

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE PERCEPTION OF MIDDLE AGED CHRISTIAN HUSBANDS ON THE
EFFECTIVENESS OF THE CHRISTIAN HUSBANDS' FELLOWSHIP AT
BOMANI AFRICA INLAND CHURCH, MACHAKOS IN PROVIDING
THEIR SPIRITUAL NURTURE

By
MUSSA MASANJA MAGWESELA

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree
of Master of Arts in Christian Education

JULY - 2002

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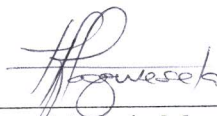
July, 2002

Student's Declaration

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AFRICA INLAND CHURCH, BOMANI, MACHAKOS IN PROVIDING
THEIR SPIRITUAL NURTURE

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

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners



Mussa Masanja Magwesela

July 2002

ABSTRACT

The purpose of this research was to explore the perception of the middle aged Christian husbands (between the age of 35 to 55) on the effectiveness of the Christian Husbands' Fellowship (Ushirika wa Wanaume Wakristo) at African Inland Church, Bomani, Machakos in providing their spiritual nurture. The data were collected through six interviews through which the researcher himself was the primary instrument. I prepared semi-structured interview questions (Appendix B & C). I interviewed six husbands whose church membership at AIC Bomani was more than five years. I finally analyzed the data I collected.

Middle aged Christian husbands at AIC Bomani expressed their desire to know God, to know God's Word, to serve God, to worship God, to grow in their Christian faith, to care for their young families and to obey God. The Christian Husbands' Fellowship at AIC Bomani was expected to reach all husbands who were members of the local church and provide them with their spiritual nurture. However, a few husbands had turned up to join the Fellowship since it was formed seven years ago. The researcher discovered that CHF is effective to some degree and not effective to some degree in providing spiritual nurture to middle aged Christian husbands at AIC Bomani.

Christian Husbands' Fellowship, according to the findings of the study seemed to include some middle-aged husbands in the church and exclude others in providing spiritual nurture. The prominent element that seemed to divide the efficiency of CHF was singing. The middle aged husbands at AIC Bomani who are not members of CHF perceived singing to be the significant programmatic element that 'defined' the group. At the same time middle aged husbands whose membership in CHF is active seemed to be comfortable with singing. Emphasis on singing, therefore, seemed to be an element that needs to be balanced in the whole program.

God expects Christian husbands to be provided with spiritual nurture. He inspired several people to write the Scripture so that men could be taught. Men, especially husbands, are responsible members of their community. They are husbands, fathers, and religious or political leaders in their community. The significant role they play in society requires Christian teaching to enable them live and serve in the manner worthy of their calling. CHF in its endeavor of providing spiritual nurture to middle aged Christian husbands is challenged to develop a comprehensive program that would encompass various programmatic elements to be able to provide the spiritual nurture of middle aged Christian husbands at AIC Bomani.

DEDICATION

To the brethren at Africa Inland Church Bomani, Machakos, Kenya.

ACKNOWLEDGEMENTS

I first of all thank God, the Almighty, whose presence, grace and love have brought me this far (1 Samuel 7:12). I also acknowledge the assistance of God's people whose support enabled me tremendously throughout my studies:

1. Africa Inland Mission, Tanzania Branch missionaries whose great support has made my studies possible.
2. Africa Inland Church, Tanzania for giving me the right hand of fellowship in serving God with them.
3. Africa Inland Church, Bomani for their great encouragement as I was serving the Lord while undertaking my studies at NEGST.
4. Scott Theological College lecturers (1986-2000) for their great support in my studies and ministries.
5. Dr. Richard Starcher, my supervisor, whose assistance and guidance in doing this study has enabled me to fulfill my requirements.
6. Dr. Shelley Ashdown, my second reader, for her useful insight in this work.
7. Mrs. Starcher for her willingness to proofread my work.
8. Dr. Suraja Raman and Dr. Victor Babajide Cole from the Christian Education Department under whose feet I got the skill and ideas in writing my thesis.
9. My beloved wife, Rebeka; our dear children Mary, Joshua, Faraja, Enoka and Susan and my dear mom, Martha Gimu, for their prayer support.

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ABBREVIATIONS

AIC – Africa Inland Church

CHF – Christian Husbands' Fellowship

NASB – New American Standard Bible

NIV – New International Version

CHAPTER 1

INTRODUCTION

The Statement of the Problem

The Christian Husbands' Fellowship at the Africa Inland Church Bomani ostensibly was designed to provide the spiritual nurture for married Christian men. It was unclear whether this program is effective. This lack of apparent effectiveness appears related to some programmatic elements. The Christian Husbands' Fellowship at this particular local church was founded in 1995 when Africa Inland Church – Kenya held its centennial. All Christian husbands were welcomed to join this fellowship. However, middle aged Christian husbands were not actively involved in the program. So far the Christian Husbands' Fellowship has 33 active members. The number had reduced and some husbands in the church had not been interested in joining the group.

Purpose of the Study

The purpose of this study was to discover middle adult Christian husbands' perception of an effective program that would provide their spiritual nurture. Data was collected through semi-structured interviews with six adult Christian husbands who are members of the Africa Inland Church Bomani, Machakos. Six of these Christian husbands were middle aged. One of them was closer to 60 years old. The older person participated in the study because of his involvement in instructing the middle aged Christian husbands in the Christian Husbands' Fellowship.

The Grand Tour Questions and sub-questions

The grand tour question is:

What programmatic elements would most effectively address the spiritual nurture needs of middle aged Christian husbands?

The sub-questions are:

1. What are the spiritual nurture needs of the middle aged Christian husbands who attend the Christian Husbands' Fellowship?
2. What are the spiritual nurture needs of the middle adult Christian husbands who do not attend the Christian Husbands' Fellowship?
3. In what ways does the present program provide the spiritual nurture needs of the middle aged Christian husbands who attend the Christian Husbands' Fellowship?
4. In what ways does the present program provide the spiritual nurture needs of the middle aged Christian husbands who do not attend the Christian Husbands' Fellowship?
5. What modifications should be made in the present program to meet the felt needs of the participants?
6. What role does the program facilitators play in helping meet the spiritual nurture needs of the participants?

Definition of Terms

Christian Husbands' Fellowship: According to the Africa Inland Church (Kenya) Christian Husbands' Fellowship Manual, Christian Husbands' Fellowship is defined as, "A Bible centred programme dedicated for the education and evangelism of the husbands in the Africa Inland Church, Kenya."

Middle aged adult refers to mature and responsible persons who are no longer young and not yet old, between the age of 35 and 55. Their accomplishments, responsibilities, accountability and adjustment to life situations (Wright 1970, 46-47) characterize Middle aged adults in this period of life.

Spiritual nurture is the aspect of Christian nourishment in the developing of one's Christian life and faith that comes from the effective teaching of God's Word. Peter says, in relation to spiritual nurture, "like new born babes, long for the pure milk of the word, that by it you may grow in respect to salvation" (1 Peter 2:2 NASB). Spiritual gifts are given to individual Christians for the purpose of enriching other Christians "to a mature man", hence, "we should no longer be children" (Ephesians 4:11-16 NASB, NIV).

Spiritual nurture needs are quests for which a Christian tends to search in the attempt to develop his Christian life and faith.

Delimitation and Limitations

1. This study is limited to middle aged Christian husbands between the age of 35 and 55 with the exception of one person whose age was above that of the middle aged adult as defined in this study. This happened because of the role that person played in the Christian Husbands' Fellowship.
2. The study was limited at the Africa Inland Church Bomani, in Machakos Town. This is where the interviews were conducted.
3. The study concerns the middle-aged Christian husbands who are local church members, both those who attend the Christian Husbands' Fellowship and those who do not attend the fellowship but do attend the church worship services regularly.

Significance of the Study

This study is significant because it explores ways of addressing the spiritual nurture needs of middle aged Christian husbands. First, discoveries made will direct improvements in the Christian Husbands' Fellowship at Bomani Africa Inland Church.

Second, this study is important because it discusses the need of addressing the spiritual nurture needs of middle adult Christian husbands. The population of the middle adult Christian husbands is increasing in Bomani AIC. The majority of the men who are in their middle age are responsible members of the community. Some are working with government sectors while some of them are working with private sectors. With such regard, Bomani AIC being the center of the Machakos Municipal Council has several Christian who are professionals and businessmen.

CHAPTER 2

LITERATURE REVIEW

The Significance of Adults in Society

Literature review in this study actually was less used. The researcher, according to the research method he employed, was required to go to the field and interview a number of people concerning his research grand tour question and the sub-questions. The researcher, therefore, used mainly the Bible and some literature.

Male adult husbands generally occupy responsible positions in society. Above all Christian male adult husbands are responsible for their families. Deuteronomy 6:4-9; Joshua 24:15; Job 1:5; Ephesians 5:25-6:4 show that they are family's priests, that is, they are spiritual leaders in their homes (Barker et al 1995, 250-251, 320, 727, 1800-1801). In Deuteronomy 6:4-9, for example, the Jewish fathers were required to impress the LORD'S commandments to their children.

The middle-aged husbands also are responsible for their older parents and other relatives. Many occupy places of responsibility in their local churches. Some also play essential roles as leaders in government, non-governmental and/or private sectors (Nielson 1979, 20-21; Buconyori 1983, 104-106).

Middle adults are great potential in society since they are growing both in number and influence. Male middle adults are the ones that make major decisions in their societies (Nielson et al 1979,10-12). Christian middle adult husbands, because of their great influence within their families, churches and societies, need an effective program that can provide their spiritual nurture. The Christian Husbands' Fellowship is one of Christian educational program suitable to address spiritual nurture needs of the adults.

The Ministry of Providing Spiritual Nurture to Middle Adults

Buconyori (1993, 101) says:

A ministry to adults is very important since adults of any society are the ones who shape attitudes, determine the policies, furnish the leadership, provide the finances, influence the young and determine both society and the church's future.

The Bible largely mentions the ministry of nurturing men according to their spiritual needs. It is clear that God in the Bible demands that the men should be instructed in spiritual matters to address their spiritual nurture needs in a proper manner. God's servants such as Moses, Joshua, and the Old Testament Priests, Prophets and Rabbis ministered to the great extent to the middle adults as well as it were upon the spiritual nurture needs of the adults of their day.

The New Testament also tells the way Jesus, Peter, Paul and the rest of the apostles during their days nurtured such people in their ministries (Elias 1982, 120-121, Peterson 1984, 6-7, Harton 1986, 13-16). Jesus designated the twelve men as apostles in whose lives he was going to take the gospel and the Christian doctrine to the end of the world (Mark 3:13-19; Matt 28:19-20).

In the Book of Acts of the Apostles 2:42-47, we read about the ministry of the apostles in nurturing the believers. The passage puts clear that "they devoted themselves to the apostles' teaching..." (Acts 2:42). In the days when the number of disciples was increasing, the apostles had to commit themselves in the ministry of the word (Acts 6:1-4).

The majority of the early believers as reported in the Book of Acts were adults. Luke, who wrote the Book of Acts, reports that "But many who heard the message believed, and the number of men grew to about five thousand" (Acts 4:4). The apostles as it were paid attention to address the spiritual nurture needs of the men who were husbands, fathers and leaders in their communities.

Paul wrote to the saints in Ephesus and in Colosse addressing the adult male Christians on how their husband/wife relationships, father/child relationship, master/servant relationship. He instructed them to relate properly with their wives, children and their master or servants. The husbands were to love their wives (Ephesians 5:25-33; Colossians. 3:19). Those with children were to take care of the spiritual and physical needs of their children and treat them in a good manner (Ephesians 6:4; Colossians 3:21). The slaves were to obey their masters and the masters were to treat well their servants (Ephesians 6:5-9; Colossians 3:22-4:1).

Meeting spiritual nurture needs of middle-aged Christian husbands needs a practical approach. There is a great need for AIC Bomani to strengthen the Christian Husbands' Fellowship so that it addresses the spiritual nurture needs of the middle-aged Christian husbands. The adults, as it has been advocated, are the great hope for today. "Lose the adults, and the church may very well die in this generation" (Sisemore). The current moral, social and spiritual decay can be said to be largely, if not totally, the result of the failure to meaningfully nurture adults through Christian educational programs (Sisemore 1970, 14-15).

The Significance of Christian Adults in Church Leadership

Nielsen (1979, 21) shows that 60 percent of the parents, and 86 percent of the leadership in a local church and 90 per cent of the ushers are represented by middle aged adults. This estimation also applies to Bomani AIC.

The leadership structure at Bomani AIC, for example, is composed of nine church elders, nine deacons and four pastors of which twenty-one are male. Ninety percent of this body is composed of middle-aged adults. Among the six interviewees, three were church deacons.

God has been using men throughout centuries to accomplish His purposes in the church as well as in the world. God used men to write the Bible. These men were leaders in one way or the other in Israel. Paul's command in Titus 2 all aim at adult education of various ages and types of people. The goal of adult education should be to produce self-controlled, godly Christians who can serve God and lead God's people (2 Timothy 3:16-17; Titus 2:12-14). Peter and Paul, the apostles write that church leaders should be examined and meet certain qualifications (1 Timothy 3:1-10,12-13; Titus 1:5-9; 1 Peter 5:1-3).

CHAPTER 3

RESEARCH METHOD

Assumptions and Rationale for a Qualitative Design

I chose a qualitative design, grounded theory in particular, because I aspired to hear from the middle aged Christian husbands about what they thought concerning the process of AIC Bomani Christian Husbands' Fellowship in providing their spiritual nurture. The researcher did not use a lot of literature in the literature review because the research design used in the study required him to get first information from the field through interviews and observations.

In qualitative research the literature should be used in a manner consistent with the methodological assumptions, namely, it should not be used inductively so that it does not direct the questions asked by the researcher. One of the chief reasons for conducting a qualitative study is that the study is exploratory; not much has been written about the topic or population being studied, and the researcher seeks to listen to informants and to build a picture based on their ideas... In grounded theory... literature will be less used to set the stage for the study. (Creswell (b) 1994, 21)

The researcher also chose the qualitative design also because in qualitative research "researchers are concerned primarily with, process, rather than outcomes or products (Brown 2000, 7). This study is concerned with the process of providing spiritual nurture to middle aged Christian husbands through the Christian Husbands' Fellowship at Bomani AIC.

Type of Design Used

This study used one of the qualitative research designs known as grounded theory. The researcher, after being introduced to this research design, found it to be very

interesting and meaningful as he aspired to hear directly from some of the middle aged Christian husbands what they thought about the effectiveness of the Christian Husbands' Fellowship. Qualitative research design, and grounded theory in particular, requires the researcher to be the instrument in collecting and analyzing the data.

Creswell defines qualitative research:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (Creswell 1994a, 21)

I chose this research design for the following eight reasons:

1. The nature of the topic.
2. The topic needed to be explored.
3. The desire to present a detailed view of the topic.
4. The desire to study individuals in their natural setting.
5. Interest in writing in a literary style.
6. Abundance of resources on extensive data collection in the field.
7. Receptive audience was receptive to qualitative research.
8. Desire to be an active learner in telling the story from the participants' view rather than passing judgment on participants.

The Role of the Researcher

The researcher, in this study, was the primary instrument for data collection and analysis. Therefore, my role as a researcher was that of an observer and interviewer. I prepared three different sets of semi-structured interview questions. One set was for Christian Husbands' Fellowship members, one set was for a Christian Husbands' Fellowship facilitator and one set was for the non-Christian Husbands' Fellowship

members. I interviewed six people. Five of them were middle aged Christian husbands in the local church, while one of them was above the middle-aged group. I decoded and categorized all six interviews.

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Data Collection Procedures

Site Selection

Because I had stayed in Machakos from 1996 and attended at Bomani AIC for quite some time, I therefore came to know some church members and befriend them. The researcher started to think about doing his research based on the Christian Husbands' Fellowship at Bomani AIC in March 2001. The conviction grew stronger when I was introduced to educational research methods in September 2001. By December 2001 I had selected to base my thesis at Bomani AIC with particular interest on the Christian Husbands' Fellowship.

In doing this study, the researcher wanted to discover the perception of the middle adult Christian husbands, on how the Christian Husbands' Fellowship at Bomani AIC might best address their spiritual nurture needs. Since the researcher is an assistant pastor of this local church, he was very much motivated to discover the spiritual life of the middle adult Christian husbands and in particular their spiritual nurture needs.

The Christian Husbands' Fellowship was established with its own purposes. Such a fellowship was intended from the beginning to exist at a local church level. Africa Inland Church, Kenya established a Christian Department, which provides direction to various groups in the church. According to the Africa Inland Church Christian Husbands' Fellowship Manual, which was prepared by the Africa Inland Church, Kenya Christian Education Department, the Christian Husbands' Fellowship has three purposes at the local church level. These purposes are:

1. “To teach husbands to live a godly life and head his family on the biblical principles.
2. To bring husbands to spiritual maturity by encouraging regular individual family and church based prayer and study of God’s word.
3. To train and equip the husbands for Christian service and responsibility by involving them in practical Christian and social activities.”

Research Participants

Six research participants were selected for this study. Three of the research participants were Christian Husbands' Fellowship members, one of them being a Christian Husbands' Fellowship facilitator. The other three were not members of the Christian Husbands' Fellowship. The six research participants were selected according to their ability to contribute to the study. All of the research participants had been in the Christian faith for more than twenty years and were members of AIC Bomani for more than five years. This means that they had been there since the beginning of the Christian Husbands' Fellowship.

I communicated with the research participants and did all the interviews in February 2002. Two interviews took place in the church office. Three interviews took place in the homes of the interviewees. One interview took place in an interviewer's place of business. All interviewees were very cooperative. Each interviewee was willing to assist the researcher. However, two interviewees struggled at the beginning to know the existence of the Christian Husbands' Fellowship at AIC Bomani simply because the name which is normally used is 'Ushirika wa Wanaume.'

Types of Data

Each interview was arranged by sending a letter requesting each research participant to assist me with an interview with him regarding the Christian Husbands' Fellowship at AIC Bomani. Together with that letter I attached the interview questions and the consent form. In this way I established rapport and explained the kind of research I was doing. I also sought to find a day and time convenient to each of the research participants. I sent a set of the interview questions to each research participant in the first place so that each one would be able to read and think about them ahead of time. I informed each of the research participants at the beginning of the interview that in the process of the interview I was going to record the conversation and take some notes as well. My notes included the expressions, observations, reflections and interpretations from the interviewed person. The interviews lasted between thirty and forty-five minutes. After the interviews had been conducted, I transcribed all the tapes and coded them.

Ethical Considerations

According to Fontana & Frey as cited in Brown (2000, 20), ethics need to be addressed if interviewing is the primary method of collecting data. The researcher used the following safeguards to protect the rights of the research participants.

1. A letter was handed to each research participant clearly mentioning the purpose of the study. This letter requested each research participant to assist the researcher in his endeavor in writing his thesis. This was also intended to build rapport.
2. A consent form was attached to the letter. This form was intended to affirm a research participants' willingness to assist the researcher in the process of writing his thesis.

3. The interview questions to Christian Husbands' Fellowship members and non-Christian Husbands' Fellowship members (Appendix B and C) were also sent along with the letter (Appendix A). This was to enable a research participant to go through the interview questions prior to the interview that was to follow.
4. Before an interview was conducted the research informed a research participant that he was going to tape record the entire interview process. A research participant was informed that this was intended to aid the researcher in the process of collecting and analyzing the data as required by the research design.
5. For the sake of confidentiality of participant identity, the researcher decided to use the interviewees' code number instead of their names as seen in chapter four. The code numbers are seen both in the results of data analysis and the tables (from table 1 to 5). For this reason, the researcher therefore, did not include the names of the interviewees in the reference list.

Data Analysis Procedures

According to Strauss and Corbin (1990, 57) grounded theory uses set procedures for analysis of the data; namely, coding procedures: open coding, axial and selective coding. These procedures were used to analyze the data. They involve breaking down the data; conceptualizing it, and putting it back together in new ways. Open coding develops categories of information. Axial coding connects the categories. Selective coding creates a story that connects the coding and categories.

The data analysis procedures, therefore, dealt with basic information concerning the existence of the Christian Husbands' Fellowship. Each part was analyzed as per the findings drawn from interviewing and observing the six research participants.

Methods for Verification

1. Clarification of researcher's bias.
2. Multiple data resources.
3. Detailed description on how middle aged Christian husbands perceive that the Christian Husbands' Fellowship can best provide their spiritual nurture needs.

CHAPTER 4

RESULTS OF DATA ANALYSIS

Research Participants' Age Groups

The research participants were middle-aged adults. Although the researcher defined middle age adults in this study as between the ages 35 and 55, the researcher was forced to classify the age group of the middle age adults as ages 31 to 60. One participant was in the group of 31 to 35 years olds and another participant was in the age group of 56 to 60 years olds. Therefore, the researcher chose to present the research participants' age groups in such a way that would accommodate all of the research participants.

Table 1. Research Participants' Age Grouping

INTERVIEWER'S CODE NUMBER	INTERVIEWER'S AGE GROUP
Interviewee # 1	41-45
Interviewee # 2	41-45
Interviewee # 3	55-60
Interviewee # 4	41-45
Interviewee # 5	41-45
Interviewee # 6	31-35

Research Participants' Christian Faith Background

Africa Inland Church Bomani is among the Akamba people. Therefore, most of the church members belong to the Akamba community. In the process of my research I interviewed six Akamba people. Five of the interviewees came from Christian family backgrounds. They were brought up in the Christian faith from their childhood, although they came to accept Jesus as their personal Lord and Savior between the ages of 13 and 18. All five of them came from AIC background. The sixth interviewee in contrast, was born in a non-Christian family.

When reporting on how he came to the Christian faith, interviewee number one was very brief. He said, "When I was in secondary school I met my uncle in one of the holidays and he really wanted to know whether I have accepted Jesus Christ. Then he introduced me to Christ and in that way I got to know Jesus. This was on 30th July 1977."

Interviewee number two shared his testimony with me very briefly. He told me, "Well I was born in a Christian family and I stayed there for many years attending Sunday school. But in 1972 is when I received Jesus as my personal Savior." He did that after hearing a message from his pastor.

I asked interviewee number three how he became a Christian and he had a long story to tell me. "I was born in a non-Christian family. My father passed away when I was about six months old. My mother passed away when I was about five or six years of age. When my parents passed away, my two brothers had no wives so our sister who was married by then took care of us. I did not know what Christianity was. There were some young boys and girls attending Sunday school within our village. Now because I saw what they were doing they encouraged me and I was moved by their behavior. Then I started going to Sunday school."

When I asked interviewee number four to share his testimony with me he narrated to me how he came to receive Jesus as his Lord and Savior. “I was born in a Christian family; I am a son of a pastor. I grew up being told the Word of God, but when I joined form one in 1976; I heard the clear message from the Word of God during one of the Christian Union meetings. I was convicted because I had not received Jesus as my personal Savior and at that time I surrendered to Jesus and I got saved.”

When I was doing my fifth interview, I also needed to hear a brief testimony of interviewee number five. He had this to say, “I was brought up from a Christian family right from when I was a small child. I woke up to find my parents were already Christians. In fact, the church nearest to us is an AIC and it was built in our grandfather’s land. For myself, I accepted Jesus as my Lord and Savior when I was around fifteen years old. I was in standard five. I was called to the Christian faith because of fear. Most of the preachers that time were preaching about how fearful hell is and how sinners are going to burn there. So because of fear of going to hell I decided to accept Jesus for me to cross over to the golden garden where there are no sufferings. So that is how I became a Christian.”

Interviewee number six also shared his testimony with me. “I was born and brought up in a Christian family. In 1989 I was going through the catechism class. Our pastor preached to us the Word of God that was getting deeper and deeper into my heart. It is during that time I started realizing some changes in my life. After I was baptized I continued with my spiritual journey.”

The researcher learned that the six interviewees had made their decision to accept Jesus Christ as their Lord and Savior before the age of 20. I, also, realized that three institutions are very important in the process of conversion of a person: home, church

and school. God can use such institutions to bring people to Himself. These persons were very sure of their relationship with Jesus by faith.

Table 2. Research Participant's Christian Faith Background

INTERVIEWER'S CODE NUMBER	FAMILY BACKGROUND	AGE AT CONVERSION
Interviewee # 1	Christian Family	18
Interviewee # 2	Christian Family	13
Interviewee # 3	Non-Christian Family	Young Age
Interviewee # 4	Christian Family	Young Age
Interviewee # 5	Christian Family	15
Interviewee # 6	Christian Family	Young Age

**Research Participants' Educational Level, Occupation,
and Years of Church Membership at AIC Bomani**

Interviewee number one was an accountant by profession; he was an employee of one of the government sectors in Machakos town. He migrated to Machakos when he came to work in this town. He explained to me that, "I became a member of AIC Bomani by the nature of working here in Machakos town. When I came to work in this town I went around to and I came to find AIC Bomani as the church of my birth; that is, AIC and I discovered that there is a church by name AIC Bomani. So I became a member of that church."

Interviewee number two was a trained teacher. He has been employed by the government for the past twenty-two years. When I asked him about his church membership at AIC Bomani, he did not say much. He only mentioned to me that he had transferred from Mombassa where he worked for ten years (1979 to 1988). His church membership at AIC Bomani dates back to 1989.

Interviewee number three trained in salesmanship. He first worked with the Machakos Municipal Council. He then established his own business. He finally ended up working as an accountant and administrator in a private sector in Machakos. When I asked him about his membership at AIC Bomani, he had this to say, “I came to Machakos toward the end of 1969 and joined AIC Bomani.” This person knew at length what were all about AIC Bomani and the Christian Husbands’ Fellowship.

Interviewee number four was an employee in one of the government sectors in Machakos town. When I needed to know of his AIC Bomani church membership, he reported to me that although he knew of AIC Bomani since 1986, he actually joined AIC Bomani in 1987. From that time he has been a member of this local church to the present. He also, like the second interviewee, had transferred from Mombassa.

I also needed to know what interviewee number five would say about his church membership at AIC Bomani. He informed me that, “I began attending at AIC Bomani from 1976 when I joined Machakos Boys Secondary School. The nearest church from school was AIC Bomani. From 1976 I continued up to 1979 when I did my ‘O’ level, after which I went away for my ‘A’ level. I latter came back to Machakos in 1988 when I began working in Nairobi. I was residing here and commuting to Nairobi, so I resumed again attending services at AIC Bomani from 1989 to date.” Interviewee number five was a businessperson and he practices farming.

When I did the sixth interview, interviewee number six said very little about his membership at AIC Bomani. He said, “Our family belongs to the AIC and when I came to Machakos back in 1994 I joined AIC Bomani.” Interviewee number six is employed by the government as a Public Health Officer.

Table 3. Research Participants' Educational Level, Occupation, and Years in Church Membership at AIC Bomani

INTERVIEWEE'S CODE NUMBER	EDUCATIONAL LEVEL	OCCUPATION/PROFFESION	YEARS IN CHURCH MEMBERSHIP
Interviewee # 1	Form IV & College	Accountant	13
Interviewee # 2	Form IV & College	Teacher	13
Interviewee # 3	Form IV & College	Accountant/ Administrator	33
Interviewee # 4	Form IV & College	Accountant	15
Interviewee # 5	Form VI	Businessman/ Farmer	14
Interviewee # 6	Form IV & College	Public Health Officer	8

It came to my attention that the six persons I interviewed migrated to Machakos town as a result of the nature of their work. The length of church membership of these six research participants fell between 8 and 33 years. They became church members at AIC Bomani because they worked or ran their business around Machakos town. However, they had been there since the Christian Husband's Fellowship was introduced in 1995.

The Research Participants and their Participation In AIC Bomani Christian Husbands' Fellowship and Church

Although the six research participants had been at AIC Bomani since the Christian Husbands' Fellowship was introduced in 1995; not all of them took part in it. Only three of the interviewees participate in this program. They joined the program when it began, seven years ago. The other three interviewees are not involved in the Christian

Husbands' Fellowship at Bomani. In fact, two of these said that they did not know what Christian Husbands' Fellowship was all about.

The three interviewees who were involved in the Christian Husbands' Fellowship were also church deacons. The other three interviewees had not been involved in any church leadership role or in any church ministry.

Table 4. Research Participants' Involvement in AIC Bomani Christian Husbands' Fellowship and Church

INTERVIEWEE'S CODE NUMBER	INVOLVEMENT IN CHF	INVOLVEMENT IN CHURCH
Interviewee # 1	Member	Church Deacon
Interviewee # 2	Member	Church Deacon
Interviewee # 3	Member	Church Deacon
Interviewee # 4	Non Member	-
Interviewee # 5	Non Member	-
Interviewee # 6	Non Member	-

The Spiritual Nurture Needs of Middle Aged Christian Husbands at AIC Bomani

The researcher aspired to discover what middle age Christian husbands perceive to be their spiritual nurture needs. The question asked to the five research participants was, "What do you consider to be your spiritual nurture needs at this age? The question that was addressed to the other research participant was different since this one was one of the Christian Husbands' Fellowship facilitators. I asked him, "How do you think this program provides spiritual nurture to the middle adult Christian husbands?"

When he was answering my question concerning his spiritual nurture needs as an adult Christian husband, interviewer number one mentioned to me the following three

needs: knowing God better, knowing God's Word and worshipping God. As far as his spiritual nurture needs were concerned, he actually said that, "One is growing in knowing God better. Analyzing his aspects and going deeper in knowing his commands as revealed in the Bible. I also need to know how to read the Bible, understand it; know when I should read it and how I should prepare myself before I read the Bible and how I should practice it."

In answering the question I asked him concerning his spiritual nurture needs, interviewee number two said that, "I would like to know my Lord better. That is why I have enrolled myself to study the word of God through Biblical Education by Extension. I am also attending Sunday school teacher training courses when we have them, because I am also a Sunday school teacher. Therefore, I have to study the word of God to nurture my spiritual needs." When I was analyzing his data I saw that this man thirsted for knowing God better, knowing God's Word and also serving God.

The question addressed to the third research participant concerning the spiritual nurture needs of middle aged Christian husbands was a different one. The question addressed to him was, "How do you think this program meets the spiritual nurture needs of the middle age Christian husbands?" He actually did not answer my question. I tried to address the question in other ways, but his answer was, "Although most of the people in CHF are not of the same age, but they all stand in a common ground, they are all married. It does not matter at all whether one is 30 years old or 80 years old. All of us are married men with marriage experience, therefore, we all share the same family challenges despite our differences in age." I finally concluded that he was not aware of what the spiritual nurture needs of middle adult Christian husbands were.

When I addressed my question with regard to his spiritual nurture needs as a middle aged Christian husband, interviewee number four wanted to know from me what I meant by nurture. “I do not know the real meaning of nurture” he told me. I explained “what we mean by nurture is the way one takes his spiritual food from the teaching and preaching of the word of God and nourishes his spiritual life so that he grows to maturity.” He then continued to say, “My spiritual nurture need at this age is that I need to know God deeper than I knew him. I need to be equipped to serve God more than I have ever done for I am growing old and a time is coming when I will be too old and I will not be able to do anything at all. At the present I have planned to spend more time in Bible study.” From his words I perceived that, this man needed to know God better, and serve God and know God’s word.

I repeated the same question in the fifth interview. When I addressed the question to interviewee number five he had this to tell me, “I have many spiritual needs at this age, but the crucial one is to strengthen my faith and my spiritual life. I also need to bring up my children through Christian morals and values so as to allow God to work in their lives. I also need to care for my young wife who is at a very sensitive age. So at this age I really need to become strong in faith, stand firm in my Christian life and to build my young family.” When I was analyzing his words I came up with the following spiritual needs: spiritual growth, parental responsibility, husband/wife relationship and a desire to know God’s word.

Interviewee number six also wrestled with the meaning of nurture. When I addressed the question with regard to his spiritual nurture needs he replied, “Let me ask you a question before I answer your question. What do you mean by nurture?” The researcher answered, “nurture concerns the nourishing of one’s self in spiritual matters, for example, through biblical teaching.” When I answered his question he

asked me to come up again with the question. He thereafter mentioned his spiritual nurture needs very briefly. “At the start of this year I made some resolutions. This is what I do at the beginning of each year for the purpose of accomplishing certain things concerning my spiritual life. This year, for example, I have resolved to flee from the Devil, resist the devil and seek God’s wisdom for my spiritual life.”

After analyzing the data I collected from the six interviewees, I put all the spiritual nurture needs of middle adult Christian husbands into three components. Middle age Christian husbands at AIC Bomani thirsted and hungered for things that concern their character, knowledge, and skills. These aspects of Christian Education cannot be divorced from each other. All three are inter-related. Every phase of Christian Husbands' Fellowship must therefore stress the inter-relationship of being, knowing and doing.

The first component of middle aged Christian husbands' spiritual nurture needs concerned with their character. It is true that a character of a man speaks louder than his words. What a man is determines what he does. The concern on the character aspect of these men focused on their relationship with God, family, church members, and other people outside church. In this aspect of the character, middle Christian husbands revealed that they wanted to prove that their commitment and love to God was genuine.

Middle aged Christian husbands interviewed were also very much concerned with their knowledge aspect. A thorough knowledge of the Word of God and theological truths are essential in the life of middle aged Christian husbands. Significant concerns in the aspect of knowledge of these men were the desire to know God better and the desire to know God's Word. The desire to know God and his Word was revealed in their engagement in Bible study and Biblical Education by Extension programs.

The other aspect of middle aged Christian husbands' spiritual nurture needs addresses their skills in the art of Christian ministry. Such skills include preaching, singing, teaching, worship leadership skills and skills in parental responsibilities. The interviewed middle Christian husbands were eager to serve God in various ministries in and outside church. AIC Bomani Christian Husbands' Fellowship has been providing several opportunities to its members for them to render services to God.

Table 5. Research Participants' Spiritual Nurture Needs

INTERVIEWEE'S CODE NUMBER	Know God Better	Know God's Word	Worship of God	Serve God	Grow in Faith	Family Matters	Obeying God
Interviewee # 1	★	★	★				
Interviewee # 2	★	★		★			
Interviewee # 3							
Interviewee # 4	★	★		★			
Interviewee # 5		★			★	★	
Interviewee # 6							★

Christian Husbands' Fellowship Programmatic Elements

The researcher, when analyzing the data collected from the six interviews discovered that the Christian Husbands' Fellowship had seven prominent programmatic elements. The most prominent one mentioned by all of the interviewees was that of singing. The Christian Husbands' Fellowship members mentioned that this was one of their main objectives right from the beginning of the program in 1995, and

that is what the Christian Husbands' Fellowship members do almost every Sunday in the Swahili worship service - sing.

The seven prominent programmatic elements recognized were:

1. Drama: interviewees' number one and two mentioned drama as one of the programmatic elements in the Christian Husbands' Fellowship. Interviewee number one said, "In the process of celebrating the first one hundred years of Africa Inland Mission I was elected a Vice-Chairman of the Christian Husbands' Fellowship. We had a play based on Peter Cameron Scott of which I assisted in conducting it. We dramatized how Peter Cameron Scott came to Kenya. The drama displayed how this missionary traveled all the way from Mombassa to Ukambani where he stationed his mission." Interviewee number two said, "I saw the group of men performing and I took interest in their group. I found it necessary for me to join them."
2. Worship and Praise through Singing: The first three interviewees mentioned singing as the key programmatic element in the Christian Husbands' Fellowship. They perceived the singing as one of the main objectives of the program. The third interviewee, whose Christian background is surrounded by singing, talked in length about his experience and interest in singing. "I was trained in music skills and my interest was in church music. I count singing as my church career. When we started the Christian Husbands' Fellowship we had many objectives, one of them being singing. Therefore, we do sing because this is our main objective." The interviewee number five identified singing to be the only thing done in the Christian Husbands' Fellowship and therefore he was not interested at all in joining the program. He said, "Since I do not know the objectives and goals or what the group is undertaking other than that element of singing, I felt I am not

gifted, I do not have that talent of singing and I thought I would not be very useful to the church and may be to the group if that is the only line of what they do. I felt I could be serving my God, church and people through other ways.”

3. Bible study: interviewees number one and two mentioned this programmatic element in the Christian Husbands’ Fellowship. Interviewee number three, however, though a member of the CHF did not mention it. Interviewee number four mentioned this programmatic element, but he said that it seems that it does not affect the life of the CHF members. He continued to say, “Although they have the Bible study, but they don’t take it seriously. You know, one can be in the Bible study but without any change. Thus to some the Bible study does not affect their lives.” Interviewees number five and six did not recognize this programmatic element at all.
4. Outreach Ministries: interviewee number one, who was a member of the CHF, noted some of the outreach ministries done in the program. He mentioned evangelism as one of the programmatic elements, which they normally do outside the church. Interviewer number two, who was also a member of the CHF, said, “Sometimes we do visit other churches where we preach the gospel. We do sing as a group and the pastor who accompanied us preaches.” It appears to me that the members of CHF consider the singing also to be part of outreach ministry for when they visit other churches they minister through singing.
5. Ministering to other members of the program: The other programmatic element of CHF concerns what the members do to each other. Interviewee number one said, “We do assist other members of CHF in various ways. We assist each other financially. We also do visit the sick members of the program whether in their homes or in hospital.” Interviewee number two mentioned that they also assisted

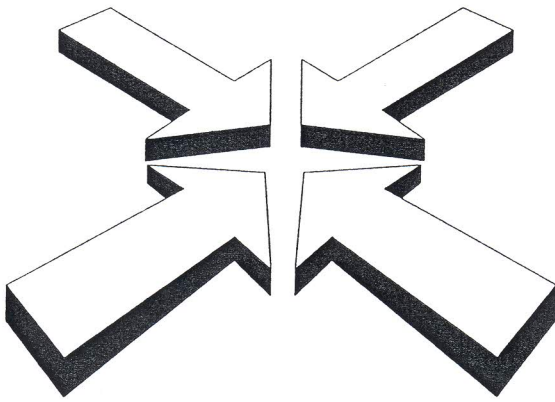
each other in times of grief when one of them has lost one of his beloved ones.

Interviewee number three mentioned two examples of people, which the CHF members tried to assist as a group. One of these two was paralyzed. The other one became sick and finally passed away. CHF members met the medical expenses for these two

6. Retreats: When I was analyzing the data I found that only interviewee number three mentioned this programmatic element of CHF. He mentioned one experience that the CHF members had already had through a retreat. He told me that, “We once went to Tsavo West. Pastor Ndung’u and Reverend Nthenge accompanied us. We were challenged and encouraged spiritually by what the two servants of God shared with us.” He also told me of what CHF members were planning to do very soon. “If all things go well we will go to Masai Mara. That is one of the program ahead of us.”
7. Seminars/Couples’ Meetings: Two of the interviewees mentioned that seminars were part of the programmatic elements of CHF. One of the two was a CHF member and the other one was a non-member. They all mentioned this as a past thing. The interviewee number three said, “Now sometimes we are having couple meetings. We invite guest speakers to lecture or address us. For example, last year we had Dr. Mutiso, as son of Pastor Kyalo. He spoke to us with our wives. As a result of this meeting we were very much moved.” Interviewer number four said, “The Husbands’ Fellowship used to bring the couples together. Those were moments of nourishing, reaching, building and bringing up the couples. In so doing we were being encouraged to live together in a family. So they need to revisit such program.

I categorized the seven prominent programmatic elements into four components. The interaction of these four components represents the programmatic elements of CHF to a great extent. I categorized these seven prominent programmatic elements into four components because of the way they were mentioned by the interviewees and also according to the way they relate to each other. I noticed that these four components could be meaningful to middle aged Christian husbands at AIC Bomani once they would be properly used.

Diagram 1. Four Components of the Programmatic Elements of AIC Bomani CHF



Key:

1. One arrow represents fellowship: this component could involve activities such as interpersonal relationships and ministry to each CHF member.
2. Another arrow represents mission: this component basically could include all areas that concern with outreach ministries.
3. The other arrow represents worship: this component could encompass things that would involve singing and praises.
4. The fourth arrow represents teaching: this component could include drama, Bible study, retreats, seminars and couple meetings.

Middle aged Christian husbands need to fellowship with their age mates of the same sex. Christian fellowship is very important at this age. Christian husbands who are of the same profession would have a fellowship that could bring them together for spiritual encouragement. This kind of a fellowship could also be demonstrated

through their ministry to one another as they assist those in needs, the sickly and the diseased among themselves.

Mission is another concern for middle aged Christian husbands' involvement in the church. Middle aged Christian husbands could serve and minister into various Christian outreach ministries. Missions activities would be meaningful in the life and commitment of middle aged Christian husbands as they endeavor to exercise their spiritual gifts in serving the Lord. Christian middle aged husbands could be called upon to render various serves to their fellow men and to God through Christian Husbands' Fellowship.

Worship is another significant programmatic element that could be included in the Christian Husbands' Fellowship. Christian middle aged husbands expressed their desire for corporate worship. Singing and praises are some of the aspects that go hand in hand with moments of corporate worship. AIC Bomani Christian Husbands' Fellowship put much emphasis on the singing that is why the group is very much known by this activity.

Lastly, middle aged Christian husbands revealed their hunger and thirsty for the Word of God. Spiritual needs of middle aged Christian husbands would better be met through the teaching of God's word through different teaching methods and teaching situations. The interviewees made it clear that Bible study, Biblical Education by Extension, seminars, couples' meetings and retreats all vital ministries in providing the spiritual needs of middle aged Christian husbands.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

Summary of Findings

The theory of this study was homogeneity based on a common interest (activity) is central to the effectiveness of Christian Husbands' Fellowship for those who attend, but is an impediment to integration for those who do not attend. The researcher aspired to hear the middle age Christian husbands at AIC Bomani and discover what they thought about the effectiveness of the Christian Husbands' Fellowship in providing their spiritual nurture needs. Six Christian husbands were interviewed for this study. Five research participants were middle age husbands ranging between age 31-45. The other one was closer to 60 years old. Three interviewees were active members of CHF, while the other three were not.

The researcher established a substantive theory because in grounded theory, "One can have a theory about a given phenomenon that is located at any matrix level: for instance, about an organizational or biographical phenomenon" (Strauss & Corbin 1990, 174). In this view, the theory of this study concerned the effectiveness of addressing the middle aged Christian husbands' nurture needs.

From this theory emerged two different homogeneity interests. The first one that came out of the study was about singing. The CHF members were interested in singing. The other counter part seemed not to be interested in singing. Singing in the CHF seemed to be the most profound programmatic element in. The ones that were not CHF members lost interest in participating in the group because they either

perceived not to be gifted in music and/or singing is not the only way in which their spiritual nurture needs could be addressed.

The three CHF member interviewees perceived singing to be an important way of addressing their spiritual nurture needs. This revealed that AIC Bomani CHF is based on a common interest or activity, and this is singing. Hence, singing is central to the effectiveness of CHF for those who attend. Singing had been prioritized in CHF because it is one of their main objectives. CHF members met every Tuesday purposely to practice singing. Through singing they see open doors for worshipping God and serving God, the church and other people.

The three interviewees who were not CHF members formed another homogeneity group. This group was based on a common interest or activity also. They did not perceive singing to be the only way in which they could be provided with spiritual nurture. In fact, the singing, as a notable CHF programmatic element, made them to perceive that CHF is all about singing. These three research participants were not totally against singing, but they would rather do some thing else and let the ones interested in singing continue with CHF.

CHF homogeneity based on a common interest or activity (singing) brought a sense of belonging to some Christian husbands at AIC Bomani. Interest in singing enabled them to fellowship together and not only to fellowship together but also to enjoy their fellowship with one another. From this point of view, one interviewee, who was a CHF member, perceived the group is united. The unifying factor is their marital status. Since they are all husbands, there could not be a difference at all whether one is young, middle or an older husband.

The study revealed that middle aged Christian husbands at AIC Bomani had various spiritual nurture needs. Seven of their spiritual nurture needs were discovered

when the researcher was undertaking the study. Five interviewees identified what their spiritual nurture needs were, while the other fellow did not identify what were the spiritual nurture needs of middle aged Christian husbands.

The findings revealed that, middle age Christian husbands had several spiritual nurture needs. They were thirsty and hungry for spiritual truths concerning their Christian faith, character, ministry and family life. The Christian Husbands' Fellowship seemed to ignore such needs. The program reached a few middle age husbands in the church, and failed to reach a good number of them. AIC Bomani had hosted the CHF for the past seven years. I was surprised to hear some husbands interviewed were not aware of what CHF was all about. What they knew about the program was the element of singing.

The researcher made some observations with regard to the CHF homogeneity interest in singing. I observed the CHF members twice while practicing and several times singing in the church and once in an outreach ministry. In these two days of my observation, I noted two things. The first observation concerned the number of the husbands attended. The second observation was on the art of singing itself. CHF members struggle to attend the practice, which was scheduled to take place on Tuesday (5.00 to 6.00 P.M.). Most of CHF members struggled to sing with a good tone.

My observation while CHF members sang in church noted the same two things: their number in attendance and the art of their singing. When singing in the church the number of CHF members increased unlike the number when they practice. The art of singing depended on their choirmaster. His presence made a lot of difference.

From the interviews conducted and a number of observations the interviewer had

done, the researcher discovered four things that affected the effectiveness of CHF in addressing middle aged Christian husbands' spiritual nurture needs. The four things the researcher discovered are:

1. Not all Christian husbands at AIC Bomani could sing or rather were interested in singing. Some could sing and/or were interested in singing. Hence not all husbands in the church could be expected to join CHF for the sake of singing. Middle aged people needed freedom to choose what suits their spiritual nurture needs.
2. Most middle aged Christian husbands at AIC Bomani needed a meaningful and effective program. They needed some educational programs in the church. They need to know God and to serve Him in a better way. Hence CHF could be effective if it provided a comprehensive educational program for middle husbands in the church.
3. Christian husbands at AIC Bomani, middle aged in particular, had several responsibilities. They needed a flexible program that would allow them to participate as well as pursue their daily activities or commitments. Weekly programs, meetings or activities would be of little effect in providing middle adult Christian husbands' spiritual nurture needs.
4. AIC Bomani CHF should accommodate all Christian husbands. Middle aged Christian husbands at AIC Bomani needed to know why they should join CHF and what CHF could benefit them in their endeavor as they sought to know and to serve God in a better way. Middle aged husbands who were not CHF members expressed their desire to discover what CHF was all about.

The six research participants named a total of seven spiritual nurture needs. Two CHF members said some how the program addressed a few spiritual nurture needs.

Two research participants struggled to identify whether CHF was effective in addressing their spiritual nurture needs; hence, they were not interested in joining the program being satisfied with other means that addressed their spiritual nurture needs effectively. The seven spiritual nurture needs are as follows:

1. The desire to know God better.
2. Interest in knowing God's word.
3. Thirsty for worshipping God.
4. Searching the skill in which to render service to God and others.
5. The desire for growing in the Christian faith.
6. Maintaining Christian morals and values in a family.
7. Power on how to flee and resisting the Devil.

The three interviewees who were not CHF members said why they had not joined the program. Some of the reasons they gave were personal and other reasons were as the result of what the group did or failed to do. The reasons mentioned by these husbands were:

1. Lack of interest in singing, the element which seems to dominate in the CHF.
2. Age differences in a group, which could bring a loss of sense of belonging.
3. Lack of role model from older Christian husbands in CHF.
4. Shortage of competent facilitators.
5. Lack of knowledge in CHF objectives and aims that could clarify.
6. Lack of motivation and initiation in recruiting the young Christian husbands.

Two interviewees noted that the number of the CHF members was deteriorating. One of these was a CHF member. He insisted that there was a great need for calling the husbands within the congregation to join CHF. The other one who was not a CHF

members noted that there are some of the people who were there in the CHF before but they withdrew themselves from it for they lost interest in the group.

Possible Implications

In view of the interview conducted, it is apparent that a serious look at the Christian Husbands' Fellowship should be taken. The program should seek ways to address the spiritual nurture needs of middle age Christian husbands at AIC Bomani. CHF members, together with their facilitators, need to evaluate the progress of the program and their objectives. A group such as this needs to set clear objectives and make them known to church members. Recruitment can be done once the objectives are known. The group also should allow several activities according to the interests of people.

Recommended Improvements for Addressing the Spiritual Nurture Needs of Middle Aged Christian Husbands' in the CHF at AIC Bomani

In respect of the research findings, the research sees it good to recommend some improvements that can be employed to CHF.

1. The program be reviewed and adjusted.
2. Objectives should be revised and made clear to the husbands in the church.
3. The program should accommodate various kinds of activities.
4. Husbands should be invited to join the program and be given freedom to participate in the areas of their interests.
5. Age groups differences should be clarified to bridge the gap between members of the group.
6. Guest speakers should be invited to address contemporary family issues.

Conclusions

Middle aged Christian husbands are very significant persons in society. The spiritual nurture needs of these people must be addressed. Christian education programs that have been developed in churches are responsible for teaching middle aged Christian husbands. God loves such people and He wants to make use of them. God's servants in the Bible addressed the spiritual nurture needs of husbands; therefore, even today the Church needs to teach Christian husbands.

Christian Husbands' Fellowship is very essential in the life of middle aged Christian husbands at Bomani AIC. Husbands in the church need to be encouraged. What will motivate such men to join such a program is the outcome of the program activities. At their age, middle age husbands in the church need meaningful involvement and activities that will encourage them in their character, knowledge and service. Ignoring such important needs of middle aged Christian husbands might affect institution such as a family, church, and schools and both government and non-governmental sectors, since most of such men take some responsibilities in them.

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APPENDIX A

A Letter to a Research Participant

Mussa M. Magwesela,
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00502 NAIROBI.

February 2002

Brethren,

I salute you in the name of our Lord and Savior, Jesus Christ.

I am in the process of writing my thesis as part of the requirements to be fulfilled prior to my graduation. The thesis focuses on the Christian Husbands' Fellowship, particularly the one existed at Bomani AIC. I need to know what do you understand and feel about the way this program addresses the middle adult Christian husbands nurture needs. I have thought of you as one of those with valuable information. I need to interview you for me to get your information. Would you please assist me in this exercise?

If you are willing to assist me, please fill and sign the attached form and return it to me. Enclosed are the interview questions to prepare you in advance before I interview you. I will try to find a day and time convenient to both of us for an interview.

Sincerely yours,

Mussa M. Magwesela

APPENDIX B

Interview Questions for Middle Adult Christian Husbands

(Christian Husbands' Fellowship Member)

Basic Information:

1. Age Group? 31-35; 36-40; 41-45; 46-50; 51-55
2. Occupation/Profession?
3. How did you become a Christian? When? What happened?
4. How did you become a member of AIC Bomani?

Christian Husbands' Fellowship Membership:

Why did you join the Christian Husbands' Fellowship?

Middle Adult Christian Husbands Spiritual Nurture Needs:

1. What do you consider to be your spiritual nurture needs at this age of yours?
2. How does this program address your spiritual nurture needs?
3. What role does the Christian Husbands' Fellowship facilitator play in connection with your spiritual nurture needs apart from his role in the program?

The Effectiveness of the Christian Husbands' Fellowship in Meeting Christian Middle Adult Husbands Spiritual Nurture Needs

1. How does the Christian Husbands' Fellowship help you in your Christian life - in your family, work or business?
2. How does the Christian Husbands' Fellowship help you grow in your relationship with God?
3. How does the Christian Husbands' Fellowship address your spiritual nurture needs?
4. What role do you think the Christian Husbands' Fellowship facilitator should play in connection with your spiritual nurture needs?

APPENDIX C

Interview Questions for Middle Adult Christian Husbands

(Non Christian Husbands' Fellowship Member)

Basic Information:

1. Age group? 31-35; 36-40; 41-45; 46-50; 51-55
2. Occupation/Profession?
3. How did you become a Christian? When? What happened?
4. How did you become a member of AIC Bomani?

Christian Husbands' Fellowship Membership

1. What do you think what the Christian Husbands' Fellowship is all about?
2. Why have you not joined the Christian Husbands' Fellowship so far?

Spiritual Nurture Needs

1. What do you consider to be your spiritual nurture needs at this age of yours?
2. How do you think the Christian Husbands' Fellowship will address or not address your spiritual nurture needs?
3. How do you think the Christian Husbands' Fellowship can better address your spiritual nurture needs?
4. What role do you think the Christian Husbands' Fellowship facilitator should play in connection with your spiritual nurture needs apart from his teaching role in the program?

APPENDIX D

Interview Questions for a Christian Husbands' Fellowship Facilitator

1. Age?
2. Occupation/Profession?
3. How did you become a Christian?
4. Why are you involving yourself in teaching these Christian husbands?
5. How do you think the Christian Husbands' Fellowship addresses the spiritual nurture needs of middle adult Christian husbands?
6. In what ways are the aims/objectives of Christian Husbands' Fellowship relevant to the life situation of middle adult Christian husbands?
7. How do you play other role(s) in this program apart from teaching?

APPENDIX E

Consent Form

Name: _____

Address: _____

Telephone/Mobile Number(s): _____

Street/Estate: _____

House Number: _____

Brother Mussa,

Thank you for your letter addressed to me with regard to your thesis. I have read and have understood it. I am willing to assist you in the exercise you are undertaking prior to your graduation. This is to inform you that I am ready and willing to volunteer to be interviewed by you. I promise that I will do my best to provide you with some information with regard to my perception on the effectiveness/inefficiency of the Christian Husbands' Fellowship that exist at our church, AIC Bomani.

Sincerely yours,

CURRICULUM VITAE

PERSONAL INFORMATION

Name: Mussa Masanja Magwesela

Birth: 1962

Marital Status: Married to Rebeka

Children: Mary, Joshua, Faraja, Enoke, and Susan

Nationality: Tanzanian

EDUCATION BACKGROUND

Primary School: Mwadui (Shinyanga) – Standard One to Four

Ibadakuli (Shinyanga) – Standard Five to Seven

Secondary School: Buluba (Shinyanga)

Bible School: Majahida Bible Training School (Shinyanga)

Undergraduate School: Scott Theological College (Machakos, Kenya)

MINISTRY EXPERIENCE

Teaching: Majahida Bible Training School (1985 – 1996)