the Laity, Pastors and Church Leaders as the key informants of the study variables.

Distribution of Participants per Sub County : Figure 5 presents the data on how the performance and return of the research instruments were filled and returned for analysis and documentation from the five (5) Sub counties of Vihiga County namely Emuhaya, Hamisi, Luanda, Sabatia and Vihiga. The tabulations and discussions are illustrated below:

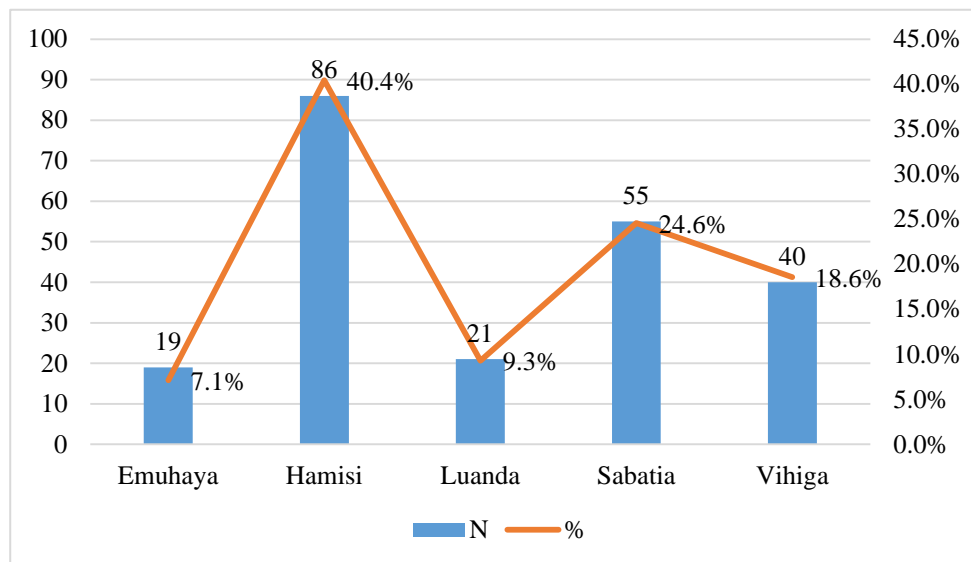


Figure 5 Distributions of Participants per Sub-County (Field Data, 2023)

The research findings revealed that the distribution of participants from various sub-counties within Vihiga County. The study a total sample size of 221 participants comprised the Laity, Pastors and Church Leaders from Baptist churches in Vihiga County was well distributed to balance the findings of the study. The results demonstrated that the number and percentage of participants from each sub-county. Hamisi had the highest representation accounting for 86 out of 221 (40.4%) of the total sample. Sabatia accounted for 55 (24.6%) of participants, while Vihiga constituted 40 out of 221 (18.6%), Luanda had 21 out of 221 (7.1%) then Emuhaya had 19 out of 221 (7.1%) respectively. These findings revealed that Hamisi, Sabatia and Vihiga have many Baptist Churches with larger congregations compared to Emuhaya and Luanda with the least participants tabulated in the five sub-counties of Vihiga County. The results show that most Baptist churches in Tiriki were planted and nurtured by European missionaries in Hamisi and continued to propagate hence widespread. In Sabatia and Vihiga (Maragoli) the congregations are fairly larger compared to those in Luanda and Emuhaya sub-counties of Vihiga. Luanda and Emuhaya majorly dominated by Anglican Church of Kenya (ACK), Church of God (CoG), Pentecostal Assemblies of God (PAG) and Israel churches that command larger congregations through dynamic leadership, fellowship and evangelism affect the growth of Baptist churches in the region (ibid).

Sub Clan of Participants : Table 5 presents the analysis and frequencies of Abanyole, Avalogoli, Tiriki and other sub-clans who took part in the study. The tabulated results were discussed below:

Sub Clan	Frequencies	Percentages
Abanyole	26	13.1%
Avalogoli	72	32.8%
Tiriki	98	42.6%
Others	25	11.5%
Vihiga County	221	100.0%

Table 5 Participants Sub clan Source: Field Data, 2023

The research findings in table 5 illustrated above, show the distribution of participants among different sub-clans within Vihiga County. The study shows 98 out of 221 (42.6%) of the total sample were from the Tiriki

Sub clan, Avalogoli recorded 72 out of 221 (32.8%) of the participation, Abanyole constituted 26 out of 221 (13.1%) involvement in data collection while 25 out of 221 (11.5 %) stood for other sub clan who attend the Baptist Churches and involved in data collection for the study. The results significantly show that most Baptist churches were planted among the Tiriki and Avalogoli with a small number among Abanyole of Luanda and Emuhaya of Vihiga County. Despite the uneven distribution; all churches were given equal chances and opportunity to respond to the research instrument for tabulation of the study findings. 11.5% standing for other sub-clans represent Luhya from other sub-clans with congregation in the Baptist churches in Vihiga County. The category was selected on the merit that they are educated as well as having the experience in the liturgical worship and other traditional practices on child birth and naming by church members. According to Farhadian (2007) the hierarchy of the church leadership bears a lot of significance to the organisation of worship in the church in which the bishop leads the worship service assisted by other ministers and evangelists. It on this background the researcher stratify the participants for data collection to tabulate the study findings.

Participants Age Group : Table 6 presents the analysis and frequencies of the age groups of the respondents of this on birth ritual on Christian worship in the Baptist church as illustrated below:

Age Group	Frequencies	Percentages
20_29 Years	15	5.6%
30_39 Years	40	16.4%
40_49 Years	67	31.%
Above 50 Years	99	47.0%
TOTAL	221	100%

Table 6 Participants Age Group Source: Field Data, 2023

The findings depicted the distribution of participants across different age groups. The study encompassed a total of 221 participants; the results indicate the number and percentage of participants in each age group. The highest representation of participants were above 50 years that accounted for 99 out of 221 (47.0%) of the total sample. The category was selected on the basis that they have a massive experience in relation to the search topic particularly birth and naming rituals. The age group of 40-49 years had 67 out of 221 (31.1%) participants was also a prime age for the study since they are a productive age hence provided the most current experiences both in the church and Luhya practices on birth and naming rituals as well as their implications on Christian worship in the Baptist church. Participants in the age groups of 30-39 years constituted 40 out of 221 (16.4%) while 20-29 years had 15 out of 221 (5.6%) of the sample that for the young people encounter challenges in conforming to the church doctrines or Luhya traditional practices hence instrumental in this study. The findings show that a larger percentage of the participants who responded to the research instruments were aged between 50 -30 years. This category bears a higher significance and reliability of the study finding due to their maturity in the Christian theological knowledge in relation to Luhya birth and naming rituals on Christian worship. According to Sekaran (2003) a reliable and valid sample should enable the researcher to tabulate the data for generalization of the findings from the sample under investigation. The sampled statistics was in reflection to the population parameters that was achieved through data collection, analysis and preparation of the report.

Participants Educational Background: The section presents the results of the educational background of the participants who were involved in collecting data for the study. The findings are discussed in figure 6 below:

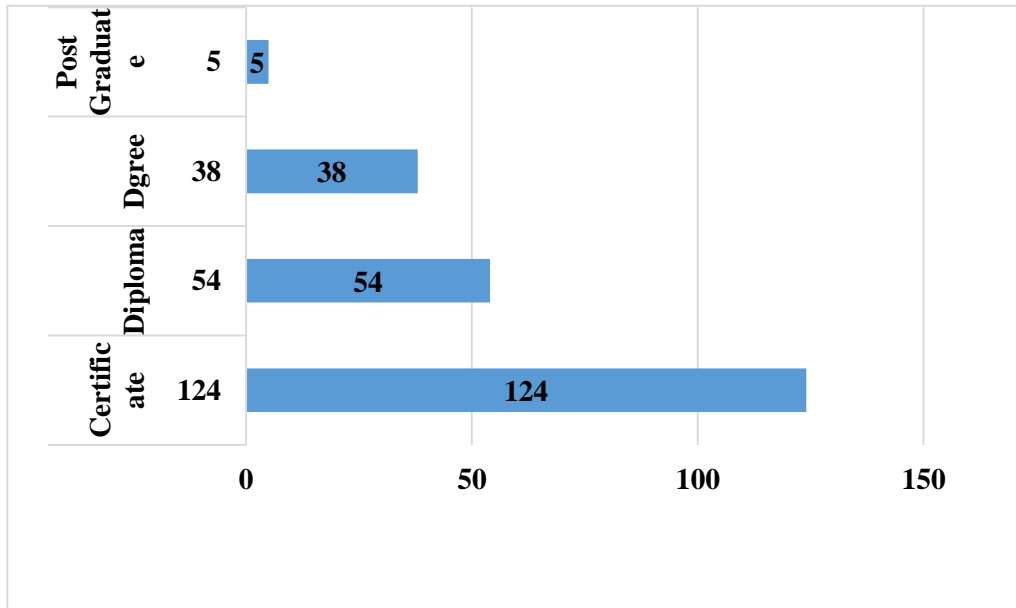


Figure 4.4 Participants Educational Background (Field Data, 2023).

The research findings in figure 6 show the distribution of participants based on their educational background. The study included a total of 221 participants, and the results indicated the number and percentage of participants in each educational category. Among the participants, the highest proportion had a certificate level of education accounting for 124 out of 221 (56.1%) of the total sample, those with diploma were 54 out of 221 (24.4%). Participants with a degree constituted 38 out of 221 (12.7%), while those with a post graduate degree were 5 out of 221 out of 221 (2.3%). These findings provided the educational background of the participants which was very instrumental particularly collecting reliable data for the study. The selected Laity and clergy had the requisite theological and cultural knowledge to read, understand and interpret the questionnaires for quality and valid responses on constructs. The participants were carefully selected on the knowledge that they were fully informed on liturgical practices enshrined in Christian worship basically touching on the Baptist church doctrines. Kurgat (2009) affirms that local priests in various local parishes should encourage Christians to promote virtues through sharing responsibility of keeping order and should also be honest to one another at the same time void corruption in the church. Ngutu (2019) reiterated that education is the main approved way of confronting issues in society. African ministers are trained in theology in the for the purpose of Africanizing of ministerial formation in churches (Duncan, (2014). It was on this basis that the educated Laity, Pastors and Church Leaders were selected to contribute on birth and naming rituals and their implications on Christian worship in the Baptist church of Vihiga County, Kenya.

Participants Marital Status : The frequencies on marital status of participants particularly areas of divorce, married, separated, single, widow or widower as presented in table 6 as indicated and discussed below

Marital Status	Frequencies	Percentages
Divorced	11	6.0%
Married	114	51.4%
Separated	18	6.6%
Single	33	15.3%
Widow/Widower	45	20.8%
Total	221	100.0%

Source: Field Data, 2023

In table 6 the research findings present the distribution of participants based on their marital status. The study involved a total of 221 participants as displayed in frequencies and percentage of participants in the marital status category. Among the participants, the largest group were married representing 114 out of 221 (51.4%), widows/widowers, accounted for 45 out of 221 (20.8%) participants. Single individuals were 33 out of 221 (15.3%) of the sample, while separated participants constituted 18 out of 221 (6.6%) of the study sample. The divorced accounted for 11 out of 221 (6.0%) of the participants. These findings show that all categories of Christians in the Baptist church congregation were involved in data collection for the study hence gave balance facts and concepts for the authenticity of this study. This in tandem with Njoku (2016) who observed that the clergy and the concentrated men and women should work towards understanding the Christian belief system and the accompanying practices solidly rooted in Christian practice in order to guide those placed under them in matter of faith and Christian belief system. Njoku also affirmed that the church needs to provide opportunities for the church community to share their worries, uncertainties and questions about the efficacy of the Christian belief.

Birth rituals : The result was tabulated and presented as follows: SA (Strongly Agree) = 5, A (Agree) = 4 N, (Neutral) = 3, D (Dis agree) = 2 and SD (Strongly Disagree) = 1

The research objective of this study examined birth rituals and their implications on Christian worship in the Baptist Church of Vihiga County, Kenya. The table provides a presentation the results of participants (Laity) responses indicated on a Likert scale ranging from Strongly Agree (SA) to Strongly Disagree (SD).

Pregnancy Rituals : The findings in table 7 represents pregnancy rituals that include avoiding certain foods, protection witchcraft, evil eye, malevolent spirits, se of herbs, standing or passing at the back of expectant mothers, purification rituals discussed underneath:

Table 7 Pregnancy Ritual

Pregnancy Rituals	SA		D		N		A		SD	
	F	%	F	%	F	%	F	%	F	%
Expectant mothers were trained to avoid eating certain foods that may cause danger to them and the foetus	107	58.5%	20	10.9%	5	2.7%	31	16.9%	20	10.9%
Protection against witchcraft, evil eye and malevolent spirits	129	70.5%	23	12.6%	15	8.2%	10	5.5%	6	3.3%
Use of traditional herbs for protection against witchcraft	120	65.6%	48	26.2%	9	4.9%	5	2.7%	1	0.5%
Taboos on standing or passing at the back of expectant mother	136	74.3%	28	15.3%	8	4.4%	5	2.7%	6	3.3%
Purification rituals after delivery	132	72.1%	26	14.2%	12	6.6%	5	2.7%	8	4.4%

Source Field Data, 2023

The researcher asked the laity on whether the expectant mothers in the Baptist church were traditionally trained to avoid certain foods. According to the findings in table 7: 107 out of 183 (58.6%) strongly agreed that expectant mothers were trained to avoid eating certain foods, 31 out of 183 (16.9%) agreed, 5 out of 183 (2.7%) were neutral, 20 out of 183 (10.9%) disagreed 20 out of 183 (10.9%) strongly disagreed. The findings revealed that 138 out of 183 (75.5%) of the Laity strongly agreed and agreed that expectant mothers were traditionally trained to avoid eating certain foods for their protection and the foetus. On the other hand, 45 out of 183 (24.5%) of the laity were neutral, disagreed and strongly disagreed that expectant mothers were traditionally trained to avoid certain foods. These findings significantly show divergence in beliefs regarding Christian teachings in relation to Luhya pregnancy rituals. This resonates with the Kalenjin, Marakwet and Keiyo communities that

pregnant women are prohibited from eating certain foods such as meat from animals which died due to strangulation or without being slaughtered for fear of transmitting diseases or poison to avoid harming the unborn child or the mother. They are also forbidden from eating meat from lame animals, stolen and sick animals to avoid danger (Riang'a, Broerse & Nangulu, 2017). Riang'al, Broerse & Nangulu (2017) on food beliefs and practices among Kalenjin pregnant women in Rural Uasin Gishu County of Kenya show pregnant women restricted from eating food such as liver, intestines, kidney, milk, sweet potatoes, sugar, salt, eggs and bananas to avoid obstruction during labour but encouraged to drink cow's blood, sour milk and lots of water to keep the baby small at birth for safe delivery and protection of the mother. It's on this level that the church should provide opportunities for the church community to share their worries, uncertainties and questions about the efficacy of the Christian belief (Njoku, 2016).

On investigating protection of expectant mothers against witchcraft, malevolent spirits and evil eye the findings in table 7 above revealed that 129 out of 183 (70.5%) strongly agreed and 23 out of 183 (12.6%) of the Laity agreed that expectant mothers were protected against witchcraft, malevolent spirits and evil eye, 15 out of 183 (8.2%) were Neutral, 10 out of 183 (5.5%) disagreed while 6 out of 183 (3.3%) strongly disagreed that expectant mothers were protected against witchcraft, malevolent spirits and evil eye. In accordance to the Luhya traditions the life of the mother and the foetus was an important aspect for the continuity of the family hence elders took charge of ensuring taboos and rituals were strictly adhered to. To curb this problem pregnant mother were advised to wear protective gear, charms, and amulets for protection against witchcraft, evil eye, and malevolent spirits. Conversely, 17% Laity were neutral, disagreed and strongly disagreed on these Luhya traditional practices for they affected Christian worship in the Baptist church. These results reveal Christians in the Baptist churches contextualize and blend traditional practices on pregnancy with Christian teachings and doctrines in the Baptist church. Aziato *at el* (2016), affirm tribal rituals on pregnancy are mandatory for women in the tribe. In some African tribes' expectant women camp for 3 days, are tied, bathed with urine and bought shallots at dawn without talking to anyone in order to ensure ancestral protection for safe delivery. Church Pastors should call pregnant women to the altar for a corporate prayer to safeguard the expect mother from the evil eye (Aziato *at el*, 2016). These facts concur with the findings that Christians and leaders in the Baptist churches have its foundation on within the Luhya community that entail rituals and traditional practices embraced by the community. Pregnant women in the church were encouraged to pray to God for peaceful delivery and protection from the blood of Jesus against accident or tragedy caused by the devil. The blood of Jesus as a potent protector, the pastors pray for blood of Jesus should so as to prevent all actions of the devil for a safe delivery (Aziato *at el*, 2016), This therefore calls for Christian worship that involves liturgies, rites and practices that are meaningful that meet the aspirations that touches the soul of African Christians at the time of need.

On the use of traditional herbs against witchcraft the findings in table 7 revealed that 120 out of 183 (65.6%) strongly agreed, 48 out of 183 (26.2%) agreed 9 out of 183 (4.9%) Neutral 5 out of 183 (2.7%) disagreed and 1 out of 183 (0.5%) Strongly disagreed that expectant mothers used traditional herbs and medicine to protect themselves and the foetus against witchcraft. However, 168 out of 221 (91.8%) of the Laity agreed or strongly agreed that expectant mothers used traditional herbs and medicine for protection and the foetus against witchcraft. As much as this creates conflicts on liturgical worship in the Baptist church the Christians trust these values as very important to the lives of the expectant mothers. Those who remained neutral, agreed and strongly disagreed show that Luhya Christians must follow the original biblical teachings to avoid syncretism or false teaching during the worship service in the Baptist church. Autwi (2011) quoting the book of 1 John 5:18 affirms that anyone born by God worship God faithfully. This implies that expectant mothers within the Christian family should pray for God protection against evil forces such as witchcraft and evil eye that may interfere with their pregnancy as stipulated in Jer. 50:34, Psalms 92:1-16, Heb. 1-14, Exo. 23:20 and Psalms 34:7. On the same construct on traditional leaders and herbalist being allowed to protect pregnant mothers and foetus: 8 out of 38 Church Leaders and Pastors picked on Yes implying that expectant mothers were assisted by herbalists and traditional leaders for protection while 30 out of 38 Church Leaders and Pastors picked No meaning that the practice against the teachings of the Baptist church doctrines. The findings from the laity, church Leader and pastors revealed that there was a conflict between traditional Luhya worship and Christian worship particularly on birth and naming rituals. The church leadership seem to be challenged on ways of meeting the spiritual and physical need of her people. In order to care for the needs of the society and to approach God, Mbiti (2015) claims that African people used assistance including priests, kings, medicine men, seers, oracles, diviners, rainmakers, and ritual elders. According to the argument stated in Dryness (2009), African spirituality specifically recognizes the glory of God's created expressions in people. Humanity and divinity are not separated in African culture. Just as a body is joined to the soul that resides in the world, the sacred and the

profane interact. This implies that the church leadership should closely interact with the Luhya community to harmonize good values into Christian worship and discern values that negatively impact on the church. The church should regard the word and the sacraments as a means of grace hence should make her preaching and teaching of the word a central factor in the ordinary public worship. The chief emphasis lies in the emphasis placed on the subjective and the objective elements of worship.

On purification of mothers after delivery, the research findings in table 7 above indicate that a significant majority of Laity comprising 132 out of 183 (72.1%) strongly agreed, 26 out of 183 (14.2%) agreed, 12 out of 183 (6.6%) neutral, 5 out of 183 (2.7%) disagreed and 8 out of 183 (4.4%) strongly disagreed that mothers underwent purification rituals after delivery. The findings in table 7 cumulatively show 158 out of 183 (86.3%) strongly agreed and agreed that church members embrace Luhya traditions of pregnancy rituals by practicing traditional purifications at the same time attend to Christian teachings and doctrines of the church. 25 out of 183 (13.7%) of the Laity were neutral, disagreed or strongly disagreed with the practice showing a deviation from traditional purification rituals to Christian practices. The results significantly show that the Luhya people in the Baptist church practice traditional rituals on birth and naming as well as Christian embrace Christian worship. This kind of worship lead to acculturation of the gospel with traditional practices hence church leadership has the obligation in guarding the true Christian worship for the polity of the church. Riang'al *at el*, (2017) pointed out that childbirth among the Kalenjin was exclusively women's concern. After delivery, women were considered un-clean hence secluded for a certain period of time, their movement was restricted within the household and fed on special diet until they were cleansed. Purification rituals begun after the woman gave birth purposed for cleansing the mother and the child for community ownership. The child's umbilical cord was severed as a symbol of the child's initiation into the community, and the naming ritual was conducted after that. According to Aziato *at el* (2016), traditional beliefs and practices surrounding pregnancy, labour, and the postpartum period included limiting one's intake of food and liquids, remaining indoors, avoiding graveyards, avoiding evil spirits, and consuming specific herbs for protection.

Birth Rituals : The section discussed the implication of Luhya cultural birth rituals on Christian worship in the Baptist Church as illustrated in table 8 below:

Table 8 Birth Rituals

Birth Rituals	SA		A		N		D		SD	
	F	%	F	%	F	%	F	%	F	%
Luhya cultural birth rituals affect worship in my church.	2	1.1%	9	4.9%	8	4.4%	31	16.9%	133	72.7%
Birth ceremonies are accompanied by traditional songs, dancing and clapping of hands.	110	60.1%	23	12.6%	10	5.5%	25	13.7%	15	8.2%
Cutting of the umbilical cord of the new-born baby	118	64.5%	35	19.1%	9	4.9%	20	10.9%	1	0,5%
Church members celebrate Luhya child birth rituals	102	55.7%	23	12.6%	8	4.4%	34	18.6%	16	8.7%

Source: Field Data, 2023

The study sought to find out on whether Luhya cultural birth rituals affect worship in the Baptist church, the research findings in table 8 show, 2 out of 183 (1.1%) strongly agreed, 9 out of 183 (4.9%) agreed that Luhya birth rituals negatively affected worship in the Baptist church. In another aspect 8 out of 183 (4.4%) were neutral, 133 out of 183 (72.7%) strongly disagreed and 31 out of 183 (16.9%) of the Laity disagreed that Luhya

cultural birth rituals affect worship in the Baptist church. The results from 172 (94%) accumulatively implies that the majority Christians participate in Luhya birth rituals at the same time practice Christian values. Mothers who gave birth to twins were treated the same as those who delivered normal children. According to the church teachings children are a blessing to God and must be treated equally without discrimination. A church leader from Hamisi reiterated that: "We the Maragoli thank God for the babies for they are heirs of God's Kingdom hence no traditions should be attached to them" (Field data, 2023). The findings imply that African Christians particularly are bound by cultural traditions fully entrenched into the Church liturgical worship CLW) practices. However, these calls for dialogue and understanding by the church Leadership in finding a solution to enrich worship in church community. According to Dryness (2009) worship, prayer, praise and testimony should serve and reflect God's glory. Worship should be biblical, follow patterns specified and modelled in the scripture and not human practice in order to maintain the biblical truth. We see women giving thanks to God for their children as well as restoration of good health (Farhadian, Robert & Daneel, 2007). This concurs with Wainwright & Tucker (2006) who affirms that Africans consider life to an ultimate gift from the creator hence they always thank for provisions of their needs.

The researcher investigated traditional effect of birth ceremonies on worship in the Church. Based on the research findings in table 8 show the majority of participants comprising 110 out of 183 (60.1%) strongly agreed, 23 out of 183 (12.6%) agreed, 10 out of 183 (5.5%) neutral that birth accompanied by traditional songs, singing, dancing, and clapping of hands. 25 out of 183 (13.7%) disagreed and 15 out of 183 (8.2%) strongly disagreed that was accompanied by traditional singing, dancing, and clapping of hands. The findings clearly show that 133 out of 183 (72.7%) of the laity agreed and strongly agreed that there was an element dual practices of traditional cultural and Christian worship among the members of the Baptist church in Vihiga County. There are traces of acceptance and blending of Luhya birth rituals through songs, traditional music instruments accompanied with dancing during naming ceremonies in both the church and at home. This call for further understanding of Luhya cultural practices of birth ceremonies and their implications on Christian worship. There is need for a balanced and respectful approach of contextualizing positive Luhya traditional values into Christian worship in the Baptist Church. Farhadian *et al* (2007) observed that singing, clapping and dancing play important roles in church worship service and between sermons in the local churches.

The study sought to investigate on the whether Christians in the Baptist church perform the rituals of cutting of the umbilical cord of new-born babies. According the research findings in table 8 above 118 out of 183 (64.5%) strongly agreed, 35 out of 183 (19.1%) of the laity agreed that Christians in the Baptist church are involved the rituals pertaining to cutting of the umbilical cord of new-born babies, 89(4.9%) were neutral, 20 out of 183 (10.9%) disagreed while 1 out of 183 (0.5%) strongly disagreed on the construct. The findings significantly show that Luhya Baptist church members highly embrace birth rituals particularly the cutting of the umbilical cord and the secret burial of the placenta for religious purposes and protection. Many people in the church come with backgrounds influenced with animism, a predisposition that tend to mutilate the believer in search for the truth in the Christian church (Opoku-Boateng, 2010). This implies that converts may be preoccupied by lingering fears with their sensitivities blocked to the biblical teachings during worship in the Church. It is on this background that Christian teachers and gospel workers are faced with the challenge of helping Christians and converts to encounter the truth with a regard to God, His word and redemptive plan. The findings from the Pastors and Church Leaders revealed that the umbilical cord was cut by a doctor, nurse, mother, grandmother or mid-wife present at the time of delivery. This implies that those who deliver in hospitals the cutting of the umbilical cord is performed by medics while those at home are performed in accordance to the Luhya customs. According to a Pastor from Hamisi Church:

A doctor was used to cut the umbilical cord if the delivery was in hospital, while at home traditional mid-wife and the other designated community persons perform the act of cutting the umbilical cord in accordance to the rituals and taboo of the Luhya rite of passage (Field Data, 2023). According to Luhya immediately a child was born the umbilical cord was cut for ancestral protection. During this time the birth attendants called the child names of ancestors, poured water on the child, cloth the child, tested the child's legitimacy and eventually secluded the mother for protection from the evil eye, witchcraft and malevolent spirits. The placenta and umbilical cord were buried by the midwife, mother husband, grandmother or grandfather in a secret place within the family compound. A Pastor from Hamisi observed that midwife, husband, or grandfather took charge of the secret burial of the umbilical cord and placenta at home. In the African set up all these practices are important for the good health of the baby and the entire community. In a study conducted in Cambodia on post-birth rituals, ethics and law; the placenta was buried in a special location designed in the homestead particularly to protect the baby; the burial site was fortified with a spiky plant to keep evil spirits from interfering with the baby's health.

In another aspect the placenta and the umbilical cord was deposited in uncultivated field then covered with grass and grain for protection. The ritual of cutting of the umbilical cord bears a great significance to the mother and the child any African society (Bogaert & Ogunbanjo, 2014. pp. 45). The study sought to investigate on whether Church members celebrate Luhya child birth rituals. According the research findings in table 8 above 102 out of 221 (55.7%) strongly agreed, 23 out of 221 (12.6%) of the laity agreed that church members celebrate or participate in Luhya child birth rituals, 8 out of 221 (4.4%) were neutral, 34 out of 221 (18.6%) disagreed while 16 out of 221 (8.7%) strongly disagreed that church members take part in practicing child birth rituals. 24 out of 221 (27.3%) of the Laity agreed and strongly agreed that they participate in birth rituals and ceremonies. These results affirm church members fully practice their traditional rights in families as well as Christian teachings and values on childbirth. The findings show that there is a variation in practices regarding the participation of church members in Luhya birth ritual ceremonies. According to Senn (2012) rituals are associated with birth have both human and sacred interactions, character and references for they establish a divine relationship with God as well as the participants in the liturgy. We see the liturgy as a vehicle by which the public worship of God is performed hence make up a formal ritual of the church worship service that encompass praises, thanksgiving, supplication and repentance.

The researcher sought to determine from the Pastors and Church Leaders on whether there was prayer and offering immediately the child was born. According to the responses 34 out of 38 Pastors and Church leaders picked on yes while 4 out of 38 Pastors and Church leaders said No. that prayer and offering was conducted immediately the child is born. The findings further show 17 out of 38 picked on Pastor as the leader who performed prayer and ritual offering for the new-born baby and the baby, 2 out of 38 picked on diviner, 12 out of 38 picked on mother, 11 out of 38 picked on grandmother while 1 out of 38 Pastors and Church leaders picked elder person performed the acts of prayer and ritual offering for the baby and the mother. This implies that pastor, mother, grandmother, midwife and elderly person performed birth ritual in the family in the Luhya community. The majority of the leaders affirmed that the church Pastor as the one who offers the first prayer for the new-born baby. In some instances, women had the priority for facilitating the birth process. A Pastor from Hamisi said: "Immediately the baby is born the women who took care of the mother gave thanks to God" (Field data, 2023). Okeke et al (2017) brings our attention to the practice of traditional religionists who offer prayers and libations to honourable ancestors who are thought to have lived moral lives when they were alive. On All Saints' and All Souls' Days, which are designated for honouring Christian brethren who they considered to have lived righteously and died in Christ, one could question why traditional customs and Christian ceremonial differ. Mbiti points out that African people have given special attention to twins, triplets and other multiple births are considered to be a sign of misfortune may cause the death of the mother or the child. In some communities they were allowed for they were assumed to have special powers from God (Mbiti, 1991).

The study sought to find out on whether pastors and church leaders took part in birth and naming rituals of children. The results show 20 out of 38 picked yes and 18 out of 38 picked No. the results revealed that members of the Baptist church take part in Luhya birth and naming ceremonies of their children. Looking at the findings those who said yes (20 out of 38) significantly show the church leaders and pastors practice both Luhya birth and naming rituals against Christian worship leading to religious conflicts that need redress through theological education. A pastor from Hamisi reckoned that children were brought to Jesus Christ for blessings and protection from evil powers. A Pastor from Luanda denoted that:

When a child was born, the information was given to women leaders to inform the Pastor to prepare for the dedication of the new-born child. The function was done in the presence of both parents (mother and father) in the church (Field data, 2023).

Those who picked No felt that the practice of performing birth and naming rituals was not biblical and was against Christian teachings. The findings show a clear misunderstanding and contradictions on why children are given Luhya and Christian names, this therefore calls for the church leadership to scrutinise better ways of contextualizing and acculturating African names within the Christian realm. Njoku (2013) reckons that the clergy and the consecrated men and women need to work towards understanding the Christian beliefs systems and accompanying practices. Church leaders should educate Christians to understand the psychological, social and biological basis of certain challenges they attribute to spiritual beings. On whether birth and naming ceremonies took place in the church or home: 7 out of 38 chose the church, 12 out of 38 choose home while 19 out of 38 said the ceremony was first performed at the church then late at home respectively. The results from the most Pastors and Church leaders show that child birth and naming ceremonies were done both at home and the church. This implies that Christians in the Baptist church recognize values entailed in both Luhya traditional

rites of passage as well as Christian values propagated by the Church bringing in aspects of integration. A Female leader from Vihiga reiterated that:

Most Christians in the church practice both birth and naming rituals at home whenever a child was born for the purpose of recognition community values on rites of passage (Field Data, 2023).

One of the Pastors from Luanda also affirmed that African children from Christian families were named after Christian saints as first names, then added family or ancestral names for continuity of community lineage. This aspect brings out dual practices in the church hence rises a liturgical conflict in worship in the congregation. The church should approach any tradition and culture by taking what is good, purify what essentially not evil and reject what is evil for the purpose of purity and polity (Njoku, 2013). It's on this accord that the church leadership must understand the essence of child naming in relation to Christian values and its significance to the church liturgy. According to Bosh (2008) rituals and symbols adapted from both Western Christians and African religious traditions should be introduced for relevance an enthusiastic participation of members in worship. The respondents were asked whether child birth was celebrated in the church. Some church leaders said children were brought to the church for dedication to God for particularly for acceptance in the Christian family. 21 out of 38 said birth and naming celebrations were not spiritual hence no meant for presentation in the church. A Church Leaders from Sabatia said:

Birth celebrations did not add value to the church worship but the most important idea is to should honour God the Almighty by being faithful in true biblical worship (Field data, 2023).

Another Pastor from Luanda observed that all Luhya practices on rituals pertaining to birth was not bad because there are good values people should emulate and practice in their Christian life. The findings contradict Farhadian *at el* (2007) study on why Satan is against Christians that the AIC leaders in the middle of the 20th Century crafted new reforms in worship that integrated the understanding of Christian practices with traditional African beliefs.

The findings on offerings during birth ceremonies 8 out of 38 Pastors and Church Leaders asserted that slaughtering of animals during birth ceremonies was an important ritual practiced by church members. On the other hand, the majority of the Pastors and Church Leaders accounting for 30 out of 38 discredited animal offering as an impediment, implying that this was a normal practice for celebrating the life of the new-born. A Pastor from Luanda Church pointed out that:

The ritual was significantly used to celebrate the new-life in the family, community and in honour of the Almighty God hence has no effect on worship and the church in general (Field data, 2023).

A Sabatia church leader observed that birth rituals was for thanksgiving for the new-born baby in the community and the church hence deserved a lot of respect. Animal offering was not intended to appease ancestral spirits but for thanksgiving to God the creator and acceptance in the community where the child belongs. A pastor from Hamisi pointed out that the family kills a lamp for celebration in accordance to the Tiriki clan traditions on rites of passage for the new-borns. Another pastor from Hamisi affirmed that sacrifices and offerings were meant to purify the mother after delivery before being allowed to mingle with the rest of the family and community. Mothers who gave birth to twins and disabled children underwent purifications rituals for protection from bad spirits and witchcraft. Purification rituals were performed at home by family, community elders and herbalists in which propitiatory sacrifices is major way by which Africans deliver themselves from the effects of uncleanness, evil and sin. These practices involved blood offering from slaughtered animals or birds, giving of gifts, food, oil, water, yam, milk, honey, money for restoration of fellowship with God and ancestors hence observed by families in the community. These sacrificial animals or bird were to be without blemish, of a single colour slaughtered for appeasing ancestors and gods in open shrines by priests or elders by scattering pieces of meat in different directions accompanied with feasting, chanting, singing to God and ancestors. (Nyahela, 2015). The findings are in tandem with Conteh (2008) who affirms that in Sierra Leone a child was named in an outdoor ceremony followed by a thanksgiving sacrifice consisting of Kolanuts and rice-flour mixed with sugar and salt presented to God through ancestors. This is a clear indication that the naming ceremony among African communities was an important aspect in a human life and the spiritual world of our forefathers, ancestors and God the creator. Many rites and prayers are performed at child birth enhance the child's vital powers giving the ceremonies a great significance to the Christians and the Baptist Churches in general. Names are not just signs for African people but symbols that evaluate, nurture essence,

characteristic functions, orientation of a person or place in relation to the role played in the sight and understanding of the one who names the child (Dadley, 2022).

IV. CONCLUSION

The study looked at the implications of birth rituals on Christian worship in the Baptist church in Vihiga County, Kenya. Descriptive research design was employed that involved simple random sampling that generated a sample of 183 (90.5%) Lay Christians, 38 (100%) Church Leaders and Pastors giving a total of 221 respondents. The study was grounded in animism and sociological theories of religion in line with the conceptual framework. The findings revealed that Luhya birth rituals were practiced by expectant mother and the family at home for protection against witchcraft, malevolent spirits and the evil eye for maintenance of good health for the baby as well as the mother. The study showed that 129 out of 183 (70.5%) strongly disagreed while 26.8% of the participants agreed and strongly agreed accumulatively that protection of pregnancy and the unborn was practiced by expectant mothers in the Baptist church in Vihiga County. It was also established that 158 (86.3%) strongly disagreed and disagreed while 25 (13.7%) of the Laity were neutral, agreed or strongly agreed that church members shun Luhya pregnancy and birth rituals particularly for Christian teachings and doctrines in the Baptist church implying that there is blending Luhya tradition with Christianity. There was a level of cultural inclusivity, acceptance and coexistence of different cultural traditions within the church. On whether Christians consult herbalists and traditional healers to perform birth and pregnancy rituals (79.8%) strongly disagreed on the involvement of herbalists and traditional healers in birth and pregnancy rituals within the Christian community. The overall results reveal 20.2% of the laity consult herbalists and traditional healers for safety during pregnancy and birth. On birth rituals the study found that Baptist Christians participate in the ritual of umbilical cord cutting of the new-born baby. This done by a doctor or nurse if the delivery is in the hospital but if at home then the mother, grandmother or mid-wife does it in secluded place immediately after delivery. At this time birth attendants call the child names of ancestors, pour water on the child, cloth the child, seclude the mother and the child and eventually test the child's legitimacy for community ownership. The placenta and umbilical cord was then buried by the midwife, mother husband, grandmother or grandfather in a secret place in the family compound followed with prayers and offering for the child. The findings reveal child birth ceremonies are conducted both at home presided by an elder or at the church by the pastor. Thereafter there is ceremonial feasting of slaughtered animals such as goats, sheep, cow, chicken, various foodstuffs and drinks for the purpose of thanksgiving to God. The study findings show 40 (21.9%) of the participant's agreed or strongly agreed birth ceremonies are partaken both by the church and home hence a significant involvement of church members in traditional birth rituals despite adhering to the Christian doctrines on liturgical worship in the Baptist church.

REFERENCE

1. Acquah, F. (2014). The Impact of African Traditional religious Beliefs and Cultural Values on Christian-Muslim in Ghana from 1920 through the Present: A Case Study of Nakusukum-Ekumfi-Enyan area of the Central Region . PhD Thesis. Department of Theology, University of Exeter.
2. Amin, M. E. (2005). Social Science Research: Conception, Methodology and Analysis. Kampala: Makerere University Printery.
3. Adamo, D. T. (2011). Christianity and the African Traditional Religion(s): The Postcolonial Round of Engagement. Research Gate.
4. Aziato, L., Odai, P. N. A. & Omenyo, C. (2016). Religious Beliefs and Practices in Pregnancy and Labour: An Inductive Qualitative Study among Post-Partum Women in Ghana. Accra: BMC Pregnancy and Childbirth. research DOI 10.1186/s12884-016-0920-1.
5. Akaranga, S. I. (1986). Birth and Initiation into Adulthood in Relation to Baptism and Confirmation among Avalogoli of Kenya. MA Thesis, University of Nairobi
6. Appiah, K. A. & Gates, H. L. (2010). Encyclopaedia of Africa. Volume 1: Oxford University Press.
7. Antwi, P. (2011) Why is Satan against Christians. Proverbs 4:16, Peter 5:8 Bloomington, Author House.
8. Ayub, M. D. & Odogwu, C. O. C. (2020). The Threat to Ethnicity and Cultural Identity to Sustainable Development in Nigeria. Global Scientific Journals: volume 8, Issue 2. ISSN 2320-9186, pp 8-40.
9. Bailey, R. C. & Egesah, O. (2006). Assessment of Clinical and Traditional Male Circumcision Services in Bungoma District, Kenya: Complication Rates and Operational needs. USAID, PSI, AIDS Mark.
10. Bailey, R. C., Egesah, O. & Rosemary, S. (2008). Male Circumcision for HIV Prevention: A Prospectus Study of Complications in Clinical and Traditional Settings in Bungoma, Kenya. Bulletin of World Health Organization. Pp. 667-677.

11. Boateng, D. O. (2010) Animistic World-View and Search for Truth in Christian Classroom: Towards a Holistic Approach. PhD Dissertation, Department of Theology and Religious Studies. Valley View University: Adetnan, Ghana.
12. Bonsu, N. O. (2016). African traditional Religion: An Elimination of Terminology used for Describing the Indigenous Faith of African People Using Afrocentric Paradigm. Retrieved from University of Cape Coast: [http://: www.researchgate.net/publication/331474122-Africa-Traditional Religion](http://www.researchgate.net/publication/331474122-Africa-Traditional_Religion).
13. Bogaert, K. V. & Ogunbanjo, G. A. (2014). Post-Birth: Ethics and the Law. Medpharm: South Africa Family Practice.
14. Conteh, S. (2008). The Place of ATR in Inter-religions Encounter in Sierra Leone Since the advent of Islam and Christianity. PhD Thesis. University of South Africa.
15. Cozby, P. C. & S. Bates (2012). Methods in Behavioural Research. Lehrbuci: McGraw Hill.
16. Dawson, A. (2011) Sociology of Religion. London, SCM Press
17. Devi, P.S. (2017). Research Methodology: A Handbook for Beginners. Chetper, Chennai: Notion Press.
18. Dryness, W. (2009). A Primer in Christian Worship. Grand Rapids: Wm. P. Eerdmans Publishing Co.
19. Duncan, G. A. (2014) Inculturation: Adaptation, innovation and Reflexivity in an African Perspective. Department of History and Polity, faculty of Theology, University of Pretoria, South Africa.
20. Farhadian, C. (2007) Christian Worship Worldwide: Expanding Horizons, Deepening Practices. Grand Rapids, WM, Eerdmans Publishing Co..
21. Fofile-Nimoh, A. P. (2014). Akan Rites of Passage: A Theological Enquiry. Universidade Catolica Portuguesa. Faculdade De Theologia: PhD Thesis.
22. Gehman, R. J. (2005). African Traditional Religion in Biblical Perspective. Revised edition. Nairobi: East African Educational Publishers.
23. Heale, R & Twycross, A. (2015) Validity and Reliability in Quantitative Studies. Ramsey Lake Road: Laurentian University.
24. Jason, J. (2017). The Myth of Disenchantment: Magic, Modernity, Abalogu & Okolo: An Assessment of the Early Theories of Religion by Edward B.
25. John, Paul II. 1982. Discourse. January 16. Cittadel Vaticano: Liberia Editrice Vaticana.
26. John, Paul II. 1998. Encyclical. Faith and Reason. Vatican City: Libreria Editrice Vaticana, 71.
27. Kalu, A. (2008). African Pentecostalism: An Introduction. New York: Oxford University Press.
28. Khan, I. A (2019) An Igwebuike Approach to the Study of African Traditional Naming Ceremony and Baptism. International Journal of Religion and Human Relations, Volume 11 No. 1 pp: 25-52
29. Kasomo, D. (2009). Analysis of the Rites of Passage and their Relation to Christianity. International Journal of Sociology and Anthropology. Volume 1 (8), 156 -166.
30. Kline, P. (1999). The Handbook of Psychological Testing. 2nd Ed. London: Routledge.
31. Kombo, D. K., & Tromp, D. L. A. (2006). Project and Thesis Writing: An Introduction. Pauline Publications Africa.
32. Kothari, C. R. (2004). Research Methodology: Methods & Techniques. New Delhi: New Age International (P) Limited, Publishers
33. Kumar, R. (2014). Research Methodology: A Step-by-Step Guide for Beginners (4th Ed.). Thousand Oaks, CA: SAGE.
34. Kurgat, S. G. (2009). Theology of Inculturation and the African Church. Maseno University: Department of Religion, Theology and Philosophy. Maseno University.
35. Kyalo, P. (2013). Initiation Rites and Rituals in Africa Cosmology. International Journal of Philosophy and Theology, pp 34-46.
36. Kayeli, E. C. (2012). The Role and Naming of Birth, Naming, Initiation, Marriage and Death Rituals among the Logoli of Western Kenya in View of Inculturating related Sacraments in the Roman Catholic Church. University of Nairobi: PhD Thesis. Department of Philosophy and Religious Studies.
37. Lugira, A. M. (2009) World Religion: African Traditional Religion. New York: Chelsea House.
38. Mbiti, J. (1999). African Religion and Philosophy. Jordan Hil: Heinemann Educational Publishers.
39. Matobo, T. A., Makatsa, M. & Obioha, E. E. (2009). Continuity in Traditional Initiation Practice of Boys and Girls in Contemporary Southern Africa Society. Study Tribes Tribal 7(2):105-113.
40. Mbiti, J. (1969). African Religion and Philosophy. 2nd Revised and Enlarged Edition. Jordan Hill: Heinemann Educational Publishers.
41. Mbiti, J. (1990). African Religion and Philosophy. Jordan Hill: Heinemann Educational Publishers.
42. Mbiti, J. (1997). African Religion and Philosophy. Second Edition. Oxford: Heinemann Educational Publishers.
43. Mbiti, J. (1999). African Religion and Philosophy. Second Edition. Halley Court Jordan Hill: Heinemann Educational Publishers.

44. Mbiti, J. S. (2009). *Introduction to African Religion*. Illinois: Waveland Press.
45. Mbiti, J. (2015). *Introduction to African Religion*. 2nd Edition. Jordan Hill: Heinemann Educational Publishers
46. McBride, J. (2011). *Rite of Passage: A Father's Blessing*. Chicago: Moody Publishers.
47. Monchari, R., Broerse, J. & Nangulu, A. K. (2017). Food Beliefs and Practices among the Kalenjin Pregnant Women in Rural Uasin Gishu County, Kenya. *Journal of Ehnobiology and Ethnomedicine*, pp. 13-29.
48. Mugenda, O. M. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: African Centre for Technology Studies (ACTS) Press.
49. Mugenda, O. M. (2002). *Research Methods: Quantitative Approaches*. Nairobi: Acts Press.
50. Nde manu, M. T. (2018). Traditional Religion and their Influence on Worldviews of Banwa People of Cameroon: Expanding the Cultural Horizons of Study Abroad Students and Professionals. *Interdisciplinary Journal of Study Abroad Vol XXX Issue 1*, pp 70-84.
51. Njoku, M. G. (2013). Psychology of Syncretistic Practices within the Church (A Paper Presented at the 3rd Synod of the Catholic Dioces of Enungu). Godfrey Okoye University Catholic Diocese of Enungu (pp. 1-11). Godfrey Okoye University.
52. Njoku, M. G. (2016, February 16). Psychology of Syncretistic Practices within the Church. Retrieved from ResearchGate: <https://www.researchgate.net/publication/29472799>
53. Ntombano, L. (2015). *The Trajectory of Christianity and African Ritual Practices: The Public Silence and the Dilema of Mainline or Mission Churches*. University of the Free State: Department of Religion and Theology.
54. Nyahera, C. (2015). *The Influence of Luyia traditional Religious Rituals on Christianity. A Case of African Israel Nineveh Church in Vihiga County, Kenya*. University of Nairobi: Department of Philosophy.
55. Nwadiokwu, C. N., Nwadiokwu, E.S., Flavour, E. N. & Okwuazum, M. E. (2016). Rites of Passage African Traditional Religion. *International Journal of Education and Research*. Volume 4 No 9.
56. Nyahela, C. (2015). *The Influence of Luyia Traditional Religious Rituals on Christianity. A Case of African Israel Nineveh Church in Vihiga County, Kenya*. University of Nairobi: Department of Philosophy.
57. Okafor, I. U. (2014). *Towards an African Theology of Fraternal Solidarity*. Oregon: Pickwick.
58. Okafor, M. I. (2016). Integrating African Values with Christianity: A Requirement for Dialogue between Christian Religion and African Culture. *Mgbakoigba Journal of African Studies*. Volume 6, 1-9.
59. Okeke, C. O., Ibenwa, C. N. & Okeke, G. T. (2017). Conflicts between African Traditional Religion and Christianity in Eastern Nigeria. Retrieved May 15, 2021, from <https://www.doi.org/101177/215824409322>
60. Oso, W.Y. & Onen, D. (2008). *A General Guide to Writing Research Proposal and Report: A Handbook for Beginning Researchers Second Edition*. Kampala: Makerere University Printery.
61. Okafor, M. I. (2016). Integrating African Values with Christianity: A Requirement for Dialogue between Christian Religion and African Culture. *Mgbakoigba Journal of African Studies*. Volume 6, 1-9.
62. Okeke, C. O., Ibenwa, C. O. & Okeke, G. T. (2017). Conflicts between African Traditional Religion and Christianity in Eastern Nigeria. Retrieved May 15, 2021, from <https://www.doi.org/101177/215824409322>
63. Seale, C., Gobo, G., Gubrium, F.J., & Silverman, D. (2004). *Qualitative Research Practice*. UK: University of London.
64. Senn, F. C (2012). *Introduction to Christian Liturgy*. Minneapolis. Fortress Press.
65. Snyder, H. (1982). *The Lion Handbook of Christian Beliefs: A Comprehensive, Reliable Text: In Full-colour Photographs, Diagrams, and Charts*. Special Edition. A Living Community. Yugoslavia: Lion Publishing P/C.
66. Taylor, B. (2021). *Encyclopaedia of Religion and Nature*. Volume1: A-J. New York, Continuum.
67. Weber, R. E. (1994) *Worship Old and New*. Revised Edition. Grand Rapids, Zondervan
68. Wainwright, G. & Tucker, K. W. (2006). *The Oxford History of Christian Worship*. Oxford, New York: Oxford University Press.