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ADOLESCENT SPIRITUALITY.

Student's Declaration

**ADOLESCENT SPIRITUALITY: AGE OF CONVERSION
AND SPIRITUAL DEVELOPMENT IN
SELECTED
CHRISTIAN UNIVERSITIES IN KENYA
AND ITS IMPLICATIONS FOR YOUTH MINISTRY.**

I declare that this is my original work and has not been submitted to any other College or University for academic credit.



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June 20, 1997

ABSTRACT

This study was a replication of Lamport's study. Its purpose was to find out similarities or differences to Lamport's study to justify more confidence in the validity of research findings and determine the degree to which findings apply to other populations when different subjects at a different time and in a different setting are used.

The Master of Arts students at Daystar University responded to the questionnaire related to the age of conversion, and the undergraduate students at Africa Nazarene University responded to the questionnaire related to the spiritual development facet.

Based on the research questions, this study dealt with the age of conversion, the extent to which males and females differ in age of conversion, the most common contributing factors in becoming a Christian, the major influencing factors for spiritual growth in adolescents, the extent to which adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little, or non-existent.

Findings of this study showed that adolescence is the prime age of conversion and that males become Christians earlier than females. However, there was no significant difference for males and females in factors influencing spiritual growth. Home, parents, school, the reading of the Bible and other Christian materials, music and Bible studies were found to be the most influencing factors for conversion and spiritual development.

DEDICATED TO:

My Loving Wife
Prisca Ntiringaniza Nzigo,
Our beloved and understanding Children
Jean de Dieu, Grace, Prefere, Prosper
and Patience

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CHAPTER ONE

INTRODUCTION

One of the tasks of any local church is its education ministries. In such ministries the ultimate goal is conversion. Ever since Saul of Tarsus became Paul the Christian and Augustine the sensualist became Augustine the saint, the Christian Church has been unable to forget the reality of the transforming power of Jesus Christ. In a world which is being threatened by AIDS, cancer, drugs, alcohol, unredeemed human nature, and where millions of people know little or nothing of the Christian faith, conversion becomes central to the proclamation of the gospel.

The Christian Church as a whole needs to be recalled to a belief in conversion. For many years the so-called liberal churches have neglected the reality of conversion. The more conservative churches have made much of being “born again”, yet all too often they reveal a limited understanding of what it means to enter fully into the new life of Christ (Morris 1981, ii).

It is known that churches used to own or still own schools. Most of the African schools were established by churches and missions. Many people believe that church-related schools contribute to the religious practice of their students. But religious practice has no value unless it is based on a personal encounter with the Lord Jesus Christ; for religious practice, such as church attendance, is not a good predictor of

faith. Thus, Christian school leaders should always seek to create an environment in which Christian values, faith and Christian morality influence every aspect of school experience. One of the goals of church schools should be to lead students to receive Christ in their lives and promote their spiritual development as well as their intellectual growth.

Intending to gain an elemental insight into adolescent spirituality, Mark A. Lamport conducted a research project which aimed at investigating two facets of adolescent spirituality: Age of Conversion and Factors of Spiritual Development. The findings of the research showed that there was a prime age period of conversion and influencing factors to becoming a Christian as well as factors of spiritual development. Reading the Bible, family influence, conviction of sin, testimony of friend/family, religious discussion, role model were found to be the top six factors that influence Christian conversion. Church services, mother, other person, youth group meetings, pastor/minister, personal devotional time were found to be the top six influencing factors on spiritual growth (Lamport 1990, 23,25). Because of what is said above, the main concern of this study was to explore the similarities to Lamport's research when carried out in a different socio-environmental context. To do so, the study replicated Lamport's study.

Thus, the research adopted Lamport's methodology. This adoption included the research questions, the terms used, the instrument design, the influencing factors to becoming a Christian and the influencing factors on spiritual growth of adolescents.

Purpose of the Study

Using different subjects at a different time and in a different setting, the present study sought to find out similarities to Lamport's studies to justify more confidence in the validity of his research findings and determine the degree to which these findings may apply to other populations.

Research Questions

Since the study is a replication, it adopted Lamport's research questions with some slight modifications.

1. At what age do people become Christians in selected Christian Universities in Kenya?
2. To what extent do males and females differ in age of conversion in selected Christian Universities in Kenya?
3. What are the major factors that contribute to becoming a Christian in selected Christian Universities in Kenya?
4. What are the major factors influencing spiritual growth in adolescents in selected Christian Universities in Kenya?
5. To what extent do adolescent males and females differ in factors influencing spiritual growth in selected Christian Universities in Kenya?
6. To what extent do adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little, or non-existent?

The first three questions seek to find out the age of conversion and the last three, the factors influencing spiritual growth.

Significance of the Study

If the church is to survive, it should first seek to minister effectively to youth and should know how to maintain their interest in church involvement.

In general, Christian Education in Africa has been based on Western models. As such, youth programs and textbooks for Youth Ministry have been designed from a Western perspective and yet are often used for youth ministry in Africa. But programs and textbooks designed in the West and for the West do not necessarily help youth leaders in the African Church to meet the exact needs of their youth (Cole 1978,1).

The assumption has been that the teaching methods used in the West can also be used wherever and whenever teaching takes place and bear the same results (Bowen 1984, 4). Lamport did his study in North America among modern North Americans. The study arrived at the conclusion that adolescence is a prime age period of conversion. The findings of the study showed that there are definite factors which contribute to becoming a Christian and to spiritual development such as: "Reading the Bible, family influence, conviction of sin, testimony of friends and family members, and role model..." (Lamport 1990, 22). Since literature on conversion and religious pilgrimage is relatively extensive for adults and children when compared with what is known about adolescent faith, it is crucial to replicate Lamport's studies. If Lamport's

findings are supported, the replication will have a major impact upon Christian education practice in Africa. The findings will apply to other populations and will open up a new area of investigation for later studies.

This study will then contribute to the knowledge of strategies for Christian Education in Africa, especially the area of Youth Ministry. The study also hopes to bring to light the age of conversion and the most important factors which influence spiritual development of adolescents in selected Christian Universities in Kenya. Thus, the study will be a helpful tool to church leaders, pastors, theologians, Christian educators and parents to evaluate and plan effectively their Christian ministry programs to youth.

Definition of Terms

Since the study was to investigate whether there is an agreement between the findings of the present research and Lamport's about age of conversion and factors of spiritual development, the researcher adopted the definitions of Lamport on such terms as: Christian, conversion and spiritual development. Other terms defined which are not Lamport's are: adolescent and commitment.

Christian:

A person who has experienced a conversion and believes in God the Father, the Creator of heaven and earth; Jesus Christ, the Son of God, who died for our sins, who rose from the dead and is coming again; the Holy Spirit who was given by God to comfort and guide us; and the Holy Bible, the inspired Word of God (Lamport 1990, 20).

Conversion:

A decisive change in self, whether gradual or sudden, from a state of unbelief or lack of understanding, to a state of belief in the Gospel of Jesus Christ (Lamport 1990, 20).

Spiritual Development:

That act of moving toward becoming more like Christ in both mind and action; deepening one's personal relationship with Christ; and increasing the commitment toward these goals (Lamport 1990, 20).

Adolescent:

A person who is between puberty and maturity. The approximate ages are: 12-21 for girls, who mature earlier than boys, and 13-22 for boys (Chaplin 1985,13).

Commitment:

A moral dedication to a doctrine: an engagement (Brown 1993, 452).

Assumptions

Based on Lamport's findings and the reviewed literature, the following seven assumptions were made. It is expected that:

1. Adolescence is the prime age of conversion.
2. Females become Christians earlier than males.

3. Reading the Bible, family influence, testimony of a friend/family member, religious discussion, role model and conviction of sin will rank as the most common factors influencing becoming a Christian.
4. The gathering of believers for Sunday worship and weekly youth group meetings, role modeling of parents, Christian peers, pastors will score the highest positive responses as the major factors influencing spiritual growth in adolescents.
5. There will be no significant difference between males and females in factors influencing spiritual growth.
6. Females will respond between 10% - 21% higher than males for the following factors of spiritual growth: church services, youth group meetings, retreats, youth pastor, personal crisis, siblings/relatives, and service projects.
7. The role of the mother will move from very influential to off the top five responses going from high to no Christian influence in the home (see Lamport 1990, 27).

Delimitations and Limitations

This study was limited to two Christian Universities in Kenya. The first is Daystar University (D.U.) whose students in Master's degree programs answered the questionnaire related to "Age of Conversion". The second University is Africa Nazarene University (A.N.U.) whose students in undergraduate programs answered the questionnaire related to factors influencing spiritual development.

Lamport had two different samples for his study. For the first sample, respondents were Christian adults from ages 30-89. His second sample was composed of Christian

young adults from ages 18-25. In the present study, the oldest student at Daystar University was 54 years of age, with the average age of the Master's students being 37 (1997). Daystar University (D.U.) students were therefore regarded by the researcher as Christian young adults and were therefore administered Lamport's questionnaire for Christian adults.

The Africa Nazarene University students had an age range of 18-38 which the researcher regarded as appropriate for this aspect of the study.

For the "Spiritual Development" facet, Lamport's subjects were Christian young adults from ages 18-25. However, this research had certain limitations. While Lamport's subjects were 30-89 and 18-25 years old for the "Age of Conversion" and the "Spiritual Development" facets respectively, none of this present study's subjects was beyond 55 years old at the time of instrument distribution. Furthermore, Lamport's subjects and this researcher's subjects were unequal in size and in some other aspects such as ages. The researcher did not broaden the investigation to include more and varied Christian groups and church settings as did Lamport because of time and financial constraints. Another limitation concerned the sampling methods. Lamport used voluntary sampling. This study was limited to simple random sampling method to ensure that each member of the target population had an equal chance of being selected into the sampling frame.

CHAPTER TWO

LITERATURE REVIEW

Substantive Review

Definition of Conversion

Different definitions have been given to the term “conversion” by different people. Some define “conversion” as a spiritual encounter equated with the experience alluded to by Jesus in his answer to Nicodemus regarding his authority (Gillespie 1991, 3).

Others define conversion as the change of individuals in their inmost lives. However, conversion is a word with a simple definition but with a wide connotation. Basically, conversion means a turning round, hence, change (Brandon 1960, 17). The Random House Dictionary of the English Language defines conversion as change in character, form, or function (Stein 1983). It is also a spiritual change from sinfulness to righteousness, a change of attitude, emotion, or viewpoint from one of indifference, disbelief, or antagonism to one of acceptance, faith, or enthusiastic support, especially such a change in a person’s religion.

In the language of every day conversation, the word conversion is used with a variety of meanings. Perhaps the following words are adequate as to its meaning: adjustment, change, integration and commitment (Brandon 1960, 17). Thus, when the politician

remarks that he is speaking to the converted, he means that his audience is well informed, enlightened and already committed to his way of thinking. Christian conversion is then to commit oneself to Christ (Brandon 1960, 19).

It is usual to speak of a person being converted though the word conversion has an active rather than a passive flavor. The implication is that an action is performed by the subject and not an operation performed on him. Thus a person converts him/herself to, rather than being converted by, though the change is sometimes radical and so far reaching that, in recounting it, the subject emphasizes what he/she experienced and overlooks what he or she did.

Johnson and Malony point out what was the first attempt to describe and understand Christian conversion in scientific terms. They wrote: "Science has conquered one field after another, until now it is entering the most complex, the most inaccessible, and of all the sacred domain --- that of religion" (Johnson and Malony 1982, 10). This shows that Christian conversion cannot be empirically tested and verified.

Christian conversion is not unique to the twentieth century. There are many examples of the experience of conversion in the Old Testament as well as in the New Testament. There are many individual stories of people experiencing it. Abraham (Gen. 12:1,4), Moses (Ex. 3:1ff), Jacob (Gen. 32:22-28), the Widow of Zarephath (1 Kings 17:24), Samuel (1 Sam. 3:19-20), Miriam (Nu. 12:9-15), the prophets, Saul of Tarsus who became Paul (Acts 9:4-9; 26:12-18), Silas (Acts 15:22,32), Stephen

(Acts 6:5; 7:55), the man of Ethiopia (Acts 8:36-39), and apostles (Mk. 1:14-20) were summoned by an insistent God in such a way that the experience could only be called a “right-about-face, direct turn-around, or redirection to calling” (Gillespie 1991, 23).

The New Testament gives instances of change from one way of life to another. The disciples were called to follow Jesus (Mk. 1:14-20); those who met Jesus of Nazareth were healed in spirit and called to follow a new way of life (Jn. 8:11; Mk. 10:52). The record of three thousand at Pentecost (Acts 2:41), the Greeks at Antioch (Acts 11:19-20), the Ethiopian eunuch (Acts 8:36-39), the jailer (Acts 16:31-34), Lydia (Acts 16:13-15), Paul (Acts 9:4-9), Barnabas (Acts 4:36-37), Martha and Mary (Jn. 11: 21,32), shows that all these people were called to follow and were changed. As can be seen from the above, the word “conversion” does not appear often in the Bible. Certain synonyms translated in English such as repentance, regeneration and being born again are used frequently through the Bible. The Bible teachings agree with Gillespie who says:

Conversion, no matter how it may be described, implies a change from one lifestyle to another by abandoning an aimless and unsatisfying perspective in exchange for a new and more promising incentive to live a more meaningful life. Conversion is the call to holiness and discipleship which draws an individual to the ethical demands of Christian life (Gillespie 1991,27).

The conversion experience summons up almost endless figures of speech in the New Testament writings. It is referred to as a transfer out of darkness into light (I Peter 2:9), a spiritual rebirth (John 3:3), a restoration from impurity (Titus 2:14), a translation from death to life (John 5:24), a turning away from Satan to God (Acts 26:18), a totally new

creation (II Cor. 5:17), a getting rid of an old and acquiring a new humanity (Col. 3:2-8).

Conversion implies therefore a new kind of life. It plays an important role in

Christianity and Wells acknowledges this when he says:

Christianity without conversion is no longer Christian, because Christian conversion means turning to God and this turning involves forsaking sin with its self-deifying attitudes and self-serving conduct, and turning to Christ whose death on the cross is the basis for God's offer of mercy and forgiveness (Wells 1989, 27).

The word conversion has become associated with hellfire-and-damnation preachers.

Because of such a confusion, some have suggested that the term conversion be

dropped from the Christian's vocabulary altogether (Davies 1967). However, despite

all doubtful association to conversion, this term cannot be avoided if one wants to

continue doing justice to the Bible. If conversion is taken out of the Bible, it means

that the central message of the Bible has been taken out. Quoting Loffer, Morris

responded to the above suggestion and said:

Fellowship minus the passion of conversion leads to ghettoism; service minus the call to conversion is a gesture without hope; Christian education minus conversion is religiosity without decision; and dialogue without challenge to conversion remains sterile talk (Morris 1981, 30).

Types of Conversion

Brandon (1960,27), from his own pastoral experience and specialized study,

identified five distinguishable "types" of conversion:

- i. Unconscious conversion: In this type, the process of spiritual integration becomes an unconscious process. The person has a living faith but he/she cannot remember when he/she made the decision. The person does not recall whether there was a

time when he/she did not believe. Whatever happened in his/her life was not a crisis but a process. This concept of conversion is not a twentieth century thought. As long ago as 1873, there were people who were aware of such a kind of conversion. On the aspect of conversion, Brandon quoted Dale describing conversion as an unconscious process of growth in personal religion and says:

There are not a few who can testify that 'from their childhood' they knew not 'the Scriptures', but God Himself; they came to know Him they cannot tell how; they knew Him just as they knew the blue sky or their mother's love; they knew Him before they could understand any name by which in our imperfect human speech we have endeavored to affirm His goodness, His power, or His glory (Brandon 1960, 28).

There are many in today's church of whom this is true; and their experience is as valid as those of their fellow church members whose conversion has been more spectacular. It is regrettable that this type of conversion experience is not always recognized by those who engage in evangelistic enterprise.

- ii. Gradual conversion: This type of conversion extends over a period of months, even years. When people hear the phrase, "I got saved" or "he/she got saved", the implication is that this event or experience could have happened sometime in the past or at some exact moment, done in a split second, once-for-all. Looking back, the subject is able to trace the main paths by which he/she has been brought on his/her spiritual journey and even recall a special moment of spiritual enlightenment, decision, or surrender. The gradual conversion differs from what is called unconscious conversion by the fact that the subject passes through a definite, conscious experience. This gradual conversion is described as a process of enlightenment. It is also described as an emergence of a new life, or as a new

quality of life. Sometimes, it is referred to as a process of development until the subject is brought nearer and nearer to God and finally discovery is made by acceptance of Jesus Christ as Lord and Savior; but always the two essential characteristics are mentioned, namely: the gradual process, and the eventual crisis or climax (Brandon 1960, 29). This type of conversion is sometimes referred to as progressive conversion. Three different calls are said to come from God in conversion which protract the experience. These calls are preparatory, general and effectual. In this sense, conversion becomes gradual or progressive (Johnson and Malony 1982, 107-108).

iii. Conversion by stages: This is a variant form of gradual conversion. This type of conversion is characterized by a series of crises. The subject develops an awareness of spiritual progress at each stage of the experience, but he/she does not reach the sense of attainment or full conscious assurance except at the last stage. There are people who have experienced two, three, four and even five stages of conversion (Brandon 1960, 29).

iv. Sudden conversion: Here the crisis is more prominent than the process. The classic case of Christian conversion is that of the apostle Paul (Acts 9:1-19; 22:1-21; 26:1-23). The experience was dramatic, decisive, and determinative. Paul was never the same again. The New Testament balances the sudden conversion of Paul with the more gentle and subtler changes wrought in people like Zacchaeus, Matthew, Lydia and Timothy to say nothing of all those nameless souls who are lumped

together as converts, saints and martyrs in the book of the Acts, the Pauline epistles, and the letter to the Hebrews (Kerr and Mulder 1983, XI).

Thus,

Sudden conversion is a revolutionary experience changing completely long-standing habits of thought, feeling and will. In analyzing the details of sudden conversion, the preparatory process must not be ignored. For a literally instantaneous conversion never occurs (Brandon 1960, 31).

Like the apostle Paul, Augustine's career as a churchman and theologian began with a sudden, dramatic conversion.

- v. Conversion and reconversion: A study of different types of conversion would not be complete if "secondary conversion" or reconversion" is left out (Brandon 1960, 32). This is a second definite experience which appears to become so important in some cases of childhood or adolescent conversion in order to confirm and/or to complete conversion. The confirmatory experience helps the child or the adolescent to adjust his/her religious outlook to his/her adult way of life. This reconversion is important because the child who decides to follow Christ may be making a sincere surrender, but, that surrender cannot be more complete than the stage of his/her natural development will allow.

In conversion and reconversion, two experiences are to be distinguished and both are real and final at the time of their occurrence in the consciousness of the subject. The first experience is vital, deeply affecting the person's life and the second experience becomes necessary to meet the new need. This second experience is important to human beings and is always real. Man has different needs. He/she

has social needs, physiological needs, psychological and spiritual needs. In the second experience, man feels that he/she has spiritual needs to be met. Thus, he/she feels:

A spiritual failure, and frustration, a conviction of sin, a longing after holiness. [In this experience], doubts and problems are dealt with and a sense of reconciliation, release and power [occupy his/her soul] (Brandon 1960, 33).

Theologically, the first experience is associated with the work of Jesus Christ as Redeemer and the second experience is associated with the person and Work of the Holy Spirit, and with the idea of sanctification. This does not mean that the Holy Spirit is not associated with the first experience. He is the one who regenerates. In the second experience the individual is said to have been filled with the Holy Spirit. Whether there are different types of conversion or not, one thing remains true. In every case the outcome is the same: belief in God and faith in Jesus Christ.

Age of Conversion

The Old Testament is full of stories of change. This change does not discriminate anybody. It is a change for all levels and all ages of the society. However, as early as 1881, studies had already shown that adolescence was the typical age of conversion. Conversion was defined as process to maturity as it concerned with the fundamental redirection of life.

Brandon, quoting E.D. Starbuck, has noted that the vast majority of conversions appear to take place before the age of twenty. In a recent survey of 700 cases of conversion (350 males and 350 females), it was found that: 253 of the subjects (or 36

percent of the sample) were converted between 15 and 21 years of age; and only 111 or 16% were converted after 21 years of age (Brandon 1960, 24). When Lampport conducted a study in the United States of America, the findings showed that the average age of conversion was 15.5 and that there was little significant difference which could be attributed to gender although there was indication that females become Christians earlier than males. Lampport has also noted: "One oft-published statistics that Campus Crusade used for Christ publications is that 85% of persons who become Christians are converted at the age of 18" (Lampport 1990, 20). This publication, however, has not been tied up to any empirical study. A study was done in the United States of America to calculate the odds of persons becoming Christian at various ages and the statistics found were as follows:

After 25 years, one person in 25,000 becomes a Christian; after 35 years one person in 50,000 becomes a Christian; after 45 years one in 200,000; after 55 years one in 300,000; after 65 years one in 500,000 and after 75 years one person in 700,000 (Lampport 1990, 20).

This shows that conversion does not occur with the same frequency at all periods of life. According to the study concerning the odds of becoming Christians, if conversion does not take place before the age of 20, the chances that it will ever be experienced are small. Conversion is more frequent between ten and twenty-five years. One may raise a question as to why conversion of most of the people occurred before the age of twenty-five. The traditional psychodynamic view is that conversion occurs as a solution to conflict that arises out of early childhood experiences. This view is built on Sigmund Freud's theory of Oedipus complex. The theory compares the power of a father to the omnipotence of God. Thus, as the boy acknowledges how powerful

his father is, he puts away the Oedipus complex. In the same way, the convert accepts the omnipotence of God and resolves the Oedipal situation which has been displaced into the sphere of religion (Johnson and Malony 1982, 42). Dealing with the same subject, Johnson and Malony observe that:

Adolescence is often a period of the greatest turmoil and development; a period of struggle against authority in an effort to achieve independence and this struggle often results in extreme attitudes of resentment and hostility, therefore conversion happens as a means for channeling hostility (Johnson and Malony 1982, 42).

While adolescence has been found to be the period when most of the people make a decision to accept Christ, another element has also been found in regard to adolescent conversion. Conversion varied by gender. Adolescent females are converted generally between 13 and 16 while among males it occurs most often at 17, and immediately before and after that year. Thus, Lamport quoting Ferm states that:

Adolescence is undoubtedly the time when most of life's decisions are being made; it is little wonder, therefore, if during this time, decisions concerning religion should be made (Lamport 1990, 21).

Yet a warning to Christian Education leaders is that conversion should not be limited to a phenomenon of adolescents. To do so would mean to explain the Scriptures unnaturally and a failure to distinguish between types of conversion (Ferm, quoted in Lamport 1990, 21). Conversion can be experienced by children, youth, young adults and even by senior citizens.

Factors Leading to Conversion

As mentioned early in this chapter, conversion means change, and people resist change. In order for conversion to occur, there are some factors without which conversion cannot take place anyway.

The home may be one of the leading factors to Christian conversion. A child raised in Christian home may find conversion so natural that he or she cannot remember when he or she was converted. This shows how home life is an essential aspect of ministry and it should not be neglected. The church's role here is to help Christian parents with this high calling: raising children "in the training and instruction of the Lord" (Eph. 6:4). The explicit teachings on parenting are surprisingly sparse. But, from these few passages (i.e., Gen. 18:19; Deut. 6:4-11; Eph. 6:1-4; Col. 3:20, cf. 2 Tim. 1:5; 3:14-15), it is clear that the primary context for the Christian education of children is in the home -- within family relationships, not in the corporate meeting of the church. The children's Sunday School program has a strong tendency toward becoming a surrogate spiritual parent, taking over the responsibility that God has given to parents of providing biblical instruction for their children (Issler 1990, 83). Thus, the Sunday School program or any other church activity should not discharge the duty of parental calling. Any church program should become a laboratory school for training parents in how to relate with and communicate God's truth to their children. Other factors contributing to becoming a Christian include: reading the Bible, family influence, conviction of sin, testimony of friend, religious discussion and role model.

When dealing with the question related to the "Factors of Development," church service, mother, other person, youth groups meetings, pastor/minister, personal devotional time all got high positive percentages ranging from 74% to 84%.

Comparing males and females the table below shows the findings of the study.

Table 1: Influencing Factors Comparing Males and Females (N=229)

Factor	Male		Female	
	Rank	Positive Percent	Rank	Positive Percent
Mother	1	80	3	82
Church service	2	79	1	89
Devotional time	3	74	6	74
Youth group meetings	4	69	4	80
Pastor	5	69	5	77
Youth group members	6	67	8	74
Father	7	67	11	70
Christian literature	8	66	9	73
Retreats	9	54	7	74
Sunday School	10	63	10	70
Other person	11	62	2	87
Group Bible studies	12	61	13	65
Christian concerts	13	57	16	56
Youth pastor	14	56	12	69
Personal crisis	15	49	15	58
Summer camp	16	44	18	49
Sibling	17	42	14	63
Peers in school	18	42	19	46
Teachers	19	34	20	40
Parachurch organization	20	33	22	30
Service project	21	33	17	52
Other	22	28	21	35
School	23	27	23	28
TV/radio evangelists	24	16	24	12

Source: Lamport 1990, 26.

Differences in Spiritual Growth in Different Spiritual Environments

Other findings which are of interest were found when another question, “To what extent do adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little, or non-existent?” was answered (Lamport 1990, 27). As the answer to the above question, the top five positive influencing factors were identified for

each of the four categories. Table 2 below illustrates the findings.

Table 2: Differences in Spiritual Growth when Raised in Different Spiritual Environments

High Christian influence at home	Medium Christian influence at home	Low Christian influence at home	Non Christian influence at home
Mother	Church Services	Other person	Youth group Member
Church services	Mother	Church services	Retreats
Pastor/Minister	Youth group meeting	Sunday School	Parachurch Organization
Father	Other person	Youth group meeting	Church services
Other person	Retreat	Youth member	Christian Literature

Source: Lamport 1990, 27.

The Definitions of Spirituality

Spirituality is what permits human beings to make sense of life. It is life's motor in every aspect, be it technical, psychological, sociological, political, or artistic (Mbuy-Beya 1994,65).

In today's world people are actively seeking religious experience. People, especially youth, are searching for a "word from beyond". They want to sense a transcendent reality. Everywhere men go, they can see symptoms of this quest. Church leaders are aware of new fundamentalism, new Pentecostalism, and new evangelical movements. These are symptoms of a great spiritual hunger. Churches are losing their members to these movements because they say they cannot experience God in their former denominations.

Mark S. Young, in his article, "Nurturing Spirituality in the Matrix of Human Development", has proposed three orientations to spirituality. The orientations are

escapist, rationalist and activist (Young 1990, 87).

Escapist spirituality is defined as an attempt to retreat into individual experiences of reflective meditation or inner searching for true being or ecstatic utterance in order to meet God (Young 1990, 87).

As conversion is not objective so is spirituality. Being spiritual is a personal business as well as a divine business. None can be spiritual unless he has had the inner focus upon the person of Christ and has experienced conversion. Spirituality happens then, when a person meets and interacts with God and comes to the identification and confession of sins of passion and pride. The worshiper must struggle against temptation and the distractions of worldly cares in order to maintain a heavenward orientation. In his article, Young says that Thomas A' Kempis believed that spiritual union is achieved in the pure meditative focus upon the Person of Christ and that through that spiritual union, the person experiences the peace of heart which comes from the love and grace of God. Such a peace of heart is seen as the evidence of spirituality; it is a rest from one's struggle to overcome the temptations and distractions of Satan, a rest found only in union with God. Spirituality becomes then, an intensely private, an individual, subjective, encounter in the inner person with the living God (Young 1990, 88).

In escapist spirituality, solitude and silence are valued in order to enhance the meditative focus of the worshiper. This does not mean that all within the escapist

orientation value solitude and silence in that perspective. For instance, in a Pentecostal escapist perspective to spirituality, the interaction of God and man occurs not in silence but in ecstatic utterance. To this type of Pentecostal, spirituality happens when the worshiper meets God in the experience of speaking in tongues or, “just as the monastic attempted to escape the distractions and temptations of the world through silence, the Pentecostal attempts to escape the world through ecstatic experience” (Young 1990, 88).

Escapist spirituality is therefore an experience in which a person focuses completely on God and self and does all he or she can do in order to feel the presence of the deity.

The rationalist spirituality, however, is based upon the intellectual capacity to understand and then apply to spiritual experience biblical data and/or theological formulation. The objective data are considered to be the only appropriate source of guidance of spirituality. This implies that if one wants to study spirituality in the rationalist approach, he or she must learn the hermeneutical/theological exercise and this is based on the cognitive processes of reason and analysis. Rationalist spirituality flows strongly out of Reformation traditions. The reformers’ writings were intended to be a guide to spirituality. When Luther translated the New Testament into German and when Calvin wrote the “Institutes of Christian Religion”, both wanted to provide for their followers, a guide to spirituality. Thus, spirituality can be defined and understood according to theological traditions one is familiar with. However, a

proper understanding of biblical data, the willingness to obey the Word, the total commitment to God, to neighbors and the willingness to let the Holy Spirit control the life of the converted is the real spirituality (Young 1990, 88-89).

The activist spirituality focuses on the affairs of men, particularly those in need of compassion or aid. True spirituality finds its source in the present human experience of struggling for liberation from injustice. This is the point of view that spirituality happens, as one in his or her struggle, senses the presence of God and the indignation of God toward oppression and as one depends on God in prayer and critical reflection (Young 1990, 89-90). The three orientations to spirituality that Young has proposed, may be compared to the points of an equilateral triangle. Spirituality is really what it is if none of the points from which one constructs it is left out or overemphasized (Young 1990, 90).

The Adolescent Faith and Scriptures

Before one may speak of adolescent faith and Scriptures, one must be aware of the fact that there are significant gaps in understanding the perplexing period of adolescence. What is known about adolescents in the areas of spirituality and psychological research is limited. Quoting Shelton and Adelson, Lamport acknowledges this by saying:

Not only in the area of spirituality, but also in the area of psychological research dealing with adolescence, there is more that we do not know than there is that we do know.... We know nothing, essentially, about normal religious experience for youth (Lamport 1990, 17).

Thus, our knowledge of adolescence is sketchy, confusing and controversial. Such lack of knowledge is even more remarkable in the specific writings related to adolescent spirituality. In the religious sphere, the literature on adult conversion and childhood conversion is relatively extensive when compared with what is written about adolescent faith. Lamport, quoting Strommen (1988:5) on what he calls scarcity of research on youth's faith said:

When Havinghurst and Keating (1971) combed material published over four decades, they found little solid research on youth where religion is included as a variable. Of the many chapters set aside for specialized topics and specific age groups, none was as lacking in published research as the chapter on church youth of high-school age (Lamport 1990, 17).

From research conducted on various areas of adolescence since 1971, only 2% of them have included the religious variable and addressed the items such as church attendance or denomination affiliation. One can see that research studies have not taken religious dimension seriously (Lamport 1990, 18).

The place of religion in the lives of youth is a mystery. Several studies agree that religious belief is high among the youth even though spiritual commitment is low among them (Brandon 1960, 24-25). If a person does not commit himself/herself to one thing that means he/she has already committed himself/herself to other things. Referring to Strommen's landmark study, Lamport, speaking of religious beliefs of youth, showed that 95% of the youth believe in God and yet their commitment to God was too low or non-existent (Lamport 1990, 18).

As far as adolescent faith is concerned, "we cannot even turn to the Scriptures for

help, for they do not address the notion of adolescent faith” (Lamport 1990, 18). Contrary to the above statement, Scriptures should be the source of reference for anyone who needs help in understanding adolescent faith.

The story of Joseph in Genesis, shows how faithful Joseph was to God though he was still young. Tempted by Potiphar’s worldly wife to lie with her, Joseph resisted because he feared God (Gen. 39:7-9). In every situation he honored God (Gen. 40:8; 41:46-49).

Samuel started the Lord’s ministry when he was a child and he served God from his youth until he was old (I Sam. 2:18; 26; 3:1; 8:1).

David, the man after God’s heart (I Sam. 13:14), determined to fight the giant Goliath when he was a youth. He believed the Lord would deliver him from the hand of that giant Philistine (I Sam. 17:31-33). In God’s name he fought and killed Goliath and brought honor and glory to the house of Israel. As a youth, he attributed his successes to God (I Sam. 17:45-47).

Amaziah, son of Joash, became king over Judah when he was a young man of twenty-five years old. He did what was right in the sight of the Lord and observed what was written in the Book of the Law of Moses (2 Kings 12:1-6).

A sixteen-year old king, Azariah’s trust and devotion to God helped Judah enjoy

peace and prosperity. The “Life Application Bible Commentators” say that such peace and prosperity had not been experienced since the days of Solomon (2 Kings 15:2-3).

Josiah became king when he was a boy of eight years. The fact that he restored true worship, so that all men of Judah and Jerusalem, priests and Levites, great and small, did not depart from following the Lord God after the restoration of the true worship demonstrates that as the king grew physically, he also grew spiritually and socially (2 Chr. 34:29-34).

Daniel, Hananiah, Michael and Azariah (Beltshazzar, Shadrach, Meshach, Abednego) were young men of great faith. They were not afraid to lose their lives for God’s sake. Though their names were changed, their faith never changed. Instead, because of their faith, they defied king Nebuchadnezzar’s order to fall down and worship the image of gold ((Dan. 2; 3:16-18). As they did not compromise, Nebuchadnezzar came to know that there is no other God who can deliver, except the Most High God of Shadrach, Meshach and Abednego (Dan. 3:29). The stand of these young men cannot be taken for granted. Belief in only one God was a distinctive feature of Hebrew religion. Many ancient religions believed in many gods. Being Hebrews, these young men were taught from childhood that the God of Abraham, Isaac, and Jacob is the God of the whole earth, the only true God (Deut. 6:6-9). They knew well the ten commandments:

“You shall have no other gods before Me. You shall not make for yourself a carved image.... You shall not bow down to them...” (Exod. 20:3-5).

In the New Testament, Timothy is one of many examples. He knew the Holy Scriptures from childhood and Paul exhorted him to continue to live according to the things which he had learned. Timothy became a Christian not because he had heard a powerful sermon but because of the solid Jewish training in the Scriptures from his mother Eunice and his grandmother Lois. As Timothy grew into a respected disciple of Jesus, Paul's confidence in him grew too. Such confidence was demonstrated by entrusting the young Timothy with important responsibilities (I Tim. 1:3-4).

When the Apostle John wrote about stages of life, he made reference to "little children, young men and fathers." He never talked of teenagers or adolescents (I John 2:13-14), unless one accepts that by "young men," he also meant adolescents. By referring to "little children" "young men" and "fathers" the apostle was using three major divisions in life, i.e., childhood, adolescence and adulthood (Brubaker and Clark 1981, 7).

From what the Bible shows about the faith of Joseph, Samuel, David, Amaziah, Azariah, Josiah, Daniel and his three friends, and Timothy, it appears that these young men stood firm in their faith because of their family background.

Contrary to what is recorded in the Scripture, it must be noted that some psychologists believe spiritual development is an adult phenomenon. Others such as Helminiak argue that spiritual development cannot begin unless one reaches the crucial turning point when one can be reflective, critical, and analytical about what

must be changed in one's life (Lamport 1990, 18-19). To these psychologists, children are unthinking, uncritical and are caught up in predominantly extrinsic force. The question which can be raised is, how can the above supposition fit with adolescence spiritual development? Are adolescents youth, adults or children? Whether psychologists consider adolescents as children or adults, one thing remains true and unchangeable. Adolescents can find a profound faith and furthermore, develop deep foundations along the Christian journey. Children can find the same profound faith, too. The difference can be found in the number of adolescents and children who decide to live a different life, a life which is submissive to the will of God. The adolescent period of life is most crucial for challenging youth to conversion experience and nurturing them deeper in their faith (Lamport 1990, 18). Young people are opinion shapers. If today's world is going to change for the better, it will become so only if today's youth will have changed as Paul says it in 2 Cor. 5:17. Unless adolescents are converted, the world is running the risk of losing them to the community's increasing disorders among the youth, i.e., alcoholism, vandalism, sexually transmitted diseases, violence and disruptive behavior.

Spiritual Development

Although definitions of spirituality have been given, the question still remains: Is there any difference between spirituality and spiritual development?

Spirituality is a state of being in relationship with the person of Jesus Christ. It describes those attitudes, beliefs and practices which animate peoples' lives and help

them to reach out towards supersensible realities. All religions have their spiritualities. This study deals only with Christian spirituality. Christian spirituality embraces the whole life. It is the implementation of both the commandments of Christ, to love God and our neighbor. It is conditioned upon the believer's obedience to confess sin and yield to the Spirit's will. And the result of the believer's action will be that he will depend upon God. To enter the state of spirituality, there must be an understanding of the teaching of the inerrant and authoritative Word of God. This understanding must be accompanied by faith in the written Word (Young 1990, 93).

Christian development or spiritual growth is a process of development which is nurtured through Bible study, prayer, church attendance and fellowship with others (Acts 2:42 ff.). As a person develops spiritually, he matures and becomes transformed into the image of Jesus Christ.

Spiritual development means that one's world view and cultural values form an interpreting grid through which a person understands and makes sense of Biblical data and determines his or her theological convictions. These theological convictions provide a guide for behavior by promoting a bias for theocentric morality in ethics, and decision making. If this promotion of a bias for theocentric morality in one's lifestyle does not take place, then spirituality and spiritual development have not really taken place. Spiritual development takes place when a person has understood the Scriptures, he or she modifies his or her cultural values and world-view and brings them into judgment and into conformity with the authority of the written Word of God and the reality of life experience (Young 1990, 92). The presence of the Spirit of

God, submissive faith in Jesus Christ as Savior and Lord, and love for God and man are distinctives of spiritual development which are not found in unregenerate persons.

Spiritual development is impossible without the Holy Spirit. Spiritual development will be seen in an individual if he/she has, through the help of the Holy Spirit, developed a right relationship with God, with others and self through faith in Jesus Christ.

The African Youth

African cultures differ on the ways they determine who is youth and who is not. Some African tribes depend on the initiation ceremonies to mark the beginning of youth and the end of childhood (Buconyori 1993, 91). Other African cultures depend on the marital status to determine whether a person is youth or an adult. According to this concept, any person who is not married is a child or a youth. Among the Burundi people, a person could get married at the age of 16 and he/she was known as an adult while another person of age 30 or more who was not married was always known as a youth.

Many churches in Africa define youth in terms of feeling young. The Nairobi Baptist Church has a very strong youth ministry. The young adults fellowship which was started in 1984 has young adults whose ages are 20-40 (Gichinga 1989, 72). It therefore seems arbitrary to fix any ages defining youth in Africa. Quoting the United Nations Educational and Scientific and Cultural Organization (UNESCO), Nyomi says that the United Nations Organizations recognize the age 15-25 at one point as the youth age. The same organization on the other point, recognizes that persons

under thirty-five, especially if they are students, as youth for the same students regard themselves as youth. The African young people's organizations fix the upper limit age at between 30 and 35 years old (Nyomi 1993, 16-17). Even though, the African youth are found in different categories (1) the illiterate, (2) the schooled, (3) semi-illiterate and out of school youth, (4) street youth, (5) working youth, (6) the handicapped youth, (7) the church youth (Buconyori 1993, 92-94). All these categories of youth have their specific problems which the church needs to address.

Among the other needs, youth need to be saved. The church should plan activities which would help to meet the needs of the youth. Youth are people in activity. Church leaders must rethink of how to plan for youth recreational activities such as picnics, drama, musical and competitive sports to win the youth to Christ and to the church so that boys and girls, young men, and young women are prepared to become more active in solving past, present and future problems affecting their lives. There are many reasons for the church to plan for an effective youth ministry. Nyomi says:

Young people have gifts and skills they want to use today for the growth of the church, and they do not want just to be on the fringes until a future date. Young people are demonstrating all over the continent that the old adage "Youth are the Christian leaders of tomorrow" is inaccurate. If given opportunity, young people have a lot to contribute to the church today. Christian youth can be recognized as leaders of today and tomorrow (Nyomi 1993, 10).

As the world is dynamic, factors that used to guide young people are changing. Therefore, young persons can be assets to the church in reorienting the entire communities to be more effective in today's world. The church has a responsibility to empower, through the help of the Holy Spirit, young people to grow and have their needs met (Nyomi, 1993,11).

Methodological Review

The methodological literature deals with methods others have used with the implication that the researcher will gain helpful suggestions for a significant investigation. Borg and Gall for instance, have suggested the main ways to collect data. The suggested methods are (1) the use of questionnaire, (2) the use of individual interview, (3) the use of available records, files, registers, (4) the telephone interview (Borg and Gall 1989, 418).

Best and Kahn describe the questionnaire as being a data-gathering instrument through which respondents answer questions in writing (Best and Kahn 1989, 181). The questionnaire instrument is a popular survey instrument used when factual information is needed (Best and Kahn 1989, 181). Questionnaire can take one of the two forms. They can be in open questions forms. The open questions form do not restrict the respondent to choose from a set of responses predetermined by the researcher. The respondent is entirely free to use his/her own words (Peter 1994, 76). Questionnaires can also be of closed questions. In this type, various response-categories known as codes are provided along with questions and the respondent is asked to choose by ticking, circling, underlining the one response code which represents his/her opinion. Best and Kahn call this type of questionnaire, the questionnaires that call for short, check-mark responses or the restricted or closed-form (Best and Kahn 1989, 182). In the case of Lamport's study, both types of questions were used. Best and Kahn discuss a number of ways questionnaire can be administered. Questionnaires can be distributed personally to the respondents. Some of the advantages of this method of distribution are:

The person administering the instrument has an opportunity to establish rapport, explain the purpose of the study, and explain the meaning of items that may not be clear. The availability of a number of respondents in one place makes possible an economy of time and expense and provides a high proportion of usable responses (Best and Kahn 1989, 181).

Mailing the instrument to the respondents is another method for instrument distribution. This method has been referred to as “the lazy person’s way of gaining information” (Best and Kahn 1989, 181). Some of its disadvantages are that the researcher has to wait for data to be sent; he/she has to send a polite reminder to the respondents. The return may be very poor. One researcher used the mailed questionnaire method of data collection and after two months of eager waiting he was rewarded with 20% response. That was not an encouraging response (Peter 1981, 64). In spite of the limitations that the mailed questionnaire method has, it is not a proscribed method in research. This is the method Lamport used.

Another main way in data-gathering is interview. In a sense, the interview is an oral questionnaire. Instead of writing, the interviewee supplies the needed information orally and face-to-face. Depending on the interviewer’s skills, the interview is often superior to other data-gathering devices. After all, people prefer to talk rather than to write. The researcher can immediately give any needed clarification if the interviewee needs it. Secure relationship between the interviewer and the interviewee can be established and certain types of confidential information may be given which an individual was not willing to put in writing (Best and Kahn 1989, 201). Some questions in an interview may call for an open-form answer and some may ask for closed-ended answer.

As a data-gathering technique however, the interview has its own disadvantages. Best and Kahn look at it as time-consuming and one of the most difficult to use successfully and requires a level of expertness (Best and Kahn 1989, 203). Lampport decided to use the questionnaire method to collect the data. The researcher adopted the same method. The methodology used by Lampport in his study was a great contribution to this study since it is a replication study. Lampport conducted two descriptive research studies to find out the “Age of Conversion and Factors of Developments.” For each of the two facets, he had three research questions. For the facet: “Age of Conversion,” the following research questions were to be answered:

1. At what age do most people become Christian?
2. To what extent do males and females differ in age of conversion?
3. What are the most common contributing factors in becoming a Christian? (Lampport 1990, 19).

For the facet, “Factors of Development” the study addressed the following research questions:

1. What are the major influencing factors for spiritual growth in adolescents?
2. To what extent do adolescent males and females differ in influencing factors of spiritual growth?
3. To what extent do adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little, or non-existent? (Lampport 1990,19).

To answer the above questions, the research project had two separate samples, one sample for each facet. The first sample was composed of 257 Christian adults from 30-89, the average age being 48 years. The research was conducted in order to determine the Age of Conversion. In this sample, males and females were represented almost equally (47% and 53%). The respondents were volunteers from 10 North-eastern states of the United States of America. The respondents came from Massachusetts, Connecticut, New Hampshire, New York, Maine, Vermont, Pennsylvania, Virginia, Maryland and Illinois. Data were gathered from primarily evangelical type church groups or Bible studies.

The second sample which has to do with Factors of Spiritual Development was composed of 229 Christian adults from ages 18-25. Of this sample, 40% were females and 60% were males. These were volunteer respondents from eight states across the United States including Florida, New Jersey, Michigan, New York, Virginia, Connecticut, California, and Massachusetts. Data were collected from Christian study groups and church settings.

CHAPTER THREE

METHODOLOGY

The study sought to replicate Lamport's study on two facets of adolescent spirituality: Age of conversion and Factors of Spiritual Development. To do this, two Christian universities were selected. For the facet, "Age of Conversion," M.A. students at Daystar University (D.U.) were selected. For the facet, "Factors of Development", all undergraduate students at Africa Nazarene University (A.N.U.) were selected.

Basic Research Design

This study is descriptive. It is a research designed to discover the similarities between this study and Lamport's study as far as conversion and spiritual development of adolescents are concerned in selected Christian Universities in Kenya. The information was gathered from the respondents through questionnaires that call for short, check-mark responses. The whole process of data collection and data analysis involved two areas of focus.

The first area of focus dealt with the three research questions that the researcher adopted from Lamport. These research questions sought to determine the age of conversion in general, the extent to which males and females differ in age of conversion as well as the most common contributing factors in becoming a Christian.

The second area of focus dealt with the last three research questions. The main concern of this area was to find out the major influencing factors for spiritual growth in adolescents, the extent to which adolescent males and females differ in influencing factors of spiritual growth and the extent to which adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little or non-existent.

Population

There were two types of population for this study; the M.A. students at Daystar University who answered the questionnaire related to the facet "Age of Conversion," and all the Africa Nazarene University's undergraduate students for the facet, "Factors of Spiritual Development."

Daystar University was chosen for its characteristics. It is a Christian University. It is interdenominational and international in that it accepts students from different church denominations both from within and outside Africa. Besides its undergraduate programs, it offers Master's degree in Communication and Christian Ministries. It got its Charter in 1994 from the Kenya Government. The number of M.A. students was 33. Africa Nazarene University was chosen for being a Christian University owned by one denomination, the Nazarene Church. The University gives admission to students from all countries of Africa. It was also chosen because one of its admission requirements is that one must be born again and confess Jesus Christ as Savior and Lord of one's life. Africa Nazarene University offers a B.A. degree in Business

Administration, B.Sc. in Computer Science, B.Sc. in Mathematics, Bachelor of Theology (B.Th.), and Master of Arts degree in Religion. Africa Nazarene University is operating under the permission of the Commission for Higher Education in Kenya. The student enrollment in undergraduate programs was about 120. Ninety-six students were randomly chosen to answer the questionnaire. The youngest student was 18 years old and the oldest was 46 years old (1996). The M.A. students at A.N.U. were excluded from this study.

How samples in this study compare with Lamport's

On reading this study, one may want to know how the researcher's subjects compare with Lamport's. On sight, one may think of confusion in the selection of the subjects for this study with Lamport's. As Lamport's data were collected from Christian study groups and church settings, the researcher was aware that the selected subjects did not match exactly Lamport's subjects in all aspects. However, there is a sense in which the previous study's respondents and the actual study's subjects match. Lamport's samples were, for the "Age of Conversion," Christian adults from ages 30-89. The respondents were volunteers, males and females from ten North-eastern states of America. The present study selected M.A. students at Daystar. Some M.A. students at Daystar may be those who are already in the ministry and are already established in Christian service. Even though they are students, they are Christian adults. Some of these students are in their late thirties and forties (Buconyori 1991, 82). The youngest M.A. student at D.U. is 20 years old while the oldest is 54 years old (1997). Christianity is still young in Africa. It is rare to find

Christians who are 89 years old in Africa South of the Sahara. Life expectancy for most Africans rarely exceeds 55 years. Barton and Bhushan (1989, 43-135) have listed forty-seven countries of the Africa South of Sahara and their population's life expectancy. Only twelve countries have a population whose life expectancy exceeds 55 years. Considering all these aspects and the fact that the oldest student in M.A. programs at D.U. is 54 years old, Lamport's subjects and the researcher's subjects may be comparable. For the "Factor of Development," a sample of Christian young adults from eight states across the United States was selected. The sample was composed of volunteer respondents from ages 18-25. The present study randomly selected 96 respondents from the Africa Nazarene University's undergraduate students. Those who are 18-25 years are likely to be college students. They are therefore possibly comparable to the researcher's respondents. One more point of comparison between Lamport's subjects and the present researcher's respondents is that while Lamport's samples were from different states in America, the present study's samples were drawn from two Christian Universities which accept students from all over Kenya and from other countries in Africa and other parts of the world.

The difference between Lamport's samples and the present researcher's samples lay mainly in the size of the samples. Lamport's samples were 257 for the "Age of conversion" sample and 229 for the factors of development. The present researcher's samples were 31 and 96 for the "Age of conversion" and "Spiritual Development" facets respectively. While Lamport's subjects were volunteers from Christian study groups or Bible studies and church settings, the actual study's respondents were

University students and were randomly selected. Time and finance constraints could not allow the researcher to broaden and include in this study more and varied Christian groups.

Sampling

To conclude his study, Lamport selected two separate samples. The first had to answer the questions related to the "Age of Conversion." The second sample had to answer the questions related to the "Factors of Development".

But what is a sample? What kind of sampling did Lamport use? Did the researcher use the same sampling method in this study? To undertake a descriptive survey type of research implies to know the size of the population to be studied.

In a disciplinary inquiry enough time and funds are not always at the disposal of the researcher. Because of the size of the population, constraints of time and funds the researcher had no way of meeting every single member of the target population. It became imperative for the researcher to choose a suitable part of the population from which he could draw conclusions about the entire population. This the researcher did by sampling. By studying the sample, inquirers can know about the population without having to study the entire population. Lamport used one of the major types of non-probability samples: He used voluntary sampling where the subjects volunteered themselves to be in the sampling frame. In this study, the researcher did not follow Lamport's sampling method, for the volunteers' responses become subjective or even

inaccurate (Peter 1981, 74). Instead, the researcher used one of the major types of probability samples, i.e., simple random sampling, where each member of the target population had an equal chance of being selected into the sampling frame.

Determining the Sample Size

Quoting Moser and Kalton, Peter (1994, 76) warned: “Even a large sample does not automatically guarantee accuracy of results if it was a poorly selected sample”. C.B. Peter then reproduced a useful table for determining the sample size as provided by R.V. Krejcie and D. Morgan (Peter 1994, 76). Below is an abstract from that table:

Table 3: Abstract table determining sample size

Population size	Sample size	Population size	Sample size
10	10	250	162
20	19	300	169
30	28	400	196
40	35	1500	306
50	44	2000	322
60	52	3000	341
70	59	4000	351
80	66	5000	357
90	73	10000	370
100	80	20000	377
150	108	50000	381
200	132	100,000	384

Source: Peter 1994, 79.

The number of M.A. students at Daystar University was 33. Though the population size was small, a sample of 31 informants was drawn. To have a sample of 31 individuals, the

simple random sampling method was used. The names of all M.A. students at D.U. were placed in a container and one name was drawn at a time until the needed sample of 31 was gotten. The thirty-one who were selected answered the questionnaire related to the "Age of Conversion". For the undergraduate students at A.N.U., the researcher drew a sample of 96 individuals. Africa Nazarene University had 120 students in undergraduate programs (1996). To have a sample of 96 individuals, the simple random sampling method was used just as indicated above. The 96 who were selected answered the questionnaire related to the "Factors of Spiritual Development". Both samples were drawn on the basis of the abstract table (see Table 3).

Instrument Design

To answer the particular research questions employed in the study, the "Age of Conversion" and the "Factor of Development" Lamport designed for each facet a questionnaire that called for short, check-mark responses. Each questionnaire took about 5-8 minutes to complete and was based on fixed answer and Likert - type scale. Part two of questionnaire A (Appendix A) had 4 items and part two of questionnaire B (Appendix B) had 3 items, which were used as a data-gathering instrument for the study. Since the research was replicating Lamport's study, the "Age of Conversion Instrument" and the "Factor of Development Instrument" designed by Lamport, were followed as they were designed (see appendices A & B). However, a new part which consisted of personal information and one item (item no.5) for the facet "Age of Conversion", were added to Lamport's instruments. The addition was made to supplement Lamport's questionnaires. Lamport's instrument had no item which could

have helped the researcher answer the research question no. 3. More than that, there were variables (age, sex) without which it was impossible to analyze data by age and gender.

The instruments were validated to make sure that all statements were clear and meaningful for the research. Five students from the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) who had completed the course "Research Methods in Education" were contacted and asked to fill the questionnaire sheet. They were asked (1) to point out any unclear items and (2) to suggest some ways of improving the questionnaires. An item was considered valid if four out of the five students agreed on its clarity. Upon their suggestions, the questionnaires were refined taking into consideration the responses given and a copy of the questionnaire was also given to an expert in education for suggestions and comments. This person holds a doctorate degree in education and has experience in curriculum development as he served for many years as a curriculum developer. He works at N.E.G.S.T. as a part-time lecturer. Taking into consideration the expert's advice, a final copy was made ready for administration.

Administration of the Instruments

Before the administration of the instruments Lamport selected some contact-people and trained them for administration of the instruments. After the training of the contact-people, the researcher mailed quantities of instruments to the contacts around the country in churches and Christian study groups. The contact-people gathered the

data and mailed them to the researcher. It should be noted that the specific locations where the instruments were sent were not random but were widely selected for a geographically diverse sampling. The present study did not follow the above method of administration. After the researcher had secured permission from the authorities of D.U. and A.N.U., the researcher arranged to meet with the selected groups at their respective schools and he himself administered the questionnaires. The administration of the questionnaire by the researcher himself helped him to have an opportunity to establish rapport, explain the purpose of the study, and explain the meaning of items. The administration of the instruments and the collection of data by the researcher saved time and ensured 100% return of the instruments for analysis.

Research Study Procedure

1. Arrangements were made to have permission from the two universities to administer the instruments.
2. Validation of instruments was done.
3. Instruments were administered and once the questionnaire was filled in, data were collected by the researcher for analysis.
4. Conclusions and implications for effective youth ministry were drawn.

Method of Data Analysis

Before the analysis proper, tables which demonstrate general characteristics of the respondents were constructed. These tables show the “returns of questionnaire”, “the

distribution of the respondents per age group”, and “the distribution of the respondents by age group and by gender”.

Based on the research questions, the assumptions and the questionnaire returns, data were classified and analyzed systematically and sequentially. The tabulation method was used to transfer the raw data from data gathering devices. The hand-sorting and recording method with tabulations written on sheets were used. As recommended by Best and Kahn, one person read the data while the other recorded them on the tabulation sheet (Best and Kahn 1989, 11). Summary statistics in the form of frequencies and percentages for each questionnaires items were done and reported on tables. Findings were identified, interpreted and discussed.

CHAPTER FOUR

FINDINGS AND DATA INTERPRETATION

The findings are reported under the following areas. Returns of questionnaire, the general characteristics of the respondents, the survey findings and interpretations which are represented in text and tables.

Questionnaire Returns

Table 4 shows the rate of returns on the questionnaires administered. For the “Age of Conversion” facet, and the “Spiritual Development” facet, all questionnaires were returned for the researcher administered the questionnaire to the respondents who were able to fill in the questionnaires and return them immediately.

Table 4: Returns of Questionnaire

	Number of questionnaires distributed	Number of questionnaires returned	Percent
Age of Conversion Sample	31	31	100%
Spiritual Development Sample	96	96	100%

General Characteristics

“For the Age of Conversion” facet, the respondents were M.A. students at Daystar. They were both males and females from ages 20-54. In this study, age was

represented in groups and not in absolute years of individual respondents. Thus the age-groups were as follows: 0-9; 10-19; 20-29, 30-39; 40-49; 50-59 years.

Table 5: Distribution of Respondents by Age Group

	No of People	Percent
0- 9	-	-
10-19	-	-
20-29	11	35.5%
30-39	11	35.5%
40-49	4	13%
50-59	5	16%
TOTAL	31	100%

According to Table 5, 35.5% of the respondents were of age groups 20-29 and 30-39 respectively; age group 40-49 had 13% who responded and age group 50-59 had 16%.

The research question no. 2 asked for the extent to which males and females differed in age of conversion. To answer that question, it was necessary for this study to determine the number of respondents by age group and by gender.

Table 6: Distribution of Respondents by Age Group and by Gender

	Male	Female	Total
0-9			
10-19			
20-29	7	4	11
30-39	9	2	11
40-49	4	-	4
50-59	3	2	5
TOTAL	23	8	31
%	74%	26%	100%

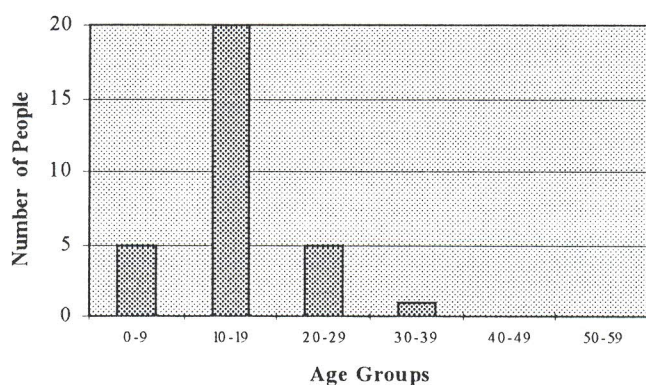
According to Table 6 above, there was no respondent for age groups 0-9 and 10-19. For the age group 20-29, seven males and four females responded. Nine males and two females responded for age group 30-39; the group age 40-45 had four males who responded and no female. Three male and two female respondents were in the age bracket 50-59.

The research question no.1 sought to know the age of conversion in selected Christian universities in Kenya. Table 7a and Table 7b show the number of conversion in each age group.

Table 7a: Number of conversions in each age group

Age groups	Number of Conversion	%
0-9	5	16%
10-19	20	65%
20-29	5	16%
30-39	1	3%
40-49	-	-
50-59	-	-
TOTAL	31	100%

Table 7b: Number of conversion in each age group



Findings:

R.Q.1. The research question asked:

“At what age do people become Christians in selected Christian Universities in Kenya?”

Table 7a or b shows that age group 10-19 had the highest percentage of conversion with 65%, followed by age groups 0-9 and 20-29 which had 16% of conversion each. Age group 30-39 had only 3% of conversion while age groups 40-49 and 50-59 had no conversion at all.

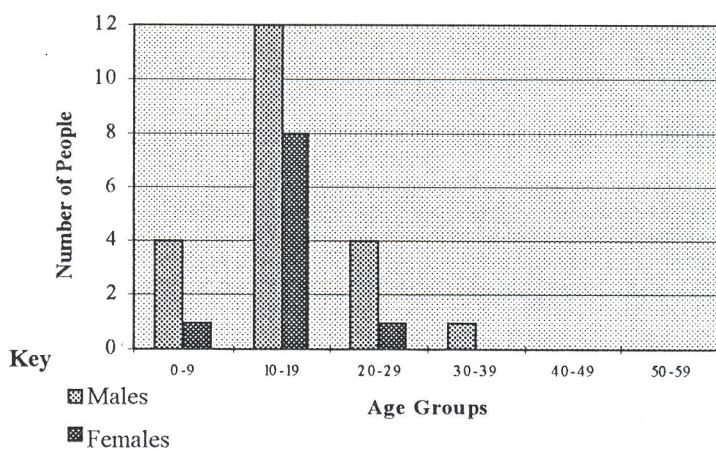
Interpretation and discussion

Table 7 above revealed that age group 10-19 is the age when most people become Christians. According to the findings as in Table 7a and 7b adolescence seems to be the prime age of conversion. Some other conversions appear to occur even in the other age groups but not in the same frequency as with adolescence. These results confirm Lamport's findings which revealed that 60% of all the respondents were converted before the age of 20. Adolescence is the time when most of life's decisions are being made.

The research question no. 2, sought to discover the extent to which males and females differ in age of conversion. Table 8a and Table 8b reveal the difference in age of conversion when males and females are compared.

Table 8a: Age of conversion in males and females (N=31)

	Age Groups										
	0-9		10-19		20-29		30-39		40-49		50-59
Gender	N	%	N	%	N	%	N	%	N	%	N
Male	4	80	12	60	4	80	1	100	-	-	-
Female	1	20	8	40	1	20	-	-	-	-	-
	5	100	20	100	5	100	1	100	-	-	-

Table 8b: Age of conversion in males and females (N=31)**Findings:**

R.Q.2. The research question no. 2 was thus stated:

“To what extent do males and females differ in age of conversion in selected Christian Universities in Kenya?” The expectation was that females become Christian earlier than males.

Table 8a revealed that for age group 0-9, the percentage of males converted was 80% and 20% for females; for those who were converted at ages 10-19, males were 60% and females 40%. At ages 20-29, there was 80% of conversion for males and 20% for

females. At ages between 30 and 39 the percentage of males who were converted was 100% and none for females. No one was converted after 40 years old for either males or females.

Interpretation and discussion

A big difference in conversion can be attributed to gender in this study. Contrary to the study's expectation, males were found to become Christian earlier than females. Sixty-four percent of the males and 36% of the females became Christian before age 20. The earlier conversion for males may be attributed to the attitudes and beliefs Africans had toward males and females. For typical Africans, females were expected to stay at home and not talk too much especially when there were visitors. Thus females did not have equal opportunities with males to go to school and/or to engage in religious discussion. Because of more opportunities males received, they learned to read, thus they could read the Bible, and Christian books, and engage themselves in religious discussion with other males. The reading of the Bible and Christian materials, religious discussion are believed to be among the most common influencing factors for Christian conversion.

In this study, one of the questions dealt with was to find out the most common contributing factors leading to conversion. Table 9 below ranks these factors from the most influencing factor to the least influencing factor.

Table 9: Factors Influencing Conversion

Factor	No of Answers/Frequency	%
Bible reading	17	54.8%
Family influence	16	51.6%
Conviction of sin	16	51.6%
Sermon/Lecture	15	48.3%
Reading religious books	13	41.9%
Religious discussion	11	35.4%
Testimony of a friend	10	32.2%
Role model	9	29%
One-on-one discussion	4	12.9%
Miracle	4	12.9%
Serious illness	4	12.9%
Other	4	12.9%
Near-death experience	3	9.6%
Street evangelism	3	9.6%
Marriage	2	6.4%
Death of a family member	2	6.4%
Death of a friend	1	3.2%
Birth of a child	-	-
Misfortune	-	-
Divorce of parents	-	-
Natural disturbance (drought)	-	-

Findings:

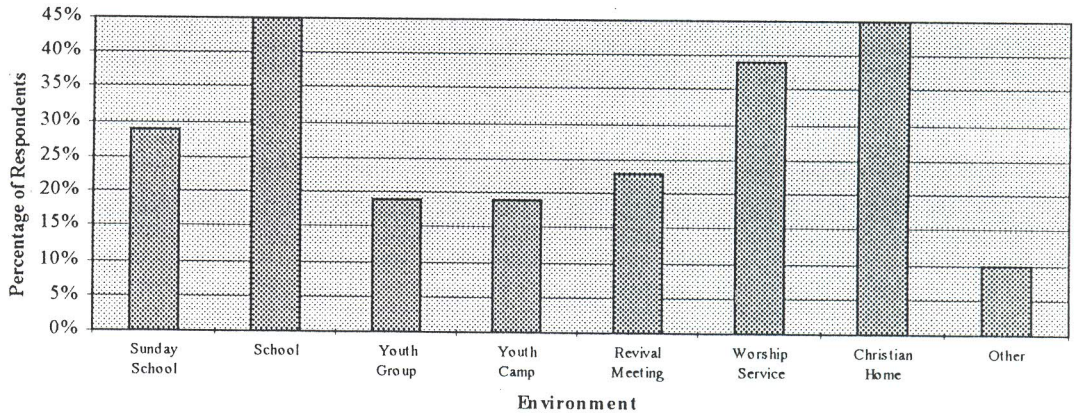
R.Q.3: The research question no. 3 was stated:

“What are the most common contributing factors in becoming a Christian in selected Christian universities in Kenya?”

The summary of responses given in Table 9 on factors leading to Christian conversion indicates that Bible reading ranked number one with 54.8%, family influence scored number two with 51.6%, followed by the “conviction of sin” with 51.6% “sermon/lecture” with 48.3%, reading Christian books with 41.9%, “religious discussion” with 35.4%.

Table 10 below shows the environments which influence Christian conversion.

Table 10: Environmental Factors Influencing Conversion



According to this table the “Christian home”, the “school”, received the highest score of 45% each as environments influencing Christian conversion, followed by worship service (39%), Sunday School (29%).

Interpretation and discussion

Table 10 is the sample ranked summary of what life events, situations and personal encounters have contributed to a decision to become a Christian. Contrary to Lamport’s findings, this study has found that three of the top six responses had to do with the influence of people on the decision and three others had to do with what a person is willing to do him/herself.

For the “Spiritual Development” facet, this study’s respondents were males and females from ages 18-38. Males and females were represented almost equally (54%

and 46%). There were no criteria of how to select the number of males or females to participate in this study except that the simple random sampling method was used (see Table 11 and Table 12). After the random sampling was done, the respondents were classified according to their ages. The researcher's interest was to know the number of respondents whose ages were from 18-25 as Lamport's respondents were. Eighty-three respondents were from ages 18-25 and thirteen others were from ages 26-38.

Table 11: Distribution of Subjects According to Age Groups (N=96)

Age groups	Respondents	%
18-25	83	75
26-38	13	25
TOTAL	96	100

Table 12: Distribution of Subjects by Gender (N=96)

		Percent Respondents
Male	52	54.0
Female	44	46.0
TOTAL	96	100.0

At this point, the Tables that follow deal with spiritual development in adolescents.

Growth, whether physical, psychological, social or spiritual, does not just happen. For each aspect of growth there are elements which contribute to such a growth. Table 13 below gives influencing factors in spiritual growth of adolescents.

Table 13: Factors Influencing Spiritual Growth of Adolescents Listed in Descending Order as Determined by the Positive Percentage

Factors	Positive Percentage	Negative Percentage	Neutral Percentage
Mother	77%	13%	10%
Church services	70%	15%	15%
Christian concerts	59%	31%	10%
Group Bible Studies	55%	29%	16%
Father	51%	27%	22%
Personal crisis	51%	31%	18%
Pastor	50%	27%	23%
Christian literature	50%	22%	28%
Devotional time	49%	27%	24%
School	48%	38%	14%
Sunday School	45%	37%	18%
Other person	38%	29%	33%
T.V./radio evangelism	38%	41%	21%
Youth groups meetings	35%	47%	18%
Youth group members	31%	46%	23%
Retreat (seclusion for meditation)	30%	33%	37%
Holiday camp	29%	46%	25%
Service projects	26%	48%	26%
Youth pastor	23%	43%	34%
Others	23%	17%	60%
Siblings/relatives	21%	49%	30%
Teachers	20%	53%	27%
Peers in School	19%	56%	25%
Parachurch organization	18%	45%	37%

R.Q.4. was asked:

“What are the major influencing factors for spiritual growth in adolescents?”

Item no.3 in questionnaire B was to test the assumption no.4 which was the expectation that the gathering of believers for Sunday worship and weekly youth group meetings, role modeling of parents, Christian peers and pastors would score the highest positive responses as the major influencing factors for spiritual growth in adolescents. Table 13 reveals the findings below.

Findings:

Christian concerts/ music and the group Bible studies scored 59% and 55% and were ranked number three and four respectively, while the group Bible study was ranked no.12 and Christian concert/music no.14 in Lamport's study. The mother got the highest score (77%) while the father got only 51% and pastor scored 50%.

Interpretation and discussion

The findings did not agree with the assumption. Only the gathering of believers for Sunday worship and role modeling of parents received the highest positive responses as the major factors influencing spiritual growth. Factors which scored low in Lamport's study were found in this study among the five highest influencing factors on spiritual growth. These are: Christian concerts/music and the group Bible studies. From the findings in Table 13, it seems that parents, especially the mother, play a very important role in the spiritual development of their children. For example, the mother got the highest score (77%) as the influencing factor on spiritual growth in adolescents while the father got only 51%. Christian concerts/music (59%), group Bible studies (55%) took the place of "other person" which was no.3, "youth group meetings which was no. 4 in Lamport's study, was ranked no.14. The pastor who was no.5 in Lamport's study came to no.7 with 50%.

The majority of the respondents at A.N.U., according to Table 12, were males making up 54% of the respondents; while females made up 46%. In Lamport's study, males made up 40% and females 60%. If the findings in Table 13 are not similar to

Lamport's findings on this question, the difference could be attributed to the fact that the number of females and males who responded in this study was different from that of the respondents in Lamport's. Further the difference in findings could be attributed to the different ways of socialization between Africa and the West and the socio-environmental contexts the respondents grew up in.

R.Q.5.: The research question was stated:

“To what extent do adolescent males and females differ in influencing factors of spiritual growth in selected Christian Universities in Kenya?” This question was answered through the hand-sorting and recording method with tabulation.

Table 14: Factors Influencing Spiritual Growth in Male and Female Subjects (N=96)

Factor	Rank	Male Positive Percent	Rank	Female Positive Percent
Mother	1	77	1	78
Church services	2	67	2	72
Group Bible studies	3	58	6	52
Christian concert/music	4	58	3	61
Pastor	5	52	10	47
Father	6	52	9	50
Christian literature	7	52	11	47
Sunday School	8	48	12	41
Personal crisis	9	48	4	55
Devotional time	10	46	7	52
School	11	42	5	55
Other person	12	39	14	36
Holiday camp	13	37	20	21
Youth group meetings	14	33	13	39
Youth group members	15	27	15	36
Retreat (seclusion for meditation)	16	27	16	34
Service projects	17	27	18	25
T.V./radio evangelism	18	27	8	52
Youth pastor	19	25	19	21
Siblings/relatives	20	23	23	18
Teacher	21	19	22	20
Parachurch Organizations	22	19	24	16
Other	23	19	17	27
Peers in School	24	17	21	21

Findings:

The research findings revealed that there is no significant difference between males and females in factors influencing spiritual growth. Mother is on the top for both males and females with 77% for males and 78% for females. Church services ranked number 2 for both males and females with 67% for males and 72% for females. Father is slightly higher for males, but remains 25% -28% lower than mother for both males and females.

Assumption 6 stated that it was expected that females could respond from 10%-21% higher than males for the following factors of spiritual growth: church services, youth groups meetings, retreats, youth pastor, personal crisis, siblings/relatives and service projects. The findings revealed that none of the above factors received the expected responses. Instead, females responded 25% higher than males for T.V./radio evangelism. They responded 5% higher than males for church services, 6% for youth group meetings, 7% for retreat and personal crisis each.

Interpretation and discussion

Traditionally, the African mother spent more time with the children than the father. Being a breadwinner, especially in the African context, a father had very little time to spend with his family. As the mother stayed at home, whenever and wherever she went, she took with her the child(ren). It is not surprising that “mother” and “church services” ranked number one and two for both males and females. One of the African sayings is that a “Child goes where the mother goes.”

The respondents at A.N.U. were grouped according to their age groups. Seventy-five percent of the respondents were those from ages 18-25; those of ages 26-38 were 25%. African youth like music. This explains why “Christian concerts” was ranked number 4 with 58% for males and 3 with 61% for females. Anyone who visits any African church finds that the number of women and youth who attend church and participate in “Group Bible Studies”, in “prayer groups” or in any other church activity outnumber men who do the same. As noted above, mothers spend more time with the

children than fathers. Thus, mothers influence children more than fathers. Because of the mother's influence on the children, "Group Bible Studies" ranked no.3 with 58% for males and no.6 with 52% for females.

R.Q.6.: The research question 6 was stated:

"To what extent do adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little, or non-existent?" This question was answered according to the data collected from selected A.N.U. students. The item question that the respondents answered was: During your high school years did you live in a home that had,

- a) Strong Christian influence
- b) Medium Christian influence
- c) Little Christian influence
- d) No Christian influence.

The respondents were asked to tick one as appropriate. Table 15 below shows the number of respondents and the categories they belonged to.

Table 15: Distribution of Respondents Who Were Raised in Homes with Strong, Medium, Little and No Christian Influence

	N-96	%
Strong Christian Influence	38	40
Medium Christian Influence	45	47
Little Christian Influence	11	11
No Christian Influence	2	2
TOTAL	96	100

Findings:

Table 15 above revealed that 40% were raised in homes with strong Christian influence; 47% in homes with medium Christian influence; 11% in homes with little Christian influence and 2% in homes with no Christian influence.

Interpretation and discussion

“Africa for Jesus” has been the motto for most of the evangelists who made Africa their parish. Unfortunately, there has been little discipleship to follow up those won for Christ. Most of the evangelized, the so-called “Christians” have little or nothing to do with Christianity except on Sundays when they pick up their Bibles and go to Church as a routine. This explains the reason why the number of respondents raised in homes with medium Christian influence was higher than those raised in homes with or without any other Christian influence. The respondents raised in homes with strong Christian influence were 40%. This might be the result of the revival meetings that churches hold periodically. The East Africa revival of early 50s might have contributed to such an influence.

Table 16: Correlation of Spiritual Growth with Spiritual Environments

Category	High Christian Influence at Home		Medium Christian Influence at Home		Low Christian Influence at Home		No Christian Influence at Home	
		%		%		%		%
Factors	Mother	84%	Mother	86%	Other person	64%	Youth group meetings	50%
	Church services	79%	Church services	76%	Church services	55%	Personal crisis	50%
	Group Bible studies	71%	Christian concerts	60%	Christian literature	55%	Siblings/relatives	50%
	Christian concerts	71%	Personal crisis	51%	Personal crisis	55%		
	Father	68%	Pastor & Father	49%	School	55%		

Findings:

The mother ranked very influential with 84% for the adolescents raised in homes where Christian influence is strong and 86% where it is medium. Church services scored 79% where Christian influence is strong, 76% where it is medium and 55% where it is low. Group Bible studies scored 71%, Christian concerts 71%, father 68% for the adolescents raised in homes where Christian influence is strong. For the adolescents raised in homes where Christian influence is medium, Christian concerts got 60%, personal crisis 51%, pastor and father 49%. Other person scored 64%, Christian literature 55%, personal crisis 55% and school 55% for youth raised in homes with little Christian influence. For the youth raised in homes where Christian influence is non-existent, youth group meetings scored 50%, personal crisis 50%, siblings/ relatives 50%.

Interpretation and discussion

A home of high Christian influence has both the mother and the father to influence the spiritual development of the adolescents. Both parents encourage their children to go to church where groups Bible studies are held. Though the African youth want independence from their parents, parents are still a force which influences and affects youth.

In a home of Medium Christian influence, the mother and church services are also the influencing factors. It is also important to note that the father had the same positive percentage (49%) as pastor who proved to be the top fifth positive influencing factor

for spiritual growth. The importance of church services is more pronounced as the church services factor appears under the categories of “high Christian,” “medium Christian” and “little Christian influence.” Where low Christian influence prevails, and where the Christian influence is non-existent both mother and father factor do not play a part.

As has already been noted, the main concern of the research question no.6 was to find out how the Christian influence in homes affects the spiritual growth of adolescents. Table 17 below shows how Christian influence in homes and the desire to Christian maturity correlated.

Table 17: The Level of Home Influences on Desire for Christian Maturity

	Home with Strong Christian Influence		Home with Medium Christian Influence		Home with Low Christian Influence		Home without any Christian Influence	
	N-38	%	N-45	%	N-11	%	N-2	%
High Priority	21	55	12	27	1	9	-	-
Medium Priority	15	39	19	42	4	36.4	-	-
Little Priority	1	3	10	22	2	18.2	1	50
Not a Priority	1	3	4	9	4	36.4	1	50
TOTAL	38	100%	45	100%	11	100%	2	100%

Findings:

Table 17 shows that 55% of adolescents raised in a home with a strong Christian influence made the desire to mature in Christ a high priority, 39% made the same desire a medium priority, 3% made it a little priority and another 3% did not consider it a priority. While 27% of adolescents raised in a home with medium Christian influence

made the desire to mature in Christ a high priority, 42% made it a medium priority, 22% made it a little priority and 9% did not make it a priority at all. For the adolescents raised in a home with low Christian influence, 9% of the respondents said the desire to mature in Christ was a high priority, 36.4% said it was a medium priority, 18.2% made it a little priority and 36.4% said it was not a priority. For adolescents who were raised in a home where there was no Christian influence, 50% said they made growth in Christ a little priority and another 50% said it was not a priority.

Interpretation and discussion

Table 17 above reveals the impact that a home plays in the spiritual development of the adolescents. Where a home has a strong Christian influence, adolescents raised in such a home make moving toward Christlikeness a very high priority or at least a medium priority. People raised in homes where there is no Christian influence do not even care about their spiritual growth when they are in high school. Once again what the Bible says remains unchallenged:

Train a child in the way he should go, and when he is old he will not turn against it (Pro. 22:60 NIV). These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home, when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads (Deut. 6:6-8 NIV).

What the Bible tells us from the above and many other references shows how important homes and families are in raising up a holy people (Bates and others 1995,5).

Summary of Findings

This chapter dealt with the analysis and data interpretation. Various tables have been used to analyze and interpret findings in this study. Assumptions have also been tested. In summary, the basic research findings are as follows:

1. Adolescence seems to be the prime age of conversion. This confirms Lamport's findings.
2. Males were found to become Christians earlier than females. This contradicts Lamport's study findings where females were found to become Christians earlier than males.
3. Bible reading, parents, conviction of sin, sermon/lecture, reading religious books, religious discussion ranked higher than other factors as the most influencing factors to becoming a Christian. The school, the Christian home, the worship service, Sunday school scored high as environments influencing conversion. Lamport had said that schools were not powerful forces of spiritual impact. This finding is different from Lamport's as far as schools are concerned. However, the general findings appear to partially agree with Lamport's findings.
4. The gathering of believers for Sunday worship and role modeling of parents, Christian concerts/music and group Bible studies were found to be the highest positive responses as the major factors for spiritual growth in adolescents. Christian peers, youth groups and pastors which ranked high as the major influencing factors of spiritual growth in Lamport's study, ranked low in this study.
5. There is no significant difference for males and females in factors influencing spiritual growth. This finding is similar to Lamport's finding.

6. The findings seem to indicate that the degree of priority one has for spiritual growth depends on the degree of the Christian influence one encounters in the home. Further, the mother ranked very influential for adolescents raised in homes where Christian influence is either strong or medium. This confirms Lamport's findings.

From the above summary, findings no.1, no.5 and no.6 confirmed Lamport study's findings. Finding no.2 above rejected Lamport's findings and findings nos.3 and 4 above did not completely reject or accept Lamport's findings. The low rate of literacy for females in Africa might have contributed to the fact that females become Christians later than males while Lamport's findings revealed that females become Christians earlier than males. Males and females did not /do not have equal opportunities to attend schools as do the American males and females.

For the findings nos.3 and 4, if there were inconsistencies between Lamport's findings and this study's findings, such inconsistency might be attributed to the curriculum design Church schools have followed in their curriculum construction. Religion/Christian religious education has been a part of the curriculum in Africa. It seems that teachers in America are not allowed to talk about either God or the Bible in the classrooms. It is no wonder that Christian concerts/ music and group Bible studies scored low as influencing factors of spiritual growth in Lamport's study while they scored high in this study. Moreover, schools that Lamport found not to be powerful forces of spiritual impact were found to be one of the most powerful forces of spiritual impact in this study. The curriculum design might be a powerful element in this matter.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This study was a replication study. Its purpose was to find whether there were similarities or differences to Lamport's findings and this researcher's findings to justify more confidence in the validity of research findings and determine the degree to which findings apply to other populations when different subjects at a different time and in a different setting are used. The major area of survey in this study consisted of age of conversion and spiritual growth of adolescents. The researcher's conclusions include a summary of findings and recommendations.

Summary of Findings

Age of conversion

R.Q.1. At what age do people become Christians in selected Christian Universities in Kenya?

The related assumption: Adolescence will be the prime age of conversion.

M.A. students at Daystar were the respondents of "Age of Conversion" questionnaire. A sample of 31 students was drawn. The results were as follows: Sixteen percent of the total sample were converted at ages 0-9; 65% at ages 10-19. At this point, Lamport's findings are supported. Adolescence seems to be the prime age of conversion.

R.Q.2. To what extent do male and females differ in age of conversion in selected Christian universities in Kenya?

The related assumption: Females become Christians earlier than males.

The number of males who were a part of this study's sample were 21 while females were 10. For the age group 0-9, there was 80% males who were converted and 20% females. Between ages 10-19, 60% males became Christians while 40% females were converted. At age 20-29, 80% males were converted and females, 20%. At ages 30-39 males were converted at 100%, there was no converted female. For ages 40-49, 50-59 neither male nor female was converted. At this point the assumption was rejected. According to this study males became Christians earlier than females. But it is too early to generalize this. Borg says:

Findings for male populations may or may not apply to females [vice versa], and findings valid for one racial or ethnic group may or may not be valid for other groups (Borg 1989,58).

In Lamport's study males and females were represented almost equally (47% and 53%); in this study, males were 68% and females 32%.

R.Q.3. What are factors that contribute most to becoming a Christian in selected Christian universities in Kenya?

Assumption: "Reading the Bible, family influence, testimony of a friend/family member, religious education, role model and conviction of sin" will be top ranked as the most common influencing factors to becoming a Christian.

The top six ranked as the most influencing factors to becoming a Christian are as follows: Bible reading (54.8%), family influence (51.6%), conviction of sin (51.6%), sermon/lecture (48.3%), reading Christian books (41.9%) religious discussion (35.4%). The four factors, i.e., Bible reading, family influence, conviction of sin and religious discussion which ranked as the most influencing factors in Lamport's study were also found among the top six ranked influencing factors to becoming a Christian in this study. However, the "testimony of friend/family member," "role model" factors which were ranked among the top six influencing factors in Lamport's research, lost their position to sermon/lecture and the religious books factors in this research. Birth of a child, misfortune, divorce, natural disturbance (drought) were found to have no influence whatsoever. The study findings revealed further that the following were common influencing environments leading to conversion: the school (45%), Christian home (45%), worship service (39%), Sunday School (29%), revival meeting (23%), youth camp (19%), youth group (19%) and other, (10%). The "School" which was the least of common influencing environments in Lamport's study with 3.5%, became one of the most influencing environments in this study with 45%. However, the general findings in this study appear to partially support the original findings.

R.Q.4. What are the major influencing factors for spiritual growth in adolescents in selected Christian universities in Kenya?

Assumption: The gathering of believers for Sunday worship and weekly youth group meetings, role modeling of parents, Christian peers, pastors, will score the highest positive responses as the major influencing factors for spiritual growth in adolescents.

In this study parents, especially the mother, influence the spiritual growth of the adolescents as well as church services. Christian concert, group Bible studies ranked higher in positive percentage than youth group meetings, Christian peers and pastors (see table 13) which ranked higher in America. Therefore the assumption was partly confirmed

R.Q.5. To what extent do adolescent males and females differ in factors that influence spiritual growth in selected Christian universities in Kenya?

Assumption 5: There is no significant difference for males and females in influencing factors of spiritual growth.

Assumption 6: Females will respond from 10%-21% higher than males for the following factors of spiritual growth: Church services, youth group meetings, retreats, youth pastor, personal crisis, siblings/relatives, and service projects.

Findings (Table 14) seem to reveal that there is no significant difference for males and females in influencing agents in the development of adolescent spirituality. Mother is not only very high on the list for both but she also ranked number one for both males and females; Church services ranked number two for both. The peers in school is very low for both and ranked 24 for males and 21 for females. Females responded from 5%-9% higher than males for church services, youth group meetings, personal crisis and retreat. They responded from 4%-16% lower than males for youth pastor, siblings/relatives and service projects. Therefore the assumption no.5 was confirmed while the assumption no.6 was rejected.

R.Q.6. To what extent do adolescents differ in spiritual growth when raised in homes where Christian influence is strong, medium, little or non-existent?

Assumption 7. The role of the mother will move from very influential to off the top five responses going from high to no Christian influence in the home (see Lamport 1990,27).

Influencing factors affecting the spiritual growth depend on the degree of Christian influence one experiences in the home. Fifty-five percent of the adolescents raised in a home with Christian influence made spiritual growth a priority. Twenty-seven percent of adolescents raised in home with medium Christian influence made it a high priority and 9% from a home with low Christian influence aspired strongly for Christlikeness and none of the adolescents raised in a home with no Christian influence made spiritual growth either a very high priority or a medium priority (see Table 16). The mother ranked very influential for the adolescents raised in homes where Christian influence is either strong or medium. She does not play any role for the adolescents raised in homes, where Christian influence is low or non-existent. The assumption no.7 was therefore confirmed.

Recommendations

In view of the findings of this study, and for the purpose of improving youth ministry in Kenya and elsewhere in Africa, the researcher recommends that:

1. In fulfilling the “Great Commission,” the church in Kenya should seek ways to strengthen youth evangelism bearing in mind that adolescence seems to be the prime age for conversion.
2. Special strategies be developed to work with youth knowing that adolescent males become Christian earlier than adolescent females.
3. Curriculum for parent education be developed and the ministry to homes and families be made number one priority to equip parents to know how to help their children come to Christ and grow spiritually as parents and Christian homes appeared to be the most influencing factors for conversion and spiritual development for adolescents.
4. Christian leaders be concerned to meet the needs of youth by providing Christian centers/libraries where adolescents can go to read Christian books and interact with their fellow age mates.
5. Christian concerts and group Bible studies be given priority to other youth activities. These activities have not been given much attention and yet Bible Studies and Christian concerts were found to be among the four highest factors influencing spiritual growth of adolescents.

Recommendation for Further Study

The researcher had some limitations. He was not able to cover all the areas which could have contributed to the significance of this study. Lamport's subjects were 30-89 years old for the "Age of Conversion" facet. In this study the subjects were from ages 20-54. For the "Spiritual Development" facet Lamport's respondents were 18-25 years old; this study's subjects were 18-38 years old. Moreover, the population size was small compared to Lamport's population. The researcher did not broaden the investigation to include more and varied Christian groups. The researcher feels that he did not reach final conclusions about the validity of a knowledge claim on the basis of this single study. Therefore another study, broadened and including more and varied Christian groups could be carried out to come to more generalized conclusions.

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APPENDIX A

AGE OF CONVERSION QUESTIONNAIRE

Please read carefully and answer by ticking [✓]. Only your personal opinion is requested. Please do not write your name. Your answers will be treated with strict confidence. There are no right or wrong answers. Give your honest opinion.

Part One

1. Age [0-9]; [10-19]; [20-29]; [30-39]; [40-49]; [50-59]
2. Sex M [] F []
3. Which programme are you pursuing?
 - M.A. Christian Ministries []
 - M.A Communication []
 - Which year? First [] Second [] Third []

Part Two

1. Was your conversion sudden or gradual?
 - a. Sudden [] b. Gradual []
2. If your answer is "sudden" to question 1, at what age did your conversion occur?
[0-9]; [10-19]; [20-29]; [30-39]; [40-49]; [50-59]
3. If your answer is "gradual" to question 1, what is the earliest age you would have claimed to have been a Christian?
[0-9] [10-19] [20-29] [30-39] [40-49] [50-59]

4. Which of these environments (if any) influenced your conversion?

(Tick as many as are applicable)

- | | | | |
|--------------------|--------------------------|--------------------|------------------------------------|
| a) Sunday School | <input type="checkbox"/> | e) School | <input type="checkbox"/> |
| b) Youth group | <input type="checkbox"/> | f) Worship service | <input type="checkbox"/> |
| c) Youth camp | <input type="checkbox"/> | g) Christian home | <input type="checkbox"/> |
| d) Revival meeting | <input type="checkbox"/> | h) Other | <input type="checkbox"/> (specify) |

5. Which of these factors did most influence your conversion?

(Tick as many as are applicable)

- | | |
|-------------------------|--------------------------|
| Bible reading | <input type="checkbox"/> |
| Family | <input type="checkbox"/> |
| Conviction of sin | <input type="checkbox"/> |
| Testimony of a friend | <input type="checkbox"/> |
| Religious discussion | <input type="checkbox"/> |
| Role model | <input type="checkbox"/> |
| Sermon/lecture | <input type="checkbox"/> |
| Reading Christian books | <input type="checkbox"/> |
| Radio | <input type="checkbox"/> |
| One-on-one discussion | <input type="checkbox"/> |
| Christian music | <input type="checkbox"/> |
| Miracle | <input type="checkbox"/> |
| T.V. preaching | <input type="checkbox"/> |
| Marriage | <input type="checkbox"/> |
| Serious illness | <input type="checkbox"/> |

Death of a family member	[]
Birth of a child	[]
Misfortune	[]
Divorce of parents	[]
Near-death-experience	[]
Death of a friend	[]
Street evangelism	[]
Natural disturbance (drought)	[]
Other	[]

APPENDIX B

SPIRITUAL DEVELOPMENT QUESTIONNAIRE

Please read carefully and answer by ticking [✓]. Only your personal opinion is requested. Please do not write your name. Your answer will be treated with confidence. There are no right or wrong answers. Give your honest opinion.

Part One

Age _____ Sex M [] F []

Part Two

1. During your high school years, did you live in a home that had: (Tick one)
 - a) Strong Christian influence []
 - b) Medium Christian influence []
 - c) Little Christian influence []
 - d) No Christian influence []

2. During your high school years, moving toward becoming more Christlike in both mind and actions was: (Tick one)
 - a) A high priority []
 - b) A medium priority []
 - c) A low priority []
 - d) Not a priority []

3. Look at the following list of factors influencing spiritual growth. Tick the most reflective response of your experience during your high school years.

INSTRUCTION

3 represents Agree
 2 represents Disagree
 1 represents Not sure

Factors	Agree 3	Disagree 2	Not sure 1
a) Mother			
b) Church Services			
c) Devotional time			
d) Youth group meetings			
e) Pastor			
f) Youth group members			
g) Father			
h) Christian literature			
i) Retreats (Seclusion for meditation)			
j) Sunday School			
k) Other person			
l) Group Bible studies			
m) Christian concerts/music			
n) Youth pastor			
o) Personal crisis			
p) Holiday camp			
q) Siblings/relatives			
r) Peers in school			
s) Teachers			
t) Parachurch organization			
u) Service projects			
v) School			
w) T.V./radio evangelism			
x) Other			

APPENDIX C

November 4, 1996

Daystar University
P. O. Box 44400
NAIROBI, KENYA.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY

Dear Sir,

Greetings in the wonderful name of our Lord and Savior Jesus Christ.

I am a student at Nairobi Evangelical Graduate School of Theology in Master of Arts in Christian Education Program. I anticipate to graduate in July 1997. For my research project, I have selected for study, "Adolescent Spirituality: Age of Conversion and Spiritual Development In Selected Christian Universities in Kenya and its Implications for Youth Ministry". The aim of the study is to bring to light the age of conversion and the most important factors which influence spiritual development of adolescents in selected Christian Universities in Kenya. I am hereby requesting your permission to make this study in your institution. The subjects I am interested in are all the M.A. students at Daystar. Your permission will grant me the go-ahead.

I am waiting your favourable response.

Sincerely yours,

Onesiphore Nzigo
The Researcher.

November 4, 1996

African Nazarene University
P. O. Box 53067
NAIROBI, KENYA.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY

Dear Sir,

Greetings in the wonderful name of our Lord and Savior Jesus Christ.

I am a student at Nairobi Evangelical Graduate School of Theology in Master of Arts in Christian Education Program. I anticipate to graduate in July 1997. For my research project, I have selected for study, "Adolescent Spirituality: Age of Conversion and Spiritual Development In Selected Christian Universities in Kenya and its Implications for Youth Ministry". The aim of the study is to bring to light the age of conversion and the most important factors which influence spiritual development of adolescents in selected Christian Universities in Kenya. I am hereby requesting your permission to make this study in your institution. The subjects I am interested in are all the undergraduate students at Africa Nazarene University. Your permission will grant me the go-ahead.

I am waiting your favourable response.

Sincerely yours,

Onesiphore Nzigo
The Researcher.

January 1997

Dear Sir,

RE: VALIDATION OF QUESTIONNAIRE.

The writer is conducting a research to determine the adolescent spirituality, especially the age of conversion and the most influencing factors to spiritual development in selected Christian Universities in Kenya.

You are kindly requested to assist the writer in validating investigative instrument attached as appendix. The writer will give you all necessary backgrounds. However, your evaluation is expected to be independent to the researcher. The information you give will be kept confidential and will be used only for this research and the resultant thesis.

On the space provided on the left side of the paper, please indicate your rating of each item as true measure of the quality of the validity, (Kindly tick one of the four ratings) as follows:

V.G. - (Very Good)

G. - (Good)

A. - (Average)

P. - (Poor).

Please give your assessment of the extent to which a question taken as a whole measures what it intends to measure (at the end of the questionnaire). Your kindness in giving assistance in this project will be appreciated.

Sincerely,

Onesiphore Nzigo
The Researcher.

N.E.G.S.T.
P. O. Box 24686
Tel. 882904/5

January 1997

Dear Student(s)

We would like to know your opinion concerning the questions attached to this letter. The questions form part of research study at Nairobi Evangelical Graduate School of Theology, KENYA. The attempt is to find out at what age students in selected Christian Universities become Christians and what are the most important factors which influence spiritual development of adolescents. You and other students from other Christian Universities have been selected to represent the views of other students on this important subject.

You will be helping us a lot by promptly answering these questions.

The information gathered will be kept confidential and will be used only for this research and the resultant thesis.

Thank you.

CURRICULUM VITAE

A. Personal Data.

- | | |
|-----------------------|-------------------------------|
| 1. Name: | Rev. Onesiphore Octave Nzigo. |
| 2. Date of Birth: | 4th June 1951. |
| 3. Place of Birth: | Ntunda, Gishubi. |
| 4. Country of Origin: | Burundi. |
| 5. Father's Name: | Bagemure Francois. |
| 6. Mother's Name: | Nkundwa Marie-Goreth. |
| 7. Marital Status: | Married. |
| 8. Wife's Name: | Prisca Ntiringaniza Nzigo. |

B. Educational Institutions Attended.

1. Gasenyi Primary School, Burundi (1958-1961).
2. Mweya Primary School, Burundi (1961 - 1963).
3. Muyebe Primary School, Burundi (1963-1965).
4. Kibimba Teachers Training College, Burundi (1965-1969).
5. Kenya Highlands Bible College, Kenya (1977-1981).
6. Nairobi Evangelical Graduate School of Theology, Nairobi, Kenya (1994-1997)

C. Academic Qualifications

1. National Certificate (1965).
2. Teachers College Diploma (1969).
3. Evangelical Teacher Training Association Advanced Teachers Certificate (1981).
4. B.Th. Degree (1981).
5. M. A. Degree in Christian Education (1997)

D. Work Experience

1. Lecturer at Mweya Evangelical Theological Institute (1969-1977).
2. Deputy Principal and then Principal (1981-1994).
3. Academic Dean and Dean of Students C.O. Mweya (1984 - 1985).
4. District Superintendent 1985-
5. Substitute Legal Representative of the Burundi Free Methodist Church 1985-
6. President of the Commission on Missions of the Free Methodist Equatorial Africa Area Fellowship, 1992-
7. Served on the Board of Administration of the Free Methodist Church of North America 1989-

E. Call and Ministry

1. Received Jesus Christ as my personal Savior and Lord in 1964.
2. Sanctified entirely in 1971
3. Called to Ministry 1972.
4. Ordained to the orders of deacon in 1973.
5. Ordained to the orders of elders in 1975.