NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

Parents' Involvement in the Spiritual Nature of Their Children:
A Study of Parents at Good Samaritan Africa Gospel Church

BY

GLADYS CHEPTOO MARITIM

A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Christian Education

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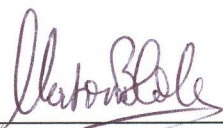
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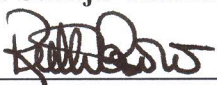of Master of Arts in Christian Education

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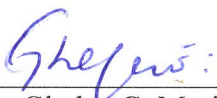Dr. Suraja Raman

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July, 2007

Student's Declaration

PARENTS' INVOLVEMENT IN THE SPIRITUAL NURTURE
OF THEIR CHILDREN: A STUDY OF PARENTS AT
GOOD SAMARITAN AFRICA GOSPEL CHURCH

I declare that this is my original work and has not been submitted to any 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) _____

Gladys C. Maritim

July, 2007

ABSTRACT

This was a descriptive study which sought to investigate the extent to which parents in Good Samaritan Africa Gospel Church are involved in spiritual nurture of their children. The research further investigated the challenges faced by parents as they attempt to perform spiritual nurture. This study was expected to throw light into the performance of parents and the challenges they face so that the Christian educators and leadership of the church may be able to know, help and guide the parents in the spiritual nurture of their children.

Data was collected by use of self-administered questionnaires, which had both open and closed-ended questions. Two knowledgeable persons in the field of educational research tested the instrument for content validity after which a pilot testing was carried out at Karinde Free Methodist Church. Then the questionnaires were distributed to thirty parents. The collected data was analysed statistically and three null hypotheses were tested using the Chi-square test of independence at 0.05 level of significance.

The study revealed that generally parents at Good Samaritan Africa Gospel Church are involved in spiritual nurture of their children regardless of gender, marital status and ages of the children. It was therefore recommended that further research be carried out to find out the children's perception of the spiritual nurture they obtain from their parents and its impact on their lives.

TO:

The glory of God

My husband David K. Maritim and our children,
Faith Cherono and Ebenezer Kipngeno for their moral support

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CHAPTER 1

INTRODUCTION

The moral decadence of a society is symptomatic of the morality lived within families in that society. Today there is evidently a lot of wickedness going on in society: lack of respect for authority, evil moral conduct, cheating, and lying seems to be rampant in our society. This is a reflection of many family situations; some of these vices can be uprooted from individuals' lives through sound teaching emanating from the family. However, in many cases the key people who ought to be giving the sound teaching are not there. Elshof's analysis of trends since the 1960's shows that there is a marked movement from carefully maintaining close family ties to one of relating to family members in an impersonal way. This has impacted on the moral fabric of the society (Elshof 2001, 199-200).

As an antidote to this societal malaise, sound teaching in spiritual nurture is needed which involves the idea of guiding, encouraging, admonishing and disciplining children in the fear of the Lord. This will help guarantee a generation that is God-fearing and dependable for the betterment of the world. When we look at the situation in Africa today, with modernization and technology at its peak, many adults are out in pursuit of improved livelihood at the expense of spiritual nurture.

The Bible mandates parents to be on the forefront in nurturing their children because "Children are a heritage from the Lord" (Psalm. 127:3 NIV). In Deut. 6: 6-9, God

commanded the Israelites to train their children in the home. This implies that even today parents are not exempt from doing the same. In order to uphold this command, and be able to pass it on to present and future generations, parents are to nurture their children by impressing spiritual virtues on their hearts while they are still young. This will ensure that when they grow old they will never forget and will be able to pass on the message to others. Parents are to teach the Word of God to their children at all times in their homes and churches. Christian parents in their homes, churches and society today seem not to be aware of their responsibility and still others have ignored this noble task by failing to do it as required, hence damaging the morals and destiny of their children. This research sought to inquire into the extent to which parents of Good Samaritan Africa Gospel Church are involved in the spiritual nurture of their children.

Good Samaritan Africa Gospel Church (to be abbreviated GSAGC) is situated in Karen-Lang'ata area of Nairobi. The church was started in 1985 and has a membership of 80. The church's attendance ranges from 60- 120 per Sunday. As in any church setting there are diverse kinds of people. Those who attend Sunday services include children, youth, and parents. The researcher in this case was concerned with parents of the church with reference to their involvement in the spiritual nurture of their children.

<div align="center">Problem Statement</div>

Children are a heritage from the Lord and should be nurtured with uttermost care as they develop spiritually. Parents are to teach the Word of God to their children at all times in their homes and churches. However, because many Christian parents are not

aware and still others have ignored this noble task, this study sought to inquire into the extent to which parents of GSAGC are involved in the spiritual nurture of their children. In essence, the researcher sought to inquire into the question, "How are the parents of Good Samaritan Africa Gospel Church (GSAGC) involved in the spiritual nurture of their children?"

Purpose of Study

The purpose of this study was to investigate the involvement of parents of Good Samaritan Africa Gospel Church in the spiritual nurture of their children in order to help them understand their own level of performance. The study also sought to find out the challenges they face in doing so.

Research Questions

1. To what extent are parents in Good Samaritan Africa Gospel Church involved in the spiritual nurture of their children?

2. What challenges do parents in Good Samaritan Africa Gospel Church face in the spiritual nurture of their children?

Significance of the Study

This study will serve as a documented record of factual information pertaining to parents' involvement in the area of spiritual nurture of their children in GSAGC. Christian educators as well as the church leadership of GSAGC will also be able to know how to help and guide these parents in spiritual nurture of their children. The study portrays the realities experienced in an African church since most of the surveys already conducted are mostly done in the West. Thus, the findings are an eye-

opener to parents, Christian educators, church leadership and those concerned with the pastoral care of the family in Africa.

The study will also be helpful to parents from other churches and denominations to assess their performance and participation in the spiritual nurture of their children. Finally, it will also serve as a reference tool for student researchers who wish to do studies in some related field.

Hypotheses

1. Gender differences will not significantly affect parental involvement in the spiritual nurture of their children.

2. Differences in marital status will not significantly affect parental involvement in the spiritual nurture of their children.

3. Differences in ages of the children will not significantly affect parental involvement in the spiritual nurture of their children.

Definitions of Terms

The term **parent** is used here to mean that person who is a "progenitor" (Jess 1983, 456) but also one who has a personal relationship with Jesus Christ as Lord of his/her life. The term is also used for anyone who is assuming the responsibility of raising a child or children regardless of whether the child is a blood relative or not.

Single parent in this study is used with reference to a parent who has never been married at all but has children to raise or to a parent who single-handedly takes responsibility for the spiritual affairs of the family. This may be due to the absence of the spouse, and/or due to his/her lack of commitment to the Lordship of Jesus Christ.

Child/children here refers to son(s) or daughter(s) either by birth or by virtue of being dependent on his/her parent.

 Spiritual nurture is the process of growing the intrinsic human capacity for self-transcendence in which the self is embedded in something greater than self, including sacred (Alley 2002, 5). In this case, it refers to both encouraging and supporting children as they develop spiritually.

A Variable is a measurable characteristic that assumes different values among the subjects. This can be quantified or be assigned to categories e.g. occupation, sex etc. There are three types of variables: dependent, independent and intervening variables. In this study the independent variables are gender, marital status, and age range of children. The dependent variables are the varied ways used to provide spiritual nurture.

Assumption

The researcher assumed that all parents, who single handedly (without the help of a spouse) manage the spiritual affairs of the family owing to the absence of the spouse, either due to his/her lack of commitment to the Lordship of Jesus Christ or by virtue of having divorced, separated or otherwise never married, are the same in their manner of viewing life and spiritual matters, all other things being held constant.

Delimitation

The research will be delimited to parents who are known to be church members of Good Samaritan Africa Gospel Church rather than those who attend the church occasionally.

CHAPTER 2
LITERATURE REVIEW

This section gives an overview of what literature says concerning the area under study. Basically, the researcher interacted with the following themes: an overview of faith development among children, the church's role in helping parents, the challenges involved and a brief review on methodological literature.

Substantive Literature

Faith Development among Children

Gangel and Wilhoit (1996, 26), suggest that the home is the first most important agency for Christian education This implies that parents have the imperative of laying the foundation for any kind of development. In a busy world, children can be easily neglected. Dirks has proposed that faith progresses "through a predictable process of development" (Dirks 2001, 83). For this reason it is a worthy cause for Christian parents to try their best to reproduce in their children the faith they possess and confess. The Scriptures make it distinctly clear that the responsibility of spiritual training lies with the parents. Richards gives the results of a survey conducted to show how parents perceive nurture of their children. He pointed out that most parents consider Christian nurture as important, but have failed to be consistent in helping their children grow in the Word of God. Therefore, he noted that issues which crop up along the way should not at all curtail efforts to pass on a living faith to children who will form the next generation because it is too costly to make a fresh effort later in the child's life (Richards 1983, 186). However busy they may be, Christian parents ought

to make every effort to perform their role in the spiritual development of their children. Rayburn notes that, "not only do children derive their appearance, intelligence, and physical health from their parents, but also they are greatly influenced for good or ill by the family environment and quality of parental nurture" (Rayburn, 2005).

Clyne noted that, "majority of people become Christians when they are young. Therefore, early years are very formative and crucial for spiritual awakening and prime age for conversion" (Clyne 1997, 4). Notably we can say that spiritual development in children is affected by the exposure to which an individual is subjected. Parents are therefore mandated to make concerted efforts to pass on the mantle of faith to their children.

Research has shown that there are so many ways in which spiritual nurture can be enhanced. The following are ways that have been discussed by various authors as useful for parents in their attempt to nurture their children's faith.

Prayer

Prayer is simply talking to God; "it is recognizing our dependence on some higher order of reality" (Zondervan Compact Bible Dictionary, 1994). Prayers offered on a daily basis will cause the children to realize that although they believe that their security lies in their parents, it is actually in God. Prayer has the power to connect individuals to God. When parents form the habit of praying together with their children, each member will feel the sense of connectedness both to God and to one another. Not only does prayer make them feel connected but also it creates a hedge

around them and those they love. If parents take it upon themselves as a duty to pray for their children, without doubt it will yield fruit in due time.

Clark, Brubaker and Zuck say, "fortunate is the child who from his earliest years hears sincere prayer in understandable words about meaningful concerns" (1986, 432). Children begin to realize the importance of prayer long before they comprehend what it is when they see their parents practice it and see or hear the results of those prayers. Therefore, it is important to make them aware of what we pray for. It is also important for parents to communicate to their children the answers to the prayers for those issues raised and prayed for in family prayer moments. Prayer has the power to imprint something in the lives of children and should not be neglected or assumed. A case in point here is the example of Jonathan Edwards, the great church historian in the revival of evangelicalism. It is said of his family of eleven that, "family prayer preceded business of the day, and after supper each evening they took an hour to converse the things of God" (Coleman 1993, 89). Many Christian parents are aware of the benefits of prayer but few of them actually do it. As some say, "it is easier said than done". However, Christian parents are called upon to practice prayer especially for and with their children. It is also worthwhile for parents to be committed and consistent in all their endeavors to spiritually nurture their children

Teaching

"Teaching at home must happen naturally and spontaneously when eating, walking or when tucking the children to bed" (Zuck and Clark 1975, 466). The family affords many avenues for teaching the word of God. No other institution can replace or compensate for the family. It is in the family that there are so many shared moments

that serve to project the parent's faith. Parents can use moments of leisure or moments of doing home chores to teach their children. Also the times of gardening, washing clothes, or cleaning dishes can be opportune moments.

Looking at the Old Testament, one realizes that teaching was an essential part of a Hebrew family (Deut. 6: 4-9 NIV). Unlike what is happening in the present generation where children are sent to school early, Jewish history has it that "until the age of six, children were taught at home" (Stonehouse 1998, 23). Children were held with high regard knowing that the foundation laid in them was of great importance because in them, lay the future of Israel as a nation. It was expected of the parents to narrate to their children the deeds of the Lord because, "it was not your children who saw what he (the Lord) did for you in the desert until you arrived at this place" (Deut.11: 5 NIV). For this reason, children needed to be taught so that they would understand God's preserving power. From this we gather that parents have the role to teach their children. Generally speaking, "there are certain learning experiences that children can have at home which are almost impossible to get in any other setting whether school or church." (Zuck and Clark 1975, 465).

Family togetherness

The first years of life are important because then an individual learns whether the world is cruel or comfortable. It is the foundation on which personality lies (Zuck and Clark 1975, 468). It is important therefore for parents to ensure that they give sufficient time to family get-together activities. A family can organize to have family meetings for discovery, study and prayer. This can be an excellent context for socializing children into the faith. The family time can be a means of contextualizing

faith. "The best time to huddle may be just prior to going to bed or at the dinner table time" (Ratcliff 1992,125). Members of the family can use the time together to share life events freely and this can serve as an avenue for parents to provide spiritual nurture.

Bible stories

Bible stories have been discovered to be a very attractive means to capture children's interest and parents are advised to get started before a child is two years old and be ready to do so regularly to instill a good habit. "Bible stories are not just nice little tales that tickle a child's imagination but they are the basic building blocks for children that provide a strong faith in God especially when told by a loving parent" (Hurt 1988, 7).

The most common problem that may cause parents to fail in this aspect is when they seek to pass on faith using "an inherited holy language when speaking about God" (Hendricks 1980, 11). In this case therefore, there is need for parents to develop simple ways of sharing their faith without being irrelevant. As Hendricks put it, "there is no special theology for children but special ways of talking to children about God" (Hendricks 1980, 11). In this age of "busyness" parents are advised to maximize time in the evenings to share Bible stories with their children.

Scripture memorization

Parents should teach their children to memorize Scripture from as early as possible. This will enhance the child's incorporation of biblical truths from the memory verses quite early. The parent should not only teach verses to be learnt by memory but also

expound on the morals therein. Helping our children to learn memory verses is very significant because later in life the verses they learn may be useful in combating temptation that is bound to arise. In the example of Jesus, he was able to defeat Satan by quoting Scripture that he had committed to memory. As Clark, Brubaker and Zuck have correctly observed,

> God uses His word not only to convict of sin but also to guide in right and holy living. Memorized Scripture can help children obey authority, find encouragement, resist temptation, witness, make decisions to glorify the Lord, express their thoughts to God, claim God's promises and prepare for the future (1986, 388).

It is also worthwhile for parents to provide a personal Bible for each of their children, especially to school age children who are able to read. The idea in doing this is to help children learn to search Scripture for themselves. The children are also brought to reject the notion that Bible reading and possessing is for adults.

Modeling

A godly home becomes a message in itself because children will learn by example. The best way to teach children kindness, cooperation, respect and reverence toward God and the Bible is for parents to demonstrate these characteristics. In other words, this is to say instruction's first consideration is the personal spiritual life of the teacher (parent). Thus, one who communicates the Word must be one who lives it. "Communication of a living faith calls for living faith in the instructor" (Richards 1983, 23). In essence Richards is calling upon parents to be teachers and doers of the Word. Further, Colkmire says that parents' "responsibility goes beyond transmitting facts, we must live godly lives before our children" (1993, 12).

The Bible is quick to remind parents, "Fathers, do not exasperate your children, or they may lose heart" (Col. 3:21 NIV). In essence this verse calls on Christian parents to watch the way they handle their children, especially in disciplining. They should be careful not to discipline in anger but in love. Out of this, children will realize that a parent's spanking is done with concern and love and thus, will identify with that parent in good relationship not bitterness. The child will find it easy to identify with a model that corrects in love rather than in anger.

It is important to expose a child to a variety of behavioral models. Significantly God designed this in the family. This is so in the sense that there are different types of models within one family. There is the example of brothers and sisters as well as that of the extended family members. Each person should see to it that they set a good example for their younger family members. God holds parents responsible for their children's evil behavior and brings judgment upon parents who fail to nurture their children spiritually (1 Sam 2:12-36 NIV). It is important for acts and words to be welded together.

Church attendance

In discussing foundations for Christian nurture, Clark, Brubaker and Zuck propose that the church and the home function like siamese twins and parents are advised to take their children with them to church worship. The church serves to complement the home as it endeavors to pass faith on to children. They further say that church programs should be attractive and motivating so as to encourage meaningful participation (1986, 33). It is imperative that parents and their children attend church not as a ritual but as part of nurturing their faith. As much as this is good, Swindoll

rightly observes that there is a great misunderstanding amongst parents concerning this. Most parents think that "making sure that the child is in Sunday school, and church at an early age" is enough to make the children grow in faith (1988, 89). This, therefore, obliges the parents to realize that there is more to merely taking the child to church; spiritual nurture takes time, diligence, wisdom, and above all, help from God. Gangel and Wilhoit (1996, 26)observe that the church serves as a place for parents to find role models and also for them to exercise spiritual nurturing through participation in the church's program for children.

Choice of friends

As a Christian parent, one should help his/her children to choose good friends without being manipulative. Clark, Brubaker and Zuck have noted that the moral climate of the neighborhood and permissiveness or tyranny of parents can have great impact on children. However, amidst this, Christian parents need to prepare their children to establish fine relationships (1986, 37). As the Scripture says, "bad company corrupts good character" (1 Cor. 15:33 NIV). Parents ought to provide clear teachings and guidance to children that will enable them make informed choices in regard to good friends. This does not mean the parent should be restrictive; rather, they should be vigilant to give counsel to their children.

Choice of school

Anthony points out that parents have a choice to make in regards to where they send their children to school. Further he recounts, "A balanced foundation for children to learn and grow is created in an environment where the home, school and church each present the same messages of biblically based character, values and purpose" (2001,

276). In this sense therefore, the school that Christian parents choose to send their children, is important in the development of faith in these children. An important role that parents ought to perform then is to choose Christian schools that will not mar the foundation of faith they have laid for and in their children. With the presence of a chaplain in such schools, the teaching received at home will be reinforced and engrained in the children. In Christian schools, through guidance and counseling, children will become more focused and thus their spiritual formation is enhanced. Clark and others interject that, "the purpose of Christian schools is to provide sound academic instruction integrated with an evangelical Christian view of God and the world" (1986, 607).

Church's Input in Spiritual Nurture

So much has been said about the church's role in facilitating the parents to nurture their children. Anthony puts it clearly that, "family life education should be centered in the home, supported by the church" (2001, 195). One way in which the church can assist to foster "religious education in the home is by helping to prepare parents for child-rearing tasks. This includes special classes for parents, prospective parents" (Ratcliff 1992, 125). Many fathers and mothers may not know how to do certain things that relate to faith development of their children, so the church may need to assist them. The church's main responsibility is to support the family efforts to provide Christian education and to equip parents in performing their role. However, parents have a much larger part to play than the church in spiritual development and training of children. According to Yandian, research shows that, "spiritual development should be home centered, church supported" (Yandian 2004). As Clark, Brubaker and Zuck put it, "The home is responsible for training children, but the

church is responsible for equipping parents in how to train their children" (1986, 33). This is what Anthony refers to as family empowerment.

Further still, the church could involve parents in the children's program. The church ought to realize that its future relies on the young generation and therefore it needs to provide children's programs that will enhance faith development in the youngsters (Anthony 1992, 185). The success of these programs depends upon both the family and the church as a community of faith working hand in hand. Therefore, the parents ought to be included in the development and staffing of children's programs within the church rather than segregated, as seen in many churches today. In essence the church programs should have a sense of balance, not scattered treatment of the different sections. This implies inviting parents to children's programs and vice versa (Richards 1983, 201).

The church has the important task of providing opportunities for children to worship with the adults without creating experiences that children must conform to adult standards. The church should encourage fellowship among children and finally the church should encourage children to express their spiritual gifts for the benefit of the body of Christ (Choun and Lawson 1993, 25). In essence, the church is to provide intergenerational integrated programs, not isolated programs that have no bearing upon each other (Sciarra 2002). Because the Christian life is an ongoing process of spiritual formation, the church must provide teaching and learning opportunities across generations (Gangel and Wilhoit 1996, 78).

Challenges Parents Face as they Seek to Nurture their Children Spiritually

Looking at the trend of events in this generation, it is inevitable that family unity is in jeopardy. This is because both parents have to look for jobs in order to provide financially for family needs. The children, therefore, are left in the care of babysitters or they are sent to school at a very early age. The result will be a generation that has little experience of the influence of parental modeling. The challenge with working parents is that family togetherness is lessened because everyone will come home extremely tired and so minimal time together is spent (Clark et. al. 1986, 43). Children who go to school early in life lose a strong emotional attachment to their parents and this impacts negatively on them. The presence of house-helps or baby-sitters has its own disadvantages. Since children spend most of their free time with house-helps they may be influenced in ways that are contrary to the parents' values and expectations for their lives. Yet Swindoll says, "When it comes to rearing children, knowing your child is primary but this takes time, careful observation, diligent study, prayer and wisdom but all this requires time" (1988, 89). Therefore, parents need to create time for their children. To this point Worthington and Worthington add, "Parents want to spend more time with their children but they can't seem to make themselves do it" (1995, 39). This is a huge challenge presented to parents today.

Modernization has become a growing challenge to societies with long existing traditions. It has eroded the traditional environment where life was more communal than individual and thus has created a gradual weakening of whatever good intentions parents have for their children (Balswick & Balswick 1989, 56). This has in effect had a lot of bearing on children's faith especially in regard to the role models being

portrayed. In traditional society the extended family would serve as models but with modernization this has been disrupted. There is so much in the media that works to negate whatever good parents try to implant in their children. Therefore, the exposure to "unscreened" mass media poses another challenge.

As children grow they form sub-cultures among themselves, especially during adolescence, and these to some extent have an impact on the Christian nurture foundations laid by the parents. These social relationships lead to peer pressure, a strong influence on youth behavior that serves to destroy any good virtues parents have attempted to inculcate in their children as they were growing up (Balswick & Balswick 1989, 135).

Methodological Literature

In research, there are two broad approaches: quantitative and qualitative. The first one "has been available to the social and human scientist for years, the second has emerged primarily during the last three or four decades" (Creswell 2003, 3). There is also a third category that is "new and still developing in terms of form and substance" referred to as the mixed approach. The mixed approach is one in which the researcher tends to base knowledge claims on pragmatic grounds. It employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems (Creswell 2003, 18). In the qualitative approach, Creswell presents five categories that include: narratives, ethnographies, grounded theory, case studies and phenomenological research, whereas in the quantitative approach he gives two categories i.e. experimental designs and non- experimental designs (Creswell 2003,13).

In the quantitative approach the researcher examines cause and effect thinking, reduction to specific variables, hypothesis and questions, use of measurements, observation and the test of theories. The approach also employs strategies of inquiry such as experiments and surveys. Further still, the approach uses predetermined instruments that yield statistical data (Creswell 2003, 18). This approach, also referred to as descriptive studies by Borg and Gall, frequently uses survey and observational methods to collect data.

This researcher opted for survey studies, wherein there are two main ways that one can use to collect data. These are: (1) Questionnaire and (2) Interviews (Borg & Gall 1989, 418). However, Borg and Gall continue to say that other methods such as telephone interviews and examination of records, e.g. files could be used. Interviews can either be conducted on an individual basis or in groups, depending on the nature of the study being undertaken. The key to having an effective interview depends on the rapport established between the interviewer and the interviewee. On the other hand, the questionnaire being rather impersonal in approach can elicit the needed information without involving much "face–to-face" interaction (Best and Kahn 1998, 228). The researcher in the study will mainly employ a questionnaire to investigate the extent to which parents of Good Samaritan Africa Gospel Church are involved in the spiritual nurture of their children.

In developing questionnaires Mugenda and Mugenda counsel researchers that each item in the questionnaire should address a specific objective, research question or hypothesis of the study. They continue to say that it is important for the researcher to know how each item will be analyzed. To throw more light on this, they point out four

kinds of questions normally used in questionnaires. These are open-ended or unstructured, closed-ended or structured, contingency questions and matrix questions (2003, 71-74). Since the researcher developed a questionnaire containing matrix questions i.e., questions that share the same set of response categories, the Likert Scale was employed for data collection.

The Likert Scale

Mugenda and Mugenda declare that the Likert scale is one of several scales used in rating questionnaires and interview schedules. The Likert scale is a numerical scale usually used with matrix questions. The items that are used are usually declarative in form. They further say that the Scale comprises 5-7 categories. The numbers in the Likert scale are ordered such that they indicate the presence or absence of the characteristic being measured (2003, 75-76).

The Chi-square (χ^2)

The Chi-square is a non-parametric statistical test used when data is in the form of frequency counts and also falls into two or more categories (Borg and Gall, 1989, 562). The Chi-square is used to test the independence of one variable in the observed frequency that is not affected by or related to another variable. Best and Kahn elaborate it further that this test "applies only to discrete data, it is not a measure of the degree of relationship but it is an attempt to estimate the probability that a factor, other than sampling error, may be the reason for the resultant relationship. This relationship is then evaluated against this conclusion and if it falls at a 0.05 or 0.01 level of significance, the null hypothesis is rejected" (1998, 415-418). The researcher in this case used the Chi-square test because some of the data were in form of

frequency counts and the categories were separate. Thus the following formula was used:

$$\chi^2 = \Sigma \frac{(O - E)^2}{E}$$

Σ is the summation of all items, O is the observed frequency, and E is the expected frequency. This formula applies for 2x3 or more cells but those with 2x2 cells use the following formula:

$$\chi^2 = \frac{(ad+bc)^2 N}{(a+c)(b+d)(a+b)(c+d)}$$

Mugenda and Mugenda say that, this technique compares the proportion observed in each category with what is expected under the assumption of independence between the two variables. If the observed frequency greatly departs from what is expected, then we reject the null hypothesis that the two variables are independent of each other. Thus we would conclude that one variable is related to the other (2003, 134).

CHAPTER 3

METHODS AND PROCEDURE

This chapter describes the methods and procedures that were employed in the study. Included therein are detailed descriptions of the design employed, entry procedures, population of the study, instrumentation, validity, pilot testing and data processing procedure.

Research Design

The study is descriptive in nature seeking to find out the extent of involvement of parents in the spiritual nurture of their children at Good Samaritan Africa Gospel Church. The researcher employed survey method. Survey research design is a "research in which investigators administer a survey to a sample or entire population of people in order to describe the attitudes, opinions, behaviors, or characteristics of the population" (Creswell 2002, 396). For survey studies, there are two main ways one can use to collect data, these are: (1) Questionnaire (2) Interviews (Borg & Gall 1989, 418). In this study, the researcher developed a self-administered questionnaire to investigate the extent to which parents of GSAGC are involved in the spiritual nurture of their children. The questionnaire was developed based on findings from the literature. The questionnaire had three sections which included demographic information, an inquiry into the ways parents of GSAGC are involved in the spiritual nurture of their children and finally an open-ended question which sought to inquire into the challenges parents of GSAGC face in the course of the spiritual nurture of

their children. The questionnaire was self-administered and upon receiving the feedback, the items were analyzed using the Likert Scale and the hypotheses were tested using Chi-square test. The Likert items corresponding to research question 1 were collapsed into 3 response categories namely: high, neutral and low.

Entry

The researcher sought permission from the pastor of GSAGC. Further, the researcher was given a letter of introduction from the Dean of Academics at Nairobi Evangelical Graduate School of Theology (NEGST) for permission to carry out the study. The researcher also approached parents, developed rapport with them and requested them to participate in the research by responding to the questionnaires.

The Population of Study

This research targeted parents only. The population of parents at Good Samaritan Africa Gospel Church ranges between 25- 30. There was no sampling because the number was considered manageable. Since there was no guarantee that all parents could be present in any given Sunday, the study was carried out over a period of one month.

The Research Instrument

This study had two research questions. The researcher developed a questionnaire, which had both closed and open-ended questions so as to help capture answers to the set research questions. The questionnaire contained nine questions, which were structured such that the first four items yielded demographic details that helped

identify the different categories of parents at GSAGC. This information was used as guide to manipulate the variables.

Items 5-8, sought to find out the specific ways and the extent to which parents of GSAGC are involved in the spiritual nurture of their children. These questions were in response to research question 1, "To what extent are parents of GSAGC involved in spiritual nurture of their children?" The response obtained here were manipulated in relation to hypothesis 1, 2 and 3:

1. Gender differences will not significantly affect parental involvement in the spiritual nurture of their children.

2. Differences in marital status will not significantly affect parental involvement in the spiritual nurture of their children.

3. Differences in ages of the children will not significantly affect parental involvement in the spiritual nurture of their children.

Item 9, sought to find out the challenges which parents at GSAGC face as they attempt to nurture their children spiritually. This was in response to research question 2, "What challenges do parents of GSAGC face in the spiritual nurture of their children? Since item 9 was an open-ended question there was no hypothesis to test. However, analysis was done qualitatively using inductive coding whereby related answers were grouped together, given their own categories, organized and interpreted.

Validity

Validity refers to the usefulness of an instrument to test the intended phenomena (Mugenda and Mugenda 2003, 99). Mugenda and Mugenda go on to say that validity is the degree to which results obtained from the analysis of the data actually represent

the phenomenon under study. Therefore in this case the researcher requested two persons who are knowledgeable to provide critical judgment and suggestions for improvement on the instrument so as to ensure that content validity is achieved. The suggestions of the two persons were fully incorporated in the revised instrument that was used for the study.

Pilot Testing

The researcher conducted a pilot test on four parents at the Free Methodist church, Karinde, to ensure that the items were clear and relevant. The participants were selected based on their marital status and were asked to point out any unclear items in the questionnaire.

Data Processing

The collected data were organized using tables of frequency counts. Gorard gives us two types of data usually collected in research: numerical (real numbers) which make sense arithmetically; or categorical, which cannot be subjected to arithmetic operations (Gorard 2003, 29). Since most of the items on the questionnaire were computed by looking at the variables: male and female, couple versus single, different age ranges of children, the results were presented in tabular manner showing frequency counts.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATIONS

The main purpose of this study was to investigate the involvement of parents of Good Samaritan Africa Gospel Church in the spiritual nurture of their children. This chapter, therefore, presents the analysis, findings and interpretation of data that was gathered from twenty-six participants in Good Samaritan Africa Gospel Church through self-administered questionnaires. The data was statistically analyzed and presented based on the research questions and hypotheses that guided the study.

Questionnaire Returns

Out of thirty questionnaires that were distributed to the participants, twenty-six questionnaires were returned, which makes 87% return rate as shown in table 1 below:

Table 1: Questionnaire Returns

Questionnaires Distributed	Questionnaires Returned	Percentage Returned
30	26	87%

Demographic Statistics

Table 2: Distribution of Respondents according to gender

Gender	Frequency	Percentage
Male	11	42.3
Female	15	57.6
Total	26	99.9

N=26

Table 2 shows that out of the total number of respondents, 42% were male and 57.6

percent were female, making the total percentage of participants 99.9%.

Table 3: Distribution of Respondents according to marital status

Marital Status	Frequency	Percentage
Married	19	73.0
Single	7	26.9
Total	26	99.9

N= 26

Table 3 reveals that 73% of the respondents were married couples whereas 26% were

categorized as single parents.

Table 4: Distribution of Respondents according to age range of the children

Ages of Children	Frequency	Percentage (%)
0-10	19	73
11-20	7	26.9
Total	26	99.9

N=26

Table 4 shows the ages of the children of the respondents. It reveals that 73% of the

respondents had children of ages 0-10, and 26.3% had children of 11-20 years.

Specific Ways of Parents' Involvement in Spiritual Nurture

This study sought to investigate the extent to which parents at GSAGC are involved in

spiritual nurture of their children and to discover the challenges they face in doing so.

Research question one states, "To what extent are parents of GSAGC involved in

spiritual nurture of their children?" Based on findings from the literature, it was

discovered that there are various ways available for use in spiritual nurture. Therefore

the researcher intended to explore the extent to which parents employ these ways for

the spiritual nurture of their children. The ways include: prayer, Bible stories,

teaching the Word of God, Scripture memorization, taking children to church, family

get together, sending children to camps/retreats, providing good role models and

sending children to Christian school.

In response to this question there were three null hypotheses tested and analyzed in tabular form using Chi- square test of independence at 0.05 level of significance with 2 degrees of freedom.

Item 8 in the questionnaire asked the respondents to indicate the extent to which they engaged themselves with their children in nine specified activities of spiritual nurture. The responses of the 26 participants who returned their questionnaires were collapsed into three categories namely: high, neutral and low. The results were computed as shown in the subsequent tables.

Parental Involvement in Spiritual Nurture in Relation to Gender

Ho: 1. Gender differences will not significantly affect parental involvement in the spiritual nurture of their children.

Use of prayer

The respondents were asked to indicate the extent to which they involved themselves with their children in prayer. The findings as shown in table 5 below indicate that nine male parents reported to be highly involved with their children in prayer and two reported to rarely pray with their children. On the other hand twelve female parents reported that they were highly involved in praying together with their children while three were uncertain. A χ^2 test was performed and the value obtained was 2.7, which is far less than the critical value of 5.99 necessary for the rejection of the null hypothesis. This indicated that there is no statistically significant difference in the extent of involvement with which either male or female parents used prayer for the spiritual nurture of their children. Therefore the hypothesis was not rejected.

Table 5: Use of prayer in spiritual nurture in relation to gender

Gender	High	Neutral	Low	Total
Male	9 (8.88)	0 (1.26)	2 (0.84)	11
Female	12 (12.1)	3 (1.7)	0 (1.15)	15
Total	21	3	2	26

N=26   df=2 $\chi^2 = 2.7$

The report in table 5 indicates that on the average both male and female parents were highly involved in the use of prayer for spiritual nurture of their children, however it was noticed that few male parents reported not to use prayer, possibly because they may not be placing high value on the degree to which prayer can impact lives of their children or they may not be mature in their walk with the Lord to know the value of prayer in a Christian's life. The female parents who reported uncertainty in their employing prayer for spiritual nurture may actually be using it, but since they may not have considered it as a means of spiritual nurture, they chose a middle ground.

Use of Bible stories

The respondents were asked to indicate the extent to which they engaged themselves with their children in sharing Bible stories. The findings shown in table 6 below indicate that on the average male parents reported to be highly involved in the use of Bible stories. Similarly female parents reported to be highly involved. A relatively small number of male and female parents reported low use of Bible stories and another relatively small number of both male and female parents reported uncertainty in involvement with their children in the use of Bible stories for spiritual nurture. A χ^2 test was performed and the value obtained was 0.125, which is less than the critical value of 5.99 necessary for the rejection of the null hypothesis. This indicates that there is no relationship between gender and the extent of involvement in the spiritual nurture of children with the use of Bible stories. In essence, whether male or

female, the respondents reported to be highly involved in the spiritual nurture of their children using Bible stories.

Table 6: Use of Bible Stories in Relation to Gender

Gender	High	Neutral	Low	Total
Male	7 (7.19)	2 (1.69)	2 (2.19)	11
Female	10 (9.8)	2 (2.30)	3 (2.88)	15
Total	17	4	5	26

$N=26$ $df=2$ $\chi^2 = 0.125$

On the average the reports show that both male and female parents were highly involved in the use of Bible stories for spiritual nurture of their children. However it is noticeable that more female parents than male parents reported low use of Bible stories whereas in the normal situation we would have expected the opposite to be true. It is also evident from the report that almost a similar number of male and female parents hardly used Bible stories. This may imply that children raised by these parents may not have the privilege of learning the moral lessons found in Bible stories thus may grow to be devoid of positive virtues expressed therein.

Teaching the Word of God

The respondents were asked to indicate the extent to which they involved themselves in teaching the Word of God to their children. The outcome shown in table 7 below indicates that relatively more female reported to teach the Word of God to their children than male parents.

Table 7: Teaching the Word of God in Relation to Gender

Gender	High	Neutral	Low	Total
Male	9 (9.30)	1 (0.42)	1 (1.26)	11
Female	13 (12.6)	0 (0.57)	2 (1.73)	15
Total	22	1	3	26

$N=26$ $df=2$ (Critical value= 5.99) $\chi^2 = 1.91$

A χ^2 test was performed and the value obtained was 1.91, which is far less than the critical value of 5.99 necessary to reject the null hypothesis at 0.05 level of significance with 2 degrees of freedom. The hypothesis was therefore not rejected thus we can say there is no statistically significant difference in the extent with which male parents and female parents reported to be involvement in teaching of the Word of God to their children. Although on the overall both male and female reported teaching the Word of God to their children, female parents reports were higher, possibly because they may feel more competent than their male counterparts as a result of the many seminars they attend by virtue of having a strong women fellowship in place unlike the males.

Scripture memorization

The respondents were asked to indicate the extent to which they engaged themselves with their children in Scripture memorization. A Chi square test of independence performed on the null hypothesis indicated a value of 2.36. The hypothesis, then, was not rejected because the value is less than the critical value of 5.99. Therefore we can say that there is no statistically significant difference in the extent to which male parents and female parents reported involvement in Scripture memorization with their children. The results are tabulated in table 8 below:

Table 8: Scripture Memorization in Relation to Gender

Gender	High	Neutral	Low	Total
Male	5 (6.76)	4 (2.53)	2 (1.69)	11
Female	11 (9.23)	2 (3.46)	2 (2.30)	15
Total	16	6	4	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 2.36$

It is noticed that male frequency counts were less as compared to female; this could imply that female parents tend to be more comfortable using Scripture memorization because they may be more patient than male parents.

Church attendance

The respondents were asked to indicate the extent with which they engaged themselves in attending church with their children. A χ^2 test of independence was performed and the value obtained was 0.932, which is far less than the critical value of 5.99. The null hypothesis was not rejected. The results are tabulated in table 9 below:

Table 9: Church Attendance in Relation to Gender

Gender	High	Neutral	Low	Total
Male	9 (9.73)	1 (0.84)	1 (0.42)	11
Female	14 (13.2)	1 (1.57)	0 (0.57)	15
Total	23	2	1	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 0.932$

Although there is no statistically significant difference in the extent with which male and female parents reported involvement in attending church with their children, it is quite evident that a higher percentage of female parents seem to attend church with their children than the male parents. This could imply that children might grow up seeing church attendance to be a female activity and so the boy child might not have a male role model as pertains this.

Family get together

The respondents were asked to indicate the extent to which they had family get-together meetings. A Chi-square test of independence conducted indicated that a value

of 2.84 was obtained. The null hypothesis therefore, was not rejected since the figure is less than the critical value of 5.99 at 2 degrees of freedom. Therefore we can say that the extent of male involvement in the spiritual nurture of children is not significantly different from that of the female parents. Their responses were tabulated as shown in table 10 below:

Table 10: Family get together in Relation to Gender

Gender	High	Neutral	Low	Total
Male	9 (6.76)	1 (1.69)	1 (2.53)	11
Female	7 (9.23)	3 (2.30)	5 (3.46)	15
Total	16	4	6	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 2.84$

Male and female parents reported equal involvement in family get together meetings with their children; however the frequency of male parents was slightly higher than that of female parents, indicating that may be males prefer having family get together with their children than female parents.

Sending children to camps/retreats

The respondents were asked to indicate the extent to which they had family get-together meetings with their children. A Chi-square test conducted revealed a value of 1.91, which is less than the critical value of 5.99 required for the rejection of a null hypothesis. The null hypothesis was therefore not rejected. The analysis shows that there was no statistically significant difference in the range of responses from the two genders, male and female, regarding the extent of involvement in sending their children to camps/retreats. Their responses were tabulated as shown in table 11 below:

Table 11: Sending Children to Camps/retreats in Relation to Gender

Gender	High	Neutral	Low	Total
Male	4 (2.53)	2 (2.53)	5 (5.92)	11
Female	2 (3.46)	4 (3.46)	9 (8.07)	15
Total	6	6	14	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 1.91$

The tabulated findings indicate that both male and female parents reported scarcely sending their children to camps/retreats. This may probably be due to lack of awareness of the mode or uncertainty of its effectiveness in offering spiritual nurture to their children.

Providing good role models

The respondents were asked to indicate the extent to which they provided good role models to their children. A Chi-square test of independence was performed. The value obtained was 5.10, which is slightly below the required critical value of 5.99 necessary for the rejection of the null hypothesis. Therefore, the null hypothesis was not rejected. We can thus say there is no statistically significant difference in the extent to which male or female parents reported providing good role models to their children. The responses were tabulated as shown in table 12 below:

Table 12: Providing Good Role Models in relation to Gender

Gender	High	Neutral	Low	Total
Male	8 (9.73)	2 (0.84)	1 (0.42)	11
Female	15(13.2)	0 (1.15)	0 (0.57)	15
Total	23	2	1	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 5.10$

It is noticeable from the report however that 100% of the female respondents tend to perceive themselves to be role models. This could be because they find themselves

spending more time with their children probably owing to the nature of their marital role. It could be that since most men are the breadwinners, they rarely find themselves present to be role models to their children.

Sending children to Christian schools

The respondents were asked to indicate the extent to which they sent their children to Christian schools. A Chi-square test of independence was carried out and the results indicated that the null hypothesis was not rejected. The Chi square value obtained was 4.86, which is less than the critical value of 5.99 required for the rejection of the null hypothesis. Therefore we can say that male and female parents reported equal involvement in sending their children to Christian schools as part of spiritual nurture. However more men reported more involvement in this aspect than women, probably because as the family decision maker, they have more say in regards to which school their children would attend. The responses were tabulated as shown in table 13 below:

Table 13: Sending Children to Christian schools in Relation to Gender

Gender	High	Neutral	Low	Total
Male	10 (8.03)	1 (2.11)	0 (0.84)	11
Female	9 (10.9)	4 (2.88)	2 (1.15)	15
Total	19	5	2	26

N=26   df=2   (Critical value=5.99) $\chi^2 = 4.86$

Items 5 and 6 in the questionnaire were analyzed to further throw light on this information. The two items were analyzed together because the responses seemed closely linked. The results were analyzed using percentages and the outcome indicated that 33% of the female and 27% of the male participants engaged in other ways apart from the ones stated and tested. These ways include: listening to

"spiritual" radio programs, selecting and watching Christian movies, providing Christian literature, listening to Christian music, and encouraging children to join Christian clubs in school and church e.g. cadets and Christian union. In the overall, it is noticeable that all parents, male and female, reported involvement in the spiritual nurture of their children.

Discussion

The analysis shows that there were no statistically significant differences between male and female parents in the extent of involvement in all the nine indicators of spiritual nurture of their children. The hypothesis was therefore not rejected. However in certain aspects of spiritual nurture i.e. prayer, sharing Bible stories, teaching the Word of God, Scripture memorization, church attendance and providing good role models, female parents reported more involvement than male parents. This could be so because these aspects require more time and patience to be effected than family get together, sending children to camps/retreats and sending children to Christian schools. On the other hand male parents reported high involvement in the use of family get together meetings and sending children to Christian schools. This implies that male parents have an inclination towards those aspects which demand less of their time input i.e. sending children to Christian schools or family get together meetings which are probably held less often. The frequency count for both male and female involvement in the use of camps/retreats indicated very low values implying that parents, male and female, do not highly use the mode, thus limiting themselves to those modes of spiritual nurture which they are more familiar with, or comfortable with. In this sense therefore, we can conclude that most parents employ very limited ways in the spiritual nurture of their children.

Parental Involvement in Spiritual Nurture in Relation to Marital Status

The respondents were expected to respond to item 8 in the questionnaire as regards the extent to which they employed nine specific ways of spiritual nurture i.e. prayer, Bible stories, teaching the Word of God, Scripture memorization, church attendance, family get together, sending children to camps/retreats, providing good role models and sending children to Christian schools. The respondents were categorized into two, singles and couples. The responses obtained were analyzed in tables of frequencies. A Chi-square test of independence was carried out for each of the aspects explored to test the null hypothesis 2.

Ho: 2. Differences in marital status will not significantly affect parental involvement in the spiritual nurture of their children.

Use of prayer

The respondents were asked to indicate the extent of their involvement in praying with their children. A Chi-square test of independence was carried out to find out whether there was a relationship between marital status and extent of involvement of single or couple parents in the spiritual nurture of their children. A value of 0.557 was obtained, which is far below the critical 5.99 required for the rejection of the null hypothesis. The null hypothesis was not rejected. This implies that the use of prayer as a mode of nurture was not dependent on whether parents are single or couple. Both the single parents and the married couples indicated that they were involved, so we can say that marital status does not seem to affect the extent of parental involvement in prayer with their children. The results are shown in table 14 below:

Table 14: Use of Prayer in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	5 (5.38)	1 (1.07)	1 (0.53)	7
Couple	15 (14.6)	3 (2.92)	1 (0.73)	19
Total	20	4	2	26

N=26 df=2 (Critical value=5.99) $\chi^2 = 0.557$

Use of Bible stories

The respondents were asked to indicate the extent to which they involved themselves with their children in sharing Bible stories. A Chi-square test of independence was carried out. The value obtained was 0.37, which is less than the critical 5.99 required to reject the null hypothesis. The null hypothesis was therefore not rejected. Therefore we conclude that the extent of involvement of single parents is not significantly different from that of the couples in the use of Bible stories for spiritual nurture of their children. The results are shown in table 15 below:

Table 15: Use of Bible Stories in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	5 (4.84)	1 (0.80)	1 (1.34)	7
Couple	13 (13.1)	2 (1.46)	4 (3.65)	19
Total	18	3	5	26

N=26 df=2 (Critical value=5.99) $\chi^2 = 0.37$

Generally whether single or couple, parents reported using Bible stories for the spiritual nurture of their children. However, there seemed to be a relatively high percentage of couples than singles who did not use this mode. This implies some children may grow without the benefit of the morals found in Bible stories.

Teaching the Word of God

The respondents were asked to indicate the extent to which they involved themselves in teaching the Word of God to their children. A Chi-square test of independence was carried out and the value obtained was 0.007, which is far less than the critical value of 5.99 necessary for the rejection of the null hypothesis. Therefore the hypothesis was not rejected, implying that marital status does not significantly affect the teaching of the Word as a means of spiritual nurture. The results are shown in table 16 below:

Table 16: Teaching the word of God in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	6 (5.92)	0 (0)	1 (1.07)	7
Couple	16 (16)	0 (0)	3 (2.92)	19
Total	22	0	4	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 0.007$

From the figures we notice that more than three quarters of the single parents used this method and the same applies to the couples, therefore we conclude that there is no difference in the extent of involvement in spiritual nurture for both the single and the couples in teaching the Word of God for spiritual nurture of children.

Scripture memorization

The respondents were asked to indicate the extent to which they involved themselves with their children in Scripture memorization. A Chi-square test was performed and the results obtained indicated that the hypothesis was not rejected. The Chi-square value was 3.47, which is less than the critical value of 5.99. Therefore we conclude that marital status does not significantly affect the use of Scripture memorization for spiritual nurture. The results are shown in table 17 below:

Table 17: Scripture Memorization in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	3 (4.30)	3 (1.34)	1 (1.34)	7
Couple	13 (11.6)	2 (3.65)	4 (3.65)	19
Total	16	5	5	26

$N=26$ df=2 (Critical value=5.99) $\chi^2 = 3.47$

The figures indicate that slightly less than half of the singles reported use of this method whereas slightly more than half of the couples reported use of Scripture memorization as a means to spiritually nurture their children. This would indicate that parents, whether single or couples, are involved in the spiritual nurture of their children although in slightly varying capacities. As seen in the table more than half of the couples are engaged in using this mode as compared to the singles.

Church attendance

The respondents were asked to indicate the extent to which they involved themselves with their children in attending church. A Chi-square test of independence was carried out and the computed value was 2.75, which is less than the critical value necessary for the rejection of the null hypothesis. This means that there was no statistically significant difference in the report from single parents as compared to couples in attending church with their children as part of spiritual nurture. The results are shown in table 18 below:

Table 18: Church attendance in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	5 (6.19)	2 (0.80)	0 (0)	7
Couple	18 (16.8)	1(2.19)	0 (0)	19
Total	23	3	0	26

$N=26$ df=2 (Critical value=5.99) $\chi^2 = 2.75$

Family get-together

The respondents were asked to indicate the extent to which they involved themselves

with their children in family get together. A chi square test of independence was

carried out for the null hypothesis and the outcome indicated that it was not rejected.

The calculated Chi-square value was 3.75, which is less than the critical value of 5.99

at 2 degrees of freedom. This indicates that the extent of parental involvement in the

spiritual nurture of their children by having family get together is independent of a

parent's marital status; whether single or couple the results indicated that both

reported equal involvement. It was however noted that the couples showed much

more inclination to the use of family get together than the single parents. Probably

being a momentous opportunity that provides for bonding and free association, it is

more preferred by couples than singles. The results are shown in table 19 below:

Table 19: Family Get-together in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	3 (4.84)	1 (0.53)	3 (1.61)	7
Couple	15 (13.1)	1(1.46)	3 (4.38)	19
Total	18	2	6	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 3.75$

Sending children to camps/retreats

The respondents were asked to indicate the extent to which they involved themselves

in sending their children to camps/retreats. A Chi square test of independence was

carried out for the null hypothesis and the results obtained indicate that it was not

rejected. The calculated value was 0.067, which is less than the critical value of 5.99

with 2 degrees of freedom. This indicates that there is no statistically significant

difference in the extent to which parents sent their children to camps/retreats as a

means of spiritual nurture. Noticeable from the table however is the fact that the

frequency counts are low for both single and couples. This may be an indication of ignorance about this means of nurture or simply a disregard of the same. The results are shown in table 20 below:

Table 20: Sending children to camps/retreats in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	3 (2.15)	1 (1.07)	3 (3.76)	7
Couple	5 (5.84)	3 (2.92)	11 (10.2)	19
Total	8	4	14	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 0.067$

Providing good role models

The respondents were asked to indicate the extent to which they served as role models to their children. A Chi-square test of independence was carried out to test the null hypothesis. The results indicated a marked effect of marital status in relation to this mode of nurture. The value obtained was 7.30, which is above the critical value of 5.99 necessary for the rejection of the null hypothesis. Therefore, the hypothesis was rejected. Thus we conclude that, in the provision of good role models as a means for spiritual nurture, couples tend to perceive themselves as good role models more than the singles. There is a possibility that because of their own low self-esteem, loneliness and insecurity, single parents may tend to perceive themselves as less of role models to their children. Being in a marriage relationship, a couple may be in a better position to show themselves as role models to their children than the single parent and also there may be the benefit of other members of the family. Table 21 below shows the results:

Table 21: Providing Good Role Models in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	3 (5.38)	3 (1.34)	1 (0.26)	7
Couple	17 (14.6)	2 (3.65)	0 (0.73)	19
Total	20	5	1	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 7.30$

Sending children to Christian schools

The respondents were asked to indicate the extent to which they involved themselves in sending their children to Christian schools. A Chi-square test of independence was performed to test the null hypothesis. The results obtained indicated a value of 4.86, which is slightly less than the critical value of 5.99 necessary for the rejection of the null hypothesis. Therefore, there was no statistically significant difference between couples and the single parents in the extent of involvement in sending their children to Christian schools. The results are shown in table 22 below:

Table 22: Sending children to Christian schools in Relation to Marital Status

Marital status	High	Neutral	Low	Total
Single	4 (5.65)	2 (1.07)	1 (0.26)	7
Couple	17 (15.3)	2 (2.92)	0 (0.73)	19
Total	21	4	1	26

N=26   df=2 (Critical value=5.99) $\chi^2 = 4.86$

Discussion

The analysis shows that there is no statistically significant difference in the extent of involvement of parents in the spiritual nurture of their children with the marital status of the parent in eight of the nine ways of nurture. This implies that whether parents are single or couples, the extent of reported involvement is basically the same. However, it was noted that in the provision of good role models, single parents tend to perceive themselves less as role models. In essence couples may have the benefit of

being in a family unit that is closely tied and therefore has role models within its unit unlike the single parents who due to their status may be having low self-esteem.

Parental Involvement in Spiritual Nurture in Relation to Ages of Their Children

The respondents were expected to respond to item 8 in the questionnaire as regards the extent to which they employed the nine specific ways of spiritual nurture. The results obtained from the respondents were collapsed, analyzed and tabulated in relation to the age-range of their children. The children's ages were regrouped to contain two categories: 0-10 and 11-20. This was done so as to reduce the number of empty cells. Chi-square test of independence was performed for the third null hypothesis that had been generated.

Ho: 3. Differences in ages of the children will not significantly affect parental involvement in the spiritual nurture of their children.

Use of prayer

The respondents were asked to indicate the extent to which they involved themselves in praying with their children. A chi-square test was carried out to test the null hypothesis. The table value obtained was 7.86, which is above the critical value of 5.99 necessary for the rejection of the null hypothesis. Thus the null hypothesis was rejected. It was therefore discovered that parents with children 10 years and under reported praying more with their children than parents with older children. Probably parents feel more obligated to pray with their younger children than older ones owing to the fact that they are regarded as more responsive. Table 23 below shows the results:

Table 23: Use of prayer in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	15 (14.6)	4 (2.92)	0 (1.46)	19
11-20	5 (4.6)	0 (1.92)	2 (0.53	7
Total	20	4	2	26

N= 26   df= 2 (critical value= 5.99) $\chi^2 = 7.86$

Use of Bible stories

The respondents were asked to indicate the extent to which they involved themselves in praying with their children. A Chi-square test was carried out to test the null hypothesis, and a value of 1.95 was obtained. This value is less than the critical 5.99 required for the rejection of the null hypothesis. Therefore the hypothesis was not rejected. This means that the involvement of parents in spiritual nurture using Bible stories is not dependent on the ages of their children, whether children are 10 years and below or eleven years and above, parents reported employing Bible stories. Table 24 below shows the results:

Table 24: Use of Bible stories in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	12 (12.42)	4 (2.92)	3 (3.65)	19
11-20	5 (4.57)	0 (1.07)	2 (1.34)	7
Total	17	4	5	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 1.95$

Teaching the Word of God

The respondents were asked to indicate the extent to which they involved themselves in teaching the Word of God to their children. A Chi square test of independence was carried out for the null hypothesis. The results obtained gave a value of 0.789, which is less than the critical 5.99 necessary for the rejection of the null hypothesis. Therefore the null hypothesis was not rejected. This means that the involvement of parents in spiritual nurture is not dependent on the ages of their children, whether children are 10 years and below or eleven years and above, parents reported teaching the Word of God. Table 25 below shows the results:

Table 25: Teaching the Word of God in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	15 (14.6)	1 (0.73)	3 (3.65)	19
11-20	5 (5.38)	0 (0.26)	2 (1.34)	7
Total	20	1	5	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 0.789$

Scripture memorization

The respondents were asked to indicate the extent to which they involved themselves with their children in Scripture memorization. The null hypothesis was tested using Chi-square. The value obtained was 2.75, which indicated that the null hypothesis was not rejected. This means that parents of younger children as well as those of older children perceived Scripture memorization to be a useful way of offering spiritual nurture to their children. The results are shown in table 26 below:

Table 26: Scripture memorization in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	14 (13.15)	1 (2.19)	4 (3.65)	19
11-20	4 (4.84)	2 (0.8)	1 (1.34)	7
Total	18	3	5	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 2.75$

Church attendance

The respondents were asked to indicate the extent to which they involved themselves in attending church with their children. The null hypothesis was tested using Chi-square and it revealed a value of 2.20, which is less than the critical value of 5.99 with 2 degrees of freedom. The null hypothesis was therefore rejected. This implies that on the overall parents of children 10 years and below and those of children 11 years and above reported attending church with their children as a means of spiritual nurture. The results are shown in table 27 below:

Table 27: Church attendance in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	17 (16.8)	2 (1.46)	0 (0.73)	19
11-20	6 (6.19)	0 (0.53)	1 (0.26)	7
Total	23	2	1	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 2.20$

Family get-together

The respondents were asked to indicate the extent to which they involved themselves in having family get-together with their children. A Chi-square test was carried out for the null hypothesis. The obtained value was 2.01, which is below the critical value of 5.99 necessary to reject the null hypothesis. Thus the null hypothesis was not rejected. There is seemingly no significant difference, with respect to ages of children, in the extent of parental involvement in the use of family get together i.e. whether children

are 10 years and below or 11 years and above, parents use family get together. Table 28 below shows the results.

Table 28: Family get-together in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	11 (12.42)	3 (2.19)	5 (4.38)	19
11-20	6 (4.57)	0 (0.8)	1 (1.61)	7
Total	17	3	6	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 2.01$

Sending children to camps/retreats

The respondents were asked to indicate the extent to which they involved themselves in sending their children to camps/retreats. A Chi-square test was carried out for the null hypothesis. The null hypothesis was rejected because the obtained value 10.38 is far more than the critical value of 5.99 necessary for the rejection of a null hypothesis. This indicates that parental involvement in the use of camps/retreats for spiritual nurture is dependent on the ages of the children. Parents with children of ages 10 and below may not wish to send their children to camps/retreats unlike parents whose children are older, 11-20. This could possibly be because parents with younger children tend to perceive that their children may not benefit much spiritually from camps /retreats. Table 29 below gives a summary of the findings.

Table 29: Sending Children to Camps in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	4 (4.38)	1 (2.92)	14 (10.96)	19
11-20	2 (0.69)	3 (1.07)	1(4.03)	7
Total	6	4	15	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 10.38$

Providing role models

The respondents were asked to indicate the extent to which they involved themselves as role models for their children. A Chi square test was carried out for the null hypothesis. The value obtained was 6.73, which is more than 5.99 necessary for the rejection of the null hypothesis. Therefore the null hypothesis was rejected. This implies that parents with children who are older, 11 and above may not be in a position to be role models to their children. Probably this could be attributed to the fact that the children of this age bracket might be in boarding school and thus away from the parents. However, parents with younger children, 0-10, may perceive themselves as role models because they spend more time with their children. Table 30 below shows a summary of the findings.

Table 30: Providing role models in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	16 (15.34)	3 (2.19)	0 (1.46)	19
11-20	5 (5.65)	0 (0.8)	2 (0.53)	7
Total	21	3	2	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 6.73$

Selecting Christian schools

The respondents were asked to indicate the extent to which they involved themselves in sending their children to Christian schools. A Chi-square test of independence was carried out for the null hypothesis. The value obtained was 2.1, which is less than the critical value necessary for the rejection of the null hypothesis. Therefore, the null hypothesis was not rejected. This means that in regards to choosing and sending their children to Christian schools, parents of children 10 years and below as well as those

with children 11 years and above reported to be as equally involved. Table 31 below

shows the results.

Table 31: Selecting Christian schools in Relation to Ages of Children

Children's ages	High	Neutral	Low	Total
0-10	14(13.88)	3 (4.38)	1 (0.73)	19
11-20	5(5.11)	3 (1.61)	0 (0.26)	7
Total	19	6	1	26

N= 26   df= 2 (critical value=5.99) $\chi^2 = 2.1$

Discussion

On the overall the analysis above indicates that there is no significant difference in

parental involvement in the spiritual nurture of children in relation to the ages of the

children in six of the nine ways explored, i.e. sharing Bible stories, teaching the Word

of God, Scripture memorization, church attendance, family get together, and sending

children to Christian schools. This implies that regardless of the ages of their children,

parents reported to be involved in attempt to spiritually nurture them. However, there

were some exceptions, in the use of prayer, providing role models and in sending

children to camps/retreats.

As regards sending children to camps/retreats, parents' reports indicated that the ages

of the children influence the use of this mode of spiritual nurture. Parents with

younger children, 0-10 reported rarely sending their children to camps/retreats as

compared to parents with older children, 11-20. This may imply that parents with

older children consider it meaningful to send their children to camps/retreats because

they are certain their children will gain out of it, unlike the younger children who may

still be very dependent on their parents.

As regard providing role models, parents with children 10 years and below may tend to perceive themselves as being role models due to the fact that the children of this age bracket are at the home more often than the older children who may have had to be sent out to boarding schools. Thus parents of children 11 years and above may tend to perceive themselves less as role models because their children are exposed to other models apart from themselves (parents).

Finally, as regards prayer, parents with children of 10 years and below tended to report use of prayer more. This may probably be due to the fact that they view their children to be more responsive than those of older children.

Challenges Faced by Parents of GSAGC as they do Spiritual Nurture

The research further sought to establish the challenges faced by parents of GSAGC in their attempt to spiritually nurture their children. Item 9 in the questionnaire required the respondents to state at most four challenges they face as they attempt to nurture their children spiritually. The responses obtained were inductively coded and analyzed. Since there was no hypothesis to be tested the findings were tabulated by use of frequency counts and percentages, and the deductions were made as follows (see table 32):

Table 32: Frequency of perceived challenges in spiritual nurture

Challenges	Frequencies	%
Media influence	13	50%
Influence of Peer pressure	13	50%
Lack of time	10	38.4%
Lack of proper role models	5	19.2%
Influence of boarding school/ school drop out	5	19.2%
Parents are young in the faith	4	15.3%
New religious movements (doctrinal differences)	2	7.6%

N=26

The findings reveal that parents face different challenges as they nurture their children spiritually. From this we gather that rating high in the list is mass media and peer pressure. Each of these challenges was alluded to by 50% of the respondents as one of the many that they are faced with as they involve themselves in spiritual nurture.

In the previous analysis of items 5 & 6 (page 34), on parents' involvement in the spiritual nurture of their children in relation to gender, it was noted that parents attempt to expose their children to a variety of "good" media programs e.g. listening to "spiritual" radio programs, selecting and watching Christian movies, providing Christian literature, listening to Christian music and others, but the percentage of parents who do that is relatively low. This implies that the attempt of those parents, who socialize their children to selected media is outweighed by those who do not, thus it is not a wonder that the report in table 32 indicates that media influence poses a challenge to their efforts. Owing to the fact that as children mingle with others in

schools they tend to share their experiences and exposures with one another and thus influence each other.

Another challenge that is affecting parents as they attempt to nurture their children spiritually is lack of sufficient time. The analysis indicates that 38.4% of the respondents stated that time factor poses a challenge to their attempt to perform spiritual nurture. This could possibly imply that although parents are engaged in spiritual nurture as seen in the previous analysis (tables 5-9 and 12), the tendency may be to lean more towards those aspects of nurture that may not require their daily input e.g. sending children to Christian school, and family get together (tables 10 and 13).

Item 7 in the questionnaire sought to throw more light on this challenge. Parents were required to indicate the amount of time they spent with their children. It was discovered that 40% of the parents indicated that they spent little time with their children. This implies that almost 60% hardly spend substantial amount of time with their children. It is no wonder then, the report (table 32) indicates that time is seen as a challenge as parents attempt to perform spiritual nurture.

Lack of good role models and influence in boarding schools/drop out were other challenges that 19.2% of the respondents indicated that they face in their attempt to spiritually nurture their children. Further it was discovered 15.3% of the respondents are young in the faith and therefore are themselves faced by the challenge of their own spiritual nurture alongside that off their children.

Finally, 7% of the respondents cited the challenge of New Religious movements. This new religious movements seem to appeal to the taste of the youngsters thus parents tend to report this phenomenon as a challenge to their attempt in the spiritual nurture of their children. This implies that there is need for doctrinal teachings to be emphasized when offering spiritual nurture to children.

Discussion

The analysis presented in table 32 informs us exactly the kind of challenges faced by parents in GSAGC. Most parents struggle with the challenge of media and peer pressure. This implies that though the Christian parents are involved and attempt to nurture their children spiritually, the moral and social environment is so liberal that it negatively influences their impact. The parents in collaboration with the Christian Education department of the church need to emphasize to the children the need to be selective in terms of what they choose to view, read or emulate. The church needs to ensure that programs are put in place to equip the parents on dealing with these influences upon their children and also for helping young people to be more discerning and careful in what they watch, listen to, do and with whom they relate. Literature points out that parents need to understand the developmental tasks of their children so that they can be able to nurture them spiritually, according to their age levels. This will ensure that as the children grow into young adults, whatever the parents have inculcated in their lives will guide their decisions.

The challenge of time was cited by 38.4% of the respondents. This is an indication that although parents tended to report performing spiritual nurture in the various ways explored, there may be a tendency to revert to those aspects which require less time in

put. It is evident that there is some effort parents put to spiritual nurture as noted in the earlier analysis, however this seems to be negated by the time their children are exposed to other things that may not necessarily contribute to spiritual nurture. Despite the busy schedules of trying to keep pace with the speed of the world today, parents need to deliberately choose to spend substantive amount of time with their children.

The challenge of role models was cited by 19.2% of the respondents. This may mean that despite the fact that parents earlier reported to perceive themselves as role models (pg 42, table 21), there is a sense in which the society today has tended to disintegrate the family such that little influence is felt within the extended family.

Another 19.2% noted school as an area of influence. This may cause us to wonder what impact the "Christian" school has on the spiritual aspect of the children. It may suggest that not all Christian schools are "Christian" as presupposed.

Some 15.3% of the parents indicated that they are struggling with their own spiritual lives, because they are young in the faith. Therefore providing spiritual nurture for their children is indeed a challenge. This could imply that the children nurtured by these parents possibly may not find the answers to some of their questions, so they may venture to find out from their peers and finally end up getting wrong peer influence. This also calls for attention of the discipleship ministry of the church. Is the church providing discipleship to the new believers?

The last challenge was new religious movements, identified by 7% of the respondents. This implies that new movements are increasingly attracting children. The church should therefore provide teachings that will help ground the children in the faith so that they are not swayed to and fro like the waves of the sea. In conclusion it can be said that challenges faced in the spiritual nurture of children help to reveal certain issues that may be lacking in our programs or performances and thus stimulate us to the pursuit of that which may be lacking.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

This descriptive study sought to investigate the extent to which parents in GSAGC are involved in spiritual nurture of their children and the challenges they face in doing so. This chapter therefore provides a summary of the procedures used, the findings, conclusions and recommendations for the parents of GSAGC, Christian educators and parents of other churches and denominations. Suggestions for further study are also made in this final chapter.

Restatement of Problem

Scholars have observed that character formation takes place in an individual early in life. This being the case it also applies to spiritual formation, which is " a step by step and stage by stage process through which a child is guided, encouraged, nurtured, admonished, and disciplined to embrace Christ as Savior and be discipled to develop as a Christian…" (Anthony 2001, 93). The researcher therefore sought to investigate how parents of GSAGC are involved in the process of spiritual nurture in relation to three variables, namely: gender, marital status and age range of their children. The research also sought to identify the challenges faced in the process.

Purpose of the Study

This study aimed at investigating the involvement of parents of GSAGC in the spiritual nurture of their children in order to help them understand their own level of performance. The study also sought to find out the challenges parents face, in order to provide Christian educators and leaders with awareness so that they can be able to help and guide the parents in the spiritual nurture of their children. The research questions were:

1. To what extent are parents in Good Samaritan Africa Gospel Church involved in the spiritual nurture of their children?

2. What challenges do parents in Good Samaritan Africa Gospel Church face in the spiritual nurture of their children?

Significance of the Study

This study was intended to be useful in that:

1. It will serve as a documented record of factual information pertaining to parents' involvement in the area of spiritual nurture of their children in GSAGC.

2. Christian educators as well as the church leadership of GSAGC will also be able to know how to help and guide these parents in spiritual nurturing of their children.

3. The study portrays the realities experienced in an African church since most of the surveys already conducted are done in the West. Thus the findings should be an eye-opener to parents, Christian educators, church leadership and those concerned with the pastoral care of the family in Africa.

4. The study is also helpful to parents from other churches and denominations to assess their performance and participation in the spiritual nurture of their children.

5. Finally it will serve as a reference tool for student researchers who wish to do studies in related fields.

Research Design and Summary of the Procedures

This was a descriptive study that aimed at gathering information on parents' involvement in the spiritual nurture of their children at GSAGC. The population of study was 30 parents; therefore no sample was drawn because the size was considered manageable.

The instrument was a self-administered questionnaire with both closed and open-ended questions that was developed by the researcher as informed by literature. Two persons considered knowledgeable in the field of educational research were requested to provide critical assessment of the instrument to ensure content validity and their recommendations were effected. Pilot testing was then conducted at Karinde Free Methodist Church.

In the study two research questions were addressed and three null hypotheses were tested using Chi-square test of independence at 0.05 level of significance. The collected data was analyzed statistically and presented in frequency and percentage tables.

The first research question explored was:

"To what extent are parents in Good Samaritan Africa Gospel Church involved in the spiritual nurture of their children?"

In attempt to explore this question, three null hypotheses were formulated as follows:

1. Gender differences will not significantly affect parental involvement in the spiritual nurture of their children.

2. Differences in marital status will not significantly affect parental involvement in the spiritual nurture of their children.

3. Differences in ages of the children will not significantly affect parental involvement in the spiritual nurture of their children.

The second research question was:

"What challenges do parents in Good Samaritan Africa Gospel Church face in the spiritual nurture of their children?"

There was no hypothesis generated for this question but the responses were organized in categories and analyzed in frequencies, percentages and interpreted.

Summary of Findings

In relation to question 1, "To what extent are parents in Good Samaritan Africa Gospel Church involved in the spiritual nurture of their children?" The study revealed that majority of the parents were involved in the spiritual nurture of their children through several of the modes explored. The following is a summary and conclusion of the findings:

1. Gender seems not to be related in any way to the extent of involvement of parents in the spiritual nurture of their children. All parents, whether male or

female, reported to be equally involved in the spiritual nurture of their children. The results indicated that half of the male population explored in this study used prayer, Bible stories, teaching the Word of God, church attendance, providing role models and selecting Christian schools. However it was also discovered that there were slight variations in the use of camps/retreat, family get together and use of Scripture memorization. Female respondents indicated more inclination towards Scripture memorization than male parents. Male parents indicated more inclination to family get together than female parents. Sending children to camps/retreat was relatively low. We therefore conclude that parents, both male and female, are involved in spiritual nurture of their children using various means but in varying intensity.

2. Marital status seemed to be slightly significant in relation to the extent of involvement of parents in the spiritual nurture of their children. Both married couples and single parents indicated involvement in spiritual nurture of their children through prayer, sharing Bible stories, Scripture memorization, teaching the Word of God, church attendance, family get together, sending to camps/retreats, and sending children to Christian schools. However, it was noted that, marital status is important in providing role models. The single parents tended to perceive themselves less as role models compared to the couples. Thus we may infer that there is need to help single parents to improve their self image so that they may be able to offer spiritual nurture to their children without feeling unworthy.

3. Ages of the children seemed to be slightly significant in relation to the extent of parental involvement in the spiritual nurture of their children. In regard to the ages of their children, parents seem to be engaged in the aspect of spiritual

nurture in varying capacities. A look at the specific ways of nurture explored i.e. sharing Bible stories, Scripture memorization, church attendance, teaching the Word of God, family get together, and selecting Christian schools, indicated that there is relatively a small deviation (insignificant). However, in the aspect of sending children to camps/retreats, providing role models and in the use of prayer, there were significant differences, implying that the age of the children mattered if the parents were to make use of these modes of spiritual nurture. Parents whose children are 10 and below tended not to see the rationale of sending youngsters to camps /retreat unlike parents whose children are 11 and above. On the other hand parents with younger children tended to view prayer as more essential to use with their children than parents with older children. Similarly in provision of role models, parents with older children tended to view themselves as less of role models than parents with younger children. This could probably be because children of 11 and above spend less time with the parents owing to the fact that most of them at this stage would be in boarding school or high school, thus their world has expanded beyond the home. Thus we conclude that the mode parents choose to use in the spiritual nurture of their children is highly dependent on the ages of their children.

4. Parents are faced with several challenges as they attempt to nurture their children spiritually. Despite their attempt to offer spiritual nurture, parents find themselves challenged by lack of time, the need to be better role models, new religious movements, and some of them by their own immaturity in the faith. While others find their efforts thwarted by peer pressure on their children. Therefore since some of these challenges may not be fully done away with,

parents may need to put up with them but not give up their efforts simply because there are challenges.

Recommendation

The following recommendations are adduced:

1. Parents should not be satisfied with what they know and do in spiritual nurture of their children but should explore several other ways of doing spiritual nurture.

2. Parents should be encouraged not to give up the task of spiritual nurture despite the challenges they face. They need to be consistent and systematic in their performance.

3. The church should develop programs that equip parents with the necessary skills in how to train their children spiritually, bearing in mind their developmental tasks. There should also be provisions for integrated programs that will cause parents and children to have more time together in pursuit of spiritual matters. Finally the church should have discipleship classes to help parents who are young in the faith so as to be able to cope with their own spiritual growth and be able to help their children as well.

Suggestions for Further Research

The population covered was relatively small; it would therefore be recommended that the same study could be explored further with a larger population. Further, since this study was conducted in one local church setting, it would be highly recommended that a study similar to this be carried out across different denominations. The necessity of having a more conclusive report may call for a

similar research to be conducted across several churches, putting into consideration different careers and professions of the parents.

Since the variables explored show high involvement of parents in spiritual nurture, a study should therefore be carried out to find out factors that are causing moral decadence among our children and in society as a whole. Finally it is recommended that a study be carried out to find children's perception of the spiritual nurture they obtain from their parents and its impact on their lives.

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APPENDIX I

QUESTIONNAIRE

Dear Parent,

This is a questionnaire aimed at finding out the ways in which you as parents engage in providing guidance, discipline and support to your children so as to help them grow in spiritual matters. The findings of this study will be helpful to the local church especially those dealing with pastoral care of the family in terms of improving on the services they provide. As an African church, it will also be helpful to know how we are faring on in the field of spiritual nurture of our children.

May I, therefore request you to kindly answer the following questions as accurately as possible. Thank you for your cooperation.

Yours faithfully,

Gladys C. Maritim

SECTION A : DEMOGRAPHIC INFORMATION

1. Gender

    a. Male   ☐

    b. Female   ☐

2. Marital status:

    a. Married   ☐

    b. Single Parent   ☐

    c. Divorced   ☐

    d. Separated   ☐

    e. Widow

3. Spiritual Status

    a. Are you a Christian? Yes ☐ No ☐

    b. Is your spouse a Christian? Yes ☐ No ☐

4. Age range of your children: (**Tick one**) ☐   ☐

    a. 0-5   ☐

    b. 6-10   ☐

    c. 11-20   ☐

    d. 20 and above   ☐

SECTION B: ASPECTS OF SPIRITUAL NURTURE

5. In what specific ways are you involved in helping your children grow spiritually?
Give four ways.

a. _____

_____

b. _____

_____

c. _____

_____

d. _____

6. Apart from the ways stated above, what other activities do you engage your
children in so as to help them learn spiritual values?

a. _____

_____

b. _____

_____

c. _____

_____

d. _____

7. How much time do you spend discussing spiritual matters with your children?
Select one of the following answers

        a. Very much time

        b. Much time

c. Unsure

d. Little

e. Very little

8. To what extent do you engage yourself with your children in each of the following   activities? **Tick the most suitable answer from the given choices**.

	Very much	Much	Neutral	Rarely	Never
Prayer					
Sharing Bible stories					
Teaching the Word of God					
Scripture memorization					
Going to church					
Family get together					
Sending child/ children to camps/retreats					
Providing good role models					
Selecting Christian school					

SECTION C: CHALLENGES FACED IN SPIRITUAL NURTURE

9. Do you face any challenges in your attempt to nurture your children spiritually?

Yes ☐   No ☐

If your answer is yes to question 9, please list at most four challenges you face in your attempt to nurture your children.

a. _____

_____

_____

_____

_____

_____

b. _____

_____

_____

_____

c. _____

_____

_____

_____

d. _____

_____

_____

_____

April 16, 2007

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mrs. Gladys C. Maritim is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Christian Education degree. The research is on **"Parents' involvement in the Spiritual Nurture of their Children: A study of Parents at Good Samaritan Church".**

Any assistance that you can give to Mrs. Maritim will be highly appreciated.

Sincerely,

John Ochola, PhD
Academic Dean

CURRICULUM VITAE

NAME: Gladys C. Maritim
MARITAL STATUS: Married to Rev. D. K. Maritim
CHILDREN: Faith and Ebenezer
NATIONALITY: Kenyan
EDUCATIONAL BACKGROUND:

Kipchebor Primary School - 1979-1986, KCPE

Muthambi Girls High School- 1987-1990, KCSE

Kenya Highlands Bible college- 1992-1995, ADVANCED DIPLOMA IN
THEOLOGY (hons)
Asumbi Teachers Training College- 2001-2003, PTE (credit)

Nairobi Evangelical Graduate School of Theology – 2005-2007 MACE

Responsibilities/Ministry experience –

Class monitor (Kipchebor) 1981-1983

Compound prefect (Muthambi) 1988-1990

Christian union choir mistress (Muthambi) 1989-1990

Residence Hall Assistant (RHA-KHBC) 1994-1995

Women's Leader (Ngoron AGC) 1995-1997

Pastor, Koloswa AGC (Ngoron) 1998-2000

Assistant Class Representative(Asumbi) 2001-2002

Peer Counselor (Asumbi) 2001-2003

Hostel Counselor (Asumbi) 2002-2003

Christian union treasurer (Asumbi) 2002-2003

Spiritual Formation Committee member (NEGST) 2006-2007

Coordinator JABEZ children's ministries (NEGST) 2006-2007