

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: AN ANALYSIS OF PARENTAL NURTURE OF CHILDREN'S SPIRITUALITY IN SELECTED CHURCHES OF THE KABULONGA MISSION DISTRICT, WOODLANDS CONFERENCE, LUSAKA, ZAMBIA

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Date Completed: December 2020

The purpose of this study was to analyze the level of parental concern for the spirituality of their children in the missionary district of Kabulonga at the Woodlands Conference, Lusaka, Zambia. A cross-sectional descriptive design was used for the study. The population consisted of local church parents and the sample was drawn from 4 churches at the Woodlands conference in Lusaka, Zambia. A total of 274 people were invited to participate in the study. The instrument of the study was a self-developed questionnaire, which was completed by e-mail within 1 month. A total of 127 questionnaires were received.

The findings revealed that the parents strive to nurture their children's spirituality but is still room for improvement (mean = 3.71, standard deviation = 1.07). The highest score is about teaching the children how to read God's word, (mean = 4.14 and standard deviation = 0.92). It is closely followed by the teaching

about how to pray before meals (mean = 4.13 and standard deviation = 1.07). An area of concern is the low level of teaching regarding how to pray during worship at home (mean = 2.84; standard deviation = 1.17). The aggregate score also indicates that the parents have a high level of nurturing for the level of informal nurturing. The highest score was during recreational activities, during play time (mean = 3.94; standard deviation = 1.17). The area with the lowest score was about the children hearing adult conversation centering on religious matters (mean = 3.57; standard deviation = 1.15). However, the findings indicated that both forms of nurturing do not reach a mean of 4.50 (very high level of nurturing).

Regarding the second research question, the results showed that there is no significant difference in parenting activities according to their demographic variables: a) gender, b) age, c) level of education, and d) marital status. It follows from this study that none of these factors give parents an advantage or disadvantage when it comes to nurturing the spirituality of their children.

The recommendations made were to prepare parents to be better equipped to care for the spiritual needs of their children. Those responsible for the trainings would be the Conference, Field, as well as the local church leaders in Family Life and Children Ministries departments.

Keywords : Nurturing, Spirituality

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A project

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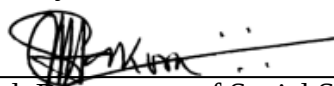
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CHAPTER 1

INTRODUCTION

Background of the Study

Parenting is one of the fundamental aspects with regards to a family. Parenting may be defined as purposive activities that are aimed at ensuring the survival and development of children (Bornstein, 2005). It is derived from the Latin verb 'Parere' which simply means to bring forth, develop or educate'. Others have defined parenting as a process of educating a child from birth or before until adulthood. The word parenting is mainly concerned with the activity of developing and educating than who does it (Bornstein, 2005). Therefore, the connotation of the word is that parenting is a positive, nurturing activity. Parents play an important role in the lives of children regarding the mental, physical, social as well as spiritual development (Ashish, 2014). For this reason, the Seventh-day Adventist church headquarters has set up special departments such as Family Life and Children Ministries to cater for the need of the children within the church and in accordance to the Biblical principles. It is undisputable that though children are pre-disposed to be spiritual, parental nurture to enhance children's spiritual development is of paramount importance (Volling, Kolak & Kennedy, 2009). For this reason, the General Conference has established a number of programs that teach how to train children's spirituality such as the Children's Ministries Program which mainly focuses on enhancing children's spiritual development.

Statement of the Problem

Despite several children training programs that the General Conference has enacted to ensure the spiritual development of the children, parents have continued to face difficulties on how to raise and influence their children's spirituality. This is the case in the Woodlands Conference under Kabulonga Mission District, in Lusaka Zambia. It has been observed by many that the churches in that district have neglected to establish programmes that can help parents to have a strong influence over their children's spiritual foundation. The lack of such a programme results in parents trying their best to help their children to grow spiritually but without a guide to help them, and without support from the church and from each other. Furthermore, studies show that some factors seem to exacerbate the situation, such as specific demographic characteristics of the parents. Yet, in some areas no study has been done to verify empirically what is happening on the ground. Such is the case with the Woodland Conference of the Seventh-day Adventist Church. Therefore, the purpose of this study was to fill in the gap and analyze the level of parental spiritual education of children in the missionary district of Kabulonga at the Woodlands Conference, Lusaka, Zambia. From the findings an action plan was proposed that can help Adventist parents nurture their children's spirituality. The nurturing activity is divided into three dimensions: the formal nurture where parents actually teach about God and religion; the informal nurture where parents integrate religion and faith in their everyday life; and the role modeling where parents exemplify how to relate to God and the church through their own spiritual practices. Further, the study endeavors to find out if there is a difference in the nurturing activity based on the demographic characteristics of the parents.

Research Questions

1. To what extent do the parents nurture the spiritual development of their children in Kabulonga Mission District in the Woodlands Conference?
2. Is there a significant difference between the parents' nurturing activities based on their demographic characteristics such as a) age, b) gender and c) level of education?
3. What action plan can be proposed to help the parents to spiritually nurture their children in Kabulonga Mission District in the Woodlands Conference?

Research Hypothesis

H₁: there is no a significant difference between the parents' nurturing activities based on their demographic characteristics such as a) age, b) gender and c) level of education

H₂: there is a significant difference between the parents' nurturing activities based on their demographic characteristics such as a) age, b) gender and c) level of education

Significance of the Study

The results of the findings will help increase an awareness of the spiritual nurturing of children in the Adventist homes of the Kabulonga Mission District.

The findings and recommendations of the study can be used as resource material to reinforce the Children Ministries and Family Life departments' programmes of the Woodland Conference as well as those of the local churches.

This research may also be useful to the researcher in that it will increase his knowledge regarding the matter under consideration.

Scope & Limitations of the Study

The study focused on Kabulonga Mission District which is under the Woodlands Conference in Zambia. The study targeted four main Adventist churches which are Woodlands Central, Jacaranda, Kabulonga and Long acres. The focus was on the relationship that exists between parental spirituality and child nurturing.

Due to COVID 19, it was not possible to meet the respondents personally and administer the questionnaires. Rather, the respondents were contacted via e-mail and the response rate was lower than expected. Still there were enough participants that responded for the study to be completed.

Operational Definition of Terms

Child. A child for the purposes of this study is a person under the age of sixteen.

Parents. In this study, parents are the biological parents of the children, that is the mother and father only.

Parenting. Parenthood can be defined as a purposeful activity aimed at ensuring the survival and development of children. It is an ongoing daily process until the child is at least sixteen years of age, when they are old enough to make their own decisions and choices.

Spirituality. Spirituality refers to an individual's relationship to the Lord of the Universe. The key being that the force has a guiding and active place in Person's daily life.

Spiritual development. Spiritual development is the development of the personality in the direction of the religious or spiritual desired improvement of the personality.

Spiritual Nurturing. Nurturing is an act of teaching, mentoring and encouraging someone to relate with God in a meaningful way.

Factors Affecting the Nurturing Activities of the Parents

There are a number of factors that influence the level of spirituality of parents and how they raise their children. These include culture, technology, friends, and environment. These factors are very strong and they impact on how they affect the level of spirituality of parents as they nurture their children.

Environment

It must be taken into consideration that the environment plays a critical role in the spiritual development of a parent as well as nurturing of a child. Some of the environmental factors include influencing early childhood development such as the physical surroundings, social environment and relations with the families and peers. Parents must create the suitable environments for their children to hear God's words and put them into practice. This is because the value of creating such environments is to allow the Holy Spirit to work (Anthony, 2010). Parents must partner with the Holy Spirit as God's chosen teacher by cultivating the right environments for Him to do His work.

Parental Lifestyle and Extended Family

Parents are the most important influencers on a young person's spiritual development. The way that parents live with others and how they behave can negatively or positively impact a child's life. For instance, if parents teach and nurture their children to always ask before getting what does not belong to them, yet they observe and see their parents stealing, children will often see their parents to be hypocrites and thus, it will affect their spiritual aspect too of doing things. The extended family helps the child develop a strong sense of social responsibility as he

learns to be respectful, responsible and caring towards the member of the extended family and society (Mawusi, 2013).

Spiritual values are transmitted through family worship. The latter is a vital tool to transmit spiritual values and principles to children (Dudley, 1986; Ramirez-Johnson & Hernández, 2003).

House helpers

It is quite a fact that parents today spend less time with their children because they have to go to work and also provide a source of income for the family. This means that most of the time is spent with house maids and they often get more familiar with them. The direct implication is that the house maid can easily influence and impact the growth and development of these children in a positive or negative manner. The house maid has the potential to influence the language, the sense of self-esteem, as well as the level of spiritual growth in them. (Tembo, 2015).

Culture

Culture is a way of life of a group of people - behavior patterns, symbols, values, beliefs that people accept without thinking about them, and which are transmitted mainly through communication and imitation from one generation to another (Mawusi, 2013:56). In the African system, parenting is considered to take many forms that can make a child a responsible adult. An African parent often raises a child to absorb the cultural values of the land as well as become a responsible adult (Mawusi, 2013). However, it must be recognized that there are some cultural practices that can lead a child away from spiritual development.

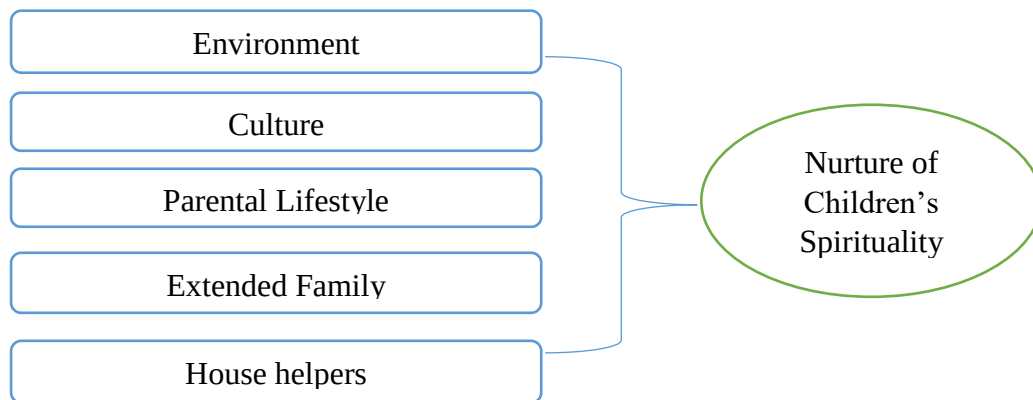


Figure 1. Conceptual Framework

Source: Author Own

CHAPTER 2

REVIEW OF LITERATURE

This chapter is an overview of the relevant literature regarding spirituality, and the spiritual nurturing of children within the family. The following topics were covered: a) Christian spirituality and its importance; b) how to nurture spirituality in the family-the responsibilities of the father and mother; c) the personal factors of the parents that affect the nurturing activities of the parents.

Spirituality

“Spirituality involves the recognition of a feeling or sense or belief that there is something greater than myself, something more to being human than sensory experience, and that the greater whole of which we are part is cosmic or divine in nature” (Spencer, 2012, p.1). It involves the acknowledgement that our lives is not made of fulfilling biological means (eating and drinking) but that we are part of a bigger purpose. It involves exploring certain universal themes such as agape love, wisdom, truth, life and death. According to Fowler (1981) spirituality is a basic aspect of human existence that can be developed in any child just as much as social behaviour, motor skills or meeting our basic needs.

Spiritual Nurturing of Children

Children are a blessing to behold by parents as well as the larger community. Their arrival brings joy, jubilations and celebrations (Kiarie, 2006) as they are ushered in to be part and parcel of the larger community. However, children come with enormous responsibilities and demands to holistically nurture their physical,

psychological, social and spiritual development (Genz & Kjsebo, 2010). Therefore, according to (Anthony, 2010), parents must be part of the business of putting their children in the path of the divine, and rather than seeking to control their behaviour, parents should be seeking to help our children fall in love with Jesus.

Anthony (2010), describes that spiritual parenting is to pass on a vibrant and transforming faith where children can hear God's voice, and desire to obey Him through the power of the Holy Spirit.

Therefore the goal of the parents should be to endeavour to leave a legacy of faith to their children. The implication of this is that even when parents are no more, these children that have been well spiritually nurtured and trained are able to hold on the principles they were taught and, in turn, share it to the next generation.

How to Nurture Spirituality in the Family

The spiritual nurture of children must be addressed in the context of the larger process of Christian parenting. Child growth and development is wholistic and implies the physical, emotional, intellectual, social and spiritual.

Scripture outlines the broad parental responsibilities. They are to provide for their needs (1 Tim. 5:4,8; Eph. 6:4). They are to teach their children on how to relate to others and God (Deut. 6:6-9; Prov. 22:6; Eph. 6:4). They are to correct their children when the latter take the wrong direction (Prov. 3:11, 12). As the children grow, there must be a mix of love and guidance (Prov. 13:24; 29:15; Matt. 7:9-11).

According to Nicholi (1979) early family experience determines how the children perform in society as an adult.

An individual gets his/her values from several sources. This includes the family-early life experiences (parental upbringing), religious organizations, educational institutions, peers and the media (Blackwell, et al. 2001).

Although religious organizations, in this case churches, are but one source of disseminating specific values to the individual, this medium makes use of other sources to its advantage. The Christian churches are employing the educational medium to their advantage and more and more of the media today. The media does not include only radio and TV programs, it includes also the print media and the electronic media-the internet, DVDs, M3s, mobile phone text messages, etc.-in which religious teachings are disseminated to the society. It also includes the establishment of printing houses and sale of denominational literature printed there from. One of the major means of promoting spirituality among Christian organisations today, particularly charismatic and neo-charismatic is the public evangelistic thrust. This can be either public preaching or through the media (big time), or both. We should not forget the appeal of philanthropic projects through which also Churches propagate their brand of religiosity/spirituality. Special agencies are set up in many of the church organizations for this purpose. One may mention the Adventist Development and Relief Agency (ADRA), the Catholic Relief Agency (CRA) and the Development and Projects Directorate (of the Evangelical Presbyterian Church).

Internal evoking and nurturing of spirituality is also undertaken. Programs such as fasting and prayer bouts are organized, and individual members are encouraged to get involved in altruistic and philanthropic projects.

Cognitive Development and Spiritual Nurture

Much has been written on the linkages between spiritual development and intellectual development. Jean Piaget, a French psychologist in the 1930's, was the first to observe a close relationship between the development of thought processes in children and their capacity to understand and make moral decisions.

Piaget (1932) described the stages as such:

Stage 1: Sensorimotor (0-2 years). The children at this stage learn how to coordinate their body and how to make use of their senses. They need space to explore but within the bounds of safety. While children need an interesting and stimulating environment, too much stimulation can be detrimental (Elkind, 1981). While the child's understanding of spiritual matters is limited at this stage, strong impressions are created which form the foundation for his feeling feelings about family, God, and church later on.

Stage 2: Preoperational (2-7 years). The children develop the language skills at this stage. It is also a stage of turbulence time because the child wants to explore more but has limited skills and capacities. They ask a lot of questions ("why?" and "what?"). Care must be taken to give them simple, and truthful answers. They tend to be egocentric. It is at this stage that spiritual habits are established and then reinforced at a later period.

Children at this stage also believe that in case of disobedience, justice can be expected soon. Something bad will happen to you. On the other hand, if you are good, God will take care of you. Also, they tend to understand from the particular to the general.

Stage 3: Concrete operations (7-11 years). Children are able to process information, are able to define, compare and contrast, but in concrete terms, not symbolically. They still understand better when explanations are given from the specific to the general. Words like "Good Shepherd" are likely to be interpreted literally. They understand sin as wrong doing and not necessarily as a relational experience, but can reason from cause to effect. Their mental ability expands a lot too, and they can memorize a lot of things. They develop friendship and can easily understand God as a Friend.

Stage 4: Formal operations (12 years+). At that period of their life, children are able to understand abstract concepts. Therefore, imagery and metaphores from the Bible can be easily grasped, as well as concepts such as justification by faith. They can derive meanings from parts of information and reconstitute the whole, and are able to appreciate the value of an action plan or idea. The implication is that they can develop a a personal relationship with God and more fully understand His mercy and grace, His power, His sovereignty, His omnipresence, and His call to live worthy of the grace given to us in Christ. They pray with more understanding.

The capacity for spiritual growth though is progressive, and every child has his or her own level of growth, thus the spiritual training must be customized to each child's needs and development. The parents' task is carefully expand the "boxes" of understanding of each child, and help him or her see that everything is a little more complicated than they imagined. It will make them think and grow to maturity in Christ.

Adventist Parents and Their Children's Spiritual Development

When children begin to develop a deeper relationship with God at an early age, it gives them more meaning in their childhood experiences and also gives them a source of strength, comfort, and hope. In order for Adventist parents to raise spiritual children, they must become part of the daily lives of these children, as child rearing does not occur in one direction, but rather as part of a larger multi-layered system of daily life (Bryant, Zvonkovich and Reynolds, 2006). This means that spiritual education is a daily process that parents must adhere to.

Fowler (1981) proposed six stages of faith or spiritual development throughout life. According to this theory, faith is perceived as a holistic orientation associated with an individual connection with the universe.

Stage Zero. The theory notes that at the zero stage, that is, from birth to two years of a child's life, faith is primary or undifferentiated. During this stage, children concentrate on their safety, warmth, and the safety of their surroundings. It is at this stage that foundations of faith are laid by parents and other primary caregivers. If consistent nurturance is maintained, children develop feelings of trust and safety about the world in which they live. Pre-images of God are reflected in the reassuring interaction of care-giver (Fowler, 1981:42). Any experiences contrary to this lead to distrust. At this stage, Christian parents, especially mothers are key in fostering warm relationships of trust and safety with their children. If children learn to trust parents, more especially their mothers, they feel secure and develop relationships of trust. This is linked to children's later ability to successfully adapt and form meaningful relationships with people and God even at later stages of their growth and development (Fowler, 1981).

Stage One. At this stage, children are 3 to 5 years old. We are talking about intuitive-projective faith and the vulnerability of the child's psyche from the impact of unconsciously intuitive images of good and evil, morality and evil. The world of children is colored by fantasy, and their thinking and actions are spontaneous, episodic and do not have a given pattern. Parental influence of spirituality is critical at this stage. Since mothers are the closest family members in the lives of children, and most often than not available for their children, their role to nurture children at this stage is critical (Ashley, 1991). Hence, their influence in their children's spirituality development is significant as their imagination of God is reinforced through parental

presence, warmth and love. Children imagine God as loving, kind and good enough to trust just like they do to their parents. In some cases, the opposite is true.

Stage Two. In the second stage, which is between 6-12 years of age, children are in school and believe in justice and reciprocity. Their reasoning skills are developing; hence they are able to organize their thoughts and experiences and distinguish between fiction and reality. Most children at this stage, literally interpret Christian stories and they perceive God as a parent in their lives. At this stage, it is critical for parents to help their children to perceive God positively. Since parents are representatives of God, and in the place of God in their children's lives, they need to depict God as loving, kind and caring (Kiarie, 2006:16).

Stage Three. In stage three, which falls between 11-18 years, during adolescence period, the children go through a synthetic-conventional faith. At this is stage, children are able to think in reflective ways leading to conformity to specific groups of significant others. They synthesize and integrate values held by those significant others as a basis of their own values (Fowler & Osmer 1985).

Stage Four. In the fourth stage, which is between 19 years to the mid of late thirties, people engage in individuated-reflection. They take responsibility and full control of their own feelings and actions as well as their religious beliefs and spirituality. They disengage from groups they were formally affiliated to. They employ critical and analytical thinking to evaluate and justify their beliefs (Fowler & Osmer, 1985). At this stage in life, they have the capacity to discern and judge for themselves what is true.

Stage Five. Stage five is the conjunctive faith phase that occurs during the mid-life crisis (Fowler, 1981). At this age, people appreciate religious inconsistencies. They accommodate and appreciate religious interpretations of other people while they

uphold their inherited beliefs, values and systems. They become more open and accommodative to contradictory and opposing worldviews while they commit themselves to their own worldviews. They develop and embrace multidimensional understanding of faith (Fowler, 1981:27).

Stage Six. The sixth stage is the universalizing faith phase characterized by old people who have relinquished and transcended 'self'. They are open-minded and widen their horizons in the search for the truth (Astley, 1991). They transcend personal belief systems however much they cherish them to achieve a sense of oneness with fellow human beings with diverse beliefs (Fowler, 1984). Conflicting beliefs are accommodated and not considered as absurdities or impossibilities, but normal occurrences in a diverse world (Fowler, 1984). Even at this stage, the values that were established in their lives as children still linger on. They greatly guide and concretize their spirituality, as noted (Bandura, 1971). Just as a child cannot grow physically if he or she is not fed, the mind will not expand if it is not stimulated and guided, and the spirit will suffer if it is not cultivated.

Parental demographics such as age, gender, educational level are various characteristics that influence children's spiritual practice. For example, studies (Dudley & Gillespie, 1992; Ramirez-Johnson & Hernandez, 2003) have shown that female parents are more religious than male parents. Thus, female parents are more likely to engage in spiritual practices than male parents (Mogute, 2018). Families differ in income, parental marital status, religious affiliation, and parental educational attainment. Smith (2005) found that children of married parents are more likely to be religious than children of unmarried parents.

CHAPTER 3

METHODOLOGY

This chapter describes the methodology used by the researcher in conducting the study. It describes the research design, the population and sampling procedure, the instrument for data collection (validity & reliability of instrument), the ethical measures taken to ensure that no harm is done to the participants, the data collection procedure and the methods of data analysis.

Research Design

This study used a cross- sectional descriptive design. The design was used to enable the researcher to describe the characteristics of the variables under consideration. Data was collected to help the researcher to answer the “what” of the situation (Sekaran and Bougie, 2013).

Population and Sampling Procedure

The unit of analysis of the study was the local churches of Woodlands Conference. The population was composed of the parents who were members of these local churches. Parents were because they are the main people who are responsible for caring for the spiritual needs of their children. Four churches were selected, namely Kabulonga Church, Woodlands Central Church, Jacaranda Church and Long Acres Church. These churches were chosen because of their proximity to the location where the researcher was, and they have the largest concentration of church members. The

total number of families in all the four churches is 1,436 and the total number of parents is 940.

The sample size was calculated based the Kreicie & Morgan (1970) table for “Determining Sample Size for a Given Population”. Based on the table, a sample of 274 individuals were chosen to participate to the study using random sampling method. Table 1 below shows the population and sample sizes in the four churches.

Table 2. Population and Sample of the Respondents

Churches	Population (parents per church)	Sample
Kabulonga	150	44
Jacaranda	210	61
Long acres	100	29
Woodlands Central	480	140
Total	940	274

Instrument for Data Collection

This research made use of a self-designed questionnaire that came from the readings of several articles regarding nurturing of children. The questionnaire has three sections, Section A focuses on the demographics, Section B deals with the nurturing aspect separated in three dimensions: formal, informal and the role modeling. Both Section B and Section C use a five-point Likert Scale. The table below shows the interpretation of the scale:

Table 3. Evaluation and Scoring of the Questionnaire

Scale	Response	Mean Interval	Verbal Interpretation
1	Never practiced	1.00 – 1.49	Very low level of nurturing/spirituality
2	Rarely practiced	1.50 – 2.49	Low level of nurturing/spirituality
3	Sometimes practiced	2.50 – 3.49	Average level of nurturing/spirituality
4	Often practiced	3.50 – 4.49	High level of nurturing/spirituality
5	Always practiced	4.50 – 5.00	Very high level of nurturing/spirituality

Instrument Validity and Reliability

To test the validity of the questionnaire, a panel of experts was asked to attest of whether the instrument is actually measuring what it was said to measure. In order to test the instrument reliability, an inter-item consistency reliability test was done using the Cronbach coefficient alpha. Table 2 below indicates the results. It shows that all of the variables have an index of more than .55. Sekaran and Bougie (2013) report that reliabilities of less than 0.60 are considered poor, while those in the range of 0.70 are considered acceptable and over 0.80 good. The table below show that, except for religious practices, which is close to 0.60, the other variables has acceptable reliabilities.

Table 4. Coefficients for Cronbach Alpha

	Cronbach's Alpha	N of Items
Formal Nurturing	.872	5
Informal Nurturing	.869	4
Spirituality	0.682	6

Data Collection Procedure

Prior to data collection, the researcher requested permission from the conference administrators to conduct the study. Permission was granted to collect data for this study from churches. The contact number, email address, postal addresses of the respondents were obtained from the respective church leaders of the four churches participating in the study. They were then contacted by phone and email so that they could understand the purpose and importance of the study. Subsequently, a brief note and a copy of the questionnaire were sent to each of them by email to give them an idea of what kind of input the researcher required. The entire data collection process took 1 month.

Method of Data Analysis

Before the analysis, the researcher screened the questionnaires to see if they were complete and usable. Descriptive statistics such as the mean and standard deviations were used for Research Question 1. For Research Question 2, both t-test and ANOVA tests were used. As for Research Question 3, it was answered through a proposed action plan by the researcher to address the problem, based on the findings.

Ethical Consideration

To ensure that this study does no harm in any way to the participants, several measures were taken. The purpose of the study was presented to and has been approved by Woodlands Conference. The participants were contacted and the purpose of the study was explained to them clearly, assuring them that the information obtained will be for academic purpose only, and no other end. The participants were informed that the exercise is not mandatory and that no punitive measures will be taken against those who do not wish to participate. The participants were asked to

sign a statement stating their willingness to participate, prior to the data collection.

The participants were told not to write their names anywhere on the questionnaire, and they were informed that, should a participant wish to withdraw from answering the paper, once he/she has started, he/she was allowed to do so without any penalty.

The data were analyzed using an aggregate score to avoid singling out one or a group of individuals.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter presents the data analysis and interpretation of the findings. The purpose of the research was to analyze the parental nurture of their children's spirituality of the local churches of Kabulonga District in the Woodlands Conference of Seventh-day Adventist in Lusaka, Zambia and propose an action plan to address the areas where weaknesses would be found.

Study Area Setting

The study was done at Woodlands Conference. Four churches were chosen namely, Kabulonga church, Woodlands Central church, Jacaranda church and Long-Acres church. These churches are located in an urban area where people are formally and informally employed. The level of literacy in the region is relatively high compared to other areas. The people are mostly of Christian faith.

Response Rate

A total of 127 respondents returned their questionnaires out of the targeted 274. Thus, the response rate was 46%. This answer is supported by Easterby-Smith et al. (2006), who stated that the expected industry norm is in the order of 25–30 percent if appropriate measures are taken to increase the number of responses.

Demographic Characteristics of Respondents

The demographic data collected included gender, age, marital status, level of education, number of children under parental care, respondents' occupation and age of the children under parental care.

Gender

It was found that there are more men among the respondents (63.8%). This is interesting as it is known in general that women are the ones who take care of the children. However, it could be that for this study there were more men who received, and responded to, the questionnaires that came in their mailbox. Female parents have a higher probability to engage in spiritual practices than do male parents (Mogute, 2018).

Table 5. Frequency Distribution Regarding Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	81	63.8	63.8	63.8
Female	46	36.2	36.2	100.0
Total	127	100.0	100.0	

Age

The study revealed that the age group of 36 – 50 years has the highest frequency (42.5 %). The findings demonstrate a significantly low involvement of younger generation in the range of 18-20 years (1.6 %) as parents. Generally, all age groups are well represented as parents except for the parents in the age group 18-20 years of age. This may be due to the fact that they are still young and do not have children to take care of yet.

Table 6. Frequency Distribution Regarding Age

Age	Frequency	Percent	Valid Percent	Cumulative Percent
18-20	2	1.6	1.6	1.6
21- 35	46	36.2	36.2	37.8
36 – 50	54	42.5	42.5	80.3
51 – 65	15	11.8	11.8	92.1
Above 65	10	7.9	7.9	100.0
Total	127	100.0	100.0	

Education Level

Based on the findings, 37.0% of the respondents have gone through Primary School, 32.3% are secondary school certificate holders and 26.8% are university graduates. From the results presented in the table below, it is safe to conclude that on average, the parents at Woodlands Conference are educated. This can be an asset when it comes to nurturing children, because at least one can be sure the parents know how to read, write and should be able to teach their children from the Bible and Christian literature.

Table 7. Frequency Distribution Regarding Education

	Frequency	Percent	Valid Percent	Cumulative Percent
No Formal Schooling	5	3.9	3.9	3.9
Primary School	47	37.0	37.0	40.9
Secondary School	41	32.3	32.3	73.2
University Graduate	34	26.8	26.8	100.0
Total	127	100.0	100.0	

Occupation

Most of the parents are self-employed and have a small business (51.2%). A quarter of the respondents are unemployed. 16% were employed by somebody else on a part time or fulltime basis. The high level of entrepreneurship may be a positive sign in the sense that the parents can decide when to stop and take care of the children. On the other hand, it can be a negative sign in the sense that the parents may be too involved in running the business, thus neglecting the children's spiritual development.

Table 8. Frequency Distribution Regarding Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Unemployed	32	25.2	25.2	25.2
Self-employed -have a small business	65	51.2	51.2	76.4
Self-employed – have a big business	9	7.1	7.1	83.5
Employed part time by somebody else	10	7.9	7.9	91.3
Employed full time by somebody else	11	8.7	8.7	100.0
Total	127	100.0	100.0	

Child's Age

The table below shows that 55.9% of the parents have children between the age of 4 and 9 years; 27% have pre-teens and 10% have small children under 4 years old. Hence these churches have a lot of children who are in their formative years and hence the topic of the study is a very relevant one to these individuals.

Table 9. Frequency Distribution Regarding Child's Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 4 years old	13	10.2	10.2	10.2
4 – 9 years	71	55.9	55.9	66.1
10 – 13 years	35	27.6	27.6	93.7
14 – 16 years	8	6.3	6.3	100.0
Total	127	100.0	100.0	

Results and Discussions Based on Research Questions

RQ1: To what extent do the parents nurture the spiritual development of their children in Kabulonga District under the Woodlands Conference?

This research question looked into the nurturing activity of the parents. This variable is key to the study and will serve as the basis for the action plan that will be proposed at the end of the study. The findings are summarized in Table 9.

Table 10. Descriptive Statistics on the Level of Nurturing

	Mean	Std Deviation
Formal Nurturing		
I teach the children about God's law	3.36	1.313
I teach the children to read God's Word	4.14	0.915
I teach the children about God's salvation	4.09	0.904
I teach the children how to pray before meals	4.13	1.069
I teach the children how to pray during worship at home	2.84	1.171
Aggregate Score	3.71	1.074
Informal Nurturing		
I talk about God to the children when we go on recreational outings	3.88	1.013
I discuss about God when we are at home during mealtimes	3.65	1.158
I let the children talk about God when we are playing together	3.94	1.167
I talk about God in front of the children to the adults around me	3.57	1.151
Aggregate Score	3.76	1.122

According to the aggregate score from the table above, the parents strive to give their children a high level of spiritual nurturing (mean = 3.71, standard deviation = 1.07). This is a very encouraging point. The highest score is about teaching the children how to read God's word, (mean = 4.14 and standard deviation = 0.92). It is closely followed by the teaching about how to pray before meals (mean = 4.13 and standard deviation = 1.07). An area of concern is the low level of teaching regarding how to pray during worship at home (mean = 2.84; standard deviation = 1.17). One question that can be raised at this point is that: is there any family worship at home? And if there is, why aren't the children taught how to pray? Is the prayer reserved to the father/mother only because the children are deemed too young and not experienced enough?

The aggregate score also indicates that the parents have a high level of nurturing for the level of informal nurturing. The highest score was during recreational activities, during play time (mean = 3.94; standard deviation = 1.17). The area with the lowest score was about the children hearing adult conversation centering on religious matters (mean = 3.57; standard deviation = 1.15).

It is noted that both forms of nurturing do not reach a mean of 4.50 (very high level of nurturing). Given the fact that the parents are fairly educated, as found in the demographic variables, it would be expected that they would be able to give a very high level of nurturing. However, the demographic variables also indicate that they are mostly self-employed business people and they are males. Time and other factors may not allow them to nurture their children to the highest degree.

The next dimension regarding the level of nurturing focuses on the parents' own spirituality. It is hypothesized that one way of nurturing the spirituality of children is through one's own behavior. This establishes a pattern that children can

copy. Thus, parents are to be good role models, and show the children how to walk the talk. For Adventist parents to raise spiritual children they must become part of these children's daily life as parenting does not occur in a unidirectional manner, but rather, parenting occurs as a part of a larger multi-layered system of daily life (Bryant, Zvonkovic & Reynolds, 2006). The table below shows the findings.

Table 11. Descriptive Statistics on Parents' Spirituality Level

	Mean	Std. Deviation
I meditate on God's word as I go through the day	3.52	1.097
I spend time with God to meditate on His word	3.43	1.103
I carry Bible, Lesson quarterly and Hymn Book to Church	3.20	1.209
I give my tithes faithfully	2.90	1.207
I share the good news of salvation wherever I am	2.83	1.092
I bring my offerings with gratitude to church	2.71	1.017
Aggregate Score	3.10	.611

The aggregate score shows a mean of 3.10, which, according to the interpretation table in chapter 3, is an average level. Hence, it seems that the parents are not consistently being the role models they ought to be in order to nurture their children. Three items in particular stand out: the giving of tithes; the giving of offerings and the level of witnessing. Fowler (1981) proposed six stages of faith or spiritual development across the life span. According to this theory, faith is perceived as a holistic orientation concerned with individual relatedness to the universe

RQ2: Is there a significant difference between the parents' nurturing activities based on their demographic characteristics such as a) age, b) gender, c) level of education, and d) marital status?

The researcher went on to find whether there is any significant difference in the parents' nurturing activities based on the following variables: a) Gender, b) Age, c) Educational qualifications and d) Marital status. The results and analysis are represented below

For the variable, "gender" an independent t-test was used because there are only two groups (male and female). (Dudley & Gillespie, 1992; Ramirez-Johnson & Hernández, 2003) has demonstrated that female parents are more religiously devoted than male parents.

Table 12. Significant Differences Findings Based on Gender

Gender	Levene's Test for Equality of Variances				
	F	Sig.	T	df	Sig. (2-tailed)
Equal variances assumed	1.217	.272	.860	125	.391
Equal variances not assumed			.829	83.729	.409

The finding shows that there is no significant difference between the level of nurturing of the male and female participants, p-value = 0.391.

For the rest of the variables, one-way ANOVA was used. The findings are presented in the table below.

Table 13. Significant Differences Findings Based on Age, Marital Status and Education Level

Age	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.360	4	.340	.891	.471
Within Groups	46.545	122	.382		
Total	47.905	126			
Marital Status					
Between Groups	2.196	3	.732	1.970	.122
Within Groups	45.709	123	.372		
Total	47.905	126			
Education					
Between Groups	1.714	3	.571	1.521	.212
Within Groups	46.191	123	.376		
Total	47.905	126			

The table shows that there is no significant difference in the level of nurturing of the respondents based on age (p-value = .471), marital status (p-value = .122), or education (p-value = .212). Smith (2005) found that children with married parents are more likely than children with unmarried parents to be religiously devoted.

RQ3: What action plan can be proposed to help the parents to spiritually nurture their children in Kabulonga Mission District in the Woodlands Conference?

To answer this question, the following action plan is proposed to help parents nurture their children in District. Spiritual nurturing of the young is an important aspect of parenting and it helps ensure the health of the church as a whole. Parents need to be educated on ways to nurture their children and help them to make the right choices when they grow. But they also need a support mechanism that can help them consistently move in the right direction. The goal of the action plan is to propose ways to go about both guiding the parents in the practice of spiritual nurturing as well as creating the support mechanism needed to help them carry on their responsibility.

Since the findings indicate that there is no significant difference between the parents based on their gender, age, level of education or marital status, a plan that would cut across the board is proposed.

The following objectives of the strategic plan are:

1. To provide knowledge and practical information on the subject matter of nurturing. This includes the Bible principles and directives and the Spirit of Prophecy instructions.
2. To guide parents towards accomplishing their role as spiritual mentors to their children and address any challenge that they may have towards accomplishing this role.
3. To help set up the local church programmes regarding the parental nurturing of children, by establishing a plan with set goals that can be followed by the parents in a systematic and structured way, thus ensuring that they make progress in that endeavor.

Proposed Action Plan for Training Parents to Spiritually Nurture their Children

All studies are based on the conclusion that the greatest influence on the formation of the religious and spiritual life of children and youth is exerted by their parents. There is compelling scientific evidence that the parents of American youth play a leading role in shaping the character of their religious and spiritual lives even after they leave home, and often for the rest of their lives.

Table 14. Proposed Action Plan for Training Parents to Spiritually Nurture their Children

Objective	Strategies	Action	Responsible Person	Performance Indicators
1. To create an awareness among members about the problem and their responsibility as parents	Educate members regarding spiritual nurturing of their children.	- Organize church programmes for church members every quarter. - Prepare biblically based materials on the subject of child nurturing.	The Children Ministries and Family Life Leaders of the Woodlands Conference	A survey where members show their awareness of their responsibility and knowledge of practical information regarding the matter.
2. To encourage the practice of nurturing the children formally and informally	Organize seminars on child nurturing	Invite children ministry leaders from the Conference to facilitate the programme every year.	Church pastors Local church and Conference Children Ministries and Family Life leaders	Parents demonstrate a practical knowledge on how to nurture their children.
3. To address challenges regarding spiritual nurturing of the children.	Organize meetings where parents can come together and express the challenges they are having in that area and together find solutions to these challenges.	Invite experts from the Conference.	The Church pastors The local church and Conference Children Ministries and Family Life Leaders	Parents' attendance to the meetings Parents demonstrate that they are able to overcome their challenges
4. Foster consistency in the nurturing habit of parents	Organize meetings where parents are reminded about their role on a monthly basis.	- Invite testimonies - Teach the parents to monitor their activities - Help parents to grow in the exercise	The Church pastors The local church Children Ministries and Family Life Leaders	The parents show consistency in their action The general attitude and behavior of the children towards religious activities.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The purpose of the research was to analyze the parental nurture of their children's spirituality of the local churches of Kabulonga District in the Woodlands Conference of Seventh-day Adventist in Lusaka, Zambia and propose an action plan to address the areas where weaknesses would be found.

Three research questions were at the foundation of the study:

1. To what extent do the parents nurture the spiritual development of their children in Kabulonga District of the Woodlands Conference formally, informally and through their own spirituality?
2. Is there a significant difference between the parents' nurturing activities based on their demographic characteristics such as a) age, b) gender and c) level of education?
3. What action plan can be proposed to help the parents to spiritually nurture their children in Kabulonga District under the Woodlands Conference?

The study adopted a cross-sectional descriptive design and was deemed appropriate to analyze the variables under consideration. The population was the parents of churches of the Kabulonga District. Four churches were chosen based on convenience and the fact that they have the highest number of church members in the whole district. The total number of families in all the four churches is 1,436 and the total number of parents is 940. A sample of 275 individuals were selected through

random sampling from the four churches, based the Kreicie & Morgan (1970) table for “Determining Sample Size for a Given Population”. The instrument for data collection was a self-designed questionnaire.

The first research question focused on the level to which parents spiritually nurture their children. The spiritual nurturing is done formally in the sense that the parents really take time to sit down and teach the children about God and religion. The nurturing is also done informally in the sense that the parents integrate the spiritual lessons in their everyday living. The findings indicate that the parents exert a high level of nurturing both formally and informally. The area of weakness revolves around teaching the children to pray during worship at home. One wonders if the parents themselves hold family worship and if they do, why aren’t the children taught to pray during these worship times?

The findings to this question also reveal that the level of nurturing did not register a very high score, implying that there is still room for improvement. Furthermore, the findings seem to indicate that the parents are not doing a good job in spiritual role modeling and showing, through their own example, how to grow spiritually.

For the second research question, the researcher went on to find whether there is any significant difference in the parents’ nurturing activities based on the following variables: a) Gender, b) Age, c) Educational qualifications and d) Marital status. A independent t-test was used for the variable “gender” and ANOVA was used for the other variables. The findings indicate that there is no significant difference in the level of practices of parents based on either their gender, age, marital status or educational qualifications. Hence, from this study, it seems that none of these factors give an advantage or a disadvantage to the parents when it comes to their nurturing activities.

For the third research question, an action plan was prepared and proposed with the corresponding performance indicators to measure the level of progress done.

Conclusion

Based on the key findings of the research, we can conclude that although the parents in the local churches in the district practice a relatively high level of spiritual nurturing towards their children, the Conference and church leadership need to come up with some ways and activities that would help them improve on what they are already doing.

The practices should be encouraged so parents can teach their children, through their own example, and through instructions on how to develop a spiritual life and get into the habits of praying during worship, reading the Word of God and obeying to His laws.

Recommendations

Based on the findings, the following recommendations are being proposed for this study.

For the Conference – Family Ministries and Children Ministries Department

1. The leaders should prepare a programme that can help the parents to fulfill their role adequately. A follow up must be done to ensure that all the parents are involved in intentionally nurturing their children. The programme must be user friendly and adapted to the context, while maintaining the biblical principles.

2. The leaders should make sure that the local churches are equipped – both in human resource as well as materials – to instruct and support the parents in their task.
3. The leaders should train the Family Ministries and Children Ministries leaders of the local church on a regular basis, and make sure these people know what is expected from them and execute what is expected from them.

For the Pastors

1. They should get involved in the spiritual nurturing of the children by giving full support to the parents. The support can start by helping the parents to grow in their own spirituality so they can give good example to their children. The training can also target the Children Ministries, Family Ministries and other leaders of the church. The training can be done in seminars and workshops as well as in the preaching.
2. The pastors should be the go-between between the church members and the Conference leaders and communicate in case there are challenges that must be addressed. It is necessary that the Conference leaders understand the needs and gaps that exist in the local churches within their territory.
3. The pastors should give their full cooperation to the Conference to ensure that whatever is being sent from the higher organization is actually being transmitted and used at the lower level of the organization which is the local churches. Moreover, the pastor should be able to adapt the materials to the needs of the constituencies where they serve.
4. The pastors should make sure the members are fed spiritually so they can, in turn, feed their “lambs.”

For the Local Church Family Ministries and Children Ministries Leaders

1. The local church Family Ministries and Children Ministries leaders should send a strong message regarding the importance of spiritual nurture of the children of the church. The message can be sent through the continuous training, during the special occasions where spiritual growth is emphasized, as well as other times.
2. The local church leaders should be willing to avail themselves for training and learning so they can transmit their knowledge to the church members.
3. The local church leaders should cooperate with the pastors in their task of educating the church members and make sure progress is being monitored and reported to the pastors.

Suggestions for Further Research

Indeed, the study of Strategies that help Adventist parents nurture children's spirituality is a very interesting topic and wide that it can be explored further by other scholars.

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APPENDIXES

APPENDIX A
QUESTIONNAIRE

Informed Consent Form

Dear Participant,

My name is Hamilton Mulendema. I am a student at the University of Africa pursuing my MA in Leadership. As part of the requirements of the programme, I am conducting a study entitled: An analysis of parental nurture of children's spirituality in selected churches of the Kabulonga Mission District, Woodlands Conference, Lusaka, Zambia and you are being asked to participate in this research study.

The purpose of this study is to analyze the level of parental nurturing of the children's spirituality in the Zabulonga Mission District of Woodlands Conference, Lusaka, Zambia.

Your participation in this study is voluntary. If you sign the bottom of this Form, it means that you are giving your consent to be in the study. You will NOT write your name on the questionnaire and this Form is separate from the questionnaire—this ensures that your identity will not be revealed. No one other than the researcher will have access to the data and all data will be kept on a password protected computer.

If you do not want to participate in the study, do not begin filling the questionnaire. If you start to fill the questionnaire and decide you do not want to participate, stop filling it and give it to the researcher. There is no penalty for not participating and your questionnaire will not be used.

If you participate, you will contribute to knowledge about parental role in nurturing their children in the Woodlands Conference.

There are no recognizable risks or discomforts that are anticipated from your participation in the study. The researcher will answer any questions that you have about the study and you should ask them now.

If you have any questions or concerns about participating in the study or completing the attached questionnaire, please contact the MA in Leadership Programme Director at Adventist University of Africa via e-mail <nyakoram@aua.ac.ke>

By signing below, I agree to participate in this research.

Signature _____ Date _____

Thank you.

SECTION A: DEMOGRAPHICS

1. Gender
 - a. Male [1]
 - b. Female [2]
2. Your age
 - a. Under 20yrs [1]
 - b. 21- 35yrs [2]
 - c. 36 – 50yrs [3]
 - d. 51 – 65 yrs [4]
 - e. Above 65 [5]
3. Marital Status
 - a. Single [1]
 - b. Married [2]
 - c. Divorced [3]
 - d. Separated [4]
4. Level of education
 - a. No formal schooling [1]
 - b. Primary school [2]
 - c. Secondary school [3]
 - d. University graduate [4]
5. Number of children under your care
 - a. 1 – 2 [1]
 - b. 3 - 4 [2]
 - c. More than 4 [3]
6. Occupation:
 - a. Unemployed [1]
 - b. Self-employed -have a small business [2]
 - c. Self-employed – have a big business [3]
 - d. Employed part time by somebody else [4]
 - e. Employed full time by somebody else [5]
7. Age of the children under your care
 - a. Under 3 yrs old [1]
 - f. 4 – 9 yrs [2]
 - g. 10 – 13 yrs [3]
 - h. 14 – 16 yrs [4]

SECTION B: NURTURING CHILDREN'S SPIRITUALITY

Please indicate your response to the following items in the table with a tick (✓) using the scale below:

5 = Always

4 = Often

3 = Sometimes

2 = Rarely

1 = Never

	Nurturing Formally	1	2	3	4	5
1	I teach the children about God's law					
2	I teach the children to read God's Word					
3	I teach the children about God's salvation					
4	I teach the children how to pray before meals					
5	I teach the children how to pray during worship at home					
	Nurturing Informally					
6	I talk about God to the children when we go on recreational outings					
7	I discuss about God when we are at home during mealtimes					
8	I let the children talk about God when we are playing together					
9	I talk about God in front of the children to the adults around me					

SECTION C: SPIRITUALITY OF THE PARENTS

Please indicate your response to the following items in the table with a tick (✓) using the scale below:

5 = Always

4 = Often

3 = Sometimes

2 = Rarely

1 = Never

1	I meditate on God's word as I go through the day					
2	I spend time with God to meditate on His word					
3	I give my tithes faithfully					
4	I bring my offerings with gratitude to church					
5	I carry Bible, Lesson quarterly and Hymn Book to Church					
6	I share the good news of salvation wherever I am					

APPENDIX B
STATISTICAL DATA

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	81	63.8	63.8	63.8
	2	46	36.2	36.2	100.0
	Total	127	100.0	100.0	

		Age			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.6	1.6	1.6
	2	46	36.2	36.2	37.8
	3	54	42.5	42.5	80.3
	4	15	11.8	11.8	92.1
	5	10	7.9	7.9	100.0
	Total	127	100.0	100.0	

		MaritalStatus			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	25	19.7	19.7	19.7
	2	66	52.0	52.0	71.7
	3	25	19.7	19.7	91.3
	4	11	8.7	8.7	100.0
	Total	127	100.0	100.0	

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Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	3.9	3.9	3.9
	2	47	37.0	37.0	40.9
	3	41	32.3	32.3	73.2
	4	34	26.8	26.8	100.0
	Total	127	100.0	100.0	

Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	32	25.2	25.2	25.2
	2	65	51.2	51.2	76.4
	3	9	7.1	7.1	83.5
	4	10	7.9	7.9	91.3
	5	11	8.7	8.7	100.0
	Total	127	100.0	100.0	

Child Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	13	10.2	10.2	10.2
	2	71	55.9	55.9	66.1
	3	35	27.6	27.6	93.7
	4	8	6.3	6.3	100.0
	Total	127	100.0	100.0	

Formal Nurturing	N	Min	Max	Mean	Std Deviation
I teach the children about God's law	127	1	5	3.36	1.313
I teach the children to read God's Word	127	1	5	4.14	0.915
I teach the children about God's salvation	127	1	5	4.09	0.904
I teach the children how to pray before meals	127	1	5	4.13	1.069
I teach the children how to pray during worship at home	127	1	5	2.84	1.171
Aggregate Score	127	1	5	3.71	1.074

I talk about God to the children when we go on recreational outings	N	Min	Max	3.88	1.013
I discuss about God when we are at home during mealtimes	127	1	5	3.65	1.158

I let the children talk about God when we are playing together	127	1	5	3.94	1.167
I talk about God in front of the children to the adults around me	127	1	5	3.57	1.151
Aggregate Score	127	1	5	3.76	1.122

	N	Min	Max	Mean	Std. Deviation
I meditate on God's word as I go through the day	127	1	5	3.52	1.097
I spend time with God to meditate on His word	127	1	5	3.43	1.103
I carry Bible, Lesson quarterly and Hymn Book to Church	127	1	5	3.20	1.209
I give my tithes faithfully	127	1	5	2.90	1.207
I share the good news of salvation wherever I am	127	1	5	2.83	1.092
I bring my offerings with gratitude to church	127	1	5	2.71	1.017
Aggregate Score	127	1	5	3.10	.611

CURRICULUM VITAE

PERSONAL DETAILS

HAMILTON PAUL MULENDEMA

Date and Place of Birth: 23 October, 1956, Lusaka

Sex: Male

Nationality: Zambian

Marital Status: Married

Name of the Spouse: Judith Kazangaza

Contact Cell: +260 0979666629

Email: hmulendema@hotmail.co.za

EDUCATIONAL ATTAINMENT

Level: Postgraduate

Title: Master of Arts in Leadership (candidate)

Institution: Adventist University of Africa

Dates:

Level: Undergraduate

Title: Bachelor of Arts in Theology

Institution: Zambia Adventist University

Dates: 2007-2010

Level: Secondary

Institution: Naboya

Dates: 1972-1976

Level: Primary

Institution: Mumuni School

Dates: 1965-1971

Level: Diploma in Human Resource Management

Institution: National College for Development Studies

Dates: 1996

Level: Diploma in Advanced Supervisory Management

Institution: National College for Development Studies

Dates: 1997

WORK PROFILE - EXPERIENCES

Employer: Woodlands Conference
Period: 2018-2021
Position: District Pastor

Employer: Lusaka Conference
Period: 2014-2017
Position: District Pastor

Employer: Lusaka Conference
Period: 2012-2014
Position: Departmental Director

Employer: Central Zambia Conference
Period: 2005-2011
Position: District Pastor

Employer: Central Zambia Conference
Period: 2001-2004
Position: Departmental Director

Employer: Central Zambia Conference
Period: 1999-2001
Position: District Pastor (Kabwe)

Employer: Central Zambia Conference
Period: 1995-1998
Position: Departmental Director

Employer: Central Zambia Conference
Period: 1993-1994
Position: District Pastor (Lusaka South East)

Employer: Central Zambia Conference
Period: 1992-1993
Position: District Pastor (Chisamba)

EXTRA PROFESSIONAL EXPERIENCES

- Ordained to the Gospel Ministry in December 1994.
- Served as Acting Conference president for one month in 2014
- International speaker, conducted crusades and camp meetings in the following countries: Botswana, Angola, Malawi and Zimbabwe

ABILITIES AND SKILLS

- Motor mechanic
- Farming