

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

MID-LIFE CRISIS: ITS PREVALENCE,
PRESENTATION AND PRECIPITATING
FACTORS IN SELECTED CHURCHES IN NAIROBI

BY
JOHN C. GICHINGA

*A Thesis Presented to the Graduate School in Partial
Fulfilment of the Requirements for the Degree of Master
of Philosophy in Christian Education*

JUNE 2004

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SCHOOL OF THEOLOGY

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Approved:

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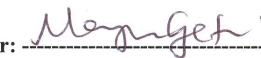
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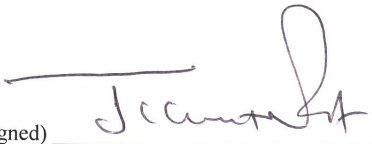
June 2004

Student's Declaration

**MID-LIFE CRISIS:
ITS PREVALENCE, PRESENTATION AND PRECIPITATING FACTORS
IN SELECTED URBAN CHURCHES IN NAIROBI:**

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 Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) 
John C. Gichinga

June, 2004

ABSTRACT

The following study was born out of puzzlement through twenty years of pastoral ministry as to why a significant number of church members in Nairobi tend to exhibit behavior not different from that of their non-Christian counterparts at some point through their mid-life.

Existing literature describes a phenomenon that is said to occur at mid-life, called mid-life crisis. Most of such literature does not originate from Nairobi or Africa. The objective of the study was to go into the field, visiting congregations and senior pastors of a representative sample of mainline churches in Nairobi with a view to finding out whether the same experiences described as indicative of mid-life crisis exist in such churches, and whether they occur along the same patterns. Another objective was to find out, if such experiences exist, whether the churches have recognized their challenge to the extent of putting relevant interventions in place, both to prepare persons for the mid-life crisis and to support those already experiencing it.

A ten-page questionnaire was designed and refined as the research tool for collecting quantitative data from the sample churches. An interview instrument was also designed to collect qualitative data from senior pastors of the said congregations. All 18 churches, randomly chosen from 9 denominations, gave permission and support to the study. A total of 1381 church members responded to the questionnaire.

Findings were interesting. Experiences similar to those described in existing literature as being indicative of mid-life crisis were found to prevail in the Nairobi churches. However, the pattern was significantly skewed towards the earlier period of mid-life, 30-45 years, as opposed to the usual pattern in existing literature where the crisis peaks at age 45 years. Possible explanation is to be found in the heavy social responsibilities placed upon younger working persons in mid-life in a challenging socio-economic environment. The churches were found to be ill-prepared in regard to interventions they have put in place to prepare their members for and to support them through the challenge of mid-life crisis.

DEDICATION

TO

All those fascinated, puzzled, perplexed, affected or trapped by the mid-life crisis.

ACKNOWLEDGEMENTS

The following research project is the product of the combined efforts of several categories of people.

First, appreciation goes to members of faculty of the Christian Education department at the Nairobi Evangelical Graduate School of Theology. Dr. Victor Cole was my first reader. Between him and the second reader, Dr. Suraja Raman, the germ of the research project was nurtured through the initial delicate months. When Dr. Cole left to go on sabbatical, Dr. Richard Starcher graciously accepted to become the first reader, making it possible for me to graduate as per schedule. Rev. John Jusu, a senior student colleague initially but eventually a lecturer in the department, was full of insights and comments, which kept expanding my horizons.

Secondly, there were the participating churches in 9 denominations in the study. None of the denominational heads or congregational ministers to whom the request to do the study was made turned us down. I will remain eternally grateful to them. From these 18 churches, 1381 persons took the trouble to respond to the research instrument. Many of these were staying on after worship services or coming back in the afternoon for a seminar. The church ministers individually gave me hours as they responded to issues relevant to the study.

Thirdly, I had a devoted team of helpers assisting with the research. Nelius Kareri was my faithful research assistant for the six months, visiting churches, helping enter and code data collected. Dr. Wairimu Muita gave invaluable assistance as a consultant on how to construct the conceptual framework against which data was to be

grouped, coded and analysed. Hannah Kariuki did most of the formatting work while Maryanne Bara helped set up the appointments with the churches. Cyd Miller did the painstaking but critical proof reading of the final report.

Fourthly, the Nairobi Baptist leadership and pastoral staff stood in for me and with me when I needed to be away for nearly 16 Sundays (four months) collecting data from churches. Sunday was the day of choice by the churches for the researcher's interaction with their members for purposes of the research, except the Seventh Day Adventists whose day of worship is Saturday. During weekdays, Mary Njeri served pots of tea and coffee as the team worked long hours analysing and interpreting data collected. John Njoka and Jannet Omondi ensured we had available relevant computer hardware and software.

Fifthly, my family who had lunch without me for those four months when I was away on Sundays doing the research. Special thanks go to Emmy my wife, and Mwema and Wanjiru our children, who gave their incalculable support.

Sixthly, the research would either have not taken place at all, or it would have taken much longer to do, or still it would have been limited to only a few churches were it not for the small but very significant gifts from Mustard Seed Foundation through NEGST, the Nairobi Baptist Church through the Elders Court and one anonymous gift.

Finally, the researcher enjoyed general good health throughout the research period. A five-day hospitalisation with kidney gravel did not stop the study from going on. The doctor gave me a 12-hour leave of absence from the hospital ward to go and honour my research appointment with a church that Sunday. To God be all the glory.

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CHAPTER 1

INTRODUCTION

The Phenomenon of Mid-Life Crisis

Contextual Background

Professionals in the counselling ministries, whether pastoral or clinical, are generally aware of a phenomenon called the mid-life crisis. Persons considered to be going through the crisis may not know what is happening to them. People around such persons also may not know what is happening to individuals about whom they care deeply or with whom they have to relate regularly. Family, colleagues at work and at church, and friends may be among those deeply puzzled by the behaviour of those around them considered to be going through mid-life crisis. The crisis is said to occur approximately at the mid-point period of one’s life cycle, known as mid-life. This period is between ages 35 and 60 years, with the peak point at between 40-55 years.

Mid-life crisis has been defined as a time in one’s middle phase of life when one experiences psychological, spiritual and emotional upheaval. This inner upheaval is said to manifest itself through a number of changes and challenges. These include dissatisfaction with work, family, even with self, resulting in anxiety, bitterness, depression or a powerful desire to change.

Research Problem

Mid-life crisis does not have a physical existence. Its existence or non-existence therefore, can only be suggested by manifestations of change associated with it in a person.

Apparently not much research has been done nor is much literature available to indicate whether the presentation, prevalence and precipitating factors of mid-life changes described in western literature correspond or differ from experiences in Africa.

Sell (1991,123-125) challenged readers to discover the nature and processes of mid-life crisis before embracing unquestioningly what is presented in existing literature about the phenomenon. Three areas of debate on mid-life crisis in existing literature fuelled the critical need for an objective inquiry into the phenomenon in the African context.

a. There is debate about the very existence of mid-life crisis. Sell stated that even in the west where most of the literature concerning the phenomenon originates, “mid-life crisis as a concept is comparatively new”. Further, “no one knows for sure that crisis must happen in life’s mid-stream, but it does happen and to many people” (123).

Sell also wondered whether the mid-life crisis debate was not a cultural debate. “If the culture says you should go through a stage, then you expect to go through it” (123).

b. There is debate about the age at which the mid-life transition takes place. Sell observed that the transition point has been generally accepted as at age 45, but “give or take a lot of years” or give or take only a few years (125).

c. There also is debate about whether the experiences in mid-life can be described as a crisis at all. Two criteria, argued Sell, determine the mid-life changes as causing a crisis or not. First, the transition will be

considered a crisis if there is trauma, evident in emotional upheaval, where “every aspect of their lives comes into question” (123-124).

Second, the transition will be considered a crisis if the inner turmoil translates into acts and behaviour which hurt the individual or other persons. Attempted suicide is one such possible outcome.

The following study was designed therefore as a tool for helping establish:

- (a) Whether Christians in Nairobi churches manifest symptoms of change at mid-life, similar to those described in existing literature.
- (b) If Christians in Nairobi churches manifest such symptoms of change, how prevalent are those changes and what kind of patterns do they take.
- (c) If Christians in Nairobi churches manifest such symptoms of change, are such symptoms unique to the mid-life years?
- (d) If Christians in Nairobi churches manifest symptoms of change at mid-life, are there factors or circumstances in their life which also uniquely change during this period and which may be closely associated with the start of the mid-life crisis?
- (e) If Christians in Nairobi churches manifest such symptoms of change, suggestive of the existence of mid-life crisis, what steps, if any, have the churches taken in response?

Research Purposes

The aim of the study was five-fold. First, to find out if mid-life crisis exists among Christians in Nairobi. Secondly, if such a crisis exists, to find out how widespread the phenomenon is. Thirdly, if the crisis exists, to find out the circumstances which precipitate and fuel it. Fourthly, if mid-life crisis exists, and it is

widespread, to find out what interventions the churches in Nairobi have put in place to prepare persons for possible mid-life challenges and to support those already going through the crisis. Fifthly, the study was aimed at suggesting caution while seeking to apply within the African context concepts about mid-life crisis as is said to be experienced elsewhere, should no such a crisis be found to exist within the study population.

Research Questions

Four research questions formed the backbone of the study:

R.Q.1

If urban Christians experience changes in mid-life, what are those changes?

R.Q.2

If they experience changes, are those changes markedly more evident at mid-life than at any other stage in life?

R.Q.3

If urban Christians experience changes in mid-life, under what circumstances do they occur?

R.Q.4

If urban Christians experience changes in mid-life, what efforts on the part of the urban church effectively address them?

Research Hypotheses

Fifteen research hypotheses, or research expectations, all stated in the directional form (H_1) as opposed to the null form (H_0), were formulated to test four research questions (R.Q).

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Some of the hypotheses were designed to test the existence of at least one change in experience at mid-life, either positive or adverse, whether marital, emotional, attitudinal or spiritual. A second set of hypotheses were designed to test the existence of at least one change in circumstances at mid-life. The final set of hypotheses were designed to test the existence of interventions put in place by the church in preparation for or in support of changes at mid-life. .

Following were the four research questions and their related hypothesis.

R.Q.1

If urban Christians experience changes in mid-life, what are those changes?

Hypothesis 1

H₁: 1

Urban Christians experience adverse marital changes in mid-life.

Hypothesis 2

H₁: 2

Urban Christians experience adverse spiritual changes in mid-life.

Hypothesis 3

H₁: 3

Urban Christians experience adverse emotional health changes in mid-life.

Hypothesis 4

H₁: 4

Urban Christians experience adverse attitude changes towards work and career during mid-life.

Hypothesis 5

H₁: 5

Urban Christians experience adverse self-image changes in mid-life.

R.Q.2

If they experience changes, are those changes markedly more evident at mid-life than at any other stage in life?

Hypothesis 6

H₁: 6

Changes, if any, that occur among urban Christians are unique to mid-life years.

R.Q.3

If urban Christians experience changes in mid-life, what causes those changes to occur?

Hypothesis 7

H₁: 7

Urban Christians experience significantly changed family circumstances during mid-life.

Hypothesis 8

H₁: 8

Urban Christians experience significantly changed physical health circumstances during mid-life.

Hypothesis 9

H₁: 9

Urban Christians manifest significantly changed physical looks during mid-life.

*Hypothesis 10*H₁: 10

Urban Christians go through significantly changed professional and work place circumstances during mid-life.

*Hypothesis 11*H₁: 11

Urban Christians bear the load of significantly enhanced economic commitments and responsibilities.

R.Q.4

If urban Christians experience changes in mid-life, what efforts on the part of the urban church effectively address them?

*Hypothesis 12*H₁: 12

Urban churches have put in place pre-marital programs to prepare members for mid-life changes.

*Hypothesis 13*H₁: 13

Urban churches teach from their pulpits on subjects relevant to informing and supporting members going through mid-life changes.

*Hypothesis 14*H₁: 14

Urban churches have made available to their members competent persons to counsel with and support them through their mid-life changes.

*Hypothesis 15*H₁: 15

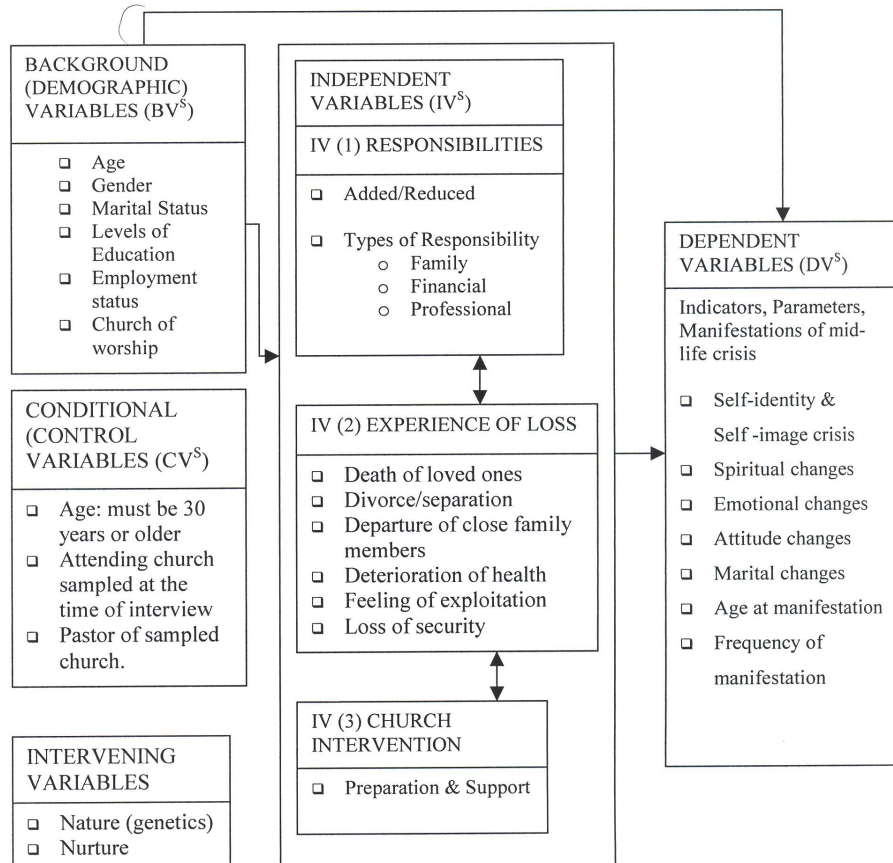
Urban churches have either provided or advised their members where to access resource materials, in print or audio-visual form, relevant to mid-life crisis.

Research Objectives

The research had the following objectives:

1. To establish whether or not the mid-life crisis as described in existing literature is a phenomenon that exists among urban Christians in Nairobi churches.
2. To establish whether or not the experiences associated with the phenomenon of mid-life crisis as described in existing literature, are limited to only one phase of human development, mid-life, among urban Christians in Nairobi churches.
3. To establish whether or not Kenyan urban churches should be concerned about the possibility of the onset of mid-life crisis when certain circumstances or stressors exist, as listed in existing literature.
4. To establish whether or not there is basis for investing human and material resources among urban Christians in Nairobi churches to address the mid-life crisis and what forms such interventions by the church should take.

Figure 1.1 CONCEPTUAL FRAMEWORK



Conceptual Framework: An Explanation

A conceptual framework was designed to summarize in a visual manner how the different variables were tested against each other.

Background Variables (BV_s)

The six demographic variables of age, gender, marital status, levels of education, employment status and church of respondents are all related to Section A., questions 1-6 of the questionnaire. The significance of these background variables were tested against the change in experiences and against change in circumstances at mid-life.

Independent Variables (IV_s)

These are the changes in circumstances of respondents at mid-life, whether in added or reduced responsibilities, or whether in the experiences of various kinds of loss, usually associated with the onset of mid-life crisis. Their possible trigger effect on mid-life crisis were then tested against the existence of manifestations or parameters of mid-life crisis (dependent variables), the demographic variables, as well as the church interventions.

The first and second parts of the independent variables (Iv1 and Iv2) relate to research question 3 (R.Q3) and its related hypotheses. The third part of independent variables (Iv3) relates to research question 4 (R.Q4) and its related hypotheses, all relevant to church interventions.

Dependent Variables (DV_s)

The first two research questions (R.Q1 & R.Q2) and their related hypotheses sought to establish what changes in experiences occur at mid-life. Such changes may be attitudinal, self-identity, marital or emotional. All these together with their frequency of manifestation, and age at which they occur, form the basis of testing the existence of mid-life crisis. These dependent variables were therefore tested against background and independent variables to establish both their association with changes

of circumstances at mid-life and the patterns of such mid-life changes along demographic variables.

Conditional and Intervening Variables

The conditional and or control variables, as well as the intervening variables were given as indicators of limitations and delimitations of the study and were not to be tested against any other category of variables. The conditional variables include: age which had to be 30 years or older, attendance of church at time of interview and position of pastor of church sampled. The intervening variables in the study context are nature or genetics and nurture, which is the cumulative effect of one's upbringing, societal expectations as well as available support systems.

Significance of the Study

The study sought to contribute positively to individuals, families, church leadership and to scholars in the field of Christian education. The aim was to help individuals, their families, their friends, their educational institutions and their church, to recognize the symptoms of mid-life crisis and to act with a view to preventing what would otherwise have been a possible normative transition from turning into a major crisis.

McCubbin and Figley (1983, 217) saw a definite relationship between understanding the causes and consequences of a problem and coping abilities in the face of the problem. They argue: "if families understand a problem, its causes and consequences, they will be more psychologically prepared to cope...in an effective way." Further McCubbin and Figley (145) recognised the therapeutic value of social support that allows for the sharing of "feelings, frustrations, and triumphs with others in similar situations."

Church leadership will be helped, by gaining a better understanding of the phenomenon, to temper church discipline with mercy and intentions of restoration into Christian fellowship, instead of harsh punishment and banishment of members. Church families will be saved from only picking up the broken pieces after a serious mid-life crisis, as often seems to be the case today. The church can, in good time, point at the fine cracks that are starting to emerge and that would eventually degenerate into dangerous cracks in mid-life, if unattended to. The results would be the forestalling of major disasters during the mid-life period.

Counsellors in churches, whether lay, pastoral or professional, will find the research helpful in their preparation of intending couples and young couples for marriage. The mid-life crisis could be incorporated as one of the counselling topics in church premarital counselling programmes, where presently this is not included. Such counsellors can then point out to those about to begin their journey on the marital path where danger exists and how to recognise when such danger is imminent.

Theological institutions preparing pastors and other Christian workers will find the research useful. People helpers cannot help others significantly if they themselves have not fully understood the problem at hand, or even at the very minimum accepted that the problem exists. A better understanding of where the church is, in regard to her response to the challenge of mid-life crisis will be helpful therefore to both faculty and students of theological institutions and Bible schools. As A.W. Tozer, rightly observes: "water cannot rise above its own level" (1955, 105).

Scholars doing research on the same subject may benefit from the intended research. Such scholars may wish, for example, to compare the findings of the present research with findings in rural Kenyan churches or from other parts of the African

continent. They may wish also to do a comparative study on mid-life crisis between churched and unchurched persons.

Hopefully the research will help bring out a “shared perspective” which Bogdan and Taylor (1975, 15) describe as “a definition of a situation which a number of actors hold”. A common position on mid-life crisis is vital to churches successfully addressing the challenge of mid-life crisis as one body of Christ. Such common positions would be in regard to whether mid-life crisis exists in the Kenyan urban churches, how widespread the challenge is, what stressors might precipitate it and how one can recognise its imminent onset or its presence in members of the congregation.

Underlying Assumptions

First, it was assumed that a relationship exists between what people know (cognitive) and what people do (overt action). If, therefore, church members and leaders recognized and understood mid-life crisis, they also would put relevant interventions in place.

A second assumption was that the church has the responsibility to educate its members concerning developmental matters in physiological, emotional, sociological, marital and spiritual areas. In the urban context, after all, the church has in many ways replaced the family and the traditional society as the agent of instruction, guidance and support through the various stages of human development, especially for those persons who belong to a church community.

Limitations

The possibility exists that persons who are not in their mid-life years may manifest symptoms similar to those manifested by persons in mid-life crisis. However, for such persons, mid-life crisis may not be the cause or the sole cause of mid-life crisis-like manifestations. The research was not designed with tools that would assist

in isolating all such cases. Further, two persons could find themselves in the same age group and experiencing the same stressors but respond very differently. One may totally crumble while the other one will continue to stand tall and firm (Walsh 1993, 165 and McCubbin and Figley 1983, 107). A different kind of study would need to be designed to explain why there are apparent similarities in behaviour, for persons in different age brackets, or behaviour for different persons in the same developmental stage.

Delimitations

The research was limited to members and leaders of nine main church denominations, which existed at Kenya’s independence in 1963.

Para-church organizations were not covered in the study. Workers in para-church organisations generally are members of one church or another. Equally the research did not cover churches described as independent or African initiated, which have become numerous since independence. Many churches, both mainline and African-initiated in the informal settlements (slums) also did not form part of the research population. Many such churches are run along ethnic lines. They often use vernacular language or at the very most Kiswahili language. English was the chosen language in the research. Incorporating these non-mainline churches would have meant incurring extra costs in effectively translating the questionnaire into more than one language. Many of these churches are small. They often do not have other branches, either in the city of Nairobi or in other urban areas, making generalisation of results difficult.

Long-term observation of respondents was not possible. Rather only one visit each, to the ministers and the members of each of the 18 congregations was possible, totalling two visits per sampled congregation. The study was limited to Christian urban

dwellers in two zones of Nairobi, each about ten square kilometres around the Nairobi city centre. A much bigger area would have made sampling of congregations a much more difficult exercise and would have widened rather unreasonably the socio-economic and linguistic gap among the participating congregations.

Definition of Terms

Mid-Life:	This refers to the stage immediately after young adulthood and before old age. The period is anywhere between 35 and 60 years.
Mid-Life Crisis:	This refers to the emotional and psychological turmoil that results in a general dissatisfaction with one's physical, spiritual, marital or professional circumstances, during mid-life.
Prevalence:	This refers to the following two areas of investigation in the research: <ol style="list-style-type: none"> 1. The frequency with which mid-life crisis was identified specifically in the respondents from the sampled churches. 2. The frequency with which indicators of mid-life crisis were identified in respondents across the various developmental stages in the sampled churches.
Presentation:	This refers to the manifestations, symptoms, or indicators of mid-life crisis among respondents.
Precipitating Factors:	These refer to the stressors that trigger off the mid-life crisis.

Correlation:	This refers to the relationship between the onset of mid-life crisis in a particular respondent and the circumstances that such a respondent may be experiencing.
Preventively:	This refers to action taken by the sampled church to prepare persons not already experiencing the adverse effects of mid-life crisis from ever doing so, or to experience them with the necessary preparation and support.
Redemptively:	This refers to the giving of spiritual and emotional support to persons who have already suffered from the adverse effects of the mid-life crisis. The goal would be to help such persons regain some of their losses, whether socially, emotionally, spiritually or in their marriage and family.
Church Leadership:	This refers to the pastors, or their appointed representatives.
Church Members:	This is a loosely used term to refer to anyone who regularly attends a particular church among the sampled churches, whether formally registered as a member or not. For purposes of the study, persons visiting a particular sampled church at the time of the study were considered church members.

Awareness:	A very basic level of knowing about the phenomenon called mid-life crisis that afflicts persons in their middle of life phase.
Understanding:	A higher level of knowing about the mid-life crisis, its causes, its symptoms and its consequences.
Church Response:	This refers to structures, events and resources availed by the sampled churches to assist members both preventively and redemptively in regard to the challenge of mid-life crisis.

CHAPTER 2

LITERATURE REVIEW

Substantive Literature

Introduction

This section reviews the substantive literature accessed by the researcher. Documented are views, opinions, assessments and interpretations regarding the phenomenon of mid-life crisis that proved helpful in understanding when mid-life occurs, how the phenomenon presents itself and factors associated with it. The three sections that follow discuss successively these understandings.

Interpreting Mid-Life Crisis

Rosenberg (1999, 70-71) suggested there were three models of understanding and interpreting mid-life: 1) crisis model 2) transition model, and 3) personal narrative perspective.

Crisis Model

Life is a passage through a series of stages, each characterized by a type of crisis, turmoil and tension. Before anyone can move on to the next stage, the crises at the prior stage must be resolved successfully. Such crises could be emotional, inner turmoil, despair, or agonizing appraisal. Two illustrations of possible tensions and struggles are when one is seeking to abandon youth and embrace inevitable old age, and accepting separation when there has been attachment.

Transition Model

In this model there are no crises that exist. Rather society determines what to do, to expect, to go through. There is a social timetable. If the timetable says there is a time to experience mid-life crisis, then one can expect it. Societies that do not know about mid-life crisis therefore should not experience it.

Personal Narrative Perspective Model (Rosenberg, 1999)

In the personal narrative perspective model, one's personal story (or that of an age group or "cohort") is grounded in a particular historical time and culture; the understanding of self is influenced by the context in which one grows and the experiences one's age group goes through.

Harvighurst (1972, 56) presented two perspectives on interpreting mid-life crisis:

- (a) A developmental tasks perspective. This is the period when one can accept or refuse to accept to adjust to physiological changes. It is the period when one achieves satisfactory performance in one's occupation, when one is involved in assisting children to become responsible adults, adjusting to aging parents, and assuming social and civic responsibilities
- (b) A physiological changes perspective: at mid-life, stoppages of menses in women happens beginning age 45 and ending at about age 52, resulting in psychological and physical effects as one goes through hormonal changes. There is a feeling of loss of youth, loss of femininity, loss of sexual attractiveness and loss of creative power.

Erickson (1963, 56) gave yet another perspective on mid-life crisis: "people at mid-life face the dilemma of generativity versus stagnation". Generativity is defined as giving care, creativity in the production of children, ideas, or agricultural and industrial produce. Erickson argued, "if the individuals fail to 'generate', if there is no personal growth, then there exists instead a negative quality" that Erickson calls 'stagnation', resulting in pessimism.

When is Mid-Life?

Mid-life was identified as age 45, "give or take a lot of years" or just a few years (Sell 1991, 123). The period between age 35-60 years was frequently identified as mid-life. Adding or subtracting ten years from 45 years, places mid-life at age 35-55 years.

McCubbin and Figley (1983, 21-22) agreed with the definition of mid-life as age 35-55 years. They qualified however, that some changes, events and behaviour associated with mid-life could take place as early as age thirty-five or as late as age sixty-five. Havighurst (1972, 757-283) located life's middle age at 35-60 years.

Gichinga (2003, 23) viewed middle adulthood as having two phases. There is early middle adulthood, which begins as early as 31 years of age and late middle adulthood, which begins as early as 46 years of age and ends anywhere between 55 and 60 years. This would place middle adulthood, therefore, at between age 31 and 60. Erickson's life stages placed middle adulthood at ages 31-50.

Ingule, Rono and Ndambuki (1996, 101) placed middle adulthood as between 30 and 54 years. According to these three authors, during this period both men and women experienced much pressure from society, which placed heavy family, civic and social responsibility upon them. While seeking to relate to one's aging self and to

one's spouse, one was also seeking to help teenage children to become responsible adults.

In a traditional African context, however, mid-life would be somewhere between marriage and retired elder/spiritual leadership. The three primary tasks of mid-life in the traditional African context would therefore be junior elder, parenthood, and senior elderhood (Gichinga 2003, 103).

An African writer, Jomo Kenyatta (1938), acknowledged only four primary stages of development for his community, the Kikuyu. These are infancy (0-3), early childhood (3-12 years), teenage (12-19 years) and adulthood (age 19 and over).

Warner and Willis (1996, 54) defined middle age as an era, "that begins between 35 and 40 and ends between 50 and 65".

Indicators/Manifestations of Mid-Life

In existing literature, the primary ways in which mid-life crisis presented itself were in behaviour, attitudes and emotions that were uncharacteristic of the persons manifesting such symptoms. The term "uncharacteristic" is used because the persons behaving in these new ways had usually behaved differently in the past. These were identified as:

- a. Spiritual challenges
- b. Marital challenges
- c. Attitudinal changes towards work, towards God, towards self and towards life in general.
- d. Self-image and self-identity crisis

Symptoms of mid-life crisis were given by Conway (1987, 25) as self-defeating tendencies, "dead-end roads," which included depression, marital

unfaithfulness or affairs, turning to alcohol for consolation, change of jobs, and even attempts to look younger through cultivating new physical looks and dressing styles.

Self-identity and Self-image Crisis

A number of sociological realities also contribute to the manifestations of symptoms of the mid-life crisis. A mother who has invested her prime years looking after children has to release them into marriage, to distant schools and colleges or to independent living and work away from home, resulting in a crisis of what to do next and how to begin doing it.

Children leaving home or job loss might raise the concern that one's worth and value have diminished or are diminishing. There is, therefore, a crisis of self-worth and self-confidence. In earlier years, an equally sudden loss of a job would cause less confusion, raise fewer questions and cause less pain.

Persons previously known to be extroverts have suddenly started to behave like introverts. Equally, once very passive looking and behaving persons have come out with all their cannons ready to fight. Possible explanations for these apparent drastic changes are in the taking away of masks that persons often wear in the first half of their life as they wished to please a spouse, an employee, or their church community. Mid-life crisis introduces the "quest for the real" (Sell, 130). There is rebellion against going through life as an actor. There is a renewed "search for life's meaning" (Sell, 129). There is rebellion against going through life as per public expectations and a choice to make one's own genuine and original choices in life.

Removal of masks and exposing one's real self is not negative per se. However, such behaviour may represent a belated attempt to deal with issues which one should have addressed much earlier in one's life.

Spiritual Changes

Fowler viewed this middle age, which he called stage 5 or the stage of “conjunctive faith,” as the stage to listen and be impacted by new information. This is also the period when persons want to test both their beliefs and practices. While many persons recognise the desire to change, there is recognition of a counter force, a “paralyzing passivity or inaction giving rise to complacency or cynical withdrawal” (Gibbs 1992, 482).

One’s position of faith in Jesus Christ will greatly determine how one weathers the mid-life crisis. Those who have been living on the faith of their parents or on the security of their Christian union at high school or at university are not likely to weather the crisis successfully. If they have been wearing the masks of faith in Jesus Christ, the masks are likely to start getting too old and too tight to hide their real selves any more. They will feel too uncomfortable to keep the masks on. This is the time when the real selves come out.

If one’s faith in Jesus Christ is either non-existent, or still in its infantile stage, there is little hope that someone undergoing mid-life crisis will apply Christian biblical principles, values and standards in confronting the crisis. One will either turn to the cultural resources he or she has, which usually have deeper roots than the gospel of Jesus Christ, or to friends whose standards may not be subject to the word of God. Alternatively, he will simply do that which his body and mind says is natural to do. God’s word says that the natural man will naturally choose what is contrary to the acts of the spirit (Galatians 5:16-26, NIV).

The spiritual foundation of someone’s faith in Jesus Christ will therefore be the primary foundation determining whether other factors discussed above will have an overwhelming effect on him or her during mid-life crisis. A very significant number

of persons going through mid-life crisis turn back to faith in Jesus Christ, where this had been abandoned or neglected. Others become more open to inquire about this faith for the first time, because the mid-life crisis takes away their self-confidence, or their confidence in things, persons or situations they have always put their faith upon. The crisis causes them to seek a firmer foundation than they had hitherto built their faith upon.

Persons who have been known to be morally upright amaze friends and foes alike by appearing to throw caution to the wind as they engage in activities irreconcilable with their previously publicly known moral and faith positions.

Emotional Changes

Diminishing physical and sexual abilities create their own problems. Some people in mid-life seek to prove, primarily to themselves, but also possibly to others, that they are not over and out. The “sugar daddy” phenomenon has some of its explanations in mid-life crisis, as such men seek affairs with persons significantly younger than themselves. Gichinga (1996, 25-26) observed there could be mutual attraction between men at mid-life and younger girls. The younger woman is attracted by the man’s ability to provide materially, representing the security and stability for which the girl is looking. She might represent the trustful wife and appreciation that may be no longer present in his marital partner. Gichinga (1996, 27) further argued that, “an older man may be eager to prove that he is still potent”. Not surprisingly, Gatere and Wachira observed (*Step Magazine*, Vol 6 no 7) that it is possible that most children born to young single mothers, are fathered by older men. Maillu elaborates on this phenomenon of the older successful man and the younger ambitious woman who want to make it in life at whatever cost. He is often irresistible because he represents all that humanly speaking would give her happiness. These are “money,

clothes, new bags and perfumes, home, security, prestige” and possibilities for employment or promotion in her job. He represents “the door to better life” and his manhood is just a “by the way”.

The negative consequences of this all-pervading desire to change include frustration that change after all may not be possible and that mid-lifers are stuck in circumstances until death “mercifully” comes to give ultimate “redemption”. As hope fades away, so does anxiety, and depression increases. In such circumstances it is easy for someone to conclude that waiting for a long time for death to come along is painfully unbearable. One can hasten and program its arrival through suicide. Contemplated or attempted suicides are, therefore, a characteristic of mid-life crisis.

Marital Changes

Leroy, Bennet and Ellens (1994, 179) added a couple more factors as to why middle adulthood is a tumultuous stage of development. This is the age, they argued, of “concupiscence”, which, in the language of the *Concise Oxford Dictionary* is the age to begin to desire. At this age persons start to desire what they may be failing to get in their marital relationships. This is also the age when persons are known to want to climb to the top in their careers or professions before they lose the opportunity to do so forever. Such persons panic as they realize their time could be running out on them.

Church leaders have been known to involve themselves in extra-marital affairs. Previously considered good family persons have come out in public defence of homosexuality or polygamy.

To crown the argument that culture encourages what would today be considered wayward behaviour in mid-life, Kenyatta (1938, 177) said that polygamy was the norm among the Kikuyu. Those who had only one wife did so, “simply

because their economic position would not allow them to have as many wives as they and society would like.” Many men, in mid-life, even within urban churches, tend to go back to the security of their culture that encourages them to have relations with another woman when either there are challenges in their first marriage, or when they wish to demonstrate they are successful and prosperous.

Conway viewed a crisis in marriage at mid-life from the perspective of persons who had gone into marriage with the mistaken view of changing what cannot be changed. “People do modify and adapt but, basically, only in areas that are inconsequential to them.” At mid-life if differences between spouses have not been accepted, such differences become “maddening irritations” because they are “no longer funny or interesting” (Sell 1991, 28).

Oyunga Pala (Man Talk, *Saturday Nation* 27th March – 2nd April 2004, 8) argued that very many persons were walking into mid-life without knowing it. Pala’s identification of the age group going through mid-life was late 40’s and 50’s. Their circumstances, among others, included sexual affairs outside of marriage, and turning more to God and the church. Although the article by Pala was on mid-life, he like others who have written on the crisis, could only identify the phenomenon by its manifestations. Indeed his long article had the primary sub-title of “you know you are in mid-life when ...”

The primary symptom of mid-life crisis is an all-pervading dissatisfaction with circumstances as they presently are. This could be in the present status of one’s marriage and family, one’s work and career or one’s community and society. At times, there is dissatisfaction with oneself that perhaps one has lived for far too long wearing a façade, and that it is time the masks came off for the real self to live honestly and publicly so. These consequences can be both positive and negative.

The positive consequences of this primary symptom is a “powerful desire to change” through a re-evaluation of the past and a restructuring of the future (Sell 1991, 123). Some people have been known to overhaul their looks through an overhauled wardrobe, colouring their grey hair, and a commitment to regular physical exercise.

In taking these positive steps towards healthy personal rejuvenation, a person could be saying to herself and to the world around her that there is yet a lot of mileage to go in life and the time to write her off has not come yet. She will positively fight back against the suffocating grip of decay and death until the rightful time to throw in the towel. Recognizing that the brain left without significant challenge will likely deteriorate, they go back to school or start doing more challenging reading than is presented by newspapers.

Psychologists generally agree that individuals are shaped by nature (genetics) and nurture (shaping environment). Laley saw maturation as a factor of both unfolding and moulding processes. Just as a gardener nurtures the plant so that its innate potential will unfold, given the right growth circumstances, so do human persons naturally grow given the right environment. On the other hand, just as the potter shapes clay to make a pot of a particular shape, so are human beings shaped by the primary shapes of their life. They are shaped in their characteristics through their various shapes of growth, especially in the beginning when they are easily more mouldable (Barlow 1985, 79).

Walsh (1993, 165) argued that what causes persons to behave differently in the same circumstances in later life is their non-shared environment. Such non-shared environment is shaped by: differential parenting, differential sibling treatment, differential experiences in peer groups and differential exposure to life events. Possibilities exist for persons going through the same developmental stage of mid-life

to cope differently with the challenge of mid-life crisis. The different coping abilities could be due to genetic and environmental factors that have shaped their differing coping capabilities. McCubbin and Figley (1983, 107) observed, for example, that one person in a marital relationship that is irreparably damaged may have the coping strength to delay moving out of the marriage until a less disruptive time, such as when the children are grown. This may not be the case with another person in another marital relationship with apparently similar challenges.

Shorter (1998, 93) argued that it was to be no real problem for Christians in Africa to “prefer polygamy to divorce as a solution” to their marital troubles, because society in general seemed to accept polygamy as a lesser evil than divorce. Indeed, Mbiti observed that polygamy in Africa was not only viewed as an alternative to divorce but as a preventive step against unfaithfulness and prostitution (Mbiti 1969, 143). Thairu patronisingly considers it “a great pity” that educated African women did not consider polygamy a source of many blessings for them (Thairu 1985, 50).

Maillu (1988, 10) appeared to agree with Mbiti when he rejected individual marital or family counselling, whether professional or pastoral, as ineffective in dealing with such marital challenges as sexual incompatibility and inequality. For Maillu, natural outlets were best for solving natural problems. Illicit sexual affairs, or even better, second marriages were Maillu’s solution to such sexual incompatibilities and inequalities. These were what he described as natural ways of dealing with a natural problem. Maillu appeared to be unaware of something the Bible calls “sin”. Maillu was obviously arguing outside the authority of God’s word. His arguments, however, have deep-rooted cultural support in Africa and his views continue to influence the urban family, even within the church context. Many would agree it is acceptable for a husband to be involved in illicit sexual relations but not so for a wife,

for that would negatively impact upon “her own image and personal integrity” (Maillu 1988, 11).

Commenting on divorce in western society, McCubbin and Figley (1983, 107) observed that a culture could make what would otherwise be viewed as a traumatic experience a fairly routine happening. They suggested that “the family’s vulnerability to stress is influenced by the clarity of community expectations and norms”.

McCubbin and Figley (219) recognized that “families generally operate on a predictable, normal cycle”. Nevertheless they recognized that traumatic experiences could turn such normal transitions into frightening experiences. McCubbin and Figley included these normative transitions as death of family members and “shifts in employment” because they are expected. On the other hand, they classified non-anticipated, sudden and extreme experiences like “rape, war, terrorist activity and natural disasters” as traumatic experiences (219-220). When either experience occurs and is followed by another-whether both experiences, normative or traumatic, or if they are one of each-the accumulation of these experiences brings about stress for the victim. During this time the occurrence of a normative transition can easily become a traumatic experience, especially for the person at mid-life (219-220).

Experience of Loss

Experiences of loss, whether of a loved one, of opportunities, of security, of health or even of expectations (hope) are associated with the onset of mid-life crisis. Reduced or added responsibilities are also associated with the onset of the crisis. In his foreword to Conway’s book, “*Men in Mid-life Crisis*” (1983), Vernon Grounds identified three primary sources of a man’s struggle in mid-life. These are “self-doubt, vocational despair, and existential darkness.”

A final possible trigger for mid-life crisis is a traumatic experience, e.g. the loss of a child, a parent, a spouse or a sibling in mid-life. The loss may trigger unusual behaviour that is characteristic of persons in mid-life, when, prior to this loss, the person appeared to have been coping just fine. In many ways this kind of reaction underlines the conveyance of a number of stressors, very few of which alone can trigger off the symptoms associated with mid-life crisis.

Buconyori (1993) amplified regarding the challenges that persons in mid-life may go through. He said that there might be emerging fear that one may not realise their educational, professional or even marital goals. Deteriorating eyesight, hearing ability, sexual prowess and physical trimness of earlier life may all be pointers that one’s hopes and dreams may remain unrealised. At the same time, especially in the African context, where education has become very expensive along with extended family responsibilities, financial burdens can tremendously increase in mid-life, adding to the crisis of this period.

One suddenly may realize that he or she has spent as much time as, if not more time, than is left for them to live. Someone who has made the choice to delay marriage or delay having children may suddenly realize that time is no longer on their side. A mother who has sacrificed her career in favour of bringing up her children may panic because she may never regain her missed professional opportunities.

There is an underlying assumption in the study that human beings develop in stages. Piaget viewed the middle age as a period of either generativity or stagnation. When positive resolution of the challenges of this stage takes place, one is able to proceed on to give care and concern for the next generation. If challenges of the stage are not successfully resolved, negative outcomes result. Symptoms of such failure are

self-indulgence and what Erickson described as “physiological impoverishments” (Barlow 1985, iii).

The increase in years brings into being new stages of human development. Mid-life is one such stage. With mid-life come the manifestations or symptoms of mid-life crisis. Some observers indicated that women tend to manifest symptoms of mid-life crisis earlier than men. Ages 35 and 40, for women and men respectively, have been observed as the general entry point into the crisis. Those who start working earlier and who marry earlier are known to enter into the crisis earlier, suggesting therefore, that increasing years are only one such contributing factor to mid-life crisis (Sell 1991,125).

Conway (1983, 27) identified four areas commonly associated with the onset of mid-life crisis. These were: (a) Unresolved issues from earlier years of marriage. Conway called this “excess baggage.” (b) The all-too-commonly-told myth that marriage will be the source of all happiness. (c) The mistaken notion that people could change their spouse to their taste. (d) The failure or struggle to accept the inevitable fact of aging and changing, whether in physical looks or abilities (Conway 1983, 127).

Sell compared mid-life to a match at half time. If one team is disadvantaged in terms of goals at half time, then panic sets in as the game has reached a make or break point. Mid-life crisis is a time of panic over missed opportunities, possible wrong choices made, and the attempt to make last minute amends and substitutions. Persons who failed to resolve successfully the challenges of teenage and young adulthood will have to reckon with dealing with mid-life crisis on top of having to resolve previously unresolved life’s journey crises in earlier phases of life.

A couple who married rather young may start to feel robbed of their youth by each other and the children they may have borne, when they find they cannot ever

recover such youth spent in bringing up a family. Equally in the African context, a person who had determined to educate all his or her siblings may suddenly realize that this was at great personal expense, socially and perhaps even professionally.

Persons who have delayed going for further graduate studies or professional training, or even seminary training, may be rudely awakened to the fact that their training will be considered inadvisable from an investment angle on account of the relatively few years left for them to serve as a prospective employee, whether in paid or unpaid service.

There are cultural causes for the mid-life crisis. Many of our African cultures will not allow unmarried girls to inherit alongside their brothers. As Maillu (1988, 6-7) noted, “in traditional Africa, daughters are brought up for marriage” and this implies leaving the parents’ home. The boys, on the other hand, are “brought up to live with or within the domain of the parents” with a view to becoming “custodians of the parents’ security and social life”. While the social setting in Africa has drastically changed and daughters often care for their parents as well as, if not better than sons, unmarried women are still often considered ‘outsiders’ in terms of family inheritance. A woman who is advancing in years and who does not have a career (out of which to support herself) often will find herself being forced by circumstances or by her family to enter into a polygamous marriage for the sake of her future security.

A couple that has been married for several years and has not borne children may find themselves under pressure from the extended family to apply some doubtful means, from a Christian faith perspective, to deal with their challenges. This pressure generally comes around mid-life when it becomes evident that waiting for a baby may be a waiting in vain. In the initial years, hope is still there. A child traditionally represents the heart or crown of a marriage in the African context (Maillu 1988, 5).

As Maillu observed, a child is the bridge connecting the present generation with future generations; he or she is the force of life that every couple has the obligation to pass on; he or she is both the medical insurance policy and the retirement package for the parents in their old age (3-9).

With years, hope begins to fade. Before it is too late, a brother to the husband, or a sister to the wife, may be invited to become part of the solution to the challenge of infertility in what may become a polygamous marriage or a triangulated sexual relationship. While adoption is increasingly accepted today, it was rarely considered a solution in earlier days (8-9).

When a marriage seems not to be working very well, the relatives of the man may encourage him to take an additional wife. This generally happens in mid-life when it has become clear that the marital challenges the couple is experiencing are more than initial marital adjustment challenges. John Mbiti observed that in Africa, marriage is not optional. Survival for the individual and the community finds expression in marriage and the birth of children. Marriage is a duty, a requirement from corporate society and a rhythm of life in which everyone must participate. Multiple marriages will bring more children and therefore strength, immortality for self and the community. The more wives and the more children a man has, the more respect he gains from society. He is considered a more mature member of the society. African culture, therefore, encourages polygamy in the face of either childlessness, girl children only being born to a family, or marriages characterized by quarrels and marital unfulfillment (Mbiti, 1969, 133-147).

Maillu (1988, 4, 6 and 7) contended that the fear of getting old without a child, or with daughters only, was as frightening and as foolish as going to war without weapons. In children, especially sons, a person had insurance against hunger, lack of

shelter, and lack of human company and love. He also argued that getting a second wife was viewed as saving all parties involved in a difficult or unfulfilling marriage from misery, stigmatisation and embarrassment.

Years bring with them a general loss of previously considered good looks. Birth of children, hard work, lack of good food, limited exercise and normal physical wear and tear bring about a generalized physiological decay. In its turn, such physiological decay may bring panic regarding one's marriage. Hair loss, greying of what is left, and weight increases, may all cause some disorientation to the affected person.

A man who could drive hundreds or even thousands of kilometres a week as a salesperson finds he is not able to do as much travelling anymore. A woman who could serve on several committees at church and elsewhere may find she is now drained of energy when attempting to keep up with the earlier pace of doing things. A crisis arises between the desire to keep doing what one previously did so easily and the realities on the ground in as far as one's physical and emotional abilities can now accommodate. At times such physical and emotional limitations spread to the sexual area, further compounding any psychological or emotional crisis one may be already experiencing.

Sell saw aging as characterised by "a decline in physiological competence" (Sell 1991, 228). In the sexual area alone, Sell argued that, "the possibility of impotence increases sharply after age fifty" (223).

Pitman (1987, 60) believed there was not one but "at least three separate crises of mid-life". The time children leave home is when the first crisis occurs. Secondly comes the point when a person recognises that he is going into old age and will die just like his parents. The third crisis comes when a person hits the summit or the peak of

life in terms of success and then realises that the only direction for her henceforth is downwards.

For Conway, (1987, 29) the mid-life transition was one transition among others. The first major transition was in the early twenties. The second major transition was in the late twenties and early thirties. The major difference in mid-life was not that one was re-assessing and re-aligning one's life choices and relationships, but that "life is running out too fast; I need to make corrections now!" In this case, Conway was speaking the same language as those who would view this otherwise normative life transition as turning into a crisis period.

In cultures where individuals are not called by name but by titles like 'uncle, auntie, grandfather, or grandmother' there is panic when children start saying 'grandpa' or 'grandma' instead of 'uncle or auntie'. Young men and women in their young adulthood will call one 'dad' or 'mum' instead of 'brother' or 'sister'. Initially, these can be frightening experiences, and can cause one to feel time is running out on them before things that should have happened have actually happened.

McCubbin and Figley (1983, 224) defined crisis as "synonymous with disruptions", but saw transition through mid-life as one of the many human normative transitions. They viewed such normative transitions as generally predictable and therefore acceptable. On the whole, family support is available for persons going through such normative transitions. McCubbin and Figley only perceived a crisis, if the normative transitions were interrupted by such "off-schedule" happenings like early retirement or late child bearing.

The researcher would argue that non-anticipated retrenchment and job loss, or death of a loved one at the prime of life can be no less traumatizing than McCubbin's category of traumatic experiences. When these happen in the normal transitions of life

like mid-life, they can be cause to a feeling of "sudden and extreme threat to survival which is associated with a sense of helplessness, disruption, destruction and loss." In many developing countries, where jobs are not easily available, retrenchment can mean a long indefinite wait for a new job, with resulting traumatic experiences.

An interesting clarification by White was that mid-life does not cause a crisis. Mid-life only becomes like the weak fault line through which long-term underground turmoil finds its way visibly and violently out. Such hitherto unseen turmoil is the sum total of "excess baggage" from childhood, teenage years or marriage dissatisfaction from earlier years that suddenly, under pressure, explodes for all to see (Sell 1991, 25).

Pittman's analysis may be helpful but with some clarifications in an African context. First, children tend to leave the nest late. Second, early retirements and retrenchments often arrive earlier than the empty nest. Thirdly, the peak or summit of life can come much earlier than the other two crisis points on account of low life expectancy, early retrenchments and retirements. At times, all three points of crisis can happen simultaneously.

Methodological Literature

Introduction

This section reviews the literature the researcher used to identify:

1. Appropriate research methods and strategies.
2. Appropriate tools for organising, analysing, interpreting and presenting data.
3. Safeguards against data invalidity and unreliability.

Quantitative and qualitative studies

Strauss (27-28) used different terms to describe either the qualitative or the quantitative approaches to doing research. Each was a “technology” or a “mode” and both were “research paradigms” and “procedures designed to generate theory”.

Three research paradigms are widely recognized. First, one can choose to employ only one approach, either quantitative or qualitative. Secondly, one can employ one approach as the primary mode while the other is employed in a supplementary way. A third approach is to employ both the quantitative and qualitative approaches in a complimentary way. It is argued that both modes can be used together in collection and analysis of data in different combinations during any phase or all phases of the research (, 31).

Bogdan and Taylor (1975, 4) distinguished qualitative methods of research from quantitative methods purely by the descriptive nature of data that qualitative studies produce as opposed to quantitative data. One way to obtain descriptive data is to obtain from the respondents spoken or written words concerning a subject. What one could be investigating may be such non-tangible “concepts as beauty, pain, faith, suffering, frustration, hope and love” (Bogdan and Taylor, 5)

The choice of one mode or the other is usually determined by a number of factors. The researcher may be much more comfortable with one approach than the other (Strauss and Corbin 1998, 33). The most important consideration, however, should be which mode or combination of modes is most appropriate for data collection, analysis and interpretation.

Some recognised distinctions of qualitative research include the fact that the research is carried out in its natural setting. The subject of inquiry is usually a social or human problem. Using various tools of inquiry, with the researcher being the human

tool, a complex and holistic picture is built through listening, observing and analysing, which is reported in a descriptive form. (Creswell 1998, 14-15).

Strauss and Corbin placed the biggest distinction between qualitative and quantitative research in how findings are arrived at, namely not by “statistical procedures or other means of quantification” (Strauss and Corbin, 1998, 10-11).

The primary purpose of qualitative research is to understand how persons perceive and interpret the reality around and affecting them. In a qualitative research, Mugenda and Mugenda (1999, 204) argued that, “the human being is the primary data collection instrument”. The researcher observes and listens as research participants tell their story.

Descriptive Studies

Descriptive studies are designed with intentions of systematically describing a situation as factually as it is observed or perceived.

Data Gathering Tools

Questionnaire and interview

Kidder, Wrightman and Cooks (1981, 148) recognised the close relationship between questionnaires and interviews, with both placing “heavy reliance upon the validity of verbal reports.” While questionnaires rely upon written responses, interviews rely upon face to face questioning and responses. The interview method is recognised for a number of strengths and advantages over the questionnaire method. First, while less 50% of all questionnaires sent will be returned, (as low as 10% in some cases), 50-80% of those asked to respond to an interview oblige (150). Secondly, in a face-to-face interview, respondents can ask for clarification regarding any unclear wording or content. Thirdly, the interview was recommended by Kidder, “for revealing information that is both complex and emotionally laden or for probing the

sentiments that may underlie an expressed opinion” (153). Fourthly, the potential rapport that may be created between the interviewer and interviewee over the one-to-two-hour interview session is likely to “facilitate responses to sensitive questions, those that may be potentially embarrassing or threatening” (152). When two types of data collection tools are used, the results are high.

Kidder warned about possible dangers in the interview method. Even where unbiased selection of respondents is significantly achieved, there can still be the interferences of “the respondents perception of the interviewee and...the interviewer’s perception of the respondent” (165).

Clyne (1997, 24-27) effectively defended the use of self-administered questionnaires in an African context where the subject matter under study may be very personal and sensitive. Traditionally, Africans tend to avoid discussing sexual matters openly. Sex even between husbands and wives is often an event of the night and in darkness, unlike cultures where this is a game under candlelight. How husbands or wives perform sexually is a near taboo subject. Even among urban Christians, a sense of suffering in silence tends to prevail lest one be accused in church circles as a complainer and a grumbler even when things are not going well in his or her area of marital life.

Equally, matters related to emotional unwellness, such as depression, are unlikely to be discussed openly. Even in the urban context, one would much rather consult with a pastor than with a professional psychologist or psychiatrist. People fear being labelled insane if they consult with such mental health professionals. The anonymous self-administered questionnaire would help elicit more honest answers in such sensitive areas.

Descriptive studies, surveys, questionnaires and interviews are widely recommended as good strategies to employ in data collection and data reporting in descriptive studies. Expectations in descriptive studies are a clear description of objectives and of the characteristics, which a study purports to uncover. Further, there is need for a clear research design to ensure that methods to design and refine instruments for data gathering and data reporting will not cause the study to be declared invalid or unreliable. Such clear design places under strict scrutiny how respondents will be selected and how the research instrument will be tested and refined.

Surveys serve at least two major purposes. They help collect detailed factual information, which in turn helps in the description of a phenomenon, which is otherwise intangible. Mid-life crisis is one such intangible phenomenon. Secondly, surveys help in determining the experiences, behaviours and problems of common groups of people with a view to making comparisons and evaluations and forging common strategies (Isaac and Michael 1979, 18).

The interview and questionnaire methods each have advantages over the other. A much higher response to interviews than to questionnaires is reported (Kidder, Wrightman and Cooks 1981, 150). However, the questionnaire provides room for anonymity, which does not exist with interviews. Face to face interviews provide room for providing greater understanding of items that may not be very clear. The self-administered questionnaire is said to provide both privacy and high response rates (Kidder, Wrightman and Cooks, 153).

Sampling

Probability sampling is regarded as providing a more “truly representative” sample of the larger population from which it is drawn than non-probability sampling

(Fisher, Stoeckel and Townsend 1991, 41). Through probability sampling, each possible unit of study is given a near equal chance of selection. Under probability sampling are the following sub-categories:

- (a) Simple random sampling
- (b) Systematic sampling
- (c) Stratified sampling
- (d) Cluster sampling
- (e) Multi-stage sampling.

If the selection of respondents is carried out in a manner that is not representative of the population it purports to investigate, then the research will be considered as failing in its validity test. There will not be the basis for equal comparison of groups or individual results.

Non-probability sampling uses one or a combination of three approaches. These are convenience sampling, which is not based on any known probabilities; accidental sampling, which relies on whatever cases happen to be available; and purposive sampling. The latter is a deliberate strategy to choose specific types of cases considered to yield the best data being sought. The first two strategies should be adopted only when probability sampling is not possible.

Sample Size:

If cross tabulations are expected in data analysis, the sample size should be large enough to expect no less than five cases in each cell, and no less than 50 cases for each category of the independent variables.

When a researcher wants to select only a given number of representative units of study, like sample churches in the different parts of city, cluster sampling is recommended (Kidder, Wrightman and Cooks, 436 and 437). When, however, the

researcher desires to get equal representation among different categories of respondents, such as men and women of different ages, stratified sampling is recommended (432). The process of random sampling through various stages is described as multi-stage sampling and generally moves “from more inclusive to less inclusive sampling units” (437).

Pilot Testing

In order to ensure that the instrument questions will be understood easily and intended respondents will answer them in a manner that will be useful to the research, pilot testing is necessary. (Fisher, Stoeckel and Townsend 1991, 48)

Essential elements of pilot testing include:

- (i) Purposively sampling respondents to ensure they are representative of the actual research population (e.g. in education, gender, social-economic status, age, and marital status).
- (ii) Receiving feedback (debriefing) after the interview so as to know the clarity and ease with which the actual research population will respond to the same instrument.
- (iii) Making appropriate amendments to the research instruments if feedback indicates there is need for such.

If major amendments are to be made to the instrument, a re-testing is to be arranged.

Validity

Validity according to Ingule, Rono and Ndambuki (1996, 413) simply means that a test has the ability to measure what it purports to measure. Fisher, Stoeckel and Townsend describe validity as simply giving true and accurate information (1991, 30).

External Validity

Kidder, Wrightman and Cooks (1981, 8) ascribed external validity to research if its findings are true “not just for the particular time, place and people in your study but are generally true of other times, places and people” also.

Internal Validity

Internal validity is achieved when a research “accurately identifies causal relationships.” Kidder warned, however, that “if we one wishes to say that one event was the cause of another, one must be able to rule out rival explanations” (Kidder, Wrightman and Cooks 1981, 7). The rival explanations would be what Gall, Borg and Gall (1996, 466) call “extraneous variables”. Validity of a study can be threatened by a number of factors. If in the life of the study respondents are exposed to information which may influence their responses, then validity may be threatened by such history, maturation, or pre-testing.

Selection of the experimental group matters greatly in validating a study. While in an experimental study the selection of the control group needs to closely match the experimental group, in most other types of study the selection of the sample population must be fairly representative of the population being studied.

Instrumentation is another possible area of threat to validity. Once an appropriate data-collecting instrument has been chosen, data must consistently be collected using that unchanged instrument. For ‘time series design’ type of research, (Fisher, Stoeckel and Townsend 1991, 35) which requires repeated measurements before, during and after the observations, threats of mortality (where some respondents drop off) and maturation, (changes over time which are not dependent on programme interventions) are possible.

Reliability

Reliability is achieved when a study can be repeated or replicated, therefore providing confidence for the conclusions to be “generalised beyond the particular conditions of the initial research” (Kidder, Wrightman and Cooks, 8).

Ingule, Rono and Ndambuki (1996, 413) defined reliability as indicative of the degree to which a test consistently measures what it is said to measure, time after time or repeatedly, even in different circumstances. The authors raised the crucial point that “all factors being equal, the more the items included in a test, the higher the test’s reliability” (Ingule, Rono and Ndambuki, 414). This observation is important in determining how many denominations, how many churches and how many respondents to invite to participate in the intended study.

Research Hypotheses

If research hypotheses are designed in the null form, it implies, they are “set up for possible rejection” (Isaac and Michael 1979, 142). Acceptance of any of the null hypotheses will mean support for the corresponding research hypotheses, which by implication will have “survived a test of disconfirmation” (Isaac and Michael, 142). The greater the number of disconfirmation tests that a particular hypothesis survives will be indicative of its greater support. The disconfirmations are indicative of some determining factors, conditions or circumstances that are worth taking note of, or, as Isaac and Michael would put it, “satisfactorily significant” and not the result of chance (142).

Coding and Data Analysis

As data are collected, they are coded or given labels according to emerging themes. Eventually, these are organised into themes and concepts from which theories and generalisations can be made. The collecting of data includes recording of

responses on audio and/or videotapes or in written records, with a view to quoting them in the final report writing. In a qualitative research, the final report will be given in a narrative form. This will include a statement of the individual concepts that will have emerged as well as their relationships and general patterns.

Data can be analysed manually or by computer programmes. (Fisher, Stoeckel and Townsend 1991, 53). The statistical manipulations to be performed with a view to presenting data in a logical manner are necessary. This is true of quantitative studies. In quantitative studies, raw data need to be rationalized in their arrangement according to some logical outline and presented in a narrative. In either case, quantitative or qualitative, data need to first of all be broken into parts, then arranged in appropriate categories and summarized. The ultimate goal of the data analysis is to provide answers to the research questions by establishing the characteristics or attributes of such data. The characteristics include the central tendencies, the variances, the differences and the relationships among the variables (Fisher, Stoeckel and Townsend, 54 and 55).

Three of the most common analytical procedures in quantitative research are univariate, bivariate and multivariate analyses. Recoding of data is often also necessary. Under recoding, large numbers of variable categories are collapsed into smaller ones, with a view to reducing categories to be analysed and compared.

Data Presentation

Data can be presented in form of charts, tables, figures, graphs and matrices. Among the graphs are histograms, pictograms, line graphs and bar graphs. (Sarantakos 1998, 350-359). Each kind of presentation is most suited to some kind of task. While matrices would be best for presenting comparisons of information in words, figures and tables would be best in presentation of comparative figures. Graphs

and charts would be best in the presentation of visual comparisons of information in terms of relationships.

The kind of information most likely to be communicated in social research, as in this study, is frequency distribution. Sarantakos (343) defines a distribution as “a form of organization or classification of scores obtained for the various categories of a particular variable”.

Using univariate, bivariate and multivariate analysis, a researcher can determine whether or not a relationship exists between one variable and another. The goal of all data categorization, arrangements, and summaries, is to find the characteristics of the data in terms of their central tendencies (the mean, the mode and the median), and their variance in terms of the range and the standard deviation. Further, the goal is to find what differences exist within the data with a view to finding any statistical significance. (Fisher, Stoeckel and Townsend 1991, 54 and 55).

Conclusion

Among the books the researcher found most helpful in the substantive literature review section were Sell (1991), McCubbin and Figley (1983), Conway (1983 & 1987) and Sell White (1980), Mbiti (1969), Walsh (1983), Maillu (1988), Rosenberg, S.D. (1999) and Havighurst, R. J. (1972). The said literature helped build understanding regarding mid-life crisis from psychological, sociological, physiological, spiritual, marital, developmental and cultural perspectives.

Although a person like Maillu seemed to propagate rather strongly male chauvinistic doctrines, he nonetheless bluntly and honestly brought out male thinking in Africa, which was seen as dominant in male attitudes and behaviour even among educated urban persons. Even though Maillu and others like him seemed to champion not just male-centred doctrines but also very humanistic doctrines, the views they

championed were vital to understanding the subterranean currents that influence African urban thinking, even within the church context.

Among books most helpful in the methodological literature review were Gall, Borg and Gall (1996), Best and Khan (1998), Mugenda and Mugenda (1999), Kidder, Wrightman and Cooks (1981), Nachmias and Nachmias (1996), Ingule, Rono and Ndambuki (1996), Sarantakos, S. (1998), Pelto & Pelto (1996), Bell, J. (1999) and Creswell, J. W. (1998). Collectively, the methodological literature helped guide the design and test of the research instrument so that it was suitable, reliable and valid. The literature helped build understanding regarding quantitative and qualitative studies, the theory and philosophy behind such studies, methods of data collection, data analysis, interpretation, as well as reporting of findings. Methodological literature helped establish the characteristics, the procedures, the goals, the assumptions and the limitations of quantitative and qualitative studies.

CHAPTER 3

DESIGN AND METHODOLOGY

Research Design

Four research strategies were adopted in the design of the study. First, the study was designed as an initial exploratory venture into the phenomenon of mid-life crisis in a different context from which much literature exists. The intentions were not to establish the essence of phenomenology of mid-life crisis. Rather, the goal was to establish whether or not the phenomenon exists and if it exists how widespread it is. The study therefore, is exploratory in its purpose. Secondly, recognizing that the purposes of the study were primarily geared towards describing what is said to be experienced at the Nairobi churches in regard to mid-life crisis, and what the churches are doing about these experiences, the research is descriptive also in its purpose. Thirdly, appreciating that most pastors will be visited for only one interview and that each of the 18 different churches would be visited only once during a seminar which would be held and at which members of the congregation would respond to the questionnaire, the study is cross-sectional in terms of data collection strategy. The respondents therefore represent the diversity of demographic variables indicated in Section A of the research instrument. Fourthly, the study, however, goes further than just being descriptive. There is an attempt to find the associations between the dependent and independent variables. The dependent variables were the phenomenon of mid-life crisis with its possible indicators or parameters. The independent variables were all those factors influencing or associated with mid-life crisis. Among such

independent variables were the background or demographic variables of age, gender, level of education, marital status, employment and denominational structure. Other independent variables included changes in responsibilities, and experiences of loss, whether in the areas of death, abandonment by loved ones through divorce, separation or relocation or loss of income and opportunity.

Entry Point

A letter of introduction was written to all heads of church denominations from which the sample was drawn (see appendix 3). The letters went to:

1. The General Secretary, Catholic Secretariat
2. The Bishop, African Inland Church Headquarters
3. The Arch-Bishop, Anglican Church of Kenya
4. The General Superintendent, Nairobi Yearly Meeting of Friends Church Quakers
5. The General Secretary, Presbyterian Church Of East Africa
6. The Administrator, Baptist Convention of Kenya
7. The Bishop, Full Gospel Churches of Kenya
8. The Presiding Bishop, Methodist Church in Kenya
9. The Executive Director, Central Kenya Conference, Seventh Day Adventist Church

Content of the letter of introduction contained the following critical information:

1. Introduction of the sponsoring school, namely the Nairobi Evangelical Graduate School of Theology.
2. Introduction of the researcher.
3. Introduction of the intentions in the research.
4. Request for availing a list of churches belonging or affiliated to the denomination in the two identified cluster areas.

5. Request for permission to do research in one church in each of the two identified cluster areas.
6. Promise to share research findings with the respective churches following completion of the research.

Study Population and Study Location

The researcher desired to investigate the status of mid-life crisis in all urban churches in Kenya. However, this was considered practically impossible due to the cost, time and the sheer magnitude of such a task. The following country contextual background indicates that the study would have had to consider about 430 church denominations, both major and small, with a combined Christian population of about 22.5 million (Johnstone and Mandryk, 2001, 381). A decision was made, therefore, to reduce the study population to nine church denominations, each represented by two congregations. Through purposeful selection, the nine denominations were among the seventeen larger listed denominations in Kenya, (ditto) but which also have branches in most urban areas in Kenya and which have existed in the country since the time of Kenya's independence in 1963.

Description of the population

A total of nine denominational churches were invited to participate in the research. Those denominations that responded positively to the invitation were considered as the sample of the study population.

These were:

Table 3.1 Church Denominations of Study Population

Code Number	Church Denomination
1	Anglican Church of Kenya (ACK)
2	African Inland Church (AIC)
3	Catholic Church
4	Full Gospel Churches of Kenya (FGCK)
5	Seventh-Day Adventist Church (SDA)
6	Presbyterian Church of East Africa (PCEA)
7	East African Yearly Meeting of Friends Church
8	Methodist Church in Kenya
9	The Baptist Convention of Kenya

These nine denominations are a part of all the mainline churches in Nairobi, which existed in Kenya at the country's independence in 1963 and which have branches in Nairobi, in other urban areas of Kenya, and which extend also to the rural areas of the country.

Sampling Procedure

Although the intentions in the research were to have multi-level probability sampling at all relevant levels, this was only possible at the cluster and congregational levels.

Level 1: *Sampling of church denominations.*

Sampling of church denominations was purposeful. The selected 9 denominations were considered among the largest and oldest denominations in Kenya. The first three Christian denominations were reported to have between 11.5 million

affiliates, or close to 50% of the total Christian population of 22.5 million (Johnstone and Mandryk 2001, 380/1).

Level 2: *Socio-economic clusters.*

The two clusters are Nairobi Westlands and Nairobi Eastlands. Each cluster is approximately 5 square miles. (Please see map in appendix 10).

The primary criterion used in the zoning was socio-economic. Residents of Nairobi Eastlands are generally accepted as being less well-endowed socio-economically than their Nairobi Westlands counterparts. Right from the days of racial segregation in pre-independent Kenya, Nairobi west of Uhuru Highway and Nairobi east of Uhuru Highway have been recognized as two separate socio-economic entities. Although the gap has radically narrowed since independence, there still exists a noticeable gap between the two.

The two clusters provide possibilities for comparative studies in regard to prevalence, presentation, precipitating factors and management of the challenge of mid-life crisis in the churches located in the two Nairobi socio-economic zones.

Level 3: *Congregational sampling:*

From the population of all major urban church denominations, with scope extending into rural areas and urban centres and which have existed in Kenya since independence, nine denominations were used as samples. A total of 18 congregations, two from each denomination, were identified as the participating congregations. One congregation from each denomination was selected from the western cluster and one congregation from each denomination from the eastern cluster.

The researcher wrote to each of the denominational heads seeking a list of all the denominational churches in each of the two clusters. From lists supplied, random sampling was done. The names of all the churches in each denomination in each

Sample Size

From all the 18 churches sampled, a total of 1381 respondents were interviewed; male and female, single and married. The following chapter describes the characteristics of the study population in detail.

Instrument Design

Design of the Questionnaire

The self-administered questionnaire was designed as follows:

Section A: demographic information designed to elicit personal details of respondents that assisted in comparative analysis of the research findings.

Section B: related to research questions 1 and 2 and their related hypotheses 1-5 and 6 respectively. They related to the prevalence of mid-life crisis as evidenced by patterns of change in emotions.

Section C: elicited from respondents' answers relevant to research question 3 and its related hypotheses 7-11. These related to precipitating factors or circumstances that are likely to act as stressors or triggers, causing the onset of mid-life crisis.

Section D: related to research questions 1 and 2 and their related hypotheses 1-5 and 6 respectively. They related to the prevalence of mid-life crisis, as evidenced by patterns of change in behaviour and habits.

Section E: related to research questions 1 and 2 and their related hypotheses 1-5 and 6 respectively. They related to the prevalence of mid-life crisis, as evidenced by patterns of change in attitudes towards self, God, marriage and life in general.

Section F: related to research questions 1 and 2 and their related hypotheses 1-5 and 6 respectively. They related to the prevalence of mid-life crisis, as evidenced by dissatisfaction with self, work, marriage, finances and level of education.

Section G: related to research questions 1 and 2 and their related hypotheses 1-5 and 6 respectively. They related to the prevalence of mid-life crisis, as evidenced by struggles in thoughts and behaviour.

Sections H & I: elicited from respondents answers relevant to research question 4 and its hypotheses 12-15. These sought to inquire into the response of the Nairobi churches to the changes that occur in mid-life at both preventive and redemptive levels.

The following table groups the different variables raised in the various sections of the research instrument under two primary categories. These are independent and dependent variables. The independent variables are further grouped into three secondary categories. These are responsibilities added or reduced, experiences of loss, and church interventions. The table then goes further to show which category (primary or secondary) of the variables belongs to what item in the questionnaire (questionnaire number and its related sub-item(s)).

Table 3.2 Research design

Independent variables		Question numbers
(Iv 1) responsibilities	Added/reduced	8a 8b 8c 8d 8e
	Types Of Responsibility	
	<input type="checkbox"/> Family	8c 8d
	<input type="checkbox"/> Financial	8c 8d 8e
	<input type="checkbox"/> Profession	8a
(Iv 2) experience of loss	Death of loved ones	8f
	Divorce/Separation	8g
	Departure of close family members	8b
	Deterioration of health	8e
	Feeling of exploitation	7e 7f 7n 7o
	Loss of security	7h 7i 7j 7k 8a
(Iv 3) church intervention	Preparation & support	13 & 14
Dependent variables		Question numbers
Indicators, parameters, Manifestations at midlife.	Self-identity & self-image crisis	7l 7m 9a 9b 9c 10f
	Spiritual changes	7e 7o 7q 7t 7u 7v 10c 10d 10g 12a 12b 12c
	Emotional changes	7d 7p 7r 7s 7t 8b
	Attitude changes	7a 7e 7f 7g 9d 10a 10b 10e 10f
	Marital challenges	7b 7c 7p 9e 10a 10b 11a 12b
	Physical changes	9a 9b 9c 9d 9e 9f 9g
	General dissatisfaction	11b 11c 11d 11e
	Manifestation	
	Frequency of manifestation	

Research Interview Instrument

A research interview was designed for the pastors, to last about one hour. The interview method ensured that the senior pastors of participating churches responded to the research inquiry. Purposes of the interview were to supplement the questionnaire method, which is the primary research tool that the researcher used, with all other respondents.

The interview questions were such as are recognised by, among others, Isaac and Michael (1979, 98), as having the advantage of giving the “respondent a frame of reference with which to react, without placing any constraint on the reaction”. This type of questioning also appeared to give dignity to the position of the senior pastors of the Nairobi churches. Noted challenges to this form of interviewing are the need for unhurried time to interview and greater interview skills, and the possible biasing influences (99).

The interviews were semi-structured. There was a core of structured questions but with allowance for the interviewer to probe creatively into areas of inquiry as broadly and as deeply as was necessary and helpful (96).

The fieldwork took nearly four months to complete as opposed to the planned three months. This was due to the Christmas holiday break when most congregants had travelled up country. With 18 churches from which to collect data from both pastors and members of the churches, the process was long and slow. We were able to do a maximum of two churches a week, but in most weeks one church was all we could do. In addition, many churches had already planned the year’s calendar and finding a slot for the seminar at our convenience and theirs was difficult. Some weeks we had no churches to visit.

Reliability and Validity

Mugenda and Mugenda (1999, 103) argued, “the internal validity of a study depends on the degree to which extraneous variables have been controlled for in the study”. The division of the city of Nairobi into two clusters, each with a generally recognized distinctive socio-economic characteristic, ensured that there was some measure of control for the study in regard to duplication of findings in different socio-economic groups. The city slum areas, also known as the informal settlements, were

left out, as the introduction of a second language, Swahili, as a medium of the same research, would have raised new research challenges. Such challenges included what Mugenda and Mugenda (107) described as “selection – maturation interaction”. When an extremely wide socio-economic margin exists in the composition of the respondents, an equally huge challenge may result when trying to generalize the results of the study. For these reasons, the study was not designed with intentions of extending to the rural churches in Kenya or the informal dwellings, which were said to be “extremely different on salient characteristics” (107). The literacy level, the employment status, even the very definition of marriage status could be significantly different from those living in the more formal urban dwellings.

In selection of respondents, random sampling was strictly followed, in order to avoid “differential selection” which Mugenda and Mugenda (106) recognized as yet another threat to internal validity. Denominations to be selected for participation were the mainline churches, which have existed in Kenya since independence in 1963. Such denominations generally had several congregations in Nairobi, besides having congregations in the other large urban centres in Kenya. Generalization of conclusions was made possible, and therefore added to external validity.

In order to avoid the dangers of “selection treatment interaction” or “differential selection” (106 and 108), the churches were randomly selected from a list of churches provided by the denominational leaders.

The testing of the instrument, the self-administered questionnaire, was passed on to three faculty members of Christian education at the Nairobi Evangelical School of Theology and three pastors of Nairobi churches. They were asked to give their comments in regard to its appropriateness and validity. The objective was not to subject the testing instrument to a jury system. Rather the intention was to subject the

testing instruments to expert opinion. The three scholars of repute in the field of Christian education added to the value of the instrument through their individual scholarly opinions with regard to its validity. Three Christian education practitioners on the ground, in the form of pastors, also gave practical advice on the validity of the instrument.

In regard to pilot testing of the instrument, two home group fellowships (HGFs) of the Nairobi Baptist church were selected. Their membership composition closely resembled that of the intended research respondents namely, single and married; age 30-35, 36-40, 41-45, 46-50, 51-55, and above 56 years; men and women. The intention was to pre-test the instrument with regard to its clarity to respondents and validity of items. Feedback by test respondents helped in the refining of the testing instrument.

Data Collection

Research Strategy

The strategy was two-pronged. First, the researcher spent about 1½ hours with some of the senior pastors of the participating churches in an interview over the prevalence, presentation, precipitating factors and management of the mid-life crisis in their churches. It was important to share whether or not the pastors actually understood the challenge of mid-life crisis. If they were found to have little understanding of the crisis, the expectations upon the church to address the challenge were also found to be low. Using semi-structured interviews, the researcher was able to probe and find any peculiar manifestations of mid-life crisis in the two cluster areas, Nairobi Eastlands and Nairobi Westlands.

Second, the researcher spent about 90 minutes with each participating congregation. The time was allocated into three blocks as follows:

- a) For 55 minutes the researcher and the respondents participated in a seminar where issues of mid-life crisis were examined. The first thirty minutes were spent in a seminar, giving explanations of the symptoms of mid-life crisis. Discussions on the subject after the seminar would provide a thorough understanding of the phenomenon under study.
- During the seminar, explanations regarding the symptoms of mid-life were given. Discussions on the subject after the lecture provided a thorough understanding of the phenomenon under investigation. The filling in of the self-administered questionnaire was essentially to express in privacy, personal experiences and those of family members and friends in regard to mid-life crisis. Nachmias and Nachmias (1996, 294) recommended the asking of questions related to types of behaviour, its frequency, its causes, its processes, its consequences and strategies of management.
- b) When the researchers went into the field, half the churches invited them to speak and then give out the self-administered questionnaire. The time given after service and before going into the next service was very brief in most cases. We found we had no time to fill the questionnaire. Therefore, section A was not possible to do.
- c) For churches where the researchers were invited to conduct the seminar in the afternoon, except AIC Ngong Road and Worship Centre Westlands, we were able to have two hours with them. The other churches had come to a service and therefore would be leaving for lunch for one hour with half an hour left for completing the questionnaire. In the service context, we had 30 minutes for preaching, 30 minutes for questionnaire completion and 10 minutes for questions and answers. In the afternoons we had close to two hours.

- d) For the purpose of consistency, it was prudent not to pre-serve the questionnaire. We had 30-40 minutes talk time, 30 minutes of self-audit time when they completed the questionnaire, but where the congregation was able to respond we were able to spend as much as two hours. We were consistent in first having the talk then the self-audit or completing the questionnaire.
- e) The seminar served a number of purposes. First, it served as the incentive for the church leadership to encourage respondents to be available. Second, it gave the respondents and the church leadership an assurance that they were not being used or exploited for reasons beyond their own spiritual needs and benefits. Third, a major theological institution and major church denominations were seen to be cooperating on a matter of mutual interest. The value of interdependence between theological institutions and the church was practically demonstrated. This is what Cole (2001, 225-255) described as the tripartite imperative in training. The grassroots, the professionals and the technical scholars are all brought together in an attempt to “maintain the Christian mind” while investigating the challenge at the mid-life stage of development.
- f) A self-administered questionnaire was then administered for 30 minutes. A repeat questionnaire on the respondents had been initially considered. This was to be administered after the seminar. The intentions were to have the respondents fill the same questionnaire again, but now with the benefit of insights gained from the seminar. Pilot testing with a group of twenty persons, similar in characteristics to the intended respondents, was done. Two colours of pen were given to the respondents. A red pen was used to fill in the questionnaire before the seminar. A green pen was used to make any corrections that were felt necessary after the seminar. Findings were that changes made after the seminar

were minimal and insignificant. The conclusions were that whether the questionnaire was administered before or after the seminar, the contamination of results was insignificant. A repeat questionnaire was therefore considered unnecessary.

- g) The final 30 minutes were spent responding to comments and questions from the respondents. At the end of the seminar, persons who had experienced the adverse effects of mid-life crisis, and who were willing to offer their experiences to enrich the research, were invited to do so. The intentions were to collect non-quantifiable data from them through arranged follow-up personal interviews. Even though these follow-up interviews were not always possible, many people followed us and asked questions in a non-structured manner. Others were happy to talk with the researcher at a personal level after the seminar, which also contributed in giving us more non-quantifiable data. We used multi-phase parallel methods, which enriched our data interpretation.

Data Processing and Analysis

The research was primarily quantitative. However, a small section is included which will give a summary of qualitative data collected during interviews with pastors and at the seminars. The choice of a combination of both the quantitative and qualitative methods of research is based on the philosophical assumption that the phenomenon of mid-life crisis will be best known and understood if more than one approach is employed. The objective distanced approach, that is characteristic of quantitative research, was supplemented by an insider view that was more expressive of personal impressions and perceptions characteristic of the qualitative approach to research (Mugenda and Mugenda, 204).

After data were gathered from each church, they were analysed at this unit level. After all the data were collected from all the churches, the researcher did the complete data analysis. Information gathered using the closed-ended questions in the questionnaires yielded quantitative data. The interviews with the pastors, which were carried out using open-ended questions, yielded descriptive data, as did discussions at the seminars.

Ten primary categories were envisaged in the analysis of results of the present study.

1. Six age categories were envisaged. These were: 30-35, 36-40, 41-45, 46-50, 51-55 and above 56 years later collapsed into four categories only. These were 30-35, 36-45, 46-55 and 56 and over years. The larger number of age categories would have helped in the selection of a representative sample. Age was considered a very key variable in a study focused on mid-life crisis. However, due to an oversight in the design of the questionnaire, the categories given as indicators of this variable were grouped, thus only providing ordinal data, instead of interval level.
2. Similarly the participating churches were grouped into their denominational affiliations, reducing the categories to nine. These were further reduced to three categories according to governance, whether Presbyterian, Episcopalian, or Congregational.
3. The participating churches also were grouped according to clusters. There are two clusters, Nairobi Eastlands and Nairobi Westlands.

4. The individual respondents were grouped not only according to age but also according to gender, producing two new categories for respondents, male and female.
5. Changes that take place in mid-life needed to be grouped into appropriate categories. One category was behaviour and habit changes while the other one was attitude changes.
6. The objects of attitude change at mid-life also needed to be placed into categories. Three such categories were identified. These were attitude changes towards God, towards self and towards life in general, where life in general will include marriage and work.

Changes in circumstances that appear to cause or precipitate mid-life crisis were collapsed into three categories. All losses, whether of a job, spouse, family member, friend, a child or whether through death, desertion, separation, jilting or relocation were considered as one category. A second category was the increased or reduced responsibilities; whether through taking under one's care of parents, or nieces and nephews.

There was no need to reduce below three the categories of levels of education. Description of marital status was reduced to two instead of the initial six used in data collection. In data analysis, there were only two categories, married and single.

While the two cluster areas, Nairobi Eastlands and Nairobi Westlands are social economic blocks, it was necessary to create three other social economic categories. These were employed, unemployed and self-employed.

Data collected were grouped into the dependent and independent variables. The dependent variables were self-identity and self-image changes, spiritual changes, emotional changes, attitudinal changes, physical changes and marital changes.

Background or demographic variables were gender (male or female); age (30-35, 36-40, 41-45, 46-50, 51-55 and above 56 years); marital status (single or married); educational level (primary, secondary, university); socio-economic zones in the city of Nairobi (Eastlands, Westlands) and denominational affiliation. (Appendix 10). Others were employment status and educational levels.

The independent variables were in three categories. The first were the added or reduced responsibilities, whether financial, family, or professional. The second were the experiences of loss. Such losses were death of loved ones, divorce or separation, departure of close family members, loss of good health, loss of security and feelings of exploitation and therefore feelings of loss of opportune time and resources.

However, both the dependent and independent variables were grouped into more manageable categories, like denominational leadership structure, whether congregational, Episcopalian or Presbyterian. Employment status, educational levels and geographical location of church were all considered as socio-economic indicators.

Data are viewed from three perspectives. First, data are examined from the perspective of emotional experiences expressed, which in existing literature may be indicative of the existence of mid-life crisis. Like love and hate, the existence or non-existence of mid-life crisis can only be indicated by emotions expressed by, or perceived in persons experiencing them. The existence and patterns of mid-life crisis are measured therefore, in this chapter through the grouping of relevant emotional experiences in five sub-categories. These are expressions of feelings related to:

1. Despondency, hopelessness and helplessness.
2. Marital crisis, and sexual struggles.
3. Financial and employment struggles.

4. Spiritual struggles.
5. Familial responsibilities and relationships.

Secondly, data collected are viewed from the perspective of factors, which, in existing literature are identified as possible triggers for mid-life crisis. These are grouped in three categories each with sub-categories, namely; expressed experiences of:

1. Loss
 - a. Loss through death.
 - b. Loss of good health.
 - c. Loss of familial relationships through relocation or death of family members.
 - d. Loss of security or divorce.
2. Work and employment responsibilities, added or taken away.
3. Familial responsibilities added or reduced.

These indicators of triggers of mid-life crisis served as measures of peaks, of when mid-life occurs or exists according to existing literature.

Thirdly, data collected are examined from the perspective of interventions or resolutions employed by the respondents as coping mechanisms for their crisis, whether knowingly or otherwise. Such coping mechanisms are either positive or negative.

1. Positive coping mechanisms:
 - a. Improvement of self-image (through exercises, better eating habits, better grooming).
 - b. Self-improvement in terms of seeking to improve one's level of education.
 - c. Improved sexual relationship.

- d. Seeking of counselling and psychological treatment.
- e. Spiritual; turning to God.

2. Negative coping mechanisms

- a. Suicide
- b. Alcohol consumption.
- c. Spiritual: moving away from God.
- d. Illicit sexual relationships.
- e. Neglect or abandonment of marriage.

A fourth perspective in analysing data collected is from the interventions the churches have put in place as perceived and expressed by the respondents. There are two sub-categories, namely:

1. Preparations for mid-life crisis.
2. Support systems for persons going through mid-life crisis.

CHAPTER 4

QUANTITATIVE DATA FINDINGS

Introduction

This chapter gives the country conceptual background and the characteristic of the sample. Against such a background, the data are analysed to find what patterns of distribution exist, if any, and what relationships exist, if any, among the various variables.

Country Contextual Background

The mid-life crisis research study under discussion was carried out in Kenya, which forms one of the three East African countries. The country is surrounded by Somalia to the North East, Ethiopia and Sudan to the north, Uganda on the West, Tanzania to the south and the Indian Ocean to the Southeast. The country has been independent from British rule since 1963 and is inhabited by 42 major ethnic groups. Johnstone and Mandryk (2001, 380) state that Kenya has one hundred twenty-two ethnic-linguistic groups documented.

While aspiring to become industrialized, Kenya remains predominantly agricultural. The country covers a land of 582,646 sq. km. The equator runs across the country. A large section of the population lives in the rural areas. However, because less than one-third of the country's land is arable, movement of people from rural to urban areas in search of employment, skilled, semi-skilled or non-skilled, is common.

However a large proportion of the unemployed population are in self-employment, through hawking of such products as food-stuffs and house-hold utilities.

The semi-skilled sector engages many people in what is locally known as "jua kali" or cottage industries. These light industries produce household items and light farm equipment, and repair motor vehicles. Most of the skilled population is employed by the government, private and non-governmental agencies. The Export Processing Zones (EPZ), churches and para-church organisations are also main employers of skilled Kenyan populations. With a population of about 30 million people, unemployment continues to be a major challenge. The per capita income is US \$340, which is 1.1% of that of USA (Johnstone and Mandryk, 380).

Kenya has a literacy level of 78%. English is the official language and Kiswahili the national language. Nairobi, the capital city, is a key network location for ministry in Africa and beyond. Many international organisations have set up regional offices in Nairobi. The United Nations, for example, has numerous headquarters in Nairobi.

The population of Kenya was reported to be approximately 30 million during the last census (1999), one quarter of which lives in urban areas. Nairobi alone is estimated to have 2.3 million people (Johnstone and Mandryk, 380). A relatively large portion of this population is below the poverty line and lives in slums. The country's growth rate was estimated to be slightly over 2% in the year 2000 and with a low life expectancy, the younger population is predominant. Over half the population is said to be under the age of 16 years (382).

Kenya is one of ten countries of the world with the highest levels of HIV/AIDS prevalence. The government, non-governmental and religious organisations have intensified their efforts in the fight against HIV/AIDS. Psycho-social, economic and other effects of HIV/AIDS continue to be felt at all levels –

familial, community and nationwide. HIV/AIDS continues to adversely impact upon the predominance of the younger population.

On the religious front, 80% of the population is reported to be Christian. There are, however, in the country no less than 412 smaller denominations, some of which have indigenous and other foreign affiliations. Association to one of many Christian denominations is reported to be about 22.5 million Kenyans. Regular attendance of church, however, is about 12% of the total population (Johnstone and Mandryk, 381).

Johnstone and Mandryk (380/1) provide a list of the major church denominations in order of affiliated members as:

1. Catholic
2. Anglican Church of Kenya (ACK)
3. Africa Inland Church (AIC)
4. Presbyterian Church of East Africa (PCEA)
5. Pentecostal Assemblies
6. Seventh Day Adventist
7. Assemblies of God
8. African Orthodox
9. African Independent Pentecostal
10. Baptist Convention
11. Full Gospel
12. Salvation Army
13. Methodist
14. African Brotherhood
15. Church of God in East Africa
16. African Gospel
17. Friends (Quaker)

Most of the Asian, coastal and Northern Kenya populations are not Christians.

They are primarily:

Hindu	0.34%
Bahai	1.10%
Muslim	8%
African traditional religions	11.5%

Characteristics of the Sample

This section focuses on the 1,381 males and females who constitute the study population, from the 9 denominations, having responded to the self-administered questionnaire. A profile of this population is drawn by the following seven key demographic variables:

- Socio-economic zonal representation
- Church denomination
- Age group
- Gender
- Marital status
- Highest level of formal education, and
- Employment status.

Socio-Economic Zonal Representation

The rationale used to divide the study area into two socio-economic zones has been explained in the foregoing chapter. The distribution pattern of respondents by the eastern and western zones was randomly equitable – 51% and 49% respectively. It is important to highlight at this point that the participation in the interviews by all the 1,381 respondents was voluntary.

The two churches with a higher representation in the western zone were SDA (67.2% against 32.8%) and Baptists (86.8% against 13.2%). Perhaps the fact that the two churches are generally known as teaching denominations might explain the

relatively lower representation of their congregations drawn from the eastern zone, an area inhabited by relatively poorer populations economically. For example only 20 members of Jericho Baptist's congregation took part in the interview as compared to 132 from Parklands Baptist. The Baptist church is largely an urban church. Jericho Baptist church exists in a community largely affiliated with Seventh-Day Adventists, Friends, Anglicans and Presbyterians, all of which have deep roots in the rural areas and whose adherents tend to extend their church affiliation to the urban denominational branches. The western zone, however, has numerous commuter as opposed to community churches.

The distribution of study population drawn from the full gospel churches of Kenya (FGCK), the Friends, Methodists and Roman Catholics is almost equal in the two zones.

The Anglican and Presbyterian respondents are heavily skewed in favour of the eastern zone. This might be found surprising, recognizing that both the Anglican All Saints Cathedral and PCEA St. Andrews are some of the biggest congregations in the city. The changes in the pattern of respondent distribution in the two zones however, is a result of the room logistics on the days when the questionnaires were administered in these two churches.

Church Denomination

Nine church denominations, each represented by two congregations, constituted the study population. A tabular layout of this population by denominations and congregations is presented in the form of percentage frequencies in table 4.1 below.

The lowest congregational representation in the study is observed from the Full Gospel Churches of Kenya (3.2%). The denomination's congregations are more rural

than urban. The research team learnt during the interviews that plans within the church are underway to turn it into an urban church.

Table 4.1 Distribution of Study Population by Church Congregation and Denomination (Percentage Frequencies) (n=1,381)

Church Denominations	Congregation	Count	%	Count	%
Anglican Church Of Kenya (ACK)	St. Philips Church, Jericho	140	10.1	201	14.6
	All Saints Cathedral	61	4.4		
African Inland Church (AIC)	AIC Ziwani	83	6.0	128	9.3
	AIC Ngong Rd	45	3.3		
Catholic Church	Queen Of Peace, South B	73	5.3	123	8.9
	Consolata Shrine Of Mary, Westlands	50	3.6		
Full Gospel Churches of Kenya (FGCK)	City Worship Centre, Gikomba	23	1.7	44	3.2
	Westlands Worship Centre	21	1.5		
Seventh Day Adventists	SDA Church, Eastleigh	83	6.0	253	18.2
	New Life SDA Church, 5 th Ngong Av.	170	12.3		
Presbyterian Church of East Africa (PCEA)	PCEA Bahati	134	9.7	192	13.9
	PCEA St. Andrews	58	4.2		
Yearly Meeting of Friends	Friends Centre Church, Maringo	67	4.9	114	8.3
	Friends Church, Ngong Rd.	47	3.4		
Methodist Church of Kenya (MCK)	Methodist Kariokor Circuit	82	5.9	174	12.6
	Methodist Lavington Circuit	92	6.7		
Baptist Church of Kenya	Jericho Baptist Church	20	9.6	152	11.0
	Parklands Baptist Church	132	1.4		
Total		1381	100	1381	100

As illustrated in table 4.1, most of the denominations and their specific congregations are fairly well represented. The highest representation is from Seventh Day Adventist and Anglican churches, and this from two of their congregations, each from a separate zone. The differences in the respondent representation can be explained by considerations of where and when the interviews took place.

1. In the two churches with high representations, the pastors invited the males and females over the age of 30 years to fill in the questionnaire immediately after the service while they were still seated in the

sanctuary. The volunteer respondents did not, therefore, have to move from where they had sat during the service to fill the questionnaire. Both the principal investigator and assistant researcher had attended the same service and were able to administer the questionnaires immediately after the service.

2. In some of the other churches where the research team had attended the service, the men and women volunteering to participate in the interviews moved to a different hall after the service. It is likely that the lapse in time and/or the change-over to a different venue might have made the significant difference in the number participating in most of the churches.
3. There is marked under-representation of congregations in a few other churches where interviews were scheduled for mid-afternoon. The researchers had not attended the morning service in these churches. It is possible that some of the people found it difficult to return to the church for the interviews after they had gone home.

For reasons that the researchers are unable to explain, the AIC, Friends, FGCK and SDA churches have more males than females – on average by 10 percentage points - in the western zone. In the other five church denominations, as expected, the gender distribution is skewed in favour of females.

The study population's representation is heavily skewed towards the married in all the churches. In the Catholic Church, the heavy skewing is somewhat moderated to 63% against 37%, though still in favour of the married category. The presence of a number of persons in the catholic religious orders may explain this moderated disparity.

Similarly, in all the denominations sampled, the study population is dominated by the employed and 'self employed'. The combined categories of 'employed' and 'self employed' indeed, peaks with the Baptist and Methodists at over 90%. Despite the presently recorded high rates of unemployment in Kenya, it is clear that the congregations of the selected urban churches constitute relatively high proportions of employed and self-employed populations.

An analysis of church denominations by levels of education provides interesting data. While (60%) of the Baptists and Methodists report having had tertiary levels of formal education, SDA and Friends follow closely with over 50%. Surprisingly and despite the participation of St. Andrews PCEA and All Saints Anglican Cathedral, the Anglicans and the PCEA are skewed towards basic education. Clearly, the comparatively high turn out of respondents from St. Philips Anglican church Jericho and PCEA Bahati and low turnout by the congregations from St. Andrews and all Saints Cathedral, explain this disparity.

The Study Population by Gender and Age Group:

As expected in most Kenyan urban church congregations, there is a higher female representation (53.7%) than of male (46.3%). This gender disparity is illustrated in table 4.2. It is interesting to note the gender representation differential of males in the oldest age group, 56 through highest. This disparity is clearly explained by the differentials in the formal educational levels of males and females in this age group. The males tend to have higher levels of education than the females. The older males were better able to respond to the questionnaire while the older females often were noted to give up or not make an attempt at all.

The minimum age of the people volunteering to participate in the interviews was 30 years. There was no upper age limit. The data collection instrument provided

them with six age group categories, only one of which applied for each respondent. Each of the categories had a five-year age-range except the lowest, which had six. During the data coding and entry into the computer, two 10-year age groups (36-45 and 46-55) were created after combining ages 36-40 with 41-45 and 46-50 with 51-55 years. There was a certain skewing towards the younger age range.

In table 4.2 below, the study population is examined by the two key demographic variables – age and gender.

Table 4.2 Distribution of study population by age groups

(Percentage Frequencies)

(n=1,381)

Age groups	Gender		Total (%)
	Males (%)	Females (%)	
30 – 35 Years	44.0	56.0	100.0
36 – 45 Years	46.0	54.0	100.0
46 – 55 Years	45.9	54.1	100.0
56 Years Thru' Highest	58.7	41.3	100.0

It is also important to examine the age group distribution by each gender separately, as graphically presented in figure 4.1 below.

Figure 4.1 Distribution of the study population by age groups and gender (n=1381)

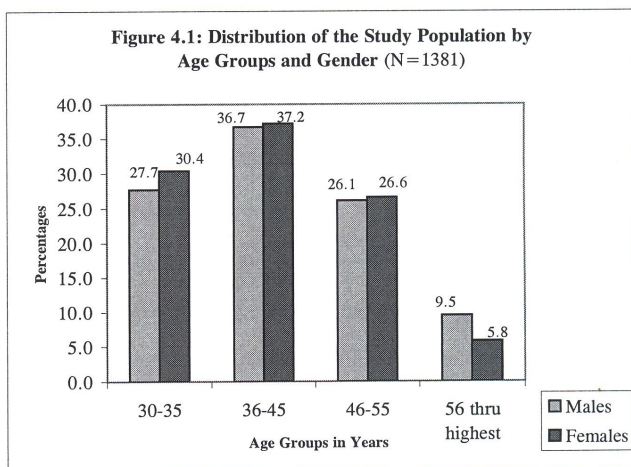


Figure 4.1 clearly demonstrates that the Nairobi church congregations have relatively young populations. The older age group (56 years through highest) is the least represented in the sample. Nearly two-thirds of the males and the females (64.4% and 67.6% respectively) are under the age of 46 years.

There are no significant gender differences within the three lower age groups. There are, however, more males by 18 percentage points in the oldest age group. This disparity might be explained by the likelihood that more females go to the rural areas to take care of family land while males continue to look for some form of employment and/or self-employment even after retirement at the mandatory age of 55 years. It is highly likely that the rural churches have a relatively higher representation of the older age groups than is the case in the urban areas.

Marital Status

The respondents were given five categories - married, single (never married), divorced, widowed and separated - from which to choose. The overwhelming majority are in the married category. However, there were noted empty cells in some of the other categories. To minimize the number of empty cells and to ease statistical analysis of data, therefore, the categories were reduced to just two, namely:

- Married and
- Single (a combination of the single/divorced/widowed and separated).

As expected, in an African context where marriage is expected for nearly everyone in the targeted age group, the marital status distribution of the study population is heavily skewed in favour of the married (78.9%), against the single (21.1%). It is not surprising, therefore, that the married populations (79%) were nearly four times as many as single (21%).

Even when the 1,089 married respondents are examined by gender, the variance appears negligible - 52% and 49% of the males and females respectively are married. This suggests a randomly well-distributed study sample by most of the key variables examined.

Other details worth noting in regard to the demographic variables - marital status and gender – concern the differences of marital status distribution within each gender. For example, a glance of the male and female respondents reveals a uniform pattern:

- 87.7% of the males are married as compared to the singles, who constitute only 12.3% (n=640); and
- 71.3% of the females are married and 21% are single (N=741).

Table 4.3 Gender Distribution by Marital Status

Gender	Marital Status		Total
	Married	Single	
Male	561	79	640
	87.7%	12.3%	100.0%
	51.5%	27.1%	46.3%
	40.6%	5.7%	46.3%
Female	528	213	741
	71.3%	28.7%	100.0%
	48.5%	72.9%	53.7%
	38.2%	15.4%	53.7%
Total	1089	292	1381
	78.9%	21.1%	100.0%
	100.0%	100.0%	100.0%
	78.9%	21.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Highest Level of Formal Education and Employment Status

During data collection, the respondents were asked to choose one of four categories – primary, secondary, university and other (which they were required to specify) – as an indicator of their highest level of formal education. Later, the primary

and secondary school categories were combined to form the basic level of education, while a combination of university and other formed the tertiary level of education.

A univariate analysis of the study population by this variable reveals minimal differences of the two categories by only 6.6 percentage points. Slightly over one-half (53.3%) of the study population report having what the research team classifies as basic education, while the populations with tertiary levels of education constitute a slightly lower proportion (46.7%) (n=1,381). While there is no significant difference in terms of education levels for the younger age groups, the pattern reverses with the older, with nearly 60% in favour of tertiary level against the 40% with basic at over 56 years. Possible explanation is that there has been a rapid and significant expansion of both public and private universities and post-secondary-level colleges since independence in 1963.

Nearly 3/5 (57%) of the study population report being employed, while over one-quarter (28%) are self-employed. With the majority of people living in the city for the purpose of seeking employment, it not surprising that the study is thus heavily skewed in favour of the employed. As expected, a majority of the younger study populations were employed, in contrast with the majority of those in the oldest age group who are either self-employed or unemployed (70%).

An attempt to undertake a multivariate analysis of three key variables was made and yielded interesting findings. About an equal proportion of 30-35 year-old male and female respondents (80%) are in employment or self-employment. As expected, however, the pattern reverses among the 56 years and older populations. Only slightly over one-quarter (26%) of females are either employed or self-employed but a significantly higher proportion of males (45%) falls in the same category.

Gender disparities in terms of education levels within the older age group (56 years and over) are worth noting. The females tend to have relatively lower education levels than their male cohorts. The progressive and deliberate narrowing of gender educational opportunities between males and females in recent decades has clearly narrowed the gap in access to employment opportunities in the younger age groups. The gender disparity of the 30-35 year-old populations with tertiary levels of education is only 8 percentage points in favour of the males. This is in sharp contrast with the 52% of males with tertiary level education at age 46-55 for males as compared to their female counterparts with 32% at the same age group, a variance of 20 percentage points.

It is important to note that the study sample seems fairly representative of the urban Christina church, from which it was drawn.

The large size of study sample allows for comparative statistical analysis of variables at both bivariate and multi-various levels using the Microsoft Windows based SPSS version 10.

With a clean picture of the characteristics of the study populations, the following sections analytically examine this population's experiences of mid-life crisis and its manifestations.

In this chapter, two approaches have been used to present the findings on the quantitative data collected.

1. The conceptual framework as indicated in chapter 1 shows the relationships between the various variables used to measure whether mid-life crisis exists, how it manifests itself, what triggers mid-life crisis and what the church is doing in response to mid-life crisis. This is described as "Approach A".

2. The second approach has been used to find out whether the research questions of this study have been answered. As each research question is addressed the researcher also realises that research questions 1 and 2 are inseparable. One helps to answer the other. This is described as "Approach B".
3. A third approach is used as an anchor to the quantitative findings discussed in chapter 4 in the qualitative data collected. This approach is discussed in chapter five.

Approach A

The Manifestations of Mid-Life Crisis

An Overview

This section examines mid-life crisis by the manner in which the phenomenon is seen to manifest itself. The manifestations of mid-life crisis are measured uniformly in the data collection instrument by lists of experiences commonly associated with it. The respondents are then asked to respond in reference to each individual's experiences. For example, 22 statements require that the respondents tick, in the spaces provided, which experiences:

- They have had most of their lives and
- Those that they have never experienced.

All other experiences are presented as statements and the respondent is asked to put a tick against "true" for those that they have experienced or "false" for those they have not experienced.

For the purpose of clarity and ease of data presentation, these perceived manifestations are grouped under three multi-faceted categories:

- Emotional Manifestations
- Circumstantial Experiences
- Coping Mechanisms

The first relates to numerous emotional circumstantial experiences. The next focuses on the experiences that are likely to have triggered mid-life crisis. The final addresses the various ways that the respondents are likely to have coped with mid-life crisis.

An overview of these three categories is presented below.

Emotional manifestations

The indicators of emotional manifestations are multifaceted. The following are six groups of the manifestations that are viewed by the researchers as key indicators of mid-life crisis. The illustration provides details of each category while at the same time specifying the questions used to measure the variable.

Table 4.4 Emotional manifestations

Category	Number Of Questions In Questionnaire	Questions Asked
Work related Employment Finances	1. Q 7a 2. Q 7f 3. Q 7i 4. Q 7k 5. Q 7j 6. Q 11c 7. Q 11e	1. Have felt dissatisfied with my work 2. Have felt I've wasted my best years 3. Fear I might not have enough money after retrenchment 4. (Entertain) fears about what to call home after retirement 5. (Entertain) fears about what to do with my life when I retire 6. Been bothered much by inadequate finances 7. Been dissatisfied with my professional achievements
Relating to marriage Marital/ sexual Relationships	1. Q 7h 2. 3. Q 7b 4. Q 7c 5. Q 7e 6. Q 10b 7. 8. Q 11a 9. Q 12a 10. Q 12b 11. Q 12c	1. Worry how my husband/wife and I will relate in future 2. Felt like I married the wrong person 3. Felt like giving up on marriage 4. Lost interest in my marriage 5. Been disinterested in sex in the context of marriage 6. Have experienced marital dissatisfaction 7. Have struggled with lustful thoughts 8. Been unfaithful to my husband/wife 9. Been attracted to pornography
Feelings of despondency/ Helplessness Despair	1. Q 11b 2. Q 7d 3. Q 7r 4. Q 7s	1. Been dissatisfied with my husband/wife 2. Felt deeply helpless/hopeless 3. Felt deeply empty inside 4. Felt deeply lonely
In relation to familial responsibilities/ Relationships	1. Q 7e 2. Q 7g 3. Q 7n	1. Wasted my best years supporting extended family 2. Wasted my best years raising family 3. Regret not having spent more time on self instead of on others
Self identity	1. Q 7l 2. Q 7m 3. Q 11d 4. Q 10f	1. Don't know who I am beyond a husband/wife 2. Don't who I am beyond a parent 3. Been dissatisfied with my educational level 4. Displeased with my looks
Spiritual	1. Q 7q	1. Unsure About My Christian Faith

Table 4.5 Triggers of mid-life crisis

Work Related	1. Q 8a	1. Lost my employment (includes retrenchment)
Familial Responsibilities	1. Q 8b 2. Q 8c 3. Q 8d	1. My children left home 2. Started caring for ailing parents 3. Started caring for orphaned nephews/nieces
Health/Ailment	1. Q 8e	1. My health deteriorated
Loss/Death	1. Q 8g 2. Q 8f	1. A loved one died 2. A loved one walked out of my life (rejection)

Interventions/Coping Mechanisms

Can be divided into two: the negative and the positive resolutions

Table 4.6 Negative resolutions

Turned to alcohol	1. Q 7t
Resorted to adultery	1. Q 9e
Entertained suicidal thoughts	1. Q 7o

Table 4.7 Positive resolutions

Sought counselling treatment	1. Q 7u	1. I received counselling for depression.
	2. Q 7v	2. I received psychiatric treatment for depression.
Marital	1. Q 10a	1. Renewed interest in my marriage
Improved self-image	1. Q 9a	1. Changed wardrobe
	2. Q 9b	2. Started shaving
	3. Q 9c	3. Adopted new hairstyle/dyed hair to hide grey
	4. Q 9f	4. Started regular keep fit exercise
	5. Q 9g	5. Started being more careful/selective eating habits
	6. Q 9d	6. Went back to school
	7. Q 10e	7. Recognised my potentialities
Turning to God	1. Q 10c	1. Rediscovered my faith in Jesus Christ
	2. Q 10d	2. Involved God in most aspects of my life
	3. Q 10g	3. Involved God in a few areas of my life

Work-Related Manifestations

To measure work-related manifestations of mid-life crisis, the respondents were asked to indicate which of six work/employment finance-related manifestations they had experienced and which they had not.

Only 6% of the respondents (n=631) report never having experienced any of the six manifestations.

Table 4.8 below shows the number of manifestations experienced by various respondents.

Table 4.8 Work-related manifestations of mid-life crisis experienced by respondents (n=631)

Number Of Manifestations	%
Nil	6.2
1-2	22.7
3-4	31.5
5-6	39.6
Total	100.0

The table shows an incremental pattern, indicating that, the more the manifestations, the greater number of the respondents who have experienced them.

It is important to focus attention briefly on the respondents who have had the experience of a range of these work-related manifestations, and to attempt to establish who they are.

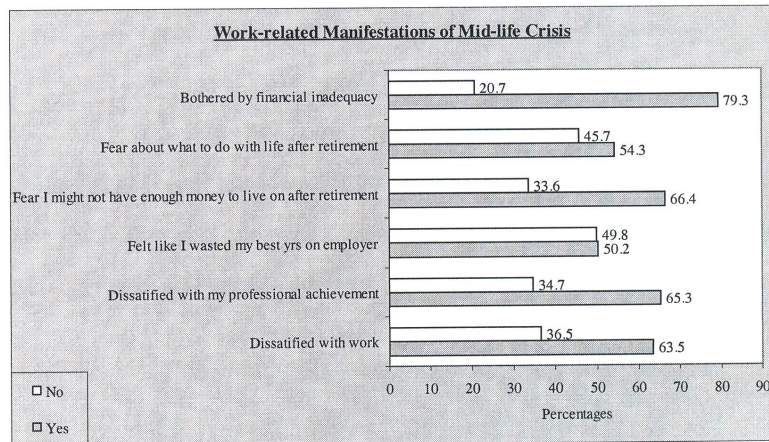
Table 4.9 Respondents' experiences of work-related manifestations by their age group and gender (n=592)

Age groups	Gender %		Total (%)
	Males	Females	
30 – 35 Years	44.4	55.6	100.0
36 – 45 Years	46.1	53.9	100.0
46 – 55 Years	46.3	53.7	100.0
56 Years Thru' Highest	65.7	34.3	100.0
Total	46.3	53.7	100.0

More females than males in all age groups, except the oldest, have had the cited experiences. The gender differences in the youngest and oldest age groups are worth noting. More 30-35-year-old females than males (by 11.2 percentage points) have had the experience of the work-related manifestations. The pattern is, however, reversed in the 56 through highest age group. The gender differentials in the later age group are significantly greater, although the sample size is smaller. The differentials within each gender by age group are not significantly different. For instance 28.9%

and 31.7% of the 30-35 year old males and females respectively have experienced work-related manifestations.

Figure 4.2 Work-related manifestations of mid-life crisis



As illustrated in figure 4.2, a significantly higher proportion of the respondents have experienced four of the manifestations in comparison with those who have not. For example, more respondents had been bothered by financial inadequacy (by 58.6% points) than had not (n=1088). Interestingly, the respondents who had and those that had not felt like they wasted the best years of their lives on their employers are equally split, (see Table 4.5).

Table 4.10 Manifestations related to work/employment finances

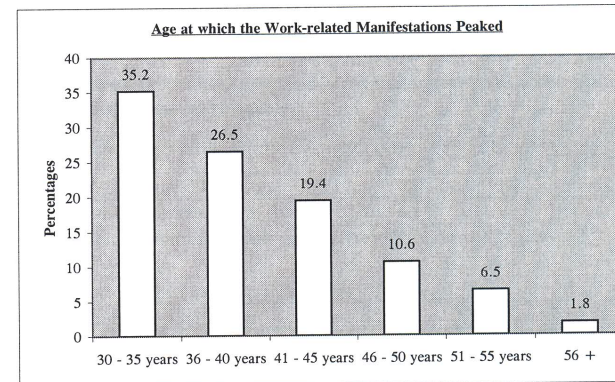
	Yes %	No %	Total %
Been dissatisfied with work (N=1088)	63.5	36.5	100
Been dissatisfied with my professional achievement (N=1202)	65.3	34.7	100
Felt like I wasted my best years on my employment (N=1068)	50.2	49.8	100
Fear I might not have enough money to live on after retirement (N=918)	66.4	33.6	100
Fear on what to do with life after retirement (N=890)	54.3	45.7	100
Been bothered by financial inadequacy (N=1242)	79.3	20.7	100

The respondents were asked to indicate the age at which the work-related manifestations peaked. In other words, the age at which they felt the manifestations more severely than at other times. Significantly high proportions of the respondents report having had the following experiences most of their lives:

1. Dissatisfaction with work and their professional achievements.
2. Feelings of having wasted the best of their years on employers.
3. Fear of not having enough to live on after retirement.

The age of the respondents at the time they report having mostly experienced these six mid-life crisis work-related manifestations is indicated in the following chart.

Figure 4.3 Age at which the work-related manifestations peaked



One wonders whether the peak pattern portrayed by figure 4.3 is influenced more by respondent recall memory retention than any other factor. To determine whether respondent memory retention might have influenced the pattern observed in figure 4.3, the researcher undertook a bivariate analysis of each of the six work-related manifestations by the respondent's age group. The analysis clearly indicates an element of 'recall'. For example, the 53% of the 36-45 year old respondents report that mostly dissatisfied with work during their current ages (36-40 and 41-45).

Manifestations of Mid-life Crisis Related to Marriage

To measure the marriage related manifestations of mid-life crisis, the respondents were given eight statements and were asked to indicate which they had or had not experienced. Some of the statements, related to marital and sexual relations are: I have lost interest in marriage, I have lost interest in sex within marriage, I have struggled with lustful thoughts, etc.

Perhaps, because the respondents were drawn from church congregations, in seven out of the eight statements, the majority indicate never having had the experiences. Table 4.6 illustrates the proportions of respondents indicating never having experienced the specified manifestations.

Table 4.11 Respondents who have and have not experienced the manifestations related to marriage/sexual relations

Manifestations	Never %	Yes %
Married the wrong person (N=1110)	52.9	47.1
Felt like giving up his/her marriage (N=1116)	57.4	42.6
Worried about how to relate with spouse after children leave home (N=981)	57.2	42.8
Disinterested in sex within marriage (N=1094)	53.7	46.3
Lost interest in marriage (N=1060)	67.5	32.5
Struggled with lustful thoughts (N=1192)	44.5	55.5
Been involved in extra-marital relations (N=1177)	63.1	36.9
Affinity to pornography (N=1155)	74.1	25.9

An analysis of the peak period when the experiences were most felt by the respondents indicates an interesting pattern.

Respondents reporting the most experience of the eight marriage related manifestations of mid-life crisis at the age of 30-35 years are more than double (69.1%) those who had the experiences most of their lives (30.9%) (n=1,819 cumulative responses).

This pattern is similar to that of the peaking of work-related manifestations discussed earlier.

Manifestations of Mid-life Crisis Related to Feelings of Despondency/Despair

The experiences of manifestations related to feelings of despondency/despair was measured by the four statements:- deep sense of hopelessness/helplessness; emptiness; loneliness; and general dissatisfaction with life. The pattern portrayed is similar to the experiences of marriage-related manifestations. In each of the manifestations listed, the majority had experienced these manifestations. When the four manifestations are combined, a comparative analysis reveals that 48.2% report never having had the despondency/despair-related manifestations of mid-life crisis, while 51.8% have experienced them (cumulative n=4616).

The age at which these were most experienced is 30-35 years for the majority. This is closely followed by the category "most of respondents life".

Manifestations of Mid-life Crisis Related to Familial Responsibilities/Relationships.

Three statements are used to measure manifestations of mid-life crisis related to familial responsibilities/relationships. The respondents were asked to indicate which they have and have not experienced.

1. Felt like I wasted my best years supporting extended family.
2. Felt like I have wasted my best years raising a family.
3. Should have spent more time looking after self instead of others.

An analysis reveals that between one-half (51%) and three quarters (77%) of the respondents have never had the above three feelings. There is a reversal of the age at when the despondency-related manifestations were experienced; more respondents

report having mostly had the experiences “most of their lives (53.8%) than at the age of 30-35 years (46.2%).

Manifestations of Mid-life Crisis Related to Respondents' Self-Identity

Again, three statements were used as indicators of these manifestations related to self-identity crisis. These are as follows:-

1. I have wondered who I am, beyond being a husband/wife
2. I have wondered who I am, beyond being a father/mother
3. I have been dissatisfied with my level of education.

The pattern portrayed is similar to those displayed earlier. Generally, more respondents reported having had the experiences (52% - 65%) than have not (35% - 54%).

Table 4.12 Self-image/Self-identity Crisis

Manifestations	Yes %	No %
Have wondered who I am beyond a husband/wife (n=1028)	52.2	47.8
Have wondered who I am beyond a parent (n=1124)	46.5	53.5
Have been dissatisfied with my level of education	65.3	34.7%

The Majority

“Most of life”, 30-35 years and 36-40 years are more commonly cited to describe the period when the manifestations were most felt, as illustrated in table 4.13 below:

Table 4.13 Self-image/Self-identity crisis; experienced most of respondents' life

Manifestations	Most Of My Life	30-35 Yrs	36-40 Yrs	Other	Total
Self-identity beyond a spouse (n=537)	32.2	21.6	19.6	26.6	100
Self-identity beyond a parent (n=523)	31.7	21	20.1	27.2	100
Dissatisfaction with education levels (n=720)	-	52.6	24.4	23.0	100

Manifestations Related to Respondents' Spirituality

Only one statement was used as an indicator of manifestations of mid-life crisis, in relation to one's spirituality.

The statement was phrased as follows: “I have been unsure about my Christian faith”. Perhaps because the study population was drawn from among church congregations, the majority (57%) indicate never having been unsure about their Christian faith (n=1248). Of the 43% reporting the experience, the differentials between the experience “most of the respondent's life” (35.2%) and “mostly at the age of 30-35 (33.5%) are negligible.

The Triggers of Mid-life Crisis

Several questions were included in the data collection instrument to measure the factors, experiences or problems that are likely to have triggered the mid-life crisis. These are examined in four categories.

1. Those that might have triggered the work-related manifestations of mid-life crisis:

The respondents were asked to indicate their experience/non-experience of one experience stated as “(previously employed) left regular employment, through resignation, sacking, retrenchment, retirement and other/and they asked to specify)”.

A total of 629 responded to this question. Only 28% however indicate the reason why they left their employment. Respondents (n=451) who indicate the age at which they left employment were (40.4%) at the age of 30-35 years and 20.4% at the age of 36-40 years.

It is likely that the loss of employment at such a young age could have triggered a mid-life crisis particularly the feeling of despondency. The foregoing

description of manifestations of mid-life crisis, indicate that a high proportion of the respondents mostly had the experiences at between 30 and 40 years of age.

2. Trigger factors related to familial responsibilities:

- Children left home
- Started caring for ailing parents
- Started caring for orphaned nieces and nephews.

A total of 554 respondents indicate indeed that their children had left home and three quarters report their ages by the time their offspring left. Interestingly, 73.9% of these were relatively young-between 30 and 45 years-when the children left (some to boarding schools, to work elsewhere and others to marry). Incidences such as children leaving home when the parents are still relatively young could trigger feelings of loneliness, emptiness and others.

3. Trigger factors related to various losses:

In the same way that the departure of children – whether to boarding schools, to work or study elsewhere away from home or even to marry-can trigger mid-life crisis, so also can the loss of a loved one whether through death, divorce or rejection by a loved one. The respondents were asked to indicate whether they had lost a loved one.

Only 37% of the 1089 respondents report never having lost a loved one through death. Of the respondents who have had the experience, 41.3% (n=687) and 23.4% lost the loved one at the relatively young age of 30-35 and 36-40 years respectively.

Undoubtedly, the death of a loved one can trigger mid-life crisis, as can subjection to rejection by a loved one.

A majority of the respondents (77.6%) report not having been rejected by a loved one (n=978). However, of the quarter who have had the experience, 57.5% and 18.7% were rejected by a loved one at the early age of 30-35 and 36-40 years respectively. (n=219)

Again the emerging pattern of the age at which the additional responsibilities were assumed by the respondent is not any different from earlier findings.

Three-fifths (64.3%) began to take care of ailing parents at the age between 30-35 years (n=558).

Nearly three quarters (71.3%) began to take care of orphaned nieces and nephews at the same age – between 30 and 35 years (n=386).

Such added responsibilities and their indefinite longevity are likely to trigger several manifestations of mid-life crisis. The serious effects of such experiences cannot be ruled out in triggering mid-life crisis early.

4. Finally, the deterioration of one's own health can also understandably trigger crisis at mid-life. Twice as many respondents (72%) report that they have not had a deterioration of their health as have had (28%) (n=1036). About one half (52.4%) of the respondents (who indicate having experienced the deterioration of their health) say that it happened in their 30s, and 31.8% in their 40s (n=292).

In summary, various difficult/painful experiences reported by the respondents are likely to have triggered to a certain degree the manifestation of mid-life crisis reported by this study population. The experiences mostly occurred when significant proportions were relatively young, between the ages of 30-35 and others of 36-40 years.

The two foregoing sections in this chapter have explored respondent experiences of various manifestations that are likely to be associated with mid-life

crisis, or to trigger the crisis. The following section seeks to establish the respondents' resolutions, interventions or the manner in which they coped.

Respondents' Resolutions of Mid-life Crisis

The manner in which the respondents coped with the difficult, painful, often emotionally-charged experiences discussed in the foregoing pages are divided into two, the positive and the negative. These are briefly discussed below.

Negative Ways of Coping with Mid-life Crisis

Negative ways of coping are measured by various statements, some of which relate, for example, to suicidal tendencies, resorting to alcohol and/or extra-marital relations.

Nine percent (9%) of the respondents report having contemplated suicide and 40.1% of these (n=133) at the age of 30-35. Sixteen percent (16%) report having contemplated suicide most of their lives. Despite the small sample size (n=133), it is evident that these are people who require help, which is not beyond the scope of the churches.

Slightly more than one-quarter of the respondents report having turned to alcohol, while 73% report never having resorted to alcohol (n=1199). Uniformly a significant proportion (48.9%) of the respondents turned to alcohol at the age of 30-35 years (n=33).

The same pattern is observed among the respondents who had extra-marital sexual relations (n=243). A total of 42% of these had extra-marital relations at the age of 30-35 years, and 13.6% at the age of 36-40 years.

Positive Resolutions or Ways of Coping with Mid-life Crisis

The indicators of these positive resolutions are measured by several indicators that relate to, for example, seeking counselling and/or medical treatment, improving

one's self-image and levels of education, and renewing one's relationship with God and/or with one's spouse.

The following table 4.14 outlines the positive resolutions that respondents report having resorted to.

Table 4.14 Percentage frequencies of respondents' ways of coping with mid-life crisis.

	Yes %	No %	%	Count
Received counselling	12.4	81.6	100	(1288)
Received medical treatment	6.1	93.9	100	(1269)
Changed clothing attire	36.0	64.0	100	(1211)
Started shaving/dyeing hair	22.6	77.4	100	(647)
Changed hairstyle	27.6	72.4	100	(1134)
Went back to school	38.8	61.2	100	(1107)
Started keep fit exercises	42.3	57.7	100	(1125)
Became more selective in eating habits	66.0	34.0	100	(1178)
Renewed interest in marriage	63.0	37.0	100	(987)
Rediscovered my faith in Jesus Christ	80.8	19.2	100	(1175)
Involved God in all aspects of my life	93.5	6.5	100	(1242)
Realized my unutilised potential	83.8	16.2	100	(1164)

One might argue, and rightly so, that some of the resolutions listed in the table above could actually be manifestations of mid-life crisis. The table outlines the percentage of frequencies of each of the 12 ways that respondents might have escaped the severity of some of the experiences analysed earlier. There is importance in pointing out, perhaps for the purpose of clarity that the respondents were not asked to indicate when the above experiences occurred in relation to the ones discussed earlier. Clearly, this is an area for further research. It is however encouraging to note the increased proportions of respondents who report having developed a more positive view of their marriages (63%), and their faith in Jesus Christ in terms of:

- a) Rediscovering a new faith in Jesus Christ (80%) and
- b) Involving God in most aspects of their lives (93.5%).

This leads the researcher to discuss the interventions within the various denominations that have helped their congregations and the ways in which congregations would like their denominations to intervene in this problem.

Church intervention to mid-life crisis

The ways in which the church has intervened to either prepare their members for mid-life crisis or to help those already going through the crisis were evaluated through the various resources and programs available within the church. The respondents were asked to indicate which of the following interventions they would like their church to put in place:

- a) Premarital counselling at church incorporating the topic of mid-life crisis
- b) Couples' meetings dealing with the subject of mid-life crisis
- c) Preaching on Sundays on the subject of mid-life crisis
- d) Bible studies on the subject of mid-life crisis at home group fellowships
- e) Availability of counselling services of a pastor, professional counsellor or lay counsellor
- f) Availability of emotional support from a friend or peer

Resources Made Available by Churches to Respondents

Table 4.15 overleaf shows an example of the percentages of people per denomination who have had access to various resources in their churches. More examples are given in appendix 8.

Table 4.15 Church intervention through couples' meetings dealing with midlife crisis

	Church Denomination									Total
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
Couples' Meetings Dealing With Midlife Crisis	57	38	21	19	67	51	34	41	32	360
	15.8%	10.6%	5.8%	5.3%	18.6%	14.2%	9.4%	11.4%	8.9%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.8%	10.6%	5.8%	5.3%	18.6%	14.2%	9.4%	11.4%	8.9%	100.0%
Total	57	38	21	19	67	51	34	41	32	360
	15.8%	10.6%	5.8%	5.3%	18.6%	14.2%	9.4%	11.4%	8.9%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.8%	10.6%	5.8%	5.3%	18.6%	14.2%	9.4%	11.4%	8.9%	100.0%

KEY

Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Among the resources available, emotional support from a friend or peer (35.3%: n=1381) records the highest percentage overall in terms of availability. This service is closely followed by counseling services available from a pastor, a professional counselor or a trained lay counselor (31%: n=1381). On the contrary, rankings are much lower for the more traditional church services as Bible studies (26.6%: n=1381), couples meetings dealing with mid-life crisis (26.1%: n=1381) and preaching programs (28.3%: n=1381), in terms of content relevant to mid-life crisis. The lowest available service in terms of its access to the respondents, or its effectiveness in dealing with mid-life crisis, is premarital counseling at church incorporating the topic on mid-life crisis (23%: n=1381).

The Full Gospel Church (at an average of 43.2 percentage points) and the Friends Church (at an average of 35 percentage points) indicate the highest percentage points in terms of accessibility to resources. Due to its small size in population, the Full Gospel Church may find it easier to avail its services to more of its members than

most of the other denominations. The Friends Church is strong in the area of social support systems such as emotional support from a friend or peer (44.7%).

The low percentage points in this section on the whole suggest that the church is not doing enough to address the issue of mid-life crisis.

Recommendations for church intervention from respondents

In contrast to the previous section, very high percentages seen in this section indicate the lack of adequate resources or programs to address the issue of mid-life crisis within churches. Most of these percentages are way above half the number of respondents per denomination, with the highest being 69.2% (organize seminars at church) and the lowest (write articles in church newsletter) slightly below half at 45.1%.

Tables 4.16, 4.17 and 4.18 below show examples of the recommendations from the respondents to their churches. For more examples see appendix 8.

Table 4.16 Church recommendations to organize seminars at church to address mid-life crisis

	Church Denomination									Total
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
Organize Seminars At Church To Address The Subject	129	95	86	30	157	130	92	122	115	956
	13.5%	9.9%	9.0%	3.1%	16.4%	13.6%	9.6%	12.8%	12.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	13.5%	9.9%	9.0%	3.1%	16.4%	13.6%	9.6%	12.8%	12.0%	100.0%
Total	129	95	86	30	157	130	92	122	115	956
	13.5%	9.9%	9.0%	3.1%	16.4%	13.6%	9.6%	12.8%	12.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	13.5%	9.9%	9.0%	3.1%	16.4%	13.6%	9.6%	12.8%	12.0%	100.0%

Table 4.17 Church recommendation to include topic on pre-marital counselling curriculum

	Church Denomination									Total
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
Include Topic On Pre-Marital Counselling Curriculum	102	64	62	22	115	99	68	87	87	706
	14.4%	9.1%	8.8%	3.1%	16.3%	14.0%	9.6%	12.3%	12.3%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.4%	9.1%	8.8%	3.1%	16.3%	14.0%	9.6%	12.3%	12.3%	100.0%
Total	102	64	62	22	115	99	68	87	87	706
	14.4%	9.1%	8.8%	3.1%	16.3%	14.0%	9.6%	12.3%	12.3%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.4%	9.1%	8.8%	3.1%	16.3%	14.0%	9.6%	12.3%	12.3%	100.0%

Table 4.18 Church recommendation to teach or preach on mid-life crisis from pulpit

	Church Denomination									Total
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
Recommendations - Teach Or Preach From Pulpit	106	66	49	18	103	96	64	96	90	688
	15.4%	9.6%	7.1%	2.6%	15.0%	14.0%	9.3%	14.0%	13.1%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.4%	9.6%	7.1%	2.6%	15.0%	14.0%	9.3%	14.0%	13.1%	100.0%
Total	106	66	49	18	103	96	64	96	90	688
	15.4%	9.6%	7.1%	2.6%	15.0%	14.0%	9.3%	14.0%	13.1%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.4%	9.6%	7.1%	2.6%	15.0%	14.0%	9.3%	14.0%	13.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

As indicated, most people would prefer programs that allow forums for dialogue or discussion. Seminars organized by the church to address the subject is the highest request (at 69.2 percentage points) by the respondents, with a total of 956 respondents out of the total number of 1381. The highest request for this service was 80.7% by the Friends church. The lowest is still fairly high (62.1% for SDA church). Closely following is the request for organized seminars at the church to address the problem of mid-life crisis (61%).

It is interesting to note the low percentages in the demand for resources such as literature and audio-visuals (appendix 8) as well as teaching and preaching from the pulpit (table 4.18). Most people seem to prefer to participate in discussions concerning their problems rather than read, watch or simply listen to addresses about their problem.

In this section the church with the highest percentages is the Friends Church for almost all variables. This is interesting because this church recorded some of the highest percentage points when indicating what services are made available by their churches. The high percentages in this section may be an indication that services available are still not adequate for their members.

Despite a fairly good number of respondents indicating that the topic of mid-life crisis was being addressed through sermons on Sundays (42.1%), the demand for the same is still high, slightly over 50 percentage points. The Friends Church and the Full Gospel Church had the highest percentage points indicating the availability of organized couples' retreats relevant to mid-life crisis. Still they score the highest percentage points in regards to the demand for the same (68.4% & 72.2% respectively). This may be an indication of the effectiveness of such retreats for persons going through mid-life crisis.

Whereas the Baptists had the lowest indication of the accessibility of pre-marital counseling services incorporating the topic of mid-life crisis at church (11.8%: n=152), a reverse is seen in its demand for the same, ranking second highest (57.2%: n=152). The Baptist Church also records the highest percentage points in the demand for teaching or preaching from the pulpit about mid-life crisis (59.2%: n=152). The highest-ranking demand at the church, however, is for organized seminars to address

the subject of mid-life crisis (75.7%). Couples' meetings to address mid-life crisis rank the lowest (21.1%).

Overall, the presence and demand for literature and audio-visuals is generally low (30.5% & 50.3% respectively), with newsletters indicating the lowest demand (45.1%: n=1381).

Premarital counselling has the lowest percentage in terms of availability to the church. Surprisingly, the demand for the same remains very low with only 51.1% of the total population asking for it. This may be because the study population is heavily skewed towards the married who therefore, do not need pre-marital counselling but would rather have couples' meetings and or retreats. This accounts for couples' meetings and or retreats being the second highest in demand (61%).

Approach B

The following table gives the plan of how findings were analysed according to

research questions 1, 2 and 3.

Table 4.19 Plan of analysis of findings to RQs. 1, 2, 3.

Research question	Related hypotheses	Variables	Instrument items
R.Q. 1. If urban Christians experience changes in mid-life, what are those changes.	H1. Urban Christians experience adverse marital changes.	Marriage relationships	7b 7c 7h 7p 10b 11a 10a
		Sexual relationships	12a 12b 12c 9e
	H2. Urban Christians experience adverse spiritual changes.	Faith in God	7q
		Attitude towards God	10c 10d 10g
	H3. Urban Christians experience adverse emotional health changes.	Feelings of despondency, helplessness and despair	7r 7s 7d 11b
		Familial responsibilities and relationships	7e 7g 7n
H4. Urban Christians experience adverse attitude changes towards work and career during mid-life.	Work	7a 11e	
	Employer	7f	
	Finances	7i 7j 7k 11c	
H5. Urban Christians experience adverse self-image changes at mid-life.	Self identity and self image crises	7l 7m 10f 11d 9d 9f 9g	
R.Q. 2. If they experience changes, are those changes markedly more evident than at any other stage in life?	H6. Changes, if any, that occur among urban Christians are unique to mid-life years.	(age versus h1-h5)	
R.Q. 3. If urban Christians experience changes at mid-life, what causes those changes to occur?	H7. Urban Christians experience changed family circumstances.	Added or reduced family responsibilities	8b 8f 8g
		Loss or death of a loved one	
	H8. Urban Christians experience changed physical health circumstances during mid-life.	Health deterioration	8e
	H9. Urban Christians manifest changed physical looks during mid-life.	Wardrobe change	9a
		Hair style	9b 9c
	H10. Urban Christians go through changed professional and work place circumstances during midlife.	Loss of job	8a
H11. Urban Christians bear the load of significantly enhanced economic commitments and responsibilities.	Caring for ailing parents	8c 8d	
	Caring for orphaned nieces/nephews		
R.q.4. If urban christians experience changes in mid-life, what efforts on the part of the church effectively address these.	H12. Urban Christians benefit from programs organized by their churches to prepare them for mid-life changes.	Premarital counseling	13a 13b 13d
		Couple's meetings	
		Bible studies on subject	
	H13. Urban Christians benefit from pulpit teachings at their churches relevant to mid-life changes.	Preaching from pulpit on mid-life crisis	13c
	H14. Urban Christians can find in their churches persons competent and available in whom they can confide, regarding mid-life changes.	Counseling services available	13e 13f
Emotional support from a friend or peer.			
H15. Urban Christians can access at their church resource materials relevant to mid-life changes.	Books and audio-visuals	13g	

Existence and Manifestations of Mid-life (RQ1 and RQ2)**Spiritual Crisis; Unsure of Christian Faith**

Twenty-five percent (25%) of all respondents (n=1381) reported going through some spiritual crisis. There is a definite pattern where the crisis is higher during the earlier years and decreases with later years. As illustrated on the table (4.9) below, 22% of age group 36-45 years report having had some uncertainty of faith when at age group 30-35, but this reduces by 5% points at age 41-45 years. Similarly, 2% of age group 56 and above reports uncertainty about their faith of 2% points when they were 30-35 years old, reducing to 0.6% at the age of 56 and over. of the age group 46-55, 9.6% report having some uncertainty about their faith when they were 30-35 years old, but only 2-3% points less when at 46-55 years. About 52% of all respondents (n=345), report being uncertain about their faith when at the age group of 30-35, while only 17.7% of all respondents (n=345) currently at the age group of 30-35, report spiritual uncertainty. The skewing for spiritual uncertainty therefore is clearly in favour of the younger age groups.

Table 4.20 Spiritual changes

I Have Been Unsure Of My Christian Faith							
Age Of Change							Total
Age	30-35	36-40	41-45	46-50	51-55	56+	
	61						61
	100.0%						100.0%
	34.3%						17.7%
	17.7%						17.7%
36-45	77	55	17				149
	51.7%	36.9%	11.4%				100.0%
	43.3%	62.5%	36.2%				43.2%
	22.3%	15.9%	4.9%				43.2%
46-55	33	30	24	14	8		109
	30.3%	27.5%	22.0%	12.8%	7.3%		100.0%
	18.5%	34.1%	51.1%	77.8%	66.7%		31.6%
	9.6%	8.7%	7.0%	4.1%	2.3%		31.6%
56+	7	3	6	4	4	2	26
	26.9%	11.5%	23.1%	15.4%	15.4%	7.7%	100.0%
	3.9%	3.4%	12.8%	22.2%	33.3%	100.0%	7.5%
	2.0%	.9%	1.7%	1.2%	1.2%	.6%	7.5%
Total	178	88	47	18	12	2	345
	51.6%	25.5%	13.6%	5.2%	3.5%	.6%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	51.6%	25.5%	13.6%	5.2%	3.5%	.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Marital Challenges

The age at which marital challenges mostly occur is between 36-40 years. Those in age group 36-45 indicate that age 36-40 was the period at which they most felt they had married the wrong person. (20% of total, n=392). Equally, those at age 46-55 report this (age group 36-40) to be the time they most felt like they had married the wrong person (11.7%, n=392). Cumulatively, the age group 36-40 accounts for 33% of such feelings of having been married to the wrong person. This pattern is repeated in other responses related to marital challenges. The pattern prevails for those who felt like giving up their marriage, and loss in interest in the marriage.

Very closely related to this same pattern, and perhaps both as a symptom and as a negative coping mechanism for the marital challenges, are reports of struggles with pornographic materials and extra-marital sexual relations, all of, which take a similar pattern.

Surprisingly, of the 20% (n=1381) who reported being attracted to pornographic materials, all age groups are within a 10% point range of each other within their age category. However, there is heavy skewing in favour of the two younger age groups 30-35 and 36-40. Those currently in age group 30-35 account for 36%. This may be due to the greater competence and access to computers with pornographic sites. Again of the 45% (n=1381) who reported struggling with lustful thoughts, the distribution is fairly even within each age group (41%-51%) but heavily skewed in favour of the two younger groups, 30-35, and 36-40.

Those currently in age group 30-35 are deliberately excluded from this comparative analysis because they have only the experience of their own age group to report. A pattern cannot be assessed with only a single age group experience. However, in the analysis of negative and positive coping strategies, the age groups can be assessed alongside others.

Table 4.21 Marital Challenges

I married the wrong person							
Age of change							Total
Age	30-35	36-40	41-45	46-50	51-55	56+	
	45						45
	100.0%						100.0%
	32.8%						11.5%
	11.5%						11.5%
36-45	63	79	30				172
	36.6%	45.9%	17.4%				100.0%
	46.0%	60.8%	42.3%				43.9%
	16.1%	20.2%	7.7%				43.9%
46-55	25	46	34	25	9		139
	18.0%	33.1%	24.5%	18.0%	6.5%		100.0%
	18.2%	35.4%	47.9%	75.8%	45.0%		35.5%
	6.4%	11.7%	8.7%	6.4%	2.3%		35.5%
56+	4	5	7	8	11	1	36
	11.1%	13.9%	19.4%	22.2%	30.6%	2.8%	100.0%
	2.9%	3.8%	9.9%	24.2%	55.0%	100.0%	9.2%
	1.0%	1.3%	1.8%	2.0%	2.8%	.3%	9.2%
Total	137	130	71	33	20	1	392
	34.9%	33.2%	18.1%	8.4%	5.1%	.3%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	34.9%	33.2%	18.1%	8.4%	5.1%	.3%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Table 4.22 Extra Marital Sexual Relationships

I have been sexually been involved with someone to whom I am not married								
		Age Of Change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	102						102
		100.0%						100.0%
		47.9%						25.3%
		25.3%						25.3%
	36-45	73	53	22	1			149
		49.0%	35.6%	14.8%	.7%			100.0%
		34.3%	49.1%	36.1%	7.1%			37.0%
		18.1%	13.2%	5.5%	.2%			37.0%
	46-55	29	45	25	10	3		112
		25.9%	40.2%	22.3%	8.9%	2.7%		100.0%
		13.6%	41.7%	41.0%	71.4%	60.0%		27.8%
		7.2%	11.1%	6.2%	2.5%	.7%		27.7%
	56+	9	10	14	3	2	2	40
		22.5%	25.0%	35.0%	7.5%	5.0%	5.0%	100.0%
		4.2%	9.3%	23.0%	21.4%	40.0%	100.0%	9.9%
		2.2%	2.5%	3.5%	.7%	.5%	.5%	9.9%
Total		213	109	61	14	5	2	404
		52.9%	26.8%	15.1%	3.5%	1.2%	.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		52.9%	26.8%	15.1%	3.5%	1.2%	.5%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Issues of Self-identity

Over 36% of respondents (n=1381) started being bothered by their personal appearance. While this seems to be a settled issue for those at age 56+, it appears to be an issue of concern for the lower middle age groups, 36-40 and 41-45. While 52% of respondents (n=1381) reported dissatisfaction with their level of education, the distribution is skewed in favour of the younger age groups, 30-35 and 36-40.

The highest single percentage of persons wondering who they are besides being someone's husband or wife was at age 36-40 (22%, n=363), for those in age group 36-45. For those in age group 46-55, such wondering peaked at age 46-50. Both of these age groups are right in the midst of middle age as indicated in existing literature. While 26% of respondents (n=1381) report wondering who they are beyond being known as someone's father or mother, the peak for those in age group 36-45 was

at 36-40, which also is the highest peak in the total reporting of this dissatisfaction. For those in age group 46-55 the peak was at age 46-50, while for those at the age of 56+, the peak was at 51-55. There is an interesting pattern; as each age group graduates from one to the next, it seems to graduate from what can be universally perceived as the most confusing time, in terms of seeking their self-identity apart from being parents.

One possible explanation could be that there is renewed hope, as one moves on to a new age group, that the challenges of the previous age group will be left behind. Another possible explanation is the recall factor. The most recent painful memories are from the immediate last age group. In either case, there is indication that self-identity issues do exist during the years of parenting, which are primarily at mid-life.

Emotional

Interestingly, while only 14% of respondents (n=1381) express a feeling of having wasted the best years of their life raising a family, double that number (29%) express a feeling of being exploited and wasting their best years supporting the extended family. The equally significant number of 25% express the feeling that their best years were wasted in their employer.

Work Related Dissatisfaction

Over 37% of respondents (n=1381) report being dissatisfied with the nature or the circumstances of their work. The highest peak is at age 46-50 for those who are at the age of 46-55 followed by age 36-40 for those who are in the 36-45 age group. For those in age group 56+, the greater work-related dissatisfaction was reported to have been at age 46-50. In either case, the highest indication of work-related dissatisfaction is right at mid-life. An almost identical pattern appears when considering those

expressing dissatisfaction with their professional achievement. The total percentage reporting a general dissatisfaction with professional achievement is 51% (n=1381).

Possible explanations for general dissatisfaction with the status quo at the work and professional fronts may lie with the opening up of new opportunities for self development at liberalised university education and professional colleges against a background of a stagnant national economy.

Table 4.23 Work manifestations with percentages

Dissatisfied with work								
		Age At Change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	87						87
		100.0%						100.0%
		47.0%						16.9%
		16.9%						16.9%
	36-45	73	118	34				225
		32.4%	52.4%	15.1%				100.0%
		39.5%	71.1%	43.0%				43.7%
		14.2%	22.9%	6.6%				43.7%
	46-55	22	40	41	43	12		158
		13.9%	25.3%	25.9%	27.2%	7.6%		100.0%
		11.9%	24.1%	51.9%	76.8%	52.2%		30.7%
		4.3%	7.8%	8.0%	8.3%	2.3%		30.7%
	56+	3	8	4	13	11	6	45
		6.7%	17.8%	8.9%	28.9%	24.4%	13.3%	100.0%
		1.6%	4.8%	5.1%	23.2%	47.8%	100.0%	8.7%
		.6%	1.6%	.8%	2.5%	2.1%	1.2%	8.7%
Total		185	166	79	56	23	6	515
		35.9%	32.2%	15.3%	10.9%	4.5%	1.2%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		35.9%	32.2%	15.3%	10.9%	4.5%	1.2%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Despondency and Helplessness

At the very same points that respondents generally feel misused by family, or by employer, or where they feel they made mistakes in regard to their marriage partner, there is a peak in expressed feelings of hopelessness and helplessness. Of the 51% of respondents (n=1381) who express feelings of despondency and helplessness, the following peaks appear.

For those in age group 36-45, the peak appears at age 36-40; for those in age group 46-55, the peak appears at age 41-45; those in age group 56+ experience their peak at age 51-55. Those in the last age group, (56+) may be looking back on their life and realising their time to make things better for themselves, their families or at the professional front is almost gone, if it has not already. For younger age groups there may be the feeling that life is running out on them much faster than they desire. Opportunities for their growth professionally seem hindered by obstacles, which stand between where they are now and where they feel they want to go. Hopelessness and helplessness is the consequence.

Another reported feeling is one of a deep sense of loneliness, at 39% (n=1381). For age 56+, the sense of loneliness peaks at the age where they are currently, 56+. This is not very surprising, realising most of them have retired, their children have left home for marriage or work or their spouse may have died.

Table 4.24 Despondency and Helplessness

A deep sense of helplessness and hopelessness							
		Age of change					Total
		30-35	36-40	41-45	46-50	51-55	56+
Age	30-35	135					135
		100.0%					100.0%
		47.7%					19.1%
		19.1%					19.1%
	36-45	119	132	57			308
		38.6%	42.9%	18.5%			100.0%
		42.0%	73.7%	43.2%			43.6%
		16.9%	18.7%	8.1%			43.6%
	46-55	26	42	67	57	18	210
		12.4%	20.0%	31.9%	27.1%	8.6%	100.0%
		9.2%	23.5%	50.8%	89.1%	47.4%	29.7%
		3.7%	5.9%	9.5%	8.1%	2.5%	29.7%
	56+	3	5	8	7	20	53
		5.7%	9.4%	15.1%	13.2%	37.7%	18.9%
		1.1%	2.8%	6.1%	10.9%	52.6%	100.0%
		.4%	.7%	1.1%	1.0%	2.8%	1.4%
Total		283	179	132	64	38	10
		40.1%	25.4%	18.7%	9.1%	5.4%	1.4%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		40.1%	25.4%	18.7%	9.1%	5.4%	1.4%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Negative Coping Strategies

Of the 29% who reported sexual involvement outside of their marriages, (n=1381), there was again fairly equal distribution within each age group (25%-38%). Those currently at age 30-35 account for 25% of these extra-marital sexual affairs. Yet, another 27% of similar affairs are reported by persons who have passed age group 36-45 but who at that age group (36-45) had extra-marital sexual affairs.

Negative coping strategies which have a sexual nuance to them seem to be predominant for persons between age groups 30-35 and 36-45, ages which in existing literature would be regarded as pre-mid-life and early mid-life respectively.

Drinking alcohol

Reported drinking of alcohol stood at 23% (n=1381). With or without the exclusion of the age group currently at 30-35 years (13%, n=322), persons who drank alcohol numbered more than 50% for all age groups passing at age 30-35.

This particular age group (30-35) is the age at which persons report greatest uncertainty of faith. Turning to alcohol could therefore be the consequence of trying to find meaning in their uncertainty or simply doing what the majority in the age group seem to be naturally doing. Those still drinking alcohol by ages 51-55 and 56+ are each under 1% of the total (n=1381), although about 7% within their age group. Perhaps most persons by this age have acquired more positive coping strategies or are less under the influence of peer pressure.

Contemplated suicide

Only 8% (n=1381) of persons reported ever contemplating suicide. (112 in number) Excluding the age group currently at age 30-35, those at highest risk in this area is the 36-40 age group. This pattern closely follows those who reported facing challenges and doubts within their marriage context. The 35-40 age group is closely followed by that of 30-35. Age group 41-45 closely follows with 16% points.

Since this pattern closely follows that of other negative coping strategies adopted, the study can safely conclude that the feelings of being stuck, confused, lost and dissatisfied as found in existing literature as describing persons going through mid-life crisis, are present in churches in Nairobi. The group most adversely affected is age group 36-40 or early mid-life, closely followed by age 30-35 or pre-mid-life and ultimately by age group 41-45 or lower mid-life.

Positive coping strategies

If a large number of people have a general tendency to apply negative coping strategies, there is an even larger number that has learnt to apply positive coping strategies. While, for example, only 505 persons or 36.6% (n=1381), said they involved God minimally in their life, 73% or 1009 persons reported turning their challenges over to God. At age group 36-40, 23% (n=1009) reported involving God in

their lives. Of those currently going through age group 30-35, 27% reported involving God. And of those who have already passed through age group 30-35, 19% report involving God more in their life.

Those at age group 36-45 indicate an 8% increase in their involvement of God (from 12% to 18%), from age group 30-35 to 36-40. Similarly, those currently at age group 46-55 remember involving God more at ages 30-35 by 3% points more (from 5% to 8%) at age group 41-45. A similar pattern is exhibited by the age group currently at 56+, who involved God at only 0.2% when at age group 36-40 but increased this to 1.8% at age group 51-55.

Increase in age seems to bring about an increase in the realisation that there is a God to whom the challenges of life can be turned over. More significant is the 63% who report re-discovering afresh, their faith in Jesus Christ.

Table 4.25 Positive Coping Strategies

I involved God in most aspects of my life								
		Age Of Change						Total
Age	30-35	36-40	41-45	46-50	51-55	56+		
	270						270	
	100.0%						100.0%	
	58.2%						26.8%	
	26.8%						26.8%	
36-45	126	178	76				380	
	33.2%	46.8%	20.0%				100.0%	
	27.2%	78.1%	45.5%				37.7%	
	12.5%	17.6%	7.5%				37.7%	
46-55	53	48	81	78	26		286	
	18.5%	16.8%	28.3%	27.3%	9.1%		100.0%	
	11.4%	21.1%	48.5%	83.0%	59.1%		28.3%	
	5.3%	4.8%	8.0%	7.7%	2.6%		28.3%	
56+	15	2	10	16	18	12	73	
	20.5%	2.7%	13.7%	21.9%	24.7%	16.4%	100.0%	
	3.2%	.9%	6.0%	17.0%	40.9%	100.0%	7.2%	
	1.5%	.2%	1.0%	1.6%	1.8%	1.2%	7.2%	
Total	464	228	167	94	44	12	1009	
	46.0%	22.6%	16.6%	9.3%	4.4%	1.2%	100.0%	
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
	46.0%	22.6%	16.6%	9.3%	4.4%	1.2%	100.0%	

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Renewed interest in marriage

While a significant number of persons seem to want to look outside of their marriage for the happiness they seem not to be finding, 41% (n=1381) indicated a renewed interest in their marriage. Excluding the age group currently at 30-35, the two highest age groups indicating a renewed interest in their marriage are at lower mid-life (36-40 and 41-45). Between the two age groups, 50% indicate a renewed interest in their own marriage.

Counselling

A tiny percentage of 9% (n=1381), have sought help from a professional counsellor. An even smaller percentage of 5% have received psychiatric treatment.

Grooming

A sizeable number of persons decided to positively address their self-image challenges through a change in grooming. Ten per cent decided to hide their grey hairs

and baldness through clean shaving, 20% through colouring of hair and 29% through improved looks in the form of stylish clothes. The very significant number of 52% (n=1381) changed their diet for better health. With a view to improving their professional performance, among other reasons, 29% of the respondents reported going back to school. This is perhaps a positive reaction of the 64% reporting that they realised how much unutilised potential lay within them.

Triggers for Mid-life Crisis (RQ3)

Loss of regular employment

Thirty three percent (33%) of the total number of respondents (n=1381) had left regular employment for one reason or another. The least affected age group is 30-35 years with only 19% of their total population (n=402). For age group 36-55, the average experience of job loss had doubled to 37%. About 55% of those at 56 plus years have left regular employment, with 60% of them having left such employment after age 51. While for those in the 30-35 age group the possible trigger effect for mid-life crisis through loss of employment is under 20%, this potential has nearly doubled by mid-life (36-55), thus the possibility of significantly increased emotional turmoil to those affected. Although the loss of employment goes higher by another nearly 20% points at the age 56 plus, the turmoil experienced may be less because official retirement age in Kenya is at age 55 and therefore this change is generally expected. Earlier loss of regular employment is usually not expected and therefore usually not planned for and with greater accompanying emotional turmoil.

Taking care of ailing parents

Forty percent (40%) of respondents (n=1381) take care of ailing parents. For age group 30-35, the weight of the responsibility is 24% of those in that age bracket (n=402). For age group 36-45, however, the responsibility has climbed to 42%.

Interestingly, however, these two age groups share between them 84% of the total care for ailing parents. Not surprisingly there is significant skewing of mid-life crisis towards these earlier age groups.

Taking care of nephews/nieces

The responsibility of taking care of nephews and nieces stands at 28%. In age group 30-35, 18% (n=1381) are taking care of nephews and/or nieces. By age group 36-45, the responsibility increased by another 10% point to 28%. However, nearly 85% of all reported having the responsibility of caring for nephews and nieces. Such responsibility is carried mostly by persons in age group 30-45 years. A mere 15% of the responsibility is shared by persons at ages 45-56+.

Loss through death of a loved one

Nearly 50% of all respondents (n=1381) reported having experienced the loss of a loved one. Significantly, 80% of all losses reported are experienced by respondents between ages 30-45, with 35% of total losses between them and 40% within the age group (n=390). While for ages 30-45 the losses seem to be heavier in earlier years, the opposite seems to be the case for ages 46-56+. This trend may be explained by a number of factors. The older persons may be losing spouses, children, grandchildren and age mates. The younger persons may be losing parents, spouses, young children and age mates. However, the HIV/AIDS pandemic may be taking away loved ones faster for the younger generations than other diseases did for those now at age 46-56+, in their younger years. Age groups 56+ indicated that 71% had experienced such loss within the group. However this is when n=104. When this is measured against the experience of loss of the total of all respondents, when n=1381, the significance of the loss is only 15%. Once again, the heavier burden of experience of loss of a loved one is skewed towards the younger age group.

Loss through leaving of a loved one

Of the 218 respondents who indicated that someone had walked out of their life, or 16% of the total (n=1381), the experience of loss is about evenly distributed within each age group (14%-19%). However, nearly all age groups report the highest experience of loss through departure of a loved one as having being when they were at age 30-35, which accounts for a cumulative percentage point in experience of loss of 58%.

The explanation may rest in the failed relationships just before marriage, and failed “come-we-stay” or trial marriages. With the 36-40 age group, 19% report having experienced loss within the age group of 36-40, possibly through early separations in marriage or even divorces may not be ruled out as another explanation.

Loss of close relationships through children leaving home

The greatest experience of loss of relationships (47%) through departure of children from home is by those in age group 46-55. Between this age group and the immediate earlier age, 36-45 years, 78% had experienced a sense of loss (n=1381) through children leaving home.

The pattern of loss seems to be concentrated at ages 36-40, 41-45 and 46-50 respectively. This suggests the time children leave for boarding schools, whether primary or secondary and for universities, locally or abroad. For those in age group 56, the loss through departure of loved one seems to increase with years, suggesting the marriage of children.

Respondents in middle age, 36 to 55 year of age, according to existing literature, seems most affected by this type of loss. In all, 29% of respondents (n=1381) report loss through departure of children leaving home.

Loss of good health

Twenty one percent (21%) of respondents (n=1381) reported a general deterioration of health, showing a general pattern of deterioration of health with increasing age. As an example, those in age group 56+ report deteriorating health of 1.5% at ages 36-40 and 41-45, but 2.1% and 4.8% at ages 46-50 and 51-55 respectively. Age group 46-55 report a near doubling of deterioration in health from 2.1% points at 30-35 to 4.5% points at 36-40, 8.2% at age 41-45 and 14% points at age 46-50. Age groups 46-50 and 51-55 therefore, seem to be the worst affected in terms of experience of loss of good health. This experience occurs in the upper mid-life bracket.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Following are conclusions based upon the quantitative data collected. However, the conclusions are also anchored in the qualitative data collected from the senior pastors of most of the churches where the research took place. This method is referred to in this study as approach c in the presentation of findings. Approaches A and B are found in chapter 4. The qualitative data were collected through semi-structured interviews whereby the researcher spent about one to two hours with each of the pastors. The aim was to find out from the pastors: their awareness of mid-life crisis; whether mid-life crisis exists in their churches or not; if mid-life crisis does exist, how it manifests itself; and finally, what the church leadership is doing to prepare and to support those already affected by it.

Achievement of Objectives

The objectives of the study were on the whole achieved. All eighteen churches from nine denominations targeted consented to participate in the research. With 1381 respondents for the study, the initial target figure was exceeded by nearly 250.

Most of the targeted senior pastors of the participating churches gave time for interviews. Answers to the four research questions were found. The long-term objectives or the purpose of the research will also most likely be realized in that a new useful tool will soon be in the hands of Christian educators and pastors preparing persons for mid-life and supporting those affected by the mid-life crisis.

In over half of the participating churches, the researcher was invited to preach and teach at one or two of the worship services on the subject of mid-life crisis during the research period. Many times more than those who responded to the questionnaire, therefore, were able to hear, in many cases for the first time, about mid-life crisis. Several persons who participated at the seminars requested that they take extra questionnaires to their friends or spouses for a self-audit, not for purposes of returning to the researcher. Wide awareness of the mid-life crisis was therefore realized, which was one goal of the researcher.

The research timetable and research design were closely followed. The costs of the study exceeded expectations by about 200%. There was no under-estimation in regard to the costs of photocopying the lengthy research instrument and the length of time that the services of a research assistant would be needed.

Research methods and strategies chosen were found to be on the whole appropriate. The choice of interval instead of ordinal measurements for the age categories would have enriched the research even more. If interval measurements had been used, the study would easily have uncovered the mean age, as opposed to the mean age group at which mid-life crisis is most reported. Equally, the study would have revealed the mean at which each experience associated with mid-life crisis, either as an indicator or as a stressor, reportedly occurred.

Questions with a second part, starting with if true, when did a certain experience take place should have been avoided. These complicated the research instrument. Each of those questions would have been easier to understand and to respond to, if it had been presented as two separate questions.

Conclusions:

Thirteen of the 15 research hypotheses were accepted. The two research hypotheses relating to church interventions were rejected, suggesting that the churches in Nairobi are not perceived by their members to be doing enough to prepare them for mid-life or to support them through mid-life crisis. The findings, therefore, are that experiences associated with mid-life crisis in existing literature are widely reported in churches in Nairobi. The study concluded that mid-life crisis exists in churches in Nairobi. Experiences associated with stressors or precipitators of mid-life crisis were also confirmed through acceptance of related research hypotheses. Such stressors are related to losses suffered, or to responsibilities added or taken away.

Mid-life crisis exists:

Conclusions in regard to the existence of mid-life crisis in Nairobi churches is evaluated from eight different perspectives as follows:

The perspective of 'dilemmas of generativity vs stagnation' Erickson, (1963, 56). In the Kenyan economy where many persons in urban areas have been laid off prematurely through retrenchment or early retirement, the feeling of stagnation professionally is real. Persons who are expected and want to "generate" through looking after extended family members, whether ailing parents or nephews and nieces orphaned through HIV/AIDS, may feel frustrated. This happens when such persons are unable to provide school fees, clothing, shelter and food to such dependants on account of loss of jobs, and therefore loss of income. With stagnation, Erickson predicts pessimism. A general pessimism in regard to how individuals will face life after retirement, either alone or with their spouses, was noted.

The physiological changes perspective Harvighust, (1972, 56). The study revealed that several persons had changed their clothes in order to look younger.

Several other persons indicated colouring their hair or shaving it clean, seeking to hide grey hairs, which are usually associated with aging. Whether out of health considerations, or out of a desire to retain younger looks, a significant number of respondents indicated they were regularly visiting health clubs and watching carefully what they eat. Many married persons indicated losing interest in marital relations at the sexual level. Whether this can be explained more from a psychological rather than physiological angle, one may not fully tell. However, recognizing that with age, persons consume more drugs, which tend to lower sexual desire, a physiological model for the mid-life crisis is still valid.

Isaiah referred to youth becoming uncharacteristically weary (Isaiah 40:30). Lack of energy is usually associated with the older generations. The teacher in the book of Ecclesiastes (12:1) recognizes that a time comes when persons will lose pleasure in activities that were usually pleasurable in earlier times. John (I John 2:14) writes to young men because as young men they are strong and can be at the battlefield in matters of spiritual warfare. While the glory of older persons is their grey hair, the distinguishing mark of the young is their strength (Proverbs 20:29).

In these four passages, it does seem clear that stages of development and transition, both from a tasks and a physiological perspective, are recognized in the Bible. The Bible portrays grey hairs, and therefore senior age, as something to be looked forward to, as a period of dignity and distinction (Proverbs 16:31). However, leaving the glory of youth, which is in their strength, may not be easy. Among the Maasai, there are usually fears, which represent a mixture of both joy and sadness, when the dreadlocks of a Moran's hair are shaved off to represent his transition from being a warrior and into becoming an elder. Crisis of transition is real, however glorified by culture the new status is.

The developmental tasks perspective Harvighurst, (1972, 56). This model could be applicable in the Nairobi church context. A large number of respondents reported having to take care of ailing parents and other members of the extended family. Adjustments to these social responsibilities, besides helping one's own children go through school and become adults, can be challenging. A sense of crisis may come out of the sheer weight of responsibility one has to bear but also when one perceives he/she could be failing in such responsibilities.

The transition model Rosenberg, (1999 72-73). Mid-life is a transition from young adulthood into parenthood. It is also a transition into more family, social, political and economic responsibilities. The findings of the research that crisis happens during this period is not unduly surprising. What is surprising is that the crisis is perceived to be more severe between 30 and 45 years than between 46 and 55 years. The measure of severity is measured against the expressed emotional turbulence and the resorting of affected persons to an array of coping mechanisms, both negative and positive.

Unusually high statistics for persons in their late 30s and 40s who drink alcohol and who engage in sex outside of marriage was noted in the study. This may suggest there is something acceptable with persons in this age to engage in these kinds of behaviour. This seems to confirm Rosenberg's argument that society determines that there will be a crisis for a social group. There was a set of experiences or hardships expected of each age group before they graduated on to the next age set. The transition model can easily be comparable to the rites of passage that many African people used to go through. However, from existing literature, some of these kinds of behaviour are seen as attempts to cope with crisis as opposed to being a prescription by society.

The personal narrative model, Rosenberg, (1999, 73-74) or one's personal story told from an age group or cohort perspective. The age group that was born at independence in Kenya is now just over 40 years. Many of them are the chief executives in private companies and public institutions.

In government and politics, many of them felt frustrated until after the 2002 general elections, when younger leadership started being deliberately incorporated into the public governance of Kenya. The frustration was deeply felt by that generation, wondering whether they would be passed over forever, despite their greater exposure to better education. The endemic corruption negatively impacted their creativity as self-propelled business entrepreneurs.

The crisis model Rosenberg (1999, 71-73) argues that when one is seeking to leave behind one stage of development with its experiences for the next, struggles, tensions and turmoil are common. Retirement is one such stage that a person must enter, as he or she leaves the stage of active regular employment. There is evidence that many respondents were worried about adequacy of funds, relationships with spouses, and where home will be after retirement. The implications are that most respondents would choose not to move on into the age of retirement if they were given the opportunity to make that choice.

A socio-economic perspective the research findings suggest that there may be need to redefine mid-life crisis in the African context. The psychological and biological changes seem to be less significant in precipitating the experiences of mid-life crisis than are the socio-economic factors. Perhaps this can be explained by the prominent impact of extraneous factors (factors outside of the self) in the context of a fast-changing and struggling socio-economic context.

Rural-urban migration, HIV/AIDS, stagnated economies, and the breakdown of traditional support systems, among others, seem to precipitate a crisis for urban persons, of which those in the urban churches are a part. Crisis brought in this way resembles the mid-life crisis as described in existing literature.

Adversely changed economic circumstances in Kenya over the past few years have left many employed persons without employment and self-employed persons without business or with poorly performing businesses. The attempt to cleanse the Nairobi Central Business District (NCPD), positive as it may appear on the surface, ushered many hawkers into the unemployment status.

Some Kenyan employment systems constantly add to the fear of retirement by warnings on pay slips in regard to how much time is left before retirement. African nations generally have poor if any social security systems. Time for retirement is, therefore, generally not a time to look forward to, but a time to moan. Retirement becomes a time to dread because there are few or no retirement benefits. In employment one may have been proud with such conveniences and benefits of employment, such as staff housing with running water and electricity, staff transport and holiday subsidies. To lose all these with no near equivalent either in the city or in the rural areas can be frightening. Unwise use of retirement packages also is common. These include investment in business ventures for which one has no training or experience. Others marry a new wife and start a young family all over again. Failure and abandonment of such ventures are very common.

Affected persons express anxiety, even panic, when they realize they are soon going to retire. Depression and early deaths soon after retirement are common. Many men die shortly after retirement. Their manhood seems to be crushed by their inability to provide for their families. In an African context where most of one's earnings go

not into savings but towards the education of children, the extended family and basic means of survival, retirement reduces many husbands to mere spectators and dependants in their homes. They dread being supported by their wives if such wives are still working.

Other challenges of unplanned-for retirement or retrenchment include unfaithfulness of wives who look for men who can help provide for basic needs, such as fees for their children who may be otherwise locked out of the education system. Many husbands are also abandoned by their wives when they no longer can provide for their families.

Increasingly Kenyan children are leaving the country to look for opportunities for higher education abroad. A number of wives leave their husbands to join their children abroad. This leads to much loneliness of these abandoned husbands at mid-life with both wife and children gone.

The challenges of mid-life are rooted in challenging the socio-economic circumstances experienced by many persons in urban areas. Crowded living quarters was expressed as one such source of frustration, as a family grew bigger. A couple that was doing just fine in a one-room home in the city may face unexpected challenges when children arrive. The one-roomed house is inadequate and a source of frustration and embarrassment. Such frustration and embarrassment increase when children of different gender grow bigger and recognize the inappropriateness of themselves and their parents, and even at times other members of the extended families, sharing tiny living quarters with little or no privacy.

Rural-urban migration is viewed as placing heavy responsibilities on facilities and families living in the urban areas. Privacy of families is often taken away, and new irritations and pressures introduced.

An enlarged family, through birth of many children or increased expenses of growing-up children, without a matching expansion of the means of financial earnings can lead to further challenges at mid-life, including increased medical expenses, school fees and food budget.

Reversed roles, where women are now much better economically placed than ever before, also creates a form of crisis for both the husband and the wife. Husbands often find themselves dependent on their wives when the latter continue working after the former lose their jobs through firing or retrenchment. Such a positive factor as equal opportunities for women and men at the work place may be the very circumstance that triggers mid-life crisis in some families or persons.

In a similar way, such positive change in socio-economic circumstances as a promotion, which gives more money, more opportunities for travel and more power, may be the cause of a family crisis, usually at mid-life. The spouse who gets such a promotion tends to travel more and to become more attractive to the opposite gender as they have money and the power to hire and fire.

Globalisation is viewed as one of the main precipitators of mid-life crisis. Local and international travel causes persons to face unusual temptations in hotels and even more anonymous circumstances than in their own city. The Internet also brings to one's fingertips images and information hitherto not easily accessible.

A socio-cultural perspective: African men traditionally, have not been socialised to view sex matters as designed to give pleasure to both themselves and their wives. Female genital mutilation was particularly designed with this perspective in view. All sexual pleasure needed to be taken away from the woman. The women themselves were socialised not to expect much pleasure from sexual interaction with their husbands.

At mid-life, when hormones and glands associated with the woman's sexuality slow down, much more careful handling by the men to make sexual interaction in marriage pleasurable and not painful is necessary. Sadly very little training, if any, seems to be given to African men in this area. Painful, unpleasurable sex is the result, leading to loss of interest in sex matters by either one or both parties in the marriage.

Many wives lose interest in sexual matters for a number of reasons.

- They may have been socialized to view sex play as only for reproductive purposes. Now that they are past childbirth, sex play is unnecessary.
- They may be going through a challenging menopausal period and have little interest in sex.
- Sex may have been badly handled by their husbands over the years and they have little to expect or look forward to about it.

Some African communities have taboos, which forbid explicit and frank talk about sexual matters, especially between husbands and wives. Expression of what a husband or a wife may be doing wrong in this area may often be regarded as morally and spiritually wrong. Coupled with the misunderstanding that sex play between husbands and wives is primarily for procreation, any expression of sexual dissatisfaction is frowned upon. However, since there is the reality and fact of sexual dissatisfaction within the marriage context, sexually frustrated spouses, especially for men whose culture permits more than one wife, can marry a second wife or seek extra-marital satisfaction outside of their legally wedded wife, even when such a wife was wedded in church. They may also separate for a period of time.

In Africa, extra-marital affairs are often considered normal and to be expected of men on account of the widespread practice of polygamy. Taking on a second wife is acceptable within most African cultures. The traditional African societies provided for polygamy to take care of the challenge. The older woman for whom sex has become painful and unpleasurable gladly welcomes a younger new wife to take care of her husband's sexual needs. In the urban areas, affairs with younger women have largely replaced the second wife, a phenomenon also known as "kachungwa". Such illicit sexual behaviours were widely reported within the church context in Nairobi. The church leadership is often viewed as anti-African culture when such leadership seeks to enforce the monogamous marital principle.

There are churches that wrestled with marital unfaithfulness among members, elders and deacons at mid-life. Very disturbingly the problem is reportedly now affecting pastors and even bishops.

Some of the mid-life crisis for single people, especially single women, comes about when marriage does not happen in a cultural context which expects everyone to be married. There is pressure and challenge to remain pure as a single person, especially when society expects such a woman to either get married or get a child to perpetuate the family line.

Summary

Mid-life crisis may then be the consequence of the convergence of several metaphorical smaller streams coming together at mid-life to form a roaring river. At mid-life, one is physically getting older. Responsibilities, whether social, familial or civic, are significantly added onto one. At mid-life, especially in earlier years of mid-life, there is significant reporting of loss of loved ones through death. These could be parents, siblings, children, or friends. At mid-life, there are reports of persons sending

their children to boarding schools, to schools abroad or releasing some of them to marriage. These are transitions, which are added to the impending transition into retirement, resulting in fear of the unknown.

From whichever perspective one views mid-life and mid-life crisis, there is significant evidence that the age groups between 36 and 55 face challenging times. There is confusion and turmoil. There is evidence of employment of both positive and negative coping behaviours. These behaviours are the persons' ways of grieving their losses, escaping from their pain or positively addressing such losses and transitions. There is significant expression of frustration that persons are not realizing all the potential they feel they have or had. There is an expression of being exploited by family or by employers. There is an expression of time running out on them before all their ability to "generate" or create is realized.

The research findings seem to suggest that the different perspectives from which one can view mid-life crisis are perhaps similar to the elephant of Indian mythology as perceived by five blind men. Each blind man could only describe the elephant from what he had touched and felt from the points they were standing.

Coping mechanisms and interventions by the urban church

The significant number of people who turn to God in mid-life is encouraging. This may be one explanation why churches in urban areas in Nairobi are thriving. Further, this may be one explanation why such bodies as men's and women's Bible Study Fellowship (BSF) meetings are doing rather well in Nairobi.

Unfortunately, the church seems to be not addressing the very challenges that could be drawing people to her doors. If people are going to the church as a positive coping behaviour, turning to where they think they will find God who can help them, the church seems to be inadequately informed and equipped to provide the preparation

and support such persons are looking for. By God's mercy, however, the word of God does minister to hurting and inquiring persons even without directly addressing the specific problem issue. The presence of God is healing and comforting on its own in the midst of confusion, tension and bewilderment. However, if churches were to recognize, more than they seem to, the challenge of mid-life crisis, they would perhaps put in place mechanisms of addressing more specifically these mid-life challenges both to prepare persons for the crisis and to support those already in the crisis. This need was significantly expressed through the study in both the questionnaires and at seminars.

Skewing toward; the younger age group

The age group at which experiences associated with mid-life crisis were reported was greatly skewed in favour of the younger age groups. A number of factors could be the explanation. First, urban Christians in Nairobi may be experiencing mid-life crisis earlier than their counterparts elsewhere, going by existing literature. Kenyans do take on heavy responsibilities for themselves and for the extended family quite early. The research findings confirm this fact also.

Younger generations are facing losses of loved ones through malaria, HIV/AIDS and other major killer diseases. These losses bring with them increased responsibilities through fostering of nephews and nieces left alone through death of one or both parents. They also bring new challenges to many urban couples at their mid-life when earning ability, real or perceived, makes them natural inheritors or guardians of such orphaned and widowed members of the extended families.

Equally, younger generations are facing losses of jobs and the security that goes with such jobs at a much earlier time than would their counterparts in better established and performing economies. On the other hand, younger, better educated

and professional men and women are being thrust into greater corporate and civic responsibilities much earlier than in economies where older men and women may hold such responsibilities for longer since retirement age is much later.

The experiences of much heavier losses and the bearing of much heavier responsibilities at a much earlier age than happens elsewhere may therefore explain the skewing towards the younger generation in regard to mid-life crisis. The severity of these experiences on this younger age group is evidenced by the turning to alcohol as a coping mechanism. The older age groups tend to turn more to God as a way of resolving their experiences of crisis.

There was no evidence that a possible shorter life expectation of the population under study is the explanation of the variance from the mid-life population described in existing literature. In any case, while 35 – 55 years is generally regarded as mid-life, there is the recognition by Sell (1991, 123) among others, that the transition point into mid-life is 45 years "give or take a lot of years."

Since the lower control study population was 30-35 years, and therefore generally considered in existing literature as not being in the mid-life bracket, and since this age group was the most heavily afflicted by experiences similar to those described as afflicting persons going through mid-life crisis, the research conclusions are that in the Nairobi church context, mid-life crisis is experienced earlier than described. The explanation for this variance is most likely to be found in the different socio-economic context from which most of the existing literature on mid-life crisis originates.

In addition, the extraneous issue of "recall" may be a factor in that this particular age group primarily has only the experiences of their age group in regard to

marriage, career, family and work-related responsibilities. Older age groups may be further away in their recall of what experiences they had at age 30-35.

Reports of experience of mid-life crisis seems to diminish as people grow older, for a number of possible reasons:

- Wisdom has set in as people gain the skill and the will to handle things better from experiences they have had.
- Persons are deeply concerned about their public image which they may have taken time to cultivate. They fear hurting such public image.
- Persons are no longer either physically strong or particularly attractive for illicit affairs.
- Children may be grown up and there may be embarrassment when parents and their children seem to be competing in the social arena.
- Financial status may be on its downward direction and equally, therefore, the ability to buy favours.

Church interventions

Church discipline in urban churches is an extremely difficult affair. The churches in Nairobi clearly are not intervening adequately to prepare members for the experiences associated with mid-life crisis or to put in place supportive systems for those affected by the crisis. Members simply move on to the next church when either threatened with or placed under church discipline. Church discipline is administered through removal from leadership positions in the church, denial of Holy Communion or even removal from the church register. Such ex-communication takes place after warnings by the church are not heeded.

There is reportedly much pretence within the Christian culture in Nairobi. Persons tend to exhibit only the conventionally accepted Christian culture while their

genuine inner struggles and frustrations may be kept securely under cover. By the time a Christian has manifested unchristian behaviour, the time for redeeming them or their marriage may be already too late. The current Christian culture does not acknowledge suffering at home or crisis of identity. True feelings are trivialized. Prevailing Christian socialization is to blame for such a state of affairs.

The pastoral care giver, whether the pastor or other church leaders, may themselves be pretending that all is well in their own life. There seems to be a Christian conspiracy of pretending that all is alright even when that is not so. Not surprisingly, Christian leaders openly and visibly going through challenges that otherwise should alarm the church, are easily being let off. The church tends to look the other way in the mutual culture of un-genuineness. The church, therefore, often does not have the capacity to provide authentic pastoral care to those who may be going through mid-life challenges.

Church leadership in Africa often suffers from the same ignorance about mid-life as the parishioners such leadership seeks to serve. While many churches have addressed issues of depression, most pastors have never associated the condition with mid-life changes. They may know some aspects of mid-life crisis but have never understood the challenge as holistically as it seemed to dawn upon them as the discussions progressed. Putting human and material resources in place to assist persons going through mid-life is therefore an unrealistic expectation. Church leaders have first to be aware of the crisis before they can put in place programs to address the challenges.

The anonymity of urban areas further complicates the church leadership's desire to know what is happening to members of their congregations at mid-life as at any other phase of their development. Unlike in rural areas where church members'

lives are fairly open and known by other members and leadership, the urban areas are characterized by a large measure of privacy and anonymity.

Professional counselling services at the church are minimal. Counselling in the church context is provided by the pastor and by peers who may have experienced similar challenges, or by older persons who have managed to transit through mid-life. Church members fear to expose their family problems. Even pastors contribute to such fear on account of their failure to keep confidentiality. In small congregations, when illustrations are used in sermons that clearly identify a particular person or family, members fear tomorrow they will be similarly used as sermon illustrations in a negative way.

Pre-marital programmes are usually designed to teach couples how to become good wives, good husbands and how to bring up children. Issues of personal development through life are usually not considered for incorporation into programmes of pre-marital counselling. Rarely do churches have counselling programmes or trained personnel in the counselling field.

Church response to the mid-life crisis is not specific. There are seminars for families, parents, couples and youth, but with little specific content addressing the mid-life challenge.

Recommendations

The urban church in Nairobi should no longer ignore the phenomenon of mid-life crisis. Even if one were to choose to call mid-life crisis by a different name from that used in existing literature, the same experiences associated with the phenomenon are widely experienced within the Nairobi church context. The churches in Nairobi would be doing their members and affiliates a deserved service if they put in place

interventions to prepare them for experiences associated with mid-life crisis and to support those afflicted or affected by the challenges of the phenomenon.

The church in Nairobi will fail to address the challenge of mid-life crisis if she seeks to address the challenge primarily from psychological and biological perspectives only, rather than from other perspectives such as the socio-economic perspective. At mid-life, persons experience biological or physiological changes, which negatively impact upon their self-image. The church would be advised to address these changes, as the traditional structures, which would have undertaken these tasks, are no longer in place. Shying away from addressing biological or physiological changes will leave church members seeking for information in the wrong places, or functioning in much ignorance. Both of these routes will not reduce the experience of crisis at mid-life, but rather increase it.

A church, however, which fails to address the socio-economic environment in which the urban church exists, will also fail in providing solutions to a major cause of the crisis to men and women who bear the brunt of such an environment. Many of these happen to be in their 30s and early 40s, according to the findings of the study.

The research findings indicate that a big percentage of persons experiencing crisis during their mid-life years have support in peers and friends. While the questionnaire specified that such peers and friends were to be those in the church context, there is the possibility that respondents included those outside of the church as well. Added to those who indicated seeking help through access to reading materials and audio-visual resources, the percentage of those seeking to fend for themselves as opposed to receiving direct help from their churches in preparation for, or in support at their time of crisis is significant. The church in Nairobi may need to evaluate as to whether the pulpit and the Bible studies are being adequately used to address what

appears to be a real and significant crisis. Those experiencing the crisis seem to be sending out distress signals, which the church is failing to pick. Pre-marital preparation of couples in regard to mid-life crisis seems to have been rated as the weakest church intervention. The church seems to be failing in the widely accepted maxim in many disciplines that “prevention is better than cure”. This study should serve as a wake-up call to the church in Nairobi in this regard.

When human persons do not understand a phenomenon, they tend to be afraid of it, to ignore it, or to handle it unwisely, none of which is an informed reaction. If such a phenomenon is not understood or understood only very little, then the response to such a phenomenon most likely will be poor and minimal. If, however, such a phenomenon is better understood, then one will expect that there will be a better response to it.

Cultures, at times seek to de-stigmatise human developmental crisis, by providing for them either the most natural pathways, or blocking them through taboos or rules. Maillu (1988) appeared to advocate traditional ways when he argued for polygamy in the African context as a most humane practice for all concerned.

Without quite following the path recommended by Maillu, Glasser (1998,179) felt that the ultimate freedom and happiness for relationships was to let go any attempt to control the other. He argued, “destroying marriage is the crowning achievement of control psychology.”

A number of writers, among them Stafford (1989), Palms (1995) and Sturrock (1996), observed that instead of panicking when approaching mid-life, there should be excitement as this can be a very fulfilling time if one has well prepared for it, emotionally and practically.

In traditional Kenyan societies, persons passing through the mid-life challenge had definite instruction, guidance and support from both peers and seniors in the society. The rites of passage through which each person transited provided instructions appropriate to such a phase. The mid-life phase was no exception in this regard.

Since culture dictated what was done, when and how, adherence to cultural prescriptions was not optional. Conformity was ensured by the age group (peers) or by the elders through imposition of a fine upon the deviant person or the deviant age group. Unlike modern communities where personal freedom and expression are highly exalted, in traditional societies, socialization and enculturation processes ensured that individuals were formed with:

Instinctive tendencies, trained from earlier days to habitual ideas, inhibitions and forms of self-expression, which have been handed down from one generation to another. (Kenyatta, 129).

Feeling like sleeping with a younger woman to whom one was not married, or feeling like abandoning one’s family, or feeling like quitting work on the farm during the rainy season were all to be subordinated to cultural norms, prescriptions, and practices.

Urbanization has taken away the community that would otherwise enforce conformity to traditional societies’ norms. The post-independence Kenyan educational system has placed emphasis on education as an agent of change and as a tool for the building of nationhood. (Ominde Report 1974, 22 and 25). Even though some later reports have tried to recover the lost value of the community alongside the value of the individual and the social and economic development of the nation (Tiquet, Koech 1999, Executive Summary No. 6), modern Kenyan education continues to promote liberation of the individual from the community.

The apostle Paul recognized the problem of not responding appropriately or adequately on account of lack of adequate or appropriate knowledge and information.

He observed, regarding his people, Israel:

“How can they call on the one they have not believed in?
And how can they believe in the one of whom they have not heard?
And how can they hear without someone preaching to them?”
(Romans 10:14 NIV).

John Stott (1979,10) described the church as God’s new society. The description would apply well to the role the Kenyan urban church should be playing. With the print and electronic media seeming to provide an alternative culture to what is lost from the traditional societies, the need for the urban church to help shape “God’s new society” is vital. There is a need for the church in Kenya to take up the challenge of replacing the traditional programmes for instructing, guiding, supporting and rehabilitating persons passing through mid-life with new and relevant church ministries.

The Bible recognises that Christians should be consistently transformed and renewed as they grow mature and become more wisely selective in the choices they make (Hebrews 5:15, Hebrews 6:2, 2 Peter 2:5-8, and Romans 12:1-5). Stages of growth are not alien, therefore, to the Christian faith. Successful resolution of each stage, with the help of Christ and the instruction from God’s word, is expected.

Recommendation for further research

Following are areas in which further studies would be recommended on the subject of mid-life crisis:

1. How much the phenomenon of mid-life crisis is understood and recognised by church members and church leadership.

2. Longitudinal studies in regard to mid-life crisis to know how individuals and couples transit through life.
3. In-depth, multi-visit interviews with persons who may have applied negative coping mechanisms at midlife, to find out why they made the choices they did.
4. A study to find out why one person may cope better than another when subjected to the same experiences at the age group. This may relate to such intervening variables as nature (a person’s genetic make up), and nurture. The latter refers to how such persons may have been trained by culture, by family, by church or by media to view, react to and to express their experiences of changes which may take place in them.
5. Further, the study was not designed to find out what support systems exist for the respondent outside of the church context. This may be a subject for further research.
6. An in-depth comparative study in regard to how some selected African communities traditionally handled mid-life and how the Kenyan urban Christians are handling mid-life presently would be interesting and informative.

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APPENDIX 1

SAMPLE LETTERS OF INTRODUCTION

To denominational heads

30 September 2003

The General Secretary
The Presbyterian Church of East Africa (PCEA)
P.O. Box
Nairobi.

Dear Sir,

RE: REQUEST TO DO RESEARCH IN TWO OF YOUR NAIROBI CHURCHES

My name is John Gichinga, Senior Pastor of the Nairobi Baptist Church on Ngong Road. I am at the final stages of completing a Master of Philosophy Degree in Christian Education (MPHIL, C.E.) at the Nairobi Evangelical Graduate School of Theology in Karen. Research work, culminating in thesis will be necessary in partial fulfilment of the requirements of the degree.

Being a Pastor (for twenty years now) I have considered it helpful to the churches, and to the church ministers, for one of us to do studies in the area of mid-life crisis. The research will be designed to inquire into the prevalence and presentation of mid-life crisis in urban churches in Nairobi.

I am asking for your kind assistance in the following areas:

- a) Kindly give me a list of all your churches in the marked out area in the attached map of Nairobi.
- b) Kindly allow me access in any two churches that we shall sample out from all these churches. The access will be with the intentions of interviewing some few members of the congregation and the Pastors of the respective churches.
- c) Kindly allow me to collect the list of churches requested on Tuesday next week, 7th of October 2003 from your office.

The research findings will be shared with you through giving to you, Sir, a copy of the completed thesis.

Sincerely,
John Gichinga

To congregational ministers

October 17, 2003

Very Rev. Peter Karanja
Provost
All Saints Cathedral Parish

Dear Fellow Minister

Re: Research on mid-life crisis at your church

Alongside my parish work at the Nairobi Baptist Church, I have been doing studies at the Nairobi Evangelical Graduate School of Theology (NEGST) leading to a master of Philosophy in Christian Education (MPHIL) degree. I am now at thesis stage.

My desire is to do research work that will not only benefit scholarship but also benefit the churches, which we serve. Towards this goal I have chosen to do my research work in the area of mid-life crisis, about which we have plenty of literature from the West but very little from Africa.

The research topic is:

Mid-Life Crisis: Its prevalence, presentation and precipitating factors in selected Kenyan urban churches.

Strategy to be employed is to randomly select 16 churches from eight denominations that have existed for at least 40 years in Kenya. From your denomination, and with permission, blessings and facilitation from your denominational headquarters, two churches have been randomly selected. These are:

All Saints Cathedral
St. Phillips Jericho

With your permission and blessing, the plan will be as follows:-

1. To ask you kindly to give a list of your registered members
2. From this list we shall randomly select 30 members from age 29 upwards.
3. These 30 members will be invited for a seminar on mid-life crisis on a day of their convenience and of your church convenience with the venue as your church. The seminar will last between 2 ^{1/2} – 3hours. These could be on a Friday evening, Saturday morning, Saturday afternoon, Sunday afternoon or on an evening on a weekday convenient to your church.

4. As part of the seminar the respondents will fill a personally administered questionnaire relevant to mid-life crisis.
5. Your personal input as a church minister will be invaluable in this research. I will be seeking to have an interview at a time of your convenience.

Towards all the intentions listed above kindly permit me to book an appointment with you on a day and at a time convenient with you between Wednesday October 22nd and Friday October 24th. Either myself or Maryanne or Jane from my office will call your office to confirm such a booking.

Thank you ever so much in advance for helping address the phenomenon of mid-life crisis in our churches.

Sincerely

John C. Gichinga
Senior Pastor

CC: Bishop Waqo
Provincial Secretary
Anglican Church of Kenya
P.O. Box 40502 Nairobi

Rev. Canon Maina
Administrative Secretary
New Nairobi Diocese
Imani House

Rev. Canon Ajuoga
Administrative Secretary
Nairobi Arch-Diocese
CPK Guest House

- f. (If employed) I have felt like I have wasted my best years on my employer
 Most of my married life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- g. I have felt like I have wasted my best years raising a family
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- h. (If married) I have fears about how my spouse and I will relate after our children have grown up and left home.
 Most of my married life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- i. (If in employment) I have fears regarding whether I will have enough money to live on when I have retired.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- j. (If in employment) I have fears regarding what I will do with my life after retirement.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

- k. (If in employment) I have fears regarding where I will call home after retirement.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- l. (If married) I have wondered whether I truly discovered who I am beyond being someone's wife or husband.
 Most of my married life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- m. (If a parent) I have wondered whether I truly discovered who I am beyond being someone's father or mother.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- n. I have felt like I should have spent more years looking after myself instead of looking after others.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- o. I have contemplated suicide.
 Most of my life Never
 More during the period (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

p. (If married) I have been disinterested in sex matters within the context of marriage

Most of my married life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

q. I have been unsure about my Christian faith

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

r. I have felt a deep sense of emptiness.

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

s. I have felt a deep sense of loneliness.

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

t. I have drank alcohol

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

u. I have received counselling for depression

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

v. I have received psychiatric treatment for depression

Most of my life Never

More during the period (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

Section C

8. Following are statements which describe circumstances that changed for some persons at mid-life triggering off a crisis of emotions. Kindly put a tick (✓) against as many changes in circumstances as best represent your situation.

a. (If was previously employed) I left regular employment, through:

Resignation Firing Retrenchment

Retirement Other (specify) _____

If True, at age: (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

b. (If with children who have left home) My children left home

To go to boarding schools locally To go to schools abroad

To work in another town or country To marry

If True, at age: (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

c. I started taking care of ailing parents TRUE FALSE

If True, at age: (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

d. I started taking care of nephews/nieces left as orphans TRUE FALSE

If True, at age: (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

e. My health generally deteriorated TRUE FALSE

If True, at age: (Select the one answer that most applies to you)

30-35 36-40 41-45

46-50 51-55 Above 56 years

- f. I lost through death someone very close and dear to me TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- g. Someone I dearly loved walked out of my life TRUE FALSE
If true Divorced Legally separated Jilted
At age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

Section D

9. Following are behaviours and habits, which changed for some persons during their mid-life. Please place a tick (✓) against as many changes in behaviour as represent your situation most accurately.

- a. I changed most of my clothes for new ones that would make me look younger
 TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- b. (For men) I started shaving my hair clean to hide balding and/or grey hairs
 True False
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- c. I changed my hairstyle and/or hair colour in order to look younger.
 TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- d. I went back to school. TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

- e. I was engaged in a sexual affair with someone much younger than myself but to whom I was not married TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- f. I started regular keep fit exercises TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- g. I started being more careful and selective in my eating habits TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

Section E

10. Following are changes in attitudes towards self, towards God, towards spouse and towards life in general expressed by some persons during mid-life. Please place a tick (✓) against as many changes in attitude as represent your situation most accurately

- a. (If married) I had a renewed interest in my marriage. TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- b. I had lost interest in my marriage. TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- c. I rediscovered my faith afresh in Jesus. TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- d. I involved God in most aspects of my life TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
 30-35 36-40 41-45
 46-50 51-55 Above 56 years

- e. I realised how much unutilised potential lay within me, waiting to be developed and positively channelled. TRUE FALSE
If True, at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- f. I was bothered by my physical looks/appearance: TRUE FALSE
If True, most at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- g. I involved God in very few areas of my life: TRUE FALSE
If True, most at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years

Section F

11. Following are expressions of general dissatisfaction with self, work, marriage, finances and level of education by some persons during mid-life. Please place a tick (✓) against as many areas of dissatisfaction as represent your situation most accurately

- a. I have experienced marital dissatisfaction TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- b. I have been dissatisfied with my life TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- c. I have been much bothered by inadequacy of finances TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years

- d. I have been dissatisfied with my level of education TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- e. I have been dissatisfied with my professional achievement TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years

Section G

12. Following are expressions of sexual struggles in thought and/or behaviour by some persons during mid-life. Please place a tick (✓) against as many changes in attitude as represent your situation most accurately

- a. I have struggled with lustful thoughts TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- b. I have been sexually involved with someone to whom I am not married:
 TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years
- c. I have been much attracted to pornographic materials: TRUE FALSE
If True, more at age: (Select the one answer that most applies to you)
- 30-35 36-40 41-45
 46-50 51-55 Above 56 years

Section H

13. Following are statements made by persons appreciating resources that were made available to them by churches, either to prepare them for, or to support them through mid-life changes. Please place a tick (✓) against as many resources as were availed to you.

- a. Premarital counselling at church incorporating topic on mid-life crisis
- b. Couples' meetings dealing with the subject of mid-life crisis
- c. Preaching on Sundays on the subject of mid-life crisis
- d. Bible studies on the subject of mid-life crisis at home fellowship groups
- e. Availability of counselling services of a pastor, a professional counsellor, a trained lay counsellor
- f. Availability of emotional support from a friend/peer
- g. Books, video tapes or audio tapes
- h. Other (Specify) _____
- i. None

Section I

14. Following are recommendations to churches made by persons going through mid-life changes with regard to what could be done either to prepare members for, or to support them through mid-life changes. Please place a tick (✓) against all the recommendations, which you would wish to make to your church.

- a. To preach/teach on the subject from the pulpit
- b. To include the topic on curriculum for pre-marital counselling
- c. To organise couples retreats on the subject
- d. To organise seminars at church to address the subject
- e. To write articles on the subject in church newsletter
- f. To establish a library that will stock books, videos and audio cassettes on the subject of mid-life crisis
- g. Other (Specify) _____
- h. None

APPENDIX 3

RESEARCH TIMETABLE

From : John Gichinga, MPHIL 01-007

Mid-Life Crisis: Its prevalence, presentation and precipitating factors in selected urban churches in Nairobi.

Phase I: Library work:

- | | |
|---|---|
| January 1 st - September 30 th 2003 | - Reviewing of relevant existing literature with a view to finding out what is said about the existence, prevalence and stressor or trigger factors of mid-life changes. |
| | - Reviewing of relevant methodological literature with a view to finding out the best methods, strategies and tools to collect and report data on the study in a manner that will be considered valid and reliable. |

Phase II: Structure and refining of testing instrument and linking with the participating churches

- | | |
|---|--|
| September 30 th 2003 | - Letters to denominational headquarters seeking permission for the study and a list of churches under the denomination in the two identified cluster areas. |
| October 7 th 2003 | - Identification of the potential churches from which the sample will be drawn. |
| October 14 th 2003 | - Random sampling to have been completed |
| October 15 th – 19 th | - Letters to the selected churches written and delivered |
| October 24 th – 27 th | - Personal visits to church ministers to get <ul style="list-style-type: none"> • Local church permission |

- List of members from which to do random sampling for potential respondents.
- Schedule for interviews and administration of the personally administered questionnaires.

October 29th – 30th - multi-level sampling to get list of respondents from various categories (age, gender, marital status)

November 1st – 15th - Pilot testing and refining of data gathering instrument for validity and reliability.

Phase III: Field Work

November 15th – 30th - Research in first four churches

December 1st – December 15th - Research in another four churches (totaling eight churches)

January 15th – 30th 2004 - Research in another four churches (totaling twelve churches)

February 1st – 28th 2004 - research in final six churches (totaling eighteen churches)

Phase IV: Data Analysis and Report writing

March 15th 2004 - Submission of 1st draft

March 30th 2004 - Return of first draft

April 15th 2004 - Submission of 2nd draft

April 30th 2004 - Return of second draft

May 15th 2004 - Submission of final draft

APPENDIX 4

PROPOSED SEMINAR TALK

Text : I Corinthians 7:1-16

Topic: “*The Mid-life Challenge/Crisis*”

1.0 Introduction

1:1 The mid-life crisis defined/explained

1:2 Mid-life Crisis: for both the single and the married.

2.0 Mid-life Crisis in Marriage

The expectations we may have

The realities we find

2:1 Purity

Polygamous tendencies

2:2 Partnership (Gen.2: 18)

Patronizing attitude

2:3 Provision

Poverty

2:4 Procreation (Mal. 2:15-16)

Profession (career)

2:5 Pleasure

Pain

2:6 Protection

Protracted Attacks

2:7 Picture of Christ and His Church (Eph.5:22-23)

Picture of the culture and the world.

3.0 Seven – Ten years down the road

4.0 Three Possible Paths When Caught up in the Crisis

(i) Give up

(ii) Break up (Get out)

(iii) Wake up

Introduction

The mid-life Crisis defined/ Explained

Have you ever started on a mission and halfway through you have felt:

- Confused
- Bitter
- Lost
- Betrayed
- Trapped
- Depressed
- Drowning
- A deep desire for change
- Helpless
- Hopeless

Mid-life challenge or crisis is that moment you enter in your life or your marriage when your expectations and the realities you find on the ground are at total variance. They are a mismatch. You and I are then thrown into confusion, into disorientation, into panic, helpless, overwhelmed, even depressed. Mid-life crisis can hit at both married and non-married people.

Mid-life for a person inside or outside of the context of a marriage

Anywhere between age 35 and 55, either married or single, it makes little difference, when all along death has never been on your agenda, now a general awareness of death starts to hover around you. Your mortality hits you. After all, half your life is now already gone. Only half of it is left. You do not have to be married to be deeply aware of death. That death is real, and that it is no longer a question of **whether** you or I will die, but of **when** we will die and whether your life or my life has been worth the while.

You do not have to be married to passionately desire to hit your professional peak point. Panic sets in when you and I suddenly realize that time is running out and that professional achievement dream is starting to become exactly that: - Just a dream.

Panic sets in that perhaps not all you and I had hoped to become and to achieve will be realized after all! Maybe it is time I rushed back to school for more qualifications before we are time-barred on account of age? Maybe it is time to change career before further career mobility becomes impossible? You do not have to be married to be concerned about your changing looks. The changing hairline says it all when you look at yourself in the mirror (illustrate: I was recently tickled when my barber recently asked me, “did you shave yourself”, because of the developing bald”)

You do not have to be married to start questioning your Christian faith. Why do I believe what I believe? Do I own this faith or has it been a peer pressure group thing, all these years?

You do not have to be married to experience the temptations that come with success in business or success in the professional arena. Your new-found position opens you to all kinds of new temptations. And this generally comes at mid-life.

Mid-life Crisis for The Married

For the married, the mid-life crisis can be more severe. The crisis is not just about your changing physical looks, or questions concerning your career or profession. The crisis is not just about your faith. You could be in a relationship with someone who could be going through their own crisis. And the marriage relationship in its own right could be going through a mid-life crisis. You and I come into marriage with certain hopes, dreams and ideas, many of which are even scripturally based.

The expectations we had	The realities we find
Purity	Polygamous tendencies (or unfaithfulness) with my spouse
Partnership	Patronizing attitude that looks down upon me and treats me certainly not as an equal partner. (Gen 2:18).
Provision (for the basic needs of life for and family)	Poverty - as he/she will not work hard to either find work or keep what work he/she finds.
Procreation where we both bring up any children that God may give us (Malachi 2:15-16)	Profession is all that matters to him or to her.
Pleasure (Prov. 5:18-19)	Pain
Protection from foes and friends.	Protracted attacks physical, and emotional
Picture of Christ and His church as per Eph. 5:22:33.	Picture of the culture and the world

Seven – Ten Years Down the Road

I want to be honest with you and own that nowhere does I Cor. 7 clearly indicate that individuals and marriages at Corinth were facing mid-life crisis. Like us African people, the Corinthians and Jews like Saul may never have heard of the term mid-life crisis. But there is a crisis in marriages at the church in Corinth. Paul gives some of the reasons quite clearly, and others are left to our imagination. Could it be for example, that besides the very noble spiritual reasons for single persons to prefer to remain unmarried at Corinth, there were also the less spiritual reasons of watching too many marriages in trouble? Could it be that married persons were making marriages appear unattractive and something to be feared? Marriages at Corinth are clearly facing challenges. At least 3 factors may have forced the present specific crisis upon marriages at Corinth. These are:

1. The present crisis (v. 26), which could have been the persecution already beginning to gather momentum and which was to reach its height in AD 70, under emperor Nero.
2. A wrong understanding of what is spirituality. Questions arose as to whether one was closer to God in the single state than in marriage, in the ascetic life than in ordinary everyday working and family life.
3. The unexpected change in social status of one spouse on account of conversion.

When a hypothetical Mrs. Odhiakamut, at Corinth married a hypothetical Mr. Odhiakamut, the latter was a successful banker and looked destined to become only more successful. Now that he has recently become a Christian, he is considering becoming a missionary in neighbouring Ephesus.

But how will Mrs. Odhiakamut, the wife to the banker, become Mrs. Odhiakamut the wife of the missionary? She is in a crisis. She is starting to ask who she really and truly is apart from being Mrs. Odhiakamut. These two have never learnt to talk over their issues. Mr. Odhiakamut escapes to the TV room and to taking on more work whenever there is a crisis at home. But half-way through their marriage, there is no more room under the carpet to sweep away this new crisis. Too much dirt has accumulated there over the years. This time, she opts to move out to a separate bedroom (vv. 1-6).

Mr. Odhiakamut is himself wondering whether his wife is not a definite hindrance to his new-found faith in Christ and his missionary calling. He is contemplating separating from her for good. (vv. 12-14) We are not told whether this present marital crisis is primarily affecting the older or the younger couples at Corinth. What is evident, however, is a general sense among married couples, of being:

- Trapped
- Given a raw deal
- Drowning
- Cheated
- Suffocated
- Confused

For some, there is a strong desire to get out at all costs (vv. 10-11). When the original expectations and the realities on the ground prove to be in sharp contrast, there will be a crisis. And this is what often happens to marriages seven, ten, fifteen or even 20 years down the road. In the first few years, we have faith that the apparently minor differences will go away. We will straighten him or straighten her out, we argue inside of us.

We may continue to bury issues under the carpet, hoping that they will go away on their own. Seven years later, we discover that the apparent minor differences were a major personality trait that we can do little or nothing about to change. And we discover to our sorrow that what we thought would go away on its own, if buried, was only piling up somewhere underneath and there is no more room to bury new issues.

We may discover that this man is not a late bloomer as we had expected; he will never bloom at all. He may therefore never get a steady well-paying job. I, as the wife, may have to be the primary provider in the family for the rest of our married life.

We may discover that this woman was not just late in getting out of some teenage craze for keeping her room dirty and untidy. She will actually keep your home dirty and untidy all your married life if no corrective steps are taken! I am stuck with dirt at home!

Which Way When Caught up in The Crisis

When one finds oneself in mid-life crisis, there are three possible paths to take.

The three paths apply not only to married couples but to anyone who finds oneself trapped and confused because expectations and realities have come onto a major collision course.

Path I: Give Up

Give up. I am dissatisfied with everything around me. I want change. But I cannot bring about change! Therefore, I will just wait for death to come at its own timing. I will just wait for it. There is nothing better to hope for or wait for.

If the situation gets too bad, I will commit suicide – to hasten the inevitable death that will bring relief. May God forbid that anyone who calls oneself a Christian should ever take this path.

Even Christians incidentally, can reach this level of depression. But please it is a very selfish way out. It rarely considers the love and welfare of those being left behind.

Path II: Break Up (Get Out)

Run away from it all. Walk out of the relationship in separation or divorce. This is a whole topic on its own. We will ask you that you allow us only to point out that men and women facing the challenge of mid-life sadly can, and do get out of their marriages during this time, whether in separation, divorce or in extra-marital affairs. Such affairs can be either sexual or only emotional with no sexual involvement. Nonetheless, they are affairs. They are an attempt to get outside of the marriage, to look for what the marriage seems to be failing to give them.

Remember the Saphira – Ananias Syndrome. To the public eye, Ananias and Saphira were a decent and godly couple. But before God, they were cheats. In a similar manner, many married men and women, fathers and mothers, perhaps even

leaders in the church, look very decent, but not before the Holy Spirit. In secret, they live a totally different lifestyle.

Path III: Wake Up

A third option, which is my recommended path today, is one where we view the crisis as God's wake-up call. This is a call to rise up to new levels of relationship with God and with spouse firmly anchored in reality, not idealism. It is a call to start living with the man or woman you actually married, not the ideal one you once dreamt about.

The mid-life crisis can be a God-given opportunity to realize more fully the potential of your personality. It is an opportunity to start living the real and true you.

In mid-life crisis, "We are able to confront reality, to look again, to strip away many pretences that may have stopped us from living the way God would want us to live". "It is time to change while we still have time ahead of us to live it." (Jim Conway: 1973:18)

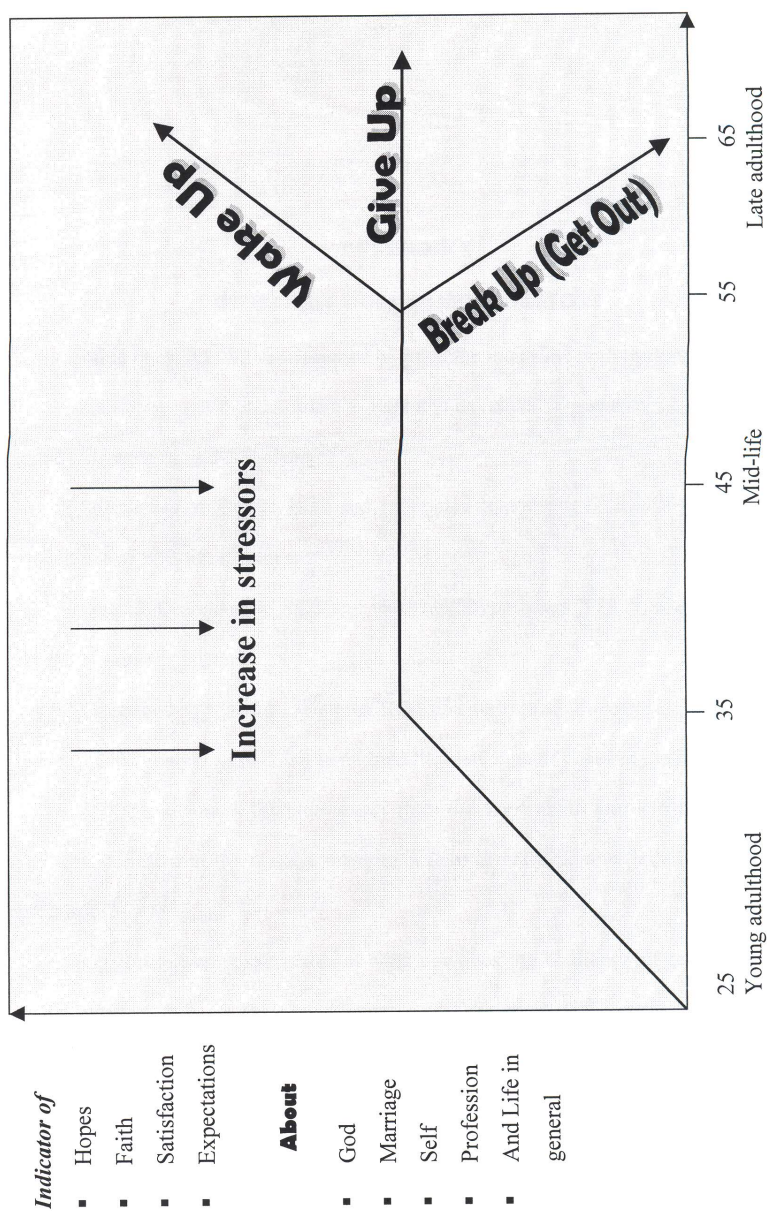
Another appropriate word for crisis, as the Chinese found out a long time ago, is "opportunity". The opportunity to:

- To re-assess
- To re-adjust and
- To renew

The Christian looks back with gratitude and ahead with hope. "Mid-life offers us a chance to change." This happens when there is authenticity, courage and humility to face oneself and the reality about oneself more totally and honestly. As Sell would sum it up for us,

"The person who is in the best position to grow is one who admits the struggle, in order to understand and overcome forces that otherwise (would) overwhelm". - *(Charles M. Sell: 1991: 131 – 13)*.

We can sum up mid-life crisis in diagrammatic form (see below).



APPENDIX 5

INTERVIEW QUESTIONS TO PASTORS

Nine questions will be designed to guide the interview with pastors.

Questions 1,3, 4 and 5 relate to RQ1 and its related hypotheses 1-5. They relate to the existence of mid-life changes.

Question 2 relates to RQ2 and its related hypothesis 6. It will relate to the prevalence of mid-life changes.

Question 6 relates to RQ3 and its related hypotheses 7-11. They relate to the causes of mid-life changes.

Questions 7, 8 and 9, relate to RQ4 and its related hypotheses 12-15. They relate to what churches are doing to address the challenge of changes in mid-life.

Q1: Pastor, much literature exists from the West about mid-life crisis. Would you consider the mid-life crisis a phantom or does it really exist in the urban churches in Nairobi?

Q2: From your experience, at what age does the challenge of mid-life crisis afflict persons? What is the approximate age for the onset of the crisis, and when do members of your church generally seem to be through with it, if they do get over it all?

Q3: What challenges at the personal level, at the family front and at other levels of relationships are noted in members of your congregation during their mid-life years?

Q4: How would you describe the attitude and relationship with God of your members at the time they may be going through mid-life crisis?

Q5: From literature coming from the West, we learn that persons tend to change their physical looks to appear young. In your experience, what change in behaviour and habits, if any, tend to happen at mid-life, indicating that persons may be refusing to accept their aging?

Q6: How would you explain the changes that occur at mid-life? What causes these changes?

Q7: What resources, if any, have you put in place, human and material, to prepare persons for the challenge of mid-life crisis?

Q8: How do you use your pulpit, if at all, to address the subject of mid-life changes?

Q9: What policies, if any, have you put in place to address the circumstances of those who may have already hurt themselves, their families or other persons during their struggles with mid-life changes?

APPENDIX 6

LETTER REGARDING PERFECTING OF RESEARCH TOOLS

October 28, 2003

Dr. Suraja Raman,

Dr. Richard Starcher
and
Rev. John Jusu
Christian Education
NEGST

Re: Refinement of Research Instrument

This is to ask you kindly, as individual eminent Christian scholars and educators, not as a jury, to evaluate the attached research instrument.

I will value your comments so that I can refine the questionnaire as a valid and reliable research tool.

Thanking you in advance.

John C. Gichinga
MPHIL 01-007

CC. Dr. Victor Cole
Student Supervisor

APPENDIX 7**DATA CODING**

Age brackets were collapsed into four from six.

Data collected were coded and analysed under the following categories:

Church Denominations:

The nine participating denominations were recoded as:

1	Anglicans
2	AIC
3	Catholics
4	Full Gospel
5	SDA
6	PCEA
7	Friends
8	Methodist
9	Baptists

Zones: The two Nairobi zones were recoded as:

1	Nairobi Westlands
2	Nairobi Eastlands

Church Congregations

The 18 participating church congregations were recoded as:

1	Saints Phillips Parish Jericho	Episcopal
2	All Saints Cathedral Parish	
3	Consolata Shrine, Westlands	
4	Our Lady Queen Of Peace, South B	
5	AIC Ngong Road	
6	AIC Ziwani	
7	MCK Kariokor Circuit	
8	MCK Lavington Circuit	
9	City Worship Centre	

10	Westlands Worship Centre	Presbyterian
11	PCEA Bahati	
12	PCEA St. Andrews	
13	Friends Centre Church, Maringo	
14	Friends Church Ngong Road	
15	Newlife - SDA Church, 5 th Ngong Avenue	
16	Eastleigh SDA Church	
17	Parklands Baptist Church	Congregational
18	Jericho Baptist Church	

Gender

The two gender categories male and female were recoded as:

1	Male
2	Female

Education

The educational levels were recoded as:

1 (Basic)	Primary level
1 (Basic)	Secondary level
2 (Tertiary)	University level
2 (Tertiary)	Other

Age

Age categories were recoded as:

1	30-35	Low Control Group
2	36-40	Low Target Group
3	41-45	
4	46-50	High Target Group
5	51-55	
6	56 years & above	High Control Group

Marital Status

The various marital status categories were recoded as:

M	Married
S	Never Married
	Widowed
	Divorced
	Separated

APPENDIX 8

TABLES

Church Interventions

Premarital counselling at church corporation										Total
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
1	46	28	28	19	69	52	33	30	18	323
Premarital counselling at church corporation	14.2%	8.7%	8.7%	5.9%	21.4%	16.1%	10.2%	9.3%	5.6%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.2%	8.7%	8.7%	5.9%	21.4%	16.1%	10.2%	9.3%	5.6%	100.0%
Total	46	28	28	19	69	52	33	30	18	323
	14.2%	8.7%	8.7%	5.9%	21.4%	16.1%	10.2%	9.3%	5.6%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.2%	8.7%	8.7%	5.9%	21.4%	16.1%	10.2%	9.3%	5.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Preaching on Sundays on the subject										Total
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
1	94	40	35	12	20	52	48	48	42	391
Preaching on Sundays on the Subject	24.0%	10.2%	9.0%	3.1%	5.1%	13.3%	12.3%	12.3%	10.7%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	24.0%	10.2%	9.0%	3.1%	5.1%	13.3%	12.3%	12.3%	10.7%	100.0%
Total	94	40	35	12	20	52	48	48	42	391
	24.0%	10.2%	9.0%	3.1%	5.1%	13.3%	12.3%	12.3%	10.7%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	24.0%	10.2%	9.0%	3.1%	5.1%	13.3%	12.3%	12.3%	10.7%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Bible studies on the subject										Total
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	
1	55	37	27	13	81	43	44	32	35	367
Bible studies on the subject	15.0%	10.1%	7.4%	3.5%	22.1%	11.7%	12.0%	8.7%	9.5%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.0%	10.1%	7.4%	3.5%	22.1%	11.7%	12.0%	8.7%	9.5%	100.0%
Total	55	37	27	13	81	43	44	32	35	367
	15.0%	10.1%	7.4%	3.5%	22.1%	11.7%	12.0%	8.7%	9.5%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.0%	10.1%	7.4%	3.5%	22.1%	11.7%	12.0%	8.7%	9.5%	100.0%

Emotional support from a friend or peer										
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	Total
Emotional support from a friend or peer	73	42	43	19	88	61	51	59	52	488
	15.0%	8.6%	8.8%	3.9%	18.0%	12.5%	10.5%	12.1%	10.7%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.0%	8.6%	8.8%	3.9%	18.0%	12.5%	10.5%	12.1%	10.7%	100.0%
Total	73	42	43	19	88	61	51	59	52	488
	15.0%	8.6%	8.8%	3.9%	18.0%	12.5%	10.5%	12.1%	10.7%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	15.0%	8.6%	8.8%	3.9%	18.0%	12.5%	10.5%	12.1%	10.7%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Books, videotapes or audio tapes										
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodists	Baptists	Total
Books, videotapes or audio tapes	58	32	35	15	80	49	42	59	51	421
	13.8%	7.6%	8.3%	3.6%	19.0%	11.6%	10.0%	14.0%	12.1%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	13.8%	7.6%	8.3%	3.6%	19.0%	11.6%	10.0%	14.0%	12.1%	100.0%
Total	58	32	35	15	80	49	42	59	51	421
	13.8%	7.6%	8.3%	3.6%	19.0%	11.6%	10.0%	14.0%	12.1%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	13.8%	7.6%	8.3%	3.6%	19.0%	11.6%	10.0%	14.0%	12.1%	100.0%

Recommendations For Church Interventions

Organise couples retreats on the subject										
Church denomination										
	Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodist	Baptists	Total
Organise couples retreats on the subject	120	83	81	32	125	110	78	113	101	843
	14.2%	9.8%	9.6%	3.8%	14.8%	13.0%	9.3%	13.4%	12.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.2%	9.8%	9.6%	3.8%	14.8%	13.0%	9.3%	13.4%	12.0%	100.0%
Total	120	83	81	32	125	110	78	113	101	843
	14.2%	9.8%	9.6%	3.8%	14.8%	13.0%	9.3%	13.4%	12.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	14.2%	9.8%	9.6%	3.8%	14.8%	13.0%	9.3%	13.4%	12.0%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Familial Relationship; Responsibilities

Wasted years supporting extended families								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	48						48
		100.0%						100.0%
		27.0%						12.0%
		12.0%						12.0%
	36-45	91	57	15				163
		55.8%	35.0%	9.2%				100.0%
		51.1%	54.8%	27.3%				40.8%
		22.8%	14.3%	3.8%				40.8%
	46-55	32	42	36	25	12		147
		21.8%	28.6%	24.5%	17.0%	8.2%		100.0%
		18.0%	40.4%	65.5%	78.1%	42.9%		36.8%
		8.0%	10.5%	9.0%	6.3%	3.0%		36.8%
	56+	7	5	4	7	16	3	42
		16.7%	11.9%	9.5%	16.7%	38.1%	7.1%	100.0%
		3.9%	4.8%	7.3%	21.9%	57.1%	100.0%	10.5%
		1.8%	1.3%	1.0%	1.8%	4.0%	.8%	10.5%
Total		178	104	55	32	28	3	400
		44.5%	26.0%	13.8%	8.0%	7.0%	.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		44.5%	26.0%	13.8%	8.0%	7.0%	.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Wasted my best years raising a family								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	23						23
		100.0%						100.0%
		33.8%						11.7%
		11.7%						11.7%
	36-45	31	31	12				74
		41.9%	41.9%	16.2%				100.0%
		45.6%	60.8%	30.0%				37.6%
		15.7%	15.7%	6.1%				37.6%
	46-55	12	17	23	18	9		79
		15.2%	21.5%	29.1%	22.8%	11.4%		100.0%
		17.6%	33.3%	57.5%	75.0%	75.0%		40.1%
		6.1%	8.6%	11.7%	9.1%	4.6%		40.1%
	56+	2	3	5	6	3	2	21
		9.5%	14.3%	23.8%	28.6%	14.3%	9.5%	100.0%
		2.9%	5.9%	12.5%	25.0%	25.0%	100.0%	10.7%
		1.0%	1.5%	2.5%	3.0%	1.5%	1.0%	10.7%
Total		68	51	40	24	12	2	197
		34.5%	25.9%	20.3%	12.2%	6.1%	1.0%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		34.5%	25.9%	20.3%	12.2%	6.1%	1.0%	100.0%

Write articles in church newsletter											
		Church denomination						Total			
		Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodist	Baptists	Total
Write articles in church newsletter	1	98	51	59	16	107	77	53	93	69	623
		15.7%	8.2%	9.5%	2.6%	17.2%	12.4%	8.5%	14.9%	11.1%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		15.7%	8.2%	9.5%	2.6%	17.2%	12.4%	8.5%	14.9%	11.1%	100.0%
Total		98	51	59	16	107	77	53	93	69	623
		15.7%	8.2%	9.5%	2.6%	17.2%	12.4%	8.5%	14.9%	11.1%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		15.7%	8.2%	9.5%	2.6%	17.2%	12.4%	8.5%	14.9%	11.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within variables
 Row 3 = % within church denomination
 Row 4 = Total

Library with books, videos and audio tapes on the subject											
		Church denomination						Total			
		Anglicans	AIC	Catholics	Full Gospel	SDA	PCEA	Friends	Methodist	Baptists	Total
Library with books, videos and audio tapes on the subject	1	88	67	59	20	113	104	67	95	82	695
		12.7%	9.6%	8.5%	2.9%	16.3%	15.0%	9.6%	13.7%	11.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		12.7%	9.6%	8.5%	2.9%	16.3%	15.0%	9.6%	13.7%	11.8%	100.0%
Total		88	67	59	20	113	104	67	95	82	695
		12.7%	9.6%	8.5%	2.9%	16.3%	15.0%	9.6%	13.7%	11.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		12.7%	9.6%	8.5%	2.9%	16.3%	15.0%	9.6%	13.7%	11.8%	100.0%

Felt I should have spent more years looking after myself								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	60						60
		100.0%						100.0%
		44.8%						17.1%
		17.1%						17.1%
	36-45	53	65	27				145
		36.6%	44.8%	18.6%				100.0%
		39.6%	75.6%	48.2%				41.3%
		15.1%	18.5%	7.7%				41.3%
	46-55	17	19	28	41	10		115
		14.8%	16.5%	24.3%	35.7%	8.7%		100.0%
		12.7%	22.1%	50.0%	91.1%	41.7%		32.8%
		4.8%	5.4%	8.0%	11.7%	2.8%		32.8%
	56+	4	2	1	4	14	6	31
		12.9%	6.5%	3.2%	12.9%	45.2%	19.4%	100.0%
		3.0%	2.3%	1.8%	8.9%	58.3%	100.0%	8.8%
		1.1%	.6%	.3%	1.1%	4.0%	1.7%	8.8%
Total		134	86	56	45	24	6	351
		38.2%	24.5%	16.0%	12.8%	6.8%	1.7%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		38.2%	24.5%	16.0%	12.8%	6.8%	1.7%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Helplessness Percentages

A deep sense of helplessness and hopelessness								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	135						135
		100.0%						100.0%
		47.7%						19.1%
		19.1%						19.1%
	36-45	119	132	57				308
		38.6%	42.9%	18.5%				100.0%
		42.0%	73.7%	43.2%				43.6%
		16.9%	18.7%	8.1%				43.6%
	46-55	26	42	67	57	18		210
		12.4%	20.0%	31.9%	27.1%	8.6%		100.0%
		9.2%	23.5%	50.8%	89.1%	47.4%		29.7%
		3.7%	5.9%	9.5%	8.1%	2.5%		29.7%
	56+	3	5	8	7	20	10	53
		5.7%	9.4%	15.1%	13.2%	37.7%	18.9%	100.0%
		1.1%	2.8%	6.1%	10.9%	52.6%	100.0%	7.5%
		.4%	.7%	1.1%	1.0%	2.8%	1.4%	7.5%
Total		283	179	132	64	38	10	706
		40.1%	25.4%	18.7%	9.1%	5.4%	1.4%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		40.1%	25.4%	18.7%	9.1%	5.4%	1.4%	100.0%

I have felt a deep sense of emptiness								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	95						95
		100.0%						100.0%
		47.7%						18.3%
		18.3%						18.3%
	36-45	82	94	53				229
		35.8%	41.0%	23.1%				100.0%
		41.2%	77.7%	54.1%				44.1%
		15.8%	18.1%	10.2%				44.1%
	46-55	20	25	43	51	22		161
		12.4%	15.5%	26.7%	31.7%	13.7%		100.0%
		10.1%	20.7%	43.9%	92.7%	59.5%		31.0%
		3.9%	4.8%	8.3%	9.8%	4.2%		31.0%
	56+	2	2	2	4	15	9	34
		5.9%	5.9%	5.9%	11.8%	44.1%	26.5%	100.0%
		1.0%	1.7%	2.0%	7.3%	40.5%	100.0%	6.6%
		.4%	.4%	.4%	.8%	2.9%	1.7%	6.6%
Total		199	121	98	55	37	9	519
		38.3%	23.3%	18.9%	10.6%	7.1%	1.7%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		38.3%	23.3%	18.9%	10.6%	7.1%	1.7%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I have felt a deep sense of loneliness								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	92						92
		100.0%						100.0%
		48.7%						17.2%
		17.2%						17.2%
	36-45	72	105	61				238
		30.3%	44.1%	25.6%				100.0%
		38.1%	81.4%	58.1%				44.5%
		13.5%	19.6%	11.4%				44.5%
	46-55	21	21	40	57	24		163
		12.9%	12.9%	24.5%	35.0%	14.7%		100.0%
		11.1%	16.3%	38.1%	93.4%	64.9%		30.5%
		3.9%	3.9%	7.5%	10.7%	4.5%		30.5%
	56+	4	3	4	4	13	14	42
		9.5%	7.1%	9.5%	9.5%	31.0%	33.3%	100.0%
		2.1%	2.3%	3.8%	6.6%	35.1%	100.0%	7.9%
		.7%	.6%	.7%	.7%	2.4%	2.6%	7.9%
Total		189	129	105	61	37	14	535
		35.3%	24.1%	19.6%	11.4%	6.9%	2.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		35.3%	24.1%	19.6%	11.4%	6.9%	2.6%	100.0%

Dissatisfied with my life								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	140						140
		100.0%						100.0%
		63.6%						28.1%
		28.1%						28.1%
	36-45	72	110	39				221
		32.6%	49.8%	17.6%				100.0%
		32.7%	76.9%	45.3%				44.4%
		14.5%	22.1%	7.8%				44.4%
	46-55	5	30	43	26	6		110
		4.5%	27.3%	39.1%	23.6%	5.5%		100.0%
		2.3%	21.0%	50.0%	86.7%	40.0%		22.1%
		1.0%	6.0%	8.6%	5.2%	1.2%		22.1%
	56+	3	3	4	4	9	4	27
		11.1%	11.1%	14.8%	14.8%	33.3%	14.8%	100.0%
		1.4%	2.1%	4.7%	13.3%	60.0%	100.0%	5.4%
		.6%	.6%	.8%	.8%	1.8%	.8%	5.4%
Total		220	143	86	30	15	4	498
		44.2%	28.7%	17.3%	6.0%	3.0%	.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		44.2%	28.7%	17.3%	6.0%	3.0%	.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Marital Sexual Relationship:

I married the wrong person								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	45						45
		100.0%						100.0%
		32.8%						11.5%
		11.5%						11.5%
	36-45	63	79	30				172
		36.6%	45.9%	17.4%				100.0%
		46.0%	60.8%	42.3%				43.9%
		16.1%	20.2%	7.7%				43.9%
	46-55	25	46	34	25	9		139
		18.0%	33.1%	24.5%	18.0%	6.5%		100.0%
		18.2%	35.4%	47.9%	75.8%	45.0%		35.5%
		6.4%	11.7%	8.7%	6.4%	2.3%		35.5%
	56+	4	5	7	8	11	1	36
		11.1%	13.9%	19.4%	22.2%	30.6%	2.8%	100.0%
		2.9%	3.8%	9.9%	24.2%	55.0%	100.0%	9.2%
		1.0%	1.3%	1.8%	2.0%	2.8%	.3%	9.2%
Total		137	130	71	33	20	1	392
		34.9%	33.2%	18.1%	8.4%	5.1%	.3%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		34.9%	33.2%	18.1%	8.4%	5.1%	.3%	100.0%

Felt like giving up my marriage								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	53						53
		100.0%						100.0%
		38.1%						14.0%
		14.0%						14.0%
	36-45	58	69	37				164
		35.4%	42.1%	22.6%				100.0%
		41.7%	63.9%	51.4%				43.4%
		15.3%	18.3%	9.8%				43.4%
	46-55	25	36	30	30	10		131
		19.1%	27.5%	22.9%	22.9%	7.6%		100.0%
		18.0%	33.3%	41.7%	85.7%	50.0%		34.7%
		6.6%	9.5%	7.9%	7.9%	2.6%		34.7%
	56+	3	3	5	5	10	4	30
		10.0%	10.0%	16.7%	16.7%	33.3%	13.3%	100.0%
		2.2%	2.8%	6.9%	14.3%	50.0%	100.0%	7.9%
		.8%	.8%	1.3%	1.3%	2.6%	1.1%	7.9%
Total		139	108	72	35	20	4	378
		36.8%	28.6%	19.0%	9.3%	5.3%	1.1%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		36.8%	28.6%	19.0%	9.3%	5.3%	1.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Worried about relationship with spouse after children leave								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	36						36
		100.0%						100.0%
		58.1%						12.6%
		12.6%						12.6%
	36-45	19	50	39				108
		17.6%	46.3%	36.1%				100.0%
		30.6%	84.7%	60.9%				37.9%
		6.7%	17.5%	13.7%				37.9%
	46-55	5	8	24	41	22		100
		5.0%	8.0%	24.0%	41.0%	22.0%		100.0%
		8.1%	13.6%	37.5%	91.1%	62.9%		35.1%
		1.8%	2.8%	8.4%	14.4%	7.7%		35.1%
	56+	2	1	1	4	13	20	41
		4.9%	2.4%	2.4%	9.8%	31.7%	48.8%	100.0%
		3.2%	1.7%	1.6%	8.9%	37.1%	100.0%	14.4%
		.7%	.4%	.4%	1.4%	4.6%	7.0%	14.4%
Total		62	59	64	45	35	20	285
		21.8%	20.7%	22.5%	15.8%	12.3%	7.0%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		21.8%	20.7%	22.5%	15.8%	12.3%	7.0%	100.0%

Disinterested in sex matters within marriage							
		Age of change					Total
		30-35	36-40	41-45	46-50	51-55	56+
Age	30-35	55					55
		100.0%					100.0%
		51.4%					13.9%
		13.9%					13.9%
	36-45	40	71	56			167
		24.0%	42.5%	33.5%			100.0%
		37.4%	78.9%	57.7%			42.1%
		10.1%	17.9%	14.1%			42.1%
	46-55	12	16	37	49	26	140
		8.6%	11.4%	26.4%	35.0%	18.6%	100.0%
		11.2%	17.8%	38.1%	96.1%	66.7%	35.3%
		3.0%	4.0%	9.3%	12.3%	6.5%	35.3%
	56+		3	4	2	13	13
			8.6%	11.4%	5.7%	37.1%	37.1%
			3.3%	4.1%	3.9%	33.3%	100.0%
			.8%	1.0%	.5%	3.3%	8.8%
Total		107	90	97	51	39	397
		27.0%	22.7%	24.4%	12.8%	9.8%	3.3%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		27.0%	22.7%	24.4%	12.8%	9.8%	3.3%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I had lost interest in marriage							
		Age of change					Total
		30-35	36-40	41-45	46-50	51-55	56+
Age	30-35	63					63
		100.0%					100.0%
		48.5%					19.4%
		19.4%					19.4%
	36-45	58	68	26			152
		38.2%	44.7%	17.1%			100.0%
		44.6%	73.9%	38.8%			46.9%
		17.9%	21.0%	8.0%			46.9%
	46-55	6	20	36	18	6	86
		7.0%	23.3%	41.9%	20.9%	7.0%	100.0%
		4.6%	21.7%	53.7%	78.3%	60.0%	26.5%
		1.9%	6.2%	11.1%	5.6%	1.9%	26.5%
	56+	3	4	5	5	4	23
		13.0%	17.4%	21.7%	21.7%	17.4%	8.7%
		2.3%	4.3%	7.5%	21.7%	40.0%	100.0%
		.9%	1.2%	1.5%	1.5%	1.2%	.6%
Total		130	92	67	23	10	324
		40.1%	28.4%	20.7%	7.1%	3.1%	.6%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		40.1%	28.4%	20.7%	7.1%	3.1%	.6%

I have struggled with lustful thoughts							
		Age of change					Total
		30-35	36-40	41-45	46-50	51-55	56+
Age	30-35	168					168
		100.0%					100.0%
		54.9%					27.0%
		27.0%					27.0%
	36-45	102	125	35			262
		38.9%	47.7%	13.4%			100.0%
		33.3%	74.0%	38.5%			42.1%
		16.4%	20.1%	5.6%			42.1%
	46-55	29	36	46	31	7	149
		19.5%	24.2%	30.9%	20.8%	4.7%	100.0%
		9.5%	21.3%	50.5%	83.8%	50.0%	23.9%
		4.7%	5.8%	7.4%	5.0%	1.1%	23.9%
	56+	7	8	10	6	7	44
		15.9%	18.2%	22.7%	13.6%	15.9%	13.6%
		2.3%	4.7%	11.0%	16.2%	50.0%	100.0%
		1.1%	1.3%	1.6%	1.0%	1.1%	1.0%
Total		306	169	91	37	14	623
		49.1%	27.1%	14.6%	5.9%	2.2%	1.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		49.1%	27.1%	14.6%	5.9%	2.2%	1.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variab
 Row 4 = Total

I have been sexually been involved with someone to whom i am not married							
		Age of change					Total
		30-35	36-40	41-45	46-50	51-55	56+
Age	30-35	102					102
		100.0%					100.0%
		47.9%					25.3%
		25.3%					25.3%
	36-45	73	53	22	1		149
		49.0%	35.6%	14.8%	.7%		100.0%
		34.3%	49.1%	36.1%	7.1%		37.0%
		18.1%	13.2%	5.5%	.2%		37.0%
	46-55	29	45	25	10	3	112
		25.9%	40.2%	22.3%	8.9%	2.7%	100.0%
		13.6%	41.7%	41.0%	71.4%	60.0%	27.8%
		7.2%	11.2%	6.2%	2.5%	.7%	27.8%
	56+	9	10	14	3	2	40
		22.5%	25.0%	35.0%	7.5%	5.0%	5.0%
		4.2%	9.3%	23.0%	21.4%	40.0%	100.0%
		2.2%	2.5%	3.5%	.7%	.5%	.5%
Total		213	108	61	14	5	403
		52.9%	26.8%	15.1%	3.5%	1.2%	.5%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		52.9%	26.8%	15.1%	3.5%	1.2%	.5%

I have been attracted to pornographic materials								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	97						97
		100.0%						100.0%
		59.5%						35.5%
		35.5%						35.5%
	36-45	50	45	8				103
		48.5%	43.7%	7.8%				100.0%
		30.7%	65.2%	34.8%				37.7%
		18.3%	16.5%	2.9%				37.7%
	46-55	11	19	13	9	3		55
		20.0%	34.5%	23.6%	16.4%	5.5%		100.0%
		6.7%	27.5%	56.5%	81.8%	60.0%		20.1%
		4.0%	7.0%	4.8%	3.3%	1.1%		20.1%
	56+	5	5	2	2	2	2	18
		27.8%	27.8%	11.1%	11.1%	11.1%	11.1%	100.0%
		3.1%	7.2%	8.7%	18.2%	40.0%	100.0%	6.6%
		1.8%	1.8%	.7%	.7%	.7%	.7%	6.6%
Total		163	69	23	11	5	2	273
		59.7%	25.3%	8.4%	4.0%	1.8%	.7%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		59.7%	25.3%	8.4%	4.0%	1.8%	.7%	100.0%

Negative Coping Mechanisms

I have contemplated suicide								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	19						19
		100.0%						100.0%
		35.2%						17.0%
		17.0%						17.0%
	36-45	25	18	9				52
		48.1%	34.6%	17.3%				100.0%
		46.3%	62.1%	50.0%				46.4%
		22.3%	16.1%	8.0%				46.4%
	46-55	9	10	9	5	1		34
		26.5%	29.4%	26.5%	14.7%	2.9%		100.0%
		16.7%	34.5%	50.0%	71.4%	50.0%		30.4%
		8.0%	8.9%	8.0%	4.5%	.9%		30.4%
	56+	1	1	2	1	2	2	7
		14.3%	14.3%	28.6%	14.3%	28.6%	100.0%	100.0%
		1.9%	3.4%	28.6%	50.0%	100.0%	6.3%	6.3%
		.9%	.9%	1.8%	.9%	1.8%	6.3%	6.3%
Total		54	29	18	7	2	2	112
		48.2%	25.9%	16.1%	6.3%	1.8%	1.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		48.2%	25.9%	16.1%	6.3%	1.8%	1.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I have drunk alcohol								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	42						42
		100.0%						100.0%
		19.8%						13.0%
		13.0%						13.0%
	36-45	95	24	7				126
		75.4%	19.0%	5.6%				100.0%
		44.8%	34.8%	25.0%				39.1%
		29.5%	7.5%	2.2%				39.1%
	46-55	61	35	15	6			117
		52.1%	29.9%	12.8%	5.1%			100.0%
		28.8%	50.7%	53.6%	75.0%			36.3%
		18.9%	10.9%	4.7%	1.9%			36.3%
	56+	14	10	6	2	3	2	37
		37.8%	27.0%	16.2%	5.4%	8.1%	5.4%	100.0%
		6.6%	14.5%	21.4%	25.0%	100.0%	100.0%	11.5%
		4.3%	3.1%	1.9%	.6%	.9%	.6%	11.5%
Total		212	69	28	8	3	2	322
		65.8%	21.4%	8.7%	2.5%	.9%	.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		65.8%	21.4%	8.7%	2.5%	.9%	.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I engaged in a sexual affair with someone younger								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	44						44
		100.0%						100.0%
		43.1%						19.9%
		19.9%						19.9%
	36-45	39	33	14				86
		45.3%	38.4%	16.3%				100.0%
		38.2%	55.9%	42.4%				38.9%
		17.6%	14.9%	6.3%				38.9%
	46-55	13	22	14	17	1		67
		19.4%	32.8%	20.9%	25.4%	1.5%		100.0%
		12.7%	37.3%	42.4%	89.5%	33.3%		30.3%
		5.9%	10.0%	6.3%	7.7%	.5%		30.3%
	56+	6	4	5	2	2	5	24
		25.0%	16.7%	20.8%	8.3%	8.3%	20.8%	100.0%
		5.9%	6.8%	15.2%	10.5%	66.7%	100.0%	10.9%
		2.7%	1.8%	2.3%	.9%	.9%	2.3%	10.9%
Total		102	59	33	19	3	5	221
		46.2%	26.7%	14.9%	8.6%	1.4%	2.3%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		46.2%	26.7%	14.9%	8.6%	1.4%	2.3%	100.0%

I involved God in very few aspects of my life							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	115						115
	100.0%						100.0%
	40.6%						22.7%
	22.7%						22.7%
36-45	105	66	34	1			206
	51.0%	32.0%	16.5%	.5%			100.0%
	37.1%	67.3%	48.6%	3.3%			40.7%
	20.8%	13.0%	6.7%	.2%			40.7%
46-55	45	28	30	26	14		143
	31.5%	19.6%	21.0%	18.2%	9.8%		100.0%
	15.9%	28.6%	42.9%	86.7%	66.7%		28.3%
	8.9%	5.5%	5.9%	5.1%	2.8%		28.3%
56+	18	4	6	3	7	4	42
	42.9%	9.5%	14.3%	7.1%	16.7%	9.5%	100.0%
	6.4%	4.1%	8.6%	10.0%	33.3%	100.0%	8.3%
	3.6%	.8%	1.2%	.6%	1.4%	.8%	8.3%
Total	283	98	70	30	21	4	506
	55.9%	19.4%	13.8%	5.9%	4.2%	.8%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	55.9%	19.4%	13.8%	5.9%	4.2%	.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Positive coping mechanisms:

I have received counselling for depression							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	26						26
	100.0%						100.0%
	44.8%						20.5%
	20.5%						20.5%
36-45	24	18	7				49
	49.0%	36.7%	14.3%				100.0%
	41.4%	62.1%	41.2%				38.6%
	18.9%	14.2%	5.5%				38.6%
46-55	6	11	9	15	4		45
	13.3%	24.4%	20.0%	33.3%	8.9%		100.0%
	10.3%	37.9%	52.9%	93.8%	66.7%		35.4%
	4.7%	8.7%	7.1%	11.8%	3.1%		35.4%
56+	2		1	1	2	1	7
	28.6%		14.3%	14.3%	28.6%	14.3%	100.0%
	3.4%		5.9%	6.3%	33.3%	100.0%	5.5%
	1.6%		.8%	.8%	1.6%	.8%	5.5%
Total	58	29	17	16	6	1	127
	45.7%	22.8%	13.4%	12.6%	4.7%	.8%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	45.7%	22.8%	13.4%	12.6%	4.7%	.8%	100.0%

I have received treatment for depression							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	8						8
	100.0%						100.0%
	28.6%						11.6%
	11.6%						11.6%
36-45	12	8	7				27
	44.4%	29.6%	25.9%				100.0%
	42.9%	50.0%	58.3%				39.1%
	17.4%	11.6%	10.1%				39.1%
46-55	5	7	5	7	4		28
	17.9%	25.0%	17.9%	25.0%	14.3%		100.0%
	17.9%	43.8%	41.7%	100.0%	100.0%		40.6%
	7.2%	10.1%	7.2%	10.1%	5.8%		40.6%
56+	3	1				2	6
	50.0%	16.7%				33.3%	100.0%
	10.7%	6.3%				100.0%	8.7%
	4.3%	1.4%				2.9%	8.7%
Total	28	16	12	7	4	2	69
	40.6%	23.2%	17.4%	10.1%	5.8%	2.9%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	40.6%	23.2%	17.4%	10.1%	5.8%	2.9%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I changed my clothes for new ones to look younger							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	114						114
	100.0%						100.0%
	59.1%						28.6%
	28.6%						28.6%
36-45	59	65	30				154
	38.3%	42.2%	19.5%				100.0%
	30.6%	81.3%	44.8%				38.7%
	14.8%	16.3%	7.5%				38.7%
46-55	14	15	30	33	12		104
	13.5%	14.4%	28.8%	31.7%	11.5%		100.0%
	7.3%	18.8%	44.8%	80.5%	75.0%		26.1%
	3.5%	3.8%	7.5%	8.3%	3.0%		26.1%
56+	6		7	8	4	1	26
	23.1%		26.9%	30.8%	15.4%	3.8%	100.0%
	3.1%		10.4%	19.5%	25.0%	100.0%	6.5%
	1.5%		1.8%	2.0%	1.0%	.3%	6.5%
Total	193	80	67	41	16	1	398
	48.5%	20.1%	16.8%	10.3%	4.0%	.3%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	48.5%	20.1%	16.8%	10.3%	4.0%	.3%	100.0%

I started shaving my hair clean to hide my bald or grey hair								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	25						25
		100.0%						100.0%
		69.4%						18.9%
		18.9%						18.9%
	36-45	7	25	16				48
		14.6%	52.1%	33.3%				100.0%
		19.4%	89.3%	53.3%				36.4%
		5.3%	18.9%	12.1%				36.4%
	46-55	4	2	12	15	8		41
		9.8%	4.9%	29.3%	36.6%	19.5%		100.0%
		11.1%	7.1%	40.0%	71.4%	66.7%		31.1%
		3.0%	1.5%	9.1%	11.4%	6.1%		31.1%
	56+		1	2	6	4	5	18
			5.6%	11.1%	33.3%	22.2%	27.8%	100.0%
			3.6%	6.7%	28.6%	33.3%	100.0%	13.6%
			.8%	1.5%	4.5%	3.0%	3.8%	13.6%
Total		36	28	30	21	12	5	132
		27.3%	21.2%	22.7%	15.9%	9.1%	3.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		27.3%	21.2%	22.7%	15.9%	9.1%	3.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I changed my hairstyle and/or hair colour								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	52						52
		100.0%						100.0%
		70.3%						18.2%
		18.2%						18.2%
	36-45	17	52	31				100
		17.0%	52.0%	31.0%				100.0%
		23.0%	80.0%	51.7%				35.1%
		6.0%	18.2%	10.9%				35.1%
	46-55	4	9	27	45	14		99
		4.0%	9.1%	27.3%	45.5%	14.1%		100.0%
		5.4%	13.8%	45.0%	81.8%	63.6%		34.7%
		1.4%	3.2%	9.5%	15.8%	4.9%		34.7%
	56+	1	4	2	10	8	9	34
		2.9%	11.8%	5.9%	29.4%	23.5%	26.5%	100.0%
		1.4%	6.2%	3.3%	18.2%	36.4%	100.0%	11.9%
		.4%	1.4%	.7%	3.5%	2.8%	3.2%	11.9%
Total		74	65	60	55	22	9	285
		26.0%	22.8%	21.1%	19.3%	7.7%	3.2%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		26.0%	22.8%	21.1%	19.3%	7.7%	3.2%	100.0%

I went back to school								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	110						110
		100.0%						100.0%
		54.5%						27.6%
		27.6%						27.6%
	36-45	59	66	35				160
		36.9%	41.3%	21.9%				100.0%
		29.2%	71.0%	57.4%				40.2%
		14.8%	16.6%	8.8%				40.2%
	46-55	23	24	22	23	10		102
		22.5%	23.5%	21.6%	22.5%	9.8%		100.0%
		11.4%	25.8%	36.1%	95.8%	76.9%		25.6%
		5.8%	6.0%	5.5%	5.8%	2.5%		25.6%
	56+	10	3	4	1	3	5	26
		38.5%	11.5%	15.4%	3.8%	11.5%	19.2%	100.0%
		5.0%	3.2%	6.6%	4.2%	23.1%	100.0%	6.5%
		2.5%	.8%	1.0%	.3%	.8%	1.3%	6.5%
Total		202	93	61	24	13	5	398
		50.8%	23.4%	15.3%	6.0%	3.3%	1.3%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		50.8%	23.4%	15.3%	6.0%	3.3%	1.3%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I started regular keep fit exercises								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	118						118
		100.0%						100.0%
		65.6%						26.9%
		26.9%						26.9%
	36-45	48	64	42				154
		31.2%	41.6%	27.3%				100.0%
		26.7%	69.6%	50.6%				35.2%
		11.0%	14.6%	9.6%				35.2%
	46-55	13	24	37	37	17	1	129
		10.1%	18.6%	28.7%	28.7%	13.2%	.8%	100.0%
		7.2%	26.1%	44.6%	82.2%	63.0%	9.1%	29.5%
		3.0%	5.5%	8.4%	8.4%	3.9%	.2%	29.5%
	56+	1	4	4	8	10	10	37
		2.7%	10.8%	10.8%	21.6%	27.0%	27.0%	100.0%
		.6%	4.3%	4.8%	17.8%	37.0%	90.9%	8.4%
		.2%	.9%	.9%	1.8%	2.3%	2.3%	8.4%
Total		180	92	83	45	27	11	438
		41.1%	21.0%	18.9%	10.3%	6.2%	2.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		41.1%	21.0%	18.9%	10.3%	6.2%	2.5%	100.0%

I started being more careful and selective in my eating habits

		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	175						175
		100.0%						100.0%
		70.3%						24.4%
		24.4%						24.4%
	36-45	63	126	77				266
		23.7%	47.4%	28.9%				100.0%
		25.3%	82.9%	55.0%				37.0%
		8.8%	17.5%	10.7%				37.0%
	46-55	9	24	56	84	39		212
		4.2%	11.3%	26.4%	39.6%	18.4%		100.0%
		3.6%	15.8%	40.0%	88.4%	62.9%		29.5%
		1.3%	3.3%	7.8%	11.7%	5.4%		29.5%
	56+	2	2	7	11	23	20	65
		3.1%	3.1%	10.8%	16.9%	35.4%	30.8%	100.0%
		.8%	1.3%	5.0%	11.6%	37.1%	100.0%	9.1%
		.3%	.3%	1.0%	1.5%	3.2%	2.8%	9.1%
Total		249	152	140	95	62	20	718
		34.7%	21.2%	19.5%	13.2%	8.6%	2.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		34.7%	21.2%	19.5%	13.2%	8.6%	2.8%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I realised how much unutilised potential lay within me

		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	247						247
		100.0%						100.0%
		70.6%						27.8%
		27.8%						27.8%
	36-45	76	186	73		1		336
		22.6%	55.4%	21.7%		.3%		100.0%
		21.7%	78.2%	50.0%		1.9%		37.8%
		8.5%	20.9%	8.2%		.1%		37.8%
	46-55	21	45	67	77	30		240
		8.8%	18.8%	27.9%	32.1%	12.5%		100.0%
		6.0%	18.9%	45.9%	82.8%	55.6%		27.0%
		2.4%	5.1%	7.5%	8.7%	3.4%		27.0%
	56+	6	7	6	16	23	8	66
		9.1%	10.6%	9.1%	24.2%	34.8%	12.1%	100.0%
		1.7%	2.9%	4.1%	17.2%	42.6%	100.0%	7.4%
		.7%	.8%	.7%	1.8%	2.6%	.9%	7.4%
Total		350	238	146	93	54	8	889
		39.4%	26.8%	16.4%	10.5%	6.1%	.9%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		39.4%	26.8%	16.4%	10.5%	6.1%	.9%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I had renewed interest in my married

		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	120						120
		100.0%						100.0%
		71.4%						21.6%
		21.6%						21.6%
	36-45	34	127	67	1	1		230
		14.8%	55.2%	29.1%	.4%	.4%		100.0%
		20.2%	85.8%	52.3%	1.7%	2.2%		41.4%
		6.1%	22.8%	12.1%	.2%	.2%		41.4%
	46-55	9	19	55	51	29		163
		5.5%	11.7%	33.7%	31.3%	17.8%		100.0%
		5.4%	12.8%	43.0%	87.9%	63.0%		29.3%
		1.6%	3.4%	9.9%	9.2%	5.2%		29.3%
	56+	5	2	6	6	16	8	43
		11.6%	4.7%	14.0%	14.0%	37.2%	18.6%	100.0%
		3.0%	1.4%	4.7%	10.3%	34.8%	100.0%	7.7%
		.9%	.4%	1.1%	1.1%	2.9%	1.4%	7.7%
Total		168	148	128	58	46	8	556
		30.2%	26.6%	23.0%	10.4%	8.3%	1.4%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		30.2%	26.6%	23.0%	10.4%	8.3%	1.4%	100.0%

I involved God in most aspects of my life

		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	270						270
		100.0%						100.0%
		58.2%						26.8%
		26.8%						26.8%
	36-45	126	178	76				380
		33.2%	46.8%	20.0%				100.0%
		27.2%	78.1%	45.5%				37.7%
		12.5%	17.6%	7.5%				37.7%
	46-55	53	48	81	78	26		286
		18.5%	16.8%	28.3%	27.3%	9.1%		100.0%
		11.4%	21.1%	48.5%	83.0%	59.1%		28.3%
		5.3%	4.8%	8.0%	7.7%	2.6%		28.3%
	56+	15	2	10	16	18	12	73
		20.5%	2.7%	13.7%	21.9%	24.7%	16.4%	100.0%
		3.2%	.9%	6.0%	17.0%	40.9%	100.0%	7.2%
		1.5%	.2%	1.0%	1.6%	1.8%	1.2%	7.2%
Total		464	228	167	94	44	12	1009
		46.0%	22.6%	16.6%	9.3%	4.4%	1.2%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		46.0%	22.6%	16.6%	9.3%	4.4%	1.2%	100.0%

I rediscovered my faith afresh in Jesus							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	220						220
	100.0%						100.0%
	62.5%						25.5%
	25.5%						25.5%
36-45	88	159	72				319
	27.6%	49.8%	22.6%				100.0%
	25.0%	74.0%	46.5%				36.9%
	10.2%	18.4%	8.3%				36.9%
46-55	34	48	76	70	24		252
	13.5%	19.0%	30.2%	27.8%	9.5%		100.0%
	9.7%	22.3%	49.0%	77.8%	57.1%		29.2%
	3.9%	5.6%	8.8%	8.1%	2.8%		29.2%
56+	10	8	7	20	18	10	73
	13.7%	11.0%	9.6%	27.4%	24.7%	13.7%	100.0%
	2.8%	3.7%	4.5%	22.2%	42.9%	100.0%	8.4%
	1.2%	.9%	.8%	2.3%	2.1%	1.2%	8.4%
Total	352	215	155	90	42	10	864
	40.7%	24.9%	17.9%	10.4%	4.9%	1.2%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	40.7%	24.9%	17.9%	10.4%	4.9%	1.2%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Self-identity with percentages:

Who am I beyond being someone's husband or wife							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	52						52
	100.0%						100.0%
	44.8%						14.3%
	14.3%						14.3%
36-45	48	81	39				168
	28.6%	48.2%	23.2%				100.0%
	41.4%	77.9%	53.4%				46.3%
	13.2%	22.3%	10.7%				46.3%
46-55	15	17	31	34	14		111
	13.5%	15.3%	27.9%	30.6%	12.6%		100.0%
	12.9%	16.3%	42.5%	89.5%	66.7%		30.6%
	4.1%	4.7%	8.5%	9.4%	3.9%		30.6%
56+	1	6	3	4	7	11	32
	3.1%	18.8%	9.4%	12.5%	21.9%	34.4%	100.0%
	.9%	5.8%	4.1%	10.5%	33.3%	100.0%	8.8%
	.3%	1.7%	.8%	1.1%	1.9%	3.0%	8.8%
Total	116	104	73	38	21	11	363
	32.0%	28.7%	20.1%	10.5%	5.8%	3.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	32.0%	28.7%	20.1%	10.5%	5.8%	3.0%	100.0%

Who am I beyond being someone's father or mother							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	50						50
	100.0%						100.0%
	45.5%						14.0%
	14.0%						14.0%
36-45	42	78	35				155
	27.1%	50.3%	22.6%				100.0%
	38.2%	75.0%	53.0%				43.5%
	11.8%	21.9%	9.8%				43.5%
46-55	14	22	27	36	18		117
	12.0%	18.8%	23.1%	30.8%	15.4%		100.0%
	12.7%	21.2%	40.9%	92.3%	62.1%		32.9%
	3.9%	6.2%	7.6%	10.1%	5.1%		32.9%
56+	4	4	4	3	11	8	34
	11.8%	11.8%	11.8%	8.8%	32.4%	23.5%	100.0%
	3.6%	3.8%	6.1%	7.7%	37.9%	100.0%	9.6%
	1.1%	1.1%	1.1%	.8%	3.1%	2.2%	9.6%
Total	110	104	66	39	29	8	356
	30.9%	29.2%	18.5%	11.0%	8.1%	2.2%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	30.9%	29.2%	18.5%	11.0%	8.1%	2.2%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I was bothered by my physical appearance							
Age of change							Total
	30-35	36-40	41-45	46-50	51-55	56+	
Age 30-35	143						143
	100.0%						100.0%
	72.6%						28.5%
	28.5%						28.5%
36-45	40	102	56				198
	20.2%	51.5%	28.3%				100.0%
	20.3%	82.3%	57.7%				39.5%
	8.0%	20.4%	11.2%				39.5%
46-55	10	20	37	47	17		131
	7.6%	15.3%	28.2%	35.9%	13.0%		100.0%
	5.1%	16.1%	38.1%	90.4%	65.4%		26.1%
	2.0%	4.0%	7.4%	9.4%	3.4%		26.1%
56+	4	2	4	5	9	5	29
	13.8%	6.9%	13.8%	17.2%	31.0%	17.2%	100.0%
	2.0%	1.6%	4.1%	9.6%	34.6%	100.0%	5.8%
	.8%	.4%	.8%	1.0%	1.8%	1.0%	5.8%
Total	197	124	97	52	26	5	501
	39.3%	24.8%	19.4%	10.4%	5.2%	1.0%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	39.3%	24.8%	19.4%	10.4%	5.2%	1.0%	100.0%

I have been dissatisfied with my level of education								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	228						228
		100.0%						100.0%
		60.2%						31.8%
		31.8%						31.8%
	36-45	113	128	54				295
		38.3%	43.4%	18.3%				100.0%
		29.8%	73.1%	55.1%				41.1%
		15.7%	17.8%	7.5%				41.1%
	46-55	30	40	36	41	10		157
		19.1%	25.5%	22.9%	26.1%	6.4%		100.0%
		7.9%	22.9%	36.7%	89.1%	66.7%		21.9%
		4.2%	5.6%	5.0%	5.7%	1.4%		21.9%
	56+	8	7	8	5	5	5	38
		21.1%	18.4%	21.1%	13.2%	13.2%	13.2%	100.0%
		2.1%	4.0%	8.2%	10.9%	33.3%	100.0%	5.3%
		1.1%	1.0%	1.1%	.7%	.7%	.7%	5.3%
Total		379	175	98	46	15	5	718
		52.8%	24.4%	13.6%	6.4%	2.1%	.7%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		52.8%	24.4%	13.6%	6.4%	2.1%	.7%	100.0%

Trigger: with percentages

I left regular employment through								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	78						78
		100.0%						100.0%
		42.9%						17.3%
		17.3%						17.3%
	36-45	78	60	22				160
		48.8%	37.5%	13.8%				100.0%
		42.9%	65.2%	31.0%				35.6%
		17.3%	13.3%	4.9%				35.6%
	46-55	22	28	43	41	21		155
		14.2%	18.1%	27.7%	26.5%	13.5%		100.0%
		12.1%	30.4%	60.6%	82.0%	53.8%		34.4%
		4.9%	6.2%	9.6%	9.1%	4.7%		34.4%
	56+	4	4	6	9	18	16	57
		7.0%	7.0%	10.5%	15.8%	31.6%	28.1%	100.0%
		2.2%	4.3%	8.5%	18.0%	46.2%	100.0%	12.7%
		.9%	.9%	1.3%	2.0%	4.0%	3.6%	12.7%
Total		182	92	71	50	39	16	450
		40.4%	20.4%	15.8%	11.1%	8.7%	3.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		40.4%	20.4%	15.8%	11.1%	8.7%	3.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

My children left home								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	34						34
		100.0%						100.0%
		38.2%						8.7%
		8.7%						8.7%
	36-45	32	69	40				141
		22.7%	48.9%	28.4%				100.0%
		36.0%	69.0%	38.1%				35.9%
		8.1%	17.6%	10.2%				35.9%
	46-55	18	24	58	49	20		169
		10.7%	14.2%	34.3%	29.0%	11.8%		100.0%
		20.2%	24.0%	55.2%	90.7%	64.5%		43.0%
		4.6%	6.1%	14.8%	12.5%	5.1%		43.0%
	56+	5	7	7	5	11	14	49
		10.2%	14.3%	14.3%	10.2%	22.4%	28.6%	100.0%
		5.6%	7.0%	6.7%	9.3%	35.5%	100.0%	12.5%
		1.3%	1.8%	1.8%	1.3%	2.8%	3.6%	12.5%
Total		89	100	105	54	31	14	393
		22.6%	25.4%	26.7%	13.7%	7.9%	3.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		22.6%	25.4%	26.7%	13.7%	7.9%	3.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I started taking care of ailing parents								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	95						95
		100.0%						100.0%
		43.2%						17.1%
		17.1%						17.1%
	36-45	86	88	39				213
		40.4%	41.3%	18.3%				100.0%
		39.1%	63.3%	36.1%				38.3%
		15.5%	15.8%	7.0%				38.3%
	46-55	35	39	56	37	17		184
		19.0%	21.2%	30.4%	20.1%	9.2%		100.0%
		15.9%	28.1%	51.9%	77.1%	54.8%		33.1%
		6.3%	7.0%	10.1%	6.7%	3.1%		33.1%
	56+	4	12	13	11	14	10	64
		6.3%	18.8%	20.3%	17.2%	21.9%	15.6%	100.0%
		1.8%	8.6%	12.0%	22.9%	45.2%	100.0%	11.5%
		.7%	2.2%	2.3%	2.0%	2.5%	1.8%	11.5%
Total		220	139	108	48	31	10	556
		39.6%	25.0%	19.4%	8.6%	5.6%	1.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		39.6%	25.0%	19.4%	8.6%	5.6%	1.8%	100.0%

I started taking care of my nephews/nieces left as orphans								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	71						71
		100.0%						100.0%
		39.7%						18.4%
		18.4%						18.4%
	36-45	56	62	20				138
		40.6%	44.9%	14.5%				100.0%
		31.3%	65.3%	36.4%				35.8%
		14.5%	16.1%	5.2%				35.8%
	46-55	39	30	30	30	8		137
		28.5%	21.9%	21.9%	21.9%	5.8%		100.0%
		21.8%	31.6%	54.5%	83.3%	44.4%		35.6%
		10.1%	7.8%	7.8%	7.8%	2.1%		35.6%
	56+	13	3	5	6	10	2	39
		33.3%	7.7%	12.8%	15.4%	25.6%	5.1%	100.0%
		7.3%	3.2%	9.1%	16.7%	55.6%	100.0%	10.1%
		3.4%	.8%	1.3%	1.6%	2.6%	.5%	10.1%
Total		179	95	55	36	18	2	385
		46.5%	24.7%	14.3%	9.4%	4.7%	.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		46.5%	24.7%	14.3%	9.4%	4.7%	.5%	100.0%

My health generally deteriorated								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	48						48
		100.0%						100.0%
		55.8%						16.6%
		16.6%						16.6%
	36-45	32	49	17				98
		32.7%	50.0%	17.3%				100.0%
		37.2%	74.2%	37.8%				33.8%
		11.0%	16.9%	5.9%				33.8%
	46-55	6	13	24	41	20		104
		5.8%	12.5%	23.1%	39.4%	19.2%		100.0%
		7.0%	19.7%	53.3%	87.2%	58.8%		35.9%
		2.1%	4.5%	8.3%	14.1%	6.9%		35.9%
	56+		4	4	6	14	12	40
			10.0%	10.0%	15.0%	35.0%	30.0%	100.0%
			6.1%	8.9%	12.8%	41.2%	100.0%	13.8%
			1.4%	1.4%	2.1%	4.8%	4.1%	13.8%
Total		86	66	45	47	34	12	290
		29.7%	22.8%	15.5%	16.2%	11.7%	4.1%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		29.7%	22.8%	15.5%	16.2%	11.7%	4.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I lost through death someone very close and dear to me								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	131						131
		100.0%						100.0%
		46.1%						19.2%
		19.2%						19.2%
	36-45	106	105	48				259
		40.9%	40.5%	18.5%				100.0%
		37.3%	66.0%	43.6%				38.0%
		15.5%	15.4%	7.0%				38.0%
	46-55	40	45	56	63	14		218
		18.3%	20.6%	25.7%	28.9%	6.4%		100.0%
		14.1%	28.3%	50.9%	85.1%	35.0%		32.0%
		5.9%	6.6%	8.2%	9.2%	2.1%		32.0%
	56+	7	9	6	11	26	15	74
		9.5%	12.2%	8.1%	14.9%	35.1%	20.3%	100.0%
		2.5%	5.7%	5.5%	14.9%	65.0%	100.0%	10.9%
		1.0%	1.3%	.9%	1.6%	3.8%	2.2%	10.9%
Total		284	159	110	74	40	15	682
		41.6%	23.3%	16.1%	10.9%	5.9%	2.2%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		41.6%	23.3%	16.1%	10.9%	5.9%	2.2%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Someone I loved walked out of my life								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	57						57
		100.0%						100.0%
		45.2%						26.1%
		26.1%						26.1%
	36-45	51	28	10				89
		57.3%	31.5%	11.2%				100.0%
		40.5%	70.0%	38.5%				40.8%
		23.4%	12.8%	4.6%				40.8%
	46-55	14	11	11	10	6		52
		26.9%	21.2%	21.2%	19.2%	11.5%		100.0%
		11.1%	27.5%	42.3%	76.9%	66.7%		23.9%
		6.4%	5.0%	5.0%	4.6%	2.8%		23.9%
	56+	4	1	5	3	3	4	20
		20.0%	5.0%	25.0%	15.0%	15.0%	20.0%	100.0%
		3.2%	2.5%	19.2%	23.1%	33.3%	100.0%	9.2%
		1.8%	.5%	2.3%	1.4%	1.4%	1.8%	9.2%
Total		126	40	26	13	9	4	218
		57.8%	18.3%	11.9%	6.0%	4.1%	1.8%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		57.8%	18.3%	11.9%	6.0%	4.1%	1.8%	100.0%

Work Manifestations With Percentages

Dissatisfied with work								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	87						87
		100.0%						100.0%
		47.0%						16.9%
		16.9%						16.9%
	36-45	73	118	34				225
		32.4%	52.4%	15.1%				100.0%
		39.5%	71.1%	43.0%				43.7%
		14.2%	22.9%	6.6%				43.7%
	46-55	22	40	41	43	12		158
		13.9%	25.3%	25.9%	27.2%	7.6%		100.0%
		11.9%	24.1%	51.9%	76.8%	52.2%		30.7%
		4.3%	7.8%	8.0%	8.3%	2.3%		30.7%
	56+	3	8	4	13	11	6	45
		6.7%	17.8%	8.9%	28.9%	24.4%	13.3%	100.0%
		1.6%	4.8%	5.1%	23.2%	47.8%	100.0%	8.7%
		.6%	1.6%	.8%	2.5%	2.1%	1.2%	8.7%
Total		185	166	79	56	23	6	515
		35.9%	32.2%	15.3%	10.9%	4.5%	1.2%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		35.9%	32.2%	15.3%	10.9%	4.5%	1.2%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Wasted my best years on my employer								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	41						41
		100.0%						100.0%
		31.1%						12.0%
		12.0%						12.0%
	36-45	69	62	16				147
		46.9%	42.2%	10.9%				100.0%
		52.3%	67.4%	23.5%				42.9%
		20.1%	18.1%	4.7%				42.9%
	46-55	19	25	43	27	8		122
		15.6%	20.5%	35.2%	22.1%	6.6%		100.0%
		14.4%	27.2%	63.2%	90.0%	40.0%		35.6%
		5.5%	7.3%	12.5%	7.9%	2.3%		35.6%
	56+	3	5	9	3	12	1	33
		9.1%	15.2%	27.3%	9.1%	36.4%	3.0%	100.0%
		2.3%	5.4%	13.2%	10.0%	60.0%	100.0%	9.6%
		.9%	1.5%	2.6%	.9%	3.5%	.3%	9.6%
Total		132	92	68	30	20	1	343
		38.5%	26.8%	19.8%	8.7%	5.8%	.3%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		38.5%	26.8%	19.8%	8.7%	5.8%	.3%	100.0%

Fears of having enough money to live on after retirement								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	57						57
		100.0%						100.0%
		69.5%						15.5%
		15.5%						15.5%
	36-45	19	78	59				156
		12.2%	50.0%	37.8%				100.0%
		23.2%	90.7%	70.2%				42.4%
		5.2%	21.2%	16.0%				42.4%
	46-55	6	7	21	53	32		119
		5.0%	5.9%	17.6%	44.5%	26.9%		100.0%
		7.3%	8.1%	25.0%	94.6%	74.4%		32.3%
		1.6%	1.9%	5.7%	14.4%	8.7%		32.3%
	56+		1	4	3	11	17	36
			2.8%	11.1%	8.3%	30.6%	47.2%	100.0%
			1.2%	4.8%	5.4%	25.6%	100.0%	9.8%
			.3%	1.1%	.8%	3.0%	4.6%	9.8%
Total		82	86	84	56	43	17	368
		22.3%	23.4%	22.8%	15.2%	11.7%	4.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		22.3%	23.4%	22.8%	15.2%	11.7%	4.6%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Fears of what I will do with my life after retirement								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	52						52
		100.0%						100.0%
		76.5%						16.0%
		16.0%						16.0%
	36-45	10	63	54				127
		7.9%	49.6%	42.5%				100.0%
		14.7%	91.3%	71.1%				39.2%
		3.1%	19.4%	16.7%				39.2%
	46-55	5	6	20	43	33		107
		4.7%	5.6%	18.7%	40.2%	30.8%		100.0%
		7.4%	8.7%	26.3%	91.5%	73.3%		33.0%
		1.5%	1.9%	6.2%	13.3%	10.2%		33.0%
	56+	1		2	4	12	19	38
		2.6%		5.3%	10.5%	31.6%	50.0%	100.0%
		1.5%		2.6%	8.5%	26.7%	100.0%	11.7%
		.3%		.6%	1.2%	3.7%	5.9%	11.7%
Total		68	69	76	47	45	19	324
		21.0%	21.3%	23.5%	14.5%	13.9%	5.9%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		21.0%	21.3%	23.5%	14.5%	13.9%	5.9%	100.0%

Fears of where I will call home after retirement								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	49						49
		100.0%						100.0%
		67.1%						17.7%
		17.7%						17.7%
	36-45	20	60	47				127
		15.7%	47.2%	37.0%				100.0%
		27.4%	90.9%	75.8%				45.8%
		7.2%	21.7%	17.0%				45.8%
	46-55	4	5	14	31	21		75
		5.3%	6.7%	18.7%	41.3%	28.0%		100.0%
		5.5%	7.6%	22.6%	81.6%	87.5%		27.1%
		1.4%	1.8%	5.1%	11.2%	7.6%		27.1%
	56+		1	1	7	3	14	26
			3.8%	3.8%	26.9%	11.5%	53.8%	100.0%
			1.5%	1.6%	18.4%	12.5%	100.0%	9.4%
			.4%	.4%	2.5%	1.1%	5.1%	9.4%
Total		73	66	62	38	24	14	277
		26.4%	23.8%	22.4%	13.7%	8.7%	5.1%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		26.4%	23.8%	22.4%	13.7%	8.7%	5.1%	100.0%

KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

I have been much bothered by inadequate finances								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	260						260
		100.0%						100.0%
		65.5%						28.4%
		28.4%						28.4%
	36-45	109	177	89				375
		29.1%	47.2%	23.7%				100.0%
		27.5%	79.4%	57.1%				40.9%
		11.9%	19.3%	9.7%				40.9%
	46-55	24	40	58	71	29		222
		10.8%	18.0%	26.1%	32.0%	13.1%		100.0%
		6.0%	17.9%	37.2%	86.6%	61.7%		24.2%
		2.6%	4.4%	6.3%	7.7%	3.2%		24.2%
	56+	4	6	9	11	18	12	60
		6.7%	10.0%	15.0%	18.3%	30.0%	20.0%	100.0%
		1.0%	2.7%	5.8%	13.4%	38.3%	100.0%	6.5%
		.4%	.7%	1.0%	1.2%	2.0%	1.3%	6.5%
Total		397	223	156	82	47	12	917
		43.3%	24.3%	17.0%	8.9%	5.1%	1.3%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		43.3%	24.3%	17.0%	8.9%	5.1%	1.3%	100.0%

Spiritual Changes

I have been unsure of my Christian faith								
		Age of change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	61						61
		100.0%						100.0%
		34.3%						17.7%
		17.7%						17.7%
	36-45	77	55	17				149
		51.7%	36.9%	11.4%				100.0%
		43.3%	62.5%	36.2%				43.2%
		22.3%	15.9%	4.9%				43.2%
	46-55	33	30	24	14	8		109
		30.3%	27.5%	22.0%	12.8%	7.3%		100.0%
		18.5%	34.1%	51.1%	77.8%	66.7%		31.6%
		9.6%	8.7%	7.0%	4.1%	2.3%		31.6%
	56+	7	3	6	4	4	2	26
		26.9%	11.5%	23.1%	15.4%	15.4%	7.7%	100.0%
		3.9%	3.4%	12.8%	22.2%	33.3%	100.0%	7.5%
		2.0%	.9%	1.7%	1.2%	1.2%	.6%	7.5%
Total		178	88	47	18	12	2	345
		51.6%	25.5%	13.6%	5.2%	3.5%	.6%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		51.6%	25.5%	13.6%	5.2%	3.5%	.6%	100.0%

I have been dissatisfied with my professional achievement								
		Age at change						Total
		30-35	36-40	41-45	46-50	51-55	56+	
Age	30-35	214						214
		100.0%						100.0%
		63.3%						30.1%
		30.1%						30.1%
	36-45	90	129	66				285
		31.6%	45.3%	23.2%				100.0%
		26.6%	76.8%	54.1%				40.1%
		12.7%	18.2%	9.3%				40.1%
	46-55	26	35	49	46	18		174
		14.9%	20.1%	28.2%	26.4%	10.3%		100.0%
		7.7%	20.8%	40.2%	85.2%	72.0%		24.5%
		3.7%	4.9%	6.9%	6.5%	2.5%		24.5%
	56+	8	4	7	8	7	3	37
		21.6%	10.8%	18.9%	21.6%	18.9%	8.1%	100.0%
		2.4%	2.4%	5.7%	14.8%	28.0%	100.0%	5.2%
		1.1%	.6%	1.0%	1.1%	1.0%	.4%	5.2%
Total		338	168	122	54	25	3	710
		47.6%	23.7%	17.2%	7.6%	3.5%	.4%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		47.6%	23.7%	17.2%	7.6%	3.5%	.4%	100.0%

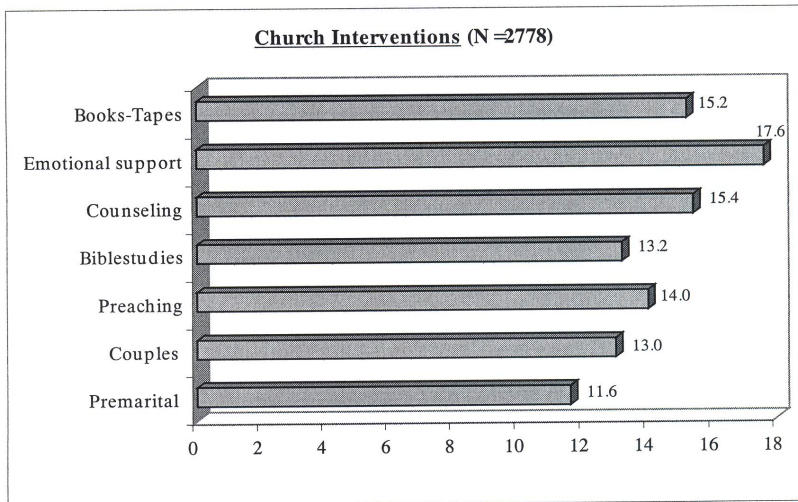
KEY
 Row 1 = Count
 Row 2 = % within age
 Row 3 = % within variables
 Row 4 = Total

Interventions available at SDA Church

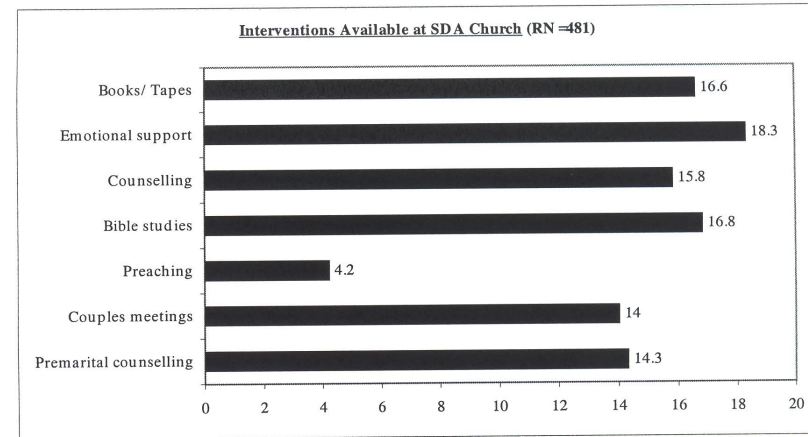
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GRAPHS

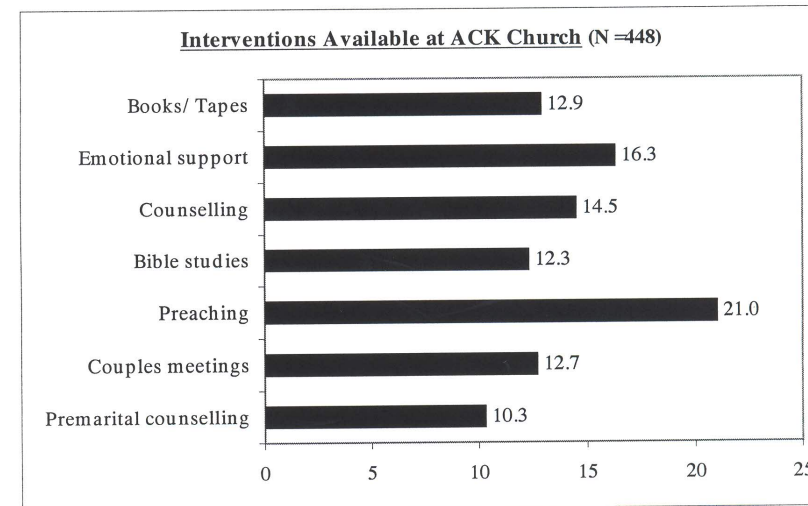
Church interventions:

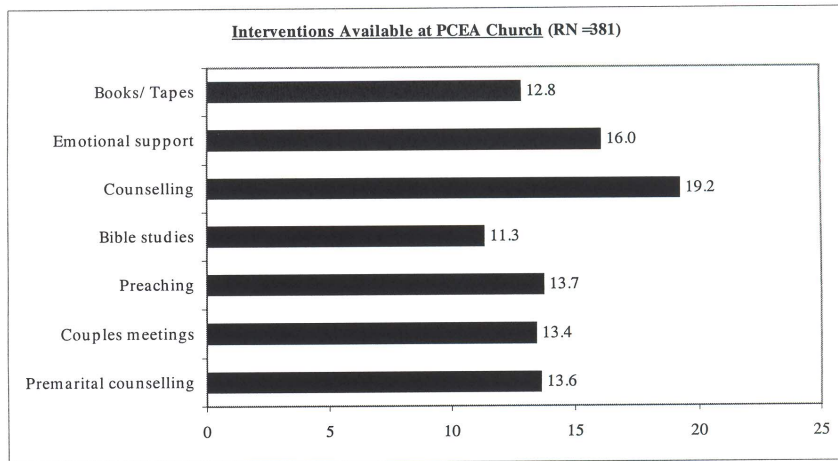
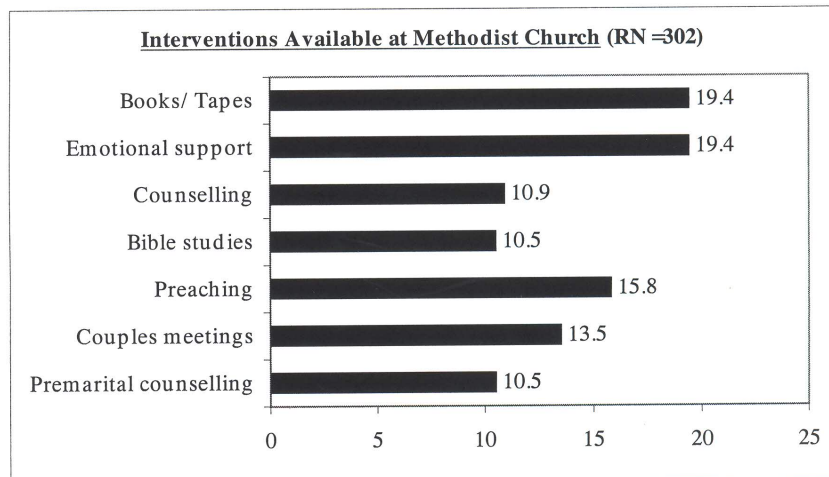
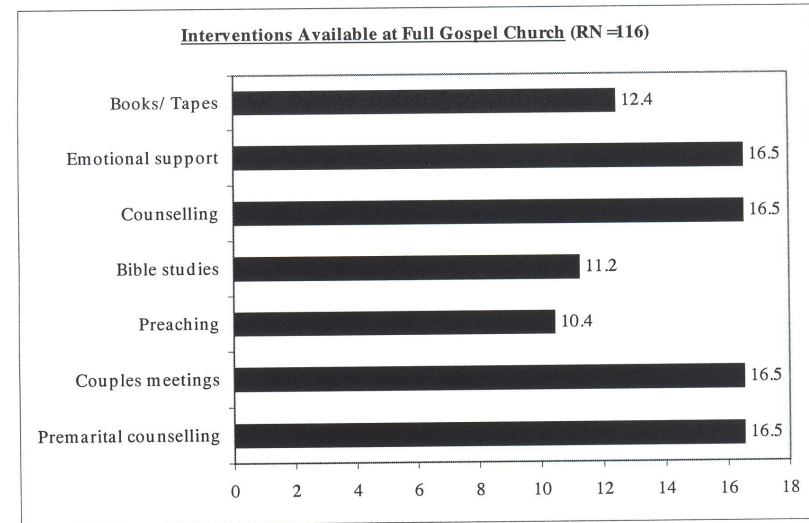
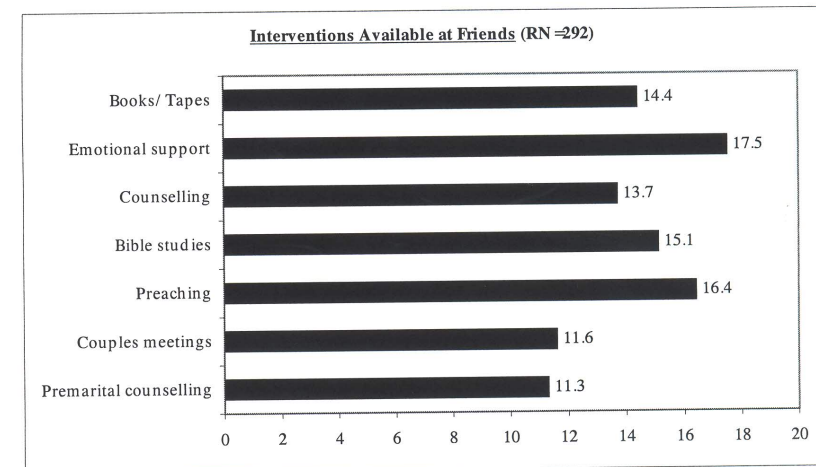


Interventions available at SDA Church

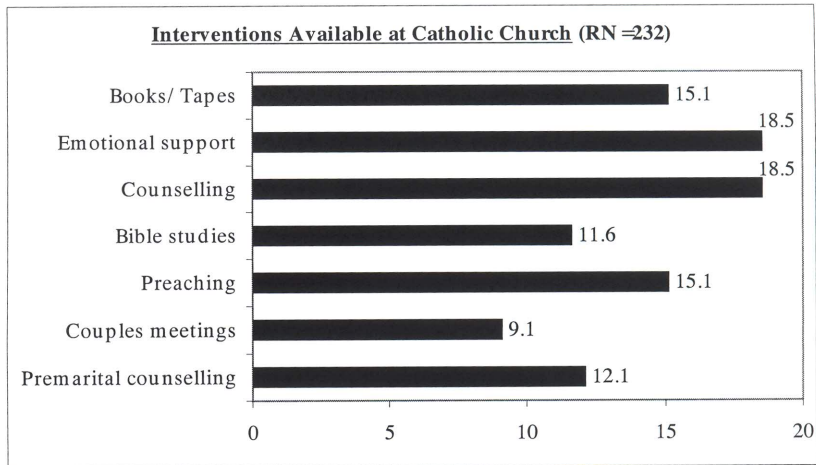


Interventions available at ACK Church

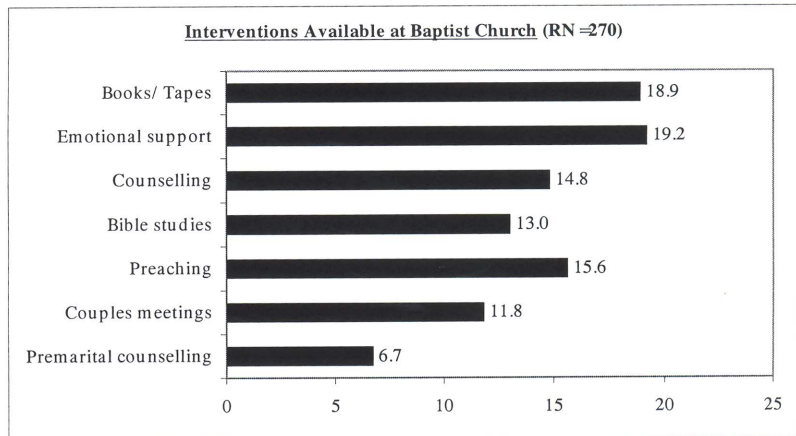


Interventions available at PCEA Church**Interventions available at Methodist****Interventions available at Full Gospel Church****Interventions available at Friends**

Interventions available at Catholic Church



Interventions available at Baptist Church



APPENDIX 10

MAP OF NAIROBI INDICATING THE TWO CLUSTER AREAS

